

The Present Truth.

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

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ONE PENNY.

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OTHER MEN.

The golden precepts of our God,
The thorny path our Christ has trod,
Seem meant for other men.

The pulpit in its eloquence,
Feels every word that drops from thence
Is meant for other men.

The sins it sees, the crimes unseen,
The outcast soul, the wretched mean,
Are all of other men.

And so from pulpit down it goes,
The list of sins our paper shows
Are deeds of other men.

And all good Christians as they read,
Rest safely in their chosen creed,
And sigh for other men.

"God save these souls; but as to ours,
We do not feel the threat'ning powers
That conquer other men."

And yet, oh, reader, search your heart,
And see how little 'tis apart
From those of other men

How much of strength is due to chance,
The happening of a circumstance,
To you and other men.

In prosperous days you fear no fall,
But fickle fortune changes all
For you and other men.

Oh, how much better would it be,
If you could only—only see
Yourself as other men.

—Selected.

General Articles.

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

HEALING OF THE CANAANITE'S DAUGHTER.

BY MRS. E. G. WHITE.

JESUS, leaving the vicinity of Jerusalem, journeyed to the coasts of Tyre and Sidon. Here a woman who was a Canaanite met and besought him to heal her daughter, who was grievously vexed with a devil. The woman well knew that the Jews had no dealings with the Canaanites and that they refused even to speak to them; but having heard of the miracles of mercy which Jesus had performed, she resolved to appeal to him to relieve her

daughter from the terrible affliction that was upon her. The poor woman realized that her only hope was in Jesus, and she had perfect faith in his power to do that which she asked of him.

But Jesus received the importunities of this representative of a despised race in the same manner as the Jews would have done; this was not only to prove the faith and sincerity of the woman, but also to teach his disciples a lesson of mercy, that they might not be at a loss how to act in similar cases after Jesus should leave them and they could no longer go to him for personal counsel. Jesus designed that they should be impressed with the contrast between the cold and heartless manner in which the Jews would treat such a case, as evinced by his reception of the woman, and the compassionate manner in which he would have them deal with such distress, as manifested by his subsequent granting of her petition in the healing of her daughter.

Although Jesus was apparently indifferent to her cries, yet she did not become offended and leave him, but still had faith that he would relieve her distress. As he passed on, as if not hearing her, she followed him, continuing her supplications. The disciples were annoyed at her importunity and asked Jesus to send her away. Their sympathies were not aroused by her distress. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to him. But it was a pitying Saviour to whom the woman made her plea, and, in answer to the request of the disciples to send her away, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Although this answer was in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterward understood as reminding them of what he had often told them: That he came to the world to save all who would accept him. Whoever sought the Saviour, ready to believe on him when he should be manifested to them, were of the lost sheep whom he had come to gather in his fold.

The woman was encouraged that Jesus had noticed her case sufficiently to remark upon it, although his words conveyed no definite hope to her mind, and she now urged her case with increased earnestness, bowing at his feet and crying, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." Jesus, still apparently rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, "It is not meet to take the children's bread, and to cast it to dogs." This was virtually asserting that it was not just to lavish the blessings brought to the favoured people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker. Many would have given up all further effort upon receiving such a repulse, and would have gone away feeling humiliated and abused beyond all patience; but the woman meekly answered, "Truth, Lord; yet the dogs eat of

the crumbs which fall from their master's table."

From the abundance upon which the rightful family feasts, the crumbs fall to the floor and are devoured by the dogs that watch for them under the table. She acknowledged that she occupied a like position to that of the brutes that accept thankfully whatever falls from their master's hand. While favouring God's people with rich and bountiful gifts, would not Jesus bestow upon her one of the many blessings he gave so freely to others? While confessing that she had no claim upon his favour, she still pleads for a crumb from his bounty. Such faith and perseverance were unexampled. Few of the favoured people of God had so high an appreciation of the Redeemer's benevolence and power.

Jesus had just departed from Jerusalem because the scribes and Pharisees were seeking to take his life; but here he meets one of an unfortunate and despised race that had not been favoured with the light of God's Word; yet she yields at once to the Divine influence of Christ, and has implicit faith in his ability to grant her the petition she asks. She has no national nor religious prejudice or pride to influence her course of action, and she unconditionally acknowledges Jesus as the Redeemer, and able to do all that she asks of him. The Saviour is satisfied, he has tested her confidence in him, and he now grants her request and finishes the lesson to his disciples. Turning to her with a countenance of pity and love, he says, "O woman, great is thy faith. Be it unto thee even as thou wilt." From that hour the daughter became whole, and the demon troubled her no more. The woman departed acknowledging her Saviour, and happy in the granting of her prayer.

This was the only miracle that Jesus wrought while on this journey. It was for the performance of this very act that he went into the coast of Tyre and Sidon. He wishes to relieve the afflicted woman, and at the same time to leave an example, in this work of mercy toward one of a despised people, for the benefit of his disciples when he should be no longer with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people. This act of Christ opened their minds more fully to the labour that lay before them among the Gentiles. Afterward, when the Jews turned still more persistently from the disciples because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to a gospel work unrestricted by custom or nationality, brought a powerful influence to bear upon the representatives of Christ in directing their labours.

LABOUR to thy power to make thy body content to go on thy soul's errands.—Taylor.

IF there is the light of love in us, it is a ray from the full sun of God's love.—Kingsley.

MILES COVERDALE.

How little do we who live in this land of gospel liberty, where millions of copies of the Bible are issued every year, and the New Testament can be bought for so trifling a sum that even the poorest can possess it,—how little do we think of the great labour that was bestowed upon its translation only a few centuries ago and the number of pious, learned men who were persecuted for this very work,—imprisoned, driven from the country, or burned at the stake,—and all this they suffered that the common people of England might be able to read God's holy Word. Tyndale, Fryth, Roye, Rogers, Cranmer, and Cromwell all laboured to this end against the strongest opposition and midst the bitterest persecution, nearly all giving their life in the attempt. And was it not an unwarrantable waste of talent and life? If the greater part of the Bible is mystical and spiritual, not to be comprehended, so intricate in its teachings that the human mind cannot thread its dark mazes, and its true meaning can only be conjectured, then, certainly, it was not worth while for these godly men to sacrifice their lives in a vain effort to make intelligible what can never be understood. If the Bible was intended principally for the Jews, if by the coming of Christ its commandments were made void, if all that is required of Christians in the present dispensation is simply a blind belief, if the way to heaven has become so broad and easy that all can enter there irrespective of character, then, most assuredly, these worthy martyrs made a great mistake. But if the Word of the Lord is literal, and so plain that it gives understanding even to "the simple," if "no prophecy of the Scripture is of any private interpretation," if "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," then they did a great favour to the people of England by giving them this Word in a language that they could understand. If the Bible was written for all mankind, if it is "easier for heaven and earth to pass than one tittle of the law to fail," if it is through the truth that men are sanctified, if "this is the love of God that we keep his commandments," if he that offends "in one point" is "guilty of all," if there is but "one Lord, one faith, one baptism," if each child of God is to "be ready always to give an answer to every man that asketh him a reason of the hope that is in him," if when Christ comes only those who are found without "spot or wrinkle or any such thing" upon their character, who are keeping "the commandments of God and the faith of Jesus," will be received into the heavenly mansions, then it is essential that every one should have opportunity to study the Bible for himself to ascertain what God's requirements are, and Tyndale and his co-labourers conferred an inestimable blessing upon the English nation.

