

# The Present Truth.

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

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## LOVE AND YOUTH.

BY T. R. WILLIAMSON.

"WHOM the gods love die young," the ancients said,  
And meant not that God's love took from the earth  
The gladdest and most beautiful, who fed  
The grim old world with bonny, harmless mirth.

They rather meant that they who seek the springs  
Of love Divine, and bathe therein alway,  
Shall mount the frowning years on eagles' wings,  
And find their youth renewed from day to day.

They are not old whose sparkling youth shall last  
Long as the "Great White Throne" itself endures;  
What though they work, and rest when work is past,  
Here where death hurts them and the grave  
Immures.

Young, young, still young, though late life's changes  
fall!

Whom the Lord loves die young at any age.  
Eternal June-times pendant o'er the wall  
Bless with their flowers the wintriest pilgrimage.  
*Tallmadge, Ohio.*

## General Articles.

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

### THE CENTURION'S SON.

BY MRS. E. G. WHITE.

AFTER labouring two days with the Samaritans, Jesus left them to continue his journey to Galilee. He made no tarry at Nazareth, where he had spent his youth and early manhood. His reception in the synagogue there, when he announced himself as the Anointed One, was so unfavourable that he decided to seek more fruitful fields, to preach to ears that would listen, and to hearts that would receive his message. He declared to his disciples that a prophet hath no honour in his own country. This saying sets forth that natural reluctance which many people have to acknowledge any wonderfully admirable development in one who has unostentatiously lived in their midst, and whom they have intimately known from childhood. At the same time, these same persons might become wildly excited over the pretensions of a stranger and an adventurer.

The miracle that Jesus had performed in

Cana prepared the way for his cordial reception. The people who had returned from the passover had brought back the report of his marvellous cleansing of the desecrated temple, followed by his miracles of healing the sick and restoring sight to the blind and hearing to the deaf. The judgment passed upon his acts by the dignitaries of the temple, opened his way at Galilee; for many of the people lamented the abuse of the temple and the lofty arrogance of the priests, and hoped that this man, who had the power to put these rulers to flight, might indeed be the looked-for Deliverer.

The news that Jesus had returned from Judea to Cana soon spread throughout Galilee and the region round about. It reached the ears of a nobleman in Capernaum, who was a Jew of some honour. He was much interested in what he had heard of the power of Jesus to heal the sick, for he had a son suffering with disease. The father had consulted the most learned physicians among the Jews, and they had pronounced the case incurable, and told him that his son must soon die.

But when he heard that Jesus was in Galilee his heart was encouraged; for he believed that one who could miraculously change water into wine, and drive out the desecrators of the temple, could raise his son to health even from the brink of the grave. Capernaum was quite a distance from Cana, and the centurion feared that, if he left his home to seek Jesus and present his plea to him, the child, who was very low, might die in his absence. Yet he dared not trust this errand to a servant; for he hoped that the prayers of a fond parent might touch the heart of the great Physician with pity, and induce him to accompany the father to the bedside of his dying son.

He went to Cana, hastening for fear of being too late. Forcing a passage through the crowd that surrounded Jesus, he at length stood before him. But his faith faltered when he saw only a plainly dressed man, dusty and worn with travel. He doubted that this person could do what he had come to ask of him; yet he determined to make a trial. He secured a hearing from Jesus, told him his errand, and besought the Saviour to accompany him to his home for the purpose of healing his son. But Jesus already knew of his sorrow. Even before the centurion had left his home, the pitying Redeemer had read the father's grief, and his great heart of love had gone out in sympathy for the suffering child.

But he was also aware that the father had made conditions in his own mind concerning his belief in the Saviour. Unless his petition should be granted he would not have faith in him as the Messiah. While the father waited in an agony of suspense, Jesus addressed him, "Except ye see signs and wonders, ye will not believe." He here revealed the superficial faith of the centurion, that would lead him to accept or reject Christ according as he did or did not perform the work required of him.

Jesus designed, not only to heal the child,

but to illuminate the darkened mind of the father. He saw unbelief struggling with his faith. He knew that this man had sought his help as a last and only hope. In this centurion he saw represented the condition of many of his nation. They were interested in Jesus from selfish motives; they desired some special benefit that they hoped to receive through his power, but they were ignorant as to their spiritual disease, and saw not their terrible need of Divine grace, but staked their faith on the granting of some temporal favour. Jesus met this case as illustrating the position of many of the Jewish people. He contrasted this questioning unbelief with the faith of the Samaritans, who were ready to receive him as a teacher sent by God, and to accept him as the promised Messiah without a sign or miracle to establish his divinity.

The father's soul was stirred to its depths with the thought that his doubts might cost him the life of his son. The words of Jesus had the desired effect; the centurion saw that his motives in seeking the Saviour were purely selfish; his vacillating faith appeared before him in its true light; he realized that he was indeed in the presence of One who could read the hearts of men, and to whom all things were possible. This thought brings his suffering child to his mind with new vividness, and he cries out in an agony of supplication, "Sir, come down ere my child die!"

He fears that while he has been doubting and questioning, death may have closed the scene. This was enough. The father in his need seizes the merits of Jesus as his Saviour. In demanding him to come down ere his child dies, he clings alone to the strength of Jesus as his only hope. His faith is as imperative as was that of Jacob, when, wrestling with the mighty angel, he cried, "I will not let thee go, except thou bless me!"

Jesus responds to the demands of the centurion by commanding him, "Go thy way; thy son liveth." These brief and simple words thrill through the heart of the father; he feels the holy power of the speaker in every tone. Instead of going to Capernaum, Jesus, by a flash of Divine telegraphy, sends the message of healing to the bedside of the suffering son. He dismisses the suppliant, who, with unspeakable gratitude, and perfect faith in the words of the Saviour, turns his steps homeward with a peace and joy he has never felt before.

At the same hour the watchers stood around the dying child, in the distant home of the centurion. The form that had been so strong and symmetrical in its youthful grace, was now worn and emaciated. The hollow cheeks burned with a hectic fire. Suddenly the fever leaves him, intelligence beams from his eyes, his mind becomes clear, and health and strength return to his body. The fever has left him in the very heat of the day. The attendants behold the change with amazement; the family is summoned, and great is the rejoicing. No signs of his malady linger about the child, his burning flesh has become



soft and moist, and he sinks into the peaceful slumber of childhood.

Meanwhile the father hastens on his way with a hopeful heart. He went to Jesus with grief and trembling. He leaves him in joy and confidence. He feels the solemn assurance that he has talked with One whose power is unlimited. No doubt crosses his mind that Jesus has really healed his son at Capernaum. While still some distance from home, his servants meet him with the glad tidings that his son has recovered. With a light heart he hurries on, and, as he approaches his house is met by the child, bounding out to receive him, radiant in health and beauty. He clasps him to his heart as one restored from the dead, and thanks God again and again for this miraculous restoration.

The centurion and all his household became disciples of Jesus. Thus their affliction was sanctified to the conversion of the entire family. They published this miracle through all Capernaum, and thus opened the way for Christ's further labors there. Many of his most wonderful works were done at that place.

This case of the centurion should be a lesson to all the followers of Christ. He would have them place implicit faith in him as their Redeemer, ready and willing to save all who come unto him. But he sometimes delays bestowing his precious gifts, in order to impress our hearts with a sense of our deep need of that true piety which entitles us to ask of him what we will. We are to lay by the selfishness that is frequently the sole cause of seeking him, and, confessing our helplessness and bitter need, trust in his promises. He invites all to come unto him who are weary and heavy-laden, and he will give them rest.

#### MORE MOMENTUM.

THE church needs a change in quality as well as quantity of membership. One half the professed Christians amount to nothing. They go to church. They pay pew rents. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professors ought to do—either withdraw their names from the church-roll, or else go so near the fire as to get warm. Their present position is an absurdity. They profess to be living for God and heaven, but all the world knows they are not. It is time for them to wake up and do something before they are dead; either help pull the Lord's chariot, or get out of the way.—*Selected.*

#### A TRUE PICTURE.

THE great naturalist Cuvier was walking one day with a young lady who was a victim of tight-lacing, in a public garden in Paris. A lovely blossom upon an elegant plant drew from her an expression of admiration. Looking at her pale, thin face, Cuvier said: "You were like this flower once; to-morrow it will be as you are now." Next day he led her to the same spot and the beautiful flower was dying. She asked the cause. "This plant," replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cord bound tightly around the stem, and said: "You are fading away exactly in the same manner under the compression of your corset, and you are losing by degrees all your youthful charms, just because you have not the courage to resist this dangerous fashion."—*Sel.*

CONTENTMENT is the wealth of nature.—*Socrates.*

#### KING EDWARD VI.

EDWARD VI., son of Henry VIII., was born Oct. 12, 1537, and furnishes one of the most wonderful examples ever recorded of a pious youthful sovereign. When but six years of age he was given in charge of able instructors, the principal of whom was Sir Anthony Cook who favoured the Reformation. Dr. Richard Cox was another of his teachers, and these men, together with Cranmer, appear to have had much influence in forming the habits and temperament of Edward. This royal pupil made great proficiency in learning, being able to write letters in Latin and French as early as his ninth year. He also learned Greek, Italian, and Spanish, was familiar with logic, natural philosophy, and music, and acquainted with all matters of State both at home and beyond the sea—and all this in a short life of less than sixteen years.

