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"The Peace of God" *The Present Truth* 8, 1.

E. J. Waggoner

[Abstract of a talk on Romans 5 at the late General Conference at Battle Creek.]

"Therefore being justified by faith," that is, being made conformable to the law by faith, "we have peace with God through our Lord Jesus Christ." The only way that man can be made conformable to the law, and live free from condemnation, is by having faith in the promises of God. In Christ there is no unrighteousness, therefore there is nothing but righteousness. By believing on Christ, the Christian has the righteousness of Christ.

But does not James say that there must be works, or the faith is of no avail? It is true that faith is made perfect by works. Jas. 2:22. But it is by faith and faith alone that men are justified. The very text which speaks of Abraham's being justified by faith, states that the works were only the outgrowth of underlying faith, and that by this work the scripture was fulfilled which says: "Abraham believed God, and it was imputed unto him for righteousness." Works are the outgrowth of faith. "It is God which worketh in you both to will and to do of His good-pleasure." We give ourselves into the hands of Christ.

He comes and *takes up His abode* with us. We are as clay in the hands of the potter; but it is Christ who does all the good works, and to Him belongs all the glory.

"We have peace with God." What is peace? It is not a feeling, but a fact. Many think that they must experience a "certain feeling" which they will know is the "peace of God." But they have never had the peace of God, and therefore cannot know what kind of feeling it ought to be. Satan might give a certain happy feeling, and if the Christian had only the feeling to go by, he would be deceived. The Lord does not deal in feelings, but in facts. Peace is the opposite of war, strife, emulation. We are either at peace with God or else at war. If at war, it is because we are carrying on rebellion.

How do we fight God?-By following sinful practices. Anyone knowingly indulging in one sinful practice is warring against God. God is a God of peace. Christ left His peace with His followers. "Let the peace of God rule in your hearts." Between God and his dear Son in heaven there is a "counsel of peace." They counsel for the peace of man. There is only one condition on which man can have that peace-unconditional surrender, surrender all to God, and then there is peace in the heart, no matter what the feeling may be.

"Great peace have they which love thy law; and nothing shall offend them."
"O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." What rich comfort in these words! Jesus Christ is "the same yesterday, and to-day, and forever." So

His peace is likened to the continual flowing of the river, and the never-ceasing roll of the ocean wave; therefore it matters not what the feeling is, for if all sins have been confessed, God is faithful and just to forgive them; and we are at peace with Him. The condition of peace is the condition of being justified by faith.

"By whom [Christ] also we have access by faith into this grace [unmerited forgiveness and favor] wherein we stand, and rejoice in hope of the glory of God." Righteousness can be wrought in men day by day by the same power by which Isaac was born of parents who were practically dead. When people once gain this experience, the next thing they will be constrained to rejoice in the hope of the coming of the Lord.

We live in the present, not in the future. Read 1 Peter 1:5-9. Salvation belongs to us to-day just as much as it will when in the kingdom of God. No one but ourselves can deprive us of it. Says Peter, "Receiving [present time] the end of your faith, even the salvation of your souls." Our present salvation is our only hope of a future salvation. "Kept by the power of God" is the expression used by Peter, and it denotes precisely the same condition-"being justified by faith"-in the fifth chapter of Romans.

The same power that will make men immortal in the life to come justifies them-makes them conformable to the law-by being in harmony with it every day. Says Paul in the letter to the Philippians, chapter three, verse twenty-one: "Who shall change our vile body, that it may be fashioned like unto His glorious body, *according to the working* whereby He is able even to subdue all things unto Himself."

In Eph. 3:16 Paul, in an inspired prayer, prays that they might be strengthened with might by His Spirit in the inner man, "according to the riches of His glory." The grace of God is equal to the glory of God. God's throne is a throne of glory, and the grace wherein we stand is backed by the glory of God.

"We glory in tribulations also; knowing that tribulation worketh patience." Some say that tribulation worketh *impatience*. This is not true. If a man is not justified by faith, tribulation will develop the impatience that is in him. How is it, then, that tribulation worketh patience? Let these texts answer: "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. "Cast thy burden upon the Lord, and He shall sustain thee." Ps. 55:22. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

He takes the heavy loads away. What is that burden?-Anything that worries or vexes us. It matters not whether it be a small thing-a little trial-or a great one. Cast it on the Lord. We rejoice in tribulation because we have Christ with us, and we cast all the burdens on him. He is able to bear them. He has already borne them for all the world, so we cannot add to His burden.

How do we get rid of the burdens?-Give them to Christ, and then say, "He has them." And He has them whether you feel any different or not. Then you will experience the truth of the words, "I will give you rest." It is rest even though the physical pain still racks the body, for Christ bears that tribulation, and you are lifted up above all pain.

How did the martyrs go to the rack and the stake with songs of joy on their lips? Was that mere bravado?-No; Christ bore their burden, and in Him they had

peace. Out of a full heart they sang their praise to Him. Thus they were happy and joyous, and scarcely noticed the pain while the flames crept around them. We will have to "pass through great tribulation." It may be the lash on the naked flesh, or it may be the thumbscrew. Human nature shrinks from such torture. In Christ we can bear it. Gain an experience in Him now, and in the trying time He will not forsake you. He can bear that great burden as well as a small one.

Christ will be ours then as well as now, and the life we live will be in Him. No man in this world will be able to stand in that time unless he has previously learned the lesson of faith. Now is the time, while the lesson may be learned under easy circumstances. Great as will be the tribulation of that time, we will pass through it with rejoicing. That rejoicing must be learned now. E. J. W.

January 28, 1892

"What Is the Gospel?" *The Present Truth* 8, 2.

E. J. Waggoner

This question is answered in a few words by the apostle Paul, in Rom. i. 16, 17: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." But, although the question is answered in so few words, the answer comprehends so much that it will take all eternity to unfold the depth of its meaning.

The above text sets forth two points for our consideration: 1. Salvation from sin; and 2. The power of God exerted to accomplish that salvation. We will briefly consider them in order.

The apostle says that the gospel is the power of God unto salvation, because therein the righteousness of God is revealed. This shows that it is the revelation of the righteousness of God, that brings salvation. That salvation has reference solely to sin, is shown in the fact that it is the revelation of the righteousness of God that saves. Now, since unrighteousness is sin (1 John v. 17), and sin is the transgression of a law (1 John iii. 14), it is evident that righteousness is obedience to the law of God. The following texts also show it: "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. i. 21. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

Since sin is the transgression of a law, it is evident that to save one from sin, or from the transgression of a law, is the same thing as making and keeping him obedient to law. Therefore the gospel is the revelation of the power of God to work righteousness in man-to manifest righteousness in their lives. The gospel, therefore, proclaims God's perfect law, and contemplates nothing less than perfect obedience to it. Let it not be overlooked that it requires no less a power than the power of God, to exhibit righteous acts in the lives of men. Man's power is wholly inadequate. This is easily seen when we recognise what the righteousness is, that is to be revealed in the life. The text says that it is "the righteousness of God." The righteousness of God is set forth in His law. Isa. li. 6,

7. Now who can do the righteousness of God? That is, who can do acts that are righteous as those that God does?-Evidently only God Himself. The law of God sets forth God's way. Ps. cxix. 1, 2. But the Lord says, "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. iv. 9. Therefore man's effort to keep the commandments of God must fall as far short as the earth is lower than the heavens.

Man is fallen; the work of the gospel is to raise him to a place at the right hand of God. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirement of God's commandments. Everyone knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lifts, the more he presses downward. So with all of a

25

man's efforts to make himself what God's law demands. He is only adding to his guilt, for "all our righteousnesses are as filthy rags." Isa. lxiv. 6. That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil. See Mark vii. 21-23. The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that God requires, proposes to do the best he can to thwart God's plan. Many do this ignorantly, but the result is the same. It was because the Jews were ignorant of God's righteousness that they went about to establish their own righteousness. Rom. x. 1-3. Whoever realises the infinite depth and height and breadth of the character of God, which is summed up in His law, will readily see that nothing short of the power of God can produce that character in man. Only God Himself can do the works of God. For a man to assume that he himself is able to do God's righteous works, is to make himself equal with God; and that is the very "mystery of iniquity" itself.

The work of the gospel, then, is to put God's righteous works in the place of man's unrighteousness. It is to work in man the works of God, and to cause him to think the thoughts of God. It is to save him from all unrighteousness, to deliver him from "this present evil world," to redeem him from all iniquity; that is the result; by what means is it to be accomplished?-By the power of God. We must know, then, what that power is, and how it is applied.

Immediately following the statement that the gospel is the power of God unto salvation, the apostle tells us how we may know the power. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. i. 20. That is, God's power is seen in the things that He has made. Creation reveals the power of God, for His power is creative power. The fact that God creates is that which distinguishes Him as the one true God. The psalmist says: "For the Lord Jehovah is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols [nothing]: but the Lord made the heavens." Ps. xcvi. 4, 5.

Again we read: "But the Lord is the true God, He is the living God, and an everlasting king; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth his voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." Jer. x. 10-13.

Ps. xxxiii. 6, 9, tells us how the Lord made the heavens and the earth: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." It was made *by His word*. When God speaks, the very thing itself exists in the words which describe or name the thing. Thus it is that He "calleth those things which be not as though they were." Rom. iv. 17. If man should call a thing that is not as though it were, it would be a lie; but not so when God so speaks, for His very word causes it to be. When He speaks the word, there the thing is. "He spake, and it was."

The same word that creates also upholds. In Heb. i. 3 we read that Christ, who created all things, upholds all things "by the word of His power." Also the apostle Peter tells us that "there were heavens from of old, and an earth compacted of water and amidst [*through*, margin,] water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, *by the same word* have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Pet. iii. 5-7, Revised Version. The creative power of the word of God is seen in the preservation of the earth and the heavenly bodies, and in the growth of all plants. To the same effect are the words of the Lord by the prophet Isaiah: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. xl. 25, 26.

The reason why this is so is found in the fact that the word of God is living; being the breath of God, it has the incorruptible nature of God, so that its power never diminishes. The fortieth chapter of Isaiah is wholly devoted to showing the power of God, a sample of which we have just quoted. The word by which all these things are upheld is those spoken of in verses 7, 8: "The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but *the word of our God shall stand for ever*." The apostle Peter quotes these words, and adds: "*This is the word which by the gospel is preached unto you*." 1 Pet. i. 25.

Thus we are brought around again to the statement that the gospel is the power of God unto salvation. But the power of God is shown in creating and upholding the earth; therefore the gospel is the creative power of God exercise for the salvation of man from sin. So the apostle says: "If any man be in Christ,

he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. v. 17, 18. "For we are His workmanship, created in Christ Jesus under good works, which God hath before ordained that we should walk in them." Eph. ii. 10. The work of redemption is the work of producing a new creation-new men, new heavens, and new earth-by the same word that created all things in the beginning.

What greater encouragement can God give us than this, namely, that the power that works in us that which is well-pleasing in the sight of the Lord, is the power that made the heavens and the earth, and which upholds them! Need there be any discouragement? To carry out this thought, as set forth in the Scriptures, would require a volume; but we will read a few texts that will set us on the track of contemplating God's power in creation, and rejoicing in it.

The psalmist says: "God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy." Ps. lxii. 11, 12. Here we see the mercy of God coupled with His power. Now read through the whole of the fortieth chapter of Isaiah, and as you read the description of God's wonderful power, bear in mind the first verse: "Comfort ye, comfort ye My people, saith your God." And then at the close read: "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." By what power?-By the power that created the earth from nothing, and which preserves it. What is the comfort of God's people?-It is the knowledge that their God is mighty in power, even to creating and upholding the universe.

Read also Col. i. 9-18, and note how redemption and the creation of all the universe are linked together. We have redemption through the blood of Christ, because "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.

26

And He is the head of the body, the church." Surely the church ought to be strong, when it is connected with so powerful a head. It is only as men through unbelief become disconnected with the head, that they are weak.

Verse 11, of the passage referred to, reads thus: "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." In the revision this is more literally rendered thus: "Strengthened [margin, *made powerful*] with all power, according to the might of His glory." Now read Ps. xix. 1: "The heavens declare the glory of God; and the firmament showeth His handiwork." That is, the heavens declare the power of the glory of God, by which we are strengthened in the conflict with sin and Satan.

Now turn to Ps. cxi. 2-4, and read: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion." Yes, the Lord is

gracious and compassionate according to the power exhibited in the works of His hands. "He that trusteth in the Lord, mercy shall compass him about." And that mercy is equal to the power that made the heavens and the earth. Yea, it *is* that power; for God Himself, the mighty God, is love.

But what shall we say more? Time would fail us to recount the power and the mercy of God. When we meditate on the law of God, as we are exhorted to do day and night, and find therein such wondrous things that our soul faints at the thought that all that righteousness must be exhibited in our lives, let us also lift up our eyes to the heavens, and look upon the earth beneath, and then with rejoicing say: "Our help is in the name of Lord, who made heaven and earth." Ps. cxxiv. 8. Yea, let all who suffer according to the will of God, "commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Pet. iv. 19. Remember that He who upholds all things by the word of His power, is "able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy." Jude 24.

"Beneath His watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard His children well."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. iii. 20, 21. Surely, happy is that people, whose God is Jehovah." E. J. W.

March 10, 1892

"How the Word Came" *The Present Truth* 8, 5.

E. J. Waggoner

Keeping in mind the text, "All Scripture is given by inspiration of God," we will place by the side of it the following from 2 Peter 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

In a later article we shall consider more fully the scope of the word "prophecy;" but here it is sufficient to note that the statement made in regard to the prophecy, must be applicable to all Scripture, since it is all given by the inspiration, or breathing, of God. The Scriptures, therefore, did not originate from men, but from the Holy Spirit. This must settle the question as to whether or not the Scriptures are in any degree the reflection of the ignorance or the prejudice of the men who wrote them; for he who would claim that they are, must take the position that the Holy Spirit is capable of being moved by human prejudice, or that it cannot utter words of perfect, Divine truth through an imperfect instrument. But that would be to degrade the Holy Spirit to the level of man.

It is not our business to inquire how the Spirit of God could speak through a human instrument without destroying his individuality, and still the message be wholly Divine. That is a mystery that rests only in the power of God. We accept it

just as we accept the mystery of the incarnation of Christ, without attempting to explain it.

When we have our attention specially directed to the fact that the Scriptures proceed wholly from the Spirit of God, we cannot fail to be struck with the frequency with which the statement occurs in the Bible. Let us note a few instances.

"Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:1, 2. David spoke the word, but it was the Word of God.

Again, 1 Peter 1:10, 11: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Who was it that testified? It was not the prophets themselves, but the Spirit of Christ that was in the prophets. The prophets did not understand the full import of the things that the Spirit testified through them, but had to study their own writings.

80

Notice in the following Scriptures how carefully the distinction is made between the men who were used as instruments, and the source whence the revelation came:-

Acts 28:25, 26: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Acts 1:16: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."

Acts 4:24, 25: "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"

Luke 1:68-70: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, . . . as He spake by the mouth of His holy prophets, which have been since the world began."

Acts 3:20,21: "And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

In all the preceding texts the prophet is mentioned as the mouthpiece of the Spirit of God; but in the following quotation from Jeremiah 21:33, the prophet is ignored, and the credit is given directly to the Holy Spirit:-

"Whereof the Holy Ghost also in a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." Heb. 10:15, 16.

Who gave this witness?-The Holy Ghost. The prophet Jeremiah was used as the instrument of transmitting it to the people; but it came so directly from the Holy Spirit that Jeremiah could without injustice be ignored in giving credit for the words. And so we learn that, since the Scriptures came not by the will of man, but that "men spake from God, being moved by the Holy Ghost," the word which they spoke is not the word of man, but is indeed the Word of God. E. J. W.

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"How Righteousness Is Obtained" *The Present Truth* 8, 6.

E. J. Waggoner

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justified of Him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii. 21-31.

After reading the above, read thoughtfully the preceding verses of the chapter, in order that the connection may be kept. Remember that the main point already made in the chapter is that all men-both Jews and Gentiles-have sinned in the sight of God; all are amenable to the law

89

of God, and all are condemned by it; and therefore it is impossible for any to be justified by it. It cannot declare those righteous who have broken it, and its requirements are so pure and lofty that no fallen man has strength to fulfill them. Therefore no man can obtain any righteousness by the law; and yet without holiness-perfect conformity to the law-no man can see the Lord. Heb. xii. 14. But some will see the Lord (see Rev. xxii. 3, 4), therefore they must get holiness in some other way than by the law. How this can be is the problem, since the law is the complete and perfect expression of the righteousness of God. The scripture at the head of this article solves the problem. Let us note it carefully.

"But now the righteousness of God without the law is manifested." Ah! That gives hope. But, hold! Are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we

are to get without or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in his law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountain-head. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?-By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord." Someone says that it doesn't seem possible that we could get righteousness in this way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since the Just died for the unjust (1 Peter iii. 18), God can be just and count as righteous the one who will have faith in Jesus.

"Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." The term "law" as used in this verse has no reference to a code, or to any set rules laid down. It must be considered rather as having the sense of "principle." We are justified, not on the principle of works, but on the principle of faith. "Therefore we conclude that a man is justified by faith without the deeds of the law." No other conclusion can be arrived at from what has gone before. By the deeds of the law there can no flesh be justified, for all have sinned, and those who obtain righteousness obtain it freely as a gift, through the graciousness of God. This excludes boasting. No one can boast of what he has done, for he has done nothing of which a good man would boast. Only good deeds are worthy to be boasted of; but the goodness that we have is given us by the Lord, and so we cannot boast of that. As Paul says elsewhere: "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 2 Cor. iv. 7. There is no chance for boasting except in the cross of our Lord Jesus Christ.

There are a few expressions in the portion already passed over that must have more attention. One is, "To declare His righteousness for the remission of

sins that are past." This must not be taken as indicating that the grace of God exhausts itself in pardoning sin, and that for our future life we must stand alone. No; if that were true, boasting would not be excluded. We are as dependent on Christ for the continued manifestation of his righteousness in us as for the first exhibition of it. He says: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me, . . . for without Me ye can do nothing." John 15:4, 5. But God's grace does not remit any sins except those that are past. Sins that are not past have no existence. To remit or pardon them before they are committed would simply be to grant indulgence or license to sin; only the Pope has presumed to do that, and in so doing he has set himself above God.

Note also that the righteousness by faith of Jesus Christ is "unto all and upon all them that believe." On the word rendered "unto," Prof. James R. Boise has this excellent note: "Not simply *unto*, in the sense to, towards, up to, as the word is commonly understood; but *into* (in the strict and usual sense of *eis*), entering into the heart, into the inner being of *all those who have faith*." This is exactly in accordance with God's promise in the covenant: "I will put my law in their inward parts, and write it in their hearts." Jer. xxxi. 33. The righteousness that comes by faith is not superficial; it is actual; it is made a part of the individual.

And let no one lose sight of the grand fact that not for a moment can anybody escape from the law. The law is ever present. The gospel does not absolve from obligation to it; on the contrary, the gospel emphasises our obligation, in that it exists for the sole purpose of bringing us into a state of perfect obedience to the law. The man who imagines that faith leads away from the law, does not know what faith is, nor what it is for. Faith can be exercised only toward Christ, who is its author and finisher. He alone has been set forth as the object of faith. But He has been set forth only "that we might be made the righteousness of God in Him." 2 Cor. iv. 21. Says Paul again: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. The antinomian is not the man who has genuine faith in Christ. He cannot be, for if he has Christ, he must have the law; for Christ is the embodiment of the law.

And now for a very brief summary of the verses that we have commented upon. First, all are guilty, condemned by the law, so that they cannot get from it the righteousness which it requires. They try again and again, but in vain; they cannot turn aside its just condemnation. But now Christ appears on the scene. He is the one whence the law derives all its righteousness, and He promises to give it freely to all who will *accept* it. This he can do, because grace, as well as truth, comes by him. The sinner accepts Christ, tremblingly, yet knowing that it is his only hope. Christ covers him with the robe of righteousness (Isa. 61:10) and puts his righteousness into his heart. He takes away the filthy

garment, and clothes him with change of raiment, saying, "Behold, I have caused thine iniquity to pass from thee." Zech. 3:3-5. And now the law, which before condemned him, witnesses to his righteousness. It engages to go into court and defend anyone upon whom is found that righteousness, for it is its own

righteousness. And so the man who was almost in despair because he could not get righteousness of the law, and who turned from it, finds it in its perfection in Christ. E. J. W.

April 7, 1892

"Conditional Immortality" *The Present Truth* 8, 7.

E. J. Waggoner

What is meant by conditional immortality?—Simply this, that immortality, or eternal life, which is the same thing, is conditional upon the individual's belief in Christ. It means that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. It is the doctrine which our Saviour Himself taught, when He said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John

105

3:36. Or, as expressed by the apostle: "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11.

It is the doctrine which Christ taught to Nicodemus in these words: "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. It is the doctrine which gives Christ His rightful title of Life-giver, which He Himself claimed, when He said: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

To hear some men talk, one would get the idea that the doctrine of conditional immortality is rank infidelity, and utterly opposed to all true Christianity. As a matter of fact, it is based on the recognition of the fact that in all things Christ has the pre-eminence; that man can have nothing except as he gets it through Christ.

As a matter of fact, a denial of the doctrine of conditional immortality is to that extent a denial of Christ. Indeed, we may truly say that it is wholly a denial of Christ, since it denies the very thing for which Christ came. He Himself declares that his only object in coming to this earth to die, was that men might, by believing on Him have life. Now the man who says that eternal life is not conditional upon believing in Christ, virtually says that man has no need of Christ. This was just what so many of the ancient Jews did, to whom Christ sadly said, "Ye will not come to Me, that ye might have life." They did not profess to be Christians; they rejected Christ unreservedly. It is not strange that in these days Christ is rejected in exactly the same way by those who profess to love and honour Him? Why should people refuse to acknowledge that indebtedness to Christ for all that they have or hope to have? E. J. W.

April 21, 1892

"The Perpetuity of the Law" *The Present Truth* 8, 8.

E. J. Waggoner

The law of God is the righteousness of God. It may not be amiss to review the proof on this point. David, in these words, bears witness to the fact that the commandments are themselves righteousness: "My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. cxix. 172. Since there is no righteousness but that of God, the commandments must be His righteousness; but we have still more direct evidence. The prophet Isaiah thus contrasts the things of earth with the righteousness of God: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever; and My righteousness shall not be abolished." Isa. li. 6. In the next verse he proceeds to tell what this righteousness is: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Because the law is the righteousness of God, it enables those who are instructed in it to "give judgment upon good or evil."

The text says, "My righteousness shall not be abolished." Since there can be no question but that "righteousness" is here used with reference to the law of God, we may properly substitute "law" for "righteousness," thus: "The earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and my law shall not be abolished." This gives the exact meaning, and is no more positive than we shall find stated elsewhere.

God is from everlasting to everlasting. Ps. xc. 2. As He cannot exist separate from His nature, or, in other words, separate from Himself, and the law is the transcript of His nature, it necessarily follows that the law exists from everlasting to everlasting. And since created beings, who are all subjects of God's government, cannot obey an abstract principle, but must have that principle clearly defined, we know that at least from the time that God created intelligent beings as subjects of His government, the law must have existed in written form or must have been expressed in definite language. And from the beginning of His creation to everlasting ages, it must continue so to exist.

This is exactly what we are taught by the words of Christ in the sermon on the mount. Said He: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil [to ratify, establish, or teach]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Here two things are mentioned, the law and the prophets. Christ did not come to destroy either one. He came in fulfillment of prophecy, and also to teach the law, which he did in the sermon on the mount. He did not, however, fulfil all the prophecy; for some of it reaches far beyond his first advent. For instance in Ps. lxxxix. 20-29 we read the following prophecy concerning the kingdom of David, over which Christ, as the Son of David, is to rule:-

121

"I have found David My servant; with My holy oil have I anointed him; with whom My hand shall be established; Mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But My faithfulness and My mercy shall be with him; and in My name shall his horn be

exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my father, my God, and the Rock of my salvation. Also I will make him My firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and *his throne as the days of heaven.*"

In verses 35-37 we read further:-

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Here is a prophecy that will be in process of fulfillment as long as the sun and moon endure, even to all the days of heaven. Now the words of Christ are, that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." Till all what be fulfilled? Evidently till all the prophets be fulfilled, for He is speaking of the prophets, in connection with the law. Then, in view of the prophecy that we just read, we know that not the slightest change can be made in the law so long as Christ reigns on the throne of David; and that will be throughout eternity. E. J. W.

May 5, 1892

"Prophecies Concerning the Messiah" *The Present Truth* 8, 9.

E. J. Waggoner

Fair indeed was the estate granted to our first parents. Six days had the great Creator employed in fitting it up for them, each day's work, as it was completed, being pronounced good. As the crowning act, when everything had been prepared for his reception, God made man in His own image, and gave him dominion over the beasts of the field, the fowls of the air, the fish of the sea, and, in short, over the whole earth and everything that it contained. The earth was fruitful, and was unencumbered with thorns and thistles. Slight toil, and that unaccompanied by fatigue, would suffice to cause it to yield to him its abundant increase. Moreover, "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. ii. 8, 9, 15.

All man himself had to subdue, to plant and cultivate, the remainder of the earth, God himself planted the garden of Eden, and man had only the delightful task of directing the luxurious growth, and feasting his eyes and his palette upon the fruit which grew spontaneously. Here was provision for perfect happiness: everything was provided without stint, and of the most exquisite quality, and man had the most refined, delicate taste with which to enjoy it to the full, all his perfectly balanced nature prevented him from marring the pleasure by any excess. With a companion perfectly adapted to him, his counterpart, nothing was lacking that could contribute to his enjoyment of life.

But into this Eden the tempter came. Having been cast as profane out of the mount of God, because of the rebellion to which his pride had urged him on, his soul satisfaction was found in trying to thwart the purposes of God, and in causing others to share his own unhappy lot. Knowing that obedience is life, he planned the death of the human race, by causing our first parents to sin. Where was happiness, he sowed the seeds of discontent; where was meekness, and willing subjection to God's just and mild requirements, he planted pride and unholy ambition; where was the utmost liberty, because man was walking in the law of God, the adversary of souls brought hard and cruel bondage, and the lonely prison house. By insinuating into their minds the idea that God was a harsh task-master, and that by his gentle rule he was seeking to elevate himself at their expense, he caused them to seek for "larger liberty" in their own way; and thus they found that, although a man's own way may seem right in his own eyes, "the end thereof are the ways of death." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

But the loving Father did not leave His children entirely in the hands of their merciless adversary. Immediately after our first parents had committed the sin, "brought death into the world, and all our woe, with loss of Eden," God spoke the words which saved the guilty ones from utter despair, saying to the one who had caused the fall, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. These words are universally understood as containing the promise of the Messiah, who should destroy Satan and his works, and said at liberty those whom he had bound; and in the succeeding ages, until the day that they were fulfilled, the highest hope of every woman who believed God's Word, was that she might be the mother of the great Deliverer.

Immediately we find evidence of faith in the coming Redeemer. Abel brought to the Lord an offering "of the firstlings of the flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Says the apostle: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. xi. 4. This offering showed Abel's faith in the Lamb of God, who, by His death, should take away sin. Because of his faith he was counted righteous. This exceedingly brief account is complete evidence to us that the plan of salvation was known in all its fulness to the first inhabitants of earth. By this sacrifice Abel showed that he knew how and why the Messiah was to be "bruised."

The promised Messiah, who was foreshadowed by all the Jewish sacrifices, was the hope of that nation in all its history. So closely is the Messiah connected with the Jewish nation, that we cannot think of one without thinking of the other. Moses prophesied of Christ, when he said to the Jews: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, liken to me; unto Him ye shall harken." Deut. xviii. 15. And so generally was this prophecy understood as referring to the Messiah, that when the Jews wanted to know if John the Baptist was the promised One, they simply asked, "Art thou that prophet?" John i. 21.

The Old Testament is dotted with prophecies concerning the first advent of Christ. To them Jesus appealed to prove His Divine mission, and by them the apostles convinced the people that Jesus is the Christ. After Philip had obeyed the Master's call, "Follow Me," he found Nathanael, and said unto him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." John i. 45. Jesus Himself said to the unbelieving Jews: "For if ye had believed Moses, ye would have believed Me; for he wrote of Me." John v. 46. Paul said to Agrippa: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts xxvi. 22, 23. And Peter said of Christ: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts x. 43.

Since, on the authority of the Scriptures, there was so general an expectation of the Messiah, why was it that when Christ came "He came unto His own, and His own received Him not"? John i. 11. The only answer that can be given is that they did not really believe their own Scriptures; for all the prophecies concerning the Messiah were fulfilled in Jesus of Nazareth, and could not apply to any other person. It is true that we would not recognise many of these Old Testament prophecies as referring to Christ, if the application were not made by the inspired writers of the New Testament. But the Jews had inspired prophets to enlighten them, so that they were without excuse for their unbelief. The application of many of the prophecies, however, is very evident, and we can readily trace their fulfillment as we read the New Testament narrative. From the multitude of these prophecies, we shall note the fulfillment of a few of the most prominent, as an aide to our faith in the statement that "the Scripture cannot be broken." E. J. W.

May 19, 1892

"Prophecies Concerning the Messiah" *The Present Truth* 8, 10.

E. J. Waggoner

When the wise men from the East came to Jerusalem, asking, "Where is He that is born king of the Jews?" The chief priests and scribes of the people, to whom Herod applied to know where Christ should be born, replied promptly, "In Bethlehem of Judea; for thus it is written by the prophet." And then they quoted the words which the prophet Micah had spoken more than seven hundred years before: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah. v. 2; Matt. ii. 1-6.

The careful reader of the Scriptures knows that Joseph and Mary were residents of Nazareth, yet when the proper time came, a heathen emperor did his part toward the fulfillment of prophecy, by sending forth a decree that brought them to Bethlehem.

Of the life of Jesus before His baptism, the Scriptures say very little; but the date of His baptism was specified in prophecy nearly six hundred years before it took place. This prophecy is one of the most interesting and important in the Bible, and is well worth study. It was written by the prophet Daniel, to whom it was revealed by the angel Gabriel in the first year of Darius, B.C. 538. Some time before, Daniel had had a vision which he did not fully understand (Dan. viii. 27), and in answer to his earnest prayer for light, the angel came to give him skill and understanding. The part of his revelation which pertains to this subject, is found in the following verses:-

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. ix. 25-27.

The going forth of the commandment to restore and to build Jerusalem, was the seventh year of Artaxerxes, or 457 B.C. See the seventh chapter of Ezra. There had been decrees concerning Jerusalem (See Ezra i. 1-4; v. 1-15), but this is the only one that contemplated the complete restoration of Jerusalem to its former power and glory, and consequently it is the one that must be referred to in the prophecy of Daniel.

From the date of this decree, until the Messiah, was to be seven weeks, and three-score and two weeks, that is sixty-nine weeks, or four hundred and eighty-three days. Of course this did not mean that the Messiah should come in a little over a year from that time; but the prophecy concerning the days is one in which nations are represented by symbols (see Dan. viii. 1-14), and the days must therefore be symbolic. In a prophecy recorded in Eze. iv. 6, we learn that a prophetic day is a literal year. Therefore Dan. ix. 25 is equivalent to the statement that four hundred and eighty-three years from the decree of Artaxerxes (B.C. 457), Messiah the Prince should come.

"But," says one, "four hundred and eighty-three years from 457 B.C. would end several years this side of Christ." That is true, but it is contemplated in the prophecy. The meaning of Messiah is the Anointed. See margin of John i. 41. By comparing a few Scriptures we shall find that His anointing took place at His baptism.

In Acts x. 37, 38 Peter says of the word which God said unto the children of Israel, preaching peace by Jesus Christ:-

"That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Thus we learn that Jesus was anointed with the Holy Ghost, immediately after which He began His ministry. Now turn to the record in Matt. iii. 16, 17, and we

find that as Jesus came up out of the water where He had been baptized, the Spirit of God descended like a dove upon him, and the voice of God was heard, saying, "This is My beloved Son in whom I am well pleased." So Jesus was formally set apart, before the multitude, for His Divine mission, and very soon afterward we find Him in the synagogue, saying: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18.

Jesus, therefore, became the Messiah the Anointed One, at His baptism. Before that time the title did not belong to Him. And we shall find that this was just four hundred and eighty-three years after the decree of Artaxerxes to restore Jerusalem.

The baptism of Jesus occurred when He "began to be about thirty years of age." Luke iii. 23. But it was not in the year 30 A.D., because the Christian era dates from about four years after the birth of Christ. From Luke i. 13, 36, we learn that Jesus was just six months younger than John the Baptist. Now since thirty years was the age when the Jews, who were appointed to the service of the sanctuary, entered upon their work (Num. ix. 30), and since Jesus followed this rule, and was baptized at the age of thirty, we must conclude that John the Baptist began his work as the forerunner of Christ at the same age, or about six months before Jesus was baptized. So if we can take the date of the beginning of John's work, we shall know the date of the baptism of Jesus. The following scripture gives most explicitly the time when John began his ministry:-

"Now in the fifteenth year of the reign of Tiberius CÆsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 1-3.

Tiberius CÆsar began to reign, conjointly with his father in A.D. 12, and his fifteenth year would therefore be A.D. 27. Jesus was baptized in the year A.D. 27. Now let us see if this agrees with what the angel said. Four hundred and eighty-three years from B.C. 457 would reach to the close of A.D. 26, provided we began to reckon from the first day of B.C. 457. But the decree went forth some time in the year 457 B.C. and not on its first day, and consequently there were only four hundred and a fraction of the four hundred eighty-three years, before the Christian era. This would bring us into the year 27 A.D., and that is when, as we have seen, the baptism of Jesus did actually occur. At that time Jesus began to preach, saying, "*The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*" Mark i. 15. E. J. W.

June 2, 1892

"Prophecies Concerning the Messiah. (Continued .)" *The Present*
Truth 8, 11.

E. J. Waggoner

(Continued.)

If the Jews, therefore, had been attentive to the prophecies that were in their hands, and had hardly believed them, they would have acknowledged Jesus as the Messiah as soon as they saw the Holy Spirit descend upon Him at His baptism.

But the angel told Daniel still more concerning Christ. From the going forth of the commandment to restore and to build Jerusalem, seventy prophetic weeks, or four hundred and ninety years, were allotted to the Jewish people. So when Jesus was baptized, one week of years still remain. This week of years, beginning in A.D. 27, is the week referred to in Dan. ix. 27: "And He [the Messiah] shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease." All the Jewish sacrifices and oblations typified the real sacrifices of Christ, and when He was "cut off, but not for Himself" (Dan. ix. 26), they were made to cease.

Jesus was crucified at the time of the Passover. (See Matt. xxvi. 2.) From John ii. 13; v. 4; xii. 1, we find that the Passover at which He was crucified was the fourth one that He attended after His baptism. Then His earthly ministry lasted three full years and a half, and the scripture was fulfilled which said that in the midst of the week (the last week of years allotted to the Jewish nation) He should cause the sacrifice and the oblation to cease. "For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath-day, they have fulfilled them in condemning Him." Acts xiii. 27.

The character of Jesus was no less accurately delineated. Isaiah had said of Him: "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Isa. xi. 3, 4. "Surely He hath borne our griefs, and carried our sorrows." Isa. liii. 4. His life, as described in the Gospels, shows that He "went about doing good, and healing all that were oppressed of the devil;" and Matthew says that His healing the sick and casting out devils was in direct fulfilment of the prophecy of Isaiah. Thus: "And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them. When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. viii. 14-17.

When John sent from prison to know if Jesus was indeed the Christ, Jesus said: "Go and show John and in those things which ye do here and see; the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf here, and the dead are raised up;" and to crown all, He added, "and the poor have the gospel preached to them." Matt. xi. 4, 5. This was in direct fulfilment of the

prophecy uttered seven hundred years before: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor." Luke iv. 18, quoted from Isa. lxi. 1.

David was a prophet (Acts ii. 29, 30), and many of his psalms, even when he used the first person, refer to Christ. We know that Jesus "came unto His own, and His own received Him not" (John i. 11), and John further says of Jesus, that "neither did His brethren believe in Him." John vii. 5. This was in exact fulfilment of the prophetic utterance of David: "I am become a stranger unto my brethren, and an alien unto my mother's children." Ps. lxxix. 8.

Just before the crucifixion of Christ, He went into Jerusalem, riding upon an ass's colt upon which no man had ever sat, and multitudes went before Him spreading their clothes and palm branches in the road over which He was to pass, and they, with those that followed after, cried, saying, "Hosanna to the Son of David." "Blessed is the king of Israel that cometh in the name of the Lord." Matt. xxi. 9; John xii. 13. But in the excitement of the occasion, none of the people thought that they were fulfilling the words written by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix. 9.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." Matt. xxvi. 14, 15. But neither Judas nor the priests stopped to think that in this very act they were fulfilling the words of Zechariah: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zech. xi. 12.

Judas sat with Jesus at the last Passover. When the disciples asked Jesus who would betray Him, "Jesus answered, he is to whom I shall give a sop when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot." John xiii. 26. This was in direct fulfilment of the prophetic words of David, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. xli. 9; John xiii. 18.

On that last night, as Jesus was talking with His disciples, He said: "Behold, the hour cometh, yea, is now come, that he shall be scattered, every man to his own, and shall leave me alone." John xvi. 32. Although they all declared that they would stand by Him, "all the disciples forsook Him, and fled," when the multitude came with swords and staves to seize Him. In this was fulfilled the words of the prophet: "Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered." Zech. xiii. 7. (See Matt. xxvi. 31.)

David said: "They that sit in the gate speak against me; I was the song of the drunkards." Ps. lxxix. 12. This was no doubt literally true in his own case; but in this, as in many other things, he was a type of Christ, and the words found their complete fulfilment when the men of Herod's court, and the rabble that followed the high priests, set Jesus at naught, and mocked Him, and spit upon Him, and smote Him with the palms of their hands, and when Pilate had him scourged.

Matt. xxvi. 67, 68; xxvii. 26-30; Luke xxiii. 11. And in this, also, was accurately fulfilled the prophetic sayings of Isaiah: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Isa. I. 6. E. J. W.

(To be continued.)

June 16, 1892

"Prophecies Concerning the Messiah. (Continued .)" *The Present Truth* 8, 12.

E. J. Waggoner

(Continued.)

We have seen that the price which was paid to Judas for the betrayal of Jesus was foretold by Zechariah. But the prophet also told what should afterwards be done with the price of blood. The entire passage reads thus:-

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. xi. 12, 13.

Now note how remorse led Judas to complete the fulfilment of this prophecy:-

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in." Matt. xxvii. 3-7.

The substitution of Jeremy (Jeremiah) for Zechariah, in verse 9, is undoubtedly due to an error of the transcriber, since the change of one letter would change the Hebrew of Zechariah into Jeremiah. This does not in the least degree affect the fulfilment of the prophecy. The prophecy was written, and was exactly fulfilled more than five hundred years afterward.

When Jesus was fastened to the cross, the nails were driven through His hands and His feet, and a spear was thrust into His side. John xix. 34; xx. 25. Hundreds of years before, the prophet David had foretold this, saying: "For dogs have compassed Me; the assembly of the wicked have inclosed Me; they pierced My hands and My feet." Ps. xxii. 16.

"And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall." Matt. xxvii. 33, 34. This was done in response to words, "I thirst" (John xix. 28-30), and was an exact fulfilment of Ps. lxix. 21, which reads: "They gave Me also gall for My meat; and in My thirst they gave Me the vinegar to drink."

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did." John xix. 23, 24. More than a thousand years before this took place, the Psalmist prophetically putting himself in the place of Christ, had said: "They part My garments among them, and cast lots upon My vesture." Ps. xxii. 18.

Isaiah, speaking of the time when Christ should pour out His soul unto death upon the cross, said, "And He was numbered with the transgressors." Isa. liii. 12. This was fulfilled to the letter when Christ, like a vile malefactor, was hanged between two thieves. See Mark xv. 27, 28.

In the psalm which has so many prophetic references to Christ, David said: "All they that see Me laugh Me to scorn; they shoot out the lip, they shake their head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him." Ps. xxii. 7, 8. Notice how exactly this was fulfilled at the crucifixion of Christ:-

"And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God." Matt. xxvii. 39-43.

In this act we see an illustration of the terribly blinding power of sin. The chief priests, the scribes, and the elders, were well versed in the Scriptures. Moses, the prophets, and the psalms were regularly read in all the synagogues; and every parent was under obligation to see that his children were well instructed in them. And yet they had steeled their hearts against the strivings of the Holy Spirit, until they could be the unconscious instruments in the fulfilment of prophecies with which they were perfectly familiar. They had received ample proof of the Divinity of Christ, but had refused to accept it. They had determined not to believe that Jesus was the Christ, until they couldn't believe it. Once they had *known* that Christ was the Messiah, but would not acknowledge it. Now they no doubt actually thought Him to be a base impostor. If He had come down from the cross, they would not have believed. The same result would be seen in the cases of those who refuse to believe the gospel of Jesus Christ, which proclaims His advent. Said Paul: "God shall send a strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 11, 12. Apt, indeed, is the expression, "The deceitfulness of sin."

In the messianic psalm, from which we have before quoted, Jesus is prophetically represented as saying, "Reproach hath broken My heart." Ps. lxxix. 20. The following from Dr. C. Geikie, with reference to Matt. xxvii. 50; John xix. 31-34, shows the fulfilment of the scripture:-

"That anyone should die so soon on the cross, especially one, like Jesus, in the prime of life, and weakened by previous ill-health, and in such vigour to last as to utter such a shriek as that with which He expired, appeared even to Christian antiquity, to imply some supernatural cause. But the mingled flow of blood and water seems to point unmistakably to another explanation. The immediate cause of death appears, beyond question, to have been the rupture of His heart, brought about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colourless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord, the same end was answered by the thrust of the soldier's spear. In a death from heart rupture 'the hand is suddenly carried to the front of the chest, and a piercing shriek uttered.' The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. Jesus died, literally, of a broken heart."-*Life of Christ, chap. 63.* E. J. W.
(*To be continued.*)

June 30, 1892

"Prophecies Concerning the Messiah. (Continued .)" *The Present Truth* 8, 13.

E. J. Waggoner

(*Continued.*)

Another prophecy was fulfilled by the events noted in John xix. 31-36, which we quote:-

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken."

In the instruction concerning the Passover lamb and, the Jews were particularly warned never to let a bone of it be broken. Ex. xii. 46; Num. ix. 12. That lamb typified Christ, for Paul says: "For even Christ our Passover is sacrificed for us." 1 Cor. v. 7. Now in the natural order of events, the legs of Jesus would have been broken, for this was the general custom in hastening the death of those who were crucified, and it was done to the two thieves. But the astonishingly speedy death of Jesus made this proceeding unnecessary, and thus the scripture remained unbroken.

The burial of Jesus is thus described:-

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed."

Thus was fulfilled the following prophecy:-

"And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." Isa. liii. 9.

A casual reading of the above text would lead one to think that Christ made His grave both with the wicked and with the rich. On this text Barnes has the following comment, which brings out very beautifully the exactness with which the prophecy was fulfilled:-

"Hengstenberg renders it, 'They appointed Him His grave with the wicked (but He was with a rich man after His death); although he had done nothing unrighteous, and there was no guile in His mouth.' The sense, according to Him, is that not satisfied with His sufferings and death, they sought to insult Him even in death, since they wished to bury His corpse among criminals. It is then incidentally remarked, that this object was not accomplished. . . . The word rendered 'he made,' from *nathan*, is a word of very frequent occurrence in the Scriptures. According to Gesenius, it means, (1) to *give*, as (a) to give the hand to a victor; (b) to give into the hand of anyone; . . . (g) to give into prison, or into custody. . . . The notion of giving, or giving over, is the essential idea of the word, and not that of *making*, as our translation would seem to imply; and the sense is, that He was *given by design* to the grave of the wicked, or it was intended that He should occupy such a grave."-*Barnes on Isa. liii. 9.*

The comment is extended at some length, but this is sufficient for our purpose. It is the most probable thing in the world that the Jews, who had insulted Jesus when alive, in every conceivable manner, and had subjected Him to the most ignominious death, should designed to put upon Him the further indignity of being cast out without burial, justice was done with criminals. The first step toward this they took in ordering His legs to be broken; but as this design was frustrated, that the prophecy might be fulfilled, so was the other, and He had a most honourable burial. Instead of being thrown out among criminals, as His enemies designed, He was with the rich in His death. So impossible is it for men to frustrate the designs of God. "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restraint." Ps. lxxi. 10.

One more prophecy we have to notice, and it is a bright beam of light shining from the throne of God, through the tomb, presaging the glorious exaltation to the right hand of God. David said:

"I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life; in Thy

presence is fulness of joy; at Thy right hand there are pleasures for evermore." Ps. xvi. 8-11.

This was fulfilled in the short stay of Jesus in the tomb, which did not allow corruption to begin. The apostle Peter made this very plain on the day of Pentecost, when, after repeating the words quoted in the preceding paragraph he said:-

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on My right hand, Until I make Thy foes Thy footstool." Acts ii. 29-35.

Thus we have briefly traced, both in prophecy and in corresponding history, the life of Christ from His birth in the manger to His exaltation to the throne of the Majesty and the heavens. We have only noted a few of the more prominent prophecies, yet all can readily see that their exact fulfilment furnished the apostles with an overwhelming argument to prove that the Jesus whom they preached was the Christ.