Tyndale perished without seeing the Bible a free book in the hands of his countrymen, but another entered into his labours and was permitted to accomplish this work.

MILES COVERDALE was born in Yorkshire in 1487 and was a devoted papist till the doctrines of the Reformation permeated the atmosphere at Cambridge. He was one of the first to forsake Popery, and in 1528, Topley says, he declared against the mass, worship of images, and confession to a priest. Now that he was converted, his zeal for the faith would naturally be proportionate to his former devotion to Romanism, and it is not surprising that he was soon engaged in translating the Scriptures into English. As early as 1531 he had fled to the Continent to escape

persecution, and while there he laboured with Tyndale in translating the Pentateuch after the first translation was lost. The historian says: "He continued to take part in the biblical labours of that Reformer, and when Tyndale had fallen a victim to the malice of his enemies, Coverdale pursued these studies till 1535, when the first complete translation of the English Bible appeared. It seems to have been printed at Zurich. By residing on the Continent, he was enabled to carry it through the press without interruption. He also had the assistance of the Lutheran divines, many of whom were skilled in Hebrew as well as in the German translation. These helps are acknowledged in his preface. Coverdale's version was dedicated to Henry VIII., and allowed by royal authority."

In 1538 he was engaged in another edition of the English Bible, which was printed at Paris. The papists seized nearly the whole edition of 2500 copies. The type was then removed to London, and in 1539 another edition known as "the great Bible" was issued. The protection of Cromwell was a great help to Coverdale in this work. The price of this Bible well bound and clasped was equal to £5 at the present time. Coverdale was almoner to Queen Catherine Parr, and was one of the men selected by her to aid in the translation of Erasmus' paraphrase. He was chaplain to Edward VI., and in 1551 was appointed to the see of Exeter. The manner in which he filled his office is thus described: "Coverdale exerted himself to promote the Reformed religion in his diocese. His conduct was most exemplary. Like a primitive bishop, he was a constant preacher, and much given to hospitality. He was sober and temperate in all things, holy and blameless, friendly to good men, liberal to the poor, courteous to all, void of pride, clothed with humility, abhorring covetousness and every vice. His house was like a little church, in which was exercised all virtue and godliness. He suffered no one to abide under his roof who could not give some satisfactory reason of his faith and hope, and whose life did not correspond with his profession. He preached constantly on Sundays, and lectured during the week in the churches of Exeter; but notwithstanding his charity, humility, and hospitality, the papists exerted themselves to oppose his labours."

Early in the reign of Queen Mary he was imprisoned, and would have shared the fate of many others had not the chaplain of the King of Denmark, to whom he was related by marriage, rescued him. While in prison he wrote "An Exhortation to the Cross," wherein he says: "Pray for us, for, God willing, we will not leave you; we will go before you. You shall see in us that we preached no lies, nor tales of tubs, but even the true word of God for which we, by God's grace, and help of your prayers, will willingly and joyfully give our blood to be shed for confirmation of the same." "Like God's children let us go on forward apace; the wind is on our back. Hoist up the sails, lift up your hearts and hands unto God in prayer; and keep your anchor of faith to cast in time on the rock of God's Word, and on his mercy in Christ, and I warrant you."

He was released from prison only on condition that he should leave the country. He accordingly went to Denmark, but would not remain because he could not preach in the Danish language, and how could this aged servant of God allow his voice to cease to proclaim the glad tidings to a world in darkness? From Denmark he went to Geneva, and with other exiles entered upon his favourite work which resulted in the appearance of the Geneva Bible. The first edition in 1557 was the earliest New Testament in which the verses were numbered.

When Queen Elizabeth ascended the throne, Coverdale returned to his native land, where a bishopric was offered him, but his advanced age and the fact that he desired a more radical reformation from Popery than the public mind would admit at that time, prevented his accepting the office. He continued to preach in his age and poverty, having given many years of his life to the translation of the Bible and not to amassing wealth. The record is left that "his last hours were happy, and he departed at the age of eighty-one," "a numerous and sorrowing concourse of citizens" attending his remains to the grave.

As "the memory of the just is blessed," so their example should incite others to a similar life of devotion and love for God's Word even though its truth may be unpopular. We should "search the Scriptures" to see if we are "walking in all the commandments and ordinances of the Lord blameless." And if truth with which we were previously unacquainted is brought to our notice, the test by which we accept or reject it should not be, "Is this in harmony with the faith and practice of our fathers?" but, "Is this according to the teaching of God's holy Word?" That is the only safe rule. J. T.

A VIEW OF THE KINGDOM.

WHILE Jesus was on earth, his disciples were anxious to have him restore the kingdom to Israel; for they could not understand that he was to be crucified and rise again. They supposed he would take the throne and subdue the Roman power, and be their king. After giving them instruction about his work of humiliation, self-denial, and suffering, Jesus tells his disciples that they would have a view of his kingdom.

In Matt. 16:28, we read as follows: "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." About a week after this conversation they were permitted to behold the promised sight. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." Matt. 17:1, 2. Here Jesus appeared as he will when his kingdom shall be established. Peter, who was one of the witnesses, afterward refers to this scene, when he is endeavouring to impress upon the church the importance of the second coming of Christ. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." 2 Pet. 1:16 (also verses 17, 18). The apostle speaks of "his majesty," a term generally applied to a ruler. By this we may learn that Jesus was changed in appearance that he might show his kingly glory.

Then in this transfiguration scene we have a miniature representation of the future kingdom of Christ. Not only did the disciples have a view of the King, but they were permitted to see him on the territory where his kingdom will be established. Dan. 2:44.

But the King and the territory would not complete the picture. The disciples were looking for a kingdom in which they themselves would have a part. So Jesus shows them representatives of the kingdom over which he was to reign. There are two classes of individuals which shall enter the final rest for God's people; viz., those who shall not see death, but be translated when Jesus comes, and those who shall be awakened from the sleep of death by the sound of the trumpet. 1 Cor. 15:51-54; 1 Thess. 4:16, 17.

Elijah, who had been taken to heaven with-

out passing through the tomb, was there in his immortal beauty, a representative of the first class. In him they could see one who had fought the battles and gained the victory. Moses died, and was buried, and in June 9, we have a strong inference, at least, of his resurrection. As there are, according to the Bible, only two ways for the saints to get to heaven, viz.,—by being translated, or through a resurrection from the dead,—Moses must have been taken there by the latter, for we have positive testimony of his death.

