

The Present Truth.

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

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HUGH LATIMER.

It was a goodly company who were imprisoned in the Bocardo, the common gaol at Oxford, near the middle of the fifteenth century,—Cranmer, Ridley, and "honest Hugh Latimer." No doubt could the eyes of the gaoler have been opened he would have seen angels of God in constant attendance upon these to him condemned criminals, but in the sight of Heaven most loyal children of the King of kings, permitted to suffer for Him that they might reign with Him when they had sufficiently glorified his name. Latimer appears to have had his mind so stayed upon God as to experience at all times that "perfect peace" promised to those who trust in him.

he was a very diligent student. His zeal for the religion in which he had been educated was so great that when ordained he contemplated becoming a friar, hoping by a convent life to escape everlasting punishment. Foxe says, "In this blind zeal he was a very enemy to the professors of Christ's gospel, as his oration against Philip Melancthon and his other works plainly declared." It appears that like Saul of Tarsus he verily thought that he ought to do many things against the gospel of Christ as it had begun to be taught at Cambridge, and to this end he laboured and exhorted so earnestly that he was honoured by being given the office of cross-bearer to the University, and carried the cross in the popish processions.

COD'S WITNESSES.

"And they loved not their lives unto the death."

Not for wealth or fame or power,
Strove they in life's little hour,
Worshipped not at Mammon's fane;
Yielded not to king or thane;
Listed not to pleasure's voice;
Nor in sin did they rejoice:
But beyond life's little space
Saw they heavenly dwelling place.

In the centuries agone
Saw they Christ, God's only Son;
Saw the garden-agony;
Saw him dying on the tree,
And God's love, thus manifest,
Wakened love within their breast,
Faith was roused and zeal was stirred
At the opening of God's Word.

Saw fulfilled the words of seer,
Saw that Antichrist was here;
Banished was the Word of light,
Gospel morn had changed to night;
Over all the land the bane,
Error's curse and error's chain;
Babylon had rule complete;
Truth had fallen in the street.

Truth was bartered for the gold;
"Souls of men" were bought and sold.
Not for aye; for God has men
Who, by deed and voice and pen,
Witness to the truth sublime
"In the fulness of the time."
Faithful witnesses are they
For the truth and for the day.

Even such has Britain known,
Who from peasant's hut to throne
Have proclaimed God's mighty Word
And the very nation stirred.
They have borne the cross, the shame,
They have known the worldling's blame,
They have suffered, toiled, and died,
True to Christ, the Crucified.

Live they still in opened Word;
Live they still in work transferred,
Buried though the workmen true,
Yet there still is work to do.
Brighter still God's Word doth glow,
"Forward," still he bids us go,
"Forward, raise thy voice on high,
Dare, if need, for truth to die."

Rest, ye martyrs, slumber on
Till awaked by David's Son.
Quenched may be the martyr's fire,
Light of truth shall ne'er expire.
Rest "a season," others bear
Sword and shield; they with ye share
In the cross, the scorn, the pain,
With ye reap eternal gain.



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

This had been a marked characteristic of his life, during which he had borne his persecutions with great fortitude and even cheerfulness.

Hugh Latimer was the son of a yeoman who brought up his children "in godliness and fear of God." Besides teaching him the fear of God, which is the true wisdom, his father sought to have him learned in the wisdom of the schools, and for this purpose he was sent to the university at Cambridge, where

where he preached for some time, and never hesitated to condemn wrong even in the king himself. His letter to Henry against the proclamation forbidding the use of the Bible and religious books in the English language, is a proof of his faithfulness in this respect. In 1531 he was given the living of West Kingston in Wiltshire, where he preached so diligently and successfully that the enemies of Protestantism sought occasion against him, and, but for the interfer-

When Henry VIII. was throwing off the fetters of the papacy, Latimer was called to London,

ence of the king, would no doubt have accomplished their purpose. In 1535 he was promoted to the bishopric of Worcester. The historian says, "In this new charge Latimer acted with the same zeal and integrity as formerly, promoting the Reformation to the utmost of his ability. In particular he laboured to remove the superstitious ceremonies which remained, pointing out Christ as the only object of adoration. Thus in distributing the holy bread, the ministers were to say, 'Of Christ's body this is a token—Which on the cross for our sins was broken;—Wherefore of your sins you must be forsakers—If of Christ's death ye will be partakers.'" His honesty and courage are said to have repeatedly baffled his adversaries. A sermon which he had preached at court against the vices and evils of the time, was considered seditious, and he was accused to the king, who demanded that he should answer the accusation. Latimer replied to his majesty: "I never thought myself worthy, nor did I ever sue to be a preacher before your grace, but I was called to it, and am willing, if you mislike me, to give place to my betters; for I grant there are a great many more worthy than I am: and if it be your grace's pleasure so to allow them for preachers, I could be content to bear their books after them; but if your grace allow me for a preacher, I would desire your grace to give me leave to discharge my conscience, and give me leave to frame my doctrine according to my audience. I had been a very dolt to have preached so at the borders of your realm as I preach before your grace." Instead of flattering the court when present, and condemning them when at a distance, he faithfully reproved the wrong in the presence of the wrong-doer, where alone such reproof, were it rightly received, might effect the desired reformation of life. "He studiously avoided meddling with public affairs, but was active in promoting the spiritual interests of the nation: with that desire he preached the sermon at the commencement of the convocation of 1536. One beneficial result from the debates of that assembly, was the authorized publication of the Bible in the English language."

When, through the influence of Gardiner and other popish ecclesiastics, the act of Six Articles was passed in 1539, which was so strongly opposed by Cranmer, Latimer resigned his bishopric. He cheerfully retired to private life, but Gardiner had him committed to the Tower, where he was confined the six remaining years of Henry's reign.

He was released when Edward VI. came to the throne, but on account of his age and infirmities declined to accept the bishopric again. He continued his studies, however, and preached constantly, both at court and in different parts of the kingdom. His home at this time appears to have been with Cranmer at Lambeth, where he was continually sought for advice upon temporal as well as spiritual affairs. He mourned greatly that justice was so poorly administered. Of his work at this time Foxe says: "As the diligence of this man of God never ceased, in the time of King Edward, to profit the church, both publicly and privately; so among other doings in him to be noted, this is not lightly to be overpassed, but worthy to be observed, that God not only gave unto him his Spirit, plentifully and comfortably to preach his Word unto his church, but also by the same Spirit he did evidently foreshow and prophesy of all those kinds of plagues which afterward ensued. And as touching himself, he ever affirmed that the preaching of the gospel would cost him his life; to which he cheerfully prepared himself, and felt certainly persuaded that Winchester (Bishop Gardiner) was kept in the Tower for that purpose, as the event too truly proved."

It appears that Queen Mary and her counsellors, though they could not tolerate this man of God, would rather have caused him to flee the country than put him to death; for he was simply summoned to appear at the council and not seized in person as was the usual custom. But Latimer did not attempt to escape. He felt that as he always had borne testimony boldly to his faith, so now in his old age there was no way in which he could so well serve his Master and save others as in calmly suffering for that faith. His characteristic cheerfulness is manifested in his remark to the lieutenant in charge of the prisoners in the Tower, that "unless they allowed him fire, he should deceive them; for they purposed to burn him, but he should be starved with cold," it being winter. For a time Cranmer, Ridley, Bradford, and Latimer were confined in one room, where they were engaged in searching into the doctrines of the papacy by a careful study of the New Testament—the best treatise upon the papacy ever written, supplemented by the "Book of Daniel."

In April 1554 the three bishops were taken to Oxford, where they remained in prison eighteen months longer, engaged in religious study, prayer, or writing for the encouragement and instruction of believers. Latimer was about seventy-five years old, and Foxe testifies that "M. Latimer, by reason of the feebleness of his age wrote least of them all in this latter time of his imprisonment; yet in prayer he was fervently occupied, wherein oftentimes he continued so long kneeling that he was not able to rise without help." The principal things for which he prayed were that he might have grace to endure to the end, that the gospel might be restored to England, and that Queen Elizabeth might be preserved to be a comfort to the realm—all of which God granted as he has promised that he will the prayer of faith.

