**“Front Page” The Present Truth 8, 24.**

E. J. Waggoner

Following is the reason for the new German Army Bill, as given in the preamble, and it also shows what is contemplated:- {PTUK December 1, 1892, p. 369.1}

“Of late years Germany has been numerically outpaced by France and Russia. The French army law, if put in practice, would giver her commanders the control of the army of 4,053,000 trained men, while Russia can put an army of about four and a half millions into the field. Against such arrays only one way to maintain the safety of the Empire can be suggested, and that is, that every able-bodied Germand must be capable of taking the field as a trained soldier.” {PTUK December 1, 1892, p. 369.2}

**“Holding Forth the Word” The Present Truth 8, 24.**

E. J. Waggoner

Holding Forth the Word.-After reading the article in this paper concerning how to understand the Word, some may inquire, “Since every one who reads may understand, if he will but consider the word, what is the use of having teachers?” If the teachers put themselves between the learner and the word of the Lord, and presume to be the guardians of it, so that none may expect to receive it except as they “interpret” it, there is no need of having them. The more such teachers there are in the world, the worse off the world is. But God has set teachers in the church, and that shows that there is a place for them; and they should know what that place is, and keep it. That place is to open the word, and direct the attention of the people to it. It is to lift up Christ before the people through His word. It is to hold forth the word of life. It is to speak, “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” The greatest work that any man can do in this world is to direct the minds of men to the plain word of God, and to set them face to face with it, so that in it they will behold the face of Jesus Christ, and thus by it be transformed into the same image. {PTUK December 1, 1892, p. 369.3}

**“Present Truth” The Present Truth 8, 24.**

E. J. Waggoner

Present Truth.-In 2 Peter 1:12 we read, “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” What is present truth? It is truth that is with us; and the revisers have given an exact rendering of the original in these words, “Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you.” To whom is this addressed? “To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ.” That is, to all Christians in every age. What is this present truth, or this truth which is with us? Jesus said, “I am the Way, the Truth, and the Life.” John 14:6. Moreover, He is always with us, for He says, “Lo, I am with you all way, even unto the end of the world.” Matthew 28:20. And He is always the same, for we read again, “Jesus Christ the same yesterday, and to-day, and for ever.” Hebrews 13:8. This, then, is the present truth, the truth that is ever present with us. He who grows in the knowledge of our Lord and Saviour Jesus Christ, is growing in the knowledge of the truth. To hold up this truth is the sole object of this paper. {PTUK December 1, 1892, p. 369.4}

**“Christ Not Discouraged” The Present Truth 8, 24.**

E. J. Waggoner

Christ Not Discouraged.-“Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, for lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall not fail nor be discouraged, till He have set judgment in the earth.” Isaiah 42:1-4. This is the work of Christ. What a world of comfort and encouragement there is in the statement of it, especially in the last verse. His work is to set judgment, or righteousness, and the earth. Righteousness can be set in the earth only by putting it into the hearts of men. Christ’s work is to take poor, weak, sinful men, and make righteous beings of them; to clothe them with the righteousness of God. Very poor material He has to work with, and no one knows this better than He. But He shall not fail nor be discouraged in this work. He knows how difficult the task is; but knowing man’s sinfulness and hardness of heart, He is not discouraged. Then what occasion is there for our being discouraged? If He is not discouraged with His task, need we be? Shall not we gather courage from His courage? We may be of good courage, for He has overcome the world, and in Him we shall do valiantly. {PTUK December 1, 1892, p. 369.5}

**“Christ the Bread of Life” The Present Truth 8, 24.**

E. J. Waggoner

Jesus had gone over the Sea of Galilee with His disciples, and a great company of people had followed Him, because they had seen His power in the healing of disease. After He had finished His instruction for the day, He looked at the great multitude of people who had assembled, and said to Philip, “Whence shall we buy bread that these may eat?” This He said to prove Philip, “for He Himself knew what He would do.” After the disciples had shown that they did not know what to do, Jesus had the people sit down on the grass. There was a lad present who had with him five barley loaves and two fishes, an amount of food so utterly inadequate to the needs of the people, that we are not surprised at Peter’s remark, “What are they among so many?” If all had been equally divided among the five thousand men present, there would have been scarcely as much as a crumb apiece. But read what followed:- {PTUK December 1, 1892, p. 369.6}

“And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of five barley loaves which remained over and above unto them that had eaten.” John 6:11-13. {PTUK December 1, 1892, p. 369.7}

What a wonderful miracle this was. It is certain that the five loaves with which they began would not nearly have filled twelve baskets; therefore we find that there was a good deal more left after feeding the five thousand than there was when they began. So that in reality the original amount of bread was not drawn upon at all. There was an act of creation performed by Christ, who is the Creator of all things. “In Him were all things created.” Creative power resides in Christ. As He took the bread in His hands, it multiplied. Therefore the bread which the people ate that day, came from Christ. {PTUK December 1, 1892, p. 370.1}

All the miracles of Christ were done that we might believe that He is indeed the Christ, the Son of God, and that, believing, we might have life through His name. And no miracle that was ever performed shows more clearly than this how we may feed upon Him, and receive life thereby. We shall see that this was the lesson that Jesus intended to have us learn from it. {PTUK December 1, 1892, p. 370.2}

The next day the people followed Jesus to Capernaum, and there He exhorted them, “Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed.” John 6:27. They rightly understood that this meat that would endure for ever consisted of acts of righteousness, and so they asked Him what they should do that they might work the works of God. “Jesus answered, and said unto them, This is the work of God, that ye believe on Him whom He hath sent.” Believing on Christ means appropriating Him. Therefore as the meat that endures unto everlasting life is righteousness, and that is obtained by believing or appropriating Christ, Jesus virtually said to them that He Himself was that food. {PTUK December 1, 1892, p. 370.3}

With strange forgetfulness of the miracle that Jesus had wrought the day before, the people said: “What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.” Verses 30, 31. Jesus then proceeded to show them that the bread which their fathers ate in the desert was bread that God Himself gave to them, and that He Himself was the bread. See verses 32-35. So that the miracle by which they had been fed the day before, was but a repetition of the miracle of giving the manna. {PTUK December 1, 1892, p. 370.4}

“For the bread of God is He which cometh down from heaven and giveth life unto the world.” And then to leave no possible doubt as to what He meant, Jesus added, “I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” Again, “He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I give for the life of the world.” Verses 47-51. {PTUK December 1, 1892, p. 370.5}

Here was a plain statement that just as their fathers had eaten manna in the desert, and they had eaten bread in the desert the day before, by which physical life had been preserved, so they were to eat of Christ the living bread, which would give them spiritual life for ever. But this was too much for them to believe. “The Jews therefore strove among themselves, saying, How can this man give us His flesh?” The same question is asked at this day. How is it possible that we can get righteousness and life, even the righteousness of God, and eternal life, just by believing on Christ? Jesus said that it is by eating Him. But that only makes it seem more absurd to unbelief. If the Jews had not been so blinded by unbelief, they would have thought how they had eaten bread from Christ the day before, and that would have answered their questions. And to-day He who doubts that one may eat of Jesus, and thereby get His life of everlasting righteousness, shows that he does not believe the record of the feeding of the five thousand. {PTUK December 1, 1892, p. 370.6}

Jesus did not in any degree modify what He had said, to accommodate their unbelief. “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you, whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.” John 6:53-58. {PTUK December 1, 1892, p. 370.7}

The Jews ate the manna in the wilderness, and if they had seen things by faith, they would at the same time have eaten Christ, who was signified by that manna. Thus they would have received eternal life. But because they had not faith, they were dead. Now the Bread of life was there in person before them. He had come down from heaven to give Himself for the life of the world. Whosoever will eat of Him shall have eternal life. But although men might eat of the manna, and of the natural bread that God gives them, without having any faith, no man can eat of the Bread of life without faith; for it is by faith that Christ is eaten. {PTUK December 1, 1892, p. 370.8}

In this there is a lesson for all who come to the table of the Lord. The apostle Paul says: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” 1 Corinthians 10:16. Man may eat of the bread of the Lord’s Supper without any faith, but in that case they do not eat of Christ. He can be received only by faith. And He may be eaten at any time, and all the time, for the eating of the bread of the communion is only to symbolize the continual eating of Christ. {PTUK December 1, 1892, p. 370.9}

But Jesus did not leave this matter in doubt. He Himself explained the figure which He used. He said: “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are Spirit, and they are life.” John 6:63. “The flesh profiteth nothing.” Suppose that it were possible for the priest to change the bread of the mass into the actual body of Christ, as it is claimed that he does; that would not amount to anything. Suppose that all men should eat of that bread; nay, more, suppose that Christ’s physical body, as He was on the earth, had been divided up, and a piece given to every man, and that all had eaten it; that would have been to no profit. It is not physical meat that endures to everlasting life. That life is spiritual, and only spiritual food can supply it. So it is not worth while to dispute as to whether or not the priest can transform the wafer into the body of Christ, since if he could, he would be doing nothing towards supplying the needs of man. {PTUK December 1, 1892, p. 370.10}

Christ is the Word. The Scriptures are from Him, and they are life. Their life is the life of God in Christ. Whosoever, therefore, eats them eats Christ. We eat them, by believing them, and allowing them to work their own righteousness in our life. “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy name, O Lord God of hosts.” Jeremiah 15:16. {PTUK December 1, 1892, p. 370.11}

Now the question will rise, “How is it possible that we can by believing the words of Christ, receive righteousness and life?” That is the very question that the Jews asked. No man can tell. We can only know the fact. We cannot so much as tell how the bread that we eat at our tables can become a part of our life. We know that it does so, and that satisfies us. No man was ever yet so foolish as to refuse to eat his breakfast because he could not tell how it was going to give him renewed life. He has proved that it does, and that is enough. That daily food comes direct from Christ. It is He that giveth us all things to enjoy. And as men eat the bread that comes from Him, and are refreshed, so He wants them to eat of His own body, by means of His word, the bread of everlasting life, that so their souls may be refreshed. This is the word that comes to us all: “O taste and see that the Lord is good; blessed is the man that trusteth in Him.” {PTUK December 1, 1892, p. 370.12}

**“Government Methods of Conversion” The Present Truth 8, 24.**

E. J. Waggoner

The *Daily Chronicle’s* Odessa correspondent presents the following picture of the Russian method of converting men and women to the “orthodox” religion:- {PTUK December 1, 1892, p. 371.1}

“Shocking accounts continue to reach me from the district of Skvira, in the Government of Kief, as to the persecutions inflicted on the Stundists there. The chief of the district (Ispravnik) seems determined to force the schismatics to rejoin the Orthodox Church, and has given orders to the village elders and local commissaries of police to take all needful measures to bring about their conversion. These minor officials thereupon have commenced inflicting on their victims the most abominable treatment. The heads of Protestant families are kept away all day long from their homes at communal work, and at night are set on duty as night watchmen. Sentinels are placed over them to prevent their return home. Some of them who remonstrated had their ears twisted. In one village the elder and the police commissary assembled a crowd of peasants, and at the dead of night they entered the huts of the Stundists, frightening the children and inflicting the vilest treatment on the women. All the books found in Stundist houses have been confiscated.” {PTUK December 1, 1892, p. 371.2}

This is outrageous, but if State religion is the correct thing, then no fault can be found with such methods of “conversion.” They are inseparable from State religion when it is consistently carried out. This may easily be proved. {PTUK December 1, 1892, p. 371.3}

