**“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 7:18, 19. {PTUK October 6, 1892, p. 305.1}

The Best Search-Light. -“For with Thee is the fountain of life; in Thy sight shall we see light.” Psalm 36:9. The life of Christ is the light of the world. See John 1:4; 8:12. 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 heart 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. {PTUK October 6, 1892, p. 305.2}

**“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 14:2, 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 Thessalonians 4:16, 17. {PTUK October 6, 1892, p. 305.3}

**“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. {PTUK October 6, 1892, p. 305.4}

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 1:4. He says, “He that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. 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. {PTUK October 6, 1892, p. 305.5}

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. {PTUK October 6, 1892, p. 305.6}

**“‘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.” Hebrews 7:25. 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 3:16. “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 4:10. 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. {PTUK October 6, 1892, p. 305.7}

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.” Hebrews 6:17, 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 get us till he gets past God, for God has interposed Himself. {PTUK October 6, 1892, p. 305.8}

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. {PTUK October 6, 1892, p. 306.1}

What athought 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. {PTUK October 6, 1892, p. 306.2}

**“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.” Deuteronomy 8:2, 3. {PTUK October 6, 1892, p. 306.3}

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. {PTUK October 6, 1892, p. 306.4}

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. {PTUK October 6, 1892, p. 306.5}

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. {PTUK October 6, 1892, p. 306.6}

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.” {PTUK October 6, 1892, p. 306.7}

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. {PTUK October 6, 1892, p. 306.8}

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. {PTUK October 6, 1892, p. 306.9}

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. {PTUK October 6, 1892, p. 306.10}

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.” Romans 8:6. “And you hath He quickened [made alive], who were dead in trespasses and sins.” Ephesians 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. {PTUK October 6, 1892, p. 306.11}

**“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:- {PTUK October 6, 1892, p. 306.12}

“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’ 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. {PTUK October 6, 1892, p. 306.13}

“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. {PTUK October 6, 1892, p. 307.1}

“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.” {PTUK October 6, 1892, p. 307.2}

**“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. {PTUK October 6, 1892, p. 307.3}

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.” Romans 3:10-12. “For all have sinned, and come short of the glory of God.” Verse 23. {PTUK October 6, 1892, p. 307.4}

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 7:21-23. 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.” Proverbs 4:22. Therefore we know that these evil things are the very life of men. That means that the life of man by nature is sin. {PTUK October 6, 1892, p. 307.5}

But sin means death. “For to be carnally minded is death.” Romans 8:6. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. Thus we see that sin carries death with it. Death springs from sin, for “the sting of death is sin.” 1 Corinthians 15:56. “Sin, when it is finished, bringeth forth death.” James 1:15. 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 3:9. 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 3:36; Deuteronomy 30:15-20, in connection with Deuteronomy 11:26-28; Romans 5:20, 21; 7:24. {PTUK October 6, 1892, p. 307.6}

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. {PTUK October 6, 1892, p. 307.7}

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.” Romans 7:18. “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.” Romans 8:7, 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. {PTUK October 6, 1892, p. 307.8}

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 10:17, 18. This is absolute. It does not exclude Christ, for Christ is God. John 1:1. “God was in Christ.” The life of the Father and of the Son are the same. John 6:57. {PTUK October 6, 1892, p. 307.9}

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 saltness 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.” Psalm 103:7. “Blessed are the undefiled in the way, who walk in the law of the Lord.” Psalm 119:1. {PTUK October 6, 1892, p. 307.10}

As the law of God describes His ways, and all His ways are right, His law is called His righteousness. Thus we read in Isaiah 51:6, 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. {PTUK October 6, 1892, p. 307.11}

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 (Psalm 40:8), and out of the heart are the issues of life; therefore the law of God was His life. As Isaac Watts says, {PTUK October 6, 1892, p. 307.12}

*“My blest Redeemer and my Lord,  
I read my duty in Thy word;  
But in Thy life law appears  
Drawn out in living characters.” {PTUK October 6, 1892, p. 307.13}*

The Spirit of the Lord was upon Him (Luke 4:18), and “where the Spirit of the Lord is, there is liberty.” 2 Corinthians 3:17. 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 1:25. 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 Romans 2:14, 15. {PTUK October 6, 1892, p. 307.14}

Since every man’s life is sin in itself, and he has but the one life, and righteousness 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. {PTUK October 6, 1892, p. 307.15}

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. {PTUK October 6, 1892, p. 308.1}

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.” Galatians 2:19, 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. {PTUK October 6, 1892, p. 308.2}