This view gives us a clear idea of the nature of the kingdom when Jesus shall come in the clouds of heaven. While Elijah represents the saints who shall live through the trials of the last days and be alive to claim the victor's crown at the Master's coming, Moses represents the saints of all ages, who fought the good fight, and died in the blessed hope. In Moses the disciples could see that the promise of the resurrection was true. They would not need to fear death, for their eyes beheld one who had passed through the tomb, and had, by the power of God, been raised to immortal life.

Not only to the disciples was this scene an interesting one, but to the saints of God down to the present. And how much more encouraging should it be to those living so near the time when Peter, James, and John shall hear the trump and come forth. Some of my readers may be of that class represented by Elijah, while others may yet sleep for a short season, and like Moses, come forth with the disciples. But whether we wake, or whether we sleep, we know by the record of Matt. 17: 1-3, that eternal salvation is sure to those who are willing to comply with the conditions. The transfiguration is left on record as a pledge to God's people that his promises are sure. We have not only the promise recorded, but the testimony of two saints who have fought the good fight, and proved that the Lord is as good as his word.

Then let us be earnest and faithful. Let all fear be banished from our minds, and let us go forward with a renewed energy, for the battle is almost ended. The last hour in the conflict may be the most severe, but it will soon be over. Then, whether we are living, or are awaked from the tomb of the faithful soldier, a crown of life awaits us. Once more Jesus will be seen in his kingly glory, and Elijah and Moses, who were with him eighteen hundred years ago, will be there. The scene will not close, and leave us on this cold dark world again, but it will be an eternal view, and there will not only be Jesus and Elijah, and Moses, but all the worthy saints of past ages. There we shall meet the loved ones whom we have laid to rest. Fathers, mothers, and children will once more meet and clasp glad hands, and sing the song of redemption on the Golden Sea. Then can we exclaim, like Peter on the Mount of Transfiguration, "Lord, it is good for us to be here;" but, unlike him, we shall, without fear, know its full, glad meaning. J. H. DURLAND.

PROSPERITY AND PROMOTION.

I WAS much struck on reading the speeches delivered at the presentation to Chancellor Phillips last week that several of the speakers wished for him prosperity and promotion and happiness. To the worldling, who has not seen beneath the scum and surface of things, prosperity and promotion may seem to be desirable, even when they have to be snatched out of the bony fingers of death, whose shadow darkens the narrowing path of life; but to men who have taken upon themselves a ministry that should be holy, and who have learned something about real existences, loud

wishes for their prosperity and promotion seem fearfully out of place.

What is the prosperity that men should wish to befall the true minister of religion, and what is the prosperity he himself should seek? I do not wish to insult the modern minister by comparing him with his great Master, but prosperity to the true minister of the people would be greater poverty, more suffering, closer contact with the miserable and sinful.

What about promotion? We have improved upon crowns of thorns and crosses, but the promotion that the true worker still receives is added service. There is a fellowship—a brotherhood—of pain. Promotion in the field of spiritual service means elevation to posts of greater difficulty and loneliness.

Prosperity and promotion! Let us examine the sands of life which have not yet run out. How few they are! How soon, at longest, the glass will be empty. And you know it sometimes happens that the sands cease to run before they are spent. Prosperity and promotion, indeed! The close of life is within sight, and to babble of those things is like the drivelling of idiots.

Age palsies the hands that grasp at honours. The sweets of life turn to ashes in the mouth. Just when the heart beats high with hope the pulses stop. Prosperity and promotion! Let us contemplate open graves. Let us walk with reverent feet over hallowed ground. Let us thankfully sip the nectar of life from the chalice of the present. See the sunshine how it shimmers on the sea. Look at the grass how it sways in the wind. Hark how the voices of children—our children—break the stillness with glad music. We have gathered into our lives much love. Life is full of joy. Strong hands hold us up when we stumble on the lonely road that leads away from the world of sense. Prosperity and promotion! Tell me what they are, and I will whisper the information into the ears of dying men!—*Cambrian News.*

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.

A GOOD TESTIMONY.

DRINKING baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. Every other institution founders in hopeless difficulties; the public-house holds its triumphant course. The administrators of public and private charity are told that alms and oblations go with rates, doles, and pensions to the all-absorbing bar of the public-house. But the worst remains. Not a year passes in either town or village without some unexpected and hideous scandal, the outcome of habitual indulgence, often small and innocent in its origin. Some poor creature, long and deservedly high in the respect, perhaps reverence, of the neighborhood, makes a sudden shipwreck of character. Under the accumulating influence of alcohol, aggravated perhaps by other still more powerful, still more treacherous, agencies, the honest man turns knave, the respectable man suddenly loses principle and self-respect, the wise man is utterly foolish, the rigidly moral man forgets his mark and his code, and takes a plunge into libertinism. It then turns out what possibly some have suspected, that drink is at the bottom of it; and that some poor wife or other friend has long been doing the best

that could be done to check, to cure, and at all events to hide, until the truth would be out. It would be to the purpose to take the warning and do something towards staying the huge mischief which in one way or another confounds us all, and may, for we cannot be sure, crush and ruin any one of us.—*Times, April, 1881.*

HOPEFULNESS.

NOTHING breeds depression of spirits more surely than a habit of brooding on the dark side of things. Nothing tends more to unbrace one's purpose, to weaken one's will, to beget cowardice. The soldier who thinks only of being killed, is not the man who mounts the breach, through a tempest of bullets, but he who, storming the peril, thinks only of victory, is the hero who wins. In religious warfare it is the same. The disciple whose mind glues itself to its own weakness, who burrows among his trials, and magnifies his temptations, is not likely to be proclaimed "more than conqueror" at the close of his career. The winning believer is he who, knowing what his trials are, resolutely looks beyond and above them, saying, as the Psalmist did, "Hope thou in God," and who amid the most blinding fury of life's stormiest hour listens to hear the Captain of his salvation say, "Fear not, for I am with thee." The right attitude of the mind when in spiritual and moral danger is beautifully illustrated by Longfellow in his posthumous poem, "Michael Angelo." He says:—

"Whenever we cross a river at a ford,
If we would pass in safety, we must keep
Our eyes fixed steadfast on the shore beyond,
For if we cast them on the flowing stream,
The head swims with it; so if we would cross
The running flood of things here in the world,
Our souls must not look down, but fix their sight
On the firm land beyond."

—*Zion's Herald.*

TAKING THE CHANCES.

THE Life Insurance men have to study all sorts of questions, and among them the question of strong drink. It is all "business" with them; they want to find out who will live the longest, so they can see how much profit there will be in insuring their lives at regular rates. If they live long, the company gains by it—if they die early, the company loses money.

This is how the matter has been figured out by Mr. Nelson, a distinguished insurance man:—

A total abstainer 20 years old has the chance of living until he is 64.

A total abstainer 30 years old has the chance of living until he is 66½.

A total abstainer 40 years old has the chance of living until he is 68¾.

A moderate drinker 20 years old has a chance of living until he is 35½.

A moderate drinker 30 years old has a chance of living until he is 44¾.

A moderate drinker 40 years old has a chance of living until he is 51¾.