In the first place, officers of the State religion must be very sure that their form of religion is the only true one before they can enforce it by the law. When it is admitted that the religion of the State is the only true religion, and that men may be made religious by law, then it inevitably follows that the State does not enforce that religion upon all within its jurisdiction, is not doing its duty by them. If civil Government were for the purpose of making men religious, and such a thing could be accomplished by law, then it would plainly be the duty of the State to secure the salvation of all the people within its borders. But it would doubtless find many people so obstinate and foolish that they would object to being saved, just as a spoiled child will refuse, when ill, to take the remedies that will make it well. As in such a case is the duty of the parent to administer the remedy, even against the child’s will, so in the case of the State holding the only true method of saving men, it is its duty to save them even if they object. So the use of force is inseparable from a perfect union of religion and the State. But force in matters of religion is persecution; and the more conscientious the rulers are, the more bitter will be the persecution. The cause of persecution does not lie in the fact that people who persecute are naturally worse or more cruel than others, but in the mistaken idea that civil government has anything whatsoever to do with religion, and that men can be saved by law. {PTUK December 1, 1892, p. 371.4}

**“Another Leaf from History” The Present Truth 8, 24.**

E. J. Waggoner

The agitation of the Sunday question that is going on in the United States, especially in connection with the World’s Fair, furnishes much matter for thought. All who have read ecclesiastical history to any extent must see the similarity between these times and those when the church was begging the “protection” of heathen emperors, and thereby selling out to Paganism. For the benefit of the many who have not had the privilege of such reading, and of others who may have forgotten some of the incidents, a few quotations will be given. {PTUK December 1, 1892, p. 371.5}

We shall first notice an editorial in the New York *Independent*, in referring to Bishop Potter’s proposition to have the exposition opened in the afternoon on Sundays, and closed in the forenoon. The editor says:- {PTUK December 1, 1892, p. 371.6}

“The obvious reason for excepting the morning is that the church is occupied with services. The advocates of the afternoon opening seem to think that while the morning is occupied the afternoon is free. Take that, they say in substance, and welcome. {PTUK December 1, 1892, p. 371.7}

“But is the afternoon free? True, there are no preaching services; but what about the Sunday-school? They are just as legitimate, just as important, as the service which the sermon constitutes. God is worshipped as acceptably, the truth is presented as faithfully, souls are influenced as effectively, as in the morning. Expositions are just as attractive to those who sit in the classes as those who sit in the pews. The superintendents and teachers are as anxious to have every scholar in his place to receive the things provided for him as the preacher can possibly be. Why rob them of it? We have no sympathy with the compromise. {PTUK December 1, 1892, p. 371.8}

Conscientious observers of the first day of the week are in no danger of being robbed of their rest or their worship by any number of open shows on Sunday. The admission is plain, however, that the great objection to having the Fair opened any part of Sunday, is that it will be so great a rival of the churches and Sunday-schools. The thoughtful reader can draw his own conclusions, while we present an extract from history. It is from Neander. Speaking of the days immediately following Constantine’s reign, he says:- {PTUK December 1, 1892, p. 371.9}

“Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when the spectacles fell on the same days which have been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain that in such competitions the theatre was vastly more frequented than the church. And among those who gave up the church for the theatre, many might be found not wholly and susceptible of right feelings, who if they had not been hurried along by the prevailing corruption, would have employed Sunday in a way more serious and more helpful for their inner life. Moreover, by the civil relations of those times, many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and so to be interrupted in their devotion even against their will. Hence, the North-African church received at an ecclesiastical convention held at Carthage in 401, to petition the emperor that public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week. Owing to the prevailing passion for the shows, this petition could not be granted perhaps, without considerable difficulty. First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the State for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help.”-*History of the Christian Religion and Church, vol. ii, section 3.* {PTUK December 1, 1892, p. 371.10}

In this Dr. Neander has not only given us the fact, but he has also set forth the true reason for that fact. The reason why the Sunday games and shows proved a hindrance to Christians, was because the religion was not an affair of the life and the heart. And had it not been for the fact that conversions were only outward, the church would not have needed the help that she craved from the State. That is an obvious conclusion. “Will a man leave the snow of Lebanon which cometh from the rock of the field? or from another place be forsaken?” Jeremiah 18:14. Will a man who has a Rothschild for his patron seek help from a labouring man? Will a church which has the power of God in it, seek support from earthly rulers? {PTUK December 1, 1892, p. 371.11}

But let us have the testimony of another man, and celebrated alike for his learning and his piety Dean Milman says:- {PTUK December 1, 1892, p. 372.1}

“The Christians obtained a law from Theodosius, that games should be prohibited on the Lord’s day. The African bishops, and the fifth Council of Carthage, petitioned that this prohibition might be extended to all Christian holidays. They urged that many members of the corporate bodies were obliged officially to attend on these occasions, and prevented from fulfilling their religious duties. The law of Theodosius the Elder had inhibited the celebration of games on Sunday; one of the younger Theodosius added, at Christmas, the Epiphany, Easter, and Pentecost, and directed that on those days the theatres should be closed, not only to the Christians, but to the impious Jews and superstitious Pagans. But notwithstanding this law, which must have been imperfectly carried into execution, the indignant preacher still denounced the rivalry of the games, which withdrew so many of their audience.”-*History of Christianity, Book iv. chap. 2*. {PTUK December 1, 1892, p. 372.2}

All this took place in the formation of the Papacy. It was the means by which it grew. The Papal power is represented in the thirteenth chapter of Revelation as a beast with seven heads and ten horns, to which an image is made. The appeal of the churches in America for help from the Government and the carrying forward of their work, is a step in the formation of the image of the beast. And the granting of that help is the formation of that image. The Bible tells us that the friendship of this world is enmity with God. Therefore whenever the church makes an alliance with the world, and seeks aid from it, that fact is evidence that it is departing from the Lord. The only saving thing is that in the church now, as well as in ancient times, there are not a few who both by their lives and their voice, protest against exchanging the power of the Lord for that of the world. {PTUK December 1, 1892, p. 372.3}

**“‘The Holy Catholic Church’” The Present Truth 8, 1. The Present Truth 8, 24.**

E. J. Waggoner

There seems to be a growing feeling of what might properly be called jealousy between the Church of Rome and professed Protestants over the possession of the name “Catholic.” It is claimed again and again that the former body has no exclusive right to the name, and that by applying it to itself an injustice is done to other professed Christians. It may strike some as strange that a name which is contended for so strongly, as though there were some virtue in a name, is not found in the Bible at all; but that is the fact. {PTUK December 1, 1892, p. 372.4}

The word “Catholic” is formed from two Greek words meaning, literally, “through the whole,” or universal. According to the old canon, Catholic is that *quod semper, quod ubique, quod ab omnibus creditum est*, that is, “what has been believed always and everywhere, and by all.” A very little thought will suffice to show anyone that there has never been, and never can be, any such thing as a Catholic Church, and, least of all, a Christian Catholic Church. {PTUK December 1, 1892, p. 372.5}

There is not anything in the world that has always, nor at any time, been believed by all the people. And from the very nature of man, there can never be such a time. There have been times when the great majority of the world held certain views in common, so much so that, roughly speaking, the belief in that thing was universal. But, nevertheless, there have always been some dissenters. So it will be in the future. Therefore, according to the definition, there is no such thing as a Catholic Church. {PTUK December 1, 1892, p. 372.6}

But there has been, and will yet be, an approximation to a Catholic Church. Even that, however, is not a thing that is so desirable that men should boast of belonging to it. Let us see what the Scripture has to say about the belief of the majority. Christ says, “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:13, 14. Wherever, therefore, the great majority are found, there we may know it is the way of death. Whoever would show that there can ever be such a thing as a Catholic Church, in the way of life, must first show that the Saviour’s words are untrue. But if that were done, then there would be no truth at all in which the professed Catholic Church could walk, for Christ Himself is all the truth there is. The claim for a Christian Catholic Church is, therefore, a denial of Christ. {PTUK December 1, 1892, p. 372.7}

Christ did not say that you would find a way of life because He wanted it to be so, but because He knew men, and saw what they would do. Men are by nature the children of wrath. The gathering of them into one body of professors, whether by legal enactment or by their own profession, does not constitute them children of God. “As many as are led by the Spirit of God, they are the sons of God.” Romans 8:14. But as it has ever been, so will it still be, that the majority of men will resist the Holy Spirit. Thus it was in the days of Noah. When the flood came there were but eight persons in the whole world who feared the Lord. Thus it will be till the close of time, for “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” Matthew 24:37, 38. {PTUK December 1, 1892, p. 372.8}

The apostle John through the Spirit says, “We know that we are of God, and the whole world lieth in the evil one.” 1 John 5:19. The apostle Paul wrote thus: “Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” 2 Timothy 3:12, 13. But this could not be if there were a universal church walking in the way of right. Yet all this time there will be a professed Church of Christ, and it will be almost universal. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5. {PTUK December 1, 1892, p. 372.9}

That will be the condition of the “Catholic Church” of the last days. Not everyone who professes to belong to the Catholic Church in these days bears the character there described. God has people everywhere, and He knows them. His call to them is to come out from the world and be separate. The danger is that many will be so carried away with the idea that there must be a “Catholic” Church, that they will compromise with error, thinking that even though the majority of professors hold error, they must in time come out right. To warn some against the danger is the object of this little article. {PTUK December 1, 1892, p. 373.1}

**“Why Don’t They Rest?” The Present Truth 8, 24.**

E. J. Waggoner

Why Don’t They Rest?- There was a mass meeting not long ago in the city of Chicago, to talk about the matter of closing the Columbian exposition on Sundays, and incidentally to urge the importance of a general law prohibiting all Sunday labour. Speeches were made by several ministers. The report says: “The addresses made by Mr. George Royal, of the Brotherhood of Locomotive Engineers, and by Mr. Coffin, of the Trainmen, if not so eloquent, were equally to the point. ‘Many a day,’ said Mr. Royal, but ‘in passing at rapid rate the churches, the music going up in glory to God, has my soul cried out, and how I have hoped that Sunday the Sabbath should be preserved to the railroad men.’” {PTUK December 1, 1892, p. 373.2}

The question that must naturally arise in the minds of unprejudiced thinking persons, is, “If the trainmen want to rest on Sunday, why do they not do so?” There is no law compelling any man to work when he does not want to. Of course it will be said that if they should refuse to work on Sundays, some other men would take their places. That might be, but if so, what becomes of the statement that all labouring men desire the Sunday rest? If the other men wanted to rest on Sundays, too, there would be no danger that any would lose their places by refusing to work on that day. The question of Sunday railway travel would soon be settled if railway men had conscientious convictions in regard to Sunday labour, and had the courage of their convictions. The very fact that they work, shows that they want to. We know of hundreds of labouring men who do not work on Sunday, but who earn a living. And we personally know hundreds of men who live by their daily labour, who do not do any work on the seventh day of the week, and they do not start. They often suffer great inconvenience; but the man who is unwilling to suffer inconvenience, and even more, for his religion, has no religion of any consequence. The spectacle of men standing before an intelligent audience, and begging for laws to be enforced, by which it will be impossible for them to do what they profess to think is wrong, it is not a very edifying one. They say to the Government, “I am too weak or too cowardly to do what I think is right; please make me good.” {PTUK December 1, 1892, p. 373.3}