The Jews were rejected because they did not know the time of their visitation; because in their hardness of heart and blindness of mind, they misapplied in disregard of the prophecies which would have made them wise unto salvation. If such was their fate, what will be our lot, if we do not take good heed to all the prophecies which pertain to His second coming, in power and great glory, at "the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 21), when He shall "give to every man according as his work shall be"? E. J. W.

July 14, 1892

"Baptismólt's Significance" *The Present Truth* 8, 14.

E. J. Waggoner

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

In these two texts we have the importance of baptism sufficiently set forth. Let us learn from the Scriptures what it signifies, and in so doing we shall show its nature and the necessity for it.

That baptism does not consist merely in an outward form is indicated in 1 Cor. xii.13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." It is true here as elsewhere that "the body is of Christ;" and that this is the body into which we are baptized, is positively stated in Gal. iii. 27, where we read, "For as many of you as have been baptized into Christ have put on Christ." Thus we are taught that baptism is that by which we become Christ's, and heirs according to the promise. It is that by which we get into Christ, who is the Door of salvation. Being baptized into His body is being joined to His church, for the church is the body of Christ. See Eph. i. 22, 23; Col. i. 18. And since it is by His Spirit that this union is effected, it is evident that baptism is something more than a mere form, and that only those are members of the true church of Christ who have the Spirit of Christ. See Rom. viii. 9. This must not by any means be understood as depreciating literal baptism or union with the visible church. We only wish to emphasize the fact that the simple *form* is not all.

Since it is by baptism that we become united to Christ,—"put on Christ,"—a very important question is, At what point do we come into contact with Christ? That is, At what stage in the ministry of Christ do we become united to Him? The answer to this gives the key to the entire subject of baptism. This question is answered in Rom. vi. 3, 4, as follows:-

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The death of Christ, then, is that by which we become united to Him. Baptism signifies the death and resurrection of Christ. But it signifies more than a simple recognition of that fact. It signifies our acceptance of that sacrifice, and that we actually share His death and resurrection. If we ever are glorified with Christ, we must suffer with Him. Rom. viii. 17. We must share the fellowship of His sufferings, being made conformable to His death, and must also know the power of His resurrection. Phil. 3:10. Let us trace the course of this great transaction.

"All have sinned, and come short of the glory of God." Rom. iii. 23. Because all have sinned, judgment has come upon all men to condemnation. This condemnation is to death, for the wages of sin is death. See Rom. v. 12, 18; vi. 23. Every man that does not believe in Christ is condemned already. John iii. 18. Sentence of death has already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scripture says, "Ye have sold yourselves for naught." Isa. lvi. 3. Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan. And because sinners are condemned to death,—have forfeited their life,—the Scripture says that "he that believeth not the Son shall not see life." John iii. 36. He never has any life of his own.

But the same scripture that says, "Ye have sold yourselves for naught," says also, "Ye shall be redeemed without money." Christ is the Redeemer. And because "the children are partakers of flesh and blood, He also Himself likewise

took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. ii. 14, 15. Christ came to seek and to save that which was lost. He came to give life to those who had forfeited their life to Satan. He, the stronger than the strong, came and entered into the prison-house of Satan, that He might redeem His captives.

"Ye shall be redeemed without money." "Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." 1 Peter i. 18, 19, Revised Version. Money could not purchase a single life. Life must be given for life; and the only life that could redeem a forfeited life is the life of Christ. He could buy us back only by giving His life for ours. That means that He gave His life to us, if we accept Him. He has life in Himself. He could lay down His life and take it again. When he lay in the grave, "it was not possible that He should be holden of it." Acts ii. 24. Herein He differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But Christ, whose life is of greater worth than that of all created beings, can give up His life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept His life, we are sure of life, no matter what becomes of this life.

But in order to get His life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us, with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of Christ, in order that we may receive His life in exchange. This is most reasonable. It is a question of whether we will give our life to Satan, and get nothing in exchange, or to Christ, and get His life instead. It would seem as though everybody ought to decide without a moment's hesitation; yet it is a struggle for everyone to give up this forfeited life for Christ's. It is not pleasant to die, and they would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." Gal. v. 24, Revised Version.

But at last the surrender is made. We give ourselves to the Lord, and take Him instead. How do we get Him? We cannot tell anything about the process; we only know that it is by faith. "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. Christ dwells in the heart by faith. See Eph. iii. 17. All that there is to do on our part is to give up, to yield ourselves fully to the Lord, desiring that His ways shall take the place of our ways, and believing that He will give Himself to us, according to His promise. Then we are buried with Him by baptism into his death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of Christ's life, in whom we rise to walk in newness of life.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on

things on the earth. For ye are dead, and your life is hid with Christ in God." Col. iii. 1-3.

"But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured

217

more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. xv. 10.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi. 6.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 22-24.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. v. 17, 18.

Do not these scriptures state as plainly as can be that in becoming Christ's we take His life in exchange for ours? It is not simply that Christ gave His life to purchase us, but that He gives His life *to us*; our life has been forfeited, and we are virtually dead,-dead in trespasses and sins, and He gives His life to us that we may actually have life. Henceforth, then, it is to be the life of Christ that meets the temptations of Satan, and labours to do the Father's will. But Jesus Christ is the same yesterday, to-day, and forever; therefore the life which is given to us will present the same characteristics that the life of Christ presented when He was on the earth in person; His life in us must be as strong to do and to resist as it was when He lived in Judea.

How can we live this life?-Just as we received it-by faith. Read carefully and remember the following texts:-

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1.

"Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 8-11.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

"For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 9-12.

This is the order of the new life: Having accepted Christ's life, we remember that the future life is to be His, not ours. Then the same spirit of self-renunciation

that led us to accept Christ must be ever present with us to lead us to hold Him. We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. And how do we hold Him?-Just the same as we accepted Him and were raised with Him; through faith in the working of God, who raised Him from the dead. That is, with an intense longing that his life shall be manifest in ours, we lay hold of it through our faith in the power that raised Christ from the dead. We know that the same power that raised Jesus from the dead can quicken us, for that is why Christ was raised from the dead. He "was delivered for our offenses, and was raised again for our justification.

This is that which Paul means when he expresses the desire, "that I may know Him, and the power of His resurrection." Phil. iii. 10. It is what He wishes for us when He prays, "that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." Eph. i. 18-20.

There can be no greater exhibition of power than that which is required to raise the dead. It is creative power. And this is the power which is given to us in Christ, the acceptance of which we acknowledge when we are buried with Him by baptism into His death, and are raised in Him. How true it is that "His divine power hath given unto us all things that pertain unto life and godliness." 2 Peter i. 3. And it is the manifestation of the power of Christ's life in our lives that gives us a sure hope of eternal life with Him. For says the apostle:-

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 3-5.

We have not devoted any space to the discussion of "the mode of baptism." We see no need for any such discussion. Baptism is a burial. It is an expressive symbol of the complete hiding of self in Christ. There is certainly no need of discussing the "mode" of baptism with one who is not a fit subject for the ordinance; what he wants is to be shown his need of Christ; and when one has come to the point where he is wholly submissive to the will of Christ, when he fully surrenders to Him, then there is no necessity for any such discussion. He will gladly accept Christ in the divinely-appointed way. May God grant that all who read may know, not simply the fact, but the power of Christ's resurrection.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." E. J. W.

July 28, 1892

"Life in Christ" *The Present Truth* 8, 15.

E. J. Waggoner

"For if, when we were enemies, we were reconciled to God by the death of His Son, *much more*, being reconciled, we shall be saved by His life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, He died; but He rose again, and lives forevermore. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us?-Reconciles us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the *death* of Christ that brings us to God; what is it that keeps us there?-It is the life of Christ. We are saved by His life. Now hold these words in your minds: "Being reconciled, we shall be saved by His life."

Why was the life of Christ given? "God so loved the world, that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then Christ gave His life that we might have life. Where is that life? And where can we get it? In John i. 4 we read, "In Him was life; and the life was the light of men." He alone has life, and He gives that life to as many as will accept it. John xvii. 2. Then Christ has the life, and He is the only one who has it, and He is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Has a person who *knows* Christ eternal life?-That is what the Word of God says.

Again He says in John iii. 36: "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. "We *know* that we have *passed* from *death* unto *life*, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but there is something better than that; we get it *now*. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men-brothers-to all appearances they are alike. But one is a Christian, and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from *death*-the state in which the other one is-to life. He has something that the other has not got, and that something is *eternal life*. The words, "No *murderer* hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in Him.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; *because he believeth not the record that God gave of His Son.*" 1 John v. 10. God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of His Son. What, then, must we believe in order to clear ourselves of that charge,-of not believing this record and thus making God a liar? The next verse explains it: "*And this is the record, that God hath given to us eternal life, and this life is in His Son.*"

We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God, we have eternal life. By our faith in the word of God we bring Christ into our hearts.

When Jesus went to Bethany, He said to Martha, "I am the resurrection and the life." We have already read about passing from death unto life; how was that done?-Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know Him and the "*power of His resurrection*." What is the power of that resurrection? In Eph. ii. 4, 5, 6, and 7 we read: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are saved)."

Notice, He *hath* done this, and He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus. We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have, the life of Christ to-day; for when He comes, He will change our vile bodies by the same power by which He *has* changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when He comes, the glory will be revealed. He was Christ when He was here upon earth, although He did not have a retinue of angels and glory visible about Him. He was Christ when He was the Man of Sorrows. Then, when He ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when He comes and changes these bodies, then the glory will be revealed.

In Heb. v. 2 we learn that the work of the high priest was to be one of compassion. "Wherefore in all things it behoved Him [Christ] to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. What is done by the compassion of Christ?-Strength is given to us. What benefit is the compassion of Christ to us?-He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest is for one thing-to deliver us from sin. What is the power of Christ's priesthood?-He is made priest, "not after the law of a carnal commandment, but after the power of an *endless life*." That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in Him.

No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. But God raised Him up, "having loosed the pains of death; because it was not possible that he should be holden of it." He had power in His life that defied death. He laid down, and took death upon Himself, that He might show His power over death. He defied death, He entered right into the realms of death-the grave-to show that He had power over it. Christ laid down His life; and when the time came for Him to do so, He took it up again. Why was it that death could not hold Him?-Because He was sinless. Sin had spent all its force on Him, and had not marred Him in the least. It had not made a single blot upon His character. His was a sinless life, and therefore the grave could have no power

over Him. It is that same life which we have when we believe on the Son of God. Give your sins to the Lord, and take that sinless life in their place.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have His life abiding in us. But in that life He gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, He has no power, for we have the life of Christ, and that in us wards Him off every time. Oh, the glory of the thought, that there is life in Christ, and that we may have it!

The just shall live by faith, because Christ lives in them. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." E. J. W.

August 11, 1892

"Good Works" *The Present Truth* 8, 16.

E. J. Waggoner

The Bible holds out no promise of a reward for laziness. In God's plan no provision is made for idleness. Heaven is pictured before us as a place of activity, and heavenly beings as untiring workers. The Saviour said, "My Father worketh hitherto, and I work" (John v. 17), and again "I must work the works of Him that sent Me" (John ix. 4). Of the angels we read that they are all "ministering spirits sent forth to do service for the sake of them that shall inherit salvation." Heb. i. 14, Revised Version.

This being the case, it cannot be thought that those who are to inherit salvation should be idle. The apostle Paul laboured with his hands, as an example to the believers, and left on record the divine commandment, "If any will not work, neither let him eat." 1 Thess. iii. 10, Revised Version. But the frequent exhortation to work is with special reference to spiritual things, rather than physical. Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John vi. 27. So the apostle Paul says that the reward will be given to those who patiently continue in well doing (Rom. ii. 7); and the Saviour says: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. xxii. 12.

Again we read that Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Titus ii. 14, Revised Version. And again the Holy Spirit, through the apostle James, puts a premium upon good works, in these words: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." James i. 25. Many other texts might be quoted to show that the Christian life is to be one of activity, and that good works are not only necessary, but are the one indispensable requisite.

Works, and works alone, in the judgment, will determine a man's condition for eternity. God "will render to every man according to his *works*." Rom. ii. 6. The question which the judgment will settle will not be, "What has this man believed?" nor "How has he felt?" but "What are his works?" There is no place for the cavil of those who think that they are enunciating a principle of which the Bible is ignorant, when they say, "God will not damn a good man for his opinions nor for his belief." People are neither condemned nor saved because of their opinions, but because of their deeds.

"What!" exclaims one, "are you going to deny the doctrine of justification by faith?"-Not by any means. I would go so far as to claim that the doctrine of justification by faith is the one great theme of the Scriptures, and that all other things are but parts of it. But the thing to be emphasized by the above remarks and quotations is that *faith works*. See Gal. v. 6. No truer statement was ever made than this, that "faith is not a sedative, but a stimulant." Faith is intensely active, and the source of all spiritual activity. While it is true that only a man's works will be considered in the judgment, it is equally true that the character of his works will be determined by his faith. Where there is no faith, there can be no enduring works.

The works which are acceptable to God are "good works." But perfect goodness resides in God alone. See Mark x. 18. The righteousness which we must have is God's righteousness. Matt. vi. 33. Of His own ways God says: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. lv. 8. Who, then, can hope to present to God the good works that will be equal to His?-None but those who, like Paul's brethren, are ignorant of God's righteousness, would be presumptuous enough to think such a thing possible. Only God can do the works of God. Therefore when the Jews said to Christ, "What shall we do that we may work the works of God?" he replied, "This is the work of God, that ye believe on Him whom He hath sent." John vi. 28, 29.

The words of Paul to the Philippians, "Work out your own salvation with fear and trembling," are often quoted by those who forget the words immediately following, "For it is God which worketh in you both to will and to do of His good pleasure." Phil. ii. 12, 13. God Himself does the good works which, when exhibited in the lives of men, render them pleasing to Him. So the Saviour said: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 21.

How, then, do they appear in men? This is the "mystery of godliness." It is the mystery of "God manifest in the flesh." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt, among us." John i. 1, 14. This was done to demonstrate the possibility of God's dwelling in human flesh. The mystery of the works of God being manifested in the lives of men, is simply the mystery of the incarnation.

In Christ dwelleth "all the fullness of the Godhead bodily." Col. ii. 9. Therefore when Christ in His completeness dwells in the heart by faith, that person will be "filled with all the fullness of God." Eph. iii. 17-19.

What words could be more full of comfort, and more suggestive of the infinite possibilities of the Christian life than those in Ps. xxxiii. 19: "O how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Think of it! God himself has wrought the good works with which we are to appear before His throne. And how are we to get them?-Simply by trusting Him; by appropriating those good works by faith. God himself comes to dwell with those who believe His word, and He lives out His own life in them. This thought is enough to fill every soul with love and joy and confidence.

The Christian life means an actual life. But life means activity. To live a godly life, therefore, means the living of a life in which the acts of God Himself are manifested. The apostle Paul said: "But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all," and then he added, "yet not I, but the grace of God which was with me." 1 Cor. xv. 10. And again: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

The secret of the whole matter is to acknowledge that in us dwells no good thing, and that God alone is good; that we are nothing, but that He is everything, that we are weakness, but that power belongs to God, and that God has the power to manifest himself in the flesh to-day as well as eighteen hundred years ago, if we will but let him, and to submit ourselves to the righteousness of God. Exaltation comes only through self-abasement. Christian activity comes only through passive submission to God, as the clay is passive in the hands of the potter. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." E. J. W.

August 25, 1892

"The Miracles of Jesus" *The Present Truth* 8, 17.

E. J. Waggoner

A belief in miracles is a necessary consequence of a belief in God. He who does not believe in miracles does not believe in God. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9. Miracles, therefore, are simply God's natural actions. His smallest acts must be miraculous in the eyes of men, simply because He is God. Since God is infinitely above man, and His ways are as much higher than man's ways as the heavens are higher than the earth, it follows that no one can deny the existence of miracles at the present day without denying that God lives and directs the affairs of the universe.

It is idle to speculate as to whether or not miracles are a setting aside of the laws of nature. What are commonly known as the "laws of nature," are nothing less than God's ways of working in the inanimate world. We cease to wonder at

them because they are so common that we do not recognize God in them. Familiar as the phenomena of the weather are to us, no man can make it rain. The most learned botanist cannot make a single blade of grass. No matter how deeply scientists may explore the operations of nature, there is still something in every one of them which they cannot explain.

The life of Jesus on earth, from His birth to His ascension was a miracle, because it was the life of God. Thousands of people who never heard of Jesus, had tried to live sinless lives, but not one had been able to do so. Philosophers had set forth lofty moral sentiments, but not one had been able to live out his own teachings. But Christ lived a sinless life, in the face of such temptations as all the world together had never known. It was because He lived the life of the infinite God.

"God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19. All His acts were the acts of the Father, who dwelt in Him. Said He: "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10. So the miracles that Christ did were the natural working of that life of God, which was His life.

These miracles were wrought for a definite purpose. After having told of many miracles that Jesus did, and His resurrection as the crowning one of the whole series, the apostle John said: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 30, 31.

Every miracle of Jesus, therefore, was for the purpose of showing us how we may receive His life, and have the same miracle wrought in us. It is truly said that His miracles of healing were the natural outgrowth of His sympathetic loving nature: "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. Love to man prompted every step in the plan of salvation. Christ did not perform the miracles simply for the purpose of calling attention to Himself, but to show the love and the power of God toward man. The healing of the bodies of men was only an object lesson. They were aids to faith, to enable men to grasp unseen realities; to show them the power of Christ to heal the disease of the soul. Whoever reads the accounts of the miracles of Jesus with this in mind, and not as stories told for our entertainment, will receive of the life which was manifested in the doing of those miracles. Each one illustrates some phase of the work of Christ in supplying man's spiritual needs.

In subsequent numbers of this paper we shall study some of these miracles, to the end that we may receive life through His name. E. J. W.

"The Unconquerable Life" *The Present Truth* 8, 17.

E. J. Waggoner

"In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not." John i. 4, 5, R.V. The marginal

rendering, "overcome," gives us the exact meaning of the text, and conveys a message of great comfort to the believer. Let us see what it is.

Christ is the light of the world. See John viii. 12. But His light is His life, as the text quoted states, he says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The whole world was in the darkness of sin. This darkness was due to lack of knowledge of God; as the apostle Paul says that the Gentiles are "darkened in their understanding, alienated from the life of God because of the ignorance that is in them because of the hardening of their heart." Eph. iv. 18.

Satan the ruler of the darkness of this world, had done his utmost to deceive man as to the true character of God. He had made the world believe that God was like a man-cruel, vindictive, and passionate. Even the Jews, the people whom God had chosen to be the bearers of light to the world, had departed from God, and while professedly separate from the heathen, were enveloped in heathen darkness. Then Christ came, and "The people which sat in darkness sought a great light, and to them which sat in the region and shadow of death, to them did light spring up." Matt. iv. 16. His name was Emmanuel, God with us. "God was in Christ." God refuted the falsehoods of Satan, not by loud arguments, but simply by living His life among men, so that all might see it. He demonstrated the power of the life of God, and the possibility of its being manifested in men.

The life which Christ lived was untainted by sin. Satan exerted all his powerful arts, yet he could not affect that spotless life. Its light always shown with unwavering brilliancy. Because Satan could not produce the least shadow of sin in the life, he could not bring it within his power, that of the grave. No one could take Christ's life from Him; He voluntarily laid it down. And for the same reason, when He had laid it down, Satan could not prevent Him from taking it up again. Said He: "Therefore doth my Father love me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John x. 17, 18. To the same intent are the words of the apostle Peter concerning Christ:-

"Whom God hath raised up having loosed the pains of death; because it was not possible that He should be holden of it." Acts ii. 24. Thus was demonstrated the right of the Lord Jesus Christ to be made a high priest "after the power of an endless life." Heb. vii. 16.

This endless, spotless life Christ gives to all who believe on Him. "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 2, 3. Christ dwells in the hearts of all those who believe on Him. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. See also Eph. iii. 16, 17.

Christ, the light of the world, dwelling in the hearts of His followers, constitutes them the light of the world. There light comes not from themselves, but comes

from Christ, who dwells in them. Their life is not from themselves, but it is the life of Christ manifest in their mortal

265

flesh. See 2 Cor. iv. 11. This is what it is to live "a Christian life."

This living light comes from God in a never-failing stream. The psalmist exclaims: "For with Thee is the fountain of life; in Thy light shall we see light." Ps. xxxvi. 9. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1. "And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. xxii. 17.

"So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee." John iv. 53, 54. This life of Christ we eat and drink by feasting upon His Word, for He added, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Verse 63. Christ dwells in His inspired Word, and through it we get His life. This life is given freely to all who will receive it, as we read above; and again we read that Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink." John vii. 37.

This life is the Christian's light, and it is that which makes him a light to others. It is his life; and the blessed comfort to him is that no matter how great the darkness to which he has to pass, no darkness has power to put out that light. That light of life is his as long as he exercises faith, and the darkness cannot affect it. But all, therefore, who professed the truth of the Lord, have the confidence that can say,

"Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah vii. 8. E. J. W.

"The Inspired Word" *The Present Truth* 8, 17.

E. J. Waggoner

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 14-17.

So much effort has been made by unbelieving men, even in the ministry, to make the Revised Version appear to teach that some scripture is not inspired, that it is necessary first of all to show that a literal rendering of the Bible does not diminish its claims to inspiration. In the Revision we read, "Every Scripture inspired of God is also profitable," etc. This is even stronger than the other, for instead of making a positive statement that all Scripture is inspired, it mentions it as a fact so well known that it needs no proof, and proceeds to a statement of the result. Without going into grammatical technicalities, it is only necessary to say

that the present participle "inspired," limiting the term "all Scripture," conveys the simple idea that since all Scripture is inspired it is also profitable. Add to this the fact that the revisers placed in the margin the exact reading of the old version, it is evident that we are fully warranted in quoting 2 Tim. iii. 16 as a positive declaration that all Scripture is inspired of God.

The word "Scriptures" is a term used to denote the sacred writings commonly known as the Old and the New Testament. It corresponds to the word "Bible." "Bible" means "book;" when we say, "the Bible," we really say, "the Book." Now the number of books in the world is almost beyond computation; yet the Bible is so prominent, and so much above all other books, that it cannot be classed among them, but as distinguished as "the Book," or the Bible. Everybody knows what book we mean when we so speak. It is the same way with the parallel term, "the Scriptures."

We read of Christ, when He walked with the two disciples to Emmaus, after His resurrection, that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke xxiv. 27. Thus we see that the term "the Scriptures" includes the whole of the Old Testament. Therefore 2 Tim. iii. 16 affirms that they are inspired. Indeed, when Timothy was a child there was nothing but the Old Testament written. It is especially to the Old Testament that the apostle Paul refers when he says that "all Scripture is given by inspiration of God," and that it is able to make a man wise unto salvation, and thoroughly furnish him unto all good works.

But the fact that the Old Testament is particularly referred to in 2 Tim. iii. 16 does not exclude the New Testament writings from the term "the Scriptures." The apostle Peter refers to the writings of Paul, and says that they contain "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Peter iii. 16. The popular idea is that the Old Testament is scarcely inspired, and it is thought a great concession to give it a place with the New; but this is directly opposite to the Scriptural idea. There we find that the writings of the New Testament are declared to be worthy of a place by the side of those of the Old. Both are from the same source; both were given by inspiration of God, and are of equal authority. He who regards the Bible as it should be, will make no difference between the Old Testament and the New.

Now that we have before us a plain statement of what is included in the declaration that all Scripture is given by inspiration of God, we may consider the fact of inspiration itself. Not that we can understand it, or set forth any theory of inspiration, but that we may form some conception of its greatness. We consider the works of God in creation, not that we may understand the mystery of creation, but that we may glorify God, whose greatness it proclaims. So we consider the inspiration of the Bible, in order that we may rightly appreciate the infinite power of the Word of God.

"Inspiration" means literally, "breathing." A full inspiration is a full breath. This is so common an expression that the reader does not have to know Latin or Greek in order to appreciate the statement that the term, "inspired of God," in 2 Tim. iii. 16 means simply "God-breathed." The fact is, then, that all of the

Scripture is the direct breathing of the Almighty. We are not required to explain how this can be, since it was all written or spoken by men, inasmuch as it does not rest with us to explain or understand how the omnipotent God works. No man can by searching find out God, and know the Almighty to perfection. We may, however, at some later time, note a few parallel cases, showing the fact that God does work directly through the agency of men, and even through the unwilling agency of evil men. What we are now concerned with is to show that the Scriptures declare themselves to be emphatically God's own word.

Let us read 2 Peter i. 20: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Revision has it: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." With this let us read a still stronger statement in 1 Peter i. 11. In order to get the full force of the verse, we will read the tenth verse also:-

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time

266

the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Take the two statements from Peter, and put them together, and we find that the Spirit of Christ-The Holy Spirit-was in the men who wrote the Bible, and that it used their voices or hands to express its own words and thoughts. How this could be, and the men still retain their individuality, and write and speak from the fulness of their own hearts, we shall not attempt to explain. Illustrations will, however, be given later.

Additional proof of the statement that the Holy Spirit itself is the real author of the Scriptures, the men being only its agents, is found in the following texts:

"And in those days Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty), Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." Acts i. 15, 16.

"But those things which God before had showed by the mouth of all His prophets, that Christ should suffer He hath so fulfilled." Acts iii. 18.

"And when they [the disciples] heard that [namely, the report of Peter and John] they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, Why do the heathen rage, and the people imagine vain things?" Acts iv. 24, 25.

Speaking of the interview that Paul had with the Jews in Rome, the evangelist says: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive." Acts xxviii. 25, 26.

Again, Peter said to the people who gathered to look upon the lame man that was healed: "And He [God] shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts iii. 20, 21. See a similar statement in Luke i. 70. Also 2 Sam. xxiii. 1, 2.

But there are still plainer evidences that the Scriptures are God's word alone, and not man's. In the book of Jeremiah (chap. xxxi. 33) we read: "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write them in their hearts." In the book of Hebrews this same language is quoted, thus: "Whereof the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." Heb. x. 15, 16.

Although these words occur in the prophecy of Jeremiah, they are not his words. The Spirit of Christ was in that holy man testifying, so that when the writer to the Hebrews quoted the words, he credited them directly to the Holy Ghost, omitting all reference to Jeremiah. In this no injustice was done Jeremiah; he himself would have acknowledged that the words were the Lord's, and not his own.

In like manner we find in the first chapter of Hebrews several verses quoted from the Psalms, yet the writer of the Psalms is not once mentioned, but God is declared to be the speaker. See verses 7-12.

But this is all that the limits of this article allow. Let the texts herein quoted be pondered carefully, and in the next paper we shall, God willing, read some other Scriptures showing further that the Scriptures are wholly inspired by God, and that by whatever agency they come to us, they proceed from the Holy Spirit, and are as much the Word of God as though uttered by Him with an audible voice.

E. J. W.

September 22, 1892

"Getting Ready for Company" *The Present Truth* 8, 19.

E. J. Waggoner

The religious papers of the United States are urging the people to get ready to receive company next year. It is common in some families that are not noted for good breeding, to admonish the children to be very polite when certain company is expected, upon whom they wish to make a good impression. In well-regulated families such admonitions are not heard, for they are not needed. Those who are always well-behaved, do not have to be exhorted to "put on" company manners. Just now the papers are awakening to the fact that the boasted "Christian" character of the nation may not stand the scrutiny of the multitudes who will come from other lands to visit the World's Fair. Especially are they anxious about the impression that may be made upon visitors from so-called heathen lands. The New York *Independent* says:

"One thing is certain, Christianity will be on trial as never before. From every quarter of the world there will come men to see for themselves the results of the religion of our missionaries, in a land where it has had every advantage. The reading of papers, the discussions of a few hours will be of comparatively little value beside the great object lesson of a Christian nation. We have sent out our heralds to proclaim the gospel. Now those to whom they have gone will come to judge for themselves as to our sincerity in sending them."

As a matter of fact they will find the same kind of people that they have at home. The honest-hearted, zealous, humble Christians they will probably not come in contact with very much, and they will judge of Christianity by the class of people that are most numerous in the large cities.

The thing, however, which it is expected will make the most decided "hit," is the closed gates of the Fair on Sundays. Unfortunately, this will be an exhibition of Paganism, and not of Christianity. We do not refer especially to the observance of the Pagan sun-festival day, but to the fact that the most "Christian" feature that the country can exhibit has to be supported by law. No matter how Christian an institution may be in itself, it argues a very low state of Christianity when its observance can be secured only under the pains and penalties of the law. Suppose that Sunday were indeed a Christian institution; then the very fact that its observance could not be secured except by the force of law, would be the strongest possible proof that Christianity had no hold upon the people. Religious practices enforced by law form the very essence of paganism.

The Gospel draws men, but does not drive them. Its power is that of the Holy Spirit, and not that of legal enactment. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption whereby we cry, Abba, Father." Rom. viii. 15. Have our friends who are so zealous for Sunday laws, and who imagine that by such means the millennium is to be ushered in, forgotten the text, "For sin shall not have dominion over you; for ye are not under the law, but under grace"?

"The Life of the Word" *The Present Truth* 8, 19.

E. J. Waggoner

The life of the word is the life of God, for it is God breathed, and the breath of God is life. Its life and power are thus attested: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12, Revised Version. The Saviour, also said of the words of God, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. Let us see what gives the word its life.

The 30th chapter of Deuteronomy follows the account of the curses for disobedience to the law, and the blessings for obedience. In it the people are again admonished to keep the law, and are told what the Lord will do for them, even after they have been disobedient if they will repent. Then Moses continues: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go

up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Verses 11-14.

Now compare carefully with this passage the words of the apostle Paul in Rom. 10:6-10: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead), But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The careful reader will readily see that this latter passage is a quotation of the former, with additions in parentheses. These additions are comments made by the Holy Spirit. They tell us just what Moses meant by the word "commandment." Or, rather, since the Holy Spirit itself dictated the language in each case, it, the latter passage it has made more clear what it meant in the first instance. Notice that bringing the commandment down from heaven is shown to be the same as bringing Christ down from above, and that to bring the commandment from the deep is the same as to bring Christ up from the dead.

What is shown by this?-Nothing more nor less than that the commandment, the law, or the entire word of the Lord, is identical with Christ. Do not misunderstand. It is not meant that Christ is nothing more than the letters and words and sentences that we read in the Bible. Far from it. The fact is that whoever reads the Bible, and finds nothing but mere words, such as he may find in any other book, does not find the real word at all. What is meant is that the real word is not a dead letter, but is identical with Christ. Whoever finds the word indeed, finds Christ, and he who does not find Christ in the word, has not found the word of God.

The apostle Paul says that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But he says also that Christ dwells in the heart by faith. Eph. 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word.

This is also shown in the same chapter

292

in which we find the statement made by Christ that the words which he spoke were Spirit and life. In the 35th verse of that chapter, we read, "Jesus said unto them, I am the bread of life." Again, in the fifty-first verse, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." And again, "Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day." Then in the 63rd verse he added, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they

are Spirit, and they are life." Here we find the plainest declaration that the word of God, received in faith, conveys Christ actually to the soul of man.

In the statement, "the flesh profiteth nothing," we have the Romish "sacrifice of the mass" effectually undermined! Suppose that it were actually possible for the priest to perform the feat of turning the bread of the sacrament into the body of Christ; that would not amount to anything. If Christ himself had divided the actual flesh of His body, while on this earth, into portions large or small, and had given a piece to every man in the world, and each man had eaten his piece, that would not have affected the character of a single man in the world. Christ Himself said that "the flesh profiteth nothing." The only way that any man in the world can eat the flesh of Christ is to believe His word with all His heart. In that way he will receive Christ indeed, and thus it is that "with the heart man believeth unto righteousness," for Christ is righteousness. And in this, the only way, any man in the world may eat the flesh of Christ, without the services of a priest or bishop.

This is a meager presentation of the theme, but who can do justice to it? No one can do more than take the simple statements of the Scriptures and meditate on them until the force of the fact begins to dawn on his mind. The fact that Christ is in the real word, that the life of the word is the life of Christ, is a most stupendous one. It is the mystery of the Gospel. When we receive it as a fact, and appropriate it, then we shall know for ourselves the meaning of the words that man shall live by every word that proceedeth out of the mouth of God.

"Liberty and Union" *The Present Truth* 8, 19.

E. J. Waggoner

Liberty and Union .- At the Church Reunion Conference, the Bishop of Worcester said that he supported the establishment because it secured freedom of thought and opinion, and that is the only value which he put upon the connection between the State and the Church. He said: "We have a truly catholic church. We touch Rome on one side, and Nonconformity on the other. It would be a great disaster if it ever narrowed its teaching, or if its clergy were ever compelled to speak with one mouth and one lip." The idea that a union of Church and State secures freedom of thought, is one of the newest things out. If there is freedom in an established church, it is only because the establishment is so nearly a dead letter. As to catholicity, the Bible knows nothing of it, although it is thought so desirable in these days. Unity, however, is essential. The apostle exhorts us all to "speak the same thing," and to "be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. In early days, also, "the multitude of them that believed were of one heart and of one soul." Acts iv. 32. This union was not the result of compulsion, but of the presence of the Holy Spirit. When each individual is led by the Spirit, then only is the fullest liberty and the most perfect unity.

"The Cleansing Touch and Word" *The Present Truth* 8, 19.

E. J. Waggoner

"And it came to pass, when He was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought Him, saying, Lord, if Thou wilt, thou canst make me clean. And He put forth His hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him." Luke 5:12, 13. This is one of the things that are written that we might know that Jesus is the Christ, the Son of God, and it is a forcible illustration of how if we believe we may have life through His name.

Such a wonderful cure had never been performed before since the world began. From that day to this, medical science has been impotent in the presence of the dreaded disease, leprosy. It was a most loathsome disease. The one who had it was shut off from human society, except from those who had the same disease. They were regarded as in the highest degree unclean. As the disease progressed, the different members of the body dropped off. It was actually a living death. The man could look on and see the death preying upon him, ever advancing, and had the certainty before him of final, complete death. For him there was no hope.

This man was "full of leprosy." He was evidently in the last stages of the disease. It had begun to prey upon his vitals, and in a short time he would drop into the grave. It was then that he saw Jesus; and when we consider his condition, we can appreciate the wonderful faith shown by the words, "Lord, if Thou wilt, Thou canst make me clean." There was not the slightest doubt of Christ's power to save. Jesus immediately responded to the cry of faith, saying, "I will; be thou clean." And immediately the leprosy departed from him.

Sin is a *sore* disease that is preying upon the vitals of every man. Like the leper, men are filled with it. "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged, and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil." Isa. i. 4-6, Revised Version.

Like the leprosy, sin is progressive death. "The sting of death is sin; and the strength of sin is the law." 1 Cor. xv. 56. "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." James i. 15. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 6, 7. "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not." "O wretched man that I am! Who shall deliver me from the body of this death?" Rom. vii. 18, 24.

The leprous person was separated. So the sinful person is separated from God. He is unclean. "Your iniquities have separated between you and your God." "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them,

because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. iv. 17-19.

But although the sinner is by his very uncleanness separated from God, yet God is not afraid to come near and touch him. Jesus was moved with compassion as He saw the poor leper, and He is the same now. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15. Therefore, like the leper, we may come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need. For there is a "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. xiii. 1. And though the person be full of sin and uncleanness, our High Priest "is able to save them to the uttermost that come unto God by Him."

Jesus not only has the healing touch, but His words have power to heal. The Psalmist says concerning His dealing with His people of old that "He sent His word, and healed them." Ps. cvii. 20. Mark, recording the healing of the leper, says that Jesus touched him, saying, "And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark i. 42. The word of Christ also cleanses from sin, and it was to make us realize this fact that the healing of the leper was recorded. Said the Saviour: "I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." John xv. 1-3.

Do we believe that the word and touch of Jesus made the leper clean? Then we may know that the same word and touch will make us clean from sin. He who does not believe that the Lord can cleanse him from sin, no matter how vile he may be, does not believe the Bible record of the miracles of Christ. But merely saying that we believe does not answer the purpose; we must accept the cleansing. There is another important truth taught in this lesson.

Jesus said, "I *will*; be thou clean." Read these words of inspiration: "Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. i. 3, 4. "It is your Father's good pleasure to give you the kingdom." "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. xviii. 14. So we ought to come to the Lord with a great deal more boldness and confidence than the leper did. He knew that the Master had the power to heal him, but he said, "If Thou wilt." God has given us such abundant evidence of His willingness to save us from our sins that it would be casting discredit on His word if we should say, "Lord, if Thou wilt, Thou canst save me." "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 iii. 16. Thus has He shown not only His willingness, but His longing desire, to save men. He has left

nothing undone, and has kept nothing back. "What could have been done more to My vineyard, that I have not done in it?" Isa. v. 4. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 31, 32. He who doubts the willingness of God to hear and save those who wish salvation, must doubt the very existence of God.

Well, then, what is the final lesson?-Just this: "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us." 1 John v. 14. Now we have learned that it is the will of God to save people from sin. That is why Christ came to earth to die. There can be no question that it is the will of God to cleanse us from all unrighteousness. Therefore we know that whenever we come and ask for cleansing, that moment He hears us. But this is not all. "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Verse 15. So, as soon as we ask in faith, the work is done.

The word of salvation has already gone forth. "To you is the word of this salvation sent." The word is full of healing power. We come to the Lord, saying, "Lord, I know that Thou hast the power to cleanse me, and I know that Thou wilt." We know then that He hears us. We do not then have to wait for the word to come to us, "I will; be thou clean," for it has already been spoken. So, when we know that He hears us, we know that we have the things that we desired of Him. Our faith appropriates the power of the word, and its righteousness is ours.

Who is there that does not need freedom from sin? It is ours, if we will but receive it. Thousands say that they believe, and yet they find no relief. To such the miracles of Christ are not a reality. They are but as idle tales. When they receive the word as it is indeed, the living word of God, then they will believe on the Lord Jesus Christ, and, believing, they will have life through His name.

"A Powerless Gospel" *The Present Truth* 8, 19.

E. J. Waggoner

A correspondent of *The Christian*, writing from Chicago, says:-

"There is a strong feeling among the masses of God's people that special work must be done here next year. The scattered evangelist and earnest workers are to be called in, and the immense throngs of sightseers given the plain Gospel. Now that Congress has ordered the gates to be closed on Sunday, the masses can be the more easily reached."

The desire to give the plain Gospel to the people is a laudable one; but it is pitiful that those who propose to give it have not enough confidence in its power, to trust it to reach and draw the people, without asking the law of the land to endeavour to make it impossible for them to do anything else but listen. A gospel that cannot reach people without the aid of the civil law, is not worth preaching. Whoever wants to evangelize men would do far better to send petitions to God than to send petitions to Congress. The Saviour says, "Whosoever will may come"; but the principle of religious observance enforced by law is, that whosoever will not come must be forced to come. The power of such a gospel is

not that of the Spirit of God, but of man. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh."

"Taking Away the Key of Knowledge" *The Present Truth* 8, 19.

E. J. Waggoner

"Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke xi. 52. The lawyers here addressed were those among the Jews who professed to teach the law of God; they were religious instructors of that day. They had set themselves up as superior to the word of God, by setting its plain teachings aside for their traditions, and thus hindered the people from receiving the truth. The same condition of things came to pass again within two hundred years after the ascension of Christ, among those who profess to be His followers.

We learned in the last paper that as a result of the New Philosophy introduced by Ammonius, "the greater part of the Platonists [that is, heathen philosophers be], upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other; and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles." In order to know what was involved in these Platonists coming into the church without thinking it necessary to abandon any of their former principles, we must notice some of those principles. Accordingly we quote from Mosheim:-

"But it must by no means pass unnoticed that the discussions instituted against the opposers of Christianity in this age, departed far from the primitive simplicity, and the correct method of controversy. For the Christian doctors, who were in part educated in the schools of the rhetoricians and sophists, inconsiderately transferred the arts of these teachers to the cause of Christianity; and therefore considered it of no importance whether an antagonist were confounded by base artifices or by solid arguments. Thus that mode of disputing which the ancients called *economical*, and which had victory rather than truth for its object, was almost universally approved. And the Platonists contributed to the currency of the practice, by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being borne down."-*Ecclesiastical History, book 1, century 2, part 2, chapter 3, section 10.*

It was not long before the Platonists who came into the church without changing any of their principals, monopolized the teaching of the church. Mosheim says that the most of those who obtained reputation in the church by their learning were philosophers, who followed the principles of the Eclectics and who gave to Plato the preferences. But there was a division in the church as to the utility of this philosophy. "Those who were themselves initiated in the mysteries of philosophy, which that many, and especially such as aspired to the

Office of pastors and teachers, might apply themselves to the study of human wisdom, so that they might confute the enemies of truth with more effect, and teach and instruct others with more success. But a great majority thought otherwise; they wished to banish all [human] reasoning and philosophy out of the confines of the church; for they feared that such learning would insure piety. . . . By degrees those obtained the ascendancy, who thought that philosophy and erudition were profitable rather than hurtful to religion and piety."-*Century 2, part 2, chapter 1, section 13.*

One of the chief of those who introduced the new philosophy into the church was Origen. Mosheim says: "This new species of philosophy, imprudently adopted by Origen and other Christians, did immense harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things of which not a word can be found in the Holy Scriptures."-*ib., section 12.* Origen was advanced to the position of head of the catechetical school at Alexandria, which was the chief theological seminary of the world in that day. To him young men flocked by hundreds and thousands from every part of the world, to learn theology, and to fit themselves for teachers in the church. So great was the influence of Origen over these young men,

295

that Farrer tells us that "half of the sermons of that day were borrowed, consciously or unconsciously, directly or indirectly, from the thoughts and methods of Origen."

Now let it be remembered that the wisdom of the philosophers consisted in abstract speculation. Their skill was manifest did in taking a simple proposition and finding in it that which was utterly invisible to common persons, and, in fact, that which was not there at all. It would not do for them to be on the level of common men, who could see in any statement only what it plainly said. That would do for the vulgar crowd, but philosophers must see in it that which it did not say. And their skill was best manifest did in demonstrating from any given statement the exact opposite of what it really meant. To show that this was actually the case, and that it was carried into their professed exposition of the Bible, I quote a paragraph from Origen's own writings. It is from his treatise concerning the principles of things.

"But since, if the usefulness of the legislation, and the sequence and beauty of the history, were universally evident of itself, we should not believe that any other thing could be understood in the Scriptures save what was obvious, the word of God has arranged that certain stumbling-block, as it were, and offences, and impossibilities, should be introduced into the midst of the law and history, in order that we may not, through being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the truth doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more Divine. And this also we must know, that the principal aim being to announce the spiritual connection in those things that are done, where the Word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the

multitude the deeper meaning; but where, in the narrative of the development of super-sensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwoven in the history the account of some even that did not take place, sometimes what could not have happened; sometimes what could, but did not. And sometimes a few words are interpolated, which are not true in their literal acceptation, and sometimes a large number. And a similar practice is also to be noticed with regard to the legislation, in which is often to be found what is useful in itself, and appropriate to the times of the legislation; and sometimes also what does not appear to be of utility; and at other times impossibilities are recorded, for the sake of the more skillful and if inquisitive, in order that they may give themselves to the toil of investigating what is written, and thus attain to a becoming conviction of the manner in which a meaning worthy of God may be sought out in such subjects."-*Origen de Principiis, Book 4, chapter 1, section 15.*

Mark how these religious teachers set themselves above God. They took it upon themselves to decide what was "worthy of God," and when they found anything in the Bible that did not meet their mind as to what was worthy of Him, they set it aside, and substituted their own human wisdom for it. This was making the Scriptures really of no effect, and it was carried to the utmost limits, as shown by the following:-

"Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first, and second, and third day, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, without a sky? And who is so foolish as to suppose that God, planted a paradise in Eden, towards the east, and placed in it a tree of life, invisible, and palpable, so that one tasting of the fruit by the bodily teeth obtained life? And again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the Paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicates certain mysteries, the history having taken place in appearance, and not in reality."-*Ib., section 16.*

This sounds very much like some of the language of modern times. It is very safe to say that there are few ministers in these days who would dare risk their reputation for "scholarship" so much as to assert their belief in the Mosaic account of creation. It is quite generally accepted in these days as a mark of ignorance to claim that the first chapter of Genesis is a record of literal fact, so it seems that we are not very far from the theology of Origen. In fact, this "higher criticism," is a direct legacy from Origen, and comes from the excessive federation in which pagan philosophy has been held, and the necessity that has been laid upon theological students, to study it as a stepping-stone to the study of theology.

But let us see what was the natural result of this teaching by Origen. The first result was to exalt the religious teachers above common men. They were a higher order of beings. This was the first grand move toward the establishment of the Papacy. There was a great gulf fixed between them and the "laity," and this

tended to increase. Consequently that sympathy that should exist between the religious teachers and the flock was destroyed.

At the same time, another thing would naturally result. The people, by this wonderful display of knowledge, which consisted for the most part in the use of big words, gradually settled down to the idea that it was useless for them to try to understand for themselves. When the idea became prevalent that the Bible did not mean what it says, and that only those who had made a study of philosophy could unravel its intricacies, the people would very naturally cease to read the Bible. It is much easier to take things on authority than to study them out, and so the people let themselves be wholly in the hands of these philosophical teachers. What was the use of their trying to read the Bible, when they were assured that it did not mean what it said? If that were so, the more they read it, the more they were in danger.