But before all earthly lore, he had chosen the fear of the Lord, which is the beginning of wisdom, and had learned to prize his Holy Word. The effects of the Holy Spirit on his heart were discernible during his whole life. Even when a child playing with his companions and desiring to take something from a shelf above him, he refused to stand upon a large Bible offered him by a playmate, and reproved the one who would place under his feet what he should treasure in his head and heart.

Henry VIII. died in January, 1547, and Edward's coronation took place in the February following, he being in his tenth year. By the usual grant of a general pardon, those who had recently been imprisoned under the act of the Six Articles were released, and some who had been exiled returned, thus giving new life to the Reformation. The address of Archbishop Cranmer to the young monarch, from which the following is an extract, is said to be the most remarkable circumstance connected with the coronation:—

"You are to reward virtue, to revenge sin, to justify the innocent, to relieve the poor, to procure peace, to repress violence, and to execute justice throughout your realms. For precedents on those kings who performed these things, the old law shows how the Lord revenged his quarrel; and on those kings who fulfilled these things, he poured forth his blessings in abundance. For example, it is written of Josiah, in the Book of the Kings, thus: 'Like unto him there was no king that turned to the Lord with all his heart, according to all the law of Moses; neither after him arose there any like him.' This was to that prince a perpetual fame of dignity, to remain to the end of days."

Scarcely less remarkable was the conduct and language of Edward himself. Three swords were brought to be carried in the procession as emblems of the three kingdoms over which he was ruler, but he said one was wanting—"THE BIBLE. That book is the Sword of the Spirit, and to be preferred before these swords. That ought in all right to govern us, who use them for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing, we have no power. From that we are what we are this day. From that we receive whatsoever it is that we do at present assume. He that rules without it is not to be called God's minister or a king. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength." He then had the Bible brought and carried before him most reverently.

Edward's reign was the dawning of a new era for the persecuted Protestants. Those who were obliged to flee from the Continent found refuge in England, and the king took a personal interest in their comfort and welfare. That all was not accomplished which the Reformers hoped is due to the political situation of the country at the time, and the intrigues of those who were opposed to all reform. The estimation in which Edward was held by Protestants abroad is shown in many of their writings. Bullinger urged him "to hold it as an undoubted truth that true prosperity was to be obtained by him in no other ways than by submitting himself and his whole kingdom to Christ, the highest Prince, and by framing all matters of religion and justice throughout his dominions according to the rule of God's Word, not stirring one inch from that rule; propagating the kingdom of Christ and trampling upon that of antichrist, as he had so happily begun."

During his reign Knox, Lever, and others preached boldly and faithfully at court, denounc-

ing the ill-conduct of those who held high positions in the Government. Edward attended nearly every sermon, always taking notes with his own hand, but did not object, as many sovereigns would, to having the truth told plainly.

In 1552 he was attacked with the measles and small-pox, from the effects of which he never fully recovered, and the following winter symptoms of consumption appeared. Being anxious to secure uniformity in religious doctrine, one of his latest acts was to have articles of religion prepared, which formed the basis of those prepared in the reign of Elizabeth. An important step toward religious liberty is here noticeable; for though all the teachers in the church were required to assent to these articles, none were compelled to subscribe to them.

Feeling his strength declining, he was anxious to secure a Protestant successor, and with his own hand drew up a paper directing the order of succession to the throne, by which the crown devolved on Lady Jane Grey. The counsellors and judges, with one exception, were induced to assent. He also turned his attention to relieving the poor, and Christ's Hospital, St. Bartholomew's, Bridewell, and Bethlehem were founded by him, as well as several free schools. These charters he signed on June 26, 1553, and on July 6 he breathed his last.

The fact that the people were allowed the free use of the Bible and that thirty-four editions of the whole Scriptures, or the New Testament, were issued in the six years of Edward's reign, must ever be a standing monument to his memory. He evidently believed that God's Word was a revelation to mankind and not a sealed book; that the great Author had given instruction therein which he required his children to heed, and that in order to do so they must become familiar with the Word and the commandments it contained; that it alone could open their eyes to see all the errors of the papacy and to renounce all its traditions. And is not the Word of God still the only safe light to follow? J. T.

#### A WORLD MADE FROM NOTHING.

NOT long ago a bright five-year-old boy asked, "Mamma, what is the earth made from?" The reply given was, "God made it out of nothing." I was astonished when I heard it, not that I had never heard it before, for many Christians, among whom may be found some of the ablest commentators, boldly assert it. And yet I could not help feeling that the Scriptures taught no such thing. Putting it in the form of the answer given, it would almost seem that the idea originated at a time when there was little unbelief, and when faith soared triumphantly above every opposing obstacle. To-day infidelity comes forward unchallenged, so we need no man-made tests of faith. Indeed the simple unequivocal statements and requirements of Scripture impose a test which is quite sufficient for this unbelieving age. Therefore we should be careful to not go beyond the plain teachings of Inspiration. Where they are clear and positive we may be justified in so teaching them, and, generally, such statements will be accepted by those who have faith in the Creator. But when men teach dogmatically doctrines which are unscriptural, then begins the war of words which divides the church into parties and sects, at the same time giving infidels just cause, in many instances, to burlesque what they call "Bible teachings."

For our knowledge of the creation and all that appertains thereto, we are wholly dependent upon Divine revelation, which at once becomes the basis upon which faith rests; for there is nothing in nature which would give us any clue to the solution of the question alluded to, which addresses itself to children, as well as those of more mature minds. Let us read a few texts. "In the beginning God created the heaven and the earth." Gen. 1:1. "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth." Ps. 33:6. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. How beautifully the subject is presented in these brief inspired records, and yet nothing is said about the "eternity of matter" and no intimation is given that the universe of God was made from "nothing." And leaving the matter where Inspiration has left it,—unexplained, because we would be unable to comprehend it,—it would never provoke discussion among believers, or open the way for cavillers to ridicule the first verse of the Bible.

Expositors are apt to say just a little more than



the inspired writers have said; and thus, for centuries by the teachings of the "fathers," as well as by modern theologians, some of the grandest truths and most important doctrines have been so obscured or perverted that they are unworthy of the name of Biblical teachings. Are not these perversions of Scripture in a large degree responsible for much of the infidelity of the nineteenth century?

Because the apostle says "that things which are seen were not made of things which do appear," some have illogically concluded that the earth was formed out of nothing. Let me inquire, Does not matter exist in a state of invisibility as well as in a condition in which it is apparent to our senses? Who dare say that there are not worlds of matter in the store-house of the great Architect of the universe!

The microscope opens to our vision an almost infinite variety of material forms, animate and inanimate, many of which are found in the food we eat and in the water we drink; and yet, unaided by this instrument, we are insensible of their presence. We may subdivide these particles by chemical agency and thus they become imperceptible even with the aid of the most powerful microscope; yet they exist, and by summoning to our aid the spectroscope, matter once more becomes appreciable to finite man. Here, however, the limit for mortals is reached. Beyond this the infinitesimal particles are known as atoms, and are as yet incomprehensible to our limited powers.

Undaunted, we turn our eyes heavenward and gaze with delight upon six thousand starry worlds. Does matter find its limit here?—No. By using telescopes of varying powers millions of stars appear until it seems that the number, which might be multiplied to infinitude, must remain unknown to mortal, finite man, simply because of his inability to construct an instrument which will bring the throne of creation's King within the radius of his vision. Then, certainly, matter does exist in many forms, even though it does not appear always to man.

It is difficult to understand why men should try to make it appear that the word "create" means "to bring into being from nothing." Its use in the Scriptures should, I think, determine its meaning. The Hebrew word *bara* occurs forty-seven times in the Old Testament. Forty-two times it is translated "created" and "create," three times "Creator," and two times "make" and "made." About twenty times it is used in relation to man in some way, and about twelve times to the earth. In its other uses it relates to Jerusalem, the new heavens and new earth, animals, etc.