On Sept. 30, 1555, Ridley and Latimer were examined and condemned by the pope's commissioners. Latimer met all arguments and exhortations to recant, as Christ met the temptations of Satan in the wilderness, with the Sword of the Spirit, which so completely routed the enemy that he obtained no victory. On the morning of Oct. 16, 1555, these two faithful witnesses were burned in front of Balliol College, at Oxford. They were constant to the end, and when the lighted faggot was laid at Ridley's feet, Latimer thus addressed him: "Be of good comfort, Master Ridley, and play the man: WE SHALL THIS DAY LIGHT SUCH A CANDLE BY GOD'S GRACE, IN ENGLAND, AS I TRUST SHALL NEVER BE PUT OUT." His sufferings were soon over, and his last words were, "O Father of heaven, receive my soul." Foxe further says, that when the people crowded around the dying embers, they beheld his heart unconsumed, and a quantity of blood gushed from it. Thus he shed his heart's blood for the truth he loved. The fortitude of these martyrs led a bigoted papist present to investigate their faith, and he soon afterward suffered for the same.

In his preaching, Latimer's method was to seek to exalt the law before the people, that they might see how important its observance and how great the penalty of disregarding it; he taught them that in Christ alone was salvation found, and that he did not save people in sin but from sin, thus showing the necessity of both law and gospel, and that the two are inseparable.

J. T.

NOT FAITH ENOUGH.

THERE is a quaint story of a giant who had long fed upon windmills, and at last was choked by a pat of butter; and assuredly his counterpart may be seen in the evolutionists

of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the Middle Ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truthlikeness about it; but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and in the next place it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills.—*Spurgeon.*

SOMETHING FOR CHRISTIANS TO CONSIDER.

At the recent session of the Baptist Union, the Rev. Charles Williams of Accrington is reported to have made the following statement in his presidential address:—

"Two dangers, he said, threatened Christian union in the denomination. If freedom were denied to individuals in pursuit of truth on the one hand, or there be a denial of the faith once delivered to the saints on the other, union was impossible. Pleading for liberty in regard to truth, Mr. Williams urged that truth dwelt with liberty. Let, he said, free course be denied to opinion, as in Italy and Spain for many centuries, and truth retires, taking the Bible with her, and abandoning the field to error. Let freedom of faith and worship be proclaimed, and truth takes up her abode with the people and dwells in their midst. Baptists avowedly preferred liberty to uniformity, and although remaining in fellowship with one another they differed in beliefs. There should, he counselled, be mutual help in seeking truth, and it should be emphatically recognized that their principle of union was in love to the Saviour, attachment to the Bible, and devotion to the Lord as sacrifice and mediator. While they did not give up old things as old, Mr. Williams argued that there was room for new expositions of old truth."

Are we to understand by this that our good Baptist friends who so long have held up the light on Christian baptism are ready to take another step away from the traditions of the Romish church? If so, on what point will the advance be made? Will they follow in the footsteps of Jesus in the observance of the Sabbath as did their worthy brethren, the Seventh-day Baptists, centuries ago?

Certainly there is need that they with the masses reform upon this point, as there is a crying need "for new expositions of old truth" in regard to Sabbath observance. The commandment distinctly says that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc., Ex. 20: 8-11. This is the Edenic, as well as the Mosaic Sabbath; the rest day of the patriarchs and prophets; the Sabbath of which Jesus said that he was its Lord, which he honoured by observing it during his earth-life, thus leaving us an example that we should follow in his footsteps; this holy day which he said "was made for man" was hallowed by the apostles and disciples of Jesus, and by the martyrs of the "dark ages"; and for centuries the Seventh-day Baptists have held up this grand old truth through bitter opposition; and now, within the present generation, thousands and thousands of devoted Christians of various denominations have come to the front to observe and defend the Sabbath of the Lord.

While teaching the command which says, "*The seventh day is the Sabbath of the Lord thy God.*" men have been trying to make it appear that the *first day of the week* is the Sabbath. In some cases they have done so honestly,—paradoxical as it may seem,—simply because they have been taught from infancy to regard the traditions of the church of Rome.

The attempt, naturally enough, has always proved to be a bungling and humiliating undertaking. The Scriptures give no sanction to such inconsistency; and our better judgment should teach us the folly of attempting to make holy a day which God has not sanctified. As ambassadors for Christ our highest ambition should be to be true followers and representatives of our Master, and as Chris-

tians we should follow men only as they follow Jesus. Who can bear the thought of sharing in the fearful responsibility of adding to or taking from the Holy Scriptures by disrobing the Edenic Sabbath of its hallowed mantle for the sake of covering the pogo-papal Sunday with a heavenly dress so that it will not appear as the usurper of the day divinely appointed! And yet many are busily engaged in this very work. As Bible Christians, men should conform to the Word of God and give no heed to the commandments of men which make void the law of Jehovah. If they do so it will be necessary for them to observe *the seventh day* (Saturday), as did Jesus and his disciples.

May we hope to see a *new exposition*, on the part of our Christian friends of all denominations, in respect to the *old Sabbath truth*? If so they will not simply read the law which requires the observance of the seventh day, but they will *teach* and *do* accordingly, and thus bring themselves into a position where they can share the "blessing" promised to those who turn their feet from trampling upon the Lord's holy day (Isa. 58:13). And it will not seem so strange to them to meet with all the redeemed in the glorious "new earth" as they come from one Sabbath to another to worship the Lord (Isa. 66:22, 23), if they first learn in this mortal state to worship the Lord on the day which he blessed, sanctified, and thus gave to man. As thousands have already taken this advance step toward the goal of ultimate truth, we shall hope that the timely words of President Williams will encourage many more to come to the front in the Sabbath reformation. A. A. JOHN.

THE REASON.

THE church is designed to be as salt in the earth, and a light in the world. Had an angel, when he saw the Son of God dying, been asked what the effect of his mission would be, he would probably have answered that long ere this the world would be converted, and our lives be as the days of heaven upon earth. But after the gospel has been preached eighteen hundred years, we find in a Christian nation, and in a Christian community, murder and violence abound. No man sleeps without his doors being locked and bolted; no woman is safe to be alone, abroad, or at home; police patrol our streets; prisons on every side are crowded; armies butcher each other; and fraud, robbery, and murder are every-day occurrences. Why is this so? It is not because Christianity has failed, but because Christ's religion has been corrupted. Were all Christians, no doors would be barred or bolted, no police or armies would be required. Were all even Quakers, there would be no work for police, no inmates for prisons, no work for armies; pistols, bowie-knives, and deadly weapons, bars and bolts, would find no purchasers. No man would arm or lock his house against the Quaker. Then these untold millions of gold required to govern the world could be used to feed the poor, and suffering and want and hunger and terror would cease. Who is responsible, then, for all the crime, oppression, sin, sorrow, and suffering of this world? The answer is, Sinners and an apostate church.

Had the church been true, the world would not be lying in sin. But it has departed from the religion of Christ, and thereby has lost the presence and the power of Christ. What is its hope? Money. What is its constitution? Human creeds. Deprive the worldly churches of what they have added to the Word of God, and they would dissolve instantly. Their bread of life consists not of the heavenly manna, but of the husks. Jesus did not say of one of the creeds, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—*Selected.*

WE are building for eternity; may we never grudge the time and labour of a most serious inquiry into the great fundamental principles of religion. May we discover the sure foundation, and raise upon it a noble superstructure, which shall stand fair and glorious when hypocrites are swept away into everlasting ruin, in that awful day in which heaven and earth shall flee away from the face of Him that sits upon the throne.—*Doddridge.*

LET us not presume to call God our Father, if we do not labour to resemble him; nor dare to challenge the peculiar honour and privileges of Christ's disciples, if we do not distinguish ourselves from others by the charity of our tempers and the usefulness of our lives, as well as by the articles of our faith and the forms of our worship.—*Doddridge.*

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.

COMFORT ONE ANOTHER.

Comfort one another:

For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another:

With the hand-clasp close and tender,
With sweetness love can render,
And looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken:
Gentle speech is oft like manna from the skies.

Comfort one another:

There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel,
Lift the grand, deep-voiced evangel,
Where forever they are praising the eternal love.

Comfort one another:

By the hope of Him who sought us
In our peril—Him who bought us,
Paying with his precious Blood;
By the faith that will not alter,
Trusting strength that will not falter,
Leaning on the One divinely good.