But the matter was not left in this way. There were some who did not yield to the pretensions of these philosophers, and who insisted on reading the Bible for themselves, and understanding it as it reads. Now what would naturally be done by those who were persuaded that the Bible did not mean what it says, and that whosoever takes it as it reads will be led astray? Simply this, that as soon as they came to be a majority, they would prohibit the use of the Bible by the common people, out of tender regard for the welfare of their souls. And thus it was that the reading of the Bible was prohibited to the common people. Well was it for the world that there were always some who would not heed this prohibition, else the knowledge of God would have utterly departed from the world. But as it was, the reading of the Bible became so rare a thing that the light almost went out, and the "Dark Ages" came on. The people not having the Bible to direct them in the way of life, were obliged to follow the instructions of their philosophical teachers. And as these teachers were devoted to the heathen philosophy, it came to pass that very shortly all the professed Christian observances and institutions were but copies of heathen customs.

History is repeating itself. Although the Reformation arose, and the Bible was once more brought out of its obscurity, we find men walking in the steps of the early apostasy. The Reformation, is being decried, and its principles are almost wholly repudiated. All the wisdom of men is being exalted above the Bible, and fallible men are sitting in judgment on God's word. The result must be the same that it was in the first centuries. When the Son of man comes, it will be a rare thing to find faith in the earth.

Our only safeguard is in devotion to the Bible, not in theory, but as a living thing. We must be intelligently devoted to it. Old and young, rich and poor must study it. It must be remembered that Jesus spoke to the common people, and that such ones can understand His word. With the Holy Spirit as a guide, the humblest may understand the Bible as well as the learned, and much better than those who are so learned that they trust to their wisdom rather than sit calmly at the feet of Jesus. "Take heed lest there shall be any one that maketh spoil you through his philosophy and vain conceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

"Interesting Items" *The Present Truth* 8, 19.

E. J. Waggoner

American factories produce about 35,000 watches every week.

-The number of torpedo boats in the Ottoman navy is to be raised to 30.

-The Salvation Army are building a new hall at Sheffield at a cost of £17,000.

-The total import of palm oil into England is about 50,000 tons, valued at over 1,000,000.

-It is calculated that the coal beds of New Zealand contain, on the whole, over 400,000,000 tons.

-The annual average production of the European vineyards is put at 2,652,300,000 gallons.

-The Gilbert Islands, in the Pacific Ocean, have recently been seized and annexed to the British Empire.

-By the new German Army Bill the number of men in the reserve is increased from 850,000 to 1,275,000.

-The new railway line from Java to Jerusalem is completed, and the first locomotive entered Jerusalem the 13th.

-The rice crop of Louisiana will this year be 100 pounds greater than was ever before raised in the entire United States.

-The Lick telescope has revealed the existence of a fifth satellite to Jupiter. Its distance from the centre of the planet is 112,400 miles.

-It is stated in the Italian press that the designs for a golden throne have been submitted to the Pope, with an estimate for £40,000.

-It is said that on some large Lincolnshire farms this year not a single acre of wheat was grown, as the farmers considered the cultivation of it unprofitable.

-The Local Government Board has assented to the proposal of the Newington Board of Guardians to install a Roman Catholic chaplain in the workhouse.

-The present Jewish population of the whole world is estimated at 6,300,000. Of this total there are some 5,400,000 in Europe.

-The Sunderland Town Council has decided by a majority of two to continue the opening of the art gallery, museum, and library on Sundays, as heretofore.

-Though the temperance cause has spread in England, it is calculated that in the whole of the United Kingdom only about 8 per cent of the population are total abstainers.

-In the first eight months of this year the United Kingdom imported corn worth nearly 39,000,000; butter, 8,058,448; margarine, 2,342,673; cheese, 3,288,542; and eggs, 2,523,015.

-It is estimated that already 20,000 men in London are out of work against their will, and inquiries in every direction show that employers have at present ample labour. There is prospect of great distress in the coming winter.

-Amongst the ranks of the Sydney unemployed was recently noticed an ex-Cabinet Minister, who took part, some 20 years ago, in welcoming the Queen's second son to Australia. His changed condition was attributed to intemperance.

-The island of Fiji supports four newspapers, one of which is issued twice a week, five times a month, one weekly, and one monthly. Averaging them all as

weekly papers, they have a combined circulation of something over 1,600 weekly.

- "A large proportion of our exports are to countries where the metric system is in force," says Mr. Charles Louis Hett, in the *Times*, "and the Consular reports show that we are steadily losing ground in foreign markets in consequence of our clinging to our clumsy jumble of weights and measures."

- The Board of Trade announces that 628 persons have lost their lives, and 9,691 have been injured in the performance of their duties on or about the railway lines of the kingdom, in the course of one year. Compared with the death roll of factories and workshops the railways show an excess of 208 killed and 1,074 injured.

- The Russian Minister of the Interior has issued instructions that all Jews having no permanent residence shall be expelled from the country without delay, at the same time prohibiting people of the Hebrew race from renting or controlling any irremovable property outside towns and villages. These measures are to be strictly carried out.

- Dr. Riley, an Englishman, but for many years the United States Government entomologist, calculates that there are at least between 9,000,000 and 10,000,000 distinct species of insects in the world, and thinks that to put down the entire number of insect species at 10,000,000 would be "a moderate estimate." Well may we exclaim with the psalmist, "O Lord, how manifold are Thy works."

- Thursday afternoon, Sept. 8, the new Cunard liner, *Campania*, was successfully launched at Glasgow. The *Campania* is the largest ship not afloat, being 600 feet in length, and 75 feet broad, and having a displacement of 19,000 tons. It is anticipated that upon trial she will attain a speed of over twenty-six land miles an hour. She is to be ready for her first trip in April next, just before the opening of the World's Fair.

- During the past twelve months the inspector in the St. Sepulchre district, London, has seized and destroyed under magisterial order, as unfit for human food, 85 "bodies" of beef, 172 quarters and 1,999 stone of pieces of beef, 35 bullocks' livers, 22 heads, 72 hearts, 33 calves, 236 stone of veal, 173 sheep, 673 heads, 862 plucks, 70 stone of mutton, 15 lambs, 2 quarters of lamb, 37 pigs, 72 heads, 780 stone of pieces of pork, 60 barrels of pigs' plucks (Irish), 2 barrels of pigs' kidneys, 3 goats, 150 rabbits, 6 cases of eggs, 1 box of tomatoes, half a barrel of skate, 12 boxes of smelts, and 3 boxes of Dutch plaice.

"Back Page" *The Present Truth* 8, 19.

E. J. Waggoner

A Chicago religious paper says that no one need fear that hotel accommodations will fail at the time of the Columbian Exposition, because "capitalists have determined to build another mammoth hostelry, which is designed for the exclusive patronage of members of the Christian Church."

"This place is an unlicensed drinking-hell, and must be closed out by the police at once." This was the language recently used by a magistrate, concerning

a so-called German club, which had been the scene of a riot in a small way. Just how much worse an unlicensed drinking hell is than a licensed one, was not made clear.

There are quite a large number of vacancies in the orphan houses at Bristol, and Mr. George Müller requested assistance from friends in the way of recommending orphan *girls* to fill them. He says that when he began the orphan work fifty-seven years ago, there was accommodation in this country for only 3,800 orphans, while at the present time no less than 100,000 orphans can be provided for; and that it is for this reason that at his orphan houses there are so many vacancies that it is difficult to fill them.

It is reported that the Homestead strikers have carried out their policy of boycotting so far as to refuse to send their children to school as long as the authorities retain in the public-school teachers who are relatives of non-union workmen. And yet these men profess to be opposed to monopolies.

Our readers will notice something of a change in the make-up of the paper this week. It speaks for itself, and we hope will commend itself to their taste. Let no one think that because the department head, "Health and Temperance" is omitted, there will be no further consideration given to that important matter. The PRESENT TRUTH is a temperance paper from the beginning to the close; but if temperance is not in the home it will not be anywhere, and therefore special articles in the line of health and temperance will be found in the Home Department.

The *Telegraph* publishes a letter from Rome, which states that the Pope is determined to leave nothing undone to induce Mr. Gladstone to form an alliance with France and Russia. He believes that this new Triple Alliance would not entangle England in Continental affairs, but would render a European war utterly impossible. If this scheme fails, it is stated that whenever war becomes imminent, the Pope will propose that the real differences between the intending belligerents, as distinguished from shadowy pretexts, shall be referred to arbitration; and if his suggestion be rejected, he will declare that, as the aims of the Triple Alliance are opposed to the vital interests of the Church, no Catholic can conscientiously take up arms or risk his life to for them, so that in any case the Pope will maintain the peace of Europe. This is a very pretty scheme, but there is no possibility that the Pope, with all his wisdom and power, can prevent war in Europe when the time comes. So much pent-up war spirit must some time find vent. Nevertheless there is no doubt that he has immense influence, and that when war has broken out he will be able to convince the nations that he alone can arbitrate the differences. The Papal power will yet to be seen *the* power in Europe.

We have received a letter dated Sept. 7, from Brother Boettcher, in Hamburg, which presents quite a vivid picture of the condition of things in that city on account of the cholera plague. After speaking of the courage in the Lord, which they have in their work, he says: "Many times it has been stated that only the poorer classes are affected by this plague, but the experience in Hamburg has proved that rich and poor, high and low, are taken alike. It matters not where they are, on the streets or in their homes, in the saloons or in the palace. Day before

yesterday I called on a man who used to come to our meetings, and upon inquiring of his welfare he replied, 'My wife will be taken to the hospital in a few minutes, and I am closing up my books, for I do not know how soon I must share an equal fate.' That is about the way Hamburgers feel in general. There is hardly any business going on. . . . I had thought that nothing could sober down the Hamburgers, but this has. One doesn't hear any music on the streets, neither are there any concerts in the beer gardens; theatres and circuses have stopped. Up to yesterday over six thousand have died, and there has not been much of a decrease since it started. The dead are not placed in coffins, but are simply wrapped up in sheets and placed on boards, and put into waggons. They have to use old bread waggons; moving waggons, etc., to transport the dead. To carry away the sick they use old cabs, about eighty in number. These are kept running to and fro the whole time. The most of those carried away die. A man and a woman were taken out of the house in which we live; both have died. Many sick and dead have been carried away from our neighbourhood. In the beginning the dead were buried between twelve and two at night, but at present they employ men during the day also. Two hundred men are employed digging graves. The poor are in great distress because of all this, and because of lack of work."

October 6, 1892

"The Best Search-Light" *The Present Truth* 8, 20.

E. J. Waggoner

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; and Thou wilt cast all their sins into the depth of the sea." Micah vii. 18, 19.

The Best Search-Light. -"For with Thee is the fountain of life; in Thy sight shall we see light." Ps. xxxvi. 9. The life of Christ is the light of the world. See John i. 4; viii. 12. So when the Psalmist says, "In Thy light shall we see light" it is equivalent to saying that in the life of Christ we shall see light. How many people are groping in darkness for light. Professed Christians stumble over hard things in the Bible, because they do not use the light that would make everything plain. So many people refused to accept a life of Christ, because there are some things that they do not understand. It would be as reasonable for a man to refuse to take a lantern, because it cannot see any thing in the dark. When people take the life of Christ for their own, and understand that all the Scriptures are but the reflection of Christ, many difficult things in the Bible will be perfectly clear. It is much easier to find a thing when we look for it in the light, than when we grope in the dark for it. He who accepts the life of Christ has the key to the whole Bible, for the life of the word is the life of Christ.

"Christ's Coming" *The Present Truth* 8, 20.

E. J. Waggoner

Christ's Coming .-"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go did to prepare a place for you, I will come again, and receive you unto Myself that where I am, there ye may be also." John xiv. 2, 3. Note what is involved in this promise. First, Christ will surely come again, for He said so. Second, He will come *again*, that is, the second time. That means that His coming is to be as real and personal as His first advent. It is not death, not conversion, that is promised, but the literal return of the Lord. Third, but His coming is the only way by which His disciples can be with Him. His coming is for the purpose of taking His people to Himself. If they could be with Him without His coming, there would be no necessity for Him to come. But He will not come in vain. He will come to gather His saints, and He will find them here. "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; 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. iv. 16, 17.

"Light and Life" *The Present Truth* 8, 20.

E. J. Waggoner

Light and Life .-One of the characteristics of light is that it may multiply itself indefinitely without diminishing itself in the least. A lighted candle may give light to a million candles, and yet its own light be just as bright. The sun supplies light and heat to this earth, and there is enough for all. Each individual gets as much benefit from the sun now as it was possible for anyone to get when the population of the earth was only half as great as it now is. The sun gives its whole strength to each person, and yet it has much heat and light as though it supplied no one.

Jesus Christ is the Sun of righteousness, and the Light of the world. The light which He gives is His life. "In Him was life, and the life was the light of men." John i. 4. He says, "He that followeth Me shall not walk in darkness, but shall have the light of life." John viii. 12. His life He gives for the world. All who believe on Him receive His life, and are saved by it. Just as the light of the candle is not diminished although many others are lighted by it, so Christ's life is not diminished though He gives it to many. Each individual may have it all in its fulness.

The light shone in the darkness, and the darkness could not overcome it. His light could not be quenched. Satan could not take His light, because he could not attempt Him to sin. So He could lay down His life, He still had as much left. His life triumph over death. It is infinite life. So He is able to save them to the uttermost who come unto God by Him. Christ will dwell in His completeness in every one who will let Him. This is the mystery of the Gospel.

"He Ever Liveth" *The Present Truth* 8, 20.

E. J. Waggoner

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. vii. 25. Let the reader disabuse his mind of a too common idea of the word "intercession," as applied to the work of Christ. It is a grievous error to suppose that Christ intercedes to appease the wrath of God, and to induce Him to regard man with favour. God was not so angry with the world that it took the death of His Son to appease His wrath. No; "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 iii. 16. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John iv. 10. God was man's friend; man was God's enemy. God did not need to be reconciled to man; but men needed to be reconciled to God.

The primary idea of "intercede" is to *pass between*. How involuntarily our minds turn to the statement in the Hebrews, that "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, *interposed Himself* with an oath." Heb. vi. 17, margin. It is that oath that gives us confidence in coming to Christ. God has pledged himself-His owned existence-for our salvation. His own life is the surety for our safety. So long as our faith holds on to God, the enemy cannot

306

get us till he gets past God, for God has interposed Himself.

It is the life of God in Christ, that is our security. He has interposed His own life between us and the enemy of our souls. Before Satan could destroy a soul that trust in God, he would have to kill God. But that is an impossibility. Satan tried that once and failed. He could not touch that life, but Christ voluntarily laid it down. He laid it down that He might take it again, and having taken it, He holds it for ever. "I am He that liveth, and was dead; and behold, I am all live for ever more." "He ever liveth," Therefore the sinner who trusts Him can always find a sure refuge.

What a thought it is that the spotless, eternal life of Christ is interposed between us and the evil one who "goeth about as a roaring lion seeking whom he may devour." And it is always there, for He ever liveth to put His life between us and harm.

"Life from the Word" *The Present Truth* 8, 20.

E. J. Waggoner

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2, 3.

This reference shows that there was a special purpose in giving the manna to the children of Israel in the wilderness. It was, of course, for the purpose of supplying their physical necessities, but that was not all. God could have

supplied them with food in some other way. He could have led them through a land where they would have found sustenance; but he purposely led them through the wilderness, in places where they could find neither food nor water, in order that it might appear in the clearest manner that their food came directly from heaven. It was for the purpose of making them realize continually that God was their sole support.

Jesus referred to this after He had performed the miracle of feeding the five thousand with the five loaves and two fishes. The Jews blindly asked for a sign as proof of His ministry, and thought to set Moses up against Christ, as superior to Him, by saying, "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." But Jesus answered them, "Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but My Father giveth you the true bread out of heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." John 6:31-33.

Christ, and not Moses, was the real leader of the children of Israel in the wilderness. He was bringing them out of the bondage of Egypt, not physical namely, but spiritual. He was leading them not to a merely temporal inheritance, but to an eternal inheritance of righteousness. The keeping of the commandments of God was the sole condition of their everlasting inheritance. But they had no power to do that. Nevertheless, they were not to despair, and say, "Who shall go up for us to heaven, and bring it [that is, the commandment] unto us, that we may hear it, and do it?" Neither were they to say, "Who shall go over the sea for me, and bring it [the commandments] unto us, that we may hear it, and do it?" And why? The answer was thus given: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." In our comparison of this text with the tenth chapter of Romans, in the last article, we found that the commandment here refers to none other than Christ. That is, they could find the commandment only by finding Christ, and He was near at hand. Outside of Christ there is no righteousness, no keeping of the commandments.

Some may think that this fact was not known in the time of Moses, but a careful reading of the thirtieth chapter of Deuteronomy shows that it was exactly what Moses was teaching the people. In verse 15 and 16 we read: "See, I have set before thee this day life and good, death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments, and his statutes, and His judgments, that thou mayest live and multiply." This shows that life is found only in the keeping of the commandments of God. Then in verses 19 and 20 we read: "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days."

In this the people were plainly given to understand that their finding and keeping the commandments consisted solely in their finding and keeping Christ. With the heart man believeth unto righteousness, because Christ dwells in the heart by faith. The life of the word is the life of Christ. We cannot understand how

Christ's life is conveyed by the word when it is received in faith. It is the mystery of the incarnation. It is the mystery of God manifest in the flesh.

But God does not leave His people to try to grasp abstract truth. He cannot explain it to our comprehension, but He illustrates it so that we may be sure of the fact. So for forty years He gave to the Jews a daily object lesson of the truth that He is their life. As they ate the manna which He gave them directly from heaven, so they were to eat of Him. There was no human agency employed in supplying them with the manna for their physical necessities. So they were to recognize the fact that no human power could give the righteousness which the law demands. That same lesson serves for us, for it was written for our learning.

We cannot understand how it is that the bread that we eat gives us life and strength. We know the fact, and that is sufficient. Physiologists trace for us the changes that the food undergoes in the process of digestion, but not one of them can tell how it is that bread is changed into bone and muscle. That is the mystery of life, which is within the power and comprehension of God alone. So, although we may not know how it is that God's word can give us life, we may know the fact.

In the raising of Lazarus and the ruler's daughter Christ gave to us instances of the life-giving power of his word. His word, "Lazarus, come forth," brought Lazarus from the grave in the full vigour of health. So at the last day His word will bring all the dead from their graves. The raising of the dead is accomplished by the same life-giving power that God bestows upon men in this world to save them from sin. Sin is death: "For to be carnally minded is death." Rom. 8:6. "And you hath He quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. To disbelieve that God does actually give us His life in Christ, as we accept His word in faith, is equivalent to disbelieving that Christ ever raised the dead, or that He ever will. But whosoever believes that there was power in the word of Christ to raise Lazarus from the dead, because the word had the very life of Christ Himself in it, may have the same life in Himself, by which to keep the commandments of God.

"A Timely Protest" *The Present Truth* 8, 20.

E. J. Waggoner

A Timely Protest. -We are glad to see that there is occasionally a warning voice raised to show professed Christians whither they are tending. Such a one we find in *The English Churchman and St. James' Chronicle*, under the appropriate head of "Revival of Paganism." The writer says:-

"I would ask whether there be not a strong tendency nowadays to put in the place of the Creator those invisible forces through which He works. How seldom in scientific books (even in those published by Christians societies), do we see any reference in these days to the wisdom of the Creator; it is always 'nature'

307

does this or does the other, 'she' modifies this or that organ to suit the needs of such and such a species. In a popular scientific journal, edited by a clergyman, I read, in a paper written by another clergyman, such passages as this: 'Why did not nature confine its habitat to the birch tree, and tell it not to lay its eggs on

various other trees?' And this is a fair sample of the style of writing adopted by present-day writers on natural history.

"Then, again, where is the naturalist who dares to disavow the doctrine of evolution by means of natural selection? He knows he will never be held in repute, no matter what his attainments may be, if he have the audacity to call in question the theory by which the providential care of an all-wise Creator is denied.

"This theory, so popular amongst the men of this generation, is, in plain truth, the assertion of the lie that the world has in the past got on very well without the constant supervision of a Creator, and can do so still. Such belief is inconsistent with Christianity, for we are taught that not a single sparrow even falls to the ground without the Father. If it be not Christianity, it must be paganism."

"Righteousness and Life" *The Present Truth* 8, 20.

E. J. Waggoner

Although the Gospel is a great mystery, yet it is exceedingly simple. A few principles, easily grasped, cover every possible phase of it. Two things only need to be understood, namely, man's need, in God's ability and willingness to supply that need.

In the first place we find that all men are sinners. "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii. 10-12. "For all have sinned, and come short of the glory of God." Verse 23.

Sin is part of the very being of man; in fact, it may be said to be the man. Christ, who knew what was in man, said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark vii. 21-23. These evil things come from the heart, not of a few men, or of a certain class of men, but of all men, of mankind. Now we are told that "out of the heart are the issues of life." Prov. iv. 22. Therefore we know that these evil things are the very life of men. That means that the life of man by nature is sin.

But sin means death. "For to be carnally minded is death." Rom. viii. 6. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Thus we see that sin carries death with it. Death springs from sin, for "the sting of death is sin." 1 Cor. xv. 56. "Sin, when it is finished, bringeth forth death." James i. 15. From these texts we learn that in sin death is wrapped up. Through the mercy of God sin does not immediately work the death of the individual, because the Lord is longsuffering, "not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. So He gives men an opportunity to repent. If they do so the sin will be taken away, and of course they will be delivered from death. But if they refuse to repent, and show that they love sin, it works out that which is in it, namely, death. Many other texts might be quoted to show that sin means death, but these are

sufficient for the present. Let the reader examine, if he wishes, John iii. 36; Deut. xxx. 15-20, in connection with Deut. xi. 26-28; Rom. v. 20, 21; vii. 24.

Sin and death are therefore inseparable. Where one is found, there is the other. To save from sin is to save from death. Salvation does not mean simply deliverance from the consequences of sin, but from sin itself. The plan of salvation is not, as some have supposed, a scheme by which people are free to sin as much as they please, in the confidence that a profession of faith will save them from the just desert of their wrong-doing. On the contrary, it is a plan for the utter freeing of the man from sin, so there will be no cause of death. As there can be no death without sin, so there can be no life without righteousness.

But where shall man get righteousness? He cannot get it from himself, for he has nothing but sin in himself. "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. vii. 18. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. viii. 7, 8. Since the whole life is sin, as we have already seen, it is evident that the only way to get goodness is to get another life. That is what the Gospel offers.

While man is evil, God is good. He is not only good, but He is the only one who is good. Listen to the words of the Saviour, to the young man who came running to ask Him, "Good Master, what shall I do that I may have eternal life? And Jesus said unto him, Why callest thou Me good? there is none good but one, that is, God." Mark x. 17, 18. This is absolute. It does not exclude Christ, for Christ is God. John i. 1. "God was in Christ." The life of the Father and of the Son are the same. John vi. 57.

There is no goodness apart from God. Goodness is not a sentiment, but a real thing. There can be no goodness apart from actions. It is not floating around in the air like the odour of flowers. As there can be no such thing as sweetness. Apart from something that is sweet, and as there is no such thing as saltiness apart from salt, so there is no such thing as goodness apart from good *deeds*. All of God's ways are good and right. His ways are briefly yet comprehensively described in His law. "He made known His ways unto Moses, His acts unto the children of Israel." Ps. ciii. 7. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. cxix. 1.

As the law of God describes His ways, and all His ways are right, His law is called His righteousness. Thus we read in Isa. li. 6, 7. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and My righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." God's law is His righteousness, and His righteousness consists of active deeds; therefore the law of God is the life of God. His life is the standard of righteousness. That which is like His life is right, and everything that differs from His life is wrong.

We are not left in ignorance of what the life of God is, for He has lived it before men, in the person of Jesus Christ. The law of God was in His heart (Ps. xl. 8), and out of the heart are the issues of life; therefore the law of God was His life. As Isaac Watts says,

"My blest Redeemer and my Lord,
I read my duty in Thy word;
But in Thy life law appears
Drawn out in living characters."

The Spirit of the Lord was upon Him (Luke iv. 18), and "where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. Therefore the life of God in Christ is "the perfect law of liberty," continuance in which causes a man to be blessed in his deed. James i. 25. No other life has ever been seen in this world, that was free from sin. Men have exhausted themselves and worn out their very life in attempting to live righteous lives, and have invariably failed. Everybody knows himself to be a sinner. There are none who will not acknowledge that they might have done better in some things than they have done; and there are none who have not at some time in their lives said or thought that they were going to do better; and therein they show that they know that they have sinned. Every man's conscience accuses him, even if he has not been instructed in the law of God. See Rom. ii. 14, 15.

Since every man's life is sin in itself, and he has but the one life, and righteousness

308

cannot be manufactured out of sin, it is evident that the only way any man can get righteousness is by getting another life. And since the only righteous life ever known is the life of God in Christ, it is plain that the sinner must get the life of Christ. This is nothing more nor less than living the Christian life. The Christian life is the life of Christ.

But let no one think that he can live this life himself. It is evident that we cannot live another life with our old life that we have always lived. In order to live another life, we must have another life. And no one can live the life of another. No man can live the life even of his most intimate friend; for in the first place he cannot successfully imitate the things with which he is acquainted in that friend, and in the second place, he cannot know that other one's inner life. How much less, then, can one live the infinite life of Christ! People sometimes do try to pass themselves off as somebody else, but they are invariably detected in the fraud; so must it be with the one who undertakes to live Christ's life. Thousands of people are trying to live the Christian life, but the cause of their failure is that they are trying to live Christ's life with their own.

What, then, can be done? Is there no possibility of living the Christian life? Yes, there is, but Christ must be allowed to live it. Men must be content to give up their sinful and worthless lives, and count themselves dead—merely nothing. Then if they are indeed dead with Christ, they will also live with Him. Then it will be with them as it was with Paul: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son

of God, who loved me, and gave Himself for me." Gal. ii. 19, 20. When Christ is allowed to live His own life in a man, then, and then only, will that man's life be in harmony with the law of God. Then he will have righteousness, because he has the only life in which there is righteousness.

If any are in doubt as to how the life of Christ may be obtained, let them read the account of His miracles, how He healed the sick and raised the dead. Read how He gave new life to the poor woman whose life was daily ebbing away. Luke viii. 43-48. Read how He gave life to Lazarus and the ruler's daughter. Learn that His word is a living word, with power to give life to all who receive it in faith. Learn that the life of Christ is in His word, so that when the word is heard and believed Christ Himself dwells in the heart by faith. Eph. iii. 17. Let these things be living realities, and you will surely have life through His name.

"Saved by His Life" *The Present Truth* 8, 20.

E. J. Waggoner

The death of Christ reconciles the believing sinner to God. Men are by nature the enemies of God, and this enmity consists in lack of subjection to His law. Rom. viii. 7. God's law is His life, and His life is peace. Therefore Christ is our Peace, because in Him we are made the righteousness of God, or, in other words, are conformed to the life of God. In laying down His life, Christ gives it to everyone who will accept it. Those who do accept it, so that they can say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me;" are reconciled to God, because they have the same life. They have simply made an exchange, giving up their life to Christ, and taking His life instead.

When Christ gives Himself to a man, He gives the whole of His life. Each individual who believes gets the whole of Christ. He gets His life as an infant, as a child, as a youth, and as a mature man. The man who acknowledges that his whole life has been nothing but sin, and who willingly gives it up for Christ's sake, makes a complete exchange, and has Christ's life from infancy up to manhood, in the place of his own. So he must necessarily be counted just before God. He is justified, not because God has consented to ignore his sin because of his faith, but because God has made him a righteous man—a doer of the law—by giving him His own righteous life.

That the forgiveness of sins is by receiving the life of Christ in the place of the sinful life, is shown by the statement concerning Christ, that we "have redemption through His blood, even the forgiveness of sins." Col. i. 14. "It is the blood that maketh an atonement for the soul," "For the life of the flesh is in the blood." Lev. xvii. 11. So we have the redemption through the blood of Christ, are reconciled to God by His, because in His death He gives us His life.

The receiving of that life by faith makes us stand before God as though we had never sin. The law scrutinizes us, and can find nothing wrong, because our old life is gone, and the life that we now have—the life of Christ—has never done anything wrong. But what about the future? As we have been reconciled to God by the death of His Son, so now we are to be saved by that life which He gave us in His death. How are we to retain that life? Just as we received it. "As ye have

therefore received Christ Jesus the Lord, so walk ye in Him." Col. ii. 6. How did we receive Him? By faith. Therefore we are to retain His life by faith, "for the just shall live by faith." Faith in Christ supplies spiritual life just as surely as the eating of nourishing food supplies physical life. The Saviour says to us, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed." John vi. 54, 55. We eat His flesh, by feeding upon His word (verse 63), for it is written that man shall live "by every word that proceedeth out of the mouth of God."

"Saved by His life." What will be the nature of that life? It will be without sin, "for in Him is no sin." 1 John iii. 5. "Sin is the transgression of the law." Verse 4. Therefore that life will be the righteousness of the law. Jesus Christ is the same yesterday, and to-day, and for ever (Heb. xiii. 8), and so life the He will live in us now will be the same life that He lived when He was upon this earth eighteen hundred years ago. He came here to furnish a complete example to men of the life of God. Whatever He did then He will do now in those who accept Him, and whatever He did not do cannot be done by those who fully receive His life. Let us notice some of the particulars of the conformity of His life to the law of God.

To begin with the tenth commandment, "Thou shall not covet." So far was Jesus from manifesting any trace of covetousness, that He did not even insist on having the things that belonged to Him. He, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a bondservant." Phil. ii. 6, 7, marginal reading of Revised Version. Therefore the one in whom Christ dwells will not covet that which is not his, and will not even insist on always having his "rights." Love, which is the filling of the law, "seeketh not her own."

Take the ninth commandment. Nothing more need be said than that He is "the faithful and true witness." Rev. iii. 14. He "did no sin, neither was guile found in His mouth." 1 Peter ii. 22. Those in whom Christ dwells will speak the truth, and will be characterized by "the love of the truth."

As for the eighth commandment, Christ's fulfilment of that is sufficiently indicated in the reference to the tenth. He who would willingly give up that which was His own would be the farthest from taking that which was another's. His whole life was one of giving. He was rich and became poor that others might be made rich.

Christ could say, "The prince of this world cometh, and hath nothing in Me." John xiv. 29. Therefore there was not the slightest trace of impurity in Him. He knew no sin.

His life was the perfection of the sixth commandment. He said, "For the Son of man is not come to destroy men's lives, but to save them." Luke ix. 56. He "

309

went about doing good." Acts x. 38. He came to abolish death, and to bring life and immortality to light through the Gospel. 2 Tim. i. 10. So He will live a life of love and good will to all men, in the soul of everyone who receives Him. There will be no anger, no strife, no jealousy nor envy, in the life of those whose life is Christ's.

There can be no idolatry in those in whom Christ dwells, for when He was tempted by the devil He resisted him with the words, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke iv. 8. Instead of having any other gods before the One God, His meat was to do the will of His Father in heaven. John iv. 34.

Those in whom Christ lives His own life will reverence the aged, and be obedient to parents. Although Jesus was found by His parents sitting in the temple with the doctors, asking and answering questions, and astonishing the learned men by His wisdom, He did not deem Himself above obedience to parents. "He went down with them, and came to Nazareth, and was subject to them." Luke ii. 51.

And what about the fourth commandment? "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke iv. 16. He recognized the law of the Sabbath, saying, "It is lawful to do well on the Sabbath days." Matt. xii. 12. He called Himself the Lord of the Sabbath day, because He made it. Not a Sunday was ever kept by Him. Therefore there is no Sunday-keeping in His life, to give to those who believe in Him. His life can impart only the keeping of the Sabbath day. As He kept the Sabbath when He was on this earth, so He must keep it now in those in whom He lives. For He does not change. He is "the same yesterday, and to-day, and for ever." When on this earth He lived the same life that He lived in heaven before coming to earth, and He lives the same life now that He did then.

There are multitudes who love the Lord, who do not yet know that the keeping of Sunday is no part of His life, and consequently have not yet submitted themselves to Him in this respect. But as they grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, they will learn that the keeping of the Sabbath-the seventh day-is as much a part of the life of Christ as is obedience to parents or telling the truth, and they will let Him live this precept in them also. As we let Christ dwell in us in His fulness we become the sons of God, because it is Christ's life that we live; and the Father will be pleased with us even as He was with His only begotten Son.

"Sabbatarians and the World's Fair" *The Present Truth* 8, 20.

E. J. Waggoner

In the following paragraph the *Chronicle* gives a very fair statement of the controversy concerning the opening of the World's Fair on Sunday:-

"The battle which is now being fought in the congressional districts of the United States to secure the election of men pledged to allow the opening of the World's Fair on Sundays will not be a fair battle between the advocates of an 'open' and a 'closed' Sunday, for many people who believe in a strict, even puritanical, observance of the first day of the week, are now in favour of opening the gates of the exhibition on Sunday. On the other hand, the worst classes in Chicago are working with the Sabbatarians. The reason for this strange combination is that the proprietors of the theatres, gambling houses, public-houses, and race-tracks located in or near Chicago want to have the great crowd

of visitors all in their hands to 'pluck' on this one day of the week. They will all keep open house on Sunday, of course, and they don't want the World's Fair as a rival. The religious element will vote, at least a section of them, to open the Fair on the broad ground of choosing the lesser of two evils."

But the *Chronicle* has unintentionally made a great mistake. It says "the very worst classes are working with the Sabbatarians." Now while it is true that the very worst classes, as the proprietors of theatres, gambling-houses, etc., are in favour of Sunday closing, since that would mean a better chance for them, it is in no wise true that Sabbatarians are in favour of Sunday closing. As a matter of fact, the Sabbatarians of the United States do not care whether the Fair is opened on Sunday or not. And yet it is a fact that very many church people, especially the ministers, are working for the closing of the Fair on that day, because they know that if it is open on Sunday it will be a rival of the churches as well as of the public houses.

How can this paradox be explained? Very easily; Sabbatarians are people who keep the Sabbath, and the Sabbath is not Sunday, but the seventh day of the week. The commandment says, "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Sabbath is the name of the seventh day; and no other day has ever been called the Sabbath by Divine authority. Sunday has no more right to the title "Sabbath" than Monday has. Consequently only those who keep the seventh day are Sabbatarians; and it is evident that they care not whether the Fair is opened on Sunday or not. They take no interest in the discussion of the question, except to show the people that even if Sunday were a Christian institution, instead of a Pagan, enforced Sunday observance would be contrary to the Gospel.

We are glad to be able to say, however, that there are many of the people in the United States who keep Sunday, who do not believe that the liberty of the Gospel consists in forcing other people to do just as they do.

"Preaching the Word" *The Present Truth* 8, 20.

E. J. Waggoner

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts vii. 35. We have none of the details of this sermon; we know only its results, and that is the best test of any sermon, Philip preached Jesus, and his entire audience found Jesus. For this sermon was preached to a single man.

But it is a mistake to call this preaching of Philip's "a sermon." The dictionaries tell us that a sermon is "a discourse delivered in public, usually by a clergyman, for the purpose of religious instruction, and grounded on some text or passage of scripture." We may be sure that Philip did not stand up in the chariot and "deliver" an address. A sense of the fitness of things is sufficient to teach us that he did not practice any of the arts of the orator. He simply sat in the chariot with the eunuch, and talked with him as they rode along.

More than this, it is very certain that Philip's preaching was not "grounded on some text or passage of Scripture." In his day men preached the word itself. *Grounding* a sermon on a text of Scripture was left for the men who came after, and who corrupted the church by the wisdom of men. The apostle Paul tells how men did who preached not themselves, but Christ Jesus the Lord. He says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 2 Cor. ii. 4, 5, 12, 13.

In pursuance of this practice, when the apostle went to Thessalonica, he "reasoned with them out of the Scriptures." Acts xvii. 2. This verse says that it was "as his manner was." Christ's manner of preaching is shown by the exclamation of the two disciples with whom he talked on the way to Emmaus: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke xxiv. 32. It was not the sermonizing; it was preaching the word.

Notice also that in this same chapter which tells of the preaching of Philip to the eunuch, it is stated of the church "which was at Jerusalem," that "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles," and that "they that were scattered abroad went everywhere preaching the word." Acts vii. 1, 4. There are different words rendered "preach," but this is the same that is used elsewhere in this chapter, and which Christ used when He said that He knew was anointed to preach the gospel to the poor. Greek scholars tells us that this word means to "chat" or to talk. So Jesus talked with the woman by the well, and with the two disciples by the way, opening to them the Scriptures. So Paul reasoned out of the Scriptures, comparing spiritual things with spiritual, and so Philip preached to the eunuch. So the disciples in Jerusalem, none of whom were preachers in the ordinary sense of the word, when they were scattered abroad, went everywhere talking the word to all they met.

It transpires, therefore, that real preaching, in the Scripture sense of the word, and that is the only sense in which we have any right to use it, is nothing more or less than what is commonly known as Bible reading. And that is no small thing. To be able to do the work of the Bible reader requires knowledge of the Bible equal to that which is required of one who preaches before a multitude. There is no real difference in the work of the two. Why should it be thought that less knowledge of the word is required in preaching the word to one person, than in preaching it to one hundred? The most wonderful and gracious discourse of Jesus, which is recorded, was preached to one man at night. He who preaches to a hundred people has only one hundred *ones* to whom to preach.

The test of any preacher's the ability to preach the gospel is his ability to preach Jesus to one person. And this is simply his ability to tell that person what

he himself knows of the Lord Jesus and His word, so that other one may also know it for himself. It is true that God has not called every one who can thus preach to one person to preach to the multitudes; but the knowledge of God and His word that enables a person to preach to the one would enable him to preach to the hundred, if he were called upon to do so.

If these few lines shall serve to awaken in any one a sense of the real work of the preacher, as distinguished from the sermonizer, and to show to any who are thinking of devoting themselves to the work of what is called Bible reading, as distinguished from public presentation of the word, that it is no inferior work, and that it does not consist in "going over" certain set formulas of Scripture, the object of the article will be gained.

"A Growing Danger" *The Present Truth* 8, 20.

E. J. Waggoner

In the two papers that have lately come to hand we find statements from two ministers, which show a most alarming condition of things, and the more alarming because the evil is on the increase. In one of them we find this statement: "The Bible is the star which the Magi followed till it stood over the young child. That is its mission, and when it has attained that end for a soul its work is for the most part finished." A few years ago such language would not have been used by the editor of a Presbyterian journal.

But the other statement, made by a minister in defense of the Higher Criticism, is even worse. He says: "In the late centuries Christ has hard work to hold His place of glory and honour because of Biblioatry." This the writer likens to Mariolatry of the preceding centuries. He adds, "Instead of saying that Genesis and Proverbs and Malachi have equal authority with the words of our Lord, the New Criticism says they are true or untrue only as they bear witness to Christ." "Any text of Scripture has authority only as it testifies of Jesus, *i.e.*, only as it breathes the spirit of the Lord."

The error in the statements consists in separating Christ from the word. The Scriptures lead the soul to Christ, not as the guide board points the way to the city, but which has to be left in order to reach the city, but revealing Christ in themselves. He who has the Bible in his hand, and does not see Christ in it, does not come to Christ, no matter what his profession may be. Christ is the Word of God, because in Him God's will concerning man is revealed; and that will is made known in the Bible, because the Spirit of Christ was in the men who wrote it, and those holy men "spake from God, moved by the Holy Ghost."

But the worst of all is the fact that the New Criticism, according to its defender, presumes to sit in judgment on the Bible, and therefore on the Lord himself. Men are to reject whatever in the Bible is not in harmony with the spirit of Christ! But how do they know what is in harmony with Him? By what do they decide? Why, simply by their own ideas, of course. They take counsel of their own judgment and feelings, and decide what Christ should be, and then reject all of the Bible that is not in harmony with their ideas. Like Origen of old, they endeavour to find a meaning "worthy of God."

Now what are men who take this course really doing? They are really putting themselves in the place of Christ. As they interpret the Bible by their ideas of what Christ is, they virtually say that Christ is just as they are. And that is equal to saying that they are equal to Christ. Of course the men who do this would be shocked at this way of putting the case, but it is nevertheless true. Many well-intentioned people are being carried away by the speciousness of the New Criticism, and by the idea that there are degrees of inspiration in the Bible, and that it is left with them to decide what part of it is inspired and what is not; and it is needful to put before them in the clearest and strongest terms just what they are doing.

The characteristic of the Papacy-the man of sin-is that he "opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. ii. 4. But what is the difference between this and the New Criticism, which makes itself the judge of Christ and of His word? There is no difference. It is the man of sin in every instance.

People may raise an alarm over the encroachments of Rome, but the danger is not in the political workings of Romanism, nor yet in the fact that clergymen are adopting popish ceremonies in the place of others a little less directly connected with Rome. The danger lies in the attitude of professed Protestants for the Bible. They themselves are preparing the way for Rome to gain the ecclesiastical supremacy of the world. When professed Protestants sit in judgment on the Bible, they have every essential characteristic of the Papacy. Every individual soul who thus sits in judgment on the Bible is, so far as his power extends, a pope. He differs in no essential particular from the Pope that sits in the Vatican, except in degree.

The "man of sin" spoken of in the Bible, is made up of many men of sin. The spirit of Antichrist must be in individual hearts before it can manifest itself at large. It is the exaltation of self, and this is shown in the most marked manner in the acceptance or rejection of the Bible, according as it pleases or displeases the fancy of men. Let all those who see danger in the sure encroachments of Rome direct all their energies toward preaching the word in its simplicity and power as the living word of the living God, and they will find that they have erected a most effectual barrier to Rome in the hearts of all who receive such teaching.

"Jewish Names" *The Present Truth* 8, 20.

E. J. Waggoner

Jewish Names .-It is stated that the Russian Government, not content with depriving the Jews of all civil rights, has refused them the right to bear names identified with the Christian religion. A Jewish boy may be called Jacob or Moses, but he must not be called Paul, Constantine, or Matthew. Likewise, girls may be named Sarah or Rebecca, but they must not use the names, Mary, Anna, or Sofia. It is a petty piece of persecution, and as senseless as it is petty. As for Constantine and Sofia, they are not names of Christians. There may have been Christians at some time by the name of Constantine, but the only connection the

Emperor Constantine ever had with the Christian religion was to paganize it. The other names are all Jewish. Mary was a Jewish maiden, of the family of David, Paul was a "Hebrew of the Hebrews," Anna was a Jewish prophetess, and Matthew was a Levite. Constantine carried his pagan hatred of the Jews so far as to say, "Let us have nothing in common with the detestable Jewish rabble." If the Czar should be as consistent in his hatred, he would deprive many of his "Christian" subjects of their names.

"Animals" *The Present Truth* 8, 20.

E. J. Waggoner

A curious instance of the narrow views of those who attack Christianity is furnished by a writer to the *Echo*, who says: "I believe that nowhere in the whole range of Christian literature, till quite modern times, was cruelty to animals regarded as a sin in itself." He believes that "the teaching not only of the Church of England, but of Christianity universally," is that "animals have absolutely no rights, nor consequently has man to them any duties." Evidently his study of Christianity has not included the Bible, which is its authority and source. In Deut. xxv. 4 we read this evidence of God's care for cattle: "Thou shalt not muzzle the ox when he treadeth out the corn." And in Prov. xii. 10 we are told, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."

"Heathen Intelligence" *The Present Truth* 8, 20.

E. J. Waggoner

There is nothing new in the following extract, but there is a truth that is too little thought of in this country of boasted enlightenment. It is getting to be an almost universal thought that intelligence

314

and education are a sure safeguard against the superstition and wickedness and cruelty of heathenism. It is often said that there is now too much civilization to allow persecution. Such ones forget that a higher civilization than that of Greece and Rome has never been known, and that at the very height of their civilization, education, and "refinement," the most debasing crimes were openly committed, and the most horrid persecutions carried on. The only safeguard against the most abominable idolatry is the Spirit of Christ dwelling in individual hearts.

"The mind of the past ages was as acute and profound as the mind of to-day. Evidenced by its high water marks, the possibilities of genius were as great in the B.C. ages as in the A.D. In what the ancient world had to do and did, it exemplified as much power of thought, as much real inquisitiveness, and profundity and general mental energy, as much genius of imagination, creative skill, and perception of beauty in nature or art, as can be shown in this nineteenth century. Its masters of poetry, painting, sculpture and architecture, of oratory and administrative ability and military genius and skill are masters to-day. How many of the fundamental principles of science and practical education are our inheritance from those who peered out of the Chaldean watch towers, from those

who studied in the chambers of Egyptian temples, and from those who taught in the original academies, the groves of Greece, thousands of years ago. Archimedes and Thales, Pythagorus and Euclid teach in our schools to-day. We have no orators who excel Demosthenes, or Cicero, or Pericles. We have no painters or sculptors whose genius transcends that of Apollos or Phidias. We have no engineering skill greater than that which built the pyramids, transporting those huge blocks of stone and raising them to their lofty heights. We have no better roads than those Rome built through her provinces. We have no greater generals than Julius CÊsar, or Alexander, or Hannibal, or the Scipios. We have no better statesmen or political economists than Solon or Lycurgus; no better jurists than those who framed the Justinian Code.

"And we know, too, that there are 'lost arts,' secrets of combination and harmonization, exquisite fabrics of beauty, hidden from modern discovery.

"Looking in whatever line or direction we may take, we are confronted by the fact that widespread as our attainments and developments are, we do not surpass the ancient world in essential vigour of intellectual or artistic genius."