**“The Object of the Sabbath” The Present Truth 8, 24.**

E. J. Waggoner

“The Sabbath was made for man, and not man for the Sabbath.” Mark 2:27. The Pharisees had laid down rigid rules as to how the Sabbath should be kept. There was no allowance for difference in circumstances, but these rules were to be carried out by everybody on every occasion. Being only human rules they could not be adapted to the condition of men. With them the Sabbath of their own making, not the Sabbath of the Lord, was everything and man was nothing. It was far better in their eyes to let a man die than to do anything for his relief on the Sabbath day. Thus they made the Sabbath a burden, whereas God gave it to man for a blessing. {PTUK December 1, 1892, p. 373.4}

The Saviour’s statement that the Sabbath was made for man does not at all convey the idea that it is a plaything for man; that man can do as he pleases with it; but it does show that it is designed for man’s welfare. Man’s welfare is the great consideration. It is man that God cares for. He has not made institutions and arbitrarily commanded man to keep them, so that it makes no difference what the man may suffer, if only the institution be preserved intact. God is not a tyrant. It is true that he has made institutions, the Sabbath among them, and that he designs that they shall be kept; but only because the keeping of them is beneficial for man. God in his wisdom has devised such institutions that the observing of them just as he has commanded, is the only way in which man can attain the highest good, and experience its richest blessings. {PTUK December 1, 1892, p. 373.5}

“The Sabbath was made for man.” Mark well the fact that this statement by the Saviour did not introduce a new order of things. He did not say that the Sabbath which God gave in the beginning had been a hard yoke, but that he had come to modify it, so that men might do with it as they chose, keeping it if convenient, and dispensing with it if they saw fit. No; “the Sabbath was made for man.” When God gave it to man in Eden, as well as when he spoke the fourth commandment upon Mount Sinai, it was designed as a blessing for mankind. God, who made man, knew what he needed, and in the Sabbath he gave him that which would lift him to the original possible place. {PTUK December 1, 1892, p. 373.6}

It is true that Christ did tear away from the Sabbath the senseless and burdensome restrictions which the Jews had placed upon it, by which the Sabbath was broken instead of kept; but in so doing he merely let the institution shine forth just as God gave it. He did not in the least remove any of the sanctions which had been thrown around it by the Lord; for Christ “came not to destroy.” Men cannot make a rule so broad and comprehensive that it can cover every possible case; in very law of man there must be exceptions or else someone must suffer. But not so with God’s law; he knew how to make laws and institutions that would be applicable in every case, and yet work injustice to none. There cannot be any circumstances in which it is not the duty of man to keep the Sabbath day; yet in no case will the keeping of it work injury to anyone. On the contrary, it is only in the keeping of the Sabbath that the greatest blessings come to man. {PTUK December 1, 1892, p. 373.7}

“And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 2:3. God does not ask man to make the day holy; he did that himself. God blessed the seventh day. It is asked, “How could God bless a day, so that it would be any more holy than another day?” That we cannot tell. One might as well ask us how God could create the world. We know nothing about how the thing was done; all we know is the fact. Of that we are very sure, because the Bible tells us. The seventh day,-not simply the Sabbath institution,-is blessed. It and it alone, of all the days of the week, has a blessing placed upon it. It is different from all the other days of the week. Therefore in the keeping of the Sabbath there is a blessing to be found. {PTUK December 1, 1892, p. 373.8}

We do not mean that people may not be blessed upon other days of the week, for not only the Christian, but even the ungodly, will receive blessing from God on very day of the week. The Christian may, and often does, receive a large measure of the Spirit on any working day; but all that does not take the blessing of the Sabbath. On the seventh day, which it is observed as God designs, there is a blessing to be obtained, that cannot be obtained on any other day. {PTUK December 1, 1892, p. 373.9}

It is quite commonly taught that if men keep another day than the seventh, they will experience the same blessing. As evidence of this, we are told by strict observers of the first day of the week that they have all the blessing on that day that they could possibly have on the seventh day. But this they cannot know, because they have never kept the seventh day. That they do experience a blessing in their worship, need not be denied, but that they do not experience the blessing of the Sabbath, is as sure as the Bible. {PTUK December 1, 1892, p. 373.10}

The reason why is very simple. A thing can never be found where it is not. A man cannot be found in London if he is in Liverpool. One may go to the Cape of Good Hope in search of the North Cape, but he will never find it there. He will find a cape, but it will not be the North Cape. Now the Lord has blessed the Sabbath day, the seventh day. He has never blessed any other day. The blessing which he placed on the seventh day in the beginning has never been taken off. It could not by any possibility be taken off. Therefore if one wants to find the blessing of the Sabbath day he must find it in the keeping, according to the commandment, of the seventh day. Many will not believe this; they think that it is foolish to suppose that there is any difference in days. But whoever tries it, not in form merely, but in Spirit, keeping in reality the Sabbath of the Lord, will know that it is so. {PTUK December 1, 1892, p. 374.1}

It was Christ who blessed and sanctified the seventh day. Since it was by Him that all things were created, it is evident that He must also have rested at the close of the six days of creation. He created, He rested, He blessed, and He sanctified. Therefore the blessing of the Sabbath day is the blessing of Christ. The blessing of Christ is to turn man away from iniquity. Acts 3:26. The Sabbath, therefore, is for the purpose of turning man away from their sins-not simply from the sin of Sabbath breaking, but from all sin. How can this be? A few words will indicate the answer, which will be treated further in another paper. {PTUK December 1, 1892, p. 374.2}

The Sabbath is the memorial of creation. The Sabbath was made for the reason that in “six days the Lord made heaven and earth and all that in them is.” Exodus 20:11. And from the fact that every day man may see something of the works of the Creator, the Sabbath is given for the especial purpose of keeping God in mind as the great Creator. But for the Sabbath rest, men would forget God. And forgetting God, they fail to avail themselves of His power, in overcoming sin. So we have the words of the Lord as to why the Sabbath was given: “Moreover also, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. God sanctified the Sabbath for man, that man might know that he is the One that sanctifies from sin. {PTUK December 1, 1892, p. 374.3}

It was Christ that blessed the Sabbath, and sanctified it, so that the seventh day is the Lord’s day. The blessing of the Sabbath is the blessing of Christ, and that is sanctification, for Christ is “of God made unto us wisdom, and righteousness, sanctification, and redemption.” 1 Corinthians 1:30. Here again we see that the Sabbath means sanctification. {PTUK December 1, 1892, p. 374.4}

The Sabbath is the memorial of creation, but redemption is creation. David prayed “Create in me a clean heart.” Psalm 51:1. “If any man is in Christ, he is a new creature.” 2 Corinthians 5:17. The Gospel “is the power of God unto salvation,” (Romans 1:16), and the power of God is seen only in the things that he has made. Verse 29. So the power of the Gospel is the power that created the worlds. Therefore, the Sabbath, in commemoration of creation, makes known to man the power of God to save from sin. As it calls to remembrance the power of God as shown in the works of his hands, it reminds us of the words of the apostle: “By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” Ephesians 2:8-10. {PTUK December 1, 1892, p. 374.5}

This, and this alone, is the object of the Sabbath. This object can be gained only by the keeping of the Sabbath in just the way that God designed from the beginning that it should be kept. More in this line may be given in the next paper. {PTUK December 1, 1892, p. 374.6}

**“How to Understand the Bible” The Present Truth 8, 24.**

E. J. Waggoner

We read that “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. The psalmist says, “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. And again, “Thy word have I hid in mine heart, that I might not sin against Thee.” Verse 11. He says also, “Princes did sit and speak against me; but Thy servant did meditate in Thy statutes.” Verse 23. All these texts show the necessity of understanding the word of God. {PTUK December 1, 1892, p. 374.7}

The exhortation to study the word, and a statement of what will be gained by so doing, is found in Proverbs 6:20-23: “My son, keep thy father’s commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” All this is on the supposition that the word is studied. No benefit can be derived from a guide-book that is not consulted. The Scriptures are to be meditated upon; but no one can meditate in that which he has not in his mind. {PTUK December 1, 1892, p. 374.8}

But who are they who are expected to have the Scriptures stored up in their minds? We are told that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Not one man, nor merely one class of men, are to live by the word of God, but all men. They are to *live* by the word. That does not mean just a small portion of the time, but all the time. A person’s life is all that he is; all he thinks, and speaks, and does. Therefore the word of God dwelling in the heart is to be to the guide in all the affairs of life. It will thoroughly furnished the man unto all good works. There is no situation in life, no combination of circumstances, in which the Bible will not tell us what to do, if we but learn to know and heed its teachings. {PTUK December 1, 1892, p. 374.9}

When Christ was upon earth He spoke to all classes of people, and it is recorded that “the common people heard Him gladly.” Among the marks that His mission was Divine, and that He was really the Son of God was this, that “to the poor the Gospel is preached.” Luke 7:22. The poor are those who have the least opportunity of acquiring the learning of the school; therefore it was to the uneducated that the Gospel was preached. And they understood it, too, because they flocked to hear His teaching. But the Scriptures, as a whole, are but the words of Christ, and therefore may be understood as well as the words which He spoke when He was on the earth. Take, for instance, the epistles. They were mostly written to the churches. In those churches there were but few learned men. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.” 1 Corinthians 1:26. In the churches, therefore, there were labouring man, and farmers, and tradespeople. They all had to work for their living. They were the class of people who, in these days, say that they “have no time to study the Bible.” Yet the fact the epistles were written to them shows that it was expected that they would understand them. The epistles were simply letters written for their instruction, correction, and comfort. Since the common people who lived in the days when the epistles were written could understand them, surely the people who live in these days can also understand them. {PTUK December 1, 1892, p. 374.10}

But how are the common people to understand the Bible? Is it by their own reading? or by having somebody read it for them, and give them the meaning? Evidently the former; for if the common people were not to understand the words of Christ for themselves, He would not have spoken to them, and the apostles would not have written to them. For any one to say that common people cannot understand the Scriptures without some interpreter to tell them what it means, is to say that Christ is a respecter of persons, or else that He cannot speak simply enough to be understood by the unlearned. It is to say that God is dependent upon men to make Himself understood. It is also the same as saying that some men are greater than God, in that they can do what God cannot do. In short, that idea exalts a certain class of people to the place of God. This is the characteristic of the Papacy, for the Papacy arose by means of this very idea. Of this we shall speak more in another place. {PTUK December 1, 1892, p. 374.11}

“And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” Mark 10:13-15. “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.” Matthew 11:25, 26. So it seems that instead of one having to be learned in the wisdom of this world, in order to understand the Bible, it is necessary for him to come down to the level of a little child. The wise man who trusts in his wisdom, and who thinks to understand the Scriptures by it, does not stand so good a chance as the child. This effectively settles the question as to whether or not poor and ignorant people may understand the Bible. {PTUK December 1, 1892, p. 375.1}

What is the wisdom of childhood? It is simple belief. A child, before it has been deceived by its parents or others, knows nothing of doubt. It is simple enough to believe all that is told it. And this is its only hope of learning. If a child of four years had the doubt that is sometimes boasted of by older people, he would never learn anything. Unfortunately, this confidence is too often abused, and the child learns that people do not always mean what they say. Yet it takes a great deal of deceit to drive the Spirit of belief entirely from the heart of a child. But God never deceives. He “cannot lie.” Therefore every one may depend upon His word just as implicitly as the child naturally does upon the word of its mother. And this is the only way in which the truth of God may be known. This is what the Lord meant when He said that whosoever did not receive the kingdom of God as a little child, could not enter therein. {PTUK December 1, 1892, p. 375.2}