Comfort one another:

Let the grave-gloom lie beyond you,
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for all his people
room. —*Independent.*

MARRYING A MAN TO SAVE HIM.

THE woman who marries a man to get rid of him, is a fit companion for her who marries a drunkard to reform him. All sorts of promises are made by men when drunk or in love; for in love and war everything is counted fair. But she who trusts in the promises made under the excitement of such circumstances only prepares herself for disappointment; and the man who promises to reform on condition that a woman will marry him, can never be depended on. He who will not reform his life out of love to his father and his mother, his brothers and his sisters, his soul and his God, will not be likely to change his course on account of the love of a young girl whose acquaintance he has just made. She will find when too late that the poorest possible way to reform a man is to marry him. She has far more power over him before marriage than she is ever likely to have afterward.

To plunge into matrimony expecting to rescue a husband from strong drink, would be as rash as to plunge into a whirlpool in the hope of rescuing a madman. A man who cannot control himself is not likely to be controlled by a wife; and what true woman wishes to marry a man whom she is to rule and control? This is not the Divine order. A man who is a man is not likely to be controlled by a wife, and a man who is not a man is still more difficult to manage, unless he becomes imbecile; and what woman wants to spend her life quarreling with a brute, watching over a fool, or bringing up a drunkard's idiotic offspring?

It is not in the power of a wife to save drunkards. Drunkards, if saved at all, must be saved by the power of God. If men will suffer themselves to be bound by the fetters of Satan, the best thing women can do is to keep clear of them, lest they be dragged down by them into darkness and perdition.—*Safeguard.*

A FORGOTTEN DOOR.

WHEN the Chevalier Gerard de Kampis, a rich and proud man, had finished his magnificent castle, he gave a great entertainment to all his wealthy neighbours. At the close of the sumptuous banquet, the guests made speech after speech lauding

their host to the skies, and declaring him to be the happiest of men. As the chevalier loved flattery, this fragrant incense was most acceptable, and nothing disturbed his equanimity until one of the guests, who had thus far kept silence, gravely remarked: "Sir Knight, in order that your felicity should be complete you require but one thing, but that is a very important item." "And what thing is that?" demanded the astonished nobleman. "One of your doors must be walled up," replied the guest. At this strange rejoinder, several of the guests laughed aloud, and while Gerard himself began to think the man was mad, he preserved self-control enough to ask: "Which door do you mean?" "I mean that through which you will one day be carried to your grave," was the answer. The words struck both guests and host, and the proud man saw the vanity of all earthly things, and began from that moment to lay up real treasure in heaven.—*Selected.*

THE FACTS IN THE CASE.

THE following advertisement which appeared in a Massachusetts paper has been highly commended for its seeming honesty, candour, and benevolence:—

"To all whom it may concern,—I am, by payment of 225 dollars, permitted to retail intoxicating liquors at any saloon in this town. Let the wife who has a drunkard for a husband give me notice, and he will be excluded from my place. Let fathers, mothers, sisters, and brothers do likewise, and I will regard their requests. I pay a heavy tax for the privilege of selling liquors, but I want it to be understood that I have no desire to sell to drunkards or minors, or to the poor or destitute."

But this artful device under the seeming candour wins the respect of many friends of temperance, and thus becomes a more deadly evil because more delusive. This rumseller—this paragon of honour and kindness—has "no desire to sell to drunkards"—those already ruined or slaves to drink; no desire to sell to minors—those whom the law protects; but he will sell to the strong, the manly, the free, the wealthy, and make them slaves to drink, ruined forever—all for money. These are the facts.

RUM-BOUGHT GEWGAWES.

I HAVE a thorough disgust, I have a loathing for the gewgaws of rum-bought wealth. When I get into the horse-cars and smell the foul stench of liquor, when I go into the streets and find the same, I see behind me that brown-stone mansion on our Neck, built of rum, and behind that again I see the pallid faces, shivering forms, and fluttering rags of a numberless host. And I would have had one of the daughters of the owner of that mansion stand by at the door, and watch her father's victims as they march into the dock of the police court every day. I would take another child, and the police should lead her through all the dark alleys and passages where broken-hearted mothers, and children without parents or food, attest to the manner in which her parent made his money. Intemperance cannot be cured by legislation or by sermons. The *rumseller* is the root of all evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist.—*Wendell Phillips.*

CRUIKSHANK, the great artist, once offered £100 for proof of a violent crime committed by a total abstainer, and the money remains unclaimed to this day. The *Naval Brigade News* says that one might go a step further, and offer the same sum to any one who could prove that any drunkard has been rescued except by the means of total abstinence. In the present shaky times, "the only safe way of drinking," as the Irishman put it, "is to leave off, before you begin"! England is great at annexing, and thinks she is great in civilizing and Christianizing the world, but is her wisdom of the first order when she sends out her missionaries in the saloon of the ship whose hold is laden with rum, brandy, and gin—the bane and the antidote truly, the Bible in one hand, and the rum bottle in the other,—yet we call ourselves an eminently practical people!—*The Rock.*

WHATEVER conscience commands, ought to be done without delay. There is danger in hesitation; for the voice of duty, unless immediately obeyed, may become indistinct, and after a time die away entirely.

THE PRESENT TRUTH.

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

GRIMSBY, JULY 1, 1886.

M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

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

THE SABBATH, OR LORD'S DAY. NO. 6.

SAYS Mr. Hamilton ("Our Rest-Day," p. 154) in speaking of our Saviour's treatment of the Sabbath, "He gave it new and additional meaning and beauty by making it his resurrection day."

Now is this true? Is the Sabbath—God's rest-day—transferred to another day? If Mr. H. has discovered as good evidence of this as he has presented for the perpetuity of the Decalogue, he has conferred a boon upon the Christian church, and his essay was well worth the one hundred pounds paid for it by the Sabbath Alliance of Scotland. For to the devout Protestant Sunday-keeper herein lies the value of the essay. If he be a true Protestant, he will want a "Thus saith the Lord," or its equivalent, for the support of the first-day Sabbath, dear though it may be to him. Has Mr. Hamilton found such support in the Word of God? Remember that the standard of appeal in this matter is the Word of God. Mr. H. appeals to this Word (pp. 9, 10); we are also content to abide by its teachings. But what has Mr. Hamilton to offer as Scriptural proof that Sunday is a holy day and has taken the place of the ancient Sabbath of the Lord? Nothing but assumption. He quotes not one single statement of Scripture. He merely assumes that Sunday was kept by Christ and the apostles, evidently because it is kept by the majority of Christians now. True, he makes some statements and refers to some texts; and these statements and texts we will now examine. After referring to the Sabbath-day's journey in Acts 1 (Chapter VIII., p. 159) Mr. Hamilton says:—

"The other passages in the book bearing on our subject refer mainly to the synagogue worship on that day, and to the practice which the apostles made of utilizing this synagogue worship for the purpose of reasoning with the Jews on the claims of Christianity (Acts 13: 14; 17: 2; 13: 27; 13: 42; 13: 44; 15: 21; 18: 4). [He omits, by oversight evidently, Acts 16: 13.] We find from this book of Acts, as well as from other parts of the New Testament, that the apostles and early Christians observed the Christian Sabbath on the first day (Acts 20: 7; 2 Cor. 16: 2), meeting on it for worship, for the observance of the Lord's supper, and for offering contributions to God's cause. They were warranted in doing so by the example of Christ (John 20: 19, etc.)."

This is Mr. Hamilton's proof for the change of day. He claims no command, no injunction, only the example of Christ and his apostles, and cites to prove this John 20: 19, etc., for our Saviour's, and Acts 20: 7; 2 Cor. 16: 2, for the apostles. (1 Cor. 16: 2 is evidently intended, as there are but thirteen chapters in 2 Corinthians.) Let us examine these texts, and see if any one of them indicates that Sunday was, by either Christ or his apostles, considered a holy day, or if it was customary for them to meet together for religious worship on that day.