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 8:43-48. 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. Ephesians 3:17. Let these things be living realities, and you will surely have life through His name. {PTUK October 6, 1892, p. 308.3}

**“‘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. Romans 8:7. 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. {PTUK October 6, 1892, p. 308.4}

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. {PTUK October 6, 1892, p. 308.5}

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.” Colossians 1:14. “It is the blood that maketh an atonement for the soul,” “For the life of the flesh is in the blood.” Leviticus 17:11. 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. {PTUK October 6, 1892, p. 308.6}

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.” Colossians 2:6. 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 6:54, 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.” {PTUK October 6, 1892, p. 308.7}

“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 3:5. “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 (Hebrews 13:8), and so the 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. {PTUK October 6, 1892, p. 308.8}

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.” Philippians 2:6, 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 fulfilling of the law, “seeketh not her own.” {PTUK October 6, 1892, p. 308.9}

Take the ninth commandment. Nothing more need be said than that He is “the faithful and true witness.” Revelation 3:14. He “did no sin, neither was guile found in His mouth.” 1 Peter 2:22. Those in whom Christ dwells will speak the truth, and will be characterized by “the love of the truth.” {PTUK October 6, 1892, p. 308.10}

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. {PTUK October 6, 1892, p. 308.11}

Christ could say, “The prince of this world cometh, and hath nothing in Me.” John 14:29. Therefore there was not the slightest trace of impurity in Him. He knew no sin. {PTUK October 6, 1892, p. 308.12}

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 9:56. He “ went about doing good.” Acts 10:38. He came to abolish death, and to bring life and immortality to light through the Gospel. 2 Timothy 1:10. 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. {PTUK October 6, 1892, p. 308.13}

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 4:8. Instead of having any other gods before the One God, His meat was to do the will of His Father in heaven. John 4:34. {PTUK October 6, 1892, p. 309.1}

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 2:51. {PTUK October 6, 1892, p. 309.2}

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 4:16. He recognized the law of the Sabbath, saying, “It is lawful to do well on the Sabbath days.” Matthew 12:12. 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. {PTUK October 6, 1892, p. 309.3}

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. {PTUK October 6, 1892, p. 309.4}

**“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:- {PTUK October 6, 1892, p. 309.5}

“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.” {PTUK October 6, 1892, p. 309.6}

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. {PTUK October 6, 1892, p. 309.7}

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. {PTUK October 6, 1892, p. 309.8}

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. {PTUK October 6, 1892, p. 309.9}

**“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 7:35. 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. {PTUK October 6, 1892, p. 310.1}

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. {PTUK October 6, 1892, p. 310.2}

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 Corinthians 2:4, 5, 12, 13. {PTUK October 6, 1892, p. 310.3}

In pursuance of this practice, when the apostle went to Thessalonica, he “reasoned with them out of the Scriptures.” Acts 17:2. 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 24:32. It was not the sermonizing; it was preaching the word. {PTUK October 6, 1892, p. 310.4}

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 7:1, 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. {PTUK October 6, 1892, p. 310.5}

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. {PTUK October 6, 1892, p. 310.6}

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. {PTUK October 6, 1892, p. 311.1}

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. {PTUK October 6, 1892, p. 311.2}

**“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. {PTUK October 6, 1892, p. 311.3}

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.” {PTUK October 6, 1892, p. 311.4}

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.” {PTUK October 6, 1892, p. 311.5}

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.” {PTUK October 6, 1892, p. 311.6}

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. {PTUK October 6, 1892, p. 311.7}

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 Thessalonians 2:4. 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. {PTUK October 6, 1892, p. 311.8}

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. {PTUK October 6, 1892, p. 311.9}

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. {PTUK October 6, 1892, p. 311.10}

**“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. {PTUK October 6, 1892, p. 311.11}

**“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 Deuteronomy 25:4 we read this evidence of God’s care for cattle: “Thou shalt not muzzled the ox when he treadeth out the corn.” And in Proverbs 12:10 we are told, “A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.” {PTUK October 6, 1892, p. 311.12}

**“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 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. {PTUK October 6, 1892, p. 313.1}

“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 Cæsar, 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. {PTUK October 6, 1892, p. 314.1}

“And we know, too, that there are ‘lost arts,’ secrets of combination and harmonization, exquisite fabrics of beauty, hidden from modern discovery. {PTUK October 6, 1892, p. 314.2}

“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.” {PTUK October 6, 1892, p. 314.3}

**“Interesting Items” The Present Truth 8, 20.**

E. J. Waggoner

-The eruption of Mount Etna is again increasing considerably. {PTUK October 6, 1892, p. 318.1}