"Interesting Items" *The Present Truth* 8, 20.

E. J. Waggoner

- The eruption of Mount Etna is again increasing considerably.
- England receives from abroad yearly £10,000,000 worth of foreign fruit.
- It is stated that a nephew of Prince Bismarck has joined the Salvation army.
- The total yield of this year's American cotton crop is about 9,088,707 bales.
- In England ten and one-half of its twenty-five millions of population reside in the large towns.
- One hundred and fifty tons of fish unfit for human food were seized at Billingsgate in August.
- The gross receipts on the United Kingdom railways for 1891 exceeded those of 1890 by nearly £2,000,000.
- Of the 33,000 convictions of women in the year in the United Kingdom 50 per cent were for drunkenness.
- A bull-ring of colossal dimensions, and capable of accommodating 12,000 spectators, has been opened at Lisbon.
- A steam launch made of aluminum in all its parts, including engine and screw, has just been finished at Zurich.
- Professor Cornfield calculates that the mean length of life in London during the last 14 years has increased from 34 $\frac{1}{4}$ to 38 $\frac{1}{4}$ years.
- The total number of Nonconformists who are members of the House of Commons is 110. This does not include Jews or Roman Catholics.
- The Nile has been higher this season than was ever known before, and much destitution will result from the excessive overflow.
- In the first eight months of this year there were landed on the coasts of England and Wales 3,669,966 cwt. of fish, the value of which is £2,910,748.
- The Japanese Government has decided to send 1,000 working men to the World's Fair, and after that for a tour of the principal cities in the United States.

-A persevering man at Shanghai, who failed in an examination every year since he was 20, has now, at the age of 76, won a degree of considerable distinction.

-In 1874 the total imports into the Cape of Good Hope amounted to £5,558,215 and exports £5,588,747. In 1891 imports reached £8,570,766 and exports £11,116,231.

-Of the total number of 109,000 locomotive engines at present running on the earth's surface, Europe claims 63,000, America 40,000, Asia 3300, Australia 2,000, and Africa 700.

-Through Dr. Barnardo's efforts, 1,200 hitherto destitute boys and girls are on an average placed out annually to fill positions of respectable independence at home or abroad.

-A San Francisco telegram states that, according to mail advices received there, the Tokushima district had been visited by a terrible hurricane, 300 persons being killed and 42,000 houses destroyed.

-"The death of Cardinal Howard has deprived England of her last representative in the College of Cardinals." The country, however, seems to be able to get along very comfortably without the luxury of a Cardinal.

-The authorities of the London Temperance Hospital had recently to decline, on conscientious grounds, this portion of a lady's bequest-over 200 bottles of old wine and brandy.

-On the 31st of October there are to be a elaborate festivities at Wittenberg, in honour of the restoration of the Lutheran Church. The Emperor William and most of the Lutheran princes are to be present.

-The municipality of Rome has expelled the members of religious bodies from many of the hospitals of the city, and has replaced them by lay attendants and nurses. Of course this is very displeasing to the Pope.

-Yarn spinning promises to become a profitable industry in China, where one factory on the borders of the Yangtse-Kiang turns out about 130,000 yards of cloth weekly. The machinery is English but the operatives Chinese.

-A fire occurred at Rockaway Beach, a summer resort near New York City, September 21, by which over 100 buildings were destroyed. About a dozen very large hotels were burned. The loss is estimated at half a million dollars.

-In a battle fought September 20, the Dahomeyans lost 1,000 men killed, besides a large number wounded, while the French casualties were five killed and ten wounded. It was a "famous victory," although, like Old Casper, we cannot quite make out what they killed each other for.

-It is reported that the trade of Hamburg is likely to be permanently injured, owing to the fear that has been aroused by the cholera. To be sure there is no reason for it, for any other city is as likely to have a cholera scourge as is Hamburg; but people do not use much reason when they are afraid.

-The police and military of Constantinople have arrested large number of students, more than 2,000 of whom have been sent away by sea. The official explanation of the act is that it is done to relieve the pressure of students at the public schools; but this explanation, instead of explaining anything, makes the matter more perplexing.

-In *Our Day* for August, the Rev. Dr. A. P. Happer, writing on the "Ravages of the British Opium Trade in Asia," says that as a result of forty years' residence and observation in China, he thinks that forty millions is a moderate estimate of the number of Chinese opium smokers. In 1844 few smoked. Now the opium couch is seen in nearly every well furnished house.

-Temperance people in Marseille are disturbed about the growth of the liquor traffic there. Since 1865 the consumption of spiritous drinks has increased from about 400,000 gallons to 1,820,000 gallons, for a present population of 408,749, making three and three-fourths gallons per head. In some streets there are three or four liquor stores next door to each other.

-Sweden is the most Protestant country in Europe, four out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000. Next to it in this respect is Norway, which is under the same sovereign and has only 502 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran Church.

-A Theological Seminary has been opened at Denver, Colorado, with a Baptist as Dean of the Faculty, an Episcopalian as Professor of Church History, and a Universalist in the chair of Christian Doctrines. Its Professor of Systematic Theology is to be a Presbyterian, a Unitarian is to teach Comparative Religion, and a Congregationalist is to instruct in the Ethics of Social Reform. It seems as though there ought to be a Buddhist and Mohammedan somewhere in their list to make the medley complete.

"Back Page" *The Present Truth* 8, 20.

E. J. Waggoner

The author and the publisher of a pamphlet ridiculing the "Holy Coat" of Treves, were sentenced by a local tribunal to imprisonment for terms of six weeks and three weeks, respectively. That is a sample of the beauty of the system of a union of Church and State.

The Pope has ordered the celebration of a solemn Pontifical Mass in St. John Lateran on the 16th-the first Sunday after the 12th-in thanksgiving for the discovery of America, October 12, 1492. It is not without reason that the Pope does this, for America has contributed, and will still contribute, very much to the glory of the Papacy.

At the "All Saints Church," Southend, on a recent Sunday, an "Office for the Dead" was publicly read, in which prayer was offered for the repose of the soul of a gentleman whose funeral had that day taken place. Instead of talking about the incursions of the Church of Rome, it is now in place to think about the excursions of Protestants.

Judging from the letters and reports that appear in every number of *The English Churchman*, it seems as though there is every prospect of a permanent division in the Church of England, over the question of ritualism. Two classes in the Church are distinguished as Protestants and Romanists. Unfortunately for the prospect of a real Reformation, an appeal to Parliament, and the passage of

stricter laws against Romish practices, seem to be about the only means yet thought of to check the extreme ritualistic practices.

Since we have become a "Christian nation," by virtue of a decision of the Supreme Courts, the old Connecticut "blue laws" are logically coming to the front once more. In the "due process of law" a citizen of Bridgeport was recently arrested on a warrant charging that "in the town of Fairfield, the day being July 16, 1892, the day being the Sabbath, or Lord's day, said Jeremiah B. Osborne, between sunrise and sunset, engaged in vain sport and recreation by then and there riding about said town upon a certain vehicle known as a bicycle, to the great disturbance of the good people of the State, and against the peace, and contrary to the form of the statute in such cases made and provided."-*Signs of the Times*.

A deputation from the Church Missionary Society waited on Lord Roseberry to urge him to prevent the withdrawal of the British East African Company from Uganda, the plea being that the missionaries would in that case be left without protection. The Foreign Minister did not give them very much satisfaction, reminding them that the British taxpayer had to be remembered as well as the British missionary. The *Christian World* asks: "Does the C. M. S., we wonder, really claim that the Uganda Mission should be maintained by force of arms? More and more the folly of resorting to the musket and the power of kings and Governments, instead of letting the leaven do its silent work, appears in Uganda." The apostles and early disciples went everywhere preaching the word, asking no protection except from God. But the logic of all union of Church and State is that those who reject the Gospel, and do despite to its ministers, must be coerced by force of arms. It is dependence on man instead of on God.

The *Telegraph* is making considerable stir over the increasing amount of drinking among the women of London, entitling its articles, "A National Shame." On a recent Saturday evening one of its correspondents thought to test the matter for himself, and visited eight public houses that were within the space of "a short half a mile," on one road. He did not select one of the lowest thoroughfares, but a medium one, and in the eight houses he counted 165 women drinking. He says: "I saw not one that was actually a drunk and incapable, but I am afraid a great many that had already partaken of more than was good for them. They are far noisier than the men, and I should certainly say, from the rapidity with which they swallow down whatever they may call for, that they drank more in a given time than their other sex. Very few drink beer-not one out of four probably. It is whisky or gin-the former for choice." The only step that has thus far been suggested in the matter, is that homes be provided for drinking women. What else can be done it is difficult to say. The Gospel will doubtless save some of them, but nothing has yet been revealed that will save people *in masses*.

The following despatch from New York to the London dailies shows that the question of the right of government to concern itself with matters is to receive general attention. This is good, for just to that extent will men have an opportunity to learn that the gospel can have no connection with civil law:-

The question of the Sunday opening or closing of the Chicago World's Fair is destined to play no inconsiderable part in the coming political campaign in the United States. The advocates of the open Sunday purpose to leave no stone unturned to make the work of the Sunday closers in the last Session of the Congress. The movement in fact is in the hands of old campaigners of both political faiths, and from present indications the fight will be made before election.

Petitions by the thousand are already being circulated. The various trade and labour organizations have suspended hostilities, where hostilities existed, to join hands in favour of a repeal of the obnoxious . . . in the Appropriations Bill which regulates that the World's Fair should be closed on the first day of the week. German societies by the hundred have signified their intention to work to the same end, and many of the more liberal Christian denominations have promised their support. The *modus operandi* of the anti-Sunday closers is a simple one. In every Congregational district from Maine to California petitions will be circulated for signature. It is the intention to obtain a majority of the voters as . . . district as signers of these petitions, and before election day the fact of this expression of opinion will be made . . . to the civil candidates for . . . labourers, according to the statements of the leaders of the labour organizations, there appears to be no question that a majority of the voters will sign these petitions.

October 20, 1892

"Unwise Caution" *The Present Truth* 8, 21.

E. J. Waggoner

Unwise Caution .-There is such a thing as being too cautious. This is the case when men hesitate to act upon the word of the Lord. How often it happens that people will acknowledge the clearness of the Word of God, and still will hesitate to let themselves rest upon it. "I know that the Bible says so, but I believe in being cautious. I do not believe in moving too hastily." Such caution is sin. It is simply unbelief. How differently Mary did when the angel announced to her the birth of a son. "Behold the handmaid of the Lord; be it unto me according to thy Word." And the Holy Ghost, by the mouth of Elizabeth, pronounced a blessing upon her for her ready belief. See Luke i. 45. Note also the ready belief of the shepherds when the birth of Jesus was announced to them. As soon as the angels departed, they said one to another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke ii. 15. The people who are too wise to take things hastily would have said, "Let us go to Bethlehem and see if this thing is so." But those shepherds were just simple enough to believe the word of the Lord without any questioning. That is the kind of faith with which the Lord is pleased.

"Seeing and Believing" *The Present Truth* 8, 21.

E. J. Waggoner

Seeing and Believing .-It is a very common saying that "seeing is believing." But like many of the sayings among men, it is not true. The fact is, that very many

things which may be clearly seen are not believed. In the things of God, *believing is seeing*. The things which are invisible, are clearly seen by faith. Not because the person who believes *imagines* that he sees them, but because they are there as real things, and his faith reveals them. Those who say that they have to see a thing before they can believe it, should learn a lesson from the case of Thomas. He would not believe that Christ had risen. He said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." A few days afterward he had the privilege of doing that very thing, and he cried out, "My Lord and my God." Then Jesus said unto him, "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." He believed, but his belief brought no blessing with it. Let us not deprive ourselves of the blessing by demanding demonstration instead of simple evidence.

"How to be Free from Want" *The Present Truth* 8, 21.

E. J. Waggoner

How to be Free from Want .-Who would not be glad if he could be assured that he could have everything he wanted? How many people there are who are filled with unsatisfied longings! This is a world of want and woe. It is not only those who have no money who are in want. Often those who suffer the most from unsatisfied desires, are those whose money is reckoned by millions. They want more. Well, there is a sure way by which every man may have all that he wants,- may have every desire gratified. Here it is: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. xxxvii. 3, 4. It is a sure thing. Whoever delights in the Lord will have everything he wants. "No good thing will He withhold from them that walk uprightly," or sincerely; and those who delight in the Lord will want nothing but that which is good. Christ Himself is the surety for the fulfillment of this promise. He says: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. He has an unlimited supply, for the apostle assures us, "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. iv. 19. His riches are unsearchable. Why will men persist in being in want, when they might have abundance?

"Sight for the Blind" *The Present Truth* 8, 21.

E. J. Waggoner

We have learned that the miracles of Jesus are recorded that we may believe that He is the Christ, the Son of God, and that, believing, we may have life through His name. Among the many that He did, a very common one was that of giving sight to the blind. One of the most striking instances is that recorded in Luke xviii. 35-49. which we quote, that all the details may be fresh in the mind of every reader:-

"And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging; and hearing the multitude pass by, he asked

what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God."

This is a marvellous illustration of the power of faith. It was utterly impossible that the man should do anything for himself. But he most earnestly desired to see. Jesus had the power to make him see, and he believed in Him. This was all. Jesus said unto him, "Thy faith hath made thee whole." There was an actual work done, and faith did it.

The man was not only blind, but he was poor. He was a beggar. His poverty would naturally result from his blindness. The restoration of his sight would be to supply all his wants, for with sight he could earn a living without any difficulty.

Another point to be noted is that the people tried to keep him away from Jesus. They were very careful of the Saviour. They did not want Him to be troubled. Doubtless they did as too many do now, namely, judged Jesus by themselves.

322

They thought that He would not care to be bothered by a poor, blind beggar. They did not know that He who made the worlds, and who upholds them by the word of His power, attends also to the smallest details, and is not bothered. Not only is He able to attend to the smallest details, but His delight is to help the poor and needy. Jesus came to this earth for the sole purpose of doing good, and in that He was showing forth the character of the Father.

Note also that the blind man made no delay when word was brought to him that Jesus had called him. Mark says that "he, casting away his garment, rose, and came to Jesus." Instead of looking for a better suit of clothes in which to appear before the Saviour, he left even the garment that he had. It was doubtless ragged and worthless, anyway. Jesus was going to give him his sight, and that meant the gift of everything.

There could not be any better assurance than this miracle, of the willingness and the power of Jesus to do that which He promises in the third chapter of Revelation. He first describes the people as saying, "I am rich, and increased with goods, and have need of the thing;" and not knowing that they are "wretched, and miserable, and poor, and blind and naked." This was exactly the condition of Bartimaeus, except that he was conscious of his condition. Christ calls to people to realize their condition, and when they do they are in the place that the poor blind man was who called for mercy.

To such ones, Jesus says: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and annoint thine eyes with eyesalve that thou mayest see." Rev. iii. 17, 18.

With what are we to buy these things? Evidently not with anything that we have, for we are poor. These things are to be sold to us "without money and without price"; we are not redeemed with corruptible things as silver and gold, "but with the precious blood of Christ." 1 Peter i. 18, 19.

Christ came into the world to give sight to the blind. In His first recorded discourse He said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted; to preach deliverance to the captive, and recovering of sight to the blind." Luke iv. 18.

The blindness from which Jesus came to set us free is the blindness of sin. The apostle Peter enumerates the Christian graces as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. These make up the complete Christian. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter i. 5-9. It was from the lack of these things, therefore, that Jesus came to deliver us. That is, as He came to give sight to the blind, and those who lack these things are blind, He came to give them to us.

Take notice, also, that sight comes with the forgiveness of sins. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." This speaks of one who has known the forgiveness of sins, but who has departed from the faith. Such an one is blind, and so is the one who has never known forgiveness of sins. But with the forgiveness of sins, all these things come, and also sight.

How are these graces to be obtained? Solely by the life of Christ. It is separation from His life that constitutes blindness. Thus we read of the Gentiles, who have "the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 18. This the more evident when we remember that Christ's life is the light of men. John i. 4.

It is through the reception of the life of Christ that we get forgiveness of sins. "In whom we have redemption through His blood, the forgiveness of sins." Col. i. 14. The blood is the life, and therefore it is that the blood makes atonement for the soul. Lev. xvii. 11. When Christ shed His blood He gave His life. But He gives His life to us if we accept Him, for we are crucified with Him, and raised up together with Him, that we may live in Him and He in us. His life takes the place of the old life of sin, and thus we are purged from our old sins. Thus also we receive all the Christian graces, for they are all in His life.

We have thus briefly traced the natural condition of men as blind, and seen what sight is, and where it is to be found, in order that we may realize the importance of the lesson taught us in the healing of the blind Bartimaeus. Remember that these miracles are recorded in order that we may know that Jesus is the Christ, the Son of God, and that, believing, we may have life through His name. So Jesus gave Bartimaeus sight, not alone for His sake, but for all our sakes also. For whatsoever was written aforetime, whether in the Old Testament or in the New, was written for our learning, that we through patience and comfort of the Scriptures, might have hope.

Jesus gave Bartimaeus the sight of his natural eyes, in order that we might know how we may get spiritual sight, namely virtue, patience, temperance, godliness, charity, etc. What gave Bartimaeus his sight? Jesus said unto him, "Thy faith hath made thee whole." In the same way are we to obtain all the excellencies of Christ." Not by a mere sentiment, nor by feeling, but by living faith. What that is, we shall see in another article. The one lesson that we wish to learn in this is that in just the same way that the blind man got his sight, we may have the cleansing from all sin.

"Coming to the Master" *The Present Truth* 8, 21.

E. J. Waggoner

When the blind man came to Jesus to receive his sight, Jesus said to him, "Thy faith hath saved thee." In another article we have seen that this was done to show how we may receive the forgiveness of sins. This will be seen the more clearly if we compare it with the case of the woman who anointed the feet of Jesus. The case is recorded in Luke vii. 36-50. Jesus was eating in the house of a Pharisee. A woman in the city, who was a sinner, came behind Jesus as He reclined at the table, and, weeping, washed His feet with her tears, wiped them with her hair, and anointed them with precious ointment.

The Pharisee with whom Jesus was dining was indignant at this, and said to himself, "This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner." Jesus rebuked the Pharisee for his unkind thought both of this woman and of Him, and then said to the woman, "Thy sins are forgiven." Then those who sat at the table began to murmur because Jesus had said that, thinking that He had no right and power to forgive sins. "And He said to the woman, Thy faith hath saved Thee; go in peace."

This is the same language that Jesus used to the blind man when He gave him his sight. Just as he received his sight by faith, so she received the forgiveness of sins by faith. The one case was intended as an illustration of the other. We can grasp the fact of a man being blind and receiving his sight, for that is within the range of our senses. So it is given as an object lesson, to help us to comprehend those things that are not within reach of our physical senses.

Notice that in both these cases there was an effort to keep them away from the Saviour. In the case of the blind man, the more they tried to make him keep still, the more he cried out. So with the woman; she would not be driven from the side of the Saviour by the harsh looks of the Pharisee. This also was recorded for our learning.

Whenever any one feels the need of the Saviour, the devil is ready with his discouragements. He will even attempt to use Scripture, to keep people away from the Lord. He will remind the sinner that God is of purer eyes than to look upon iniquity, and that evil cannot dwell

323

with him. He whispers: "You are altogether too sinful to come to the Lord; He will not have anything to do with you." How often the convicted one hears the whisper from the devil, and does not know that it is from him, but thinks that it is

only a proper sense of his own unworthiness. He is sure that he ought to get himself better before he presents himself to the Lord, and as he cannot find any way to do it, it often happens that he is kept away altogether.

Now let us learn a lesson from the blind man and the sinful woman. The more they were discouraged from coming to the Lord, the more they persisted in coming to Him. And in this they both found their salvation. The Pharisee thought that a sinner ought not to come near Jesus. But it was in coming nearer to the Saviour that the woman found pardon. So when the devil thinks to frighten us away from the Lord, by quoting the Scripture, and telling us that evil cannot dwell with the Lord, we will rejoice thereat, and come the more readily; for if evil cannot dwell with the Lord, and we come to Him, then the evil will be driven away, and that is just what we want. So then let every sin-sick soul come to the Lord, knowing that He is calling for him, and that He has said, "Him that cometh to me, I will in no wise cast out."

"Being Justified" *The Present Truth* 8, 21.

E. J. Waggoner

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. What does this mean? What is it to be justified? Both professors and non-professors often mistake its meaning. Many of the former think that it is a sort of half-way house to perfect favour with God, while the latter think that it is a substitute for real righteousness. They think that the idea of justification by faith is that if one will only believe what the Bible says, he is to be counted as righteous when he is not. All this is a great mistake.

Justification has to do with the law. The term means making just. Now in Rom. ii. 13 we are told who the just ones are: "For not the hearers of the law are just before God, but the doers of the law shall be justified." The just man, therefore, is the one who does the law. To be just means to be righteous. Therefore since the just man is the one who does the law, it follows that to justify a man, that is, to make him just, is to make him a doer of the law.

Being justified by faith, then, is simply being made a doer of the law by faith. "By the deeds of the law there shall no flesh be justified in His sight." Rom. iii. 20. The reason for this is given in the previous verses. It is because there is none that doeth good. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Verse 12. Not only have all sinned, but "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. So there is a double reason why a man cannot be justified by the law. In the first place, since he has sinned, it is impossible that any amount of subsequent obedience could make up for that sin. The fact that a man does not steal anything to-day, does not in the least do away with the fact that he stole something yesterday; nor does it lessen his guilt. The law will condemn a man for a theft committed last year, even though he may have refrained from stealing ever since. This is so obvious that it does not need any further illustration or argument.

But further, the man has not only sinned, so that he cannot be justified by any amount of after obedience, even if he were to give it, but, as we have read, it is impossible for any man by nature to be subject to the law of God. He cannot do what the law requires. Listen to the words of the apostle Paul, as he describes the condition of the man who wants to obey the law: "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. vii. 14-18. It is therefore clear enough why a man cannot be justified by the law. The fault is not in the law, but in the man. The law is good, and that is the very reason why it will not justify a wicked man.

But what the law cannot do, the grace of God does. It justifies a man. What kind of men does it justify?-Sinners, of course, for they are the only ones who stand in need of justification. So we read, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that *justifieth the ungodly*, his faith is counted for righteousness." Rom. iv.

324

4, 5. God justifies the ungodly. Is that not right?-Certainly it is. It does not mean that He glosses over a man's fault, so that he is counted righteous, although he is really wicked; but it means that He makes that man a doer of the law. The moment God declares an ungodly man righteous, that instant that man is a doer of the law. Surely that is a good work, and a just work, as well as a merciful one.

How is the man justified, or made righteous?-"Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. iii. 24. Remember that to justify means to make one a doer of the law, and then read the passage again: "Being made a doer of the law freely, through the redemption that is in Christ Jesus." The redemption that is in Christ Jesus is the worthiness or the purchasing power of Christ. He gives Himself to the sinner; His righteousness is given to the one who has sinned, and who believes. That does not mean that Christ's righteousness which He did eighteen hundred years ago is laid up for the sinner, to be simply credited to his account, but it means that His present, active righteousness is given to that man. Christ comes to live in that man who believes, for He dwells in the heart by faith. So the man who was a sinner is transformed into a new man, having the very righteousness of God.

It will be seen, therefore, that there can be no higher state than that of justification. It does everything that God can do for a man short of making him immortal, which is done only at the resurrection. But this does not mean that, being justified, there is no more danger of the man falling into sin. No; "The just shall live by faith." Faith and submission to God must be exercised continually, in order to retain the righteousness-in order to remain a doer of the law.

This enables one to see clearly the force of these words, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii. 31. That is, instead of breaking the law, and making it of no effect in our lives, we establish it in our hearts by faith. This is so because faith brings Christ into the

heart, and the law of God is in the heart of Christ. And thus "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This one who obeys is the Lord Jesus Christ, and His obedience is done in the heart of everyone who believes. And as it is by His obedience alone that men are made doers of the law, so to Him shall be the glory forever and ever.

"Faith as an Educator" *The Present Truth* 8, 21.

E. J. Waggoner

Faith is the foundation of all knowledge. Without the principle of faith nobody could ever learn anything. There are men who do a great deal of what is called original investigation; but all of their attainments depend on certain fundamental truths that they learned in their childhood, and which they learned in the same way that the tradesman's clerk learned the same things. They first learned to read. To this end they had to learn the letters of the alphabet. For a knowledge of the alphabet they were dependent on the word of some other person. Their teachers pointed to certain letters and words, pronounced in the names, and the future scientist repeated them until they were fixed in their memories.

The learning of the alphabet is purely a matter of faith. The child does not ask the teacher to prove to him that the letters bear the names that they are said to bear, and the teacher could not do so if he were asked. The teacher himself learned them by faith in somebody's word. In the process of time men have always found that they were correctly taught, provided they accepted the teaching, for the letters have never failed them. There is nothing that men are more absolutely sure of than they are of their "A, B, C," yet there is nothing which is less possible of abstract demonstration. And these open up all the treasures of human wisdom and knowledge.

And there is no difference among men in the way in which they learn. The most confirmed sceptic had to learn in the same way that the Christian scholar did. Not only so, but the learning of the alphabet proves that the principle of faith is common to all men, and is the same in all. It is more difficult for some people to perceive a thing than it is for others; and it takes some people very much longer to fix a fact in their memories than it does others; but when it comes to believing, it is just as natural for one person to believe as it is for another. Since men are to be saved by faith, God has endowed all men by nature with the same principle of faith, so that one shall not have any greater disadvantage in the way of salvation than another.

To show that this is so, we have only to use the illustration of learning the alphabet. It is just as easy for the child of the infidel to believe that "A" is "A" as it is for the child of the Christian. It may be more difficult for one to remember the fact than it is for the other (though the difficulty is as apt to be on the part of the believer's child as of the child of the sceptic); but one can believe the statement as easily as the other can. So that in the matter of faith all men are by nature on a level.

Now to believe on Christ, and to know for a certainty all the truths of His Word, requires only the same principle of faith that is required in the teaching of the alphabet. Jesus Christ is the Alpha and the Omega. That is, He is the alphabet of God, who is the Source of all knowledge. As the alphabet forms words, so Christ is the Word of God. As from the various combinations of letters and words, all the treasures of human wisdom and knowledge are preserved, so in Christ are all the treasures of wisdom and knowledge of God. He is the wisdom of God. Sceptics may scoff at the Christian faith in Christ, and in His word, but he is as sure of his knowledge as he is of the letters of the alphabet.

Faith gives knowledge only of things that are so. In fact, no one can ever *know* a thing that is not so, anymore than he can actually see a thing that does not exist. So a person cannot have faith in that which is not true. Faith has to do only with absolute truths. The belief that men have in that which is not a fact is superstition or speculation, but not faith. They do not really *know* those things, no matter how positive they may be in their assertions about them. There is always a doubt in their own minds, and often their very positiveness arises from a desire to stifle that doubt.

This is also seen in the impatience of contradiction that is exhibited by those who are in error, while he who has the truth can be perfectly calm while that truth is been derided. Truth never persecutes. Persecution is the protest of error against the contradiction that tends to disturb its own self-confidence. Truth, resting on the eternal rock, and conscious that no contradiction or arguments can ever shake her, is perfectly calm in the midst of opposition. It's only feeling in the midst of persecution is one of sorrow and pity for those who are in their madness beating themselves against the rock.

The Word of God tells us that the worlds were framed by the word of God; that they were spoken into existence in the beginning. Where there was nothing but empty space, there by the word of God were the worlds. It also tells us that the earth was created in created with everything useful and beautiful in six days. The Word of God is the truth, and as we accept the statements concerning creation we know them to be facts. The child who reads the Bible with reverent faith has a much more positive knowledge of the way and time in which the earth was created than the sceptical philosopher has.

But why was the account of creation recorded? Was it merely that we might have our curiosity gratified? Note; "whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Rom. xv. 4. Let us see if we can learn the lesson of hope that the story of creation has for us.

"The Creative Word" *The Present Truth* 8, 21.

E. J. Waggoner

The power of the word of God is best appreciated when we consider the work of creation. In Ps. xxxiii. 6-9 we read: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses.

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast."

From this it is plain to be seen that the entire material of the earth and all that is in it, sprung from the word of God. We cannot comprehend the power of Divinity, but we can see from what is plainly declared, that the word of the Lord is not empty air, but that it is real substance. It is as though the world existed in the word, before it became in the shape in which it now is. When God's word was uttered, then there was the earth and the heavens.

When the word of God names a thing, then that thing named is formed. Whatever is described by the word, exists in that word. Thus it is impossible for God to lie, for His word makes the thing so. So we read in Rom. iv. 17 that God "calleth those things that be not as though they were." That is something that can be done by God alone. It is true that men sometimes undertake it, but their word does not make the thing so. When a man speaks of a thing that is not as though it were, there is only one word that can be used to describe his action. It is a lie. But God cannot lie, yet He speaks of those things that be not as though they were. For instance, God speaks of a thing that has no existence. He calls it by name, as though it were well known. The instant that His word goes forth, that instant a thing exists.

Consider well the statement of the Psalmist. "He spake and it was." Not that He spake, and after that it was performed, as a superficial reading of the texts might lead one to think. That idea would not be gained if the translators had not inserted the word "done," in italics. It is true that it was done then, but it was the word of the Lord that did it. The idea would be better conveyed by rendering the passage literally, as we have, "He spake, and it was." As soon as He spake, there everything stood. Whatever God's word says, *is*, because His word conveys the thing.

This is why in prophecy things are often spoken of as already done. He speaks of those things that be not as though they were already done, not, as is sometimes said, because in His purpose they exist, but because they exist in His word. They are as freely in existence as they can ever be, although they do not yet appear to human sight.

It is for this reason that the word of the Lord is strength and comfort to those who believe in it; for the word which is written in the Bible is the word of God, the same as that which created the heavens and the earth. "All scripture is given by inspiration of God." That is, it is, "God breathed." Now remember that "by the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." The breath of God, which has creative energy in it, is that which gives us the precepts and promises of the Bible.

That creative word is the power of the Gospel. For the Gospel is the power of God unto salvation, to everyone that believeth; and the power of God *is* revealed in the things that are made. See Rom. i. 16, 20. The power of redemption is the power of creation, for redemption is creation. Thus, the Psalmist prayed, "Create in me a clean heart, O God." Ps. li. 10. The apostle Paul says that "if any man be in Christ, he is a new creature." 2 Cor. v. 17.

What is this new creation that is wrought in the Gospel? It is righteousness, for the same apostle exhorted us to "put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. Righteousness means good works, and therefore the apostle says that "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained (or prepared) that we should walk in them." Eph. ii. 10.

The word of the Lord is right. He speaks righteousness. So just as He spoke to emptiness and there the earth was, so He speaks to the soul that is destitute of righteousness, and if that word is received, the righteousness of that word is upon that man. "For all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are passed, through the forbearance of God." Rom. iii. 23-25. To declare is to speak; and so when God declares His righteousness in Christ for the remission of sins, righteousness is spoken into and upon that man, to take the place of his sins, which are taken away. And it is not simply a passive righteousness that is thus declared upon the man, but a real, active righteousness, for the word of the Lord is alive, and God's righteousness is real and active.

This, in brief, is what the story of creation means to those who believe it. Satan would fain have men think that it is only a poem (as though a poem could not be true), or only a fiction gotten up to amuse people. This is the means which he has taken in these days to undermine the Gospel. If man once looks lightly upon creation, the force of the Gospel is weakened for them. Satan is even content that men should call redemption a greater work than that of creation, for thereby they are not in the least exalting the work of redemption, but depreciating it. Redemption and creation are the same work, and redemption is exalted only as creation is greatly appreciated. It will occur to some that since this is the case, that which commemorates redemption must also commemorate creation. This is true, but of that we shall speak at another time.

"The Conversion of the World" *The Present Truth* 8, 21.

E. J. Waggoner

The prophecies plainly set forth the fact that in the last days the world is to be terribly corrupt, and that at the same time it is to be very religious. The Bible gives no ground for the idea that all the inhabitants of the world are ever going to be converted, so that there will be an entire world waiting to receive the Lord when He comes. It does indeed present for our contemplation a time when there will be no sin on the earth, and when the earth shall be filled with the knowledge of the Lord as the waves cover the sea; but that is after the Lord has come to deliver His people, and has punished the wicked with everlasting destruction.

Yet the Bible as plainly teaches us that notwithstanding the growing wickedness of the world, the majority of the people on earth when the Lord comes will think that the millennium of peace has come. Sudden destruction will come upon men while they are saying "Peace and safety." Just at the time when

they are congratulating themselves that the whole world has been Christianized, and that there will never be any more war, and that Christ has indeed begun His reign of peace over the earth, the plagues of God's wrath will fall upon the heads of the wicked.

It is not an error of small consequence to think that the Bible teaches that the world must be converted before the coming of the Lord. The most disastrous results come from it. This is the way it works: Men find that in spite of the preaching of the Gospel, the world as a whole is not growing better. Every year there are more heathen born than are converted. And even in so-called Christian countries, the number of Christians is deplorably in the minority. This is not said to the disparagement of the preaching of the Gospel, but as a simple fact. But the people are possessed of the idea that the world must be converted; all must be within the church; and the work goes too slowly by the simple preaching of the Gospel. When the

326

Gospel is preached, men are converted, but only as individuals, here one and there one, while it is necessary that they should be converted in mass, a nation at a time, if the whole world is to be converted. Consequently those who have that idea are driven by it to resort to other means of converting the world, than the plain, simple preaching of the Gospel. But nothing but the preaching of Jesus Christ as the Saviour of individual sinners can ever really convert men, and the result of these wholesale methods of converting the world is that the world is nominally converted but actually corrupt.

In nothing is this tendency shown more clearly than in the effort to enforce the observance of Sunday by law. The keeping of that day is more and more coming to be thought almost the sum of religion. At any rate, the very general indifference to the day, except as a holiday, is considered as the great obstacle in the way of the progress of the Gospel. Therefore it is that so many of the churches are imploring the civil authorities in various countries to enact rigid Sunday laws, or more rigidly to enforce those that are already in existence. It is thought that the State ought to co-operate with the church in its work of instructing the people in religion. In short, the idea is that the church ought to control all affairs.

A recent occurrence in Chicago well illustrates what the result of such ideas will be when they are put into effect. In Englewood, one of the recent additions to the city, there is a theatre which had not been opened on Sunday until about two months ago. A performance was advertised for August 21. Near the theatre there is a Baptist Church, and of course there was a protest by its members against the proposed Sunday opening of the theatre. It was not because the performance at the theatre interrupted the church service, for it did not. At the close of the Sunday evening service, three of the members of the church were asked if they had heard the theatre orchestra, and they replied that they had not. Yet it had been playing at the time of the service. But the church members did not want the theatre open on Sunday, and they determined to stop it.

It is not necessary to go into the details, some of which are given in the next article, but suffice it to say that a meeting was held, in which various churches were united, at which the following resolution among others, was passed:-

"Resolved, That a committee of five, of which Alderman E. J. Noble shall be chairman, be appointed by the chairman to employ counsel and whatever measures may be necessary to prevent such exhibitions on the Sabbath day."

The theatre managers were visited by a sub-committee from this committee, and a satisfactory settlement was effected.

The church people seemed very reluctant to tell the reporters what the terms of settlement were. One of the committeemen said, "I was not one of the sub-committee, and am not at liberty to tell you the facts about the agreement. Indeed, there are certain parts which are confidential between the committee and Mr. Miller of the theatre. I may say, however, that there will be no evening performance after next Sunday."

The attorney for the theatre proprietor was not quite so reticent, and in reply to the question as to what the terms of settlement were, he said, "There are just two points. In the first place there are to be no more Sunday performances after September 4; and secondly, the church people, except those who have a fixed and unalterable aversion to theatre-going, are to give their moral and financial support to the Marlowe Theatre."

That is the result. It is true that the church has not directly gone into the theatre business, but it plays the part of a silent partner. It furnishes support to the theatre in return for the theatre giving the church a clear field on Sunday nights.

It is a shameful compromise, and yet it is the natural result of the idea that the church must control everything, and that when the church controls a thing that makes it Christian. In this country we find the proposition made by a man of high position in the church, and the proposition seriously entertained, that the church should undertake the management of the public houses. How much farther this thing will be carried, it is not for us to say. The thoughtful will keep on the watch, and will discern the signs of the times. But enough progress has already been made to show that the conversion of the world will be in reality nothing but the conversion, or rather the perversion of the church.

The church cannot convert the world by worldly methods. It cannot win people away from the world by adopting the practices of the world. We once knew a man who thought to keep his sons from frequenting public houses by opening a saloon in his own house; but the result was that he only furnished more men for the public houses. Men cannot be kept away from gambling houses by the providing of amusements by the church. As well think to wean the heathen from idolatry by setting up images in the churches, and inviting them to come and bow down to them. Idolatry in the professed Christian church is as bad as in a heathen temple. No form of wickedness is made any better by being carried on by the church. On the contrary, the church is thereby corrupted, and loses its power to protest against the wickedness that is carried on outside of the cover of Christianity.

We would not be misunderstood as decrying effort on the part of the church to carry the Gospel to all nations. The work of the church of Christ is to *evangelize* all people, but that is a different thing from Christianizing them. In the Gospel commission it is plainly intimated that all will not believe. Ministers of the Word are to declare it whether the people will hear or whether they will forebear. The command is, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Mark xvi. 15, 16. But the Gospel has nothing in common with the world, and it knows nothing of any power but that of God.

"A Great Wrestling Contest" *The Present Truth* 8, 21.

E. J. Waggoner

A Great Wrestling Contest .-"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12. Who can hope to win in such a contest? Surely no one by himself, for every man is at a terrible disadvantage when he cannot see his foe, and when that foe has superior power, and when it is a legion to one. So the apostle continues, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." But only God can use the armour of God. Therefore the apostle James says: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James iv. 7. So our part is to submit to God, and let Him protect us from the evil one. How forcible, therefore, in connection with these texts, is the prayer uttered by the Psalmist: "Let not the foot of pride come against me, and let not the hand of the wicked remove me." Ps. xxxvi. 11. It is with the hands and feet that men wrestle, but God will protect us from the foot of pride and the hand of evil. "The foot of pride" is very appropriate, because it is pride that makes men fall. He who humbly submits to God, is sure to win; for, as Bunyan says,-

"He that is down needs fear no fall;
He that is low no pride;
He that is a humble ever shall
Have God to be his guide."

"A Universal Church" *The Present Truth* 8, 21.

E. J. Waggoner

A Universal Church. -"The Brotherhood of Christian Unity" is an association recently organized in the United States, with a view especially to promote cordial co-operation between all classes of Christian people. Among its supporters are such prominent men as Bishop Vincent; President Harper, of Chicago; Dr. George Dana Boardman, of Philadelphia; Dr. C. H. Parkhurst, of New York; Dr. Edward Everett Hale, of Boston; Dr. Lyman Abbott, of the *Christian Union*, and others equally noted. A part of the membership pledge is as follows:-

"I hereby agree to accept the creed promulgated by the Founder of Christianity-love to God and love to man-as the rule of my life. I also agree to

recognize as a fellow-Christians and members of the Brotherhood of Christianity all who accept this creed, and Jesus Christ as their leader."

Inasmuch as there are no professed Christians, of whatever denomination, who do not profess this creed, it is evident that this Brotherhood is virtually the establishment of outward Christian unity. But there is more than this in the movement. Even Spiritualists and Deists profess to be guided by that creed. They acknowledge God, and say that love to man is their rule. Spiritualists also say that the life of Christ was a perfect life, and one worthy to be followed. According to the pledge, all who do that are to be regarded as fellow-Christians. The fact is, therefore, that in this movement we have the foundation for the universal church. In time past those who have predicted a union of Church and State in the United States, have been met with the statement that such a thing was impossible, because it could never be that any one denomination could be recognized to the exclusion of others. This shows, what was before proved, that such a thing is not necessary to a union of Church and State. Let it once be officially declared, as it already has been, that Christianity is a part of the common law, and that it is in reality the foundation of the State, and the union is already effected.

In this new Brotherhood there are men who really know what Christianity is, and we hope they will see whither they are tending before they become hopelessly entangled.

"Separate Spheres of Influence" *The Present Truth* 8, 21.

E. J. Waggoner

Separate Spheres of Influence .-The trouble that has arisen in Uganda, between Catholic and "Protestant" missions, has naturally called forth a good deal of comment. Here is one way that is proposed for obviating such difficulties in the future:-

"To establish concord between Catholics and Protestants, there is one obvious principle which ought to be adopted everywhere. Let every church have its own 'sphere of influence,' just as the several European Governments have; and let it be the rule that when once a Protestant or a Catholic mission has established itself in any region, to be clearly defined, no members of another creed shall enter on that field."

The suggestion will not be followed, for Catholics are too consistent in their practice for anything of that kind. One thing is certain, and that is that both Catholicism and Protestantism cannot be right. They are irreconcilable. That being the case, they ought not to make any such agreement. If they should, the one that is the truth will be disloyal to the truth, by voluntarily agreeing that error should have undisputed sway. But if it be urged that all creeds are in reality Christian, then there would be no need of any such agreement, because Christians can get along together in the same field without quarreling. Not only so, but Christians do not quarrel with those who are in error. True Christianity can never make any compromise with error, but that does not mean that it has to proceed to exterminate it by force. A true Christian would not make any

disturbance if Pagans, Mohammedans, and the representatives of every form of error were to start missions in the field which he was working. He would quietly but earnestly preach the truth, and let it do the work.

"Interesting Items" *The Present Truth* 8, 21.

E. J. Waggoner

- The new docks at Avonmouth, Bristol, are to cost a million of money.
- One London firm annually exports to the Continent £40,000 worth of tripe.
- Official statistics declare that Brazil raises nearly 500,000 tons of coffee a year.
- The export of coal from Cape Colony during last month amounted to £1,901,000.
- Professor Barnard, of the Lick Observatory, has discovered a fifth satellite of the planet Jupiter.
- A tribe in a district of Russia has sacrificed a peasant to appease the gods and avert another famine.
- The basement of the Royal Courts of Justice is becoming overrun with mice, who feed on the musty documents.
- The British Museum, started in 1753, has now 25 miles of books, and the largest collection of curiosities in the world.
- London magistrates last year dealt with 3,500 women charged with drunkenness-an increase of 500 over the year 1889.
- Statistics show that there has been a falling off in the rainfall all over the United Kingdom during the past nine years.
- The new General of the Jesuits, Pere Martin was elected at Montmartre, the place where the order was founded by Loyola.
- Automatic hot-water fountains are being erected all over Paris. A half penny in the slot will secure half a gallon of hot water.
- Nearly eighty-four tons of ostrich feathers have already been disposed of this year at market auction sales in the United Kingdom.
- The Empress of China has a wardrobe of 3,000 dresses. How she must envy ordinary women, who do not have so much to bother them.
- Wednesday, Oct. 12, the poet Tennyson was buried in Westminster Abbey, by the side of Browning. There is room in the "Poet's Corner" for only three more.
- The Russian output of oil in 1891 was 34,000,000 barrels, the bulk of which was obtained from an area of about seven square miles of the oil-fields near Baku.
- The largest university in the world is at Cairo. It has 11,000 students. They come from every part of the Mohammedan world, and they study Musselman law, history, and theology.
- In India there are now hospitals treating about 12,000,000 patients. Thirty years ago the number of such institutions in the whole of India was but 181, while the patients numbered but 111,000.

-The revolution in Venezuela has come to an end by the triumph of the revolutionists under General Crespo. Crespo has been appointed provisional President, to hold office until regularly elected.

-In London, 2,441 births and 1,344 deaths were registered the first week in this month. The births were 190, and the deaths 79, below the average numbers in the corresponding weeks of the last ten years.

-One day recently, from half-past seven o'clock in the morning until closing time at midnight, 4,250 men, 2,442 women, 1,001 have 29 children, 369 babies, or a total of 8,190 persons, passed through the doors of a large public-house in the vicinity of the Old Kent Road.

-The Excise authorities last year received duty from 30,744,209 gallons of British spirits. 8,896,775 gallons of foreign wines, and 31,607,295 barrels of beer.

-There were shipped from Liverpool for abroad last month no less than 38,999 tons of salt. Large as this quantity was, it was over 6,000 tons less than the quantity exported in September of the previous year.

-There are 1,074 church livings with an annual value of less than £100; 1,817 of a value from £100 to £150; 2,274 between £100 to £200; 4,355 between £200 and £300; and 4,105 over £300 in value.

-It is stated in the papers that a London magistrate has told an interviewer that it is impossible to effect the cure of habitual drunkards under the present system of fines and imprisonment. It did not need the authority of a magistrate to assure us of that.

-A very strong contingent of mission workers for Eastern and Equatorial Africa, about to be sent out by the Church Missionary Society, includes more women than men. The number of ladies going this autumn to teach Christianity to the heathen is probably unprecedented.

-Last week a party of 127 girls from Dr. Barnardo's home were sent to Canada, to homes provided for them. It is said that the applications from Canada for children from Dr. Barnardo's homes, are five times as numerous as can be satisfied. This is an excellent testimonial.

-The recently-issued report of the South London Wesleyan Mission states that all the ink in the printer's establishment could not depict in sufficiently black characters the horrors of the drink curse. A few yards from the Mission centre it is possible to stand and count eight public-houses.