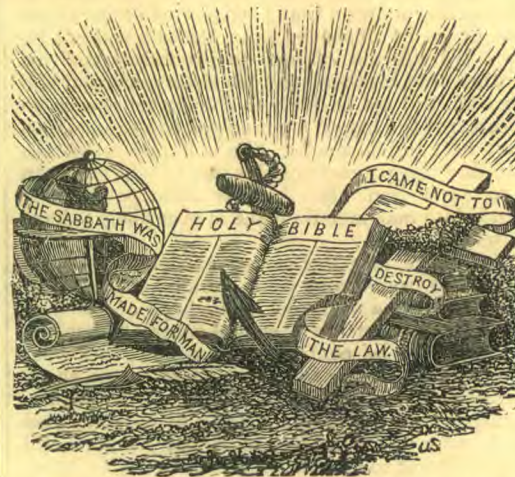
1 John 20: 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you."

Consider the text carefully, reader. Do you find one single hint as regards Sunday sacredness?—Not one. Do you find that the disciples of our Lord met to honour the first day of the week?—No. What are the facts in the case?—Simply these: The day had been one of suspense. Mary Magdalene had seen the Saviour (John 20: 14); angels had told other women (Matt. 28: 5, 6); Mary told the disciples (Mark 16: 10, 11); but

they did not believe that Christ had risen. Two of them had used that first day to go to Emmaus, a village nearly eight miles from Jerusalem (Luke 24: 13-33), and with overburdened hearts they talked of their disappointment. The risen Lord joins them on their way, sat at meat with them, reveals himself to them (but says not one word about the day), and they hasten back to Jerusalem to tell the eleven. They find them gathered together with doors closed "for fear of the Jews." It was not an appointed meeting; for they were at their own lodging house in Jerusalem. (See Acts 1: 13.) They were not met to celebrate the resurrection of the Saviour; for they did not believe he had risen. Mark 16: 13. They supposed him to be an apparition when he first appeared (Luke 24: 37); and he "upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16: 14. So much for that first first-day. Not one single expression to denote its sacredness is uttered by our Saviour. The Gospels are supposed to have been written about the following dates A.D.: Matthew, 38; Mark, 61; Luke, 68; John, 97. Here were inspired men writing seven, thirty, thirty-two, and sixty-six years after the resurrection, and every one of them speak of the now so-called "Christian Sabbath" as "the first day of the week."

But not so do they speak of the seventh day. That is still the Sabbath. Not only the faithful women who followed the Master, and who "rested the Sabbath day according to the commandment" (Luke 23: 56) so regarded it, but the writers of the Gospels and Acts also.

The next meeting of Christ with his disciples "after eight days" from the former meeting, was to convince Thomas of his resurrection. John 20: 26. This must have certainly been as late as the second or third day of the next week—Monday or Tuesday. The third recorded meeting might have been on the first day, as it was on a fishing occasion (John 21); and the disciples knew no precept against making it a day of labour. Not only had they no precept, but they had not even our Lord's example,—the only recorded meeting being at the very close of the first day. So much for our Saviour's example. Instead of sanctioning first-day observance, every reference to the day is directly against the supposition or assumption.



Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and he continued his speech until midnight."

It is assumed from this text that it was customary for the early Christians to meet together on this day, and that the breaking of bread (or Lord's Supper) is proof that it was considered by them sacred. But let us see. If the breaking of bread would give sanction to the observance of one day, it also would to another. Therefore there was a time when every day was sacred; for at one time the disciples "daily" broke bread (Acts 2: 46). The breaking of bread, then, though it may refer to the Lord's Supper, proves nothing.

Again: the context of Acts 20: 7 does expressly prove the secular (instead of sacred) character of the first day of the week. The meeting was held on first-day evening, which, according to the Bible reckoning of time, was our Saturday night, the evening preceding the day (Gen. 1: 5, etc.); Paul preached till midnight; Eutyclus fell from the window and was taken up dead (verse 9); Paul restored him; after which the breaking of bread takes place (verses 10, 11); and the meeting continued "till break of day"—Sunday morning. And that Sunday, for which the example of the apostle Paul is quoted, was kept by him in journeying on foot from Troas, where the meeting was held, to Assos (verses 13, 14),—a distance of about twenty miles,—while Luke and companions were working their craft around the promontory, about three times as far. Certainly this was a strange method of Sabbath keeping! But it is an excellent example for labour on that day. But it is said, though highly improbable, that Luke reckoned by Roman time, and the meeting was held on what would be our Sunday evening. Then, if that be so, the breaking of bread took place on Monday; for it was after midnight. This is the only instance in all the New Testament of the occurrence of a religious meeting on the first day of the week; and what does it prove? Just this: It was a farewell meeting with the beloved apostle; it was an evening meeting in which the death and second coming of the Lord was recalled by the celebration of the Eucharist; and the whole of the light part of the day was spent in hard, wearing labour. The meeting would probably not have been noticed by the inspired penman at all had it not been for the great and notable miracle then performed.

1 Cor. 16: 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

It is assumed from this text that the early Christians as they used this day for worship and "for the observance of the Lord's Supper," used it also for "offering contributions to God's cause." But we have seen that the first two uses have no foundation in fact, and the text in question is directly opposite the third assumption. It would never be brought forward to sustain any other than a cause in desperate straits for want of support. Nothing is said about the sacredness of the day, nothing about a religious meeting or gathering of any kind. Money was to be raised for the "poor saints at Jerusalem" by the Gentile churches. Word is sent to them for this purpose. They are not told, however, to put their contributions in a general fund of the congregation, but "upon the first day of the week let every one of you LAY BY HIM in store," that is at home. The whole question, so far as this text is concerned, turns on the place where this money was to be put, and the statement is very explicit that it was to be "by him." The Revised Version reads the same. Rotherham renders it, "Let each one of you put by "itself, treasuring up, whatsoever he may be prospered with." On the phrase "Lay by him in store," Dr. Albert Barnes, the learned and judicious American, Presbyterian commentator, says, "Let him lay up at home, treasuring up as he has been prospered. The Greek phrase, 'by himself,' means, probably, the same as at home." Mr. J. W. Morton, formerly Presbyterian missionary to Hayti, says that Greenfield in his Lexicon, The Vulgate, Latin version of Castellio, the French of Martin, Ostervald, and DeLacy, the German of Luther, the Dutch, Spanish, Portuguese, Swedish, and many others, all give the same signification.

The Corinthian brethren were simply enjoined to look over their affairs the commencement of each week, according as God had prospered them the week previous, that the Lord might not be robbed, and that the contributions might be ready when the apostle came. But the text proves nothing of Sunday worship or services; on the contrary, it proves the secular character of the

day, as one would need to go through his accounts that he might know how much he was prospered.

The above texts are cited by Mr. Hamilton in support of a first-day Sabbath; and what do they prove? Just the contrary. All the references to the Sabbath in the Acts, according to Mr. H., "refer mainly to the synagogue worship on that day and to the practice which the apostles made of utilizing this synagogue worship" in teaching the Jews Christ, but prove nothing as regards the perpetuity of the Lord's Sabbath; but only three texts in which the first day is mentioned prove its sacredness, although they only refer to it as plain "first day of the week," never indicating by a word that it is considered by God sacred, or that it is henceforth to take the place of the seventh-day Sabbath!! Such proof may satisfy Mr. Hamilton, but it will not satisfy any true Protestant who believes in "the Bible and the Bible alone." More of "Our Rest-Day" in our next.

THE SANCTUARY—ITS CLEANSING.

AS STATED in the last number, the next inquiry is, What is the cleansing of the sanctuary? Before this is entered upon, however, the reader is requested to call up the evidence as already presented, showing what the sanctuary is. The sanctuary of the Bible is connected with the two great covenants of the Bible. Under the old covenant the sanctuary was the typical tabernacle of Moses; under the new covenant it is the antitypical sanctuary in heaven, "which the Lord pitched and not man," of which the earthly sanctuary was a "type," "figure," or "pattern," as declared by Paul,—the sanctuary of which Christ, the Christian's glorious High Priest, is the minister. Heb. 8:1, 2.

The word "sanctuary" is found in the Bible one hundred and forty-four times, and is in every instance applied to one or the other of these two buildings, with two or three possible exceptions where the word is used in an accommodated sense. The earth is never called the sanctuary, the land of Canaan is never so called, nor is the term ever applied to the church. Since the ascension of Christ, the Bible recognizes nothing else as the sanctuary except the heavenly temple on high, where Christ is carrying forward for us the great plan of salvation.