This is the secret of understanding the Bible. Take it just as it reads, and believe that it means just what it says. When the Bible makes a plain declaration, accept it for just what it says, and do not go somewhere else, to some other book, or to some man, to find out what it means. When the writer was a boy he often used to read the New Testament aloud to some older persons. Very naturally he would ask what certain texts meant. The text would then be “explained.” But occasionally the answer would be, “That means what it says.” And thus the idea was conveyed that sometimes the Bible means what it says, but that most commonly it means something different. It took a long time to recover from the effects of such teaching, and to learn that when the Lord speaks He always means just what He is. It is true that there is always in every text a great deal more meaning than we can perceive, for the word of the Lord is infinite, and sometimes we cannot at first perceive any meaning whatever; but it is there in the words that God has caused to be written, and the meaning cannot be found anywhere else. {PTUK December 1, 1892, p. 375.3}

There are two principle causes why people find the Bible difficult, even after they give assent to the fact that it means what it says, and think that they believe in it. The first is the power of preconceived opinions. They come to the study of the Bible with certain fixed ideas, and they think that they must find those ideas in it. When they read a certain passage that conflicts in any degree with their ideas, they modify the statement to agree with their ideas. This they do unconsciously. But they do not mean to put their ideas in the place of the Bible statement, but they are so firmly persuaded that their ideas are according to Scripture that they think the passage in question must be toned down a little to agree with some other text. This suggests a principle that must be grasped and firmly adhered to before one can hope to get any real benefit from the Bible; and it is this: The Bible means just what it says in every text. No text can modify another, so as to make it mean less, or anything different from its plain reading. True, no one text tells all that may be said upon any subject, or else there would not be another one written on the same subject; but every text must be allowed to stand just as it is written. “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:5, 6. {PTUK December 1, 1892, p. 375.4}

The other cause is the impatience of the reader. He cannot wait for an understanding of the text. He must know at once. So he rushes off to a commentary, or to some man in whom he has confidence, and inquires for the meaning. Having received an answer, he thinks that he knows the meaning; but he does not. Even though the exact truth be told him, he does not know it. By and by some other commentator or friend will give him another explanation of the same text, and then his doubt is greater than before. The poor man sees that learned men differ, and he wonders, “How am I to know which is right?” He could not know, if we were to depend on the testimony of men, for he would never know what man to depend on. But he may know for a certainty, if he will let the Lord tell him. {PTUK December 1, 1892, p. 375.5}

“For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. The knowledge of God is found in His word, and He alone can give the understanding. We do not get light upon the word of God, but we get light from it. The word itself is light. If at the first we do not perceive the light, that is no evidence that it is not there. It will be revealed to us if we look long enough. The Holy Spirit is given to all who ask for it, and it makes known the things that are freely given to us by the Lord. And here is the rule which the Spirit has given by the mouth of the apostle Paul: “Consider what I say; for the Lord shall give thee understanding in all things.” 2 Timothy 2:7. Who will with prayerful patience give himself wholly to the consideration of the words of the Lord, and receive that wisdom which will be his guide in this life, and his surety for the life to come? {PTUK December 1, 1892, p. 375.6}

**“Brothers and Sisters” The Present Truth 8, 24.**

E. J. Waggoner

Has God given you brothers and sisters? If so, thank Him for so precious a gift. What a help you and they may be in your home! No matter how young, you may bring in sunlight and joy. {PTUK December 1, 1892, p. 381.1}

The reason that many homes are so dark and unhappy is because the brothers and sisters do not shed the sunshine of love around them. They act beautifully when in the home of a schoolmate or when with some other one’s brothers or sisters. They are polite, thoughtful of others’ comfort, and count nothing too hard to do, if they can but make friends of this other person’s brothers and sisters. They remember that “he that hath friends must show himself friendly.” {PTUK December 1, 1892, p. 381.2}

But look at them as they rush up the steps at *home*, with dirty feet, and shut the door with a bang that wakes the baby and startles everyone in the house. Watch them as they toss their things on a chair or in the corner, snatch a look from the hands of brother or sister, and with cross words and perhaps a slap say, “I do wish you ever could learn to leave my things alone.” Ah, they do not stop to think what gloom and heartache they have brought into their house, or they could not do it so easily. If one would have friends he must show himself friendly, was all forgotten on the road home. In fact, the thought had never entered their heads that they needed to have friends, or could have friends, at home. They always have been in the habit of seeking for them somewhere else. What a sad mistake! {PTUK December 1, 1892, p. 381.3}

If they would only stop a moment and think, perhaps they would see that their very best friends on earth might be found right there in their own house, if they would but take the same pains to win them that they do to win other friends. But the bright, tender plants of friendship and love will not grow and blossom in their home unless they care for them there as faithfully as when in their neighbour’s home. They are plants that must be watered and tended every day. If they would be but as unselfish, self-forgetful, thoughtful, kind, tender, patient, helpful, if they would be but as friendly and loving to their own brothers and sisters as they are to some other person’s brothers and sisters, they would soon find that the friendliest, happiest, and best place in the whole world for them would be among their own dear ones at home. No longer would the rooms look bare and gloomy and lonely. Love would fill them with brightest sunshine and people them with the dearest friends. {PTUK December 1, 1892, p. 362.1}

Try it. Let the love of Jesus into your own heart, and then let it shine upon your father and mother and brothers and sisters. Watch for opportunities to do kindnesses. Guard against whatever would wound or cause pain. Forget self and live for others, and see if you do not taste of purer joys and more perfect happiness than ever before in all your lives. {PTUK December 1, 1892, p. 362.2}

**“Interesting Items” The Present Truth 8, 1. The Present Truth 8, 24.**

E. J. Waggoner

-Switzerland annually exports condensed milk valued at over £500,000, nearly all of which is sent to Great Britain. {PTUK December 1, 1892, p. 362.3}

-The bishops of London and Rochester are taking active part in a movement for the training of working men as evangelists. {PTUK December 1, 1892, p. 362.4}

-Dr. Geike’s work, “The Life of Christ,” is being translated into Russian by one of the dignitaries of the Cathedral in Moscow. {PTUK December 1, 1892, p. 362.5}

-Because the Anarchist Francois has been returned to France by the British Government, the Paris Anarchists have threatened to blow up the British Embassy. {PTUK December 1, 1892, p. 362.6}

-Of 27,096 tons of meat delivered at the Central Meat Market in October, twenty-one tons were seized, how much bad meat escaped seizure is not known. {PTUK December 1, 1892, p. 362.7}

-The quantity of yarn spun in the thirty-three cotton mills of Japan during a recent month amounted to 6,375,308lbs., giving employment to 21,530 persons. {PTUK December 1, 1892, p. 362.8}

-During the past year the revenue derived from the three-half penny stamp placed upon patent medicines amounted to £240,062, an increase of £14,361 over the sum paid in the preceding twelve months. {PTUK December 1, 1892, p. 362.9}

-By a law recently promulgated in France, criminal sentences, hitherto reckoned from the date of there being pronounced, will count from the date of the arrest if there has been imprisonment before trial. {PTUK December 1, 1892, p. 362.10}

-The statistics of Wesleyan Methodism in Canada show 560,720 full and accredited church members at home and abroad; 50,820 on trial; 2,222 ordained ministers in full work; 384 on trial and 371 supernumaries. {PTUK December 1, 1892, p. 362.11}

-The Sultan of Morocco has placed in Italy orders for 50,000 rifles and a large quantity of cartridges and other war material. The rifles will be made in the Government factories, and are to be delivered within eight months. {PTUK December 1, 1892, p. 362.12}

-It is positively affirmed that some of the large banks and commercial houses of Paris are paying from 100 francs to 500 francs a month to Anarchists, who in return guarantee that they shall be exempt from outrage by dynamite. {PTUK December 1, 1892, p. 362.13}

-Among the clauses in the concession granted to the English company that is about to construct a railway between A and Damascus is one authorizing it to establish navigation, and reviving the fishing industry of the Sea of Galilee. {PTUK December 1, 1892, p. 362.14}

-An Arizona correspondent of *Iron* asserts that the Salvation Army are working a claim on the south slope of the Huachuca Mountain, and making it pay. It is said that a scheme is being devised to establish a Salvationist colony at the mine. {PTUK December 1, 1892, p. 362.15}

-A special Vienna correspondent of Reuter enters into details respecting a new rifle lately invented by Herr von Mannlicher, which he describes as a weapon of terrible destructiveness. As many as 120 rounds per minute have fired from it. {PTUK December 1, 1892, p. 362.16}

-During five months the death-rate in one district of Russia has exceeded the birth-rate by 3,000, where as in ordinary seasons the birth-rate is 2,000 in excess of the death-rate. And the prospects are that the famine will increase rather than diminish. {PTUK December 1, 1892, p. 362.17}

-According to the latest statistical report, Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470. {PTUK December 1, 1892, p. 362.18}

-The British and Foreign Bible Society is accomplishing slowly the task of getting a complete Bible to the Afghans in their vernacular, Pashtu. The additions already issued are re-produced by the photo process from original manuscript copies, with finely decorated titles made by Afghan scribes. {PTUK December 1, 1892, p. 362.19}

-The total production of gold and silver in the world for the year ending with June last is put at 6,102,803 fine ounces of gold and 142,994,000 of silver. {PTUK December 1, 1892, p. 362.20}

-Denmark exports 80,000,000 pounds of butter to England every year, and has appointed an Agricultural Commissioner to this country to enforce the Margarine Act. A betterman who had mixed in three parts of margarine with two parts of butter, and called it “finest Danish,” has been fined £10, and £10 12s. costs. {PTUK December 1, 1892, p. 362.21}

-Eastbourne Town Council has expressed their regret at a letter just received from the Home Secretary-that the Privy Council has declined to sanction a new bye-law for the district, to the effect that none but the military and naval forces should “blow any horn or sound or play any musical instrument on a Sunday.” Why military and naval bands should be given special privileges does not appear. A queer thing about this Sunday business is, that what is counted sinful for some people is perfectly right for others. This inconsistency shows the entirely human origin of the institution. {PTUK December 1, 1892, p. 362.22}

-An instrument named the hydrophone, designed for coast defence, the invention of Captain M’Evry, a well-known submarine mining expert, has lately been tested by collaborative and prolonged experiment. The instrument is sunk in the water in a suitable locality, and connected by electric cable with the shore, and it gives warning of the approach of a man-of-war within a mile, and of a torpedo boat within half a mile. The inventor thinks it may also be utilized as a means of warning shipping approaching dangerously near the shore in thick weather. {PTUK December 1, 1892, p. 362.23}

-Dr. Nansen, a Norwegian explorer, is fitting out an expedition for the North Pole. His theory is that north of Siberia there is a current setting northward, and crossing the pole. He expects to go as far north as possible during the summer, and then to allow his ship to become locked in the ice, when he expects that the current will carry ice, ship and all to the pole. He is making preparations for a five years’ trip. The prevailing opinion seems to be that at the end of five years, if he remains away so long, he will not be far from where he goes into “winter quarters” at the beginning. {PTUK December 1, 1892, p. 362.24}