The first chapter of Genesis presents good illustrations of the use of the word *bara*, or create. "God created the heavens and the earth." Verse 1. "And God created great whales," etc. Verse 21. "So God created man in his own image, in the image of God created he him; male and female created he them." Verse 27. In Gen. 2:7, it is expressly declared that "God formed man of the dust of the ground." Now how could this statement be true if *bara*, or create, means "to bring into being from nothing." Observe, that not one of the forty-seven instances where the word is used, naturally or of necessity, requires us to give it the popular definition; but, on the contrary, nearly one-half of the entire number actually restrict its meaning to *formation from pre-existent matter*. One more illustration will be sufficient. "For, behold, I create [*bara*] new heavens and a new earth." Isa. 65:17. Compare this with 2 Pet. 3:7, 10-13. By this we learn that after this sin-cursed earth is melted with fervent heat, the glorious "new heavens and new earth, wherein dwelleth righteousness," will, at the fiat of Omnipotence, be created from the re nascent elements of the old.

Biblical theology is the kind which is most needed in these sentimental times; and we can rest assured that no commentary or lexicon is equal to the Bible itself for explaining the doctrines or terms which are used therein. And as the Scriptures do not inform us of what God made the earth, perhaps it would be better when we are asked of what it was formed to simply reply, We do not know.

A. A. JOHN.

THE character in which our glorious Saviour will make the presentation of his redeemed people before the presence of his Father—he will present them faultless.

ONE hour of self-examination might reveal a state of things in your heart that would lead you to repentance, and through faith to a better life.

## 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.

### PATIENT WITH THE LIVING.

SWEET friend, when thou and I are gone  
Beyond earth's weary labour,  
When small shall be our need of grace  
From comrade or from neighbour,  
Past all the strife, the toil, the care,  
And done with all the sighing,  
What tender ruth shall we have gained,  
Alas! by simply dying!

Then lips too chary of their praise  
Will tell our merits over,  
And eyes too swift our faults to see  
Shall no defect discover.  
Then hands that would not lift a stone  
Where stones were thick to cumber  
Our steep hill-path, will scatter flowers  
Above our pillowed slumber.

Sweet friend, perchance both thou and I,  
Ere love is past forgiving,  
Should take the earnest lesson home—  
Be patient with the living.  
To-day's repressed rebuke may save  
Our blinding tears to-morrow;  
Then patience, e'en when keenest edge  
May whet a nameless sorrow.

'Tis easy to be gentle when  
Death's silence shames our clamour,  
And easy to discern the best  
Through memory's mystic glamour;  
But wise it were for thee and me,  
Ere love is past forgiving,  
To take the tender lesson home—  
Be patient with the living.

—Margaret E. Sangster.

### SIN'S INFLUENCE.

BUT there is trouble in your heart, you say, and you cannot be glad. Such a condition of life must always be broadly and sympathetically recognized. Give that trouble its right name, and you will find that its name is Sin. You know the mighty power of sin over human life: it frightens away the birds of paradise; it scares the angels of God; it calls together the wandering clouds, and forms them into one intense and infinitely awful storm; it drops poison into the choicest wine; it starts up like a spirit in the darkness of the bad man's chamber, and shakes that darkness as if it were a curtain, and fills the air with ghostly noise. Sin is a shadow that kills the flowers; it is a spectral hand on the gilded and pictured wall; it is a tug in the crowd; it is a mocking laugh in the churchyard; it is a touch of fire;—it is hell! No wonder, then, that men cannot enjoy the day as it passes over them, and that though they rise to conquer in the morning, they fall back at night with arrows quivering and ranking in their hearts. All order, all rhythm, all proportion, must go down before the destructive influence of sin. This is true in the individual character, and true in all social and national relations. There can be no peace on the surface until there is rest at the heart. Come, thou Saviour of the world, and bruise the head of the cruel serpent! Thou only canst work this great miracle of reconciliation, and the recall and re-establishment of order.—Joseph Parker, D. D.

### CHILDISH THINGS.

CHILDREN imagine themselves possessed of great wealth if they have stuffed their little purses with counters, or money made of old cards and broken pottery; but when they offer their coin for biscuits to the baker, they learn with sorrow that it is worth nothing. In like manner, we, too, dream that the possession of some hundreds or thousands of pieces of gold makes us great and mighty men, and entitles us to universal respect; whereas, when we appear with them at the gate of heaven, we shall be told that they are filth, and nothing more. It thus appears that life on earth is child's play for the old not less than for the young, unless indeed we attain to the blessedness of the new birth, grow to the stature of man in Christ Jesus, put away childish things, and set our affections upon objects worthy of the efforts of a soul which is the offspring of God, and destined for immortality.—Sel.

### SELF-MADE POVERTY.

"I WOULD not say hard words against poverty; wherever it comes it is bitter to all; but you will mark, as you notice carefully, that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of forethought, idleness, and, worst of all, drunkenness. Ah! that drunkenness; that is the master evil. If drink could be got rid of we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor-dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a Divine protest against sin, but as for the gin-palace, there is nothing to be said in its favour. The vices of the age cause three-fourths of the poverty. If we could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heap of straw, because the human brute who calls himself 'a man' will come reeling home from the place where he has been indulging his appetites—if you could look at such a sight and remember it will be seen ten thousand times over to-night, you would say, 'God help us by all means to save some.' Seize the great axe to lay at the foot of this deadly upstree, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved from the wretchedness and misery which now drips from every bough."—C. H. Spurgeon.

### THE SADNESS OF SHALLOWNESS.

A SAD sight is a shallow young man—the dupe of a false gentility, or the slave of a fiery passion. He may *look* well, and yet be bad. He may advertise his tailor, yet disgrace his schoolmaster. Or, he may know much and yet *be* nothing. I have heard of a man who knew twenty-five languages, but never said anything worth hearing in any of them. It is one thing to talk about a ladder, and another to ascend it. It is one thing to know the road, and another to travel it. You may put books into you as men put hay into sacks; or you may vitalize them and reproduce them in blessed life.—Sel.

### OPPOSITION.

A CERTAIN amount of opposition is a great help to a man. Kites rise against the wind, and not with the wind; even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching, lies down by the wayside, to be overlooked or forgotten.—Selected.

### TEN FOLLIES.

To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study at school the faster they learn. To conclude that, if exercise is good for the health, the more violent and exhausting it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects. To commit an act which is felt in itself to be prejudicial, hoping that, somehow or other, it may be done in your case with impunity. To advise another to take a remedy which you have tried yourself without making special inquiry as to whether all the conditions are alike. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning.—Selected.

MR. BEAMISH, chairman of the Coventry Board of Guardians, says he has never seen a teetotaler come to the work-house for relief, and he has made inquiries at fifteen other work-houses and found a similar state of things.



## THE PRESENT TRUTH.

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

GRIMSBY, JULY 15, 1886.

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## THE SABBATH, OR LORD'S DAY. NO. 7.

THERE are one or two other assumptions in "Our Rest-Day" which we wish to notice in this number. Mr. Hamilton seems to anticipate the difficulty of proving Sunday sacredness in the beginning of his task, so he proceeds to assume just what he needs to prove. On page 27, in speaking of the institution of the Sabbath, he says:—

"Now God's action of resting on the [seventh] day would, we believe, have been sufficient warrant for our keeping it as he kept it. . . . It is admitted on all sides that the example of our Lord and his apostles in observing the first day of the week as the Lord's Day is sufficient warrant for our observing it."

"The Lord of the Sabbath can alter his own institution as he pleases, and his example after his resurrection is quite as sufficient to attest and authorize the alteration as was his example at creation to attest and authorize the original institution" (p. 65).

Mr. H. assumes that example is sufficient. It is we believe an assumption that he would decline to prove. We have both example and injunction for an ordinance brought to view in John 13; does Mr. H., or do Christians generally, observe that? Laying aside the injunction, will he defend it on the ground of example? We opine not. But we have found by the very passages referred to by Mr. H. to prove the example of Jesus and his apostles, that they prove no such thing, but rather the opposite. His example neither "attests" nor "authorizes;" for there is no record that the Lord ever regarded the first day in any way sacred.

Again: If the example could be proved, it is not sufficient to warrant us in observing the first day. It was *not* sufficient to warrant the observation of the seventh day, else an all-wise Creator would have done no more. If example was sufficient, why did God "bless" the day? why did he "sanctify," or set it apart? He does not do unnecessary things. His perfect wisdom forbids it. The very fact that he blessed and set apart the day shows that more than example was necessary. Mr. Hamilton's sophistry may be sufficient for that person who wishes to evade duty, but it will not satisfy the one who wishes to do God's will at any cost, and it is unworthy of a candid examination of the important subject on which it is written,—comparing ill indeed with the straightforward, cogent, logical arguments on the perpetuity and inviolability of the fourth commandment and the moral law, some of which we have before quoted. But logic and Inspiration are on that side of the question.