Another point: whenever we find any declaration in the Bible respecting the sanctuary, we determine by its chronology whether it applies to the Mosaic or Christian sanctuary. If the declaration pertains to the former dispensation, it applies to the earthly sanctuary; if it relates to this dispensation, it applies to the heavenly sanctuary.

But the 2,300 days of the prophecy we are considering, did not end till over 1,800 years of the present dispensation had passed away; therefore the sanctuary to be cleansed at the end of those days (Dan. 8:14) must be the sanctuary of this dispensation—the sanctuary in heaven.

We come now directly to the question, *What is the cleansing of the sanctuary?* With the sanctuary there was connected a priesthood, and a religious service, the object of which was the remission of sin. To secure this, the convicted sinner provided himself with such an animal as the law prescribed, and brought it as his offering to the priest, at the door of the tabernacle. Having confessed his sin over the head of this victim, and saying, "I take this to be my propitiation," he slew the animal by shedding its blood. That blood the priest then took, and ministered with it at the altar or in the first apartment of the sanctuary, as the case might be.

This service and these offerings are fully described in the first few chapters of Leviticus. The effect secured was this: The law demands life for sin. The life is in the blood. Lev. 17:11. Therefore blood must be taken. This is why Paul says, "Without shedding of blood is no remission." Heb. 9:22. But instead of the sinner's giving his

own blood, he was allowed to bring a substitute, and transfer his sin and guilt to that substitute by confessing them over its head. The blood of the substitute was then taken, and through the ministry of the priest, with the sin inhering therein, was sprinkled at the altar or in the sanctuary, and thus the sin was transferred to the sanctuary. It is apparent, therefore, that the sin of the penitent was considered as first imparted to his offering, and through the blood of that, transferred to the sanctuary. The sin and the sinner were thus for the time being separated.



But this was not the final disposition of the sins. The accumulation of sins in the sanctuary went on in this manner, day by day, throughout the year. But the sanctuary must not always remain polluted by their imputed presence. They must in some way be removed. The sanctuary must be cleansed.

The day of cleansing was fixed to occur once a year. Lev. 16:29, 30. The reason for limiting a round of service to one year, we infer from Paul's argument on the point, to be this: The high priest, in his service, typified Christ in his priestly work. But Christ performs the entire ministry of the heavenly sanctuary, of which the service in the earthly sanctuary was ordained to be a shadow (Heb. 7:22, 23; 8:4, 5; 9:25; 10:12), once for all; hence, because the earthly priests, being mortal, were subject to death, a complete round of service, to correctly prefigure that of Christ, must be so limited that it would *ordinarily* be performed by the same person.

The tenth day of the seventh month of each year was therefore to witness the conclusion of a complete round of service, by a special ministration in the second apartment, or most holy place, of the sanctuary (Heb. 9:7), called the making of the atonement (Lev. 16:29-34), or the cleansing of the sanctuary. Eze. 45:18, 20; Lev. 16:20.

The work was accomplished in this manner: Two live goats were brought to the door of the sanctuary, and lots cast upon them, one lot reading, "La Yehovah" for Jehovah, and the other, "La Azazel" for Azazel, which our translators have rendered "for the scape-goat." See Lev. 16:8, margin. The goat "for the Lord" was slain, and

his blood taken by the high priest and borne into the second apartment, or most holy place (the only time in the year in which the priest entered this apartment), and sprinkled upon the "mercy-seat," which, being the cover of the ark, rested directly over the august law of the Most High,—the law that the people had broken, and which rendered this offering of blood necessary to release them from its condemnation. This offering was general, for all the people. Lev. 16:15. In it were, so to speak, epitomized all the offerings which the people had presented through the year, for in it all they who had offered were represented. The priest by sprinkling the blood upon the mercy-seat satisfied the claims of the law and gathered upon himself all the sins which had there accumulated through the year. He then came out to the door of the sanctuary, and laying both his hands upon the head of the live goat which had been kept in waiting, confessed over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat." Thus loaded down with the year's guilt of a great nation, the goat was sent away by the hand of a fit man into the wilderness, and came no more near the camp of Israel, but, with all these sins upon him, perished far away from any human habitation.

Thus the sanctuary was cleansed. But what did all this signify? It did not in reality remove a single sin; for "it is not possible that the blood of bulls and goats should take away sins." Heb. 10:4. But it was all typical. It was a part of that work which was an "example of heavenly things" (Heb. 8:5), a part of that shadow the body of which is of Christ. Col. 2:17. It foreshadowed a like ministry on the part of Christ our great High Priest, a like service to be performed in that true tabernacle on high of which he is the minister.

The heavenly sanctuary must be cleansed in the same sense and for the same reason that the earthly sanctuary was cleansed. Many affect to consider as very absurd the idea that there is anything in heaven that needs to be cleansed. Such must settle their objection with the apostle; for he specifically affirms it. In Heb. 9:23, he says; "It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified [cleansed] with these [that is, the blood of calves and goats, verse 19], but the heavenly things themselves [the heavenly sanctuary] with better sacrifices than these [namely, with the blood of Christ himself]." When we consider that the cleansing is not from any physical impurity, but from the imputed presence of sins which have accumulated there through the pardoning work of the priest, all difficulty disappears.

How is the cleansing of the heavenly sanctuary to be accomplished? Answer, By the same kind of ministry that was performed in the earthly sanctuary for the same purpose; otherwise, that was not a correct shadow of the heavenly work, as Paul declares that it was. It is simply this: Christ, our great High Priest above, drawing near the grand conclusion of his work of mediation for the world (as the work of atonement was the closing up of the yearly round of ministration in the typical sanctuary), enters into the second apartment of the sanctuary on high, there before the ark of God's testament (Rev. 11:19) to make atonement for his people, and bring the long-continued work of mercy to a close. Then probation ends, every man's case is decided, and his destiny fixed forever.

Of such a momentous nature is the work involved in the cleansing of the sanctuary. It is a work which occupies but comparatively a short space of time. But already it has been going forward since 1844; for there the 2,300 days ended; and then the angel declared that the sanctuary should be cleansed; that is, this solemn work would then commence. Happy they who understand and secure the forgiveness of their sins before the court shall close its sitting, and the Mediator exchange his priestly robes for the vesture of the King; for then no more hope is held out to the sinner.

This subject is not complete without a glance at the relation it bears to other great truths for this time; but this article must not be protracted for the purpose of presenting it here. That interesting branch of this question must be deferred to another number.

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.

CLINGING TO THE BIBLE.

In the *Christian Leader* of June 17th the Earl of Harrowby has a little article on "Britain and the Bible," in which he says:—

"If we cling to the Bible, if we do not consent to abate by one jot the authority of the Bible as God's own Word, if we do not hesitate to stand by the Bible, then I believe that, whatever political or other changes may take place, the future of our race will be secure. If we give up the Bible, then I fear that England will become at last a byword among the nations, that her commercial grandeur will pass away, that her supremacy, of which men are always talking, will disappear like a dream."

These are principles of truth. "Righteousness exalteth a nation." But the nation is made up of individuals, and no nation will be more righteous than are the individuals that compose it. A nation may through its laws profess to be a Bible-adhering nation, but that does not make it so. Men may profess to believe God's Word, but in all their acts deny it. Herein lies one of the great dangers of the age. Religionists and theologians finding themselves so divided in theory and practice, finding it an impossible task to harmonize all these conflicting opinions with the Bible, content themselves in a profession of adherence to the Bible as the Word of God, and endeavour to atone for a perverted theology by voting themselves Christians, and inducing the governments of the world to do the same. Saying, "We are all Christians," "We are united in Christ," "We are a Christian nation," does not make it so. Saying, "We do not abate by one jot the authority of the Bible as God's own Word," while we trample underneath our feet his holy commands, will only the more certainly condemn us at last. The truth of the Bible has in the centuries past been obscured by pagan superstitions, idolatrous practices, and papal traditions. God calls upon his people to dig through the rubbish of error to the gold of truth, that they may be prepared for his coming. He waits for his people to come clear out of the "wilderness" of the "Dark Ages" to the fertile fields of Divine truth. Some are doing so, others remain where their leaders, the Reformers, fell in their forward march, build shrines over the spot, and there worship. Others believe in progress, are dissatisfied with the old interpretation of God's Word, but lack the humble heart to learn to drink at the Fountain, and have gone into a desert not less barren than the papal wilderness—evolution and "science falsely so called." By its constantly shifting tests the Bible—the professed standard of religious belief and practice—is interpreted, and the gold of truth is obscured and covered still deeper by the gilded rubbish of error.