-The ride from Berlin to Vienna, and from Vienna to Berlin, which was performed by German and Austrian officers, respectively, is quite generally, and justly, denounced as a senseless piece of cruelty. Several horses were killed on the journey, and all were injured. The only thing demonstrated is that a long distance can be covered in a comparatively short time, by riding horses to death.

-Considerable interest has been aroused over the fact that a New York *Herald* reporter in Hamburg has undergone inoculation for cholera. The result has seemingly been successful, as he has since drunk freely of Elbe River water with impunity. That may be interesting as a scientific experiment, but it will do more harm than good. Better far remove the filth, or teach people to live cleanly, than to lead them to think that they can wallow in filth.

-An eminent Russian engineer has completed plans for the building of a railway to connect the White Sea ports with the Finnish railway now being constructed from Viborg to the town of Joensuu, and the North of Finland. The total distance is only 250 English miles, and as there are no great physical difficulties in the way, and the region is rich in copper, iron, and timber, the line will doubtless soon be built. This will place Russia in connection with a port having a free communication to the ocean.

-Dr. Assmann warns the readers of *Das Wetter* that it is dangerous to conclude that people struck down by lightning are necessarily dead. The intensity of the flash is subject to considerable variation. Not long ago an officer and a bugler holding his horse were both struck. The officer, however, recovered in time to attend to the bugler, who seemed dead. But by at once adopting the method of artificial respiration as applied to the apparently drowned, the man was gradually brought back to life. Dr. Assmann is convinced that were this treatment applied as soon after the stroke is possible, and continued for at least a quarter of an hour, many of those apparently killed might be restored to life.

"Back Page" *The Present Truth* 8, 21.

E. J. Waggoner

The Supreme Sanitary Board of Hungary was prohibited the wearing of trailing dresses by women in the street, being of the opinion that it is "a method of scavenging imperiling the public health." If we must have paternalism in government, it surely could not be manifested in a better way than that.

The American papers are congratulating the country on the fact that rigid quarantine turned back the cholera epidemic so that there were only a few cases in New York. But England had practically no quarantine, and had no cholera at all. So it is really an open question whether the quarantine was of any real value.

The growing tendency to repudiate the Reformation, by acts if not by words, is apparent to many. Dr. J. M. Buckley, editor of the New York *Christian Advocate*, says:-

"The energy of Protestantism has somewhat diminished; not a few Protestant ministers and editors are coquetting with Rome; and unless the great body are vigilant, the fable of the spider and the fly will be re-enacted."

"General" Booth is reported as saying: "I think we have gone too largely on the notion that people must come down to our platform, and understand our aens and hallelujahs and drums and cross-bearing, and if they don't we can have nothing to do with them." Perhaps this indicates something of a change in the conduct of the Salvation Army.

Mr. J. S. Washburn writes from Bath that the interest in his meetings in Assembly Hall still continues. On Sunday, the 23rd, he is to begin the study of the book of Daniel, the following subjects, among others, being those to be specially considered in the course of the book: Second Coming of Christ; End of the World; Universal Empires; The Fiery Furnace; The Den of Lions; The Anti-Christ; 1260 Years of Persecution; Changing Times and Laws, etc. We are sure that the study of this book will be interesting, and it cannot fail to be profitable.

The secretary of the Sunday Concert Society wrote to Mr. Gladstone to ascertain his views on the question of Sunday amusements, and received the following reply from Mr. Gladstone's secretary: "I am desired by Mr. Gladstone to acknowledge the receipt of your letter of the 23rd ult., and, with regard to your inquiry as to how far he is in sympathy with the object of the Sunday Concert Society-namely, the providing of refined pleasure for the people on Sundays-he wishes me to say that he has never entered into any scheme of the kind, but has no severe censure for those who do."

A revolution in the art of photographing will be effected by the recent invention of a lens by which objects at a long distance can be photographed. Hitherto an object could not be successfully photographed at a distance of more than a very few feet. With the new lens cattle have been photographed at a distance of 300 yards with the greatest distinctness, and Swiss mountain peaks photographed at a distance of ten miles, show greater accuracy of detail than previously at a distance of a few hundred yards.

It may not be generally known that a company of translators are at work translating the Bible into modern English, and that considerable advancement has been made. The work is a revision rather than a new translation. The Greek text of Westcott and Hort is the one generally followed. After the Revising Committee has done its work, the English Committee, some of whom are ignorant of the Greek, go through the text solely with a view of giving the correct English idiom. It is expected that the first five books of the New Testament will be published in the summer or autumn of 1893.

The *Interior*, a Presbyterian paper of Chicago, referring to the all-absorbing question of the closing of the Colombian Exposition, says: "In spite of the overwhelming sentiment in both houses of Congress in favour of Sunday closing, a few of the directors promise to have this condition removed. Let them not be deceived. They may defy God,-for a while,-but they may not defy the American people one instant. The people are watching them." Does this show the relationship between "the American people" and "that man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself to be God"? That is just what this agitation for compulsory Sunday legislation leads to. One thing is certain, and that is if Sunday observance is ever generally enforced, it must be done by the people alone, for God has never commanded the day to be observed, and if He had, He would not *compel* men to keep it.

Another American minister is now reported to be about ready to take the field in a crusade against gambling and other vices. This time it is a Chicago man, and, like Dr. Parkhurst, he has "done" the slums, visiting the gambling houses and the houses of ill-fame. Evil, and only evil, can come from the work of such preachers. They may denounce vice; but a preacher's example preaches a good deal louder than his words do; and people will follow his example rather than his precept. Surely if a preacher cannot be content with taking the words of the Bible, but must needs investigate all manner of sin for himself, he need not be surprised if his hearers prefer to see for themselves, instead of taking his word. It

is safe to say that Dr. Parkhurst's "shunning" expeditions have done more against the cause of Christ than he can undo by the preaching of a lifetime.

Such expedients arise from a misconception of the Gospel, and of the work of a minister. He is to "preach the word," and nothing else. He is to preach righteousness, and not to tell how much wickedness he has been able to ferret out. He is to be like his Master, performing a ministry of salvation and not one of condemnation. He is not to seek how he may denounce men before the law, but how He may reconcile them to God.

November 17, 1892

"A Wonderful Revival" *The Present Truth* 8, 23.

E. J. Waggoner

A Wonderful Revival .-"And all that dwelt at Lydda and Saron saw him, and turned to the Lord." Acts ix. 35. Whom did they see? They saw Δ neas, who had kept his bed eight years, with the palsy, and had been healed. Peter had seen him and said, " Δ neas, Jesus Christ maketh thee whole; arise, and make thy bed." And he arose immediately. What was the result? All that dwelt at Lydda and Saron saw him, and turned to the Lord. The most notable thing about this is not the great number that were converted. It is that they turned to the Lord, and not to Peter. It is not always a cause of rejoicing when there are many conversions reported as a result of work done. The question is, Did they turn to the Lord, or to the minister? How can people be brought to turn to the Lord instead of to the minister? By doing as Peter did, making Christ prominent. Said he, "Jesus Christ maketh thee whole." Peter was not in the transaction. Christ did the work, and to Him was the glory given, and people turned to Him.

The Drawing Power .-In the record of the healing of Δ neas there is a great lesson for all ministers and teachers of the Word. If they turn people to themselves, it were better that they did not do anything. It is not always the case that those who turn people to themselves instead of to the Lord, do so purposely. They are in earnest, and want the work to stand, but very often it happens that their zeal is not according to knowledge. Men often in their zeal for the work give it their impress, instead of that of the Lord. How can this be avoided? Only by letting the word of God do the work. When the religious teacher tries to add to the force of the word, he takes from it. It is quite natural to think that the simple setting forth of the word alone will not make enough impression. Teachers feel it necessary to "stir up" the people. The desire to see the people stirred is a laudable one, but they should remember that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Open the word; hold it up; and Christ, who is in the word will draw the people to Himself.

Men Whom God Can Use .-When those who profess the truth of God have allowed self to become so thoroughly dead that only Christ shall appear in all they do, then there will be mighty works done. Then may be fulfilled the words of

Christ, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go on to My Father." John xiv. 12. But those works cannot be done as long as there is any likelihood of anyone's taking any of the credit to himself. Those who do them must have this Spirit which was in Christ; "The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the work." Verse 10. When men allow the Spirit of Christ to dwell in them and control them, and are willing and anxious that He alone should be glorified; when, like Samson, they can rend a lion with the strength given them of God, and tell neither father nor mother of it,-then will the kingdom of God come with power. Through such men God can work.

Doing God's Work .-The work of preaching the Gospel by whatever means, is very properly called the work of the Lord. People who engage in Gospel work are said to be engaged in the Lord's work. How often do we think what that means? Because the force of the expression is so much lost sight of, a great deal of work is not the work of the Lord at all. Only the Lord Himself can do the Lord's work. Jesus said of Himself, "My meat is to do the will of Him that sent Me, and to finish His work." John iv. 34. But He also said, "The Father that dwelleth in Me," "He doeth the works." And again, "I can of Mine own self do nothing." John v. 40. How much more, then, must this be true of us? Suppose a man goes to work in his own strength, and calls what he does the work of the Lord; what is he really claiming for himself? Simply this, that he represents God on earth; that he himself is capable of doing as well as God Himself. That is the spirit of the Papacy. It is the beginning of the manifestations of "that man of sin, who . . . sitteth in the temple of God, setting himself forth as God." The difference between him and the Pope of Rome is only one of degree. It is not meant that everyone who does work in his own strength is consciously acting the part of the pope. They think that they are doing the work of the Lord. Even so it was with the Papacy in its beginning. Men were deceived then, and the same deception works to-day. None of us are so safe from the possibility of being thus deceived that we do not need to be sharply reminded of our danger. Let God do the works in us, and let Him have the glory.

"Be of Good Courage" *The Present Truth* 8, 23.

E. J. Waggoner

A discouraged man is not good for anything. This is well understood in all the affairs of life. In election campaigns we find the party manager sending out the most cheering news, and insisting that victory is sure. Even though there are adverse circumstances, they will say nothing about them, but keep the minds of the people encouraged with the thought of victory. They know that this is their only hope of success. If the people should be allowed to think that the issue is doubtful, they would become discouraged, and then they would not make any efforts.

And going into battle the most stirring tunes are played by the bands, so that the soldiers may be filled with the thoughts of victory. Alexander's soldiers were

said to be invincible; but the only reason of their continued victories was that they were continually of good courage.

354

They were no braver than other men, but they were filled with the idea that their commander could not lose a battle, and therefore they had no fear of defeat. And because they expected to win, they did win.

So in the Christian life we are exhorted to be of good courage, because only in that lies our hope of victory. And if our courage is good there can be no doubt of victory. It is no vain confidence that we are to have, but confidence that comes from the certainty of victory. It is not confidence in ourselves, but in God. "Finally, my brethren, be strong in the Lord, and in the power of His might." Eph. vi. 10. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." 2 Tim. ii. 1.

And why strong in Him? He Himself gives the reason. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33. He has overcome the world; therefore everyone that trusts in Him will also overcome the world. In Him the victory is already gained. "This is the victory that hath overcome the world, even our faith." 1 John v. 4, R.V. Christ has spoiled principalities and powers, so that when we meet them in His strength, they have no power against us. So we may well be of good courage, knowing that in the Lord there is no possibility of defeat. If any are not of good courage, if they doubt, it is because they do not have confidence in the power of the Leader, in whom alone there is victory.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 5-8.

"Christ the Liberator" *The Present Truth* 8, 23.

E. J. Waggoner

"And He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from the thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God." Luke xiii. 10-13. In the verses following we find the statement made by Christ, that the woman had been bound all those years by Satan. Christ loosing her, was therefore a direct evidence of His power over Satan.

In this miracle we have an illustration of the loosing of men from the bondage of sin. Sin binds its victims. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. v. 22. "Everyone that committeth sin is the bondservant of sin." John viii. 34. "Sin is the transgression of the law" (1 John iii. 4); therefore the bondage is that of a law-breaker. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

So the poor woman with the spirit of infirmity accurately illustrates the condition of the sinner. She was bound down; so is the sinner. She was bowed together so that she could not lift herself up. She was obliged to go looking down toward the earth. So the psalmist, describing his sinful condition, says, "Mine iniquities have taken hold upon me, so that I am not able to look up." Ps. xl. 12. The woman would fain have walked upright, but she could in no wise lift up herself. So the sinner would often gladly do that which is right, but he is not able. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 17.

Nevertheless the sinner's case is not hopeless. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." This being the case, we may come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 15, 16. Christ said that this scripture applies to Him, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18.

To the woman that was bound Christ said, "Thou art loosed from thine infirmity." So it is with His word that He loses men from the bondage of sin. "Then said Jesus to those Jews which had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. The Jews boasted that they were not in bondage, but Jesus showed that they were, by saying, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed." Verses 34-36. The bondage, therefore, is the bondage of sin, and the freedom which Christ gives is the freedom from sin.

Christ said that it was by the Spirit that He gave liberty. So we read that "where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. The Spirit gives liberty, because it is righteousness; it is the source of the law, for "the law is spiritual." Rom. vii. 14. The fruit of the Spirit is obedience to the law. For "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22, 23. Those who have this Spirit, and are led by it, are free, because they keep the law; for the psalmist said, "I will walk at liberty; for I seek Thy precepts." Ps. cxix. 45.

As Christ healed the poor, infirm woman by His word, so He sets sinners free by His word. His word is law; He speaks the words of the Father; and the commandment of God is life everlasting (John xii. 50), because it is His own life. The words that Christ speaks are Spirit and life; and since it is the Spirit that makes free, it is evident that the reception of the words of Christ will make the sinner free. As the bondage is the bondage of sin, and the words of Christ are the words of righteousness, the receiving of those words is in itself the freedom from bondage. Simple faith in the word of Christ is sufficient to give the sinner his

liberty; but to every one who has thus been made free, the words of inspiration come, "Stand fast therefore in the liberty wherewith Christ hath made us free."

"Regulating Conscience by Law" *The Present Truth* 8, 23.

E. J. Waggoner

A few days ago the papers of the city were making merry over the fact that a poor man, an object of charity, wanted to change his religion. The item was headed, "The Pauper's religion," and read thus:-

"Are British paupers becoming fastidious? According to a South London contemporary, one of the residences in a workhouse on the south side of the Thames has sent a letter to the guardians who have charge of him, intimating that he desired their permission to change his religion. At present he is a member of the Church of England, but he has discovered a flaw in one of the Thirty-nine Articles, and therefore wished to become a Roman Catholic. The guardians gravely considered the matter, and decided that the thing could be done only by consent of the Local Government Board. The applicant was therefore referred to the gentlemen at Whitehall."

It is, indeed, a strange affair. In the first place it is strange that any man, however poor, should think that his conscience is subject to those upon whom he is dependent for support. That, however, is doubtless the result of this training. Never having been allowed to exercise his conscience in the form of religion which he professed, he dares not exercise it in changing. It is stranger still that men of presumably good education and advantages should seriously consider such an

355

application. They must either think that a poor man can have no conscience, or else that conscience is like a suit of clothes, which one can take off and put on at the will of those who may give it to him.

Religion is not a form. It does not consist in the forms. Neither is it a theory. It is a life. To be sure, forms appear in the exercise of religious practices, for whatever exists necessarily has some form; but all people do not necessarily have the same forms. But these forms, whatever they may be, are not religion. That is, they are not the Christian religion. All other religions than the Christian religion consist wholly of forms. And herein Christianity may be distinguished from all false religions. They are dead forms; it is a living thing.

Any other religion than the Christian religion may be changed at the pleasure of those in power. It may be regulated by Act of Parliament, the same as the tax on tobacco. People may not like to change their religious forms at the command of the State; but when their religion consists in forms, and the right of the Government to interfere in matters of religion is granted, they have no more reason to complain of any change that may be made, than they have to complain of any other political action. They must submit to it till they can induce the lawmakers to make another change.

But the case is far different with the Christian religion. No man can accept or reject that at the wish or command of another. It is the very life of the man. A man cannot change the colour of his skin, or the state of his health, at the decree of a

court. An act of Parliament cannot remove the poison from the blood; and a man who is burning up with fever cannot cool his blood and diminish the rapidity of its flow, at the command even of the king. Even so cannot the real religion of Jesus Christ be changed at the will of another.

Before God there is no difference in man. The pauper in rags, and living in a workhouse, is of as much value in His eyes as the prince in velvet and gold, living in a palace. One is his Master, even Christ. "I would have you know that the head of every man is Christ." 1 Cor. xi. Whether the man be rich or poor, "to his own Master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." Therefore, "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall stand before the judgment seat of Christ." Rom. xvi. 4, 10.

From what has been said about the Christian religion in contrast with other religions, which stand in forms, some may get the idea of religion which is regulated by law is not the Christian religion. That is exactly the idea that is meant to be conveyed. Religion regulated by civil law,-enforced religion,-is of the very essence of Paganism. Fortunately there are very many who are connected with legal religion, who were moved by the spirit of Christianity. They are those of whom Jesus said, "And other sheep I have, which are not of this fold; them also must I bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." John x. 16. May the time soon come.

"The Perfection of Wisdom" *The Present Truth* 8, 23.

E. J. Waggoner

"Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." At first thought it would seem as though these two statements had no connection with each other; but when we consider another text, we shall find that the second depends on the first.

The wisdom here spoken of is the wisdom that comes from above, for it is wisdom that God gives. Now in James iii. 17 we learn what the wisdom is that comes from above. "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Patience, then, is the wisdom that God gives, and which may be had for the asking in faith. So that we might without violence to the text paraphrase it thus: "If any of you lacketh patience, let him ask of God, who will giveth to all liberally and upbraideth not; and it shall be given him."

But does not this narrow the text very much? If it is only patience that we are to get by asking God, are we not deprived of very much comfort that we have been in the habit of taking, in the thought that we can get help in our understanding of the Scriptures, and of how to conduct our affairs? No; patience marks perfection. He who has patience in perfection is a perfect man, lacking in nothing. So we may further read the text, If any of you lack any good thing, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be

given him. For "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In the Psalms we read, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." Again in Job, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Patience is wisdom, and the keeping of the commandments of God is wisdom. Therefore patience is the keeping of the commandments of God. This also we are plainly told in other parts of the Scriptures. The apostle Paul writes, "Love worketh no ill to his neighbor; therefore love is the fulfilling of law." Rom. xiii. 10. But in 1 Cor. xiii. 4, 5 we read what love, or the fulfilment of law is: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked." This is patience; it is the keeping of the commandments; it is the only true wisdom.

In Rev. xiv. 12 we read a brief description of those who are prepared for the Lord when He comes. "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." This shows plainly that patience is the keeping of the commandments of God. But patience is perfection; when it has been allowed to complete its work, it makes one ready for the coming of the Lord. And this only shows that the keeping of the commandments of God is perfection. It is that which makes one ready for the coming of the Lord.

The keeping of the commandments of the Lord can be found only in the life of Christ. He alone, of all those who have trod this earth, fully kept the law. But He gave Himself for us, so that we may also have the perfect keeping of the law in ourselves if we can only say in truth, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. So in Christ is found patience and perfection, and fulness of wisdom; for in Him are hid all the treasures of wisdom and knowledge. Moreover, Christ is the power of God, and the wisdom of God. That is the reason why the keeping of the commandments of God constitutes perfect wisdom. The keeping of the commandments of God is the possession of the life of God; and since He is the source of all wisdom, whoever has that life is in connection with the source of wisdom. "For with Thee is the fountain of life; in Thy light shall we see light."

The encouraging thought in all this is that if any lack wisdom, they may ask of God and receive it freely, without being upbraided for their lack. If any lack patience, if they lack righteousness, they may receive it from the Lord. They do not need to fear to come to Him and ask, even though their failures have been many. He does not upbraid. He has given us blessings and opportunities, and we have not used them. He has made known to us the way of righteousness, and we have not walked in it. He has

given us blessings, and we have not learned them. He has given us talents, and we have buried them in the earth, or squandered them. And now we are sensible of our need, and want that which before we despised or neglected. What shall we do?-Come and ask for more. Shall we come fearful that we shall meet with a

repulse? Shall we expect that He will say, "What have you done with that which I gave you before? If you had made a proper use of that, you would not need to be begging for more." That is the way that man would do; but God is not a man. No; He tells us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. Come boldly, not fearfully. And He will not upbraid. We are not to come as to one who holds a rod in his hand, cringing as if in fear of a blow. He will not reproach us with our past failures, and make us feel as if we had no right to ask for anything since we have been so idle and ungrateful. He "giveth to all liberally and upbraideth not." Then come and "taste and see that the Lord is good; there is no want to them that fear Him."

"Religious Persecution in Vienna" *The Present Truth* 8, 23.

E. J. Waggoner

The following interesting account of the persecution of the Methodists in Vienna, is taken from the *Daily News*, of October 26. It is, as will be seen, written from Vienna. Our comments upon the matter will be found in the article that immediately follows this one:-

"The Methodist body in this city, which since its foundation has undergone persistent and systematic persecution at the hands of the police authorities, has for the present been completely broken up, the decree for its suppression, which was issued last December, having been effectually carried into force. It was in 1869 that the first Methodist preacher came to Vienna under the auspices of the Stuttgart Wesleyans, and in a short time he gathered around him a body of Austrian and German co-religionists, numbering about 100. From the outset the congregation thus formed was subjected to many needless police restrictions, some of which were practically prohibitory. The worshippers were driven from one quarter of the city to another. Their prayer meetings were allowed and prohibited by turn, and their Sunday-school was closed altogether under the following circumstances. A little girl who attended these Sunday classes, on one occasion quoted a text of Scripture in the hearing of a priest. "Where did you learn that?" he sharply inquired. The child returned a truthful answer, and the result was that very shortly afterwards the school was summarily shut up by the police acting under the instructions of the Roman Catholic authorities.

"In 1890 a wealthy lady of this, who is extremely well known in Viennese society, and has held an official appointment at Court, warmly espoused the cause of the persecuted Methodists, and became a member of their communion. At her own expense she provided the congregation with a handsome mission hall and a house for the pastor in the Trantsohn Gasse. Down to July, 1891, the mission was conducted with marked success. Mr. Rosch, formerly of Stuttgart, was the pastor. Under his ministrations, the numbers of the Methodists increased, and at the morning and evening services on Sundays the mission hall was usually crowded. In July, 1891, a Servants' Home, open to young women of all religious denominations, was started in connection with the mission, but this movement was promptly vetoed by the police, and had to be abandoned. The ostensible reason for this suppression, as stated in the police edict, was that it

was under the superintendence of a minister of a religion which was not recognized in Austria.

"A missionary movement among the Vienna postmen, in which Sir Arthur Blackwood while here took a deep interest, was suppressed in a similarly peremptory manner, notices being posted in the various branch offices forbidding the postmen to attend the mission services under pain of instant dismissal.

"The members of the Congregation, finding their evangelistic efforts thwarted on every side, now worshipped privately amongst themselves, but even this was not to be tolerated. One day in the beginning of December last the emissaries of the Vienna police presented themselves at the pastor's house, and demanded of the Rev. Mr. Rosch a copy of the articles of the Methodist Church. Mr. Rosch searched for some time among his books, and at last found an old copy of the twenty-five Articles which John Wesley had chosen out of the thirty-nine Articles of the Church of England. He handed this document to the detectives. They left, and on Sunday the 13th came a police decree suppressing the congregation altogether.

"The official explanation vouchsafed was this. The book containing the Twenty-five Articles had been confiscated by the *Staatsanwalt* (Public Prosecutor) on the account of the 22nd Article, which stated that the sacrifice of mass was a blasphemous deceit. Accordingly Mr. Rosch was prohibited from preaching in Vienna. It was pointed out to the authorities that the Lutheran Church, which had been recognized in the Austro-Hungarian Empire for upwards of a hundred years, had had the same article in its creed, and only rescinded it a few years ago in consideration of the fact that it was an offence to the Roman Catholic Church; and that the Articles of Faith of the English Church at Meran in the Tyrol, at Marienbad, Trieste, and elsewhere throughout Austria contain the 22nd Article in question. All protests were unavailing. The Courts of Appeal were resorted to. There are of these four in Austria, and the case has been carried through them all, but with only the result that the plea concerning the offending Article of Faith has been abandoned, and the contention by which it is now sought to justify the prohibitory edict is that the meetings of the Methodists had become too large to be tolerated under the right of private worship in Austria. To confute this new pleas is impossible, since the laws of Austria do not specify what maximum number of people are allowed to attend a private religious meeting.

"Baffled in the Court of Appeal, the minister and his congregation presented a petition to Baron Gautsch, the Austrian Minister of Education, praying for recognition by the State. This petition was lodged nine months ago, and the only reply it has elicited was to the effect that the membership of the body is too small to entitle it to State recognition.

"Thus for the present this centre of religious work remains closed and the congregation disbanded. The clergyman dare not open his mouth in public, and should a member of his late flock visit him a detective follows into the house, which is under constant police surveillance.

"Lessons from the Persecution in Vienna" *The Present Truth* 8, 23.

E. J. Waggoner

Everybody who reads the account of the systematic persecution of the Methodists in Vienna, as given in the preceding article, must feel sympathy for the oppressed, as well as indignation at such unjustifiable proceedings. Such a course cannot be excused on any just grounds. We would have it understood by all who may feel unfriendly to Christianity, and who may cite such instances of persecution as evidence against it, that there is no Christianity in it. Men who are professed to be Christians have often persecuted others, but Christianity never persecutes. Christianity is from Christ the Lamb of God; and it is as impossible for Christianity to persecute for any cause whatever, as it would be for a lamb to devour a wolf. In so saying, we are passing no sentence upon men who in time past have engaged in persecution. God alone knows the motives that prompted them. Many of the men were doubtless sincere. But if they thought that they were acting in accordance with the principles of Christianity, they were pitifully ignorant of those principles. We can simply say that persecution is not of Christ, but is of the devil; with those who have persecuted, we have nothing to do; they are in the hands of the just Judge.

It may further be said, that the evil of persecution is in no wise abated by the fact that those who are persecuted may actually hold erroneous views and practices. No man was ever persecuted who was not thought by his persecutor to be in error. To say that it is wrong to persecute those who hold the truth, but justifiable when people are in error, is to set one's self up as the judge of what is truth. That is popery. And so everyone who persecutes, no matter in what degree, is to that degree a pope. It will be seen that papacy has not always been

357

and is not now confined to the Roman Catholic Church. We repeat, that it makes no difference what the religious opinions of men may be; they are not to be persecuted on any account. For his religious opinions and practices a man is answerable to God alone. No earthly tribunal, whether religious or secular, has any right to sit in judgment on people for their religion. In this matter majorities cut no figure. This question has nothing to do with the right of the majority to rule, for in matters of religion nobody has any right to rule another.

Scripture authority for these statements is not wanting. Jesus said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John xii. 47. "The servant is not greater than his Lord; neither he that is sent greater than he that sent him." Therefore since Christ Himself declared that He did not judge any man who refused to believe His words, it is most certain that no man, nor any body of men, has that right. Whoever assumes it, thereby sets himself above the Lord. Again Jesus said to His disciples, "As My Father hath sent Me, even so send I you." John xx. 21. Now for what purpose did the Father send Him? He Himself tells: "For God sent not the Son into the world to judge the world; but that the world should be saved through Him." John iii. 17. Therefore he who presumes to judge another is doing that which Christ never sent anybody to do. Of course this does not refer to the

sentence of the civil magistrate concerning crimes against persons or property. So much for persecution in general.

When Peter, in his zeal for the Master, drew his sword and cut off the ear of one who was about to seize the Lord, Jesus rebuked him, saying, "all they that take the sword shall perish with the sword." We may not conclude that all who perish with the sword have taken the sword, for many perish unjustly; but the Saviour's words do to show that when men take the sword it is no more than might be expected that the same thing should be used on them. We are reminded of this by the fact that but a few weeks ago there was a mass meeting held in the city of Chicago, where representative Methodist clergymen, among others, advocated the use of the boycott upon all who did not join with them in Sunday rest. It is needless to say that the boycott is one of the meanest forms of persecution. Now we do not say that this justifies the persecution of Methodists in Vienna or anywhere else; for we should protest most earnestly against the persecution even of a Torquemada; but it suggests a few questions, which we will ask in the next paragraph.

We are certain that none will more roundly denounce the persecution in Vienna than our Methodists brethren themselves. The question is, Can they do so with good grace, in view of the position taken in Chicago? which circumstance, we are sorry to say, is not an isolated one. Is that which is wrong in Austria right in America? Or, to change the form, If persecution in any form whatever, is right in America, is it not all right in Austria? Or, Is it right for Methodists to persecute, and wrong for Catholics? We express no opinion in the matter, but would like to know what our friends think of the thing. Another question that is suggested by the action at Chicago, and elsewhere in America, is this; If the Methodist body were recognized by the Austrian Government, and there should be a movement on foot among the Catholics of that country, to enforce the observance of Sunday, as there is by both Catholics and Protestants in America, would the Methodists join in it, and aid in oppressing even to extinction, a smaller sect that did not regard Sunday as a holy day, but as an ordinary working day? By their action in America, have not our Methodist friends cut themselves off from the right to protest against the wicked persecutions in Vienna? If this bitter experience should open their eyes to the evil of persecution in every degree, it would not have been suffered in vain.

May we not learn a lesson from the action of the Austrian police in the matter of the reference to the mass, in the Articles of Faith? If the Articles of Faith contain no reference to any other religious practices, or, better still, if there had been no published Articles of Faith at all, would not the Methodists have fared better? Suppose it be granted that the mass is a gross error; it is not the only error in the world nor in the church; and consistency would require that if one error is to be noted in a church creed, all errors should be similarly noted; but that would be impossible. Therefore the only way seems to be to declare only the truth and let that deal with error as it meets it. The same principle applies to any form of Articles of Faith. Truth is infinite. It is utterly impossible for any uninspired writing, or for all the uninspired writings that could be published in the world, to make a perfect statement of the truth. Therefore whoever sets forth Articles of

Faith, or any form of creed, as an expression of what he believes, must necessarily believe less than the truth, no matter how correct his Articles may be in themselves. If the Methodist pastor in Vienna could have said, "We have no articles; the Bible contains the only rules of faith, and we follow its truth as fast as it is revealed to us," would not his position have been much stronger? He who stands on the Rock of the Word, has a position that cannot be shaken. If every religious body would follow most strictly the Word of God alone, presenting its teaching in such a way that no one could oppose it without openly opposing the Bible, the work of evangelizing the world would speedily be accomplished.

The fatal error of the Methodists in Vienna was in petitioning for recognition by the State. Thereby they conceded the right of the Government to suppress them. Whatever the State grants it may take away. For any religious body to ask for recognition by the State, is to admit that without such recognition it has no right to exist; and that is, of course, to admit that the State is justified in suppressing it. The very worst thing that any State can do for religion is to "recognize" it. Christianity is in the world by the authority of the King of kings, and not by any earthly sufferance. It has nothing to ask from the State, because the State has nothing to bestow upon it. It has something of inestimable value to bestow upon kings, and all in authority, as well as upon men in the humblest station; but no man, and no Government, has anything that can be given to Christianity, to better it. Man is less than God. "All nations before Him are as nothing; and they are counted to Him as less than nothing, and vanity." Isa. xl. 17. Whoever, therefore petitions the State for protection in the exercise of religion, or even by any means admits the right of the State to have anything to do with religion, either in the way of protection or suppression, thereby shows, either that the religion which he professes has not the sanction of God; or else that he does not know the power of the God of whom he serves; or else that he thinks the power and authority of men to be greater than that of God.

Although the Methodists are not recognized in Vienna, and as a religious body they are outlawed, yet they have as good a chance as the apostles did. Indeed they are better off. Here is a statement of the relation which Christianity sustained to the Roman State. "All the ancient religions were National and State religions, and this was especially the case with the Romans, among whom the political point of view predominated in everything, not excepting religion. The public apostasy of citizens from the State religion, and the introduction of a foreign religion, or a new one not legalized by the State (*religio illicita*), appeared as an

act of high treason. In this light was regarded the conversion of Roman citizens or subjects to Christianity. 'Your religion is illegal' (*non licit esse vos*), was the reproach commonly cast upon Christians, without referring to the contents of their religion; to this was added the striking difference between Christianity and all that had hitherto been dominated religion."-*Neander's Memorials of Christian Life, chapter iii*. Yet in the face of this, the early Christians proceeded to preach the Gospel without, apologizing to the State, or asking any favours of it. When forbidden to preach, the apostles said to the rulers, "Whether it be right in the

sight of God to harken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." They were successful, too, in their preaching, and their success was due to their trust in God, and to their refusal to admit the right of the State to interfere in matters of religion.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever; which executeth judgment for the oppressed; which giveth food to the hungry." Ps. cxlvi. 3-7.

"National Prayers" *The Present Truth* 8, 23.

E. J. Waggoner

The Bishop of Manchester's anxiety over possible disestablishment of the church is that in such a case there would be no prayers at the opening of exhibitions, etc. He has said, "As long as the nation remains religious, great and solemn occasions will arise, such as national deliverances, or even the entombment of national heroes, when the nation will require a religious organ through which to address its prayers or thanksgivings to God." Whereupon the following question naturally arises: If the nation has thankful feelings, why cannot it express them for itself? Surely every person who is thankful is the proper individual to express that thankfulness. If Mr. A. is thankful, it would seem strange for him to hire Mr. B. to express his thankfulness for him. So whenever the nation wants to pray, we should say, Let it pray.

It will probably be answered that the nation is not an individual, capable of speaking and acting for itself, as a man. That is true, and therein lies the fallacy of the idea of a national religion. What is a nation? It is a body of people. There can be no nation without people, and the word "nation" is synonymous with "people." Then surely, if the nation is ever thankful it can express that thankfulness; or if it wants to pray, it can do so. To this it will naturally be objected that if there is no form of religion established by law, there will be no prayer or thanksgivings offered by the nation, since there is so large a portion of the nation that cares nothing for such things. Exactly. And so an establishment of religion is simply a form without the fact. It provides for prayer when there is no feeling of prayer, and that is a mockery. It provides for expressions of thanksgiving when there is no thankfulness. In short, it is simply organized and enforced hypocrisy.

If any number of individuals in the nation, no matter how large or how small, feel like praying and offering thanksgiving, by no means hinder them; but if any do not feel that way, by no means force them to act as though they did; and do not fancy that it will do any good for somebody else, in their stead, to express the thankfulness which they do not feel. The idea that a nation can be made religious by legal enactment arises from forgetfulness of the characteristics of human nature and of true religion.

"All Saints' Day" *The Present Truth* 8, 23.

E. J. Waggoner

From one of a series of articles entitle "Thoughts for the Times," in a Protestant paper, we extract the following paragraph:-

The festival of All Saints Day, although so entirely in accordance with the tenor of the Gospel, can be traced to a Pagan source, being an adaptation of one of the sublimer conceptions of idolatry. Some broad-minded heathen worshipper conceived the idea of a temple for all the gods, giving rise to that splendid Roman edifice known as the Pantheon, on which the genius of the architect had been lavished, and in which became enshrined all the known deities, amid such splendour as art and welfare could provide. But under the guiding hand of Pope Boniface III., in the seventh century, this temple was dedicated to the memory of all martyrs; the 1st of May being set apart for the festival. Subsequently the date was changed to November 1, and the commemoration placed on a wider basis as an "All Saints' Day."

In the Epistle to the Ephesians we read the following injunction: "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." Eph. vi. 17, 18, R.V. But this is by no means to be considered as authority for praying for the saints who have died, anymore than we are to think that when Paul said to the Corinthians, "All the saints salute you," he meant that those who were dead joined in the salutation.

Why should not dead saints be prayed for? Because it can do them no good. They are not in a condition to be benefited by prayers. Here is what the Scripture says of the dead:-

"Put not your trust in princes, neither in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxliv. 3, 4.

"The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17. Effectual prayers always bring blessings; and for blessings received saints always give thanks to God; therefore since the dead do not praise the Lord, it is evident that prayers for them are useless.

"For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth." Isa. xxxviii. 18. Why can they not hope for the truth of God? The answer is given in the following scripture.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. ix. 10. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Verses 4-6.

These are some of the straight declarations of Scripture concerning the condition of the dead. They show that they cannot profit by any prayers that may be offered in their behalf, and that therefore to pray for them is a vain repetition. More than this, we learn from the Scriptures that there is to be a resurrection of the dead, and that fact shows in itself that the dead are not in a condition to enjoy happiness or to suffer pain. If they were, there would be no need of the resurrection. The apostle Paul, in combating the idea that some had that there would not be a resurrection, said, "For if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 16-18.

Think of this a moment. If there were to be no resurrection of the dead, the saints who have died would be perished. Now suppose there were to be no resurrection; would that change the condition of the dead? Of course not. They would remain just as they are now. But in that case they would be perished. Therefore they are now in the same condition that they would be if they were forever blotted from existence. All that stands between them and that fate is the resurrection. But that is a sure thing.

359

They sleep in Jesus, and their resurrection is as sure as His. Their life was given to the Lord while they lived, and He still keeps it for them, to clothe them with it at the resurrection. When the Lord comes, and the trumpet sounds, and the living are changed, then the corruptible puts on incorruption, and the mortal puts on immortality. Then, as in their life-time they had the life of Christ manifested in their mortal bodies, they have the same life manifested in their immortal bodies.

All this is sufficient reason why there should be no "All Saints' Day" in which prayers for the dead are offered.

The festival is indeed, as the paragraph quoted says, of heathen origin. That of itself would be sufficient to condemn it. No good thing ever came of heathenism. There were men among the heathen with whom the Spirit of God strove, and in every age there have been men who have, even amidst the darkness of heathenism followed the Light that lighteth every man that cometh into the world, and have risen above their fellows; but from heathenism nothing good ever came. And even those men of whom we have spoken, added nothing to the sum of religious knowledge. The Gospel of Jesus Christ is not indebted to any man. It is from above. Heathenism is from beneath.

Outside of the Gospel there has never been any *knowledge* of immortality and a future life. Christ "brought life and immortality to light through the Gospel." 2 Tim. i. 10. Heathenism talked about immortality, and longed for it, but knew nothing of it. The philosophers deluded man with the thought that they already had it; but it was but a delusion; for they knew nothing of Christ, or if they knew of Him they rejected Him; and without Christ there is no life. The heathen doctrine of immortality was the doctrine that men are by nature gods. In order to have immortality by nature they would have to be gods, for life and immortality are attributes of God alone. He gives them to those who accept Him. So it was in keeping with heathenism to erect a temple to all the gods; but for those who professed Christianity to substitute the names of martyrs for those of the gods,

and to perpetuate the worship of all the gods under the form of prayers for (and to) all saints, was but to continue heathenism under the name of Christianity.

It is not bringing a railing accusation to say that there is very much Paganism that has crept into professed Christianity, for it is freely acknowledged by all. Query: If there was a need of a reformation from heathenism in the days of the apostles, must there not now be the same need of the reformation from the heathenism that has crept into the Church?

"The Secret of Reformation" *The Present Truth* 8, 23.

E. J. Waggoner

When Wycliffe was translating, or was about to translate, the Bible into the English language, he wrote these words:-

"As the faith of the church is contained in the Scriptures, the more these are known in their true meaning the better; and inasmuch as secular man should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Forasmuch, also, as the doctrines of our faith are more clearly and exactly expressed in the Scriptures, than they may probably be by priests,-seeing, if I may so speak, that many prelates are but too ignorant of Holy Scripture, while others conceal many parts of it; and as the verbal instructions of priests have many other defects,-the conclusion is abundantly manifest that believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which they fully understand. For the laws made by prelates are not to be received as matters of faith, nor are we to confide in their public instruction, nor in any of their words, but as they are founded on Holy Writ,-since the Scriptures contain the whole truth. And this translation of them into English should therefore do at least this good, namely placing priests and bishops above suspicion as to the parts of it which they profess to explain. Other means, such as the friars, prelates, the Pope, may all proved defective; and to provide against this, Christ and His apostles evangelized the greater portion of the world, by making known the Scriptures to the people in their own language. To this end, indeed, did the Holy Spirit endow them with the knowledge of tongues. Why, then, should not the living disciples of Christ do in this respect as they did?"

The work of translating the Scriptures into the language of the people has now been almost completed. Since the days of Tyndale it has been an easy matter for anyone to get a copy of the Bible in the English language, and the Book has been translated into almost every language under heaven. Still the work of the Reformation is not complete. It is not enough that the Bible should be furnished in the language of the people; it must be read and studied by the people. It is of little use to have the Bible, if the words of man are to be taken as to what it means, instead of reading it for one's self. To too great an extent at the present day, as in the days of Christ, when the people had the Bible in their own tongue, the fear of God is taught by the commandments of men, rather than by the word of God. So the work of the true teacher is to take the Bible which the people have ready to their hand, and bring them face to face with it.

To be a follower of the Reformers does not mean to believe just what they believed, and nothing more. To be a worthy follower of the Reformers is to be activated by the same spirit that moves them. That was loyalty to the word of God. Their principle was that the Bible should settle all questions; that it, and it alone, was the truth. They did not know all that the Bible teaches. No man has ever yet known it all. Sometimes, also, they were mistaken in their views of Scripture, and made the common mistake of teaching what they *thought* instead of what they *knew*. Whether a man is right or wrong, if we follow the man we shall surely go wrong; for at the best we shall get only partial truth; but if we follow the Scriptures just as they read, we cannot make a mistake. Only they are true followers of the Reformers, who have the same loyalty to the word that they had, regardless of what they thought about certain points.

Let the question which Wycliffe asked be pondered well; why should not the living disciples of Christ do as the disciples of old did, in bringing the Bible to the people, that they may read it without the interpretation of men? When this is done as it should be, there will be a greater Reformation than has ever yet been known.

"Separate from Sinners" *The Present Truth* 8, 23.

E. J. Waggoner

"Separate from Sinners." -When the leper came to Jesus, saying, "Lord, if Thou wilt, Thou canst make me clean," "Jesus put forth His hand and touched him." The leper was an unclean being, and great was the fear of contagion; yet Jesus was not afraid to touch him, and He suffered no injury from the touch. This is a likeness of Christ connection with sin. He "bare our sins in His own body on the tree." 1 Pet. ii. 24. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. liii. 6. Yet although He was made to be sin for us, He "knew no sin." He "did no sin, neither was guile found in His mouth." He could come into the closest contact with sin and not be defiled by it. He received sinners, and was their friend, associating freely with the worst of them, yet He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26. So may it be with us, if Christ dwells in us. We may work for the degraded, coming in contact with them, and giving them the sympathetic touch, as He did, and not be defiled. We may be "unspotted from the world," while coming close to it as Christ did. It is possible that we may not be in high repute with the world for so doing; but that matters nothing if we have the mind that was in Christ, who "made Himself of no reputation."

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"'He Careth for You.' 1 Peter v. 7" *The Present Truth* 8, 23.

E. J. Waggoner

1

1 Peter v. 7.

It matters not who you are, the Bible says that God careth for you. God who, in Christ, created the heavens and the earth by His word, and upholds them by the word of His power, He who placed the sun, and moon, and stars in the firmament, who clothes the earth with verdure, and gives life to every living creature,—"HE careth for you." Does the world seem cold and unfriendly? Are your friends powerless to help, or have they gone away, or forsaken you? Do not become disheartened. There is still friendship and love and help for you. "There is a Friend that sticketh closer than a brother"; "He careth for you."

Do you belong to a despised race, or nation, or family? Are you poor in this world's goods, without a home to call your own, or enough clothes to keep you warm? Have you been unable to obtain an education? It matters not what is your colour, nationality, and ancestry, wealth, or education. Look up, and take courage. "*God is no respecter of persons*; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." And "Hearken, . . . hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Here is a Friend who will not treat you with scorn or derision. If you come to Him sincerely He will receive you graciously. He is interested in you. He is able to do all things, and longs to help you. He even does not wait for you to come to Him, but for long days and weeks and months and years He has been waiting and knocking at the door of your heart. Why has He waited so long and knocked so often? Why is He so anxious to be your Friend and Helper? This is why "*He careth for you*."

Are you burdened down with a load of sin? Does the world draw its Pharisaical robes around it and point to you and say, "He is a sinner. There is no hope for him. We did all that we could, but we could not save him." Perhaps the world has done all that it can for you, but God has not exhausted His power. He still "careth for *you*." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "God so loved the [sinful] world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish but have everlasting life." "This is a faithful saying, and worthy of all acceptance, that Christ

362

Jesus came into the world to save *sinners*." "Wherefore He is able to save them *to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then no matter how full of the darkness of sin your heart may be, you have one Friend who will bring you light, joy, righteousness and peace, if you but let Him in.

Is your name unknown in the world? Are you but a humble labourer, lost sight of in the crowded streets of the great city, in an out-of-the-way place in the country, or in some far-away isle of the ocean? Do not let this discourage you. You are known and thought of and loved in heaven. "*He careth for you*."

One time a coloured man, an Ethiopian, was riding along in his chariot on the road between Jerusalem and Gaza. He longed his heart to know about Jesus and was therefore carefully reading his Bible as he sat in his chariot. But he could not understand what he read. God saw him all the time, and knew that he

was an honest searcher after light. He cared for him so much that He told a fellow, a disciple who was preaching to large audiences in the city of Samaria, to leave his work and go fifty or sixty miles down there on the road from Jerusalem to Gaza, and explain to that Ethiopian what he was reading. Acts xii. 26-39.