-England receives from abroad yearly £10,000,000 worth of foreign fruit. {PTUK October 6, 1892, p. 318.2}

-It is stated that a nephew of Prince Bismarck has joined the Salvation army. {PTUK October 6, 1892, p. 318.3}

-The total yield of this year’s American cotton crop is about 9,088,707 bales. {PTUK October 6, 1892, p. 318.4}

-In England ten and one-half of its twenty-five millions of population reside in the large towns. {PTUK October 6, 1892, p. 318.5}

-One hundred and fifty tons of fish unfit for human food were seized at Billingsgate in August. {PTUK October 6, 1892, p. 318.6}

-The gross receipts on the United Kingdom railways for 1891 exceeded those of 1890 by nearly £2,000,000. {PTUK October 6, 1892, p. 318.7}

-Of the 33,000 convictions of women in the year in the United Kingdom 50 per cent were for drunkenness. {PTUK October 6, 1892, p. 318.8}

-A bull-ring of colossal dimensions, and capable of accommodating 12,000 spectators, has been opened at Lisbon. {PTUK October 6, 1892, p. 318.9}

-A steam launch made of aluminum in all its parts, including engine and screw, has just been finished at Zurich. {PTUK October 6, 1892, p. 318.10}

-Professor Cornfield calculates that the mean length of life in London during the last 14 years has increased from 341/4 to 381/4 years. {PTUK October 6, 1892, p. 318.11}

-The total number of Nonconformists who are members of the House of Commons is 110. This does not include Jews or Roman Catholics. {PTUK October 6, 1892, p. 318.12}

-The Nile has been higher this season than was ever known before, and much destitution will result from the excessive overflow. {PTUK October 6, 1892, p. 318.13}

-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. {PTUK October 6, 1892, p. 318.14}

-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. {PTUK October 6, 1892, p. 318.15}

-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. {PTUK October 6, 1892, p. 318.16}

-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. {PTUK October 6, 1892, p. 318.17}

-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. {PTUK October 6, 1892, p. 318.18}

-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. {PTUK October 6, 1892, p. 318.19}

-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. {PTUK October 6, 1892, p. 318.20}

-“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. {PTUK October 6, 1892, p. 318.21}

-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. {PTUK October 6, 1892, p. 318.22}

-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. {PTUK October 6, 1892, p. 318.23}

-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. {PTUK October 6, 1892, p. 318.24}

-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. {PTUK October 6, 1892, p. 318.25}

-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. {PTUK October 6, 1892, p. 318.26}

-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. {PTUK October 6, 1892, p. 318.27}

-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. {PTUK October 6, 1892, p. 318.28}

-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. {PTUK October 6, 1892, p. 318.29}

-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. {PTUK October 6, 1892, p. 318.30}

-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. {PTUK October 6, 1892, p. 318.31}

-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. {PTUK October 6, 1892, p. 318.32}

-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. {PTUK October 6, 1892, p. 318.33}

**“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. {PTUK October 6, 1892, p. 320.1}

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. {PTUK October 6, 1892, p. 320.2}

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. {PTUK October 6, 1892, p. 320.3}

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. {PTUK October 6, 1892, p. 320.4}

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*. {PTUK October 6, 1892, p. 320.5}

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. {PTUK October 6, 1892, p. 320.6}

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*. {PTUK October 6, 1892, p. 320.7}

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:- {PTUK October 6, 1892, p. 320.8}

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. {PTUK October 6, 1892, p. 320.9}

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 q**“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 1:45. 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 2:15. 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. {PTUK October 20, 1892, p. 321.1}

**“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. {PTUK October 20, 1892, p. 321.2}

**“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.” Psalm 37:3, 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 15:7. 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.” Philippians 4:19. His riches are unsearchable. Why will men persist in being in want, when they might have abundance? {PTUK October 20, 1892, p. 321.3}

**“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 18:35-49. which we quote, that all the details may be fresh in the mind of every reader:- {PTUK October 20, 1892, p. 321.4}

“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.” {PTUK October 20, 1892, p. 321.5}

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. {PTUK October 20, 1892, p. 321.6}

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. {PTUK October 20, 1892, p. 321.7}

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. 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. {PTUK October 20, 1892, p. 321.8}

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. {PTUK October 20, 1892, p. 322.1}

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. {PTUK October 20, 1892, p. 322.2}

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.” Revelation 3:17, 18. {PTUK October 20, 1892, p. 322.3}

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 1:18, 19. {PTUK October 20, 1892, p. 322.4}

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 4:18. {PTUK October 20, 1892, p. 322.5}