-In the course of an article on “Murder in the United States,” the *Chautauquan* presents the following figures:-We have reached very high figures, and figures evidently destined to go higher. In 1890 the number of murders in the United States was stated by statisticians to be about 4,000; in 1891 it was close upon 6,000. Now, as to the punishment of the men who commit these crimes, the men who commit these murders, the great majority of them are at large. This is shown by the fact that at the time of the tenth census there were 4,608 persons in prison charged with homicide, and in the eleventh census 7,351. This seems enormous, especially in view of the fact that here is an increase of persons held for murder of over 59 per cent., while the increase in population has been less than 25 per cent. {PTUK December 1, 1892, p. 362.25}

-Aluminium horse-shoes are said to have been tried with remarkably successful results in the Russian Army. According to a note translated by Captain E. Lambart from the *Invalide Russe*, a few horses in the Finland Dragoons were first chosen and shod with one aluminum shoe and three iron shoes each; the former being on the fore feet in some cases, and on the hind in others. The experiments lasted six weeks, and showed that the aluminum shoes lasted longer and preserved the foot better than the iron ones. No aluminum shoes broke, and they were used over again for re-shoeing. The horses, moreover, were worked over hard and very stony ground. The most important fact of all is that aluminum horse-shoes are only one-third to one-fourth the weight of iron shoes. Their cost is admittedly greater; but, on the other hand, very little charcoal is required in shoeing, there is no loss in weight, and the value of the old metal is the same as that of fresh. {PTUK December 1, 1892, p. 362.26}

**“Back Page” The Present Truth 8, 24.**

E. J. Waggoner

The verdict of death caused by “exhaustion due to want of proper nourishment,” is becoming quite frequent in London. The unprofessional name for it is starvation. {PTUK December 1, 1892, p. 384.1}

In the discussion of the affairs of the Panama Canal Company, in the French Chamber of Deputies, M. Delehaye charged 150 members with having received bribes to the amoung of 3,000,000 francs. {PTUK December 1, 1892, p. 384.2}

The result of the election in the United States was an overwhelming defeat for the Republican party. Mr. Cleveland, the Democractic candidate for President, has been elected by a large majority. {PTUK December 1, 1892, p. 384.3}

When the proposed reorganization of the German army shall have been effected, Germany will have a war footing of 4,000,000 men, and the number of men under arms in Russia, France, and Germany, will be over 13,000,000. {PTUK December 1, 1892, p. 384.4}

An official notice has been issued, declaiming that Hamburg and its environs are free from cholera, and a service of thanksgiving has been held. During the twelve weeks in which the epidemic prevailed, there were 21,000 cases and over 11,000 deaths. {PTUK December 1, 1892, p. 384.5}

There are in Russia 876 gaols, which are built to accommodate 570,000 prisoners; but there are at the present time 960,000 prisoners confined in them. Of this number ten per cent are women and children. Their condition may be imagined from the “accommodations” previded. {PTUK December 1, 1892, p. 384.6}

The condition of affairs in Europe is amply disclosed in one sentence in the speech of Count Von Caprivi, in introducing the new Military Bill before the German Reichstag. Said he: “Our whole position among the nations depends upon our military capacity.” {PTUK December 1, 1892, p. 384.7}

On Friday last, Miss Anna Gordon of Alleghany, Pennsylvania, sailed on the steamship *Pashawur* of the Peninsular and Oriental Line, for Bombay. We formed a pleasant, though brief, acquaintance with this Christian lady who goes at the Master’s call to give her life to mission work in India. {PTUK December 1, 1892, p. 384.8}

Recently Professor E. B. Miller and wife spend a few weeks in London while on their way to South Africa to take the supervision of our school which is to open the first of February, 1893. Two teachers who will assist them in the work, Professor Harmon Lindsay and Miss Peck, accompanied them to the Cape. Mr. H. M. Morrison sailed at the same time to South Africa in the interests of the colporteus work in that field. {PTUK December 1, 1892, p. 384.9}

Six “officers” of the Salvation Army in Basle have been sentenced to imprisonment for endeavouring to make use of new “barracks,” in spite of the prohibition of the authorities. The police had decided that the Salvation Army had enough meeting places, and the Army did not think so; hence the collision. {PTUK December 1, 1892, p. 384.10}

“Chief Rabbi Winer and M. Schneider, warden of the Moscow Synagogue, have been expelled from that city by the Russian authorities for allowing a marriage to be celebrated in a building not formally licensed as a place of public worship.” {PTUK December 1, 1892, p. 384.11}

This is only one more instance of the tyranny that is the natural outcome of ecclesiastical control of secular affairs. In fact, Church interference in civil matters is itself tyranny, for it is the exercise of unwarranted power. {PTUK December 1, 1892, p. 384.12}

In a recent interview with a *Chronicle* reporter, Mrs. Annie Besant gave the following answer to the question if Theosophy could be described in a sentence or two:- {PTUK December 1, 1892, p. 384.13}

“Certainly. It consists of three affirmations: First, the universe is fundamentally spiritual, and matter is only an expression of spirit. Second, law reigns everywhere, in morals as much as in physical nature. That is, every act and every thought produces its inevitable result, against which no prayer and no vicarious atonement is of the least avail. Third, the doctrine of reincarnation, declaring the existence of intelligence which passes from life to life, thus gathering experience as it goes, and ever building up a higher type of life.” {PTUK December 1, 1892, p. 384.14}

From this it will readily be seen that Theosophy is but another name for Spiritualism, which is Paganism. {PTUK December 1, 1892, p. 384.15}

The members of the Cumice party in the German Reichstag are said to be drawing up for presentation to that body, a measure in favour of the establishment of a tribunal of arbitration and disarmament under the presidency of the Pope. The Pope, it is said, warmly approves the scheme. Undoubtedly; to be in a position to exercise control over the affairs of Europe is the one object of his life. {PTUK December 1, 1892, p. 384.16}

The Pope expects to keep the reins of government in his hands for some time to come. While others are speculating as to who will be the next Pope, he himself is unconcerned. He is reported to have said in a recent convocation: “They talk of my successor, and of the chance such and such a cardinal has of occupying the chair of Peter. As for myself, I feel so vigorous that, without boasting, I sincerely believe that the future Pope is not yet a member of the Sacred College.” {PTUK December 1, 1892, p. 384.17}

The question of opening museums, art galleries, etc., on Sundays is being quite extensively agitated at present, and some matter for thought is often presented in the newspaper discussions. In the *Echo* of November 11, F. W. Newman, who, by the way, is a brother of the late Cardinal, has the following concerning the inconsistency of calling Sunday the Sabbath:- {PTUK December 1, 1892, p. 384.18}

“I have never met an Evangelical who, after pretending that the apostles changed the Sabbath from Saturday to Sunday, had any reply (I will not now say to the New Testament, for I know you do not wish to open yourself to Scriptural discussion), but who had any reply at all to the historical remarks that *if* the apostles had done what is gratuitously pretended, the *word* Sabat in Greek, in Italian, in Arabic, and in French (where it is corrupted into Samadi), would not have continued to exist for eighteen centuries to this day.” {PTUK December 1, 1892, p. 384.19}

It is worthy of note that not a few of the clergy are in favour of Sunday opening. {PTUK December 1, 1892, p. 384.20}

**“Front Page” The Present Truth 8, 25.**

E. J. Waggoner

We notice by the papers that the poets, living and dead, seem to be the principal objects of discourse in many pulpits at the present time, and that the lessons taught are all derived from their writings. But we have not heard of any conversions as a result of this preaching of the poets. Jesus of Nazareth is the only name under heaven whereby men may be saved. Are there none who need salvation in the vicinity of those churches? {PTUK December 15, 1892, p. 385.1}

If it were not made by the *Christian*, which is not prejudiced against the Y.M.C.A., we should hardly credit the statement that the London Y.M.C.A. admits clerks to membership, but excludes artisans. That paper, however, states that “many Y.M.C.A.’s do throw open their membership to artisans and mechanics, as well as to commercial young men, stipulating only that they shall be suitably dressed.” It is not only anomalous but very pitiful, that any society calling itself a “Christian Association” should have a rule of membership that would exclude Christ Himself if He were on the earth as He lived in Nazareth. {PTUK December 15, 1892, p. 385.2}

**“Preaching Christ” The Present Truth 8, 25.**

E. J. Waggoner

Preaching Christ.-“For we preach not ourselves but Christ Jesus the Lord.” There is a great deal of difference between preaching Christ and preaching about Christ. There are doubtless thousands of sermons preached about Christ, to one sermon in which Christ Himself is preached. One preaches about Christ when he tells about where Christ was born, the condition of the government and the people, etc., and tells, what Jesus did at different periods of His life. This is far better than that preaching about Christ which is content with mentioning Him, and goes off into speculation concerning the meaning of His teaching. But to preach Christ is to preach so that Christ Himself appears to the people, and is received by them. Paul preached to the Galatians so that they saw Jesus crucified among them. Galatians 3:1. No one can tell another how this is done, and no one can do it until Christ has been revealed in him. When the teacher knows Christ as a personal friend, then he can preach Him. Even so we are commanded to preach the Word, and not to preach about the Word. The Gospel is to be preached, and not preached about. This also can be done only by one in whom the word of Christ dwells richly in all wisdom. When such an one speaks it will be as the oracles of God. {PTUK December 15, 1892, p. 385.3}

**“God’s Appointments” The Present Truth 8, 25.**

E. J. Waggoner

God’s Appointments.-There are several texts in the Bible, which tell what God has appointed for His people, which, if often considered, would give untold comfort, because God’s appointments cannot fail. An indication of them will be sufficient, without any comment. “The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:1-3. {PTUK December 15, 1892, p. 385.4}

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.” 1 Thessalonians 5:9, 10. {PTUK December 15, 1892, p. 385.5}

“And I appoint unto you a kingdom, as My Father hath appointed unto Me.” Luke 22:29. {PTUK December 15, 1892, p. 385.6}

“Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” 2 Samuel 7:10. {PTUK December 15, 1892, p. 385.7}

“In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.” Isaiah 26:1, 2. {PTUK December 15, 1892, p. 385.8}

**“Creation and Redemption” The Present Truth 8, 25.**

E. J. Waggoner

“In the beginning God created the heaven and the earth.” Genesis 1:1. In this brief sentence we have the whole of the truth of the Gospel summed up. He who reads aright, may derive a world of comfort from it. {PTUK December 15, 1892, p. 385.9}

In the first place, let us consider who it was that created the heaven and earth. “God created.” But Christ is God, the brightness of the Father’s glory, and express image of His person. Hebrews 1:3. He Himself said, “I and My Father are one.” John 10:30. He it was who, representing the Father, created the heaven and the earth. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” John 1:1-3. And again we read of Christ, “by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Colossians 1:16, 17. {PTUK December 15, 1892, p. 385.10}

The Father Himself addresses the Son as God, and as Creator. The first chapter of Hebrews says that God has not at any time said to any of the angels, “Thou art My Son, this day have I begotten Thee;” “but unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom.” And He has also said to the Son, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands.” Hebrews 1:5, 8, 10. So we are well assured that when we read in the first chapter of Genesis, that “in the beginning God created the heaven and the earth,” it refers to God in Christ. {PTUK December 15, 1892, p. 385.11}