Whose chance would you prefer to take?
—*Selected.*

FATHER NUGENT says that in twenty years in Liverpool prisons, over 200,000 men and women passed under his care. The majority were women, and eight out of ten were there for drink, or crime of which it was the cause.—*Christian Leader.*

THE *Church Army Gazette* says that enough liquor was consumed in Great Britain last year to make a lake a mile long, a mile wide, and thirty-five feet deep. What a lake of fire that would make if lighted!

THE PRESENT TRUTH.

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

GRIMSBY, JUNE 17, 1886.

M. C. WILCOX, RESIDENT EDITOR.

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THE SABBATH, OR LORD'S DAY. NO. 5.

CHRIST AND THE SABBATH.

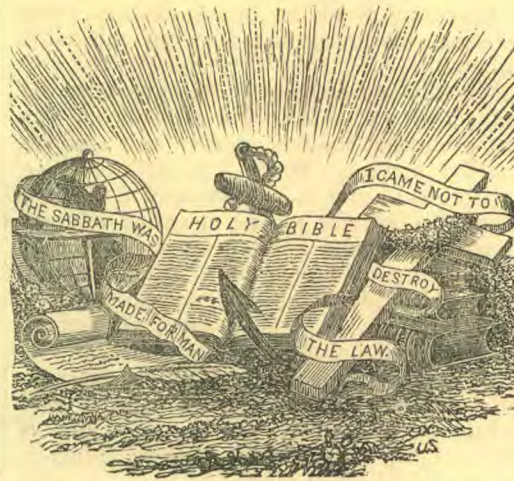
We have found in our investigation of the Sabbath question in previous numbers of this journal, that the Sabbath was instituted at the close of creation before man sinned, "was made for man," and set apart for the race. It was made 2,500 years before a Jew existed, consequently was not a Jewish institution. It was embodied in the moral law of the Ten Words; it was engraved on tables of stone by the finger of God, showing its unchangeableness; it was spoken by God from heaven amidst such imposing grandeur as the world had never seen; and in every conceivable way a distinction was shown between the Decalogue and the civil, ecclesiastical, and ceremonial laws of the Jews. As the Sabbath originated before sin entered the world, it cannot be a type; for types are connected with a remedial system which came in because of sin. Hence we find nothing shadowy or typical in the fourth commandment. It enjoins a moral duty, based on the authority of the great Creator, of whose work it is a memorial, and is founded in the needs of man's nature, moral and physical. We found also that the Sabbath (or rest) day was a definite day of the septenary, or weekly, cycle, the day upon which God rested, which he blessed, hallowed, and sanctified, which he pointed out in a miraculous and most unmistakable manner for forty years. And it has been further shown that that part of the commandment which points out THE DEFINITE SEVENTH DAY is just as moral and binding as the enjoining of a Sabbath at all. The DAY of the Sabbath is just as binding as the proportion of time. This same law, of which the fourth, or Sabbath, commandment forms a part, is declared by the Psalmist to be a "perfect" law (Ps. 19:7), and that it shall "stand fast forever, and ever" (Ps. 111:7, 8, and 119:152). Many other expressions of like import are applied to it.

Now, how is this law regarded by our Saviour? Was it repealed by his authority? Are the moral duties of the Patriarchal and Levitical dispensations no longer moral in the Christian dispensation? Was that law which the wise man informs us embraces the whole of man's duty morally (Eccl. 12:13), and which, because it did embrace his duty, would be the rule of his future judgment (verse 14), no longer fitted to be the rule of character? Did this expression of God's will to man, spoken with his own voice, written with his own finger, based on the eternal principles of supreme love to God and equal love to our fellow-creatures, —did this law become obsolete at our Saviour's first advent? Did the "perfect" law become suddenly imperfect? Are mankind under no obligations to obey its searching precepts? Are Christians released from its Divine claims?

These are important queries. Antinomianism answers them in the affirmative. "The law," it says, "has served its purpose, it is a dead letter. The Sabbath is no longer binding. God's law is set aside by the death of Christ." But is this true? Are those who live in the blaze of Bible light of the 19th century at full liberty to steal, to kill, to commit adultery, to take God's name in vain, to break the Sabbath? for remember that whole law stands and falls together, unless there is express declaration to the contrary. If it is repealed, or changed, that change or repeal should be made as public as the enactment, or the giving of the law. Justice to the subjects, to the governed, demand this. We read of tyrants who nailed their laws

so high that their subjects could not read them, and then beheaded them if they disobeyed; but our God is not such a ruler. His law was given in a public and imposing manner, its repeal, abrogation, or change must in justice to his people be as public. Is there evidence of this in the Word of God?

DID CHRIST CHANGE THE SABBATH?



Testimony is both plain and plenty on this subject. Among the most important utterances of our Lord is the Sermon on the Mount, uttered at the beginning of his ministry. In that remarkable discourse we have clearly set forth his mission as regards God's holy law. The Divine Prophet looks down the stream of time beyond mortal ken and beholds the efforts which would be made by the fleshly heart to make void the law of God or evade its claims; and he gives utterance to words which pointed out to the strictest Pharisee that the holiness of God's law was to be maintained, enforced, and magnified by his life and teaching,—words which would teach the same truths to his Gentile followers, who would be disposed to shun the duties enjoined by it under the plea that it was "Jewish." And those words have lost none of their force or their truth during the passing centuries since they were uttered.

"Think not," says our Divine Lord, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20. The righteousness of the Pharisees was largely an outward obedience; but our Saviour taught that God's law rules in the dominion of thought and motive as well as deed. See verses 21-28 in which he shows the extent of the sixth and seventh commandments.

In Luke 16:17 we have another strong utterance in regard to the law: "It is easier for heaven and earth to pass than one tittle of the law to fail." This must seem to Antinomians, or to those who believe in the abolition of a part of God's law, a strange expression. But a moment's consideration will show its truthfulness and importance. Heaven and earth could pass, heavenly bodies could disappear, but the government of God would still exist unimpaired. But if his law of morality and character, his "perfect" law (as the law of character of a perfect Being must be) admits of change and abrogation, if it can be wilfully ignored or trampled under foot, then his government is unstable and insecure. Britain could lose her Australasian colonies by an earthquake, and the stability of her government or empire not be affected; but touch the integrity of her law, let it be trampled on with impunity, and the very founda-

tion of stable government is weakened, and her authority questioned and questionable. No; God's law, the foundation of his throne, must stand. And the query arises, How can God's law remain entire and intact, in every "jot and tittle" (the smallest letter in the Hebrew alphabet and point of a letter) and the fourth precept of that law be so altered as to teach that a different day is the Sabbath of the Lord than that enjoined by the commandment? It is absolutely impossible from the very nature of the case.