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 1:5-9. 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. {PTUK October 20, 1892, p. 322.6}

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. {PTUK October 20, 1892, p. 322.7}

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.” Ephesians 4:18. This the more evident when we remember that Christ’s life is the light of men. John 1:4. {PTUK October 20, 1892, p. 322.8}

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.” Colossians 1:14. The blood is the life, and therefore it is that the blood makes atonement for the soul. Leviticus 17:11. 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. {PTUK October 20, 1892, p. 322.9}

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. {PTUK October 20, 1892, p. 322.10}

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. {PTUK October 20, 1892, p. 322.11}

**“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 7:36-50. 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. {PTUK October 20, 1892, p. 322.12}

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.” {PTUK October 20, 1892, p. 322.13}

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. {PTUK October 20, 1892, p. 322.14}

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. {PTUK October 20, 1892, p. 322.15}

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 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. {PTUK October 20, 1892, p. 322.16}

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.” {PTUK October 20, 1892, p. 323.1}

**“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.” Romans 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. {PTUK October 20, 1892, p. 323.2}

Justification has to do with the law. The term means making just. Now in Romans 2:13 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. {PTUK October 20, 1892, p. 323.3}

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.” Romans 3:20. 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.” Romans 8:7. 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. {PTUK October 20, 1892, p. 323.4}

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.” Romans 7:14-18. 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. {PTUK October 20, 1892, p. 323.5}

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.” Romans 4. 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. {PTUK October 20, 1892, p. 323.6}

How is the man justified, or made righteous?-“Being justified freely by His grace through the redemption that is in Christ Jesus.” Romans 3:24. 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. {PTUK October 20, 1892, p. 324.1}

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. {PTUK October 20, 1892, p. 324.2}

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.” Romans 3:31. 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. {PTUK October 20, 1892, p. 324.3}

**“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. {PTUK October 20, 1892, p. 324.4}

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. {PTUK October 20, 1892, p. 324.5}

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. {PTUK October 20, 1892, p. 324.6}

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. {PTUK October 20, 1892, p. 324.7}

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. {PTUK October 20, 1892, p. 324.8}

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. {PTUK October 20, 1892, p. 324.9}

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. {PTUK October 20, 1892, p. 324.10}

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. {PTUK October 20, 1892, p. 324.11}

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.” Romans 15:4. Let us see if we can learn the lesson of hope that the story of creation has for us. {PTUK October 20, 1892, p. 324.12}

**“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 Psalm 33:6-9 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.” {PTUK October 20, 1892, p. 325.1}

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. {PTUK October 20, 1892, p. 325.2}

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 Romans 4:17 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. {PTUK October 20, 1892, p. 325.3}

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. {PTUK October 20, 1892, p. 325.4}

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. {PTUK October 20, 1892, p. 325.5}

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. {PTUK October 20, 1892, p. 325.6}

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 Romans 1:16, 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.” Psalm 51:10. The apostle Paul says that “if any man be in Christ, he is a new creature.” 2 Corinthians 5:17. {PTUK October 20, 1892, p. 325.7}

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.” Ephesians 4:24. 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.” Ephesians 2:10. {PTUK October 20, 1892, p. 325.8}

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.” Romans 3:23-25. 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. {PTUK October 20, 1892, p. 325.9}

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. {PTUK October 20, 1892, p. 325.10}

**“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. {PTUK October 20, 1892, p. 325.11}

Yet the Bible as plainly teaches us that not withstanding 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. {PTUK October 20, 1892, p. 325.12}

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 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. {PTUK October 20, 1892, p. 325.13}

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. {PTUK October 20, 1892, p. 326.1}

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. {PTUK October 20, 1892, p. 326.2}

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:- {PTUK October 20, 1892, p. 326.3}

“*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.” {PTUK October 20, 1892, p. 326.4}

The theatre managers were visited by a sub-committee from this committee, and a satisfactory settlement was effected. {PTUK October 20, 1892, p. 326.5}

The church people seemed very reluctant to tell the reporters what the terms of settlement were. One of the commiteemen 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.” {PTUK October 20, 1892, p. 326.6}

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.” {PTUK October 20, 1892, p. 326.7}

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. {PTUK October 20, 1892, p. 326.8}

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. {PTUK October 20, 1892, p. 326.9}

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 new 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. {PTUK October 20, 1892, p. 326.10}

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 16:15, 16. But the Gospel has nothing in common with the world, and it knows nothing of any power but that of God. {PTUK October 20, 1892, p. 326.11}