In the tenth chapter of Acts we read of a certain man in Cæsarea, called Cornelius, who loved God and did just as nearly right as he knew. But he did not know for himself that Jesus who had taught and done wonderful things in Judea was really the Messiah, the one through whom he must receive remission of sins. God knew his name, and how he had prayed every day and given alms. He cared for him, and sent an angel from heaven to tell him where to send for one who would teach him more about his Saviour. The angel said, "Cornelius, thy prayers and thine alms art come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do." Notice these directions: God told Cornelius Peter's name, and the name of the man in whose house he lived. He also told what occupation this man followed, and in what city was his house, and in what part of the city.

This is no exception. In many other places in the Bible we find that men have been described just as minutely. "Heaven is well acquainted with the history and business of men in every grade of life. God is cognizant of the daily employment of a humble labourer, as well as of that of the king upon his throne." Therefore you may be sure that God knows you. He knows your name, and where you live, the very road, and number of your house or lodgings. He knows your daily occupation, your daily cares, the trials, heartaches, and temptations. But best of all, "He *careth* for you." He says, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows."

You never need to fear if you let this good, powerful, faithful, loving Friend in, and allow Him to abide with you every day. No wonder the question is asked, "If God be for us who can be against us?" He is stronger than Satan and all his temptations, and wiser than Solomon and all his attendants. He fainteth not, and never gets weary. The darkness and light are both alike to Him. And if we but allow Him, He will stick closer than a brother; and, He Himself says, "I will never leave thee, nor forsake thee." "Lo I am with you all way, even unto the end of the world." Do we not need such a friend? Can we find another so unselfish and true?

"The Love of God in Men" *The Present Truth* 8, 23.

E. J. Waggoner

We have learned from our Bibles that God is no respecter of persons. He cares for us, no matter who we are or where we live. He cares for us at all times, through all the changes of life. Although we deserve nothing, He cares for us when others will not or cannot, and even when we cannot, or will not care for ourselves. He "is rich unto *all* that call upon Him. For *whosoever* shall call upon

the name of the Lord shall be saved." "He is longsuffering to usward, not willing that *any* should perish, but that *all* should come to repentance." "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn, and live ye." "Jesus Christ the same yesterday, and to-day, and for ever." He was just as anxious and willing to save those who lived before the flood as He has been to save those who have lived since the flood; just as willing to forgive the Ninevites as He is to forgive you and me. As we glance back over the history of the world and note God's dealings with men, we can see Him clearly as pictured by the pen of inspiration: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin."

How different is man by nature! If there come into the assembly a man with a gold ring, and goodly apparel, and there come in also a poor man in vile raiment, how natural it is to have respect to him that weareth the gay clothing, and say unto him, Sit down here in a good place, and say to the poor, Stand thou there, and sit here under my footstool. How natural it is for the teacher to show partiality among his pupils, to encourage and help most the very ones who need it least. How natural it is for us to be willing to do more to help those of our own class or nationality. How we draw back involuntarily from those who are ignorant and degraded; how hard really to care for them and love them as the Master loved them.

And yet it is possible even for man to partake of this Divine nature, and have this same Godlike feeling toward those around him. We read in Galatians that this love is one of the fruits of the Spirit of God. No other Spirit can bear such fruit. But thanks to the impartial Father of all, we read that *whosoever will* may come and drink of the fountain of life freely. We also read that Jesus is the fountain of life, and that the Holy Spirit is the water of life (Ps. xxxvi. 9; John vii. 37-39). Then you and I may drink freely of the Spirit of God! You and I can bear the fruits of the Spirit! How? Jesus tells us: "Without Me ye can do nothing." "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him." All that we need to do is to open the door. In other words, we are to let Jesus know that He is welcome, that we are willing to give up our ways and our nature, and take His ways and His nature. Then we are assured that He will come in with His Holy Spirit and abide with us. His Spirit in us will bear the same fruit that it does in Him. Then, and never till then, can we "walk even as He walked," and love even as He loved, "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The love of God is unchanging, and therefore will work the same way in our hearts that it does in His heart.

"Interesting Items" *The Present Truth* 8, 23.

E. J. Waggoner

- Reports still continued of severe gales on the Atlantic.
- The gold production of the world for last year was 6,033,000 ounces.
- A barber has been fined at Bolton for shaving customers on a Sunday.

-The average daily delivery of meat at the Smithfield markets is 1,005 tons.
-The cost of a first-class battleship, carrying 600 men, is about £1,000,000.
-The Italian Government is considering a plan to monopolize the petroleum trade.

-On Sunday, Nov. 6, Dr. A. T. Pierson began his ministry at Metropolitan Tabernacle.

-Heavy floods have been experienced in various parts of England, checking farm work, and injuring crops.

-The Emperor William has sent £2,500 towards the maintenance of orphans at Hamburg, whose parents died of cholera.

-The Queen's household is a vast establishment. About a thousand officials of various ranks receive salaries from Her Majesty.

-In the United Kingdom there is one licensed house to every 220 of the population, while for every clergyman in the land we have no less than six drink-shops.

-Eighteen tenants on one large estate in Norfolk have given notice of their intention to throw up their farms in consequence of the present agricultural depression.

-The Ottoman War Department has concluded a contract with a German firm for the supply of 50,000,000 cartridges and an enormous quantity of gunpowder.

-Mr. Thomas Mann stated a few evenings ago that he believed it to be an under-estimate to say that there are at present 100,000 men on the streets of London without work.

-No less than 59,765 barrels of apples arrived in London from the United States and Canada, the last week in October; still they did not make any appreciable difference.

-The Legislative Council of New Zealand has decided, by thirteen votes to eight, not only to give the franchise to white women, but to extend the privilege to Maori women also.

-Of the 649,616 gallons of distilled spirits sent by the United States to Africa in the eleven months ending May 31, Boston contributed 627,122 gallons. It was mainly New England rum.

-One of the missionaries to Uganda reports that he found his bicycle a great help and comfort. He covered nearly his entire journey on it, and found the narrow paths in the country well adapted to it.

-A rich Jew, named Loria, has just left a fortune of fifteen millions of francs for founding in Milan a house of employment for artisans out of work. If the idea is not carried out before the end of 1893 the legacy is to pass to Turin.

-The Due de Morny, an amateur photographer, is stated to have made a discovery by which he has been able to photographically impress paper of any size or thickness. By this means a likeness can be fixed like a monogram on paper.

-Nine new languages have been added to the Bible Society's list of additions of the Bible during the past year. Four of these are African, two for the Russian Empire, one for China, one for the West Indies, and one for the New Hebrides.

-Thirty cotton mills in the Ashton-under-Lyne district have ceased work, owing to a protest against a proposed reduction of five per cent in wages. About 13,000,000 spindles have ceased running, and about 60,000 men are out of employment.

-Amongst the Laos, a people inhabiting the district of Siam, in the neighbourhood of Chiengimai, the tea leaves are not used for making an infusion, as in other countries, but are prepared wholly for the purpose of chewing—a habit almost universal in that country.

-A form of sport very popular in Normandy is that of flying kites, some of which are of very large dimensions. There has been a competition recently at Rouen on the heights of Saint Catherine, the victorious kite rose to the height of 2,000 metres, and would have soared higher but for lack of string.

-Those clergy who recently seceded from the Establishment in consequence of the Lincoln judgment are said to be preparing a revised Prayer-book which is to be "strictly Protestant." If they would let each one take the Bible alone as a guide to prayer, there would be no doubt about the Protestantism.

-The parish authorities of St. Mary Woolnoth, which has really a fine interior, though but an ugly building outside, state that while £1,200 has been spent in trying to hermetically seal the vaults, the smell of human remains is still very disagreeable. This is said to be one cause of the emptiness of city churches.

-Her Majesty's first-class battle ship *Royal Oak* has been launched at Birkenhead. The report states that "the religious portion of the ceremony was performed by the Bishop of Chester." This shows another benefit gained by an established religion. Without it war could not be surrounded with the sanction of religion.

-The East Coast express, from Scotland to London, collided early in the morning of the 2nd with a goods train near Thirsk Station, nine persons being instantly killed, and a large number seriously injured. The train was going at the rate of sixty miles an hour, and the carriages were all totally wrecked, with the exception of the Pullman car.

-The anarchists are becoming a terror to Paris. Anonymous letters of a threatening character have for some time been sent to the office of the Carmaux Mining. Finally a bomb was discovered in the outer office. It was carried by the police to the police station, when it exploded, shattering the building, and blowing six persons into fragments.

-During the service for the vigil of All Saints, which was being held in an ancient church in the village of Vinagora, Upper Austria, a violent gale arose, and the clattering on the roof caused a woman to cry out that the tower was falling. A terrible panic ensued, in which twenty-five persons were crushed to death, and many more were seriously injured.

-The Grand Duke and Grand Duchess of Russia were received at the Vatican by the Pope a few days ago, and as a mark of special favour were allowed to see the handkerchief which St. Veronica handed to the Saviour as He was on the way to Calvary, and which bears the impress of His face. "Permission to view it is given only in very rare and exceptional instances." If it were otherwise, the fiction would soon be exploded.

-The beds of onyx in Arizona are of such vast extent that several carloads are shipped daily from one mine. This mine is said to represent an almost solid body of the beautiful stone, measuring one mile by a mile and a half an acre. A piece of onyx, the largest ever dug, was recently removed from the mine, which measured twenty-three feet by ten feet, and twenty-six inches thick. The Arizona onyx is finer than the Mexican, and will take a very high polish.

"Back Page" *The Present Truth* 8, 23.

E. J. Waggoner

Sunday, October 30, was observed by the Hindus as a day of universal prayer to the Supreme Deity, for the purpose of ascertaining the best means by which their religion could be maintained. This was suggested at a conference of cultured Hindus, held at Benares.

The *Chronicle* compliments the Free Church Congress on the position take that, "Members of Free Churches in England cannot recognize any other headship than that of their Divine Founder," and notes this point, which is too often forgotten, that "of course if a church accepts State aid, it must, whether it likes it or not, in these days submit to State control."

Direct telephone connection has recently been made between New York and Chicago, a distance of 960 miles. On the day of its formal opening extended conversations were carried on by people in the two cities; and the singing of the "Star Spangled Banner" and the recitation of Tennyson's "Charge of the Light Brigade," in Chicago, were distinctly heard in New York.

After an outbreak of fever last summer, which was supposed to be due to the eating of "ice cream" obtained at the street barrows, a chemist examined a dozen samples of the article. Seven of them consisted of frozen water, sugar, and starch; four contained milk, water, and sugar; one was simply frozen lemon ade. Not one of the specimens contained any cream. They were all utterly unfit for the human stomach.

Thirteen Seventh-day Adventists, one of them seventy-five years of age, have been indicted in Tennessee for doing their own private work quietly on Sunday. In view of previous persecutions in that State, these indictments mean the conviction of all of the men, and conviction means imprisonment and hard labour on the roads in the chain-gang. The worst of it is that there are many people in all parts of the United States, who applaud the actions of the Tennessee inquisition.

The new Chicago University is to have the largest telescope in the world, far surpassing the Lick telescope. The lenses are to be forty-five inches in diameter, and have already been secured. Those in the Lick telescope are thirty-six inches. By the way, the manner of opening the University, a few weeks ago, is worthy of note, to be followed in other cases. Five hundred students were present at the opening, and after chapel exercises all went to work the same as though the institution had been open for years. There was no speech-making whatever. On being asked about it, President Harper said that he believed in work rather than in talk.

A gentleman who was for many years associated with Mr. Spurgeon writes thus to the *Chronicle*:-

"It is impossible to understand the state of affairs at the Metropolitan Tabernacle without fully realizing the extreme difficulty by which the pathway of the present pastor-in-charge is beset. Over 5,000 members were never before gathered in one Nonconformist church, and under the most favourable circumstances it might be considered as almost Utopian to think of their being kept together by any one surviving human power, now that the great leader, whose authority they never disputed or challenged, has passed away. For anyone to have to follow such a man in the pastorate as the late C. H. Spurgeon must necessarily be a sore trial."

That is an interesting picture of the state of affairs at the Tabernacle; but it is truly a pity that anybody should think of trying to keep a body of 5,000 church members together by "human power." The Spirit of God, however, can hold together many times that number.

There are often a two sides to a story. The papers, religious and secular, never tire of telling of the savage cruelty of the king of Dabousey, and of his hatred of the missionaries. Doubtless these cannot be exaggerated, but it is possible that some of his savagery may be due to those who are not savages. To a messenger who was sent to intercede for the many people set aside for sacrifice, the king is reported to have said:-

"You say that your people abhor the thought of men being sacrificed; that their religion teaches them that this is a crime. Now, we have a 'God man' at Whydai, and does he set an example to my people such as I would wish them to follow? Does he not drink till he talks foolishness? Does he not make my people drunk? Away. I want none of your 'God people.'"

The words of the apostle apply to some who are "called" Christians, as well as they did to those who were called Jews: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written." Rom. ii. 21-24.

A recent paper contains this item:-

"Much corn remains ungathered in Yorkshire, and in some instances has been quite spoiled. Last Sunday and Sunday week, the weather being fine, farmers were engaged in carrying their crops, with the sanction of the clergy."

This should set some people to thinking. If Sunday observance is of the Lord, what right had the clergy to sanction Sunday labour? And if it is not of the Lord, does not the Lord Himself sanction labour on that day, no matter what the season of the year? No man or body of men can give another any right to break a commandment of God; neither can they make obligatory what God has not commanded. Therefore the only question to be asked is, "What does the Lord say?" and the answer will invariably be found in the Bible.

Some idea of the vastness of heathen darkness may be gained from the statement that if one person undertook to supply the women and girls of India with Bibles, and was able to distribute 20,000 a day, it would take over seventeen years of daily work to supply them all.

December 1, 1892

"Front Page" *The Present Truth* 8, 24.

E. J. Waggoner

Following is the reason for the new German Army Bill, as given in the preamble, and it also shows what is contemplated:-

"Of late years Germany has been numerically outpaced by France and Russia. The French army law, if put in practice, would give her commanders the control of the army of 4,053,000 trained men, while Russia can put an army of about four and a half millions into the field. Against such arrays only one way to maintain the safety of the Empire can be suggested, and that is, that every able-bodied German must be capable of taking the field as a trained soldier."

"Holding Forth the Word" *The Present Truth* 8, 24.

E. J. Waggoner

Holding Forth the Word .-After reading the article in this paper concerning how to understand the Word, some may inquire, "Since every one who reads may understand, if he will but consider the word, what is the use of having teachers?" If the teachers put themselves between the learner and the word of the Lord, and presume to be the guardians of it, so that none may expect to receive it except as they "interpret" it, there is no need of having them. The more such teachers there are in the world, the worse off the world is. But God has set teachers in the church, and that shows that there is a place for them; and they should know what that place is, and keep it. That place is to open the word, and direct the attention of the people to it. It is to lift up Christ before the people through His word. It is to hold forth the word of life. It is to speak, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The greatest work that any man can do in this world is to direct the minds of men to the plain word of God, and to set them face to face with it, so that in it they will behold the face of Jesus Christ, and thus by it be transformed into the same image.

"Present Truth" *The Present Truth* 8, 24.

E. J. Waggoner

Present Truth .-In 2 Peter i. 12 we read, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." What is present truth? It is truth that is with us; and the revisers have given an exact rendering of the original in these words, "Wherefore I shall be ready always to put you in remembrance of these things,

though ye know them, and are established in the truth which is with you." To whom is this addressed? "To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." That is, to all Christians in every age. What is this present truth, or this truth which is with us? Jesus said, "I am the Way, the Truth, and the Life." John xiv. 6. Moreover, He is always with us, for He says, "Lo, I am with you all way, even unto the end of the world." Matt. xxviii. 20. And He is always the same, for we read again, "Jesus Christ the same yesterday, and to-day, and for ever." Heb. xiii. 8. This, then, is the present truth, the truth that is ever present with us. He who grows in the knowledge of our Lord and Saviour Jesus Christ, is growing in the knowledge of the truth. To hold up this truth is the sole object of this paper.

"Christ Not Discouraged" *The Present Truth* 8, 24.

E. J. Waggoner

Christ Not Discouraged .-"Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, for lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. xlii. 1-4. This is the work of Christ. What a world of comfort and encouragement there is in the statement of it, especially in the last verse. His work is to set judgment, or righteousness, and the earth. Righteousness can be set in the earth only by putting it into the hearts of men. Christ's work is to take poor, weak, sinful men, and make righteous beings of them; to clothe them with the righteousness of God. Very poor material He has to work with, and no one knows this better than He. But He shall not fail nor be discouraged in this work. He knows how difficult the task is; but knowing man's sinfulness and hardness of heart, He is not discouraged. Then what occasion is there for our being discouraged? If He is not discouraged with His task, need we be? Shall not we gather courage from His courage? We may be of good courage, for He has overcome the world, and in Him we shall do valiantly.

"Christ the Bread of Life" *The Present Truth* 8, 24.

E. J. Waggoner

Jesus had gone over the Sea of Galilee with His disciples, and a great company of people had followed Him, because they had seen His power in the healing of disease. After He had finished His instruction for the day, He looked at the great multitude of people who had assembled, and said to Philip, "Whence shall we buy bread that these may eat?" This He said to prove Philip, "for He Himself knew what He would do." After the disciples had shown that they did not know what to do, Jesus had the people sit down on the grass. There was a lad present who had with him five barley loaves and two fishes, an amount of food so utterly inadequate to the needs of the people, that we are not surprised at Peter's remark, "What are they among so many?" If all had been equally divided among

the five thousand men present, there would have been scarcely as much as a crumb apiece. But read what followed:-

"And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of five barley loaves which remained over and above unto them that had eaten." John vi. 11-13.

370

What a wonderful miracle this was. It is certain that the five loaves with which they began would not nearly have filled twelve baskets; therefore we find that there was a good deal more left after feeding the five thousand than there was when they began. So that in reality the original amount of bread was not drawn upon at all. There was an act of creation performed by Christ, who is the Creator of all things. "In Him were all things created." Creative power resides in Christ. As He took the bread in His hands, it multiplied. Therefore the bread which the people ate that day, came from Christ.

All the miracles of Christ were done that we might believe that He is indeed the Christ, the Son of God, and that, believing, we might have life through His name. And no miracle that was ever performed shows more clearly than this how we may feed upon Him, and receive life thereby. We shall see that this was the lesson that Jesus intended to have us learn from it.

The next day the people followed Jesus to Capernaum, and there He exhorted them, "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed." John vi. 27. They rightly understood that this meat that would endure for ever consisted of acts of righteousness, and so they asked Him what they should do that they might work the works of God. "Jesus answered, and said unto them, This is the work of God, that ye believe on Him whom He hath sent." Believing on Christ means appropriating Him. Therefore as the meat that endures unto everlasting life is righteousness, and that is obtained by believing or appropriating Christ, Jesus virtually said to them that He Himself was that food.

With strange forgetfulness of the miracle that Jesus had wrought the day before, the people said: "What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Verses 30, 31. Jesus then proceeded to show them that the bread which their fathers ate in the desert was bread that God Himself gave to them, and that He Himself was the bread. See verses 32-35. So that the miracle by which they had been fed the day before, was but a repetition of the miracle of giving the manna.

"For the bread of God is He which cometh down from heaven and giveth life unto the world." And then to leave no possible doubt as to what He meant, Jesus added, "I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Again, "He that believeth on Me hath

everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I give for the life of the world." Verses 47-51.

Here was a plain statement that just as their fathers had eaten manna in the desert, and they had eaten bread in the desert the day before, by which physical life had been preserved, so they were to eat of Christ the living bread, which would give them spiritual life for ever. But this was too much for them to believe. "The Jews therefore strove among themselves, saying, How can this man give us His flesh?" The same question is asked at this day. How is it possible that we can get righteousness and life, even the righteousness of God, and eternal life, just by believing on Christ? Jesus said that it is by eating Him. But that only makes it seem more absurd to unbelief. If the Jews had not been so blinded by unbelief, they would have thought how they had eaten bread from Christ the day before, and that would have answered their questions. And to-day He who doubts that one may eat of Jesus, and thereby get His life of everlasting righteousness, shows that he does not believe the record of the feeding of the five thousand.

Jesus did not in any degree modify what He had said, to accommodate their unbelief. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you, whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever." John vi. 53-58.

The Jews ate the manna in the wilderness, and if they had seen things by faith, they would at the same time have eaten Christ, who was signified by that manna. Thus they would have received eternal life. But because they had not faith, they were dead. Now the Bread of life was there in person before them. He had come down from heaven to give Himself for the life of the world. Whosoever will eat of Him shall have eternal life. But although men might eat of the manna, and of the natural bread that God gives them, without having any faith, no man can eat of the Bread of life without faith; for it is by faith that Christ is eaten.

In this there is a lesson for all who come to the table of the Lord. The apostle Paul says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. Man may eat of the bread of the Lord's Supper without any faith, but in that case they do not eat of Christ. He can be received only by faith. And He may be eaten at any time, and all the time, for the eating of the bread of the communion is only to symbolize the continual eating of Christ.

But Jesus did not leave this matter in doubt. He Himself explained the figure which He used. He said: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are Spirit, and they are life." John vi. 63. "The flesh profiteth nothing." Suppose that it were possible for the priest to

change the bread of the mass into the actual body of Christ, as it is claimed that he does; that would not amount to anything. Suppose that all men should eat of that bread; nay, more, suppose that Christ's physical body, as He was on the earth, had been divided up, and a piece given to every man, and that all had eaten it; that would have been to no profit. It is not physical meat that endures to everlasting life. That life is spiritual, and only spiritual food can supply it. So it is not worth while to dispute as to whether or not the priest can transform the wafer into the body of Christ, since if he could, he would be doing nothing towards supplying the needs of man.

Christ is the Word. The Scriptures are from Him, and they are life. Their life is the life of God in Christ. Whosoever, therefore, eats them eats Christ. We eat them, by believing them, and allowing them to work their own righteousness in our life. "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy name, O Lord God of hosts." Jer. xv. 16.

Now the question will rise, "How is it possible that we can by believing the words of Christ, receive righteousness and life?" That is the very question that the Jews asked. No man can tell. We can only know the fact. We cannot so much as tell how the bread that we eat at our tables can become a part of our life. We know that it does so, and that satisfies us. No man was ever yet so foolish as to refuse to eat his breakfast because he could not tell how it was going to give him renewed life.

371

He has proved that it does, and that is enough. That daily food comes direct from Christ. It is He that giveth us all things to enjoy. And as men eat the bread that comes from Him, and are refreshed, so He wants them to eat of His own body, by means of His word, the bread of everlasting life, that so their souls may be refreshed. This is the word that comes to us all: "O taste and see that the Lord is good; blessed is the man that trusteth in Him."

"Government Methods of Conversion" *The Present Truth* 8, 24.

E. J. Waggoner

The *Daily Chronicle's* Odessa correspondent presents the following picture of the Russian method of converting men and women to the "orthodox" religion:-

"Shocking accounts continue to reach me from the district of Skvira, in the Government of Kief, as to the persecutions inflicted on the Stundists there. The chief of the district (Ispravnik) seems determined to force the schismatics to rejoin the Orthodox Church, and has given orders to the village elders and local commissaries of police to take all needful measures to bring about their conversion. These minor officials thereupon have commenced inflicting on their victims the most abominable treatment. The heads of Protestant families are kept away all day long from their homes at communal work, and at night are set on duty as night watchmen. Sentinels are placed over them to prevent their return home. Some of them who remonstrated had their ears twisted. In one village the elder and the police commissary assembled a crowd of peasants, and at the dead of night they entered the huts of the Stundists, frightening the children and

inflicting the vilest treatment on the women. All the books found in Stundist houses have been confiscated."

This is outrageous, but if State religion is the correct thing, then no fault can be found with such methods of "conversion." They are inseparable from State religion when it is consistently carried out. This may easily be proved.

In the first place, officers of the State religion must be very sure that their form of religion is the only true one before they can enforce it by the law. When it is admitted that the religion of the State is the only true religion, and that men may be made religious by law, then it inevitably follows that the State does not enforce that religion upon all within its jurisdiction, is not doing its duty by them. If civil Government were for the purpose of making men religious, and such a thing could be accomplished by law, then it would plainly be the duty of the State to secure the salvation of all the people within its borders. But it would doubtless find many people so obstinate and foolish that they would object to being saved, just as a spoiled child will refuse, when ill, to take the remedies that will make it well. As in such a case is the duty of the parent to administer the remedy, even against the child's will, so in the case of the State holding the only true method of saving men, it is its duty to save them even if they object. So the use of force is inseparable from a perfect union of religion and the State. But force in matters of religion is persecution; and the more conscientious the rulers are, the more bitter will be the persecution. The cause of persecution does not lie in the fact that people who persecute are naturally worse or more cruel than others, but in the mistaken idea that civil government has anything whatsoever to do with religion, and that men can be saved by law.

"Another Leaf from History" *The Present Truth* 8, 24.

E. J. Waggoner

The agitation of the Sunday question that is going on in the United States, especially in connection with the World's Fair, furnishes much matter for thought. All who have read ecclesiastical history to any extent must see the similarity between these times and those when the church was begging the "protection" of heathen emperors, and thereby selling out to Paganism. For the benefit of the many who have not had the privilege of such reading, and of others who may have forgotten some of the incidents, a few quotations will be given.

We shall first notice an editorial in the New York *Independent*, in referring to Bishop Potter's proposition to have the exposition opened in the afternoon on Sundays, and closed in the forenoon. The editor says:-

"The obvious reason for excepting the morning is that the church is occupied with services. The advocates of the afternoon opening seem to think that while the morning is occupied the afternoon is free. Take that, they say in substance, and welcome.

"But is the afternoon free? True, there are no preaching services; but what about the Sunday-school? They are just as legitimate, just as important, as the service which the sermon constitutes. God is worshipped as acceptably, the truth is presented as faithfully, souls are influenced as effectively, as in the morning.

Expositions are just as attractive to those who sit in the classes as those who sit in the pews. The superintendents and teachers are as anxious to have every scholar in his place to receive the things provided for him as the preacher can possibly be. Why rob them of it? We have no sympathy with the compromise.

Conscientious observers of the first day of the week are in no danger of being robbed of their rest or their worship by any number of open shows on Sunday. The admission is plain, however, that the great objection to having the Fair opened any part of Sunday, is that it will be so great a rival of the churches and Sunday-schools. The thoughtful reader can draw his own conclusions, while we present an extract from history. It is from Neander. Speaking of the days immediately following Constantine's reign, he says:-

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when the spectacles fell on the same days which have been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain that in such competitions the theatre was vastly more frequented than the church. And among those who gave up the church for the theatre, many might be found not wholly and susceptible of right feelings, who if they had not been hurried along by the prevailing corruption, would have employed Sunday in a way more serious and more helpful for their inner life. Moreover, by the civil relations of those times, many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and so to be interrupted in their devotion even against their will. Hence, the North-African church received at an ecclesiastical convention held at Carthage in 401, to petition the emperor that public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week. Owing to the prevailing passion for the shows, this petition could not be granted perhaps, without considerable difficulty. First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the State for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help."-*History of the Christian Religion and Church, vol. ii, section 3.*

In this Dr. Neander has not only given us the fact, but he has also set forth the true reason for that fact. The reason why the Sunday games and shows proved a hindrance to Christians, was because the religion was not an affair of the life and the heart. And had it not been for the fact that conversions were only outward, the church would not have needed the help that she craved from the State. That is an obvious conclusion. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or from another place be forsaken?" Jer. xviii. 14. Will a man who has a Rothschild for his patron seek help from a

labouring man? Will a church which has the power of God in it, seek support from earthly rulers?

But let us have the testimony of another man, and celebrated alike for his learning and his piety Dean Milman says:-

"The Christians obtained a law from Theodosius, that games should be prohibited on the Lord's day. The African bishops, and the fifth Council of Carthage, petitioned that this prohibition might be extended to all Christian holidays. They urged that many members of the corporate bodies were obliged officially to attend on these occasions, and prevented from fulfilling their religious duties. The law of Theodosius the Elder had inhibited the celebration of games on Sunday; one of the younger Theodosius added, at Christmas, the Epiphany, Easter, and Pentecost, and directed that on those days the theatres should be closed, not only to the Christians, but to the impious Jews and superstitious Pagans. But notwithstanding this law, which must have been imperfectly carried into execution, the indignant preacher still denounced the rivalry of the games, which withdrew so many of their audience."-*History of Christianity, Book iv. chap. 2.*

All this took place in the formation of the Papacy. It was the means by which it grew. The Papal power is represented in the thirteenth chapter of Revelation as a beast with seven heads and ten horns, to which an image is made. The appeal of the churches in America for help from the Government and the carrying forward of their work, is a step in the formation of the image of the beast. And the granting of that help is the formation of that image. The Bible tells us that the friendship of this world is enmity with God. Therefore whenever the church makes an alliance with the world, and seeks aid from it, that fact is evidence that it is departing from the Lord. The only saving thing is that in the church now, as well as in ancient times, there are not a few who both by their lives and their voice, protest against exchanging the power of the Lord for that of the world.

"The Holy Catholic Church" *The Present Truth* 8, 1. *The Present Truth* 8, 24.

E. J. Waggoner

There seems to be a growing feeling of what might properly be called jealousy between the Church of Rome and professed Protestants over the possession of the name "Catholic." It is claimed again and again that the former body has no exclusive right to the name, and that by applying it to itself an injustice is done to other professed Christians. It may strike some as strange that a name which is contended for so strongly, as though there were some virtue in a name, is not found in the Bible at all; but that is the fact.

The word "Catholic" is formed from two Greek words meaning, literally, "through the whole," or universal. According to the old canon, Catholic is that *quod semper, quod ubique, quod ab omnibus creditum est*, that is, "what has been believed always and everywhere, and by all." A very little thought will suffice

to show anyone that there has never been, and never can be, any such thing as a Catholic Church, and, least of all, a Christian Catholic Church.

There is not anything in the world that has always, nor at any time, been believed by all the people. And from the very nature of man, there can never be such a time. There have been times when the great majority of the world held certain views in common, so much so that, roughly speaking, the belief in that thing was universal. But, nevertheless, there have always been some dissenters. So it will be in the future. Therefore, according to the definition, there is no such thing as a Catholic Church.

But there has been, and will yet be, an approximation to a Catholic Church. Even that, however, is not a thing that is so desirable that men should boast of belonging to it. Let us see what the Scripture has to say about the belief of the majority. Christ says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14. Wherever, therefore, the great majority are found, there we may know it is the way of death. Whoever would show that there can ever be such a thing as a Catholic Church, in the way of life, must first show that the Saviour's words are untrue. But if that were done, then there would be no truth at all in which the professed Catholic Church could walk, for Christ Himself is all the truth there is. The claim for a Christian Catholic Church is, therefore, a denial of Christ.

Christ did not say that you would find a way of life because He wanted it to be so, but because He knew men, and saw what they would do. Men are by nature the children of wrath. The gathering of them into one body of professors, whether by legal enactment or by their own profession, does not constitute them children of God. "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. But as it has ever been, so will it still be, that the majority of men will resist the Holy Spirit. Thus it was in the days of Noah. When the flood came there were but eight persons in the whole world who feared the Lord. Thus it will be till the close of time, for "as the days of Noe 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 Noe 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. xxiv. 37, 38.

The apostle John through the Spirit says, "We know that we are of God, and the whole world lieth in the evil one." 1 John v. 19. The apostle Paul wrote thus: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii. 12, 13. But this could not be if there were a universal church walking in the way of right. Yet all this time there will be a professed Church of Christ, and it will be almost universal. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those

that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. iii. 1-5.

373

That will be the condition of the "Catholic Church" of the last days. Not everyone who professes to belong to the Catholic Church in these days bears the character there described. God has people everywhere, and He knows them. His call to them is to come out from the world and be separate. The danger is that many will be so carried away with the idea that there must be a "Catholic" Church, that they will compromise with error, thinking that even though the majority of professors hold error, they must in time come out right. To warn some against the danger is the object of this little article.

"Why Don't They Rest?" *The Present Truth* 8, 24.

E. J. Waggoner

Why Don't They Rest?- There was a mass meeting not long ago in the city of Chicago, to talk about the matter of closing the Columbian exposition on Sundays, and incidentally to urge the importance of a general law prohibiting all Sunday labour. Speeches were made by several ministers. The report says: "The addresses made by Mr. George Royal, of the Brotherhood of Locomotive Engineers, and by Mr. Coffin, of the Trainmen, if not so eloquent, were equally to the point. 'Many a day,' said Mr. Royal, but 'in passing at rapid rate the churches, the music going up in glory to God, has my soul cried out, and how I have hoped that Sunday the Sabbath should be preserved to the railroad men.'"

The question that must naturally arise in the minds of unprejudiced thinking persons, is, "If the trainmen want to rest on Sunday, why do they not do so?" There is no law compelling any man to work when he does not want to. Of course it will be said that if they should refuse to work on Sundays, some other men would take their places. That might be, but if so, what becomes of the statement that all labouring men desire the Sunday rest? If the other men wanted to rest on Sundays, too, there would be no danger that any would lose their places by refusing to work on that day. The question of Sunday railway travel would soon be settled if railway men had conscientious convictions in regard to Sunday labour, and had the courage of their convictions. The very fact that they work, shows that they want to. We know of hundreds of labouring men who do not work on Sunday, but who earn a living. And we personally know hundreds of men who live by their daily labour, who do not do any work on the seventh day of the week, and they do not start. They often suffer great inconvenience; but the man who is unwilling to suffer inconvenience, and even more, for his religion, has no religion of any consequence. The spectacle of men standing before an intelligent audience, and begging for laws to be enforced, by which it will be impossible for them to do what they profess to think is wrong, it is not a very edifying one. They say to the Government, "I am too weak or too cowardly to do what I think is right; please make me good."

"The Object of the Sabbath" *The Present Truth* 8, 24.

E. J. Waggoner

"The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The Pharisees had laid down rigid rules as to how the Sabbath should be kept. There was no allowance for difference in circumstances, but these rules were to be carried out by everybody on every occasion. Being only human rules they could not be adapted to the condition of men. With them the Sabbath of their own making, not the Sabbath of the Lord, was everything and man was nothing. It was far better in their eyes to let a man die than to do anything for his relief on the Sabbath day. Thus they made the Sabbath a burden, whereas God gave it to man for a blessing.

The Saviour's statement that the Sabbath was made for man does not at all convey the idea that it is a plaything for man; that man can do as he pleases with it; but it does show that it is designed for man's welfare. Man's welfare is the great consideration. It is man that God cares for. He has not made institutions and arbitrarily commanded man to keep them, so that it makes no difference what the man may suffer, if only the institution be preserved intact. God is not a tyrant. It is true that he has made institutions, the Sabbath among them, and that he designs that they shall be kept; but only because the keeping of them is beneficial for man. God in his wisdom has devised such institutions that the observing of them just as he has commanded, is the only way in which man can attain the highest good, and experience its richest blessings.

"The Sabbath was made for man." Mark well the fact that this statement by the Saviour did not introduce a new order of things. He did not say that the Sabbath which God gave in the beginning had been a hard yoke, but that he had come to modify it, so that men might do with it as they chose, keeping it if convenient, and dispensing with it if they saw fit. No; "the Sabbath was made for man." When God gave it to man in Eden, as well as when he spoke the fourth commandment upon Mount Sinai, it was designed as a blessing for mankind. God, who made man, knew what he needed, and in the Sabbath he gave him that which would lift him to the original possible place.

It is true that Christ did tear away from the Sabbath the senseless and burdensome restrictions which the Jews had placed upon it, by which the Sabbath was broken instead of kept; but in so doing he merely let the institution shine forth just as God gave it. He did not in the least remove any of the sanctions which had been thrown around it by the Lord; for Christ "came not to destroy." Men cannot make a rule so broad and comprehensive that it can cover every possible case; in very law of man there must be exceptions or else someone must suffer. But not so with God's law; he knew how to make laws and institutions that would be applicable in every case, and yet work injustice to none. There cannot be any circumstances in which it is not the duty of man to keep the Sabbath day; yet in no case will the keeping of it work injury to anyone. On the contrary, it is only in the keeping of the Sabbath that the greatest blessings come to man.

"And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:3. God does not ask man to make the day holy; he did that himself. God blessed the seventh day. It is asked, "How could God bless a day, so that it would be any more holy than another day?" That we cannot tell. One might as well ask us how God could create the world. We know nothing about how the thing was done; all we know is the fact. Of that we are very sure, because the Bible tells us. The seventh day,- not simply the Sabbath institution,-is blessed. It and it alone, of all the days of the week, has a blessing placed upon it. It is different from all the other days of the week. Therefore in the keeping of the Sabbath there is a blessing to be found.

We do not mean that people may not be blessed upon other days of the week, for not only the Christian, but even the ungodly, will receive blessing from God on very day of the week. The Christian may, and often does, receive a large measure of the Spirit on any working day; but all that does not take the blessing of the Sabbath. On the seventh day, which it is observed as God designs, there is a blessing to be obtained, that cannot be obtained on any other day.

It is quite commonly taught that if men keep another day than the seventh, they will experience the same blessing. As evidence of this, we are told by strict observers of the first day of the week that they have all the blessing on that day that they could possibly have on the seventh day. But this they cannot know, because they have never kept the seventh day. That they do experience a blessing in their worship, need not be denied, but that they do not experience the blessing of the Sabbath, is as sure as the Bible.

374

The reason why is very simple. A thing can never be found where it is not. A man cannot be found in London if he is in Liverpool. One may go to the Cape of Good Hope in search of the North Cape, but he will never find it there. He will find a cape, but it will not be the North Cape. Now the Lord has blessed the Sabbath day, the seventh day. He has never blessed any other day. The blessing which he placed on the seventh day in the beginning has never been taken off. It could not by any possibility be taken off. Therefore if one wants to find the blessing of the Sabbath day he must find it in the keeping, according to the commandment, of the seventh day. Many will not believe this; they think that it is foolish to suppose that there is any difference in days. But whoever tries it, not in form merely, but in Spirit, keeping in reality the Sabbath of the Lord, will know that it is so.

It was Christ who blessed and sanctified the seventh day. Since it was by Him that all things were created, it is evident that He must also have rested at the close of the six days of creation. He created, He rested, He blessed, and He sanctified. Therefore the blessing of the Sabbath day is the blessing of Christ. The blessing of Christ is to turn man away from iniquity. Acts 3:26. The Sabbath, therefore, is for the purpose of turning man away from their sins-not simply from the sin of Sabbath breaking, but from all sin. How can this be? A few words will indicate the answer, which will be treated further in another paper.

The Sabbath is the memorial of creation. The Sabbath was made for the reason that in "six days the Lord made heaven and earth and all that in them is."

Ex. xx. 11. And from the fact that every day man may see something of the works of the Creator, the Sabbath is given for the especial purpose of keeping God in mind as the great Creator. But for the Sabbath rest, men would forget God. And forgetting God, they fail to avail themselves of His power, in overcoming sin. So we have the words of the Lord as to why the Sabbath was given: "Moreover also, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. xx. 12. God sanctified the Sabbath for man, that man might know that he is the One that sanctifies from sin.

It was Christ that blessed the Sabbath, and sanctified it, so that the seventh day is the Lord's day. The blessing of the Sabbath is the blessing of Christ, and that is sanctification, for Christ is "of God made unto us wisdom, and righteousness, sanctification, and redemption." 1 Cor. i. 30. Here again we see that the Sabbath means sanctification.

The Sabbath is the memorial of creation, but redemption is creation. David prayed "Create in me a clean heart." Ps. li. 1. "If any man is in Christ, he is a new creature." 2 Cor. v. 17. The Gospel "is the power of God unto salvation," (Rom. i. 16), and the power of God is seen only in the things that he has made. Verse 29. So the power of the Gospel is the power that created the worlds. Therefore, the Sabbath, in commemoration of creation, makes known to man the power of God to save from sin. As it calls to remembrance the power of God as shown in the works of his hands, it reminds us of the words of the apostle: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 8-10.

This, and this alone, is the object of the Sabbath. This object can be gained only by the keeping of the Sabbath in just the way that God designed from the beginning that it should be kept. More in this line may be given in the next paper.

"How to Understand the Bible" *The Present Truth* 8, 24.

E. J. Waggoner

We read that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105. And again, "Thy word have I hid in mine heart, that I might not sin against Thee." Verse 11. He says also, "Princes did sit and speak against me; but Thy servant did meditate in Thy statutes." Verse 23. All these texts show the necessity of understanding the word of God.

The exhortation to study the word, and a statement of what will be gained by so doing, is found in Prov. vi. 20-23: "My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are

the way of life." All this is on the supposition that the word is studied. No benefit can be derived from a guide-book that is not consulted. The Scriptures are to be meditated upon; but no one can meditate in that which he has not in his mind.

But who are they who are expected to have the Scriptures stored up in their minds? We are told that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Not one man, nor merely one class of men, are to live by the word of God, but all men. They are to *live* by the word. That does not mean just a small portion of the time, but all the time. A person's life is all that he is; all he thinks, and speaks, and does. Therefore the word of God dwelling in the heart is to be to the guide in all the affairs of life. It will thoroughly furnish the man unto all good works. There is no situation in life, no combination of circumstances, in which the Bible will not tell us what to do, if we but learn to know and heed its teachings.

When Christ was upon earth He spoke to all classes of people, and it is recorded that "the common people heard Him gladly." Among the marks that His mission was Divine, and that He was really the Son of God was this, that "to the poor the Gospel is preached." Luke vii. 22. The poor are those who have the least opportunity of acquiring the learning of the school; therefore it was to the uneducated that the Gospel was preached. And they understood it, too, because they flocked to hear His teaching. But the Scriptures, as a whole, are but the words of Christ, and therefore may be understood as well as the words which He spoke when He was on the earth. Take, for instance, the epistles. They were mostly written to the churches. In those churches there were but few learned men. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. i. 26. In the churches, therefore, there were labouring men, and farmers, and tradespeople. They all had to work for their living. They were the class of people who, in these days, say that they "have no time to study the Bible." Yet the fact the epistles were written to them shows that it was expected that they would understand them. The epistles were simply letters written for their instruction, correction, and comfort. Since the common people who lived in the days when the epistles were written could understand them, surely the people who live in these days can also understand them.

But how are the common people to understand the Bible? Is it by their own reading? or by having somebody read it for them, and give them the meaning? Evidently the former; for if the common people were not to understand the words of Christ for themselves, He would not have spoken to them, and the apostles would not have written to them. For any one to say that common people cannot understand the Scriptures without

some interpreter to tell them what it means, is to say that Christ is a respecter of persons, or else that He cannot speak simply enough to be understood by the unlearned. It is to say that God is dependent upon men to make Himself understood. It is also the same as saying that some men are greater than God, in that they can do what God cannot do. In short, that idea exalts a certain class of people to the place of God. This is the characteristic of the Papacy, for the

Papacy arose by means of this very idea. Of this we shall speak more in another place.

"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 13-15. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight." Matt. xi. 25, 26. So it seems that instead of one having to be learned in the wisdom of this world, in order to understand the Bible, it is necessary for him to come down to the level of a little child. The wise man who trusts in his wisdom, and who thinks to understand the Scriptures by it, does not stand so good a chance as the child. This effectively settles the question as to whether or not poor and ignorant people may understand the Bible.

What is the wisdom of childhood? It is simple belief. A child, before it has been deceived by its parents or others, knows nothing of doubt. It is simple enough to believe all that is told it. And this is its only hope of learning. If a child of four years had the doubt that is sometimes boasted of by older people, he would never learn anything. Unfortunately, this confidence is too often abused, and the child learns that people do not always mean what they say. Yet it takes a great deal of deceit to drive the Spirit of belief entirely from the heart of a child. But God never deceives. He "cannot lie." Therefore every one may depend upon His word just as implicitly as the child naturally does upon the word of its mother. And this is the only way in which the truth of God may be known. This is what the Lord meant when He said that whosoever did not receive the kingdom of God as a little child, could not enter therein.

This is the secret of understanding the Bible. Take it just as it reads, and believe that it means just what it says. When the Bible makes a plain declaration, accept it for just what it says, and do not go somewhere else, to some other book, or to some man, to find out what it means. When the writer was a boy he often used to read the New Testament aloud to some older persons. Very naturally he would ask what certain texts meant. The text would then be "explained." But occasionally the answer would be, "That means what it says." And thus the idea was conveyed that sometimes the Bible means what it says, but that most commonly it means something different. It took a long time to recover from the effects of such teaching, and to learn that when the Lord speaks He always means just what He is. It is true that there is always in every text a great deal more meaning than we can perceive, for the word of the Lord is infinite, and sometimes we cannot at first perceive any meaning whatever; but it is there in the words that God has caused to be written, and the meaning cannot be found anywhere else.

There are two principle causes why people find the Bible difficult, even after they give assent to the fact that it means what it says, and think that they believe

in it. The first is the power of preconceived opinions. They come to the study of the Bible with certain fixed ideas, and they think that they must find those ideas in it. When they read a certain passage that conflicts in any degree with their ideas, they modify the statement to agree with their ideas. This they do unconsciously. But they do not mean to put their ideas in the place of the Bible statement, but they are so firmly persuaded that their ideas are according to Scripture that they think the passage in question must be toned down a little to agree with some other text. This suggests a principle that must be grasped and firmly adhered to before one can hope to get any real benefit from the Bible; and it is this: The Bible means just what it says in every text. No text can modify another, so as to make it mean less, or anything different from its plain reading. True, no one text tells all that may be said upon any subject, or else there would not be another one written on the same subject; but every text must be allowed to stand just as it is written. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. xxx. 5, 6.