We could rest the case of the Sabbath and law here, confident that the words of our Saviour are sufficient evidence of the unchangeable and unchanging perpetuity of God's law. But we present a few other testimonies in confirmation of this. Leaving the many utterances of our Saviour which are in harmony with the above, we come to the writings of Paul the apostle to the Gentiles. In Rom. 3:31 he concludes an argument on the law and grace in this wise: "Do we then make void the law through faith? God forbid; yea, we establish the law." In the 20th verse of the same chapter, and in chapter 7:7 and onward, he tells us that the only means of knowing sin is by the law and that it is "spiritual, and "holy." The testimony of John (1 John 3:4) is of the same import: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Therefore, when our Saviour and his apostles preached "repentance," they preached the perpetuity and binding force of the law of God; for repentance is turning away from sin with contrition of heart, and "sin is the transgression of the law." James in chapter 2:8-12 refers to the same law. He calls it "the royal law"—it is the law of the great King; it is the law according to the Scripture—referring to the Old Testament, for the New was not then written; it was that law which contained the commands, "Thou shalt not commit adultery," and "Thou shalt not kill;" therefore it was the Decalogue. This law is a unit, the apostle asserts; for he who breaks one command is condemned by the law as a transgressor. And he adds, "So speak ye, and so do, as they that shall be judged by the law of liberty,"—gospel liberty, blessed liberty, to those who by God's grace walk in its precepts; but it admits of no license. To the heart that loves God, all his precepts will be right; "for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. It is thus the law was regarded by Christ and his apostles.

HOW DID JESUS REGARD THE SABBATH?

It is not necessary to revert to all the texts in which the Sabbath is mentioned in the Gospels. Some of the more prominent ones will suffice.

1. The plucking of corn on the Sabbath day. (See Matt. 12:1-9; Mark 2:23-28; Luke 6:1-5.) The Pharisees charged that the disciples were breaking the Sabbath, or doing that which was "not lawful." Our Saviour vindicates them from the charge, not by asserting the abolition of the Sabbath or weakening its authority, but by the law of mercy and necessity. He cites two examples,—David, and the priests,—which the Jews would not question, in proof of this. He then declares that they had failed in carrying out the law of mercy. They had laden the Sabbath law, as they had other laws, with tradition, superstitious observances, hair-splitting niceties, which the Lord had never commanded, and they had "condemned" the disciples, who were "guiltless" of breaking God's command interpreted by the law of mercy and necessity, by their senseless, burdensome restrictions.

2. The miracles performed on the Sabbath, prominent among which are the healing of the withered hand (Matt. 12; Mark 3; Luke 6), the impotent man at the pool of Bethesda (John 5:1-10), of the blind man (John 9), of the drowsy (Luke 14:1-6), of the infirm woman (Luke 13:11-17). All these miracles were acts of mercy and goodness which the Sabbath law did not forbid. Jewish

tradition was against them, but Jewish tradition was no more a part of the Sabbath law than the noxious vine is a part of the oak which it entwines, and to which it seems to belong. Cut the vine at the root and it dies, but the oak is not only unaffected, but freed from its parasitic dependent, which was only sapping its life. And the objection of the Pharisees is shown by our Lord to be utterly selfish and baselessly superstitious by a simple reference to what these very Pharisees would do if an ox or an ass or a sheep fell into a pit on the Sabbath. They would at once lay hold and help it out. "How much then is a man better than a sheep? Wherefore it is **LAWFUL** to do well on the Sabbath days." Matt. 12: 12.

Luke 4: 16, 31 plainly shows that Christ not only observed the Sabbath day, but it was his "custom" when possible to attend Divine service on that day. Thus the "Lord of the Sabbath" honoured the day; but not a single intimation has he given in the passages thus far considered that the Sabbath law was to be weakened, abrogated, or transferred by any act or word of his. Mr. Hamilton has, on pp. 153-4 of "Our Rest-Day," so well set forth Christ's treatment of the Sabbath, with one exception, that we will be pardoned for quoting it. He says:—

"1. It is evident from the passages to which we have referred that he neither abolished the Sabbath nor relaxed its sanctions.

"2. He observed the Sabbath himself, and not only so, but, projecting his thoughts into the future, he foresaw and sanctioned its observance after he should be gone.

"3. He cleared it from the accretions of rabbinical tradition and gloss, which had gathered round it in the course of ages; but in this process, instead of doing anything to weaken its authority, or interfere with its binding force, he only brought out its claims and its beauty into a brighter cluster . . . He found it buried amid a mass of traditional observances which had thrown its meaning and spirit almost altogether into obscurity. He took it up lovingly, recognizing its beauty and value, and with firm but kindly hand he removed the foreign incrustations which had gathered round it, that it might shine again in its own native lustre for the joy and blessing of a needy world.

"4. He taught that it was to be a day (a) of worship; (b) beneficence; (c) not of narrow, Pharisaic restrictions, but of holy freedom—freedom, however, always subordinate to, and within the limits of, law.

"5. He gave it new and additional meaning and beauty by making it his resurrection day."

With the exception of the 5th paragraph, we heartily coincide with the above, because we believe (with that exception) that the views are Scriptural. Mr. Hamilton's reasons for a first-day Sabbath we will notice subsequently, confident that no Scriptural testimony will invalidate the positions we have taken. We invite the reader's attention still further to this important subject.

THE SANCTUARY.

WHAT has been said in previous articles on the eighth chapter of Daniel, has really been but preliminary to the main question involved in that prophecy. The delineation of the rise, career, and fall of Medo-Persia, Grecia, and Rome, and the change of religion in the Roman Empire from paganism to the papacy, as there given, are indeed matters of exceeding interest, and stamp the foresight which revealed all these particulars as Divine.

More impressive still are the wonderful numbers there revealed in the great period of the 2,300 days, with its subdivision of 70 weeks,—a prophecy so clearly demonstrating the Messiahship of Christ that the Jews execrate the man who attempts to compute and apply the period,—together with the fact that the whole period terminated in 1844, within the memory of all living upon the earth who are fifty years old or over. We are thus brought to our own time.

But it would be of no practical advantage to us to know that the 2,300 days have terminated

within the present generation, unless we could tell what event it is which Inspiration has been thus careful to mark. The prophecy simply says, "Then shall the sanctuary be cleansed." This is a question in which even the angels have an interest; for it was an angel who raised the question (Dan. 8: 13); and the other angel who was addressed, knowing that the information concerned more particularly the human family, turned to the prophet and gave the answer to him, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." He who under these circumstances can regard this as a question of no interest, must have a callous, unfeeling heart, indeed. We trust the reader is not one of this kind.

What, then, is the sanctuary? and what is its cleansing which was to take place at the end of the 2,300 days? and what follows this event?



A few plain, scriptural propositions will furnish a foundation upon which to work in the solution of these questions. The work of redemption in behalf of mankind is set forth in the Scriptures, principally under the conditions and provisions of two covenants during two dispensations. These covenants are called the "first" and the "second," or the "old" and the "new;" and the dispensations are called the Mosaic and the Christian.