Mr. H. seems to think that if he has proved the obligation of the fourth commandment, which enjoins the *seventh* day, he has also proved the obligation of first-day observance. But why not the sixth day, or the fifth day as well as the first? There is no logical reason why not. If the commandment which says, "The seventh day is the Sabbath," can be made to mean the first day, it can also be made to mean the second or the fifth or the sixth. Had Christ and the apostles observed the first day, that alone would not abrogate the seventh-day Sabbath. Example, blessing, and command were necessary for the institution of the seventh-day Sabbath. The record of this is positive and express. The institution of a new sabbath or a change of day should be no less positive and express. But there is not a scintilla of evidence to that effect. We believe, as Mr. H. says in another place, "God has the right, if he so please, to fix the amount of that portion [of time], and that, *where* he fixes it, it is our duty to obey his

command." And God has fixed that portion of time on the seventh-day; shall we not obey?

In the same sophistical manner Mr. H. argues the existence of a first-day sabbath from Matt. 24: 20. (See pp. 147-151). Because our Lord recognizes the Sabbath (which Inspiration declares is the seventh day) as late as A. D. 70, therefore it must be the first-day sabbath! If Mr. H. had proved the existence of a first-day sabbath, we would admit his conclusion from this text. But that point he has assumed. His foundation is assumption, his superstructure is of the same material. He concludes his examination of this text in the following words:—

"That the interpretation which applies this text to the Christian Sabbath is the correct one, there can be, I think, no manner of doubt. That which applies it to the Jewish Sabbath, though upheld by some eminent names, does not, in my judgment, yield a good sense. It makes Christ speak of his disciples as being Jews forty years after his death."

That this interpretation is wrong is evident from the facts, (1) That the first day is never in all the New Testament called the Sabbath. (2) Matthew, the same evangelist in whose Gospel the text is found, calls it simply "the first day of the week," and the day before it—the seventh—the Sabbath. Matt. 28: 1. John, writing after the destruction of Jerusalem (John 19: 31, and 20: 1), speaks of the two days by the same terms; so also do Mark and Luke. Why this uniformity of style in referring to the now so-called "Christian Sabbath" as "the first day of the week," and the now so-called "Jewish Sabbath" as "the Sabbath," if the first day had been sanctioned as the Sabbath by our Lord? In the language of Mr. H., "There is here a crux which it will be difficult indeed for any sophistry to get over." But the simple and obvious fact is, as can be proved by the testimony of many first-day observers, that the term "Sabbath" in Matt. 24: 20 refers to the seventh-day Sabbath. Why does not Mr. H. make the same application of the term "Sabbath" in the various places where it is found in Acts?—The passages in which the term is found forbid such application. But here is a text in which the word "Sabbath" is found, the text applying to the Christian dispensation, and forthwith it is pressed into an alien service, contrary to Scripture and analogy. We believe that it is proof of the perpetuity of the Sabbath; but we must allow Inspiration to apply the term, which it does to the seventh day alone.

But this application, says Mr. H., "makes Christ speak of his disciples as being Jews forty years after his death"! Why Jews?—Because they would have regard for the seventh-day Sabbath, instituted more than 2,500 years before a Jew existed! What a reason! Contrast the above with the following from the same writer:—

"The Sabbath was given to the first father of the human race. Not to Abraham, the father of the Jews. If it had been, there would have been ground for the cry—the Sabbath is a mere Jewish institution. But it is given to Adam, the father of Jew and Gentile alike, the father of us all." (p. 25).

"Is it a Jew only that has reason to remember the work of Creation? Is it upon the Jews only that the example of the Great Father of all is to be influential? Ah, no! These words take us all in, Jew and Gentile alike. They take us back again to the original institution of the Sabbath—to the original reasons for its institution—to that blessing which hallowed it in the world's earliest age, long before Abraham's day. From the beginning of the commandment to the end, there is not a word necessarily or only Jewish" (p. 101).

Yet that commandment is very definite as regards the particular day, not the proportion of time. It is *the* day upon which God rested, *the* day which he blessed, *the* day which he sanctified, the same seventh day in that original septenary cycle ordained by the Creator himself; and he again proclaims with his own voice from Sinai's awful top,—

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

The term "Lord's Day" (Rev. 1: 10) is likewise used as a holy garb for the usurper Sunday. The

text teaches that there is a Lord's Day in the Christian dispensation; but it does not tell us which day of the weekly cycle is the Lord's Day. That must be ascertained by other scriptures. What day of the week has a right to the title? Only one—the seventh. That is called, "The Sabbath of the Lord thy God" (Ex. 20: 10), "My holy day" (Isa. 58: 13), and the day of which our Saviour is Lord, because its maker. Mark 2: 28. Therefore the Lord's Day of Rev. 1: 10 is the same seventh-day Sabbath existing from the beginning.

Another point: Mr. H. refers to Dr. Norman Macleod's view on the Sabbath, that it should be kept "from evening to evening," and attempts to rebut it by the following (pp. 101-2):—

"The commandment says nothing of the kind, and implies nothing of the kind—says nothing whatever as to either the day of the week or the hours of the day during which it is to be kept. Its wisdom is very apparent just here. Different countries have different calendars and different modes of reckoning time. In Iceland Sunday is reckoned from six o'clock in the evening till six o'clock the next evening. . . . We, on the other hand, reckon Sunday as we do any other day, from midnight to midnight. The commandment has nothing whatever to say to all this. It says—Give God one day out of the seven, the seventh after six of work—an entire day of the same length as your other days. That is all."

Wonderful! And so one could begin his day in the morning (hence, his week), another at noon, another at sunset, another at midnight. One could keep the first day of the week as the Sabbath, another the second, another the third. All this would be perfectly legitimate; for "the commandment," says Mr. H., "has nothing whatever to say to all this!" And most certainly we find no law in the New Testament defining any particular day, only as it recognizes the Sabbath already in existence. It does not require the most powerful discernment to perceive that such a view must lead to the greatest confusion, and render the commandment void as regards family or national utility, and God's memorial of his creative work would be the merest farce. But God does specify a definite day, just as definite as the day on which he rested and which he blessed.

And as regards the time of the commencement of the Sabbath, while the commandment does not specify, the Sacred Record does. We go back to the very foundation of the Sabbath,—that first week of time. The day began at evening. "The evening and the morning were the first day," "And the evening and the morning were the second day," etc. Gen. 1: 5, 8, *et al.* The evening begins at the going down of the sun. Compare Mark 1: 32; Matt. 8: 16; Luke 4: 40. The same reckoning is followed throughout the Bible. See Judg. 14: 12, 18; Lev. 23: 32; Neh. 13: 19; Mark 1: 21, 29, 32. God made not a command of his moral law dependent on the laws or customs of nations. The heavenly bodies were to "be for signs, and for seasons, and for days, and years," and the sun was "to rule the day." Gen. 1: 14, 16. How would Mr. H. make his midnight-time work in a land where there were no clocks, watches, dials, or other instruments for measuring time? The reasons on which the Sabbath is founded are world-wide; its obligation is world-wide; and the great time-keeper which regulates the day, which points out its beginning and close so that the simplest can understand, is world-wide also. The great and essential features of all God's laws are based on principles and facts which are above human legislation or dictation. This must be so, else confusion would inevitably result; but "God is not the author of confusion." So the Israelites kept not the Sabbath according to their reckoning,—God gave them his. They kept it not according to Assyrian, or Persian, or Roman,—it was, through all their history, from sunset to sunset—from evening to evening; and this, the inspired historian expressly tells us, was keeping the Sabbath day "ACCORDING TO THE COMMANDMENT." Luke 23: 56.



THE SANCTUARY.

AS RELATED TO OTHER DOCTRINES.

In the two preceding numbers we have shown what the sanctuary is, and what constitutes its cleansing. It has also been clearly proved that the 2,300 days of Dan. 8:14, have ended, and the cleansing of the sanctuary is now going forward.

The presentation of this subject will be now concluded by showing the central place which the sanctuary occupies in relation to other scriptures and other truths which evidently belong to this time.

A WORK OF JUDGMENT.