**“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.” Ephesians 6:12. 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 4:7. 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.” Psalm 36:11. 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,- {PTUK October 20, 1892, p. 327.1}

*“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.” {PTUK October 20, 1892, p. 327.2}*

**“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:- {PTUK October 20, 1892, p. 327.3}

“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.” {PTUK October 20, 1892, p. 327.4}

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. {PTUK October 20, 1892, p. 327.5}

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. {PTUK October 20, 1892, p. 327.6}

**“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:- {PTUK October 20, 1892, p. 327.7}

“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.” {PTUK October 20, 1892, p. 327.8}

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. {PTUK October 20, 1892, p. 327.9}

**“Interesting Items” The Present Truth 8, 21.**

E. J. Waggoner

-The new docks at Avonmouth, Bristol, are to cost a million of money. {PTUK October 20, 1892, p. 334.1}

-One London firm annually exports to the Continent £40,000 worth of tripe. {PTUK October 20, 1892, p. 334.2}

-Official statistics declare that Brazil raises nearly 500,000 tons of coffee a year. {PTUK October 20, 1892, p. 334.3}

-The export of coal from Cape Colony during last month amounted to £1,901,000. {PTUK October 20, 1892, p. 334.4}

-Professor Barnard, of the Lick Observatory, has discovered a fifth satellite of the planet Jupiter. {PTUK October 20, 1892, p. 334.5}

-A tribe in a district of Russia has sacrificed a peasant to appease the gods and avert another famine. {PTUK October 20, 1892, p. 334.6}

-The basement of the Royal Courts of Justice is becoming overrun with mice, who feed on the musty documents. {PTUK October 20, 1892, p. 334.7}

-The British Museum, started in 1753, has now 25 miles of books, and the largest collection of curiosities in the world. {PTUK October 20, 1892, p. 334.8}

-London magistrates last year dealt with 3,500 women charged with drunkenness-an increase of 500 over the year 1889. {PTUK October 20, 1892, p. 334.9}

-Statistics show that there has been a falling off in the rainfall all over the United Kingdom during the past nine years. {PTUK October 20, 1892, p. 334.10}

-The new General of the Jesuits, Pere Martin was elected at Montmartre, the place where the order was founded by Loyola. {PTUK October 20, 1892, p. 334.11}

-Automatic hot-water fountains are being erected all over Paris. A half penny in the slot will secure half a gallon of hot water. {PTUK October 20, 1892, p. 334.12}

-Nearly eighty-four tons of ostrich feathers have already been disposed of this year at market auction sales in the United Kingdom. {PTUK October 20, 1892, p. 334.13}

-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. {PTUK October 20, 1892, p. 334.14}

-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. {PTUK October 20, 1892, p. 334.15}

-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. {PTUK October 20, 1892, p. 334.16}

-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. {PTUK October 20, 1892, p. 334.17}

-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. {PTUK October 20, 1892, p. 334.18}

-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. {PTUK October 20, 1892, p. 334.19}

-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. {PTUK October 20, 1892, p. 334.20}

-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. {PTUK October 20, 1892, p. 334.21}

-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. {PTUK October 20, 1892, p. 334.22}

-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. {PTUK October 20, 1892, p. 334.23}

-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. {PTUK October 20, 1892, p. 334.24}

-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. {PTUK October 20, 1892, p. 334.25}

-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. {PTUK October 20, 1892, p. 334.26}

-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. {PTUK October 20, 1892, p. 334.27}

-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. {PTUK October 20, 1892, p. 334.28}

-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. {PTUK October 20, 1892, p. 334.29}

-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 drank 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. {PTUK October 20, 1892, p. 334.30}

-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 Joinsun, 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. {PTUK October 20, 1892, p. 334.31}

-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. {PTUK October 20, 1892, p. 334.32}

**“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. {PTUK October 20, 1892, p. 336.1}

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. {PTUK October 20, 1892, p. 336.2}

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:- {PTUK October 20, 1892, p. 336.3}

“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.” {PTUK October 20, 1892, p. 336.4}

“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 amens 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. {PTUK October 20, 1892, p. 336.5}

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. {PTUK October 20, 1892, p. 336.6}

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.” {PTUK October 20, 1892, p. 336.7}

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. {PTUK October 20, 1892, p. 336.8}

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. {PTUK October 20, 1892, p. 336.9}

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. {PTUK October 20, 1892, p. 336.10}

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 alifetime. {PTUK October 20, 1892, p. 336.11}

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. {PTUK October 20, 1892, p. 336.12}

uestion that a majority of the voters will sign these petitions. {PTUK October 6, 1892, p. 320.10}