We are not so much alarmed for Britain's supremacy. She stands relatively high among the nations of earth. Other nations are either boon companions in departure from the true path of reform or are hopelessly enslaved in the deeper, darker errors of the past. But "in that day," nations are not the standards by which nations will be judged; churches are not the standards by which churches will be judged; individuals are not the standards by which individuals will be judged; but all will be weighed in the perfect balances of God's sanctuary according to the standard of his holy law, and the precepts of his holy Word. Reader, how stands thy case as compared with God's Word. "Yea, rather blessed," says our gracious Lord, "are they that hear the Word of God and KEEP it."

WITHOUT NATURAL AFFECTION.

THE apostle Paul in his second letter to Timothy gives a description of the world in the last days, by mentioning some sins that will be found among those who have a form of godliness (2 Tim. 3: 1-5),

and one of the sins he records, is that of a lack of "natural affection."

Affection is defined as "love; zealous or tender attachment." Then "natural affection" would be the affection the God of nature has planted in the hearts of, not only man, but the lower animals also. This can be seen more particularly in the parent and its offspring. Every animal seems to possess more or less of that affection, which will enable it to suffer to protect its young. If we can find marks of affection in the dumb animals, how much more should we expect to find it in man, whom God has endowed with a higher intellect than he gave to the animals? And it would seem reasonable that should *natural affection* cease to exist elsewhere, it would be found in the family circle. But the Apostle said that the time would come when they would be "without natural affection."

That we are now passing that mile-stone, which the Apostle has left to show us that we are nearing the Judgment day, let the following extract from the *Christian Commonwealth* testify. In its issue of the 18th inst., there is a lengthy article under the heading of "English Savages and their Children." After speaking of the working of the Rev. Benj. Waugh and others, who are trying to get certain bills passed for the protection of children, the editor gives some examples of the cruelty of parents to children, from which I extract the following:—

"Another monster, on discovering that his boy has spent on tops the two-pence which he ought to have taken to the schoolmaster, deliberately locks him into a dark room, strips him to the skin, and flogs the bare flesh with double thongs of rope, till fairly tired out he throws down the rope and makes for the public-house, whence he comes back again refreshed to resume his horrible occupation, which he does not cease till the boy falls unconscious, and apparently dying, on the floor. Happily in this case, a policeman was within reach, the door was forced, the child was rescued, and the unnatural father sent to gaol. We are told of a step-mother who was killing a child by inches, by making him spend all his days in carrying flat irons, which weighed seven pounds apiece, uselessly up and down stairs, from half-past seven in the morning till nine at night, while she quickened the process by habitual starvation and frequent beatings. Sometimes he was kept for thirty-six hours without food and drink. This slow murder was not going on in a disreputable slum, but in a tidy cottage with a well cultivated garden. The woman herself looked all that was respectable, and while the poor child was dragging himself wearily up and down stairs, she was 'sitting in her easy chair, by a clean hearth and singing kettle, knitting her stockings.' There is also an account of a mother (not a step-mother) who put her boy into an orange box in the morning which was corded up and put underneath the bed, and there the poor lad remained till his 'mother' returned at night. This went on daily for weeks. He was an only child, and the woman earned good wages. When rescued by the Society the boy was bordering on insanity."

This society is seeking to have certain measures passed by Parliament which will give children an opportunity to testify against their parents in cases of cruelty. What a sad condition that country is in that must legislate to compel parents to show the proper regard for their children! It shows that the "natural affection" which should be in every family is fast disappearing. Nearly every paper we pick up records scenes like those given above. It is not only among the non-professors, but among those who claim to be following the meek and lowly Jesus. Instead of finding peace and love in many family circles, we find bitter words, if not knocks and other brutal treatment, by parents to their offspring. Children soon lose all the natural affection planted in their breasts, and seek to have revenge on those whom they should love.

If parents and children would spend a few hours of each day reading from the Word of Life, and unite their voices in seeking the Lord in prayer, what a happy change would be seen. Fewer trips to the public-house, and more journeys to the secret chamber, would give the newspaper reporters less to put in their papers like that which we have quoted.

Oh, may the Lord hasten the time when we shall be freed from such a state of things as we now see, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." There will be no more pain, or crying for bread. No harsh words and brutal treatment. All will be peace and joy. Reader, may you so live that you may be there.

J. H. DURLAND.

The Missionary.

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

"FOLLOW ME."

Luke 5: 27.

Yes, Lord, I will follow thee,
Though I cannot see the way;
Though the path be wrapped in darkness,
It will lead to endless day.
Though I cannot see thee, Saviour,
Only hear thy gentle voice,
I am waiting for thy bidding,
I will follow, and rejoice.

Nay, Lord, I do not ask thee
That the way should all be bright,
With thee I will gladly journey
In the dark, as in the light.
Though the way be fraught with sorrow,
And the cross I scarce can bear:
Soon will come that glad to-morrow
When thy glory I shall share.

Yes, Lord, I will surrender
Loving friends, and tender ties,
Leave the fleeting things of this world
If I may but win the prize.
In thy vineyard I will labour,
Fearing neither toil nor pain,
Nor the cold world's persecution,
If I can thy "Well done" gain.

Lord, give me strength to labour,
Always faithful may I be,
Then when thou shalt come in glory,
Thy salvation I shall see.
Take me, Lord, and consecrate me,
For thy work and thine alone,
That I may be counted worthy
To sit down upon thy throne.

BLANCHE M. KING.

THE TENT FUND.

TO THOSE who have kindly donated toward the tent fund, we hereby express our hearty thanks for the same. The tent is purchased, and each day we are proclaiming in it the truths which we believe to be especially applicable to the times in which we live.

The tent, all complete, with seats to accommodate three hundred and fifty persons, has cost about £64. We have received the sum of £32. This amount has been received from friends at the following places: Southampton, Isle of Wight, Newton Abbott, Kingswear, London, Liverpool, Horncastle, Bardney, Uleby, Hull, Clones (Ireland), and Grimsby. A few pounds are pledged which will be paid soon.

Our meetings are accomplishing good. Already souls are deciding to obey God. Should other readers of PRESENT TRUTH be pleased to donate something toward this fund, it will be thankfully received. Make all Cheques and Orders payable to Mr. M. C. Wilcox, Grimsby.

S. H. LANE, *Chairman of Committee.*

KETTERING.

WE pitched the new tent at this place June 4, and began meetings the 6th.

Our attendance has not been large, but those who do attend manifest a deep interest in the subjects presented.

We have presented three discourses on the Sabbath question. One young man has decided to obey. Others are convinced, and we hope to see them decide in favour of the truth soon.

The donations have been quite liberal considering the attendance. We have received £2 10s.

S. H. LANE,
J. H. DURLAND.

OUT-DOOR PREACHING.

THE right to hold meetings in the open air, even in our cities, is one of those traditions which go back to the roots of the English race. . . . It is coming to be an accepted principle that religious services are in some sense disorderly, unless they are held in-doors. This new assumption is especially dangerous to society. A Christian church which would be content to confine its ministrations within the walls of sacred edifices, would commit

suicide. All the great aggressive movements for the Christianizing of the world, from the days of the apostles, have been in the open air. There the great revivalists of the Middle Ages preached to the people. Luther's Reformation was proclaimed in the market-places before it found its way into the churches. George Fox found an audience on the streets and under the shadow of the hay-ricks. Whitfield, Wesley, and Rowland Hill preached to audiences too great and miscellaneous for any church to hold them. The great upstirring of religious feeling in America in 1804, 1819, and 1837, was in connection with open-air meetings.—*Philadelphia American.*

LONDON WORKING LADS' INSTITUTE.

RAGGED SCHOOL OUTING.