A moment's thought will convince any one that a portion of the great work of the judgment of the world must transpire before Christ returns to this



earth; for when he comes in the clouds of heaven, the trumpet sounds, and in a moment, in the twinkling of an eye, the righteous living are changed to immortality. 1 Cor. 15:51, 52. At the same moment the righteous dead are raised from their graves, and raised to glory and immortality. Verses 52-54; 1 Thess. 4:14-17. It is a well-recognized doctrine of the Scriptures that every man, before he is rewarded or punished, must be judged. The righteous, before they are made immortal, must be judged. But the texts referred to prove that they are made immortal instantly when Christ appears. There is in their cases no

work of judgment brought to view at Christ's coming, and no time allotted there for any such work. Their judgment, therefore, must have preceded that event; that is to say, their cases must have been examined, and decision rendered entitling them to immortality; so that when Christ appears, and angels are sent to gather the elect (Matt. 24:31), they know just what ones to gather out from the generations of the dead and the multitudes of the living, to bear heavenward to meet their Lord. From this conclusion there can be no appeal.

But this, the reader will at once perceive, is a very important matter; and the question arises, Where do the Scriptures teach it? and with what doctrine is it associated? There is only one great subject with which it is directly connected, and by which it is specifically taught; and that is, in the subject of the *sanctuary*. Here it comes in, in its natural order; for the cleansing of the sanctuary is just such a work of preliminary, or investigative, judgment as we have seen must precede the coming of Christ. In that work the cases of all the righteous must be decided; for it is a part of Christ's work as priest to blot out the sins of those who have accepted him as their Saviour, and confess their names before his Father. Acts 3:19; Rev. 3:5. This involves an examination of the books of record, from which all judgment is to be rendered. Rev. 20:12. It is the very judgment

scene described in Dan. 7:9, 10. And when this work is accomplished, and the Lord has "set apart him that is godly for himself" (Ps. 4:8), the way is clear for Christ to carry out the decision instantly when he appears; namely, to raise the righteous dead, change the righteous living, and take them all to be with himself.

THE ATONEMENT.

The doctrine of the sanctuary locates the atonement, and revolutionizes the theology of Christendom. It is generally held that Christ made the atonement on the cross. From this, one of two great errors inevitably follows: first, the doctrine of universal salvation (for Christ bore the sins of the world, John 1:29, and Peter says he bore our sins on the tree or cross, 1 Peter 2:24); or, secondly, the doctrine of a limited atonement, which, according to their view, would contradict John 1:29, and lead to the most ultra views of fore-ordination.

By the doctrine of the sanctuary both these errors are avoided; for this shows us that Christ upon the cross was acting as our *sacrifice*, not as our *priest*. And there he did provide a sacrifice of universal efficacy; it was for all the world; and all who would, could avail themselves of its merits; but this did not insure the salvation of all the world; for men were still free to reject the sacrifice and be lost; and this all the wicked do.

It is as priest that Christ makes the atonement; but all his work as priest is performed in the heavenly sanctuary. Heb. 8:4-6. And from the type we learn that the atonement is the final and closing work of his priesthood. It is the examination of records, the blotting out of sin, the cleansing of the sanctuary. And this blotting out of sin is done, or the atonement made, for those only who have sought pardon through Christ; and thus no fore-ordination is involved in the work.

FINISHING THE MYSTERY OF GOD.

In Rev. 10:7 we read: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." This is the announcement of a mighty angel, after uttering a solemn oath that time should be no longer; and it declares that the seventh angel would begin to sound, and the finishing of God's mystery begin to take place, immediately at the close of the time referred to. Now the time, the close of which he announces, must be prophetic time; for time literal and time probationary are both afterward recognized in the remainder of the chapter as still continuing. But prophetic time closed with the 2,300 days of Dan. 8:14, as that is the longest prophetic period, and reaches down to the latest point. That period, as shown in previous articles, terminated in 1844. Daniel's prophecy said that then the sanctuary should "be cleansed;" this prophecy says that then "the mystery of God should be finished." This is the same thing, as can be easily shown. Thus the "mystery of God" is the gospel to the world. See Eph. 3:3-6, 9; Gal. 1:11, 12; Eph. 1:9; Rom. 16:25; Col. 1:25-27. The "finishing" of this mystery can be nothing else but the closing of the proclamation of the gospel, when the time comes that Christ has ceased his work as priest (the sanctuary being cleansed), and mercy is no longer offered. Thus we are brought to the same work, and both prophets locate it at the same time; namely, at the end of the prophetic period.

This finishing of the mystery is placed in the first years of the sounding of the seventh angel. Rev. 11:15 introduces the same trumpet, and verse 19 declares that then the temple of God (the same sanctuary on high) is opened in heaven, and there is seen the ark of his testament. The ark was always in the most holy place of the sanctuary; and that apartment was opened and entered only to cleanse the sanctuary and make the atonement. Here, then, we have still another testimony applying to the same time and the same work.

This is the time when either a person's sins are

blotted out of the books of record (Acts 3:19), or his name is blotted out of the book of life. Rev. 3:5. See also Ex. 32:32, 33. The work would naturally begin with the first generations—the dead—and end with the last—the living. The thought that it has already been going forward for over forty years is a startling one, as it shows that it must soon reach the cases of the living, and the work of salvation close forever. U. S.

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isa. 21:11, 12.

THE THEOLOGICAL TREND.

It is the day of iconoclasm. Images which have been revered for ages are falling on every side. Old faiths and creeds, much of which, though wrong in detail and conclusion, were right in principle, are crumbling and tottering to their fall. Some of the image-breakers are those who would build better, stronger, and truer on the foundation of God's Word. Others are striking not alone at the perversions of God's Word, but at the very Word itself. A gross liberalism has with mighty, conquering strides invaded the church. "Broad-mindedness" it is called by its devotees and advocates. The truth of God in detail is of little importance. A sort of general acceptance of Christianity and the Bible on the basis of "evolution" and "higher criticism" is all that is required. It is a mighty, pleasing, gorgeous edifice, many-roomed to accommodate all beliefs, erected on the broad, liberal platform of "the universal Fatherhood of God and Brotherhood of man"! It sounds well. It is adapted to the *wishes* of the age if not to its *needs*. And if it pleases the mass, what more is needed? But its broad foundation is sand, and its many-roomed temple is but a hiding for human errors and sins condemned by God's Word. The truth of God, truth in detail, necessary to the formation of a Christian character, truths which the Holy Scriptures have insisted on as obligatory and essential, are perverted or ignored by the "advanced liberals" in modern theology, and those who insist on them are called antiquated, narrow-minded, bigoted, and are left with small following.

One of the evidences of the theological trend in the direction above indicated is the large following and enthusiastic receptions which the leaders in this so-called "advanced thought" everywhere obtain, not simply because of their ability, but because of their looseness in theological matters, because of bold audacious irreverence of sacred things, which at times borders on profanity. Some of the popular revivalists of the day are proof of this. Strong personal influence sways the weak, intemperate, irresolute mass, who are one moment in tears at they know not what, and the next in the "madness of mirth." As one instance of the above, take Mr. Henry Ward Beecher's reception in this country. Little enthusiasm indeed did he meet when, years ago, he came to plead the cause of the poor slave and a nation struggling with wrong. But as one of the champions of "advanced theology" he is enthusiastically welcomed, Dr. Parker's church, the City Temple, not having one-tenth the space necessary to accommodate the rush to hear the great American. Then he was labouring for the cause of justice and humanity, now he is on a popular lecturing tour with a twenty years' record of growing looseness in theology behind him, and no welcome is enthusiastic enough for him. Why? We know of no other reason than his popularity based on his "advanced" opinions, a sample of which, from a sermon on the inspiration of the Bible, uttered a little more than a year ago, follows. He says of the Bible:—



"It is the record of the gradual and progressive unfolding of human knowledge in respect to social and spiritual things through vast periods of time; and the inspiration of God consisted in the impulse by natural laws, by social institutions, by reflection, by experiment, by the finding out of human life little by little, and the recording of it by men competent to understand and to give out the largest idea of it, whether in devotional form, or in song or psalm, or in philosophical truisms or declarations. . . . The Bible, then, is the result of Divine inspiration in mankind, principally in one line of natural history. It is the history of the unfolding of the social, moral, and spiritual sense of the human race. Holy men of old were moved by a Divine impulse to give expression, to give authorized force and form, to discourse; not to invent, but to communicate that which had been already ascertained as the fruit of experience or experiment."