Both these covenants have connected with them what is called a "sanctuary." Heb. 9: 1. The sanctuary of the first, or old, covenant, was the tabernacle erected by the Israelites in the peninsula of Arabia under the direction of Moses, at the exode of Egypt. Heb. 9: 2-5. It was then that the old covenant, to which this sanctuary pertained, was made with them. Jer. 31: 32; Heb. 8: 9; Ex. 19: 3-8. The sanctuary which, to carry out the provisions of that covenant, they then erected, is fully described in Exodus, chapters 25 to 40. It was an oblong rectangular building, the length three times the width and height. Gold-plated boards, set in sockets of silver, constituted the walls. Its roof consisted of a series of curtains of a material best adapted to resist sun and rain. A curtain suspended across one end formed the door: and the building, during the journeyings of Israel, was always so erected that the door faced

the east. Inside, two-thirds of the distance from front to rear, another curtain was suspended across the room, dividing it into two apartments, the first called the "holy place," the second, beyond the veil, the "most holy place." The most holy place, taking all its dimensions together, was a perfect cube.

Such, in its outward form, was the tabernacle erected by Moses B.C. 1490, and so it continued for 485 years, till it was embodied in the more permanent structure of the temple erected by Solomon, and dedicated B.C. 1005. In the temple the sanctuary was enlarged, but the same proportions were maintained. Here it remained the sanctuary for 1,036 years, till the veil which hid its holiest place from mortal view was rent in twain, when the great Antitype of all its offerings expired upon the cross, and the prophetic words of Christ to the Jews, "Behold your house is left unto you desolate," were fulfilled.

In the first apartment of this sanctuary was a golden candlestick with seven lamps lighted every evening, a table overlaid with gold, on which twelve loaves of shew-bread ever stood before the Lord, and an altar overlaid with gold from which the sweet fragrance of incense morning and evening ascended to heaven. Beyond the veil, in the second apartment, the principal and almost the only article of furniture was the sacred ark of the testimony, overlaid without and within with the purest gold, having as a cover, which was called "the mercy seat," a plate of beaten gold of marvellous workmanship, containing on each of its ends a cherub, beaten from the solid gold,—an ark made expressly to contain those tables of stone on which God with his own finger had engraved his holy and immutable law.

This sanctuary was the centre of the typical system of worship: for to this all their offerings were brought; and to the law contained in the ark they all pertained. This Paul expressly says was the sanctuary of the first covenant. Heb. 9: 1. So for 1,500 years, from Moses to Christ, we know just what the sanctuary was, and just where to look for it, and just the purpose that it served. Connected with this there was a service called "the cleansing of the sanctuary." But before looking at this let us ascertain what the sanctuary of the new covenant is.

It is evident from Heb. 9 that the new covenant has a sanctuary peculiarly its own. It has its priesthood, offerings, and Divine service, as well as the old. The new covenant was made through Christ. It was made, not with the Gentiles, but "with the house of Israel and with the house of Judah." The new covenant superseded the old when Christ ratified it with his own blood upon the cross. Who is the priest of the new covenant?—Christ. Heb. 9: 12; and 10, 11, 12. Where is the priest of this covenant?—At the right hand of the throne of the Majesty in the heavens. Heb. 8: 1. Is his work connected with a sanctuary? The apostle adds: "A minister of the sanctuary and the true tabernacle, which the Lord pitched, and not man" (not Moses). Where, then, is the sanctuary of the new covenant?—Where the Minister is. If the new covenant has a sanctuary, as Paul says it has, and Christ is its Minister, as Paul says he is, that sanctuary is where the Minister is. No one can dispute this proposition. But the Minister is in heaven. Hence our sanctuary is there also.

The apostle goes on to show that the typical Mosaic tabernacle was a "shadow" (Heb. 8: 5), a "pattern" (Heb. 9: 23), and a "figure" (verse 24), of "the true" sanctuary "in heaven."

And finally, John on Patmos, viewing things in heaven, saw the sanctuary there and some of the instruments of service connected therewith. Rev. 11: 19; and 8: 3; and 4: 5.

From this it will be seen that the sanctuary should be to the Christian the dearest spot in all the universe. It is the one spot where the ministry for the salvation of a lost world is carried forward, and where the dearest interests of the human family all centre.

The next inquiry will be what its cleansing is, and what results will immediately follow.

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.

ALARMING OMENS.

It is a somewhat common custom, says the *South Wales Daily News*, to present white gloves to assize judges in certain circuits. However, at the Glamorganshire assizes, at Swansea, eight persons were indicted for offenses of an immoral nature.

"In the hill and also in the agricultural districts, impurity appears to be extending its leprous touch. What are the causes of this appalling state of things? This is an ethical problem which affords legitimate scope for useful inquiry."

It further says:—

"The Calvinistic Methodists . . . are much concerned about the matter, and have forwarded a circular letter to all the school boards within their province, beseeching them to use every endeavour to discountenance the use of improper and unchaste language among the children."

In another issue of the same paper we find the following, entitled, "Theatrical Gossip," quoted from the *Era*:—

"It was with a mixture of surprise and disgust that we noted the number of young women present at the performance of 'The Cenci' at the Grand Theatre on Friday week last, and remarked the avidity with which the account of *Count Cenci's* disgusting crimes in the history, which supplemented the printed book of the play, sold in the theatre, was perused by them in common with their elders amongst the audience. We are coming to strange times, indeed, when maidens not only sit out appreciatively a drama with incest for its *motif*, but also make themselves familiar with sins of a still more nameless nature, and of still more repulsive character."

In olden times there were "watchmen" who were called "blind," etc. (see Isa. 56: 10-12), because they were so careless and polluted that they were insensible to the corruptions of their times. Judging from what they said, "We will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant," we would naturally think that they were strongly inclined to optimity, even to fatality.

And to-day, when the secular press is so alarmed that its voice is continually heard warning the people of the moral corruptions in their midst, there are those who close their eyes and ears to the facts which appear to confirm it on every hand, and blindly assert that the world is getting better. Some even go so far as to say that the temporal millennium has already dawned upon us.

What said Jesus concerning the "blind leaders of the blind"? Matt. 15: 13, 14.

The question, "What are the causes of this appalling state of things?" is partially answered by the extract from the *Era*. The drama, in many instances, is made the popular instructor, and under its infatuation fair "maidens," "in company with their elders," are led from virtue's path to the dark, dark haunts of vice and immorality, which, sad to say, dot this fair earth almost from pole to pole, as well as from orient to occident.

Why these corruptions are so general is because men have lowered the standard of morality; seeds of immorality and incest have been sown, and the children of the nineteenth century, as an accursed heritage, are reaping the legitimate and inevitable harvest.

The present time will compare favourably with the days of Noah and Lot for hydra corruptions; and thus Jesus said it would be just before his second advent. Luke 17: 26-30.

It is well that a few, at least, are beginning to see the importance of training the children in the way of purity. Eternity will show the glorious results of their labours. The Lord grant "that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Ps. 144: 12.

A. A. JOHN.

The Missionary.

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

THEIR MEANING.

To LIVE in shade, yet trust the sun;
To bravely creep while others run;
To suffer pain, and still believe
That just enough one will receive;
To feel no envy that the best
Of precious gifts are given the rest—
Persuaded that each lot must be
The best for each eternally,
Is truest faith.

To bear with wrong, and wait for right,
Believing that the darkest night
Means only growth for timorous seeds
To see some good in rankest weeds;
To feel the love that watches o'er
Those left behind, those gone before;
To be bereft, yet know no loss,
And thus the highest faith indorse,
Is true content.