We have received two appeals from Mr. Athro Alfred Knight of Knightsville, Lewisham, High Road, London, which we would gladly insert in full had we space; for we believe the objects are worthy. The first is for the building fund of the Working Lad's Institute of Whitechapel London. It was established in 1876 to furnish help to the working lads of London, and home to the homeless from the ages of 13 to 18. It is designed to keep them away from the public house, and other questionable places, and fit them for usefulness. Each lad pays a small subscription, which constitutes him a member and entitles him to the use of the library, reading-room, to attend evening classes, lectures, etc. Healthy recreation is encouraged. Free instruction is given, by gentlemen, who make no charge for their services, in reading, writing, arithmetic, carpentry, carving, building, etc. Since last October, when enlarged premises were opened by H. R. H., the Princess of Wales, over 1,160 members have joined. But larger buildings are needed, and contributions, large or small, are earnestly solicited toward the £6,000 Completion Fund (to which the Queen has sent a donation of £50), and may be sent to F. A. Bevan, Esq., 54 Lombard St., London, or to Henry Hill, Esq., Hon. Sec., or the Financial Secretary, at the offices of the Institute, 19 Garlick Hill, London, E. C. Full particulars can be obtained at this last address.

The other appeal is for the purpose of taking over 800 poor children who belong to the Ragged Schools of Lyme Grove, Hackney, for a days outing to Epping Forest, thus giving them one day in the year of pure country air, and one good substantial meal. Contributions for this purpose may be sent to the Editor of *"The Christian,"* Paternoster Buildings, London, E. C., or to Mr. Athro Alfred Knight, Hon. Treasurer, whose address is given above.

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.

REDEMPTION.

1. WHAT is the meaning of Redemption?
"Repurchase, buying back, deliverance."—*Webster.*
2. By whom was the earth created?
"In the beginning God created the heaven and the earth." Gen. 1: 1.
3. What was the character of that work?
"It was very good." Gen. 1: 31.
4. Whom did the Lord make and give dominion on the earth?
"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth," etc. Gen. 1: 26.
5. What three things did man possess?
Innocence, dominion over the earth, and means of perpetuating life.
6. What was the penalty of man's transgression?
"In the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. See also Eze. 18: 4; Rom. 6: 23.
7. Did Adam and Eve obey God in reference to the "tree of knowledge of good and evil"?
No; for Eve "took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. 3: 6.
8. How were they induced to disobey God?
The tempting of Satan: "Ye shall not surely die," "Your eyes shall be opened, and ye shall be as gods." Gen. 3: 4, 5.
9. What did they lose by yielding to the tempter?
Innocence (for they sinned); dominion (for they submitted to the enemy); life (for its conditions of continuance were not complied with).
10. What thus entered the world?
"Sin entered into the world, and death by sin." Rom. 5: 12.
11. How do we become servants to any one?
"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6: 16.
12. As Adam yielded himself a servant of Satan in obeying him in preference to God, who became possessor of the world?
Satan; the former possessor became his servant.

13. Did Christ indicate that this world was in the hands of Satan?
"The prince of this world cometh, and hath nothing in me." John 14: 30; see 2 Cor. 4: 4; John 12: 31.

14. What did Satan offer Christ if he would worship him?
"And the devil said unto him, all this power [of the kingdoms of earth] will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Luke 4: 5-7.

15. As Satan was the "father of lies," is this an evidence that he possesses the earth?
It is; else it would not have been a temptation to our Saviour.

16. For what purpose did Christ come into this world?
"For the Son of Man is come to save that which was lost." Matt. 18: 11. "That which was lost" must include all that was lost by the fall.

17. How may we regain eternal life?
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

18. How may man be restored to innocence?
"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

19. Will the faithful possess the earth?
"Blessed are the meek; for they shall inherit the earth." Matt. 5: 5.

20. What promise did the Lord make through Isaiah concerning the earth?
"For, behold, I create new heavens and a new earth." Isa. 65: 17.

21. Did Peter believe in this promise?
"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

22. What will be the condition of the redeemed earth?
"For the earth shall be filled with the knowledge of the glory of the Lord." Hab. 2: 14.

23. Will this be an entirely new earth or the old one renewed?
"And He that sat upon the throne said, Behold I make all things new." Rev. 21: 5.

24. What will be the capital city?
"And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. 21: 2.

25. Who will be permitted to enter this city?
"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

26. Who will be king over all?
"And there was given Him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 14.

27. Will the plan of redemption thus be complete?
Yes; for man will have regained dominion, innocence, and access to the tree of life. Rev. 22: 4.

28. What will be the song of the redeemed?
"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 3.

G. W. BOUGHTON.

Interesting Items.

- Over 80,000 persons visited the Colonial Exhibition on Whit-Monday.
- Messrs. Cassell & Co. Limited, entertained about 800 of their employees at Exeter Hall, June 18.
- One hundred and ten lives are estimated to have been lost by the recent volcanic eruption in New Zealand.
- The French mail steamer St. Laurent, on its voyage from Havre to New York, stranded in Swash Channel, June 16.
- Twenty-three thousand persons were admitted on board the Great Eastern June 14 and 15, now stationed at Liverpool.
- Serious rioting occurred at Santiago, Chili, during the elections on June 2, forty persons being killed and many wounded.
- Evidence has now been brought to light showing conclusively that Cetewayo, while staying at Ekowe, was poisoned by the Zulus.
- At the Tredegar Police Court, the Rhymney Iron Company were fined £20 and 10s. costs for paying wages in other than coin of the realm.
- Hobart Pasha died at Milan, of heart disease, June 19. Sir Charles Trevelyan, father of Mr. G. O. Trevelyan, M. P., died in London the same day.
- Mr. Spurgeon says the income of the Stockwell Orphanage for the past year was nearly £17,000. The receipts at the festival June 24 amounted to nearly £2,000.
- One hundred and ninety-two boys were recently sent to Canada from Dr. Barnardo's Home. This brings the number of boys and girls thus sent out to over 2,000.
- Vancouver, the Pacific terminus of the Canadian Pacific Railway, was destroyed by fire June 15. A thousand persons are reported to have been rendered homeless. Five perished in the flames, and many others were injured. The loss is estimated at £200,000.
- The town of Akita, Japan, was almost entirely destroyed by fire in the early part of May. The fire continued to rage for two days, and consumed over 3,000 houses.
- The great Whitsuntide gathering of Sunday-school children at Sheffield passed without accident. About 80,000 scholars and teachers assembled in the parks and sang hymns.
- A fire broke out in the town of Kragero, Norway, June 14, burning 180 houses, and rendering 1,500 persons homeless, Two vessels which lay in the harbour were also destroyed.

—Col. Richard M. Hoe, the inventor and manufacturer of machines for fast printing, died in France June 7. Mr. Hoe was travelling in quest of health, and perished suddenly of heart disease.

—The law expelling the French Princes from France was officially promulgated June 23. The Comte de Paris intends to reside at Tunbridge Wells. Prince Victor Napoleon left Paris for Brussels.

—Several hundred Colonial and Indian visitors to this country were entertained at a banquet at the Crystal Palace, June 24. A military concert and a magnificent display of fireworks were among the attractions specially provided for the occasion.

—Eighteen lives were lost by the grounding of the Russian vessel Yastrob at Kertch. The ship was riding at anchor in calm weather, when it parted amidships and sank in two halves, apparently from rottenness. The whole of the crew were below at mess.

—The steamship Eider has arrived at Woolwich from Elswick with the first of the 110-ton guns ordered of Sir Wm. Armstrong for the British Government. The gun carriage, which is enormous in comparison with anything of the kind yet seen at Woolwich, has been named "The Juggernaut."

—The Prince of Wales laid the foundation stone of the new Tower Bridge, London, June 21, the beginning of her Majesty's jubilee. In reply to an address he spoke of the work as one of great public utility and general convenience, and as tending materially to relieve the congested traffic of the river.

—The King of Bavaria committed suicide in the Starnberg Lake, June 13. His private physician, Dr. Gudden, was drowned in attempting to save him. There were traces of a violent struggle on the bank. Prince Otto, the brother of the deceased Monarch, although insane, has been proclaimed King under the regency of Prince Luitpold.

—The Committee of the Sunday Society met at the Westminster Palace Hotel, June 17, and considered the threat of the Lord's Day Observance Society to take legal proceedings against the Council of the Folkestone Exhibition for opening the building and grounds on Sunday. It was unanimously resolved to raise a fund towards meeting the expenses of defending any action that might be taken against the Council of the Exhibition.