Creative power is the distinguishing mark of Divinity. The Spirit of the Lord through the prophet Jeremiah describes the vanity of idols, and then continues: “But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:10-12. The earth was made by His power, and established by His wisdom. But Christ is “The power of God, and the wisdom of God.” So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator, do we acknowledge His Divinity. {PTUK December 15, 1892, p. 386.1}

Christ is Redeemer by virtue of His power as Creator. We read that “we have redemption through His blood, even the forgiveness of sins,” because that “by Him were all things created.” Colossians 1:14, 16. If He were not Creator, He could not be Redeemer. This means simply that redemptive power and creative power are the same. To redeem is to create. This is shown in the statement of the apostle that the Gospel is the power of God unto salvation, which statement is immediately followed by another to the effect that the power of God is seen by means of the things that have been made. Romans 1:16, 20. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption. {PTUK December 15, 1892, p. 386.2}

There has been a great deal of idle speculation as to which is greater; redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption *is* creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save man and the earth from the curse of sin. {PTUK December 15, 1892, p. 386.3}

The Scriptures are very clear on this point. The psalmist prayed, “Create in me a clean heart and renew a right spirit in me.” Psalm 2:10. The apostle says that “If any man be in Christ, he is a new creature,” or a new creation. 2 Corinthians 5:17. And again we read: “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:8-10. {PTUK December 15, 1892, p. 386.4}

Compared with God, “Man is less than nothing, and vanity.” In him “dwelleth no good thing.” But the same power that in the beginning made the earth from nothing, can take everyone who is willing, and make of him that which is “to the praise of the glory of His grace.” {PTUK December 15, 1892, p. 386.5}

**“Christ the Water of Life” The Present Truth 8, 25.**

E. J. Waggoner

Jesus, wearied with His journey from Jerusalem, was sitting at noon by the well of Jacob, near the city of Sychar in Samaria, while His disciples were in the city in search of food. As He sat there a woman of the city came to draw water, and Jesus said to her, “Give Me to drink.” “Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:9-14. {PTUK December 15, 1892, p. 386.6}

Truly it is no wonder that the woman said to Jesus, “Sir, give me this water, that I thirst not, neither come hither to draw.” As yet she did not realize the nature of the water which Jesus promised. But afterwards when she found out just what He meant, she was still as willing to receive of it. What that water is, which Jesus gives is made very clear by His words on the last day of the feast of the Jews: “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly [out of his very being] shall flow rivers of living water.” John 7:37, 38. {PTUK December 15, 1892, p. 386.7}

Here we have the promise of living water, the same as He promised to the woman of Samaria. Here, as there, the water is to be in the very being of the one receiving it. And here we are told that that water of life is the Spirit of God, which is given to every believer in Christ. {PTUK December 15, 1892, p. 387.1}

Let us now read another statement. The Spirit of God through the apostle Paul said: “They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans 8:8-11. {PTUK December 15, 1892, p. 387.2}

Here we have a parallel to the statement that the water that Christ gives will be in the believer a well of water springing up into everlasting life. It is life itself, because it is righteousness. The apostle has said that to be spiritually minded is life in peace. Romans 8:6. And we have also read that the Spirit is life because of righteousness. This, then, is that birth of the Spirit, which makes one an entirely new man; it makes the sinner a righteous man, a keeper of the law of God. {PTUK December 15, 1892, p. 387.3}

“For we know that the law is spiritual.” Romans 7:14. That is, the law is of the nature of the Spirit of God. This is further shown by the fact that those things that are in harmony with the law of God, are the fruit of the Spirit. See Galatians 5:22, 23. So the reception of the Spirit of God makes the sinner another person, with a different nature. It makes him living a different life. The Spirit is the Spirit of God, and its righteousness is the righteousness of God, and that is expressed in the ten commandments. The Spirit ministers this righteousness to the man, and lives in him. His character is then the character of God, because he is one with God, he has been made a new creature, created in Christ Jesus unto good works. He has “put on the new man which after God is created in righteousness and true holiness.” Ephesians 4:24. {PTUK December 15, 1892, p. 387.4}

This is the beginning of eternal life, for the life of the Spirit of God is eternal, and it is that life which the man now lives. This is the life of Jesus manifest in mortal flesh. 2 Corinthians 4:11. It is of this that the beloved disciple speaks in his epistle, when he says that he who confesses that Jesus Christ is come in the flesh is born of God. 1 John 4:2. God dwells in that man as truly as His life was manifest in Jesus of Nazareth. Not because there is anything in the man himself comparable to Jesus of Nazareth, but because Jesus, who was the fulness of God dwells in him. “Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” 1 John 4:13. {PTUK December 15, 1892, p. 387.5}

This life is received by faith, and must be retained by faith. So long as a man keeps the faith, so long as he lives the life, for “the just shall live by faith.” He may go to the grave, but nothing can affect his eternal life. That is “hid with Christ in God.” As it was not possible that the grave should hold Jesus, so it is not possible that the grave should hold him. See Acts 2:24. When he breathes his last He is just as sure of eternal life as he ever was. For Jesus said, “The water that I shall give him shall be in him a well of water springing up into everlasting life.” And again, “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” The power of the life that is given to the man at conversion, raises him from the dead, if he dies in faith. {PTUK December 15, 1892, p. 387.6}

But let us read further as to the nature of this life which may be drank in as water. {PTUK December 15, 1892, p. 387.7}

**“The Life and the Law” The Present Truth 8, 25.**

E. J. Waggoner

“For with Thee is the fountain of life; in Thy light shall we see light.” Psalm 36:9. “In Him was life, and the life was the light of men.” John 1:4. These two texts, together with those in the preceding article, show very clearly that Christ is the life of all who receive Him. His life is the life of God. And we have seen that that life is righteousness; and that means that it is of the very nature of the law of God, for it is declared to be the righteousness of God. {PTUK December 15, 1892, p. 387.8}

A fountain is a place from which water flows freely and constantly. Therefore life may be received from God just as one would drink from a fountain to refresh himself. That this is the way that righteousness is to be obtained, the Scriptures plainly show. Let us trace the figure. {PTUK December 15, 1892, p. 387.9}

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.” 1 Corinthians 10:1-4. {PTUK December 15, 1892, p. 387.10}

Unmistakable reference is here made to the bringing of water from the rock in the wilderness, that the Israelites might drink. Let us turn to that. We find the record in the seventeeth chapter of Exodus. The people were in the desert, and there was no water. The Lord Himself had brought them there, but they did not think of that, but concluded that they were about to perish. “And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” Verses 5, 6. {PTUK December 15, 1892, p. 387.11}

Notice that this rock whence the water came, was in Horeb. Horeb and Sinai are the same, for whereas in Exodus the law is said to have been spoken from Sinai, in Deuteronomy it is said to have been spoken from Horeb; and in Malachi 4:4 we read, “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” So the water came from the same mountain from which the law was afterward spoken. {PTUK December 15, 1892, p. 387.12}

Moreover, the water was flowing at the very time that the law was spoken. For there was no water in that place except what came from the rock, and if it had ceased flowing as soon as the people had once quenched their thirst, they would soon have been as bad off as they were before. Now notice well whence the water came. Moses smote the rock, but he did not give the water to the people. Christ stood on the rock; and in Corinthians we read that the people drank from the Rock which is Christ. The water came in a miraculous manner from Christ Himself. It was the same miracle that was afterwards performed in giving the multitudes bread, as we read in the last paper. {PTUK December 15, 1892, p. 387.13}

Of the manna we read that it was given that they might know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. See Deuteronomy 8:3. So it must have been with the water. It was to teach the people trust in the Lord, not only for temporal blessings, but for spiritual life also. Now when we remember that Jesus says that He gives the water of life to all who believe in Him, and that this water is the Holy Spirit, which ministers the righteousness of the law of God, we must know that by giving the Israelites water in that miraculously manner, He meant to teach them that just as they drink that water to refresh their physical life, so they might by believing Him, drink of His righteousness. That this is so is indicated by the words of Jesus in the sermon on the mount. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. {PTUK December 15, 1892, p. 387.14}

Sinai stands as the embodiment of law. But by the deeds of the law shall no flesh be justified. This was indicated in the giving of the law. It was given amid thunders and lightnings, and an earthquake. It was death to so much as touch the mount. That indicated that no one could approach the holy law that was spoken therefrom, to obtain righteousness. “The law worketh wrath.” Romans 4:15. It has only death to give to the sinner. Yet it was a fact that no one could have life except he had the righteousness of that same law. What hope, then, was there for the people? Why, this was the lesson that they were to learn from the circumstance, and which we are to learn from the record of it: Although righteousness cannot be obtained from the law, any more than the people could touch the mountain from which it was spoken, yet as they could stand afar off and drink of the water which was flowing from the mountain, so they could drink in the righteousness of the law by receiving Christ, the giver of the water. Happy would it have been for them if they had learned the lesson. {PTUK December 15, 1892, p. 388.1}

Thus we see that in the very giving of the law, the people were plainly taught that righteousness could not be gained from the law, but only through Christ. The law was ordained in the hands of a Mediator (Galatians 3:19), and Christ is the one Mediator between God and man. 1 Timothy 2:5. He is not Mediator in the sense that He shields us from the wrath of God, for God does not hate us. He loves sinners. But Christ is Mediator in the sense that through Him the righteousness of God is conveyed to us, so that we may be reconciled to Him. The water flowing from the rock as the law was spoken, was an indication that they could through Christ just as freely drink of the righteousness which the law demanded, and thus have eternal life. {PTUK December 15, 1892, p. 388.2}

Out of the heart are the issues of life (Proverbs 4:23), and the law of God was in the heart of the Lord Jesus. Psalm 40:8. Therefore the life which comes from Him to us is the righteousness of the law. Now see how things in the heavens were pictured out before the faces of the children of Israel, and before our faces, too, if we receive the Bible record as the living word of God. {PTUK December 15, 1892, p. 388.3}

The law of God is the foundation of the throne of God. See Psalm 89:14. God dwells between the cherubim. Psalm 80:1. In the sanctuary which Moses built, there was an ark, upon the cover of which were two cherubim, and within which, underneath the cherubim was the law of God, the ten commandments. It was between these two cherubim, over the law, that the glory of God appeared, and from there He spoke to the people. See Exodus 25:10-22. Thus the ark was a symbol of the throne of God, showing that the law is literally the basis of it; for the earthly tabernacle was a pattern of things in the heavens. Hebrews 9:23, 24. {PTUK December 15, 1892, p. 388.4}

Now read Revelation 22:1. “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” This river is a real, literal river, yet it is of it that we are to drink even now. For the call is, “Let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. And Jesus says, “I will give unto him that is athirst of the fountain of water of life freely.” Revelation 21:6. This river of water of life comes direct from the throne of God, and in that throne is the law. Of it we may drink freely. But as it comes from the throne of God, it is as it were charged with the righteousness of that law, so that as we drink it we drink in the righteousness of God. And as that water is our life, just as earthly water gives fresh life to our fainting bodies, therefore our lives are righteousness. {PTUK December 15, 1892, p. 388.5}