Believing this, believing in the continued development of the race, that "experience and experiment" are more advanced, he must believe that the social, moral, and spiritual sense of present-day theologians is in the same degree higher than that of Enoch, of Moses, of Elijah, of Paul, of Jesus of Nazareth. The inspiration of all these was but the reflection of the age in which they lived. It is probably these views which led Mr. B. to introduce Mrs. V. C. Woodhull to the public, and place the late Roman pontiff, Pius IX., an adherent to all the Romish decretals, a vindicator of her persecutions, and the assumer of infallibility, among the glorified on high. Mr. B. is a great man, no doubt. But we prefer the inspiration of Moses and Paul to the advanced theology of the present day. God's Word remains a message to poor, lost, fallen men. God has magnified that Word above his name. The many may still prophesy "the imagination of their own hearts," and listen with "itching ears" unto fables," but those who love God will "tremble at his Word," which is adapted to the needs of the race to-day, if not consonant with their wishes.

#### "THE ARMAMENT PLAGUE."

We make no apology in reproducing the following article published under the above title in a recent issue of the *Christian Leader*. It is a terrible negative to the oft-repeated affirmation that the world is rapidly marching on to a period of peace, that its conversion is just about to be consummated. Prophecy proclaims that "many people" would cry "peace," and predict the beating of "swords into plowshares" and "spears into pruning hooks" (Isa. 2:3, 4); but the prediction of Inspiration is that the nations will beat "plowshares into swords" and "pruning hooks into spears" when the harvest—the end of the world—is ready for reaping (Joel 3:9-14); and even while the soothing cry of "peace and safety" is echoing in the ears of the deceived multitude, "sudden destruction cometh upon them." 1 Thess. 5:3. And the saddest fact in the following, because true, is the "terrible indictment," which the *Christian Leader*, a journal no one will accuse of pessimism, finds itself unable to deny:—

"A Dutch nobleman, Count Adolphe de Hompesch, in a work entitled *Pauperisme et Militarisme*, recently published at Maestricht, shows by a stern array of figures that excessive militarism is draining the last resources of Europe. It absorbs half, often more, of the revenues of nations. It withdraws from labour millions of men in the flower of their age. It is this, above everything else, which is causing the annual augmentation of our debts and our taxation; in Germany, for example, from one-eighth to one-quarter of the incomes of private individuals is now forcibly appropriated by the State. As Montesquieu long ago observed, the treasures and commerce of the world fail to keep pace with the demands of armaments. The peoples are becoming impoverished, in spite of all their industry; for private economy is counteracted by public waste. General Ambert, a French investigator, noted for his exactness, estimates that the army troops and reserved forces of Europe have now reached a total of nearly ten million men! The increase since 1856 in the annual military expenditure of Britain has been 15 millions, of Germany 14, of France 16, of Russia 21, of Italy and Turkey, 5 each, and of Holland 2. The aggregate expenditure of Europe on its armies and navies amounted in 1856 to 95 millions; in 1884 it had mounted up to 183 millions, just double in the twenty-

eight years. Within the same period the national debts of Europe have risen from 2,516 to 4,749 millions. The inevitable result to which these figures point is universal national bankruptcy—a termination which has indeed been already nearly reached by more than one of the European powers. Count Hompesch calculates that the six European wars of our own time, from the Crimean of 1855 to the Russo-Turkish of 1876, involved the loss of 1,320 million pounds, to say nothing of the loss of life. In the Crimean war alone he reckons that 880,000 lives were sacrificed; Mr. Kinglake's estimate was a million. How vast an amount of good might have been effected by the men and the money thus squandered in these twenty-two years! Even one tenth of the financial outlay might have revolutionized the world for good. As it is, the expenditure has been worse than wasted. Racial hatreds have been intensified; the conscription has demoralized the youth of continental nations and spoiled their manhood; the masses have been embittered and driven to Socialism, Communism, and Nihilism. Of all the causes that hinder the deliverance of Europe from this curse of militarism, there is none that matches the practical infidelity of the Christian church. In all her branches, with one microscopic exception, she has been recreant to her Lord in this matter of war. We are not able to deny the terrible indictment that her ministers have too generally turned their backs upon the Prince of Peace and paid their homage to the warrior. "The priests of Christendom," says the current number of the *Herald of Peace*, "have been its traitors and its Judases. Do they wonder if their own conduct has diffused infidelity and revolt?"

## The Missionary.

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

#### BE EARNEST.

Be earnest! while the days are bright,  
How strong or feeble be thy power;  
Mark thou the time, how swift its flight,  
And speed thou well each passing hour.

Be earnest! and in spirit meek;  
All cannot in great works abound;  
And they live best who daily seek  
To hallow e'en the common round.

Be earnest! in each thought and deed,  
For these will far outlive thine age;  
So walk that men may love to read  
Thy name on future hist'ry's page.

Be earnest! in thy spoken words,  
That these may leave no empty sound;  
But, pealing forth harmonious chords,  
May draw enchanted list'ners round.

Be earnest! in thy pleasures, too:  
Choose them like flow'rs, the pure, the fair.  
Nor search for those of gayest hue,  
But those whose fragrance fills the air.

Be earnest! make thy life a song  
Of heav'nly sweetness, and of grace;  
To raise the weak, to cheer the strong,  
To beautify the human race.

Be earnest!—and thou shalt not lack  
The guidance of a Father's hand:  
Thou shalt thou leave a beaten track  
To lead men toward a better land.  
—Ruth Ruby, in *Grimmsby News*.

#### THE CAUSE AT LARGE.

FOR the ills of every age there are remedies in the Word of God. Inspired men wrote for all succeeding ages; and for no other period of time has Inspiration given more truth than the last days—the time in which we are now living. Line upon line of sectional prophecy has been recorded, each succeeding section fuller in detail and more distinct in outline, till we reach the second coming of Christ, where all the lines converge and the hope of the church is consummated. What is the Bible remedy for the ills which distract and divide and weaken Christianity to-day? There is certainly one needed. Anxious, earnest hearts are longing to know it. It is found in the Word of God. It is summarily comprehended, we believe, in the solemn threefold message of Rev. 14. It is a message which just precedes, and is designed to prepare a people for, the coming of Christ. The norm of that people will be the "commandments of God and the faith of Jesus." It will be seen that this embraces the whole truth of God. It includes

the perfect and holy law of the Divine Government, embracing all morality. And it includes not only faith in Jesus of Nazareth,—the Victim of Calvary, and our High Priest in heaven,—but faith in him as Christ the Coming One,—King of kings and Lord of lords,—around whose coming cluster the most precious hopes of the people of God of all ages. And there is a people who have taken their stand on these truths. They belong not to any one nation or tongue or country. They are found or being found in all. They have been educated differently, brought up among different customs, among all denominations and no denominations; but they have obtained in great measure what the great denominations have been so long seeking in vain,—Christian unity. Not that they have sought that, but the truth of God, and the truth brings union. The believing of the truth, the doing of the truth, brings union with God; and union with God through his truth brings the only true, lasting union with each other. There is no other way. This journal is trying to proclaim these precious truths which have broken down the barriers of national and race hatred and denominational jealousy, and united these in one people with one purpose. And unpopular though the close, cutting truths of this message may be, it prospers because it is of God.

In America, the *Gospel Sickle* of last month reports 195 additions to churches, most of whom were baptized, besides ninety others who had not yet been baptized. Five churches were organized. The general camp-meetings held thus far have been very successful. At Topeka, Kansas, 500 believers encamped on the ground; attendance was about 3,000 different persons. Thirty-six were baptized. The young North Pacific Conference has increased its membership in four years from 123 to 285. Twenty-one were baptized at its recent camp-meeting. These are the only camp-meetings whose reports have reached us at this writing, though others are in progress.

On the Continent in Switzerland, Scandinavia, France, and Germany the work is onward. Sabbath-keepers are found even in dark Russia, and in Algeria. A company of six in Esperanza, Argentine Republic, S. A., have embraced the truth of God from reading the Bible. Eleven have embraced the truth in Finland as the result of Bro. Drew's seed-sowing at Liverpool. An esteemed brother writes us from the Diamond Fields, South Africa, that there are about twenty in that region, where a year ago he was the only one known. People in the two Dutch republics are becoming aroused, and publications in the Holland language are called for.

For all these omens of good we praise God and take courage, determined to be more faithful in teaching and living the precious truth of God, till the earth shall be lightened with the glory of the message, and the Master shall come.

#### THE WORK IN THE BRITISH ISLES.

THE progress of the good work in which we are engaged has been quite noticeable since the issue of the last PRESENT TRUTH.