The other cause is the impatience of the reader. He cannot wait for an understanding of the text. He must know at once. So he rushes off to a commentary, or to some man in whom he has confidence, and inquires for the meaning. Having received an answer, he thinks that he knows the meaning; but he does not. Even though the exact truth be told him, he does not know it. By and by some other commentator or friend will give him another explanation of the same text, and then his doubt is greater than before. The poor man sees that learned men differ, and he wonders, "How am I to know which is right?" He could not know, if we were to depend on the testimony of men, for he would never know what man to depend on. But he may know for a certainty, if he will let the Lord tell him.

"For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. ii. 6. The knowledge of God is found in His word, and He alone can give the understanding. We do not get light upon the word of God, but we get light from it. The word itself is light. If at the first we do not perceive the light, that is no evidence that it is not there. It will be revealed to us if we look long enough. The Holy Spirit is given to all who ask for it, and it makes known the things that are freely given to us by the Lord. And here is the rule which the Spirit has given by the mouth of the apostle Paul: "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. ii. 7. Who will with prayerful patience give himself wholly to the consideration of the words of the Lord, and receive that wisdom which will be his guide in this life, and his surety for the life to come?

"Brothers and Sisters" *The Present Truth* 8, 24.

E. J. Waggoner

Has God given you brothers and sisters? If so, thank Him for so precious a gift. What a help you and they may be in your home! No matter how young, you may bring in sunlight and joy.

The reason that many homes are so dark and unhappy is because the brothers and sisters do not shed the sunshine of love around them. They act beautifully when in the home of a schoolmate or when with some other one's brothers or sisters. They are polite, thoughtful of others' comfort, and count nothing too hard to do, if they can but make friends of this other person's brothers and sisters. They remember that "he that hath friends must show himself friendly."

But look at them as they rush up the steps at *home*, with dirty feet, and shut the door with a bang that wakes the baby and startles everyone in the house. Watch them as they toss their things on a chair or in the corner, snatch a look from the hands of brother or sister, and with cross words and perhaps a slap say, "I do wish you ever could learn to leave my things alone." Ah, they do not stop to think what gloom and heartache they have brought into their house, or they could not do it so easily. If one would have friends he must show himself friendly, was all forgotten on the road home. In fact, the thought had never entered their heads that they needed to have friends, or could have friends, at home. They always have been in the habit of seeking for them somewhere else. What a sad mistake!

362

If they would only stop a moment and think, perhaps they would see that their very best friends on earth might be found right there in their own house, if they would but take the same pains to win them that they do to win other friends. But the bright, tender plants of friendship and love will not grow and blossom in their home unless they care for them there as faithfully as when in their neighbour's home. They are plants that must be watered and tended every day. If they would be but as unselfish, self-forgetful, thoughtful, kind, tender, patient, helpful, if they would be but as friendly and loving to their own brothers and sisters as they are to some other person's brothers and sisters, they would soon find that the friendliest, happiest, and best place in the whole world for them would be among their own dear ones at home. No longer would the rooms look bare and gloomy and lonely. Love would fill them with brightest sunshine and people them with the dearest friends.

Try it. Let the love of Jesus into your own heart, and then let it shine upon your father and mother and brothers and sisters. Watch for opportunities to do kindnesses. Guard against whatever would wound or cause pain. Forget self and live for others, and see if you do not taste of purer joys and more perfect happiness than ever before in all your lives.

"Interesting Items" *The Present Truth* 8, 1. *The Present Truth* 8, 24.

E. J. Waggoner

-Switzerland annually exports condensed milk valued at over £500,000, nearly all of which is sent to Great Britain.

-The bishops of London and Rochester are taking active part in a movement for the training of working men as evangelists.

-Dr. Geike's work, "The Life of Christ," is being translated into Russian by one of the dignitaries of the Cathedral in Moscow.

-Because the Anarchist Francois has been returned to France by the British Government, the Paris Anarchists have threatened to blow up the British Embassy.

-Of 27,096 tons of meat delivered at the Central Meat Market in October, twenty-one tons were seized, how much bad meat escaped seizure is not known.

-The quantity of yarn spun in the thirty-three cotton mills of Japan during a recent month amounted to 6,375,308lbs., giving employment to 21,530 persons.

-During the past year the revenue derived from the three-half penny stamp placed upon patent medicines amounted to £240,062, an increase of £14,361 over the sum paid in the preceding twelve months.

-By a law recently promulgated in France, criminal sentences, hitherto reckoned from the date of their being pronounced, will count from the date of the arrest if there has been imprisonment before trial.

-The statistics of Wesleyan Methodism in Canada show 560,720 full and accredited church members at home and abroad; 50,820 on trial; 2,222 ordained ministers in full work; 384 on trial and 371 supernumeraries.

-The Sultan of Morocco has placed in Italy orders for 50,000 rifles and a large quantity of cartridges and other war material. The rifles will be made in the Government factories, and are to be delivered within eight months.

-It is positively affirmed that some of the large banks and commercial houses of Paris are paying from 100 francs to 500 francs a month to Anarchists, who in return guarantee that they shall be exempt from outrage by dynamite.

-Among the clauses in the concession granted to the English company that is about to construct a railway between A and Damascus is one authorizing it to establish navigation, and reviving the fishing industry of the Sea of Galilee.

-An Arizona correspondent of *Iron* asserts that the Salvation Army are working a claim on the south slope of the Huachuca Mountain, and making it pay. It is said that a scheme is being devised to establish a Salvationist colony at the mine.

-A special Vienna correspondent of Reuter enters into details respecting a new rifle lately invented by Herr von Mannlicher, which he describes as a weapon of terrible destructiveness. As many as 120 rounds per minute have fired from it.

-During five months the death-rate in one district of Russia has exceeded the birth-rate by 3,000, where as in ordinary seasons the birth-rate is 2,000 in excess of the death-rate. And the prospects are that the famine will increase rather than diminish.

-According to the latest statistical report, Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470.

-The British and Foreign Bible Society is accomplishing slowly the task of getting a complete Bible to the Afghans in their vernacular, Pashtu. The additions already issued are re-produced by the photo process from original manuscript copies, with finely decorated titles made by Afghan scribes.

-The total production of gold and silver in the world for the year ending with June last is put at 6,102,803 fine ounces of gold and 142,994,000 of silver.

-Denmark exports 80,000,000 pounds of butter to England every year, and has appointed an Agricultural Commissioner to this country to enforce the Margarine Act. A betterman who had mixed in three parts of margarine with two parts of butter, and called it "finest Danish," has been fined £10, and £10 12s. costs.

-Eastbourne Town Council has expressed their regret at a letter just received from the Home Secretary-that the Privy Council has declined to sanction a new bye-law for the district, to the effect that none but the military and naval forces should "blow any horn or sound or play any musical instrument on a Sunday." Why military and naval bands should be given special privileges does not appear. A queer thing about this Sunday business is, that what is counted sinful for some people is perfectly right for others. This inconsistency shows the entirely human origin of the institution.

-An instrument named the hydrophone, designed for coast defence, the invention of Captain M'Evry, a well-known submarine mining expert, has lately been tested by collaborative and prolonged experiment. The instrument is sunk in the water in a suitable locality, and connected by electric cable with the shore, and it gives warning of the approach of a man-of-war within a mile, and of a torpedo boat within half a mile. The inventor thinks it may also be utilized as a means of warning shipping approaching dangerously near the shore in thick weather.

-Dr. Nansen, a Norwegian explorer, is fitting out an expedition for the North Pole. His theory is that north of Siberia there is a current setting northward, and crossing the pole. He expects to go as far north as possible during the summer, and then to allow his ship to become locked in the ice, when he expects that the current will carry ice, ship and all to the pole. He is making preparations for a five years' trip. The prevailing opinion seems to be that at the end of five years, if he remains away so long, he will not be far from where he goes into "winter quarters" at the beginning.

-In the course of an article on "Murder in the United States," the *Chautauquan* presents the following figures:-We have reached very high figures, and figures evidently destined to go higher. In 1890 the number of murders in the United States was stated by statisticians to be about 4,000; in 1891 it was close upon 6,000. Now, as to the punishment of the men who commit these crimes, the men who commit these murders, the great majority of them are at large. This is shown by the fact that at the time of the tenth census there were 4,608 persons in prison charged with homicide, and in the eleventh census 7,351. This seems enormous, especially in view of the fact that here is an increase of persons held for murder of over 59 per cent., while the increase in population has been less than 25 per cent.

-Aluminium horse-shoes are said to have been tried with remarkably successful results in the Russian Army. According to a note translated by Captain E. Lambart from the *Invalide Russe*, a few horses in the Finland Dragoons were first chosen and shod with one aluminum shoe and three iron shoes each; the former being on the fore feet in some cases, and on the hind in others. The experiments lasted six weeks, and showed that the aluminum shoes lasted

longer and preserved the foot better than the iron ones. No aluminum shoes broke, and they were used over again for re-shoeing. The horses, moreover, were worked over hard and very stony ground. The most important fact of all is that aluminum horse-shoes are only one-third to one-fourth the weight of iron shoes. Their cost is admittedly greater; but, on the other hand, very little charcoal is required in shoeing, there is no loss in weight, and the value of the old metal is the same as that of fresh.

"Back Page" *The Present Truth* 8, 24.

E. J. Waggoner

The verdict of death caused by "exhaustion due to want of proper nourishment," is becoming quite frequent in London. The unprofessional name for it is starvation.

In the discussion of the affairs of the Panama Canal Company, in the French Chamber of Deputies, M. Delehayé charged 150 members with having received bribes to the amount of 3,000,000 francs.

The result of the election in the United States was an overwhelming defeat for the Republican party. Mr. Cleveland, the Democratic candidate for President, has been elected by a large majority.

When the proposed reorganization of the German army shall have been effected, Germany will have a war footing of 4,000,000 men, and the number of men under arms in Russia, France, and Germany, will be over 13,000,000.

An official notice has been issued, declaiming that Hamburg and its environs are free from cholera, and a service of thanksgiving has been held. During the twelve weeks in which the epidemic prevailed, there were 21,000 cases and over 11,000 deaths.

There are in Russia 876 gaols, which are built to accommodate 570,000 prisoners; but there are at the present time 960,000 prisoners confined in them. Of this number ten per cent are women and children. Their condition may be imagined from the "accommodations" provided.

The condition of affairs in Europe is amply disclosed in one sentence in the speech of Count Von Caprivi, in introducing the new Military Bill before the German Reichstag. Said he: "Our whole position among the nations depends upon our military capacity."

On Friday last, Miss Anna Gordon of Alleghany, Pennsylvania, sailed on the steamship *Pashawur* of the Peninsular and Oriental Line, for Bombay. We formed a pleasant, though brief, acquaintance with this Christian lady who goes at the Master's call to give her life to mission work in India.

Recently Professor E. B. Miller and wife spend a few weeks in London while on their way to South Africa to take the supervision of our school which is to open the first of February, 1893. Two teachers who will assist them in the work, Professor Harmon Lindsay and Miss Peck, accompanied them to the Cape. Mr. H. M. Morrison sailed at the same time to South Africa in the interests of the colporteur work in that field.

Six "officers" of the Salvation Army in Basle have been sentenced to imprisonment for endeavouring to make use of new "barracks," in spite of the prohibition of the authorities. The police had decided that the Salvation Army had enough meeting places, and the Army did not think so; hence the collision.

"Chief Rabbi Winer and M. Schneider, warden of the Moscow Synagogue, have been expelled from that city by the Russian authorities for allowing a marriage to be celebrated in a building not formally licensed as a place of public worship."

This is only one more instance of the tyranny that is the natural outcome of ecclesiastical control of secular affairs. In fact, Church interference in civil matters is itself tyranny, for it is the exercise of unwarranted power.

In a recent interview with a *Chronicle* reporter, Mrs. Annie Besant gave the following answer to the question if Theosophy could be described in a sentence or two:-

"Certainly. It consists of three affirmations: First, the universe is fundamentally spiritual, and matter is only an expression of spirit. Second, law reigns everywhere, in morals as much as in physical nature. That is, every act and every thought produces its inevitable result, against which no prayer and no vicarious atonement is of the least avail. Third, the doctrine of reincarnation, declaring the existence of intelligence which passes from life to life, thus gathering experience as it goes, and ever building up a higher type of life."

From this it will readily be seen that Theosophy is but another name for Spiritualism, which is Paganism.

The members of the Cumice party in the German Reichstag are said to be drawing up for presentation to that body, a measure in favour of the establishment of a tribunal of arbitration and disarmament under the presidency of the Pope. The Pope, it is said, warmly approves the scheme. Undoubtedly; to be in a position to exercise control over the affairs of Europe is the one object of his life.

The Pope expects to keep the reins of government in his hands for some time to come. While others are speculating as to who will be the next Pope, he himself is unconcerned. He is reported to have said in a recent convocation: "They talk of my successor, and of the chance such and such a cardinal has of occupying the chair of Peter. As for myself, I feel so vigorous that, without boasting, I sincerely believe that the future Pope is not yet a member of the Sacred College."

The question of opening museums, art galleries, etc., on Sundays is being quite extensively agitated at present, and some matter for thought is often presented in the newspaper discussions. In the *Echo* of November 11, F. W. Newman, who, by the way, is a brother of the late Cardinal, has the following concerning the inconsistency of calling Sunday the Sabbath:-

"I have never met an Evangelical who, after pretending that the apostles changed the Sabbath from Saturday to Sunday, had any reply (I will not now say to the New Testament, for I know you do not wish to open yourself to Scriptural discussion), but who had any reply at all to the historical remarks that *if* the apostles had done what is gratuitously pretended, the *word* Sabat in Greek, in

Italian, in Arabic, and in French (where it is corrupted into Samadi), would not have continued to exist for eighteen centuries to this day."

It is worthy of note that not a few of the clergy are in favour of Sunday opening.

December 15, 1892

"Front Page" *The Present Truth* 8, 25.

E. J. Waggoner

We notice by the papers that the poets, living and dead, seem to be the principal objects of discourse in many pulpits at the present time, and that the lessons taught are all derived from their writings. But we have not heard of any conversions as a result of this preaching of the poets. Jesus of Nazareth is the only name under heaven whereby men may be saved. Are there none who need salvation in the vicinity of those churches?

If it were not made by the *Christian*, which is not prejudiced against the Y.M.C.A., we should hardly credit the statement that the London Y.M.C.A. admits clerks to membership, but excludes artisans. That paper, however, states that "many Y.M.C.A.'s do throw open their membership to artisans and mechanics, as well as to commercial young men, stipulating only that they shall be suitably dressed." It is not only anomalous but very pitiful, that any society calling itself a "Christian Association" should have a rule of membership that would exclude Christ Himself if He were on the earth as He lived in Nazareth.

"Preaching Christ" *The Present Truth* 8, 25.

E. J. Waggoner

Preaching Christ .-"For we preach not ourselves but Christ Jesus the Lord." There is a great deal of difference between preaching Christ and preaching about Christ. There are doubtless thousands of sermons preached about Christ, to one sermon in which Christ Himself is preached. One preaches about Christ when he tells about where Christ was born, the condition of the government and the people, etc., and tells, what Jesus did at different periods of His life. This is far better than that preaching about Christ which is content with mentioning Him, and goes off into speculation concerning the meaning of His teaching. But to preach Christ is to preach so that Christ Himself appears to the people, and is received by them. Paul preached to the Galatians so that they saw Jesus crucified among them. Gal. iii. 1. No one can tell another how this is done, and no one can do it until Christ has been revealed in him. When the teacher knows Christ as a personal friend, then he can preach Him. Even so we are commanded to preach the Word, and not to preach about the Word. The Gospel is to be preached, and not preached about. This also can be done only by one in whom the word of Christ dwells richly in all wisdom. When such an one speaks it will be as the oracles of God.

"God's Appointments" *The Present Truth* 8, 25.

E. J. Waggoner

God's Appointments .-There are several texts in the Bible, which tell what God has appointed for His people, which, if often considered, would give untold comfort, because God's appointments cannot fail. An indication of them will be sufficient, without any comment. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. lxi. 1-3.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." 1 Thess. v. 9, 10.

"And I appoint unto you a kingdom, as My Father hath appointed unto Me." Luke xxii. 29.

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. xxvi. 1, 2.

"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. xxvi. 1, 2.

"Creation and Redemption" *The Present Truth* 8, 25.

E. J. Waggoner

"In the beginning God created the heaven and the earth." Gen. i. 1. In this brief sentence we have the whole of the truth of the Gospel summed up. He who reads aright, may derive a world of comfort from it.

In the first place, let us consider who it was that created the heaven and earth. "God created." But Christ is God, the brightness of the Father's glory, and express image of His person. Heb. i. 3. He Himself said, "I and My Father are one." John x. 30. He it was who, representing the Father, created the heaven and the earth. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John i. 1-3. And again we read of Christ, "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. i. 16, 17.

The Father Himself addresses the Son as God, and as Creator. The first chapter of Hebrews says that God has not at any time said to any of the angels, "Thou art My Son, this day have I begotten Thee;" "but unto the Son He saith,

Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." And He has also said to the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of

386

Thy hands." Heb. i. 5, 8, 10. So we are well assured that when we read in the first chapter of Genesis, that "in the beginning God created the heaven and the earth," it refers to God in Christ.

Creative power is the distinguishing mark of Divinity. The Spirit of the Lord through the prophet Jeremiah describes the vanity of idols, and then continues: "But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. x. 10-12. The earth was made by His power, and established by His wisdom. But Christ is "The power of God, and the wisdom of God." So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator, do we acknowledge His Divinity.

Christ is Redeemer by virtue of His power as Creator. We read that "we have redemption through His blood, even the forgiveness of sins," because that "by Him were all things created." Col. i. 14, 16. If He were not Creator, He could not be Redeemer. This means simply that redemptive power and creative power are the same. To redeem is to create. This is shown in the statement of the apostle that the Gospel is the power of God unto salvation, which statement is immediately followed by another to the effect that the power of God is seen by means of the things that have been made. Rom. i. 16, 20. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption.

There has been a great deal of idle speculation as to which is greater; redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption *is* creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save man and the earth from the curse of sin.

The Scriptures are very clear on this point. The psalmist prayed, "Create in me a clean heart and renew a right spirit in me." Ps. ii. 10. The apostle says that "If any man be in Christ, he is a new creature," or a new creation. 2 Cor. v. 17. And again we read: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 8-10.

Compared with God, "Man is less than nothing, and vanity." In him "dwelleth no good thing." But the same power that in the beginning made the earth from nothing, can take everyone who is willing, and make of him that which is "to the praise of the glory of His grace."

"Christ the Water of Life" *The Present Truth* 8, 25.

E. J. Waggoner

Jesus, wearied with His journey from Jerusalem, was sitting at noon by the well of Jacob, near the city of Sychar in Samaria, while His disciples were in the city in search of food. As He sat there a woman of the city came to draw water, and Jesus said to her, "Give Me to drink." "Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 9-14.

Truly it is no wonder that the woman said to Jesus, "Sir, give me this water, that I thirst not, neither come hither to draw." As yet she did not realize the nature of the water which Jesus promised. But afterwards when she found out just what He meant, she was still as willing to receive of it. What that water is, which Jesus gives is made very clear by

387

His words on the last day of the feast of the Jews: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly [out of his very being] shall flow rivers of living water." John vii. 37, 38.

Here we have the promise of living water, the same as He promised to the woman of Samaria. Here, as there, the water is to be in the very being of the one receiving it. And here we are told that that water of life is the Spirit of God, which is given to every believer in Christ.

Let us now read another statement. The Spirit of God through the apostle Paul said: "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii. 8-11.

Here we have a parallel to the statement that the water that Christ gives will be in the believer a well of water springing up into everlasting life. It is life itself,

because it is righteousness. The apostle has said that to be spiritually minded is life in peace. Rom. viii. 6. And we have also read that the Spirit is life because of righteousness. This, then, is that birth of the Spirit, which makes one an entirely new man; it makes the sinner a righteous man, a keeper of the law of God.

"For we know that the law is spiritual." Rom. vii. 14. That is, the law is of the nature of the Spirit of God. This is further shown by the fact that those things that are in harmony with the law of God, are the fruit of the Spirit. See Gal. v. 22, 23. So the reception of the Spirit of God makes the sinner another person, with a different nature. It makes him living a different life. The Spirit is the Spirit of God, and its righteousness is the righteousness of God, and that is expressed in the ten commandments. The Spirit ministers this righteousness to the man, and lives in him. His character is then the character of God, because he is one with God, he has been made a new creature, created in Christ Jesus unto good works. He has "put on the new man which after God is created in righteousness and true holiness." Eph. iv. 24.

This is the beginning of eternal life, for the life of the Spirit of God is eternal, and it is that life which the man now lives. This is the life of Jesus manifest in mortal flesh. 2 Cor. iv. 11. It is of this that the beloved disciple speaks in his epistle, when he says that he who confesses that Jesus Christ is come in the flesh is born of God. 1 John iv. 2. God dwells in that man as truly as His life was manifest in Jesus of Nazareth. Not because there is anything in the man himself comparable to Jesus of Nazareth, but because Jesus, who was the fulness of God dwells in him. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John iv. 13.

This life is received by faith, and must be retained by faith. So long as a man keeps the faith, so long as he lives the life, for "the just shall live by faith." He may go to the grave, but nothing can affect his eternal life. That is "hid with Christ in God." As it was not possible that the grave should hold Jesus, so it is not possible that the grave should hold him. See Acts ii. 24. When he breathes his last He is just as sure of eternal life as he ever was. For Jesus said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." And again, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The power of the life that is given to the man at conversion, raises him from the dead, if he dies in faith.

But let us read further as to the nature of this life which may be drank in as water.

"The Life and the Law" *The Present Truth* 8, 25.

E. J. Waggoner

"For with Thee is the fountain of life; in Thy light shall we see light." Ps. xxxvi. 9. "In Him was life, and the life was the light of men." John i. 4. These two texts, together with those in the preceding article, show very clearly that Christ is the life of all who receive Him. His life is the life of God. And we have seen that that

life is righteousness; and that means that it is of the very nature of the law of God, for it is declared to be the righteousness of God.

A fountain is a place from which water flows freely and constantly. Therefore life may be received from God just as one would drink from a fountain to refresh himself. That this is the way that righteousness is to be obtained, the Scriptures plainly show. Let us trace the figure.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. x. 1-4.

Unmistakable reference is here made to the bringing of water from the rock in the wilderness, that the Israelites might drink. Let us turn to that. We find the record in the seventeenth chapter of Exodus. The people were in the desert, and there was no water. The Lord Himself had brought them there, but they did not think of that, but concluded that they were about to perish. "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Verses 5, 6.

Notice that this rock whence the water came, was in Horeb. Horeb and Sinai are the same, for whereas in Exodus the law is said to have been spoken from Sinai, in Deuteronomy it is said to have been spoken from Horeb; and in Mal. iv. 4 we read, "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." So the water came from the same mountain from which the law was afterward spoken.

Moreover, the water was flowing at the very time that the law was spoken. For there was no water in that place except what came from the rock, and if it had ceased flowing as soon as the people had once quenched their thirst, they would soon have been as bad off as they were before. Now notice well whence the water came. Moses smote the rock, but he did not give the water to the people. Christ stood on the rock; and in Corinthians we read that the people drank from the Rock which is Christ. The water came in a miraculous manner from Christ Himself. It was the same miracle that was afterwards performed in giving the multitudes bread, as we read in the last paper.

Of the manna we read that it was given that they might know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. See Deut. viii. 3. So it must have been with the water. It was to teach the people trust in the Lord, not only for temporal blessings, but for spiritual life also. Now when we remember that Jesus says that He gives the water of life to all who believe in Him, and that this water is the Holy Spirit, which ministers the righteousness of the law of God, we must know that by giving the Israelites water in that miraculously manner, He meant to teach

them that just as they drink that water to refresh their physical life, so they might by believing Him, drink of His righteousness. That this is so is indicated by the words of Jesus in the sermon on the mount. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. v. 6.

Sinai stands as the embodiment of law. But by the deeds of the law shall no flesh be justified. This was indicated in the giving of the law. It was given amid thunders and lightnings, and an earthquake. It was death to so much as touch the mount. That indicated that no one could approach the holy law that was spoken therefrom, to obtain righteousness. "The law worketh wrath." Rom. iv. 15. It has only death to give to the sinner. Yet it was a fact that no one could have life except he had the righteousness of that same law. What hope, then, was there for the people? Why, this was the lesson that they were to learn from the circumstance, and which we are to learn from the record of it: Although righteousness cannot be obtained from the law, any more than the people could touch the mountain from which it was spoken, yet as they could stand afar off and drink of the water which was flowing from the mountain, so they could drink in the righteousness of the law by receiving Christ, the giver of the water. Happy would it have been for them if they had learned the lesson.

Thus we see that in the very giving of the law, the people were plainly taught that righteousness could not be gained from the law, but only through Christ. The law was ordained in the hands of a Mediator (Gal. iii. 19), and Christ is the one Mediator between God and man. 1 Tim. ii. 5. He is not Mediator in the sense that He shields us from the wrath of God, for God does not hate us. He loves sinners. But Christ is Mediator in the sense that through Him the righteousness of God is conveyed to us, so that we may be reconciled to Him. The water flowing from the rock as the law was spoken, was an indication that they could through Christ just as freely drink of the righteousness which the law demanded, and thus have eternal life.

Out of the heart are the issues of life (Prov. iv. 23), and the law of God was in the heart of the Lord Jesus. Ps. xl. 8. Therefore the life which comes from Him to us is the righteousness of the law. Now see how things in the heavens were pictured out before the faces of the children of Israel, and before our faces, too, if we receive the Bible record as the living word of God.

The law of God is the foundation of the throne of God. See Ps. lxxxix. 14. God dwells between the cherubim. Ps. lxxx. 1. In the sanctuary which Moses built, there was an ark, upon the cover of which were two cherubim, and within which, underneath the cherubim was the law of God, the ten commandments. It was between these two cherubim, over the law, that the glory of God appeared, and from there He spoke to the people. See Ex. xxv. 10-22. Thus the ark was a symbol of the throne of God, showing that the law is literally the basis of it; for the earthly tabernacle was a pattern of things in the heavens. Heb. ix. 23, 24.

Now read Rev. xxii. 1. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This river is a real, literal river, yet it is of it that we are to drink even now. For the call is, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii. 17. And Jesus says, "I will give unto him that is athirst of the fountain of

water of life freely." Rev. xxi. 6. This river of water of life comes direct from the throne of God, and in that throne is the law. Of it we may drink freely. But as it comes from the throne of God, it is as it were charged with the righteousness of that law, so that as we drink it we drink in the righteousness of God. And as that water is our life, just as earthly water gives fresh life to our fainting bodies, therefore our lives are righteousness.

It was to impress this lesson upon the minds of the children of Israel in the desert that the things took place in connection with Sinai. And it was to impress the same lesson upon our minds that the record of those occurrences was written. The mountain was the embodiment of law; the law had nothing but terror for them; but the water was flowing from the same mountain; it however came from Christ, from whom the law also came. All this was to teach us that the law which was spoken from Sinai is the standard of righteousness, but that while it is death to us when we come to it ourselves alone, it is life to us when we drink of it as Christ ministers it to us. And thus may be know that His commandment is life eternal, and that whosoever will may drink freely of the fountain of life, and thereby be filled with righteousness.

"I heard the voice of Jesus say,
'Behold I freely give
The living water; thirsty one,
Stoop down, and drink, and live.'
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

"Reaching the Masses" *The Present Truth* 8, 25.

E. J. Waggoner

"Reaching the Masses." -Of Christ it is written that the common people heard Him gladly. His enemies, the priests, said, "Ye see how that the whole world is gone after Him." Even when He retired to the desert for a little rest, the people flocked after Him by the thousands. Yet He did not ask for any law to compel the people to rest, so that He might have a chance to preach to them. He did not make use of any of the schemes ever used in these days to "draw" the crowds. The "gracious words that He spake" were all-sufficient to draw the people. Even the officers who were sent to apprehend Him, forgot their errand in the charm of His wonderful words of life. Those same words are handed down to us in the Bible. They are living words, and therefore have all the power and charm that they had when they fell from His lips. And so we cannot help thinking that when those words are spoken to the people, in the Spirit of Christ, by one in whom Christ dwells, so that they will in reality come from Him, they will have as much drawing power as when they were first spoken. "I, if I be lifted up from the earth, will draw all men unto Me." John xii. 32. There are many now as of old, who are saying, or feeling, "Sir, we would see Jesus." Let Christ be lifted up before the people, and there need be no worry about the hearers.

"True Sabbath Keeping" *The Present Truth* 8, 25.

E. J. Waggoner

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3. Accordingly we read, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:10, 11.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:12, 13. And again, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable. . . then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

The object of quoting these texts is to show that the Sabbath which we are commanded to keep is the Lord's Sabbath. It is not the Sabbath of any man, nor of any set of men. It is not the Sabbath of any nation or people. It is the Sabbath of the Lord. He alone made it, and He alone has the right to command its observance. He who does not keep the Sabbath is answerable to God alone. People who keep a sabbath of their own making feel very much affronted if everybody else does not pay the same respect to the day that they do. Their solicitude is not so much for the day as that their own feelings shall not be hurt. But they who truly keep the Sabbath of the Lord do not think of such a thing as trying to compel others to do the same. We shall soon see why. They feel solicitous that the people shall not disobey God, but their knowledge of what true Sabbath keeping is teaches them that it is as impossible to force one to keep the Sabbath as it is to force one to love the Lord.

The word "Sabbath" means "rest." On the seventh day God rested, therefore it is the Sabbath of the Lord. The Sabbath is God's rest. To keep the Sabbath of the Lord is to keep the rest of the Lord. It is to rest with the Lord.

The Sabbath was given to man in Eden. Sin had not entered into the world and the curse was unknown. Man was given work to do, but it was not wearisome labour. Work is not a part of the curse, but weariness from labour is. If man had not fallen, he would have had work to do throughout eternity, but he would never have known anything of weariness. Yet he would have had the Sabbath of the Lord, and would have kept it. But after he had sinned, then the Lord said to him, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the

herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19.

From this fact it is clear that it is not designed for merely physical rest. It was given to men when it was not designed that he should ever become physically tired. It is true that in his fallen condition he may derive physical rest from ceasing work on the seventh day, but the object of the Sabbath is something far higher than that.

Again, let us remember that the Sabbath which we are to keep is the Lord's Sabbath. It is the Lord's rest. God rested after the six days of creation, and we are to rest with Him. But the creation of the heavens and the earth did not tire the Lord. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. Now since we are to keep the rest of the Lord, it is evident that the Sabbath is for something else than mere bodily rest, for that is not what God took.

Still further, "God is Spirit; and they that worship Him must worship Him in Spirit and in truth." John 4:24. I

389

have given the marginal rendering of the Revised Version, which is literally exact. There is no article in the original, and there is no reason why there should be; for God is not one of many spirits, but He is Spirit. There is none besides Him; every other being derives its existence from Him. Let it not be thought, in passing, that because God is Spirit, therefore He is not a real being. Spiritual does not mean immaterial. God is a spiritual being, yet Christ is "the effulgence of His glory, and the very image of His substance." Heb. 1:3. Christ's body was certainly a spiritual body after His resurrection, yet He was a real being, and could be handled. This much so that no one will get the idea that God is not a real person. Spiritual and immaterial are by no means synonymous terms.

Now, then, with the fact clearly before us that God is a spiritual being, let us again consider the nature of His rest, or Sabbath. It must of necessity have been spiritual rest. And that is the nature of the rest that we are to enjoy in the Sabbath day. And what is spiritual rest?—It is that rest which the Spirit of the Lord gives. And what is that?—It is rest from sin. The simple reading of two or three texts make this plain.

"For we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and His love toward man appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour." Titus 1:3-6, R.V.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the

law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:6-8.

Christ said, "The words that I speak unto you, they are Spirit and they are life." John 6:63. And again, "Now ye are clean through the word which I have spoken unto you." John 15:3. It is the word of Christ, which we well know to be the Creator, that cleanseth us from sin. That word is able to build us up and give us an inheritance among all them that are sanctified. See Acts 26:32.

It was by the same word that the heavens and the earth were created. The word that made and upholds all things is the word that by the Gospel is preached unto us. When God ceased speaking, and the heavens and the earth stood in all their perfection, He rested, but His word continued in force. It is because His word never ceases to exist, that everything is upheld. We may say that when God rested, it was upon His own word. So whether we keep His Sabbath, or not, we rest upon His word, which created all things, and which upholds them. We know that that same word is able to uphold us and keep us from falling. We rest in the full assurance that we shall be made and kept righteous by the same power that created the heavens and the earth.

From this it can readily be seen how that one who really keeps the Sabbath of the Lord, will delight himself in the Lord. He will know and be sharing the rest which God, the Creator, calls all to share, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Nothing less than this is Sabbath keeping. It is true that Sabbath keeping involves rest from our own work on the seventh day, but he who does no more than this does not keep the Sabbath of the Lord. As the Sabbath was the seal of a perfect creation, so it is also the seal of a perfect new creation in Christ Jesus. But of this we shall have to speak further in another article.

"Clouds and Showers of Grace" *The Present Truth* 8, 25.

E. J. Waggoner

Just as many people are frightened when they see clouds in the sky, so are many people needlessly troubled concerning clouds that arise before their minds. How often have we heard people say that they have known the blessing of the Lord, and have rejoiced in it, but that clouds have arisen of late, and they have no peace. Well, there are different ways of considering the clouds.

We may say the clouds are very unsubstantial things. The sun can dissipate them; and since the Sun of Righteousness is ever shining, we need not go on under clouds of doubt. There is such a thing as getting above the clouds, and those who have had that experience can testify that it is a most glorious place to be in. Never have I been able to imagine a scene of more wonderful glory than burst upon my view one evening after I had long been toiling up the eastern slope of a mountain. We gained the top just before the sun set, in the valley on the other side was filled with clouds lighted up by the splendour of the setting sun. It was not only a glorious sight for the eyes, but it impressed a lesson that never can be forgotten.

But more still should we remember when the clouds arise. God dwells in the midst of them. "The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof. Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne." Ps. xcvi. 1, 2. It was from the midst of the cloud that God's law was given in love; and we know that "His commandment is life everlasting." John xii. 50. Yea; even though the clouds be thick and dark, we will yet be glad, for God is there still. "He made darkness His secret place; His pavilion round about Him were dark waters and clouds of the skies." Ps. xviii. 11. The cloud that shuts out God from our sight, is but the assurance to us of His presence.

From the clouds come rain, and this is a symbol of the free and abundant grace of God. When God calls us to buy of Him wine and milk without money and without price,-to come and find abundance of pardon,-He gives us this assurance: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 10, 11.

As the water bound up in the thick clouds is to remind us of the mighty power of God, so is it to remind us of His Gospel of grace, for that is but the power of God unto salvation. The Gospel is the good news of salvation from sin, and everything that speaks the power of God tells us of the power He has to give us righteousness. "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Isa. xlv. 8. And carrying out the same figure, the prophet Hosea says: "Sow to yourselves in righteousness, reaping in mercy; break up your fallow ground; for it is time to seek the Lord till He come and drink righteousness upon you." Hosea x. 12.

Thus from the power that is exhibited in the clouds that give rain upon the earth, may we learn the power of that grace that will visit those who accept it, and will bring "showers of blessings."

"Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break,
In blessings o'er your head.
"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

"Prisons" *The Present Truth* 8, 25.

E. J. Waggoner

Prisons are places where people are shut up. Many of them are built of brick or stone, with iron doors, bars of iron across the windows, and high, thick walls

all around them. The inner prison often used to be a small dark room cut out of the solid rock, where the sunshine never entered, and where a man could be locked in more securely than in any other part of the building. Besides the strong chains in the prison, with which the prisoners were chained to the floor, wall, or guards, there were stocks in which their feet could be fastened. Then they could not take a step, but had to sit or lie for long hours in a most uncomfortable position.

A MAN IN PRISON

Go with us to the city of Jerusalem, when Herod was king. It was night. An aged man was lying asleep on the hard floor of the inner prison. He was lying between two soldiers and could not move without their knowing it, for he was fastened to each with a strong chain. There were three bolted doors between him and the outside of the prison, and soldiers guarded the doors.

What wicked thing had this peaceful sleeper done that he should be thrust into the inner prison, bound with two chains, and so many guarded by so many soldiers? He had done nothing at all! Then he there? King Herod cast him into prison, intending to take him out after the Passover and kill him. Why?-Just to please the Jews, and cause them to think well of him! The Jews hated this man Peter because he was a good man, and because he had boldly preached Jesus. This was his last night in prison. In the morning Herod expected to bring him out and have him killed before all the people. Peter could not get out if he should try. He expected to die. But he was not afraid. Long before he had given himself to Jesus, and even if he should lose this life and be shut up for a time in the grave, he knew that his Friend Jesus had the keys of death and would soon let him out, and give him never ending life and happiness. He therefore peacefully lay and slept.

But Peter's Friend was not ready for him to die. He had seen all his sufferings, and had known all that the king intended to do. He had heard the prayers that the Church had been sending up for Peter. Now the time had come for Him to work. What were iron bars and chains, and gates and soldiers to Him? He is stronger than them all. He sent a powerful angel to take Peter from the hands of those who would take his life.

The strong bolted gates swung open, and the angel entered, and then they closed again without a sound behind him. The light which surrounded the angel filled the prison, but did not awaken Peter. The angel glided noiselessly to his side, touched him, and said, "Arise up quickly." Peter obeyed, and as he rose the chains fell broken from his wrists. Again the angel spoke: "Gird thyself, and bind on thy sandals." Then again, "Cast thy garment about thee, and follow me." Peter did as he was told. They stepped over the soldiers and passed through the three iron gates which again swung open and closed without a sound. The guards did not move. "No word was spoken; there was no sound of footstep; the angel glided on before, encircled by a light of dazzling brightness, and Peter followed," believing himself to be in a dream.

Suddenly the angel left him, the dazzling light faded away, and Peter left alone in the dark and quiet street. He now saw that it was no dream, but that he was free indeed, and was in a part of the city where he often had been before!

He remembered falling to sleep that evening bound between the two soldiers. He remembered taking off his sandals and outer garment, but now he saw that they were on. His wrists were still swollen from wearing the hard irons but, thank God, now the cruel chains were gone! He had expected to be led along this same road the next morning to his death. But here he was alive and well, and best of all *free* to go just where he wished! How his heart thrilled with joy, and with thanksgiving to his Saviour, as he fully realized that he had been freed from prison. He said, "Now I know of a surety that the Lord has sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." And he hastened to tell his friends that they might rejoice with him and praise the One who had heard, and so wondrously answered their prayers.

A BOY IN PRISON

Only two years ago, a boy lived Brooklyn, N.Y., U.S.A., whose name was Samuel Kimball. He was a bright, smart boy, had many friends, attended Sunday School, was a beautiful singer, and sang in the choir. Yet this poor boy died in prison!

His voice lost its sweetness so that he could not sing. He became ill and went to bed, and was so weak and nervous that he was taken to the hospital. It grew very hard for him to breathe, and neither heart nor stomach seemed to be able to do the work for which it was made. He could eat hardly anything, for it burned him like fire. His skin was a deadly yellow colour, and his limbs were swollen till they were twice as they should be. His cheeks were sunken, his lips burning red, his eyes dull and heavy looking, and he looked more like a dead boy than a living boy. Sometimes it was so hard for him to breathe that he would almost strangle to death. Poor boy? Why did he suffer like this? It was because he had been shut up in prison so long.

In prison? How did that bright, loving boy get into prison? He walked right in himself, and then could not get out. When Samuel saw that he must die, he told his nurse all about it. He told her that he began to smoke cigarettes some time before, and that the more he smoked the more he wanted to smoke. He knew that he should not do it, and he did not want his grandmother with whom he lived, to know it. He therefore would work long after work hours in the chandelier manufactory that he might earn extra money with which to buy the cigarettes. He tried to stop smoking, but he could not. He was bound with the habit as with chains of

398

iron. He was in prison as surely as Peter ever was, and he could not get away. He at last smoked twenty cigarettes in one day! He became bound hand and foot, and could not move out of his bed, and finally was choked to death by the cruel chains of this monster habit! As Samuel lay on his cot dying, these are

almost the last words he said: "Let any boy who smokes cigarettes look at me now and know how I have suffered, and he will never put another into his mouth."

Oh, what a pity that Samuel did not have Peter's Friend for his Friend. He could have sent an angel to break these cruel chains and set him free.

My dear boy or girl, are you bound by any of the chains of sin? Have you got into the habit of disobeying, of getting angry, of loving yourself, of drinking strong drink, of lying, or stealing, or any other bad thing? Have you tried to get away from them and found that you could not? If you have, you are in prison and bound with chains as surely as Peter was. The Bible says so. No earthly friend can break the chains and make you free. Jesus alone can do it. That is why He came to this earth; to proclaim liberty to the captives, and the opening of the prison [of sin] to them that are bound. If you are bound in sin and naughty ways, tell Jesus. Take Him for your Friend, just as Peter did, and ask Him to help you. When you feel like doing wrong, ask Him to send His angel to deliver you as He did Peter; then begin to thank and praise Him right away, because He has done it. You may not see the angel, but you may be sure that He has come if you have earnestly asked for him. If you ever feel like trying to get away from sin yourself, without the help of Jesus, remember how Samuel Kimball died in the prison house of sin because he did not take Jesus for his Saviour. Only Jesus can break the chains of sin and set us free. For we read that "there is none other name under heaven given among men, whereby we must be saved."

"Interesting Items" *The Present Truth* 8, 25.

E. J. Waggoner

- The Russian Government is providing its soldiers with a new rifle.
- The city of San Salvador has been almost totally destroyed by an earthquake.
- The population of England is 49,000,000, of whom 16,000,000 are in six counties
- The total Catholic population of both North and South America is 56,000,000.
- The sum of £127,000 a year is spent in England upon perfumed spirits from abroad.
- The Lenox Library, New York, has just bought an original letter by Columbus for \$7,500 or £1,500.
- At the Hague, a minister recently stated in his sermon that £500 were daily spent strong drink in that city.
- Great Britain yearly pays considerably over £10,000,000 to France, Holland, and other countries for daily produce.
- The introduction of the motion in favour of the return of the Jesuits to Germany has been unfavourably received by all political parties.
- Mr. Jay Gould died at his residence in New York, Friday, December 2. The fortune which he leaves is not less than £15,000,000, and is by some placed at £30,000,000.

-In reply to a correspondent, Mr. Gladstone says that the subject of the Sunday closing of public-houses is now engaging the attention of Her Majesty's Government.

-The Pope is engaged in drawing up an encyclical urging the Eastern Churches to put an end to the present schism, and acknowledge the supremacy of the Romish Church.

-It is stated in Vatican circles that during the recent stay of the Grand Duke Sergins in Rome, the Pope spoke more than once with his imperial Highness on the subject of convening a European conference for the purpose of effecting a pacific settlement of the Alsace-Lorraine and Bulgarian questions, combined with a proposal for a general disarmament, or, at all events, of a considerable reduction of the present gigantic standing armies.

-So as to conform to certain regulations of the United States Government, all emigrants embarking at Queenstown will in future, have to declare on call, before a magistrate, that they are proceeding to join in America either a father, mother, sister, or brother.

-The Turkish Government has definitely declined to yield to the demand put forward by Russia in connection with the pending negotiations for a new commercial treaty for the free and unannounced passage of the Straits by Russian merchant vessels carrying military reliefs and munitions of war.

-From a memorandum on the subject of the Chicago Exhibition just presented to the Reichstag, it appears that the number of intending exhibitors from Germany, which at first was only 200, has now risen to about 4,000-of whom the wine growers contribute no fewer than 300, and the engine and machine makers 100.

-The last link in the direct overland communication between England and Gibraltar was completed Nov. 26 by the formal opening of the Algeciras-Rhonda Railway. The journey from London to Gibraltar has been reduced to sixty hours, and it is hoped by re-arrangement and acceleration of trains to reduce it to fifty hours.

-It is stated on authority that there are in Paris 180 restaurants where horse flesh is the only meat used, and that during the past year no fewer than 21,231 horses, 61 mules, and 275 donkeys were killed and eaten. The worst part of it is that these animals, as might be expected, were in an emaciated condition, which cannot mean good health.

-A movement is now on foot to secure the immediate construction of the Nicaragua Canal under the control and protection of the United States. A convention to consider the matter has just been held in New Orleans, which was attended by delegates from all the States, as well as by representatives of the New York Board of Trade, and the American Geographical Society.

-Trades-unionism is getting to be the most tyrannical monopoly in the world. A few days ago a band of union sailors boarded a barque at Tacoma, Washington, U.S.A., which was manned by non-union men, and forced the men on board to sloop lying by. They then landed them on the coast about thirty miles from the town, leaving them penniless, and telling them that they would be killed the next time they shipped on a non-union vessel.

-The North German Lloyd steamer *Spree*, which sailed from Bremen on Nov. 23, with a passenger list of 504, and a crew of 247, besides a large amount of mail, had her main shaft broke about 750 miles from Queenstown, and after drifting a day or two, was rescued by the *Lake Huron*, and towed to Queenstown. The water had rushed into the stern, causing it to settle, and the second cabin passengers were driven from their rooms. Mr. Moody was on board, and conducted a prayer meeting in the saloon, while they were drifting, and a praise service after they reach land.