It was to impress this lesson upon the minds of the children of Israel in the desert that the things took place in connection with Sinai. And it was to impress the same lesson upon our minds that the record of those occurrences was written. The mountain was the embodiment of law; the law had nothing but terror for them; but the water was flowing from the same mountain; it however came from Christ, from whom the law also came. All this was to teach us that the law which was spoken from Sinai is the standard of righteousness, but that while it is death to us when we come to it ourselves alone, it is life to us when we drink of it as Christ ministers it to us. And thus may be know that His commandment is life eternal, and that whosoever will may drink freely of the fountain of life, and thereby be filled with righteousness. {PTUK December 15, 1892, p. 388.6}

*“I heard the voice of Jesus say,  
‘Behold I freely give  
The living water; thirsty one,  
Stoop down, and drink, and live.’  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him.” {PTUK December 15, 1892, p. 388.7}*

**“Reaching the Masses” The Present Truth 8, 25.**

E. J. Waggoner

“Reaching the Masses.” -Of Christ it is written that the common people heard Him gladly. His enemies, the priests, said, “Ye see how that the whole world is gone after Him.” Even when He retired to the desert for a little rest, the people flocked after Him by the thousands. Yet He did not ask for any law to compel the people to rest, so that He might have a chance to preach to them. He did not make use of any of the schemes ever used in these days to “draw” the crowds. The “gracious words that He spake” were all-sufficient to draw the people. Even the officers who were sent to apprehend Him, forgot their errand in the charm of His wonderful words of life. Those same words are handed down to us in the Bible. They are living words, and therefore have all the power and charm that they had when they fell from His lips. And so we cannot help thinking that when those words are spoken to the people, in the Spirit of Christ, by one in whom Christ dwells, so that they will in reality come from Him, they will have as much drawing power as when they were first spoken. “I, if I be lifted up from the earth, will draw all men unto Me.” John 12:32. There are many now as of old, who are saying, or feeling, “Sir, we would see Jesus.” Let Christ be lifted up before the people, and there need be no worry about the hearers. {PTUK December 15, 1892, p. 388.8}

**“True Sabbath Keeping” The Present Truth 8, 25.**

E. J. Waggoner

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 2:1-3. Accordingly we read, “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:10, 11. {PTUK December 15, 1892, p. 388.9}

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:12, 13. And again, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable... then shalt thou delight thyself in the Lord.” Isaiah 58:13, 14. {PTUK December 15, 1892, p. 388.10}

The object of quoting these texts is to show that the Sabbath which we are commanded to keep is the Lord’s Sabbath. It is not the Sabbath of any man, nor of any set of men. It is not the Sabbath of any nation or people. It is the Sabbath of the Lord. He alone made it, and He alone has the right to command its observance. He who does not keep the Sabbath is answerable to God alone. People who keep a sabbath of their own making feel very much affronted if everybody else does not pay the same respect to the day that they do. Their solicitude is not so much for the day as that their own feelings shall not be hurt. But they who truly keep the Sabbath of the Lord do not think of such a thing as trying to compel others to do the same. We shall soon see why. They feel solicitous that the people shall not disobey God, but their knowledge of what true Sabbath keeping is teaches them that it is as impossible to force one to keep the Sabbath as it is to force one to love the Lord. {PTUK December 15, 1892, p. 388.11}

The word “Sabbath” means “rest.” On the seventh day God rested, therefore it is the Sabbath of the Lord. The Sabbath is God’s rest. To keep the Sabbath of the Lord is to keep the rest of the Lord. It is to rest with the Lord. {PTUK December 15, 1892, p. 388.12}

The Sabbath was given to man in Eden. Sin had not entered into the world and the curse was unknown. Man was given work to do, but it was not wearisome labour. Work is not a part of the curse, but weariness from labour is. If man had not fallen, he would have had work to do throughout eternity, but he would never have known anything of weariness. Yet he would have had the Sabbath of the Lord, and would have kept it. But after he had sinned, then the Lord said to him, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground.” Genesis 3:17-19. {PTUK December 15, 1892, p. 388.13}

From this fact it is clear that is not designed for merely physical rest. It was given to men when it was not designed that he should ever become physically tired. It is true that in his fallen condition he may derive physical rest from ceasing work on the seventh day, but the object of the Sabbath is something far higher than that. {PTUK December 15, 1892, p. 388.14}

Again, let us remember that the Sabbath which we are to keep is the Lord’s Sabbath. It is the Lord’s rest. God rested after the six days of creation, and we are to rest with Him. But the creation of the heavens and the earth did not tire the Lord. “Hast thou not know? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” Isaiah 40:28. Now since we are to keep the rest of the Lord, it is evident that the Sabbath is for something else than mere bodily rest, for that is not what God took. {PTUK December 15, 1892, p. 388.15}

Still further, “God is Spirit; and they that worship Him must worship Him in Spirit and in truth.” John 4:24. I have given the marginal rendering of the Revised Version, which is literally exact. There is no article in the original, and there is no reason why there should be; for God is not one of many spirits, but He is Spirit. There is none besides Him; every other being derives its existence from Him. Let it not be thought, in passing, that because God is Spirit, therefore He is not a real being. Spiritual does not mean immaterial. God is a spiritual being, yet Christ is “the effulgence of His glory, and the very image of His substance.” Hebrews 1:3. Christ’s body was certainly a spiritual body after His resurrection, yet He was a real being, and could be handled. This much so that no one will get the idea that God is not a real person. Spiritual and immaterial are by no means synonymous terms. {PTUK December 15, 1892, p. 388.16}

Now, then, with the fact clearly before us that God is a spiritual being, let us again consider the nature of His rest, or Sabbath. It must of necessity have been spiritual rest. And that is the nature of the rest that we are to enjoy in the Sabbath day. And what is spiritual rest?-It is that rest which the Spirit of the Lord gives. And what is that?-It is rest from sin. The simple reading of two or three texts make this plain. {PTUK December 15, 1892, p. 389.1}

“For we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and His love toward man appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour.” Titus 1:3-6, R.V. {PTUK December 15, 1892, p. 389.2}

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” 1 Peter 1:22. {PTUK December 15, 1892, p. 389.3}

“For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” Romans 8:6-8. {PTUK December 15, 1892, p. 389.4}

Christ said, “The words that I speak unto you, they are Spirit and they are life.” John 6:63. And again, “Now ye are clean through the word which I have spoken unto you.” John 15:3. It is the word of Christ, which we well know to be the Creator, that cleanseth us from sin. That word is able to build us up and give us an inheritance among all them that are sanctified. See Acts 26:32. {PTUK December 15, 1892, p. 389.5}

It was by the same word that the heavens and the earth were created. The word that made and upholds all things is the word that by the Gospel is preached unto us. When God ceased speaking, and the heavens and the earth stood in all their perfection, He rested, but His word continued in force. It is because His word never ceases to exist, that everything is upheld. We may say that when God rested, it was upon His own word. So whether we keep His Sabbath, or not, we rest upon His word, which created all things, and which upholds them. We know that that same word is able to uphold us and keep us from falling. We rest in the full assurance that we shall be made and kept righteous by the same power that created the heavens and the earth. {PTUK December 15, 1892, p. 389.6}

From this it can readily be seen how that one who really keeps the Sabbath of the Lord, will delight himself in the Lord. He will know and be sharing the rest which God, the Creator, calls all to share, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” Matthew 11:28. Nothing less than this is Sabbath keeping. It is true that Sabbath keeping involves rest from our own work on the seventh day, but he who does no more than this does not keep the Sabbath of the Lord. As the Sabbath was the seal of a perfect creation, so it is also the seal of a perfect new creation in Christ Jesus. But of this we shall have to speak further in another article. {PTUK December 15, 1892, p. 389.7}

**“Clouds and Showers of Grace” The Present Truth 8, 25.**

E. J. Waggoner

Just as many people are frightened when they see clouds in the sky, so are many people needlessly troubled concerning clouds that arise before their minds. How often have we heard people say that they have known the blessing of the Lord, and have rejoiced in it, but that clouds have arisen of late, and they have no peace. Well, there are different ways of considering the clouds. {PTUK December 15, 1892, p. 391.1}

We may say the clouds are very unsubstantial things. The sun can dissipate them; and since the Sun of Righteousness is ever shining, we need not go on under clouds of doubt. There is such a thing as getting above the clouds, and those who have had that experience can testify that it is a most glorious place to be in. Never have I been able to imagine a scene of more wonderful glory than burst upon my view one evening after I had long been toiling up the eastern slope of a mountain. We gained the top just before the sun set, in the valley on the other side was filled with clouds lighted up by the splendour of the setting sun. It was not only a glorious sight for the eyes, but it impressed a lesson that never can be forgotten. {PTUK December 15, 1892, p. 391.2}

But more still should we remember when the clouds arise. God dwells in the midst of them. “The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof. Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne.” Psalm 97:1, 2. It was from the midst of the cloud that God’s law was given in love; and we know that “His commandment is life everlasting.” John 12:50. Yea; even though the clouds be thick and dark, we will yet be glad, for God is there still. “He made darkness His secret place; His pavilion round about Him were dark waters and clouds of the skies.” Psalm 18:11. The cloud that shuts out God from our sight, is but the assurance to us of His presence. {PTUK December 15, 1892, p. 391.3}

From the clouds come rain, and this is a symbol of the free and abundant grace of God. When God calls us to buy of Him wine and milk without money and without price,-to come and find abundance of pardon,-He gives us this assurance: “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:10, 11. {PTUK December 15, 1892, p. 391.4}

As the water bound up in the thick clouds is to remind us of the mighty power of God, so is it to remind us of His Gospel of grace, for that is but the power of God unto salvation. The Gospel is the good news of salvation from sin, and everything that speaks the power of God tells us of the power He has to give us righteousness. “Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.” Isaiah 45:8. And carrying out the same figure, the prophet Hosea says: “Sow to yourselves in righteousness, reaping in mercy; break up your fallow ground; for it is time to seek the Lord till He come and drink righteousness upon you.” Hosea 10:12. {PTUK December 15, 1892, p. 391.5}

Thus from the power that is exhibited in the clouds that give rain upon the earth, may we learn the power of that grace that will visit those who accept it, and will bring “showers of blessings.” {PTUK December 15, 1892, p. 391.6}

*“Ye fearful saints, fresh courage take;  
The clouds ye so much dread,  
Are big with mercy, and shall break,  
In blessings o’er your head. {PTUK December 15, 1892, p. 391.7}*

*“Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.” {PTUK December 15, 1892, p. 391.8}*

**“Prisons” The Present Truth 8, 25.**

E. J. Waggoner

Prisons are places where people are shut up. Many of them are built of brick or stone, with iron doors, bars of iron across the windows, and high, thick walls all around them. The inner prison often used to be a small dark room cut out of the solid rock, where the sunshine never entered, and where a man could be locked in more securely than in any other part of the building. Besides the strong chains in the prison, with which the prisoners were chained to the floor, wall, or guards, there were stocks in which their feet could be fastened. Then they could not take a step, but had to sit or lie for long hours in a most uncomfortable position. {PTUK December 15, 1892, p. 397.1}

**A MAN IN PRISON**

Go with us to the city of Jerusalem, when Herod was king. It was night. An aged man was lying asleep on the hard floor of the inner prison. He was lying between two soldiers and could not move without their knowing it, for he was fastened to each with a strong chain. There were three bolted doors between him and the outside of the prison, and soldiers guarded the doors. {PTUK December 15, 1892, p. 397.2}