On July 6, Pastor Durland and the writer closed our series of tent-meetings at Kettering. We are thankful to report that the Lord blessed the effort and that some good souls fully embraced the truth. During the last week two persons commenced the observance of the Lord's Sabbath. We leave eight fully in the truth who have embraced it as the result of missionary labour and the tent effort. The tent-meetings not only developed some who have been interested, but advertise us extensively and introduced the truth to hundreds who seemingly could not have had their attention called to it in any other way. To the last, new ones would attend and become interested. The friends donated quite liberally, so much so that all the running expenses of the meeting were amply met.

We now have the tent located at Rushden, eleven miles from Kettering. Regular Sabbath meetings and Sabbath-school have been established at Kettering.

Pastor Durland attended the quarterly meeting of the Southampton church Sabbath and first-day, July 3, 4. The meetings were excellent, and several new ones became interested. The church are aiding in the support of the mission by faithfully paying tithes and supporting the tract and missionary society. The Lord is blessing their missionary efforts, and souls are becoming interested.

During the past month two missionary workers



have been located at London, and are actively engaged in selling books on the hundreds of ships which are constantly visiting that port. They are meeting with success and find many interested readers. Our ship missionary workers at Liverpool are meeting with marked success in the sale of our books, and are sending our periodicals to all parts of the globe. They have been successful of late in selling books quite freely on the large transatlantic ocean steamers.

Our missionaries at Hull, Nottingham, Northamptonshire, and in Wales are selling hundreds of papers and many books and tracts each week, as they visit from house to house. They are also holding many interesting Bible-readings. Thus by all the means we are employing, we are instrumental in introducing the truth into thousands of homes not only in the British Isles, but throughout the civilized world. S. H. LANE.

**HELPERS IN THE WARFARE.**

THERE are many people who would gladly be helpful in the fields of labour wider than those where their work has been assigned them. They would be glad to preach, to write, to edit papers, or to do many things which seem beyond their power. There is something they can do; they can help others who are engaged in this kind of warfare. If they have a heart to labour they will surely find a way. If they cannot write tracts, they can purchase and distribute those which others write; if they cannot publish papers, they can subscribe for those which others publish, and extend their circulation in quarters where they would otherwise be unknown. They can help forward after a godly sort those who go forth "taking nothing of the Gentiles;" and they can by their influence, their words, and their money, do much to diffuse the knowledge of God, and aid others who are set for the defence of the gospel.

It is not possible that all soldiers in the army should be in the front of the battle or out on the skirmish line; there must be some ready to fall in when the alarm is heard; there must be forces kept in reserve in time of extremity and emergency. There is work for all to do, and those who have a heart to labour have only to report themselves to the great Captain of our salvation, saying, "Lord, what wilt thou have me to do?" and he will surely assign them their proper position.—*The Safe-guard.*

**EARLY YEARS OF LIVINGSTONE.**

LIVINGSTONE'S hours of work were from six in the morning to eight at night. His school hours were from eight to ten, and private reading and study occupied from ten to twelve, and at the latter hour it was often necessary for his mother to take possession of his books, and send the youthful student to bed. Even when at work the book he was reading was fixed on the spinning-jenny, that in each pause he could catch a few sentences. At sixteen years of age he knew Horace and Virgil. His thirst for knowledge was stronger than his desire for boyish pastimes. At nineteen years of age Livingstone was promoted to the laborious duties of cotton-spinner; and while the heavy toil pressed hard upon the growing lad, he was cheered by the reflection that the high wages he now earned would enable him, from his summer's labour, to support himself in Glasgow while attending medical and other classes at the University, to attend which he walked to and from his father's house daily, a distance of nine miles. He never received a particle of aid from any one, nor did the resolute youth seek or expect such, well knowing that his difficulties and trials were no greater than those of dozens of his fellows who sat on the same bench with him in the class-rooms. He always expressed himself as thankful for the hardy training of his early years. It was the best possible preparation for the life of toil and self-denial which was before him, in the enterprises of the illustrious missionary and explorer in South Africa.—*Selected.*

**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.

**SECOND COMING OF CHRIST.**

**1. WILL Christ come the second time?**

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the SECOND TIME without sin unto salvation." Heb. 9: 28.

**2. Will that coming be personal?**

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

**3. Did Christ promise that the people of the earth should see him come?**

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. Read also Luke 21: 27.

**4. Can we know the exact date or time of Christ's second coming?**

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36.

**5. Will Christians who shall live in the last days be in darkness concerning the approach of that day?**

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

**6. When Christ comes will the unrighteous be looking for him?**

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. See also Luke 17: 26-30.

**7. What will occur to the righteous dead when Christ comes?**

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

**8. What will take place at Christ's coming in the case of the living righteous?**

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

**9. When will the saints receive their reward?**

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

**10. What did Christ promise to do for his people at his coming?**

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3.

**11. Will there be signs given of this event?**

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

**12. How should those live who look for the Saviour to come?**

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

S. H. LANE.

**Interesting Items.**

—The insane King of Bavaria has now taken to refusing food.  
—Sleeping cars with bath-rooms have now been placed on a Canadian railway.

—The Rev. Henry Ward Beecher and his wife arrived in London June 29, from New York.

—The Queen entertained a large number of Colonial and Indian visitors at Windsor Castle, July 5.

—The Russian Government has given notice that Batoum will no longer be regarded as a free port.

—The German Reichstag have finally ratified the literary convention between Great Britain and Germany.

—An encounter took place between Turks and Montenegrins on the 3rd instant. Several were killed on both sides.

—Oxford University has conferred the honorary degree of LL.D. upon Mr. John Bright and Dr. Wendell Holmes.

—The present year forms the millennium of the restoration of the city of London after its destruction in the ninth century.

—The sum of £32,000 has been bequeathed by Miss Farrar of Halifax, to be applied to granting pensions to aged spinners.

—Five steerage passengers died on board the Guion Line steamer Nevada during a recent voyage from Queenstown to New York.

—In connection with the Hospital Sunday Fund, it was stated that the first five days' receipts amounted to £21,500, as compared with £14,500 during a similar period last year.

—There was recently discovered, while digging the foundations for gasworks at Brigg, Lincolnshire, a boat hewn out of an oak tree, and which is supposed to be two thousand years old.

—The perpetuation of the "Colonies" in the form of a permanent exhibition has been decided upon. The location will probably be Kensington or the Thames Embankment.

—The School Board for London passed a resolution calculated to make it generally known that children are not refused admission at Board schools on the ground that they are bare-footed.

—The National Committee for abolishing purchase in the Church, in view of the general election, has issued an appeal to "all Christian men, Church people especially, against this system."

—Edward Rawdon, aged 41, was sentenced to eighteen months' imprisonment at the Central Criminal Court, for causing a statement to be published to the effect that a marriage had been arranged between him and the Hon. Violet Lane Fox, daughter of Lord Conyers.

—A great quantity of flour is floating about the English Channel to the north of Guernsey, indicating that a flour-laden vessel has been wrecked in the neighbourhood.

—A serious collision took place near Holytown, on the Caledonian Railway between the Glasgow and Edinburgh expresses. Many carriages were completely wrecked, and eleven people badly injured.

—The whole of Messrs. Watson's great spinning mills at Kidderminster were destroyed by fire July 2. The damage is estimated at £100,000. Nearly 2,000 workpeople have been thrown out of employment.

—Mr. R. M. Lluellyn, Conservative candidate for South Islington, died June 28, after a few days' illness. Mr Grindley, editor of the Birmingham Daily Gazette, died suddenly after addressing a Conservative meeting at Birmingham.

—Lord Salisbury says that if Disestablishment were dealt with by the next Parliament, the House of Lords would not allow any decision on it injurious to the Church to be taken before the constituencies had been again consulted.

—The fiftieth year of the Queen's reign has been chosen as that in which a new edition of the coinage is to be prepared, though values are not to be interfered with. Mr. Boehm has been selected to execute the effigy of the Queen for the same.

—Parliament was dissolved by Royal Proclamation June 26, and writs were issued for the assembling of a new Parliament at Westminster on the 5th of August next. Proclamations concerning the election of Scotch representative peers and the dissolution and re-election of the convocation of the clergy were also issued.

—An address has been issued by the committee of the Working Men's Lord's Day Rest Association of Bedford-row, expressing the "earnest hope that in the political excitement caused by another general election, their friends will not overlook the importance of seeking to return candidates to the new Parliament who will maintain the Lord's Day, and resist the ceaseless efforts to secularize the Sabbath."

—The French Government has notified the English that it has assumed the protectorate of the Comoro Islands. These islands, four in number, are a volcanic group in the Mozambique Channel, 350 miles from the northwest coast of Madagascar and 200 miles from the east coast of Africa. They are fertile, and the population in 1867 was estimated at 65,000. One of the islands, Mayotte, was ceded to France in 1841.