-Further measures of persecution directed against the Jews are reported to be impending at Moscow. The authorities of that town are now said to be putting the finishing touches to a measure forbidding all Jews, without exception, to carry on any trade in the city on the Moskva from the beginning of next year, unless they become converts to the Orthodox Church. The mere formal announcement of conversion, however, will not of itself suffice to confer a right to trade, as the converts will first have to go to Tcherkizova, a place near Moscow, for three years, at the expiration of which period they will be permitted to return to Moscow, supposing always they can produce a testimonial from the priest of the place showing that they have strictly fulfilled their religious duties of the Orthodox religion during the whole time.

"Back Page" *The Present Truth* 8, 25.

E. J. Waggoner

"Peace I leave with you, My peace I give unto you." These are among the parting words of Christ to His disciples. What, therefore, can hinder anyone from having peace? Christ has left His peace on earth for us, and has given it to us. So it is ours. If we do not possess, it, it is simply because we refuse the gift.

Military circles in Russia have been shaken to the very centres because of the fact that four officers of the Pavlovsky Regiment of the Guard have played cards and got drunk with privates of their regiment! They were at once cashiered as a warning to other officers not to play cards and get drunk with privates.

We are glad to learn that President Harper, in a recent address to the students of Chicago University, "discouraged the formation of secret societies, believing that whatever of good is aimed at in the societies may be gained by other means, free from the objections of secrecy or rigid exclusiveness, and antagonism to the democratic spirit such as belongs to true scholarship, the best manhood, the noblest citizenship." And he might have added, of Christianity. Aside from the fact that secret societies of any kind are foreign to the spirit of the Gospel, there is considerable anomaly in a "secret" that is shared by thousands of people.

Dr. E. J. Waggoner is to conduct a series of Bible studies in north London during the remaining days of this month. These Bible classes, which are to be held at the earnest request of a number of Christian workers, will begin on Friday evening, December 16, continuing thereafter each morning at 10 (except on Saturdays, when the meetings will be at 11 A.M.), and each evening at 7, up to and including Sunday, January 1. Excepting the evenings of Friday and Saturday,

December 16 and 17, and Monday and Tuesday, December 19 and 20, the meetings will all be held at the Athenaeum, Camden Road, N. A cordial invitation is extended to those who can do so, to attend.

The absurd report had been circulated among some ignorant Negroes and other people in several parts of the United States, that a comet was about to strike the earth, and a panic was produced in consequence about two weeks ago. Many who had not attended church for years, did so on Sunday evening, while prayer meetings were held in many places. One rich man gave away all his money, and when the comet failed to strike the earth, and destroy it, he went crazy. One thing is worthy of note, and that is that none who are really looking for the speedy return of the Lord, and the end of the world, are ever caught in such a panic. In the first place, they can discern the signs of the times, and are not deceived by false alarms, and in the second place, the coming of the Lord is to them an object of hope and not of fear.

The "Catholic" portion of the Church of England do not feel like apologizing for their Romish practices. On the contrary, they are proud of them. Here is a partial description of the practices at one country church, given as an act of defiance to the paper that has been compiling a "black list." "With perhaps one exception it [the church] is the only one where vestments are worn at Holy Mass, and it is certainly the only one where incense is regularly offered, and where the holy water stoups have long been restored at the entrance for use." "Several of us, myself included, belong to the Society of the Holy Rosary. Need I add that we have lights, crucifix, images, lamps, lady altar, processions, copes, stations of the Cross, and much else that you might verify, if you like, by a personal inspection?"

The *Catholic Times and Catholic Opinion* has just finished a series of articles on the Conversion of England. In the last one the writer makes the following suggestion:-

"The conversion of England may resemble a warfare, but it is not one against persons. It is towards them a movement of approach and conciliation. Any point of agreement, therefore, must be perceived and utilized. If there is one thing prized unanimously by the English Protestants it is the Bible. The Anglicans and Dissenters have one version of Holy Scripture in common. Upon this rests a strong tie. We, unfortunately, on this vital point, are divided from them. Without any sacrifice of principle we might be agreed in the use of the same version. Father Faber made the suggestion years ago. The Fathers of the first Synod of Westminster passed a decree for the improvement of our version, which has long ago departed from the quaint and vigorous diction of the old Douay, which is in many respects imperfect, and in some almost unintelligible. An approach to one common version is not barred by any principle, and it is surely worth consideration. It is, without doubt, a jar to many converts to be driven from the musical English version to a new one inferior in style. Conversions might be seriously assisted in one important respect, were it deemed feasible to constitute a oneness in such a matter.

A correspondent of the *Echo*, speaking of the efforts which certain Nonconformist bodies are making to secure the amendment of the marriage laws, so that the attendance of a registrar at a marriage in a Nonconformist place

of worship may be dispensed with, says that the grievance is more a question of the status of the minister than of the convenience of the people. Ministers of the National Church can celebrate marriages without the presence of the registrar, and Nonconformist ministers cannot. He adds: "Hankering after State recognition by some Dissenters is a sign of weakness rather than strength." This is very true; but is it not an indictment against the National Church?

A London religious paper prints the following concerning a minister who is also editor of a religious journal in one of the colonies. We omit all names, only noting that the man "is a Wesleyan with a backbone, and a considerable amount of humour." Here is the specimen of his "humour":-

"He edits the paper with his coat and boots off, and a great big old pipe in his mouth. The story goes that just before his ordination he was sent for by the Board of Examiners. 'Mr. F.,' said one of the Board, 'your papers are excellent, but there is one thing we object to.' F. asked what it was. 'You are addicted to the evil habit of smoking.' F. explained that he saw no evil in it; but, taking a large plug from his pocket, said, 'In deference to your opinion, gentlemen, I promise you this. As soon as I have smoked the plug I hold in my hand I will cease smoking for ever.' They were satisfied, and he was ordained the next day. But, as he refills the big pipe, he chuckles and tells you-'I've kept my word, I've got that very plug yet.'"

A professed minister of Christ smoking a pipe is a sight to make the devil laugh; but what pity that one could thus act a lie at the very time when he was ordained to the ministry. And what a pitiable thing it is that a religious paper can regard the whole thing as a good joke. Is there not still need of reform?

December 20, 1892

"Sunday Closing for England" *The Present Truth* 8, 26.

E. J. Waggoner

We have received the December number of the *Sunday Closing Reporter*, together with a request that we insert as much as possible of a Memorial to Parliament, which it contains, and also some other matter on Sunday closing, which we gladly do. Following is a portion of the Memorial:-

"To the Rt. Hon. H. H. Asquith, M.P., Her Majesty's Secretary of State, for the Home Department, the Memorial Committee of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday.

"Showeth.-That your memorialists, having good reason to hope for legislation by the present Parliament in favour of closing public-houses in England on Sundays, and having also reason to fear that such legislation is in danger of being unnecessarily delayed, by being treated as part of the wider and more controversial question of diminishing prevalent intemperance by means of some form of local option, venture, through you, to approach Her Majesty's Government with an expression of their desire that Sunday Closing may be kept separate from all other licensing questions, and settled once for all by an Imperial enactment, as was the case in regard to Scotland, Ireland, and Wales.

"That any other mode of setting the question will be unsatisfactory in its operation, and will fail to meet the widely expressed desire of the people.

"That public-houses in England being already closed by Imperial enactment during a considerable portion of Sunday, a measure to close them altogether on that day would be simply an extension of the existing legislation, which is based upon the peculiar character and circumstances of the day.

"That many are agreed as to the necessity for Sunday Closing, who hold various opinions in regard to other legislative proposals for the suppression of intemperance, and that consequently many districts in which there is a great majority in favour of Sunday Closing would be deprived of this legislation if it is bound up with other methods of promoting temperance reform.

"That, in addition to being opposed to the wishes of the people, the Sunday sale of intoxicating liquors is wrong in principle, unfair to other trades, and injurious to the publicans and their servants, whose hours on other days of the week are grossly excessive; and that the open public house on a day devoted to rest and worship is a special temptation to intemperance, and is therefore productive of a large proportion of the poverty,

404

degradation, and crime from which the country suffers.

"That it is a matter of common knowledge that the opposition to Sunday Closing has been almost entirely confined to those who have a pecuniary interest of the liquor traffic.

"That, on these grounds, your memorialists respectfully and earnestly entreat Her Majesty's Government to support, and, if necessary, to provide facilities for the passing during the ensuing session of a Bill prohibiting the sale of intoxicating liquors on Sunday throughout the whole of England."

This Memorial was signed at the headquarters of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, in Manchester, November 16, 1892. In response to it the following reply was received:-

"10, Downing Street, Whitehall,

29

29

th November, 1892.

"*Sir*: I am desired by Mr. Gladstone to acknowledge the receipt of your letter of the 26th instant, in reply to which I am to say that the subject to which it refers is now engaging the attention of Her Majesty's Government.

"I am, Sir,

"Your obedient servant,

"H. SHAND."

We learn from the *Reporter* that the next annual meeting of the Association will be held in Exeter Hall, London, on Monday, February 13, and that the Lord Bishop of London will preside. This will be the first occasion on which the annual meeting has been held out of Manchester, and the reason for bringing it to London now is the hope that its influence will thus be brought more directly to bear upon Parliament, which will then be sitting. The prospects for the passage

of such a Bill as the Memorial calls for are thought by its friends to be very favourable.

We are always glad to see any advancement in the cause of temperance. We do not regard temperance as an aid to or a handmaid of religion, but as being a necessary part of religion. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, are the graces, the possession of which the apostle Peter declares will make one fruitful in the knowledge of our Lord Jesus Christ. Temperance, therefore, is not a light matter. It embraces total abstinence from all intoxicating liquors, but that alone does not constitute the whole of temperance. While nominally a total abstainer from intoxicating liquor passes for a temperate man, and nothing less than that can have any claim to be called temperance, true temperance really implies the possession of all the Christian graces. In the Scriptures temperance is classed with righteousness. It is the outgrowth of faith in the Lord Jesus Christ.

The first question to be settled, and indeed the only question, is whether or not the Sunday closing movement is in reality a temperance measure. It will readily be admitted that although a movement may profess to be for the promotion of temperance, yet the most ardent temperance man is bound to stand aloof from it if it is evident that it will not accomplish anything for temperance. Much more is this true, if on the other hand it appears that its supporters are wholly deceived in the matter, and that it really tends to the upbuilding and strengthening of the liquor traffic. Without in the least questioning the sincerity of those who are labouring so earnestly for the securing of Sunday closing of public-houses, we are bound to say that the movement is in the interest of intemperance rather than of temperance. A few points taken from the Memorial and from the *Reporter* will make this appear.

In the argument against Sunday closing by local option, we find the following reason:-

"It will place Sunday closing at a disadvantage in relation to other questions. If the matter could be referred to the inhabitants direct for their decision there would be less objection to it, because there are few districts, probably none, where, if the people had the power, they would not close public-houses on Sundays. But the bodies to whom it is proposed to give the necessary powers will be elected on many issues, and there will be many personal and local considerations. Amongst them, in not a few districts, Sunday closing might be lost sight of and not obtained, though the people would have welcomed it. Even if the authority were elected solely to deal with the liquor traffic, *it must be remembered that Sunday closing is quite distinct from prohibition*. In such a case the election would turn on prohibition, and Sunday Closing might be lost to the district because its inhabitants were not prepared to vote for closing public-houses seven days in a week."

The italics in the above quotation are our own. It is clear enough that the stopping of the liquor traffic is not the object of the proposed legislation. Neither is the movement prompted by opposition to the liquor traffic in itself. The objection is solely to the time when it is carried on. It is a question of days, and not of the selling of liquor. This appears further from the statement that those who

are in the liquor selling business and are opposed to the movement for Sunday Closing "are in a miserable minority," and that "they are repudiated even by their own class." Now anyone who takes time for even one moment's serious thought well knows that no people will favour a movement that will curtail their own business. The drapers would not for a moment listen to any proposition looking toward the limiting of their sales of clothing, the shoemakers would never be found favouring an Act of Parliament which would diminish by one-seventh the sale of shoes, and least of all will the publicans ever be found assenting to a proposition to curtail the sale of liquor, by which they get their living. The statement that publicans are in favour of Sunday Closing is the strongest proof that Sunday Closing will not in the least diminish the amount of liquor consumed.

This will be still more apparent by another quotation from the *Sunday Closing Reporter*. It is said that at the last meeting of the West Derby Board of Guardians, "Mr. Beesley observed, as an old publican, that the best thing for the people would be the closing of the public-houses on Sunday. Working men who had only five or six shillings a week to spend with a publican, without distressing their families, had quite enough to do to make their money last them six days." Exactly. The people can spend all their money at the public-houses in six days, and have hard work to make it last even that long, and therefore what is the use of keeping the houses open on Sunday? When the publicans can get all the money of their customers in six days, what is the use of their working seven days to get only the same amount? As the *Reporter* says, "This is candid testimony." It is indeed; but it is fatal to the idea that the Sunday Closing Movement is to any degree whatever a temperance measure, or that it will in the least diminish the amount of liquor sold and consumed.

On the country, it is in reality a movement to clothe the liquor traffic with greater respectability. We do not mean that the Sunday Closing Association has any such object in view, but that will be the result. They are beyond all doubt sincere in their efforts, but the outcome, if they are successful, will be to intrench the liquor business more firmly than ever before. This is evident because the very nature of the movement recognizes the right of the traffic to exist, and puts it on a level with "other trades." The attempt to stop the sale of liquor on Sunday is a tacit admission that it is all right to sell it on any other day of the week. It puts the liquor traffic on a level with any legitimate business.

A little illustration will make this more clear. Here are two ladies who are both very devoted observers of the Sunday. One of them sees her little boy out trundling his hoop on Sunday morning, and cries out, "Willie, you must not play with your hoop Sunday; it is wrong." Would Willie get the idea that it is a sin to roll his hoop? Would

405

he, if requested on Monday to take a run with a playmate, say, "My mother says that it is wicked to roll hoops"? Certainly not. The fact that his mother specified the day of the week, when she bade him not to roll his hoop, showed plainly that the thing itself was not wrong in her eyes, but that she was troubled only for the desecration of the day.

But the other lady sees her boy out in the garden beating a poor, harmless kitten. Will she call out to him, "Jack, don't you know that is wrong to beat kittens on Sunday? Leave off at once." Indeed she will not. She will peremptorily command that he stop beating the kitten, and call him to account for cruelty to animals. Not a word will be uttered in regard to the day. And Jack cannot get the idea that it is all right to beat kittens provided he does not do it on Sunday. Now why this difference in the way the two ladies reprove their sons? Simply this, that the first boy is doing a thing which is all right in itself, but which would be wrong if there were any sacredness to Sunday; while the second boy is doing a thing which is wrong in itself, no matter what the day, and no more wrong at one time than at another.

From this it will appear that the movement to stop the sale of liquor on Sunday is simply an effort to enforce the observance of Sunday. Indeed, the Memorial states that the measure "is based upon the peculiar character and circumstances of the day." It is a movement wholly in the interest of religion, but not true religion, however, for true religion was never aided in any way by civil legislation. Religion is a matter between the individual and his God, with which Government has nothing to do. Since the foundation of the world, every attempt to uphold religion by civil law has been a victory for the devil. This seems like strong language, but a few words will show that it is warranted.

True religion is an affair of the heart and life, and not of form. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and *to keep himself unspotted from the world.*" James i. 27, R.V. And "if any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." Verse 26. Now it must be evident to everyone that Government cannot do anything that will in any way change a man's heart. Civil legislation cannot in the least degree effect a man's life and character. It can no more make a man religious than it can cure him of consumption. But the effect of all religious legislation is to cause men to think that religion is but an outward form,-that he who complies with the civil law has discharged all the obligations of religion. This has invariably been the result. Therefore the inevitable outcome of all religious legislation is to lower the standard of religion among the people.

It is evident therefore, that the sincere, well-instructed Christian must be the one who is the most opposed to all religious legislation. As lovers of the Lord Jesus Christ, and of His Gospel, we could not for a moment admit the right of any government on earth to meddle in any way with religious questions. And our opposition to such legislation would not in the least be diminished if the things sought to be enforced were right in itself. As a matter of fact, Sunday-observance has not the slightest warrant in the Scriptures, but if it had, the principle of the case would not be altered. It is a religious, and not a civil institution, and therefore with it the State has no business to deal.

The fact that men have long been accustomed to regard the day, and that the observance of it is almost universal, does not give the State in the right in the matter. Surely it will not be claimed that all the world combined are equal in importance to the Lord Jesus Christ. He alone is a greater majority than all men

all together. But He did not use force to bring people to His ways. Said He, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John xii. 47. Nay, He prohibited His followers from using force in any way. When the multitude came with swords and staves to take Jesus, and Peter, having a sword, drew it and cut off the ear of one of the men, Jesus healed the wounded man, and said to Peter, "Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Matt. xxvi. 52-54. Jesus could in an instant have put all those men to flight. He had power enough to compel all men to acknowledge His claims. But then the object for which He came to earth would not have been accomplished. He came to convert men by the power of His own life of love, and not to change their actions only, without their hearts being affected. And even so is the object of the Gospel frustrated whenever any of His professed followers think to advance it by the arm of civil law. This question has to do with the very heart of the Gospel, and therefore we shall have much to say about it in the future.

December 29, 1892

"Front Page" *The Present Truth* 8, 26.

E. J. Waggoner

Sunday, December 18, was what is called "Peace Sunday," and we were greeted with the astonishing information in the papers that ministers were requested "to advocate the cause of peace from their pulpits," on that day. If it had not been for that request we might have supposed that the ministers were always advocating the cause of peace. We are very certain that no minister has any business to advocate anything else at any time. He serves the Prince of peace, who Himself "is our peace," and is sent to preach only the Gospel of peace. The word which he is to preach is the word that speaks peace. Whatever efforts are put forth in hopes of peace, aside from the simple Gospel, are sure to end in failure.

"Afraid of Moses" *The Present Truth* 8, 26.

E. J. Waggoner

Afraid of Moses .-Most people seem to have a special antipathy to Moses, and to anything that pertains to him. Let anything be quoted from the first books of the Bible, and they will cry out, "Oh, that's in the law of Moses," or "Moses wrote that." Well, what if he did? Does that diminish its value? Why not as well say, when the Psalms are quoted, "Oh, David wrote that," or object to other prophecies because Isaiah or Jeremiah wrote them? Why is there not as much reason in objecting to things quoted from the epistles of the New Testament, because they were written by Paul, or Peter, or James, or John? Was Moses inferior to these men? Was he less favoured of God? Hear what the Lord said, "If

there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Num. xii. 8. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. xxxiv. 10. Christ testified that to disbelieve Moses was to disbelieve in Him. See John v. 46, 47. Moses wrote of Christ. He wrote of the sacrifice of Christ, justification through faith in His blood, of the coming of the Lord, of the resurrection of the dead, of the eternal life, and of the glorious reign of the saints and the kingdom of God, let us beware lest in speaking disparagingly of Moses, we be found rejecting the Master, of whom he testified, and whose reproach he suffered.

"Christ the Life-Giver" *The Present Truth* 8, 26.

E. J. Waggoner

The one object for which the Lord Jesus came to this earth was to bring life to lost mankind. "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." "For the bread of God is He which cometh down from heaven and giveth life unto the world." John vi. 33. And again Jesus said, "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John x. 10.

"Why," says one, "I thought that He came to save people from sin." So He did. The words of the angel were, "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. i. 21. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. And yet it is true that the sole purpose for which He came was to save people from death.

How is this? The apostle tells us: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Sin brought death into the world. It is not merely that death followed in the train of sin, but that sin is itself death. "The sting of death is sin." 1 Cor. xv. 56. "To be carnally minded is death." Rom. viii. 6. Sin came in with death, because sin always carries death with it. Sin itself is nothing but a "body of death."

Therefore it is that Christ gives life by cleansing from sin. He saves from death by giving life, and so He saves from sin by giving righteousness. And both are one and the same act. For as sin is death, so is righteousness life. "To be spiritually minded is life and peace." Rom. viii. 6. Christ came to give life, not merely as a consequence of righteousness that men might attain to, but He came to give life in righteousness. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by His life." Rom. v. 10. "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Verse 18.

In Christ there is life. John i. 4. He is "our life." Col. iii. 4. Outside of Him there is no life. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12. Nay, more, "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John iii. 36. It seems strange that any who profess to honour the Lord Jesus Christ should, by claiming that men have life in themselves, frustrate the grace of God in giving His Son that they might have life.

The origin of the doctrine that men have life in themselves, was in the idea that they can of themselves do acts of righteousness. This is shown by the Bible. The Pharisees "trusted in themselves that they were righteous, and despised others." Their very name signified that they were separate from the rest of the people, because they thought themselves more holy. And of all the Jews it was true that they rested in the law. It was to them that Jesus said, "Ye search the Scriptures; for in them ye think ye have eternal life; and these are they that bear witness of Me; and ye will not come to Me, that ye may have life." John v. 39, 40, R.V. And why would they not come to Christ for life? Was it because they did not

402

want life?-Not by any means, because they thought that they had it themselves. They thought that they of themselves kept all the commandments of God, and of course if that were true, they had no need of anything from any one else.

Now almost all who profess belief in Christ acknowledge that righteousness can come only from Him. This is true. And why?-Simply because the life of Christ is the only life ever lived on this earth that was free from sin. No other righteous life ever appeared on earth, and no other than He ever could live a life of righteousness. Moreover, there is no righteousness in the universe except the righteousness of God in Christ. Among all the hosts of the redeemed there will be only one righteousness. It will be the righteousness of one, and not of many, that will be manifested in heaven. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 19.

What does this show?-Simply this, that the life of Christ will be manifested in everyone who is saved. The life of Jesus manifested in mortal flesh is the mystery of God. Whoever has that life has righteousness; and whoever has righteousness has life. So it is that they who do not have Christ have no life. The sting of death is in them, and if they die in their sins, there is no hope of life for them. Eternal death will be their portion.

We read that Christ "hath abolished death, and brought life and immortality to light through the Gospel." 2 Tim. i. 10. He who seeks for life elsewhere than in the Gospel, will not find it. As we have seen, this life is manifested in mortal flesh. That is a mystery which we may know but cannot understand. It is the life of Christ, the same life which He lived in Judea and Galilee, and the same life which He now lives in heaven. It is that life which triumphed over death and the grave. It is that life which He could give up, and still retain. When He lay in the grave, it was impossible that He should be held by death (Acts ii. 24), because there was no unrighteousness in Him. This life is ours by faith. He who dies having kept the faith, dies in the possession of that life, and it is impossible for the grave to hold

Him as it was for it to hold Christ. That life is "hid with Christ in God" (Col. iii. 3), and therefore Satan cannot touch it. Therefore when Christ, who is our life, shall appear, then shall the saints appear with Him in glory.

At that time immortality will be conferred. "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory." 1 Cor. xv. 51-54, R.V. Then will the life of Christ be manifested in immortal flesh. But that mystery is but the continuation of the present mystery of the Gospel, -the life of Christ manifest in mortal flesh, as a life of righteousness.

"The Power of the Resurrection" *The Present Truth* 8, 26.

E. J. Waggoner

From the above brief statements of the Scripture, it will be seen that the power by which the dead will be raised incorruptible at the coming of Christ, is identical with the power by which they are converted from sin. Whoever therefore receives the life of God in Christ, as salvation from sin, experiences the power of the resurrection. See Phil. iii. 10. This is further shown in the epistle to the Ephesians. The prayer of the apostle is that God will give unto us "the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. i. 17-20. We are to know the working of the same power that raised Christ from the dead. How this is we learn from the opening of the next chapter.

"And you hath He quickened, who were dead in trespasses and sins; . . . but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 1-6. The same thing is stated in Col. ii. 10-14:-

"And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation [working] of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened [made alive] together with Him, having forgiven you all trespasses."

The power which thus raises the dead to life, is the word of God, both in the raising of those who are dead in sins, and in the resurrection of the dead at the coming of the Lord. The word of the Lord is alive (Heb. iv. 12), it is life itself (John

vi. 63), and it has power to give life. David said, "This is my comfort in my affliction; for Thy word hath quickened me." Ps. cxix. 50. And Christ said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and it shall come forth." John v. 28, 29. And just before He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Note the wonderful power of that word. The dead shall hear it, and shall live as a consequence of hearing it. So instantaneous is its action that its first sound gives life to the dead, so that they hear the voice which wakes them from the dead. And this "word of life" is that which is spoken to every one who believes, and which they are to hold forth in their lives.

The raising of the son of the widow of Nain, and of the daughter of Jairus, are instances of the life-giving power of the word of Christ. To the first Jesus said, "Young man, I say unto thee, Arise." Luke vii. 15. To the other He said, "Maid, Arise." Luke viii. 54. In both instances life was instantaneous. The signs were done that we might believe that Jesus is the Christ, the Son of God; and that, believing we might have life through His name. John xx. 31. They were done that we might see how easily Jesus can raise us from the deadness of sin to the life of righteousness.

But some will say that theirs is no ordinary case. They are worse than others, and while they can believe that Jesus might save others who are not so sinful, they think that He cannot save them. They forget that sin is death, whether it be great or small, and that to raise one dead person is just the same as to raise another. In every case it is by the giving of His own life. It is no more difficult for the Lord to give His life to a very wicked person than it is to give it to one who has not sinned so greatly. But He has given us proof of this as well.

We have seen how easily Jesus raised the ruler's daughter and the son of the widow of Nain. They had been dead but a short time. The ruler's daughter died while Jesus was on the way to heal her and could have been dead but a few moments when He arrived. The breath had but just left the body. But now look at the case of Lazarus. He had been dead for days, and had begun to decay. Yet

403

it took no more words from the Lord to bring him from the tomb than it did to raise the others. Jesus said, "Lazarus, come forth," and instantly Lazarus came forth alive. So there is no opportunity for one to say that God cannot save any sinner.

He is able to save to the uttermost them that come unto God by Him, because He ever liveth to make intercession for them. Heb. vii. 25. His life is everlasting and without limit. It is a light, which is not diminished by shining. He can give life to the whole world, and still have as much left as at the first.

The knowledge and the actual appropriation of this is the hope of the resurrection. In that day those who have been dead for thousands of years will hear the voice of the Son of God, and will come forth. But the power that will bring them forth is the very same power that now saves men from the corruption of sin. Thus His Divine power has given to us all things that pertain to life and Godliness.

"Knowing the Truth" *The Present Truth* 8, 26.

E. J. Waggoner

The blessedness of the religion of Christ is the positiveness of the knowledge which it gives. There is no conjecture, no uncertainty, but full assurance. "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. Some people think that it is a presumption for anyone to say that he *knows* the truth. They may allow the claim in a general way, but when it comes to a particular thing, they think that the most that any one can safely say is that he thinks he knows. But the Lord has not left us to any such uncertainty as that. He wants a man to know the truth, and to know that he knows it.

Who will know? Those who are humble, and submissive to His will. Jesus said, "If any man willeth to do His will, he shall know of the teaching." John vii. 17. "By faith we understand." Heb. xi. 3. It is the Spirit of God that gives certainty in knowledge. Jesus said, "Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come." John xvi. 13.

Again, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." 1 Cor. ii. 12. The promise to the people of God is, "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them to the greatest of them." Jer. xxxi. 34. And that this knowledge is to be obtained in this life is evident from the words of the apostle, "But ye have an unction from the Holy One, and know all things." "But the anointing which ye have of Him abideth in you, and ye need not that any man teach you; but as the anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John ii. 20, 27.

All Christians are to be the light of the world. This they are to be not alone by their lives, but by their word; for even though it may not be the lot of many to teach publicly, they are to be ready to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear. 1 Peter iii. 15. Now positive knowledge is an absolute necessity on the part of everyone who teaches. He who does not know has no right to attempt to teach. It is not enough for one to think that he knows; he must know that he knows, or else keep silence. Suppose I meet a man on the road, and he ask me the way to a neighbouring village. I am not sure of the way, but I do not like to appear ignorant, and so I point to the east. The man starts in that direction, but it happens that the village lies to the west. I have started him on the wrong road. If I did not know, it was my duty to tell him so, and he could have asked another man.

It will readily be seen that in such a case positive knowledge is necessary. How much more so must it be when the case is one of eternal life or death? For a professed Christian not to know for a certainty what he believes is a sin. If he

does know he is but a false light, leading people to destruction, whither he himself must also go. If the blind lead the blind, they will both fall into the ditch.

But the positive knowledge of these things that have been already learned, is not all that is embraced in knowing the truth. He who knows the truth indeed, has the Spirit of truth, and therefore he recognizes truth when he sees it, although it may be a point that has never before been brought to his attention. Jesus says, "My sheep know My voice." Truth is the voice of Christ. He who knows the truth will not have to stand hesitating and doubting and arguing a long time before he knows whether or not to believe the point that is presented to him for the first time. He knows the truth, and so as soon as the point is presented, he knows if it is true, or if it is error. He may not at once perceive all that there is in it, either of truth or error, but he knows if it is truth.

The certainly is not the special privilege of a few, but it is given to all who know the Lord, for He is the truth. He who has it not may know that there is a great deal that he lacks. But he need not go along in that uncertainty, for the promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James i. 5.

"Obstacles to the Gospel" *The Present Truth* 8, 26.

E. J. Waggoner

There are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the "obstacles that are in the way of its progress." One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them. Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter into the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, nor an impure person, no envious person, no thinker of evil, shall have any inheritance therein. Impatience will shut a person out of heaven as surely as intemperance, and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance, and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater. These are obstacles to the spread of the Gospel, as well as is intemperance.

"But it is easier to get rid of these things than it is to get rid of intemperance." Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so numerous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men. Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one's neighbours, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There

would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards.

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, by those who never in their lives had any desire to use strong drink, but who had been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking. These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses.

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the Gospel as intemperance is.

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters is denominated "public sentiment," regard some kinds of sin as much worse than others. A man could not be admitted into the "best society" if he were a common drunkard, whereas impatience at home and with his employÉs, such love of money as would lead him through his agent to win the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least. Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a

407

church member "in good and regular standing," who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness "brings a reproach upon the church." We do not say this to apologize for the drunkard, but to set sharply before the reader the unequal way which people have at looking at things.

Well, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do. The only thing that the Gospel is in the world for us is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits, to let him go to

perdition through pride. It makes him complete, after the image of Him who created him.

Christ is able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them "the riches of the glory of this mystery," which is "Christ in you the hope of glory," and let us preach Him, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 27, 28.

"Filled with Knowledge" *The Present Truth* 8, 26.

E. J. Waggoner

Filled with Knowledge .-The apostle Paul's prayer for the Colossians, and for us as well, was that they might be filled with the knowledge of the will of God, in all wisdom and spiritual understanding. Col. i. 9. It is a wonderful prayer, but it was written by inspiration, and therefore it is possible for one to have that amount of knowledge. How many mistakes it would save us. How may we acquire it? Well, one of the first requisites is patience. We are usually in too great a hurry to learn from the Lord. It takes a little time to go and ask the Lord for wisdom, or if we do go and ask, it takes a little time for us to receive it, sometimes. The Lord does not always tell us things in a minute. But we must have the thing settled at once, as though we do not wait for the wisdom that comes from above, and which would guide us right, but we dash ahead, acting, as we say, "according to the best light that we have." But as that "light" is what we derived from ourselves, it is only darkness. God has promised wisdom to all who ask Him. If we come to a difficult place, and the matter seems urgent, and we ask the Lord for wisdom and do not see the answer at once, that should be an indication that the Lord is not in so great a hurry as we are. He sees that it will be better for us to wait awhile. If we could but learn how to "wait on the Lord," we should know much more of His will.

Increasing in Knowledge .-Although we may be filled with the knowledge of the will of God, that does not mean that there will ever come a time when we may not learn more. In the very next verse to the one in which the apostle prays that we may be "filled with the knowledge of His will in all wisdom and spiritual understanding," He also prays that we may "walk worthy of the Lord unto all pleasing, and being fruitful in every good work, and increasing in the knowledge of God." Col. i. 9, 10. How can we be filled with knowledge, and at the same time be increasing in knowledge. We could not, if it were our own wisdom with which

we were filled. When one is filled with his own wisdom, that effectually shuts him off from learning anymore. But the wisdom of God, like His love, "is broader than the measure of man's mind." While a man may be filled with that wisdom, he never exhausts the measure of it. He may know nothing but the wisdom of God, but yet there will be infinite depths of Divine wisdom of which he is ignorant. When God gave wisdom and understanding to Solomon, He also gave him largeness of heart. The mind will expand, as it receives the wisdom that comes from God, so it can increase in knowledge. This keeps the man whom God instructs from becoming vain and haughty. The balance keeps even all the time. He who has become acquainted with God, knows that to all the eternity He will be infinitely inferior to God, and so the knowledge of God produces humility.

"Are You Happy?" *The Present Truth* 8, 26.

E. J. Waggoner

Another beautiful new year has come. Brothers and sisters, schoolmates and friends have wished you a "Happy New Year." But I want you just to stop a minute and think, while I ask you a question, "Are you happy fully happy?" Perhaps you will know better what I mean if I tell you about eight gentleman who once were asked that same question.

They were old friends travelling together. Suddenly they asked one another, "Are you happy-fully happy?"

The banker was the first to reply. He said: "I have earned a large fortune. I have all the money that I possibly can need during my whole lifetime. I have a charming family. My wife and children do all that they possibly can to make home pleasant for me. Yet I am not happy. There is one thing which troubles me so much that it poisons all my joy; that one thing is the thought that all these goods, these riches, this dear family, are not lasting and that soon very I shall lose them for ever."

Then colonel, who had been the commander of many soldiers said: "I have known the joys of a soldier, and the triumphs of war. How proud I have felt, when, at the head of my soldiers, I have overcome the enemy; or when, after the victory, I saw my name honourably mentioned by the commander-in-chief. But one day, seeing an officer lying on the battle-field dying, I tried to lift him up. 'Thank you,' said the dying one, 'but it is too late! We must all die: think about it!' And with his last breath, he said again, 'We must all die!' I never, never can forget it. These terrible words follow me day and night I have some moments of joy; but, alas! my friends, I am not fully happy."

The next gentleman who answered the question was a very learned man who had done business for his country among other nations. He said: "Honours have been heaped upon me. Public gratitude has met me at every step. Yet I want something I know not what; my heart is empty. All my honours do not cure the secret longings of my heart."

The poet said: "Even in my youth I had a wonderful gift for writing poetry. It was received with world-wide praise. Very many told me that my glory was immortal. But what is *such* an immortality? The flattery of men does not satisfy

me. I desire a better immortality. And as I have no surety of ever receiving that, I am not fully happy."

The man of the world said: "I have no such bitter complaints to make. It is true I feel rather weary sometimes, but what of that? I try still to be gay. I go to the theatre, to balls, to concerts, and to all sorts of amusements." "But," said one of his friends, "when old age, sickness, and poverty come upon you, what will become of your amusements?" "Then," replied the worlding, "I suppose I shall have to give them up." "But," continued his friend, "when you think that you may sometimes lose your pleasures, are you fully happy?" "No," replied the man of the world, in a low tone, "I am not truly happy."

The old lawyer said: "I am now seventy years old. I have health, fortune, a good name, and a pleasant home. I used to fret and look anxiously forward to this time of leisure and rest. But now that I have it, the hours seem too long. I get tired of my newspapers and books, and do not know what to do with myself. I am not fully happy."

Then the gentlemen who professed to be a Christian, but really was not, said, "I believe in God. Every day I read my Bible, and pray. On the Sabbath my place is never empty in the house of God. But my conscience is not easy; I do not get any peace and happiness out of it. Death, which is stealing on, fills me with fright. I always see in God a severe and angry Judge; and the thought of appearing before Him with my many sins, fills me with dread. No, I am not happy at all."

The eighth gentleman was a true Christian physician. He said: "My dear friends, I am not surprised to hear you say what you do. The Bible teaches, and we have proved it true, that neither money, glory, honours, knowledge, or anything else in this world, can make us fully happy. God has created us for Himself; and, so long as we do not give ourselves to Him, we are filled with uneasiness and longing. In my youth I did not know how to be a Christian, and although I did well in my business, I tasted no happiness. But, by the goodness of God, I have been shown a better way. The reading of the Bible showed me that I was a sinner, and that unless I received help, I certainly would be lost. Then I read about how Christ came and suffered and died to be my Saviour. Since then I have turned my eyes to Him, in sorrow for the sins that caused Him to suffer. I believed that He would forgive, because He said so. And He has washed my sins all away, and has given me peace and joy more than words can tell. I trust Jesus, take Him for my best Friend, and with the strength He gives me, try daily to live as He would if He were in my place." "You, then, are fully happy?" Said one of the company. "Yes, my friend, I trust in Him who gave His own Son that I might be happy in this world and in the world to come."

Now, my dear child, are *you* fully happy? The Bible alone points out the way to true happiness. Do you read your Bible? Have you given yourself to Jesus? Are you every day trying to be like Him? Do you earnestly ask Him to help you? and do you believe that He does? If so, you then have the happiness which man cannot give, and man cannot take away. It begins on this earth, and is perfected on the new earth, where there is fulness of joy and pleasures for evermore.

Please learn this little verse, and repeat it every day during the new year: "*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. cxlvi. 5.

"Grooming" *The Present Truth* 8, 26.

E. J. Waggoner

A thorough and faithful use of the brush is the best medicine for the hair, always remembering that it is the hair, not the scalp, which is to receive the vigorous treatment. The brush should be immediately clean, with fine soft bristles that go through the hair, taking with them every particle of dust.

"Interesting Items" *The Present Truth* 8, 26.

E. J. Waggoner

-A fire in a colliery near Wigan, December 15, resulted in the loss of about twenty lives.

-California has the largest fig orchards in the world. It is said occupy 460 acres of land.

-No less than sixty tons of turkeys from Canada were landed from one steamer last week.

-More land lies non-productive in Great Britain and Ireland than is comprised in the entire kingdom of Belgium.

-The Swedish Government intends to levy a tax on malt in order to meet the increased expenditure for military purposes.

-During the last Parliament 12,261 petitions, with 1,421,800 signatures were presented in favour of Sunday closing.

-A rapid-firing gun recently tested at New Haven, U.S.A., by the Winchester Repeating Arms Company, fired 900 shots a minute. Richard Owen, the anatomist and zoologist, died at his residence in Surrey, December 18, at the age of eighty-eight.

-At the last meeting of Great Wakering School Board it was decided that the Apostles' Creed should not be taught in the Board schools.

-It is said that the police have discovered a plot to poison in a wholesale manner the non-union workmen at the Homestead Mills, in Pennsylvania.

-The Lutheran Church is making active efforts to bring all the German sectaries in the South of Russia within its fold. As the Lutheran Church is recognized by the Russian Government, it has official support in the proselyting campaign.

-According to official statistics just issued there have been since the outbreak of the cholera epidemic 550,000 cases in the whole of Russia, of which 200,000 proved fatal.

-Since 1887 upwards of 300 Salvation Army officers have been landed in India, and of these 100 have returned home or join other societies, and 20 have died in the work.

-Last month 12,741 tons of fish were delivered at Billingsgate Market, and of this quantity the officers of the Fishmongers' Company condemned as unfit for food 178 tons.

-A Japanese paper discusses the question of the degeneration a Buddhist priests. It does not hesitate to denounce the whole order of priesthood as being sunk in the depths of immoralities.

-The roof of Arundel church is so honeycombed by the ravages of an insect as to be dangerous, and will have to be removed. The church, one of the finest in Sussex, dates back to the year 1380.

-Thousands of Koreans it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary in Manchuria.

-A Polish nobleman, who some years ago had his estates confiscated and was himself exiled for participation in rebellion, has recently had his estates restored to him. At the time of his restoration to favour at home, he was an obscure resident of Cleveland, Ohio. His property in Poland is valued at about \$2,700,000.

-The *Chronicle's* Moscow correspondent declares that as a result of the persecution of Jews in Russia, 18,000 of them have embraced the "Orthodox faith" during the past two years. It is also stated that many Baptist and Stundists have renounced their "heresy" as the easiest way to escape cruel persecutions.

-A census of church attendance has just been taken in Birmingham, by which it appears that with a population of 429,000, the total church accommodation is 160,000, and the average attendance at morning and evening service on Sunday is 81,960. There is evidently plenty of room there for gospel missionary work.

-The committee that was appointed at "General" Booth's request, to investigate the charges of fraud and misappropriation that had been made against his "Darkest England" scheme, has reported, fully acquitting the "General," and stating that all the money subscribed to the scheme has been honestly spent in rescue work.

-Of the fifty-one provinces of Russia formerly affected by the cholera fifteen are now completely free, but the disease continues to claim a considerable number of victims in the provinces of Podolia (864 during last week), Kiev (508), Bessarabia (498), Tamboff (297), Kherson (205), Volhynia (70), Saratoff (50), and Samara (35). A certain number of cases are still reported weekly from twenty-nine other provinces.

-The highest recorded speed now made by a railway engine has just been reported from the United States, where, on the line of the Philadelphia and Reading Railway-the New York division-a mile was covered in 37 seconds, or at the rate of 97 1/4 miles an hour. Nor was this one mile run the only remarkable part of the performance, for the next mile was made in 38 seconds, the third in 39, the fourth in 40, fifth in 41; five consecutive miles were later on made in 205 seconds, an average of 87.8 miles an hour. The train was a regular express, consisting of ordinary and Pullman carriages. No special preparation had been made for the run, and it was achieved in face of a heavy wind. The prophecy of

100 miles an hour, made a few years ago, and laughed at by the world at large, may yet come within the range of "practical railroading."-*Chronicle*.

"Back Page" *The Present Truth* 8, 26.

E. J. Waggoner

The *Echo* sets off the most characteristic fashion of modern "society" in the following manner: "The British fashion of meeting for conversational purposes only when the carcasses of dead animals and birds, or portions of them, are also present, deters all but the rich from the charms of society."

At the Yorkshire Assizes, in summing up the evidence in the trial of Frederick Claude Vernon Harcourt for killing a man in a quarrel arising out of a dispute regarding the relative merits of the rival candidates at the Sheffield election, the judge observed: "I shall tell the jury that if one man calls another a liar, I think that a slight blow in retaliation is justifiable." He added, "this may be new law, but it is common sense." It is indeed new law. Unfortunately it is not altogether a new thing for judges to imagine that it is within their sphere to make law.

The Lower House of the Danish Parliament has adopted the following resolution:-

"The Folkething hereby accepts the principle of Permanent Arbitration Treaties, and requests the Government to accept the invitation conveyed in the Note of the United States of America, dated the 23rd of October, 1890." "The Folkething further invites the Government to undertake the conclusion of Permanent Arbitration Treaties with other States, and more especially to enter into communication with the other Scandinavian kingdoms for the same purposes."

It is predicted that "this resolution of the Danish House of Commons will be regarded by all future generations as an historical event of the highest importance, and as a great step forward in the rule of Law, in place of that of Force, in international affairs."

Faith is not folly. It is not presumption. It is simple trust in the plain word of God. But the man in Oklahoma, U.S.A., who heard a preacher say that if a man had sufficient faith he might pick up a rattlesnake, and it would not bite him, and who, to test the matter went out and picked one up, and died from the bite that the snake inflicted, was both foolish and presumptuous. There was no faith in the act, because God had not told him to pick the snake up. Faith does not make experiments. If God sends a man to do a work which takes in throughout a region infested with snakes, then he can go with confidence that the word that sent him to be worked will keep him until the work is done, if he does not turn aside from the path marked out by the word.

The *Gentlewoman* is dealing with "The Sin and Scandal of Tight Lacing," and gives some extracts from letters received from some of the poor, deluded devotees of the goddess "Fashion." Following are two of the extracts:-

"I want to ask your advice about the easiest way to reduce the size of my waist. I live with a relative who insists that I must reduce my waist to seventeen inches, as she says 'No man will marry a girl unless she looks smart.' What

would be the best sort of corsets, or would it be a good thing to wear a leather belt strapped on underneath them; or would it be best to sleep in a corset and tighten it gradually day by day?" "Some weeks ago, for a very great dinner party, I was laced and squeezed in till I measured only sixteen inches, and everyone complimented me on my beautiful creamy whiteness, like a statue. I could not eat anything, and the pain was very considerable, but every other girl in the room was flushed and hot whilst I remained cool. Do you think a *permanent* steel belt would keep my complexion always like this?"

There is no doubt but a "permanent steal belt" would impart a "whiteness like a statute," to the complexion; but it could not keep it "always like this," because dead bodies usually decompose in a short time. It is just possible that the creatures who wrote the letters from which the above extracts were taken fancy that they are the products of the "highest type of civilization." May the savages of Africa be saved from all such civilization.

The fact that three countries, the United States, Switzerland, and Denmark, have declared in favour of arbitration, instead of war, in the settlement of international difficulties, is looked upon as quite an important step toward the times when "many people" shall go and say: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2, 3.

That just before the great day of the Lord men will say this, and will fondly think that universal peace has come, is evident from the second chapter of Isaiah. It is when men are saying "Peace and safety," that sudden destruction will come upon them, so that they cannot escape. 1 Thess. v. 2, 3. Doubtless many people think that these propositions for arbitration are evidences of the growing Christian sentiment of the nations. The result as noted in the Scriptures shows that is not. Indeed, the very proposition showed that there is no Christianity in it. Christianity does not resist evil done to it. A Christian will not fight whether anyone else does or not. But these nations have shown no disposition to disband their armies. They are making war preparations the same as before. They simply say to other nations, "we won't fight if you will." Self-interest, and not Christianity, is prompting these peace propositions.