—Mr. Wm. Green, of Bishopwood House, Highgate, the president of the Highgate Gospel Temperance Help-One-Another Society, recently destroyed his cellar of wine, about 2,500 bottles, valued at £800. Mr. Green had considered the expediency of selling the wine to the trade and of donating the proceeds to some charity, or to give the wine to the hospital, but, after praying over the matter, came to the conclusion that it would be more consistent to pour the contents of the bottles into the sewer.

—At the meeting of the Suez Canal Company, in Paris, on Tuesday, it was reported that a sudden increase had taken place in the Australian trade. In 1878 there were only 27 ships, with 3,509 passengers, passed through the Canal; whereas in 1884 there were 228 ships, with 33,288 passengers. The 3,624 ships which passed through the Canal last year included 2,734 English, 294 French, 155 German, 139 Dutch, 109 Italian, 69 Austrian, 30 Norwegian, 29 Russian, 26 Spanish, 16 Turkish, 5 Portuguese, 3 American, 3 Danish, 2 Japanese, 1 Belgian, 1 Greek, and 1 Persian.

—A huge anchor of peculiar appearance was recently hauled up by the gear of a Yarmouth smack from the bottom of the sea. It is believed to have belonged to one of the men-of-war vessels which were engaged in the Battle of Camperdown. The anchor weighs about two tons, has an oak stock 16ft. long, the iron flukes being 2ft. wide, the anchor itself about 15ft. long, and the iron ring about 25in. across. This ring had rope wound round it, showing that the anchor was used for a rope cable. The anchor was covered with barnacles, oysters, and anemones, and upon the stock were the letters, almost as sharply cut as if recently done, I. M. G. D., and I. M. G.

HISTORY OF THE SABBATH

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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, JULY 1, 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.

New Publications.—We have received two neatly printed brochures from our new publishing-house, Basle, Switzerland, which do the house credit from a typographical and artistic stand-point, and we know the truths they teach will certainly do good in enlightening those in darkness, who may read them, and in confirming those who believe. The titles are, "Nature and Destiny of Man from a Triple Point of View, Body, Soul, and Spirit, according to the Bible and Reason, by Pasteur D. T. Bourdeau," and "Christ the Way of Life from Paradise Lost to Paradise Restored (including the "Sufferings of Christ," which has already appeared in the PRESENT TRUTH) by Mrs. E. G. White. Both these pamphlets are printed in French. The second is the Key to an allegorical engraving of the same title. Address *Les Signes des Temps*, 48 Weiherweg, Basle, Switzerland.

Prerequisites to True Success.—No true success is reached in the cause of Christ without humility and faith. There may be for a time *seeming* success without these, but it is not real, and this will sooner or later be manifested. So likewise the truly humble and faithful may seem to have made failure instead of success, but in God's estimation, hence the true estimation, true humility and faith will ever be successful. Humility is allied to meekness; and the meek will God guide in judgment and teach his way. Ps. 25: 9. Humility enables one to see his own unworthiness, his own littleness, his own weakness. Faith, living faith, lays hold upon Christ's worthiness, Christ's greatness and wisdom, Christ's strength, and makes complete what humility shows is lacking. Says the practical James, "Humble yourselves in the sight of the Lord, and he shall lift you up;" says the beloved John, "This is the victory that overcometh the world, even our faith."

Under the Law.—"For ye are not under the law, but under grace." Rom. 6: 14. This text is quoted by some to excuse them from obeying the fourth precept of God's holy law, or the Sabbath commandment. They say, "We are not under law," by which they mean, that we are not under obligation to keep the law. But did Paul mean this? If so, idolatry is no sin, profaning God's name is no sin, murder, adultery, theft, etc., are not sins. Few there are who would dare to go thus far; so they apply it to one command, that regarding the Sabbath. But God's law is one law. He has given no one a right to choose some of its precepts and reject others. And that heart which would do this just as surely despises the Lawgiver as he who would reject them all. He chooses another standard in preference to that of God, and that standard is made to suit his own convenience, his own time, his own will. Does not this as truly show rebellion and stubbornness as would the transgression of the whole law?

"UNDER the law" means under its condemnation. The law condemns all—Jew and Gentile. Rom. 3: 9-19. "By the law is the knowledge of sin." Rom. 3: 20. To those who thoroughly repent and have faith in Christ, forgiveness is granted through the favour, or grace, of God. Being forgiven, the sinner is no longer condemned. Grace has made him "free from the law." He is at liberty; and to remain at liberty, he must keep the law, which then becomes to him "the law of liberty." But if he returns to sin ("the transgression of the law," 1 John 3: 4) he is again brought "under the law," condemned by it. To illustrate: A man steals £100. The law condemns him to ten years imprisonment; he is "under the law." But he is pardoned by the grace, or favour, of the Queen. He is "free from the law," under grace, not under law. But will that grace which pardoned

allow him to continue to steal? No; no one would claim that. If he stole again, the law would again condemn him as a thief. It is so with the pardoned transgressor of God's law. Says Paul, as if he had anticipated the miserable evasions of men, "What then? shall we sin because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 15, 16. Whether we have been pardoned through the grace of God or not, if we follow sin we are servants of sin. If we continue in transgression of God's law, his grace will avail us nothing; Christ is not the minister of sin. It is only the carnal mind which "is enmity against God," and "is not subject to the law of God."

God's Punishment not Vindictive but Vindictive.—The Bible expressly declares that God "will render to every man according to his deeds" (Rom. 2: 6); that man "will receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). We believe this; it is just that it should be so. Men who have regard for good government and integrity of proper laws will agree with us. But what thousands do not believe and cannot believe, is that an all-wise, just, and merciful God will torment in ceaseless woe through the never-ending cycles of eternity a being all of whose sins were committed in the brief space of a few years. The individual may have lived a thousand years, and every moment be filled with sin, yet the cruellest savage or most fanatical Jesuit would be content with less than eternity. It would seem that the most extreme vindictiveness, the most relentless hatred, would not ask an eternity for the torture of its object. Is "the Judge of all the earth" more cruel than this? No; God has "no pleasure in the death of him that dieth."

THE all-wise Creator gave to man a perfect law. Faithful obedience to that law would have wrought the greatest good to the subject, and would have honoured the Law-giver. Disobedience unpunished would overthrow all rule, all authority; therefore the Lord attached the safest and most merciful penalty possible to the transgression of his holy law. To the penitent he offers pardon. Upon the impenitent, upon those who will not yield obedience to his "reasonable service," upon the unreclaimable, he pronounces his most merciful sentence—death. His government must be maintained; for justice to the loyal demands this. His law must be vindicated; for his own honour, majesty, wisdom, and authority demand it. The ultimate perfection of all his work demands that no blot shall be left in all the universe. Therefore the incorrigibly sinful will be put out of existence. God's law will be vindicated in the death of the sinner—a death from which there is no resurrection, "the second death."

THIS punishment is both just and merciful. It is just, because it vindicates the law of God and deprives the sinner, not of an inherent right, but of an abused gift—life. It is merciful, because it brings to an end a conscious sinful existence, which could give only misery to the possessor and his companions. "Shall not the Judge of all the earth do right?" asks "the father of all them that believe" (Gen. 18: 25); "Just and true are thy ways, thou King of saints," sing the redeemed on the glassy sea when the great conflict with sin and evil is ended.

HEAR THEM.

WE are told that the views we promulgate respecting the second coming of Christ lack the element of certainty; that we cannot know anything about it.

HEAR CHRIST.

"So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the door." Matt. 24: 33. See also Mark 13: 29; and Luke 21: 31.

HEAR PAUL.

To the Romans: "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13: 11, 12. To the Thessalonians: "But of the times and seasons, brethren, ye have no need that I write unto you. For

yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5: 1, 2, 4.

To Timothy: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters," etc. "From such turn away." 2 Tim. 3: 1-5. How are we to turn away if we cannot know when the last days have come?

To the Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10: 25.

HEAR PETER.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1: 19.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Chap. 3: 3, 4.

What do these writers mean by all these things?

U. S.

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THE SANCTUARY

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