—Mr George Kynoch, rifle and ammunition maker, of Birmingham, said at a political meeting July 2, that when there was a possibility of the loyal people of Ireland having to appeal to force of arms against Mr. Gladstone's legislature, he was prepared to contribute within forty-eight hours of necessity arising, ten thousand as good rifles as were ever made, and 2,000,000 cartridges from his own stock, for the support of the loyal people of Ireland.

—The Treasury have granted funds to the Royal Society for the despatch of an expedition to witness the total eclipse of the sun, which takes place on August 29. The eclipse is invisible at Greenwich. The party proceed from England by the mail steamer of the 29th of July for Barbadoes, where they remain for one day and will thence be conveyed on board a British man-of-war to the island of Grenada, where several stations will be established to carry out an efficient observation of the eclipse. The expedition will return to England in September.

—On July 6 an important extension of the Colonial Parcel Post was inaugurated by the despatch of the first parcel mail to each of the three Australian Colonies—New South Wales, South Australia, and Victoria. It is expected that the other colonies of Australasia will speedily enter into parcel post arrangement with the mother country. As the post to the Dominion of Canada is to commence next week, and that to Newfoundland begins in September, all parts of the Empire will speedily be connected by means of this latest development of postal enterprise.

—A Special General Order issued from the War Office states that in all elections for members of Parliament for the borough, county, or Parliamentary divisions in which War department establishments are situated, the exercise of any influence, direct or indirect, on the part of the superintending or other officials to induce the workmen to vote in any way, is strictly forbidden, and in order to take further precaution against the application of such influence, no canvassing by any candidate, or by anyone on his behalf, is to be permitted within those establishments, excepting only of such voters as may be resident therein. The same regulations are to be strictly observed in municipal elections.

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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 15, 1886.

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

**"The Sufferings of Christ."**—The articles which have been published in the PRESENT TRUTH under the above title, by Mrs. E. G. White, have been published in a large page (super royal 8vo.) tract with two engravings, "the Crucifixion" and "Christ in the Garden." These articles have given both pleasure and profit to those who have perused them, who believe in Jesus the Christ. The style is simple and sublime. The story of Christ's trials, suffering, and death appeals to every heart, and it has never been more vividly and forcefully portrayed than by Mrs. White. Price only 1d. By post, 1½d.

**Why is it?**—The Christian literature of the present day, the hymns, the sermons, the prayers, teem with such expressions as "immortal soul," "never-dying soul," "deathless spirit," etc. One would think that inasmuch as the professed standard of Christianity was the Bible, that book must abound with such expressions. But what are the facts? Simply these: The Hebrew and Greek words from which soul and spirit are translated occur in the aggregate in both the Old and New Testaments 1,700 times; yet we never read of "immortal soul" or "immortal spirit," "deathless soul" or "deathless spirit," "never-dying soul" or "never-dying spirit," nor is any equivalent term applied to either soul or spirit to denote a deathless nature. On the contrary, the term "dead soul" is found in the original, as in Num. 6: 6, where it is translated "dead body." See Cruden. It is also expressly declared, "The soul that sinneth, it shall die." Why is it that these terms are used?

But, says one, Does not our Saviour say (Matt. 10: 28), "Fear not them which kill the body, but are not able to kill the soul"? Does not this prove the soul to be immortal? The above taken alone might seem to support the view of the soul's immortality; but the latter part of the text positively forbids the idea. "But," continues our Saviour, "rather fear Him which is able to destroy both soul and body in hell." That which is immortal cannot be destroyed. If it can, it is not immortal; for "immortal" means "having unlimited existence." Man may take away this life, he cannot destroy the life which God holds in reserve till the resurrection. But he who rejects the plan of salvation, though raised to life, will be destroyed of the "second death." See Eze. 18: 26; Rev. 20: 14.

The "second death" is not a "death which never dies." It would be just as reasonable to say a life that never lives. Death is cessation of existence. That which does not end in cessation of existence cannot be called death or dying. Unending life in misery is just as much life as unending life in bliss. A little tractlet before us, written in the interest of the endless-misery theory, endeavouring to make up in emphasis and type what it lacks in reason, says, "As the first death is clearly not ceasing to exist, for AFTER THIS is the judgment, so neither is the 'second.'" But the first statement is pure assumption. The first death is "ceasing to exist." The apostle Paul expressly declares that if there be no resurrection, "Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18, 32. The resurrection is the only hope of life beyond the grave. Judgment coming after death simply proves that men will live again, not that they do not die. They exist only in God's purpose of a resurrection, who "callet those things which be not as though they were." Further, a second implies a first of the same kind. If the first death is a death that never dies,—not ceasing to exist,—it never ends, it never can end. Where then is room for the "second death"? Satan cannot suffer two "deaths that never die." The whole theory leads to a mass of inconsistencies and absurdities which

would not be tolerated for a moment were they not necessary to save human creeds and did they not appeal to human vanity.

Why will not men believe God? Why will they not give the language of the Bible the same meaning that it has when used in other books? Why does "death" mean "life," "everlasting destruction" mean "everlasting preservation," "end" mean "endless," burned up root and branch mean to preserve alive forever, "not be" mean to ever be, etc., etc.?

We said in the beginning of these notes that no term which would convey the idea that man was in possession of a deathless nature was applied to him by the Bible. We wish to correct that statement. There is such an expression—"Ye shall not surely die." Gen. 3: 4. We do not believe it, however. It was spoken by him who "was a liar from the beginning," and that first-recorded lie has been believed by the vast majority of mankind, just as He who is "the way, the truth, and the life," who will bestow immortality upon the faithful at his coming, has been rejected by the multitude. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

**Some Good Meetings.**—Such were our quarterly meetings at Ulceby and Grimsby. We were present at the Ulceby meeting, which was held Sabbath and Sunday, July 3 and 4. Friends from Grimsby met with us. Our Sabbath meetings, especially our social and ordinance meetings, were seasons of encouragement. The business meetings of the church and tract society were harmonious and of much interest, the reports of labour showing a marked increase over the previous quarter. This little society has just cause for encouragement. One Sabbath-keeper has been added to their number. Last Sabbath and Sunday the regular quarterly meeting was held at Grimsby. Pastor S. H. Lane was present, and gave cheering reports from the work in Northamptonshire. Some friends were present from Ulceby, one from Castleford, Yorks., one from Kettering, who has lately embraced the truth, and our colporteurs from Hull. Pastor Lane preached three times, each time to a full congregation. The social and business meetings were of interest. Two were buried in baptism on the Sabbath, one uniting with Grimsby church, the other will unite at Ulceby. Another was received by letter. The tract society reports showed an increase over the previous quarter, and new plans were laid for a larger work. All expressed themselves grateful for the privilege. God is good and his truth most precious in purifying and uniting the hearts of those who embrace it.

**The Seventh Day the Sabbath.**—We commend the following from the Rev. J. W. Morton, formerly missionary of the Reformed Presbyterian Church of the United States to Hayti. Its logic is not easily set aside: "If you say that when God speaks of the Sabbath day he means 'one day in seven, but no day in particular,' you are as far from the truth as if you had said that when he speaks of Moses 'he does not mean any particular man, but some one of the Israelites.' Moses was one of the Israelites, just as the Sabbath day is one day in seven. But when God says Moses, he means Moses, the son of Amram; and when he says 'the Sabbath day,' he means the seventh day of the week. You may give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it 'England,' and then affirm that the work of Lord Macaulay, entitled, 'The History of England,' is a veritable and authentic history of his newly-discovered empire. Which would you wonder at most, the stupidity or effrontery of that navigator?"

**Let Us Alone.**—The advocates of truth meet with questions like the following, and we find it is so well answered in the *Gospel Sickle* that we copy:—

**QUESTION.** "Why is it not better for us to go forward in the Christian course, dwelling upon the goodness of God and the love of Jesus, and not say so much about *doctrines*, for that is the very thing in which the religious world differ?"

**ANSWER.** Which is the more pleasing to the God

of truth, truth or error, it would not seem a difficult point to decide. Said the great Teacher, 'Every plant, which my heavenly Father hath not planted, SHALL BE ROOTED UP.' There is many a luxurious plant of error which needs to be rooted out or cut down. John the Baptist laid the axe of truth to the roots of error and hypocrisy in his time. Jesus Christ is the very embodiment of TRUTH; and it is one office of the holy Paraclete to guide into all truth; and it is the truth alone which will make us free. A reluctance to listen to the claims of truth is a bad sign. Satan is the father of all error. And those who will not come to the light, lest their errors should be exposed, are on the side of those demons who said to Christ, 'LET US ALONE.'"

G. W. A.

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