—Christian Union.

PROGRESS OF THE CAUSE.

It is encouraging to note the progress which the truth of God for these last days is making in the earth. That truth is not only a message that the Son of God is near at hand, but it embraces the down-trodden truths of God's Word,—the holiness, literality, and perpetuity of God's law, the restoration of the fourth commandment, life through Christ alone, and other truths of importance,—truths necessary to form characters which will stand the test of judgment without a mediator. Everything of the world is against the acceptance of these truths. Worldly prosperity, influence, and reputation all shun them. A worldly church looks upon them with ridicule and contempt. It is only hearts that love God and are moved by principle that will truly accept them. But despite all opposition the cause prospers. Forty years ago its adherents could be numbered by units; now they number thousands. Then it had not a printing-press; now it has seven publishing offices and many presses. Then it had not a serial publication; now it has twenty-five weeklies, bi-weeklies, monthlies, and tri-monthlies to spread the glad news of a soon-coming Redeemer, and present the truths of repentance, faith, and obedience as the conditions on which mankind may receive the gracious gift of eternal life at Christ's coming.

These truths are unpopular; they always have been to the carnal heart or the formal, worldly church, but more unpopular still when they involve such a cross as the long down-trodden Sabbath of the Lord, and thorough reform in habits of life. Yet God has honoured this truth by giving souls to those who have laboured therein for their hire.

The *Gospel Sickle* reports in America the last two months over five hundred converts, one hundred and four baptisms, ten churches organized, and two dedicated. The Pacific Seventh-day Adventist Publishing Association recently held its eleventh annual meeting, which "was one of the most interesting and encouraging ever held." The profits of the Association were about £1,460. Assets over all liabilities, £12,000. The past year has witnessed a large increase of denominational work. Two papers have started, the *American Sentinel* and *Pacific Health Journal*. The total number of copies of the *Sentinel* printed from Jan. 1886 to Apr. 1 was 41,200, its subscription list increasing at the rate of 1,000 a month. The following summary of last year's work is taken from the *Signs*:—

Total No. of pages of books, pamphlets, and tracts printed.	13,183,000
A net increase over that of last year of.	4,763,200
Total No. of copies <i>Signs</i> printed.	1,022,000
" " " <i>American Sentinel</i>	41,200
" " " <i>Pacific Health Journal</i>	14,000

We are glad of the progress made and the increased interest in our work which that progress indicates.

Work has moved forward in the Sandwich

Islands. Pastor Healey reports the organization of a small church, and the recent baptism of nine converts.

The cause in Australia and New Zealand has grown apace. From a private letter from Bro. S. N. Haskell, who started the mission there about a year since under many seemingly discouraging circumstances, we learn that the church in Melbourne numbers now one hundred members, and, young though the work may be, it is nearly self-sustaining. There is an urgent call for workers in that field.

Progress is reported from the Continent. Bro. E. G. Olsen has brought out a company of over twenty at Laurvig, Norway, who have covenanted to "keep the commandments of God and the faith of Jesus." Great interest has been manifested in the meetings which have been held in the new house of worship in Christiania. Ten baptisms are reported, six at Christiania, four at Stockholm. Bro. Matteson reports four at Copenhagen.

Reports of labour in *Les Signes des Temps* are encouraging. Recent meetings of a highly interesting character, in both the French and German language, have been held in Switzerland. In the ancient city of Lausanne, which twice drove that indomitable Reformer, Farel, from its precincts, thirty have embraced the Sabbath of the Lord, and twenty have been buried with their Lord in baptism. A church of twenty-two has been organized. Bro. Conradi is just leaving for Russia to visit friends of the truth in that dark field.

In our own special field we have no cause for discouragement. Our ship missionaries at Liverpool and Hull, our sisters who are engaged in the missionary and colporteur work at Hull, Nottingham, and Peterboro, all report encouragingly. Two tent meetings are in progress, one in Kettering and one in Wales, from which we shall expect reports for our next.

To the Lord belongs all the glory, and the faithful are content to share it with him. The work of God requires faith and courage, and true faith will give courage. The message is onward, but we should not slacken our individual efforts. We ought to be doing much more. Calls for labourers come from South Africa, from India, from North Africa, from Australasia. The harvest is great, the labourers few. Who will have a part in the work, not for loaves and fishes, but in faithful seed-sowing of truth wherever opportunity offers. Success will be measured by faithfulness for the Master. May God continue to bless in increasing measure his people and truth.

TENT FUND.

WE again insert Pastor S. H. Lane's appeal for funds toward the purchase and expense of tents in which to proclaim the truth for these days. The tent has been purchased, and is now pitched at Kettering. It is 30x60 feet, and Pastors Lane and Durland are well pleased with it. There has been received up to date £31 10s. Others have pledged to pay soon. In our next fuller particulars will be given. The following appeared in our issue of March 18:—

It is well known to many of the readers of PRESENT TRUTH that Pastor J. H. Durland and the writer preached several months in a large missionary tent last summer in Bedfordshire. Through the blessing of the Lord, our efforts were successful, and several embraced the views so clearly set forth in the columns of this paper from time to time. Besides this, scores became deeply interested in Bible subjects, who have not yet embraced our views. As the workers in our mission have increased, we are very anxious to secure a second tent for missionary purposes. We have presented this matter before our friends at Grimsby, Ulceby, and Southampton, and some £27 have been donated towards a tent fund. Should any of the readers of PRESENT TRUTH be interested in our work, we would be glad to receive donations from them for this purpose. We hope to be remembered in this our time of need.

Send all donations either by cheque or P. O. order to Mr. M. C. Wilcox, 72 Heneage St., Grimsby. Give, and it shall be given you. "The Lord loveth the cheerful giver." Who will respond?

S. H. LANE,
Chairman of British Mission Executive Board.

THE growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light, till at length it sends back a perfect image of the sun that shines upon it.

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, JUNE 17, 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.

Rebellion in the Army.—It appears that the "split, or rebellion," in the Salvation Army, noticed a month since, was not so serious as first reported, the "General" treating it as of little consequence. But we are under the firm conviction that a larger rebellion would be of infinite service to the rebels if all the adherents of the Army possess the same spirit as some who have written us since our little note. We would not disgrace our columns by repeating the terms used, nor would we have referred to this except to correct the statement that "the whole of the southern division have resigned," which was taken from a most creditable source. But we opine better things of the "soldiers" in the main than the spirit shown by our correspondents. They need a higher discipline than the Army has evidently afforded them.

Christ's Coming a "Blessed Hope."—So it was formerly. So the apostle Paul calls it. Why are so many Christians so fearful of the subject now? Why is it so ignored, and those who believe in it ridiculed and condemned by a great part of the pulpit and press? There is one prominent reason. The carnal heart contemplates not with pleasure the pure, spiritual kingdom of Christ. It prefers to think of the holy King sitting as Mediator, pleading still for a guilty world, instead of coming as Judge. Sin and its pleasures are loved. It has entwined its seductive tendrils round the affections; it has attracted by its myriad forms of evanescent, lustful beauty; it has stupefied the conscience by its deadly atmosphere; it has absorbed the powers of body and mind; and the carnal heart wishes not to be disturbed by the startling news of a coming Judge who will read every thought, word, motive, and deed, not according to the rules of modern society or the corrupted standard of a defiled conscience, but who will read and judge by the pure balances of the sanctuary, even God's holy law.

BUT to the faithful child of God, he who is in the world and yet not of the world, who uses his powers of body and soul to God's glory, who is repentant and believing, faithful and obedient—to him the second coming of Christ is "the blessed hope." The words of the Master—"I will come again"—thrill the heart with joy; and the message sent back by the glorified Redeemer—"Surely I come quickly"—finds the responsive echo in the heart of every true disciple, "Even so, come, Lord Jesus."

"Everlasting Punishment."—Such our Saviour declares in Matt. 25: 46 is the fate of the wicked. It is the opposite of that of the righteous—life eternal. Advocates of the doctrine of endless misery, or torment, assert that this text teaches it, because the same Greek term is used to describe the final destiny of each. We admit the fact,—the use of the term in this text, in its fullest meaning, endless,—but we deny the conclusion drawn therefrom—endless torment. The fate of the wicked is not "everlasting punishing," but "everlasting punishment." The one is a process going on and never completed, the other denotes completion. The righteous will be given life which never ends, which will never see death; the wicked receive "the wages of sin"—death—from which there is no resurrection. Rom. 6: 23. Just as long as the righteous are in the condition of life, so long will the wicked remain in the condition of death. So Paul explains the term in another passage (2 Thess. 1: 9): "Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power."

THAT the punishment of the wicked will involve suffering, "weeping, wailing, and gnashing of teeth," we firmly believe, as it is plainly taught, but the suffering will at last terminate in "death." To

assert that punishment is punishing, is doing violence to the plain literal sense of the Word of God, which declares that the punishment is "death," "destruction," etc. So "eternal redemption" (Heb. 9: 12) is not an eternal redeeming, but a redemption eternal in its effects. "Eternal salvation" (Heb. 5: 9) is not an eternal saving, but a salvation eternally secure. "Eternal judgment" (Heb. 6: 2) is not an eternal process of judging, but a judgment whose decrees and execution are forever irrevocable and irreversible. And "eternal punishment" is not a process eternal in its infliction but in its effect. If it were not so, as we have before pointed out, the declaration that every man will be rewarded "according to his works" cannot be true; for he would never receive but a very small portion of his reward. If destruction is due the wicked, they can never receive their due; for after they have suffered untold ages, endless cycles of ages lie before, and the process is no nearer completion than at the beginning. We leave this problem for the advocates of eternal misery to solve. God's Word teaches no such inconsistency. "THE WAGES OF SIN IS DEATH."

Justification.—To escape the obligation of the fourth commandment, which declares the seventh day to be the Sabbath, many plead the texts: "Therefore by the deeds of the law there shall no flesh be justified in His sight," and "A man is justified by faith without the deeds of the law." Rom. 3: 20, 28. But will justification allow the Christian to commit theft, or idolatry? No one would go so far as to declare this. But if justification will not permit the practice of these sins, no more will it allow of Sabbath-breaking. All the precepts of God's law rest on the same authority. They are the expression of God's will, that law which it is the work of regeneration and conversion to write upon the heart; and justification is but a step in this work.

WHAT is justification? To what does it have reference? Justification is the act of making just, or righteous, what before was unjust, or unrighteous. The holy law of God condemns all (Rom. 3: 19, 20, 23), irrespective of race or condition. Through faith in Christ they are accounted no longer sinners, but just—they are justified. Hence justification from the very nature of the case must have reference, not to the future deeds of the believer's life, but to the past. It is the declaring of Christ's "righteousness for the remission [margin, passing over] of sins that are past, through the forbearance of God." Thus justification is based on the conditions of "repentance toward God and faith toward our Lord Jesus Christ." Acts 20: 21. Repentance is turning from sin, and "sin is the transgression of the law." And justification is making the unjust just, or bringing the sinner into harmony with the law of God. So Jesus saves from sin, and purifies from all iniquity. Matt. 1: 21; Titus 2: 14.

BUT what of the present and the future? "The righteousness of the law is to be fulfilled in" such, "who walk not after the flesh [what the law condemns], but after the Spirit [which is in harmony with the law]." Rom. 8: 4. Such will be "zealous of good works" (Titus 2: 14); such will have a "faith which worketh by love" (Gal. 5: 6), and a love which keeps God's commandments, and considers them "not grievous." 1 John 5: 3. "Walk," "worketh," "keep," have reference to the deeds of the present and onward; but justification has reference to the sins of the past.

TO SEEK to be made just for past sins by works of righteousness in the present or future would be ignoring the grace of God and the wonderful sacrifice of Christ. If man could do this, he would need no Saviour, and could well boast, because salvation from sin, freedom from condemnation, would be his own work. But the present moment can only by God's help do present duty. Man cannot do works of supererogation, which can buy off the past or the future. If he has sinned, he can be justified, not by any works of righteousness he may do, but only by the free grace of God through faith in his Son. Farther, in the sinner acknowledging his sin, he acknowledges the holiness and purity of the law (Rom. 7: 7-14); and obedience through Christ to every precept of that law is the highest honour he can pay the Almighty Lawgiver and his Divine Son. How is it with thee, Christian?

Good Words.—Such are the following from Mr. George Whetenall's recent work, "Echechetlus: Considerations upon Culture in England," quoted by the *Christian Leader*:—

"Give up, if you please, for a store of beautiful fables, the whole of revelation, which will defy any endeavour to choose and to refuse of its entirety, being linked together like a coat of mail; or give up your late-found creeds of science: but for the credit of human wit, if for naught else, leave off trying to harmonize that Word which calls us heirs of God with that which calls us children of beasts. . . . Quit the miserable business of filing down your Bible; have the peace of knowing that you stand upon one firm ground, without need to fearfully examine the "destructiveness" of each new discovery; have the liberty of joyous scorn, the happiness of escape from painful balancings of geology and Inspiration in your twice-servile, twice-rebellious hearts."

Seventh Part of Time.—The following from the *Gospel Sickle* is a good illustration of the fallacy that any day of the seven is the Sabbath. Ponder it, reader:—

Mary Jones keeps the seventh-day Sabbath Saturday, and on the authority of the Bible stubbornly refuses to believe that any other day will do. But Elder Wood very lucidly showed her that one-seventh part of the time, any one day in seven, was all that the law required. Meeting Mary a few days after this, he said:—

"So, Mary, I hear you are married."
"Yes, Sir."
"Married into Mr. Brown's family, I believe?"
"Yes, Sir."
"Mr. Brown has a fine family of boys, anyway, seven I think. Which one did you marry?"
"Oh, no one in particular, just one seventh of them!" said the girl with a roguish twinkle.
"Ah! Oh—why—yes—I see, I see."

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