What wicked thing had this peaceful sleeper done that he should be thrust into the inner prison, bound with two chains, and so many guarded by so many soldiers? He had done nothing at all! Then he there? King Herod cast him into prison, intending to take him out after the Passover and kill him. Why?-Just to please the Jews, and cause them to think well of him! The Jews hated this man Peter because he was a good man, and because he had boldly preached Jesus. This was his last night in prison. In the morning Herod expected to bring him out an have him killed before all the people. Peter could not get out if he should try. He expected to die. But he was not afraid. Long before he had given himself to Jesus, and even if he should lose this life and be shut up for a time in the grave, he knew that his Friend Jesus had the keys of death and would soon let him out, and give him never ending life and happiness. He therefore peacefully lay and slept. {PTUK December 15, 1892, p. 397.3}

But Peter’s Friend was not ready for him to die. He had seen all his sufferings, and had known all that the king intended to do. He had heard the prayers that the Church had been sending up for Peter. Now the time had come for Him to work. What were iron bars and chains, and gates and soldiers to Him? He is stronger than them all. He sent a powerful angel to take Peter from the hands of those who would take his life. {PTUK December 15, 1892, p. 397.4}

The strong bolted gates swung open, and the angel entered, and then they closed again without a sound behind him. The light which surrounded the angel filled the prison, but did not awaken Peter. The angel glided noiselessly to his side, touched him, and said, “Arise up quickly.” Peter obeyed, and as he rose the chains fell broken from his wrists. Again the angel spoke: “Gird thyself, and bind on thy sandals.” Then again, “Cast thy garment about thee, and follow me.” Peter did as he was told. They stepped over the soldiers and passed through the three iron gates which again swung open and closed without a sound. The guards did not move. “No word was spoken; there was no sound of footstep; the angel glided on before, encircled by a light of dazzling brightness, and Peter followed,” believing himself to be in a dream. {PTUK December 15, 1892, p. 397.5}

Suddenly the angel left him, the dazzling light faded away, and Peter left alone in the dark and quiet street. He now saw that it was no dream, but that he was free indeed, and was in a part of the city where he often had been before! {PTUK December 15, 1892, p. 397.6}

He remembered falling to sleep that evening bound between the two soldiers. He remembered taking off his sandals and outer garment, but now he saw that they were on. His wrists were still swollen from wearing the hard irons but, thank God, now the cruel chains were gone! He had expected to be led along this same road the next morning to his death. But here he was alive and well, and best of all *free* to go just where he wished! How his heart thrilled with joy, and with thanksgiving to his Saviour, as he fully realized that he had been freed from prison. He said, “Now I know of a surety that the Lord has sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.” And he hastened to tell his friends that they might rejoice with him and praise the One who had heard, and so wondrously answered their prayers. {PTUK December 15, 1892, p. 397.7}

**A BOY IN PRISON**

Only two years ago, a boy lived Brooklyn, N.Y., U.S.A., whose name was Samuel Kimball. He was a bright, smart boy, had many friends, attended Sunday School, was a beautiful singer, and sang in the choir. Yet this poor boy died in prison! {PTUK December 15, 1892, p. 397.8}

His voice lost its sweetness so that he could not sing. He became ill and went to bed, and was so weak and nervous that he was taken to the hospital. It grew very hard for him to breathe, and neither heart nor stomach seemed to be able to do the work for which it was made. He could eat hardly anything, for it burned him like fire. His skin was a deadly yellow colour, and his limbs were swollen till they were twice as they should be. His cheeks were sunken, his lips burning red, his eyes dull an heavy looking, and he looked more like a dead boy than a living boy. Sometimes it was so hard for him to breathe that he would almost strangle to death. Poor boy? Why did he suffer like this? It was because he had been shut up in prison so long. {PTUK December 15, 1892, p. 397.9}

In prison? How did that bright, loving boy get into prison? He walked right in himself, and then could not get out. When Samuel saw that he must die, he told his nurse all about it. He told her that he began to smoke cigarettes some time before, and that the more be smoked the more he wanted to smoke. He knew that he should not do it, and he did not want his grandmother with whom he lived, to know it. He therefore would work long after work hours in the chandelier manufactory that he might earn extra money with which to buy the cigarettes. He tried to stop smoking, but he could not. He was bound with the habit as with chains of iron. He was in prison as surely as Peter ever was, and he could not get away. He at last smoked twenty cigarettes in one day! He became bound hand and foot, and could not move out of his bed, and finally was choked to death by the cruel chains of this monster habit! As Samuel lay on his cot dying, these are almost the last words he said: “Let any boy who smokes cigarettes look at me now and know how I have suffered, and he will never put another into his mouth.” {PTUK December 15, 1892, p. 397.10}

Oh, what a pity that Samuel did not have Peter’s Friend for his Friend. He could have sent an angel to break these cruel chains and set him free. {PTUK December 15, 1892, p. 398.1}

My dear boy or girl, are you bound by any of the chains of sin? Have you got into the habit of disobeying, of getting angry, of loving yourself, of drinking strong drink, of lying, or stealing, or any other bad thing? Have you tried to get away from them and found that you could not? If you have, you are in prison and bound with chains as surely as Peter was. The Bible says so. No earthly friend can break the chains and make you free. Jesus alone can do it. That is why He came to this earth; to proclaim liberty to the captives, and the opening of the prison [of sin] to them that are bound. If you are bound in sin and naughty ways, tell Jesus. Take Him for your Friend, just as Peter did, and ask Him to help you. When you feel like doing wrong, ask Him to send His angel to deliver you as He did Peter; then begin to thank and praise Him right away, because He has done it. You may not see the angel, but you may be sure that He has come if you have earnestly asked for him. If you ever feel like trying to get away from sin yourself, without the help of Jesus, remember how Samuel Kimball died in the prison house of sin because he did not take Jesus for his Saviour. Only Jesus can break the chains of sin and set us free. For we read that “there is none other name under heaven given among men, whereby we must be saved.” {PTUK December 15, 1892, p. 398.2}

**“Interesting Items” The Present Truth 8, 25.**

E. J. Waggoner

-The Russian Government is providing its soldiers with a new rifle. {PTUK December 15, 1892, p. 398.3}

-The city of San Salvador has been almost totally destroyed by an earthquake. {PTUK December 15, 1892, p. 398.4}

-The population of England is 49,000,000, of whom 16,000,000 are in six counties {PTUK December 15, 1892, p. 398.5}

-The total Catholic population of both North and South America is 56,000.000. {PTUK December 15, 1892, p. 398.6}

-The sum of £127,000 a year is spent in England upon perfumed spirits from abroad. {PTUK December 15, 1892, p. 398.7}

-The Lenox Library, New York, has just bought an original letter by Columbus for $7,500 or £1,500. {PTUK December 15, 1892, p. 398.8}

-At the Hague, a minister recently stated in his sermon that £500 were daily spent strong drink in that city. {PTUK December 15, 1892, p. 398.9}

-Great Britain yearly pays considerably over £10,000,000 to France, Holland, and other countries for daily produce. {PTUK December 15, 1892, p. 398.10}

-The introduction of the motion in favour of the return of the Jesuits to Germany has been unfavourably received by all political parties. {PTUK December 15, 1892, p. 398.11}

-Mr. Jay Gould died at his residence in New York, Friday, December 2. The fortune which he leaves is not less than £15,000,000, and is by some placed at £30,000,000. {PTUK December 15, 1892, p. 398.12}

-In reply to a correspondent, Mr. Gladstone says that the subject of the Sunday closing of public-houses is now engaging the attention of Her Majesty’s Government. {PTUK December 15, 1892, p. 398.13}

-The Pope is engaged in drawing up an encyclical urging the Eastern Churches to put an end to the present schism, and acknowledge the supremacy of the Romish Church. {PTUK December 15, 1892, p. 398.14}

-It is stated in Vatican circles that during the recent stay of the Grand Duke Sergins in Rome, the Pope spoke more than once with his imperial Highness on the subject of convening a European conference for the purpose of effecting a pacific settlement of the Alsace-Lorraine and Bulgarian questions, combined with a proposal for a general disarmament, or, at all events, of a considerable reduction of the present gigantic standing armies. {PTUK December 15, 1892, p. 398.15}

-So as to conform to certain regulations of the United States Government, all emigrants embarking at Queenstown will in future, have to declare on call, before a magistrate, that they are proceeding to join in America either a father, mother, sister, or brother. {PTUK December 15, 1892, p. 398.16}

-The Turkish Government has definitely declined to yield to the demand put forward by Russia in connection with the pending negotiations for a new commercial treaty for the free and unannounced passage of the Straits by Russian merchant vessels carrying military reliefs and munitions of war. {PTUK December 15, 1892, p. 398.17}

-From a memorandum on the subject of the Chicago Exhibition just presented to the Reichstag, it appears that the number of intending exhibitors from Germany, which at first was only 200, has now risen to about 4,000-of whom the wine growers contribute no fewer than 300, and the engine and machine makers 100. {PTUK December 15, 1892, p. 398.18}

-The last link in the direct overland communication between England and Gibraltar was completed Nov. 26 by the formal opening of the Algeciras-Rhonda Railway. The journey from London to Gibraltar has been reduced to sixty hours, and it is hoped by re-arrangement and acceleration of trains to reduce it to fifty hours. {PTUK December 15, 1892, p. 398.19}

-It is stated on authority that there are in Paris 180 restaurants where horse flesh is the only meat used, and that during the past year no fewer than 21,231 horses, 61 mules, and 275 donkeys were killed and eaten. The worst part of it is that these animals, as might be expected, were in an emaciated condition, which cannot mean good health. {PTUK December 15, 1892, p. 398.20}

-A movement is now on foot to secure the immediate construction of the Nicaragua Canal under the control and protection of the United States. A convention to consider the matter has just been held in New Orleans, which was attended by delegates from all the States, as well as by representatives of the New York Board of Trade, and the American Geographical Society. {PTUK December 15, 1892, p. 398.21}

-Trades-unionism is getting to be the most tyrannical monopoly in the world. A few days ago a band of union sailors boarded a barque at Tacoma, Washington, U.S.A., which was manned by non-union men, and forced the men on board to sloop lying by. They then landed them on the coast about thirty miles from the town, leaving them penniless, and telling them that they would be killed the next time they shipped on a non-union vessel. {PTUK December 15, 1892, p. 398.22}

-The North German Lloyd steamer *Spree*, which sailed from Bremen on Nov. 23, with a passenger list of 504, and a crew of 247, besides a large amount of mail, had her main shaft broke about 750 miles from Queenstown, and after drifting a day or two, was rescued by the *Lake Huron*, and towed to Queenstown. The water had rushed into the stern, causing it to settle, and the second cabin passengers were driven from their rooms. Mr. Moody was on board, and conducted a prayer meeting in the saloon, while they were drifting, and a praise service after they reach land. {PTUK December 15, 1892, p. 398.23}

-Further measures of persecution directed against the Jews are reported to be impending at Moscow. The authorities of that town are now said to be putting the finishing touches to a measure forbidding all Jews, without exception, to carry on any trade in the city on the Moskva from the beginning of next year, unless they become converts to the Orthodox Church. The mere formal announcement of conversion, however, will not of itself suffice to confer a right to trade, as the converts will first have to go to Tcherkizova, a place near Moscow, for three years, at the expiration of which period they will be permitted to return to Moscow, supposing always they can produce a testimonial from the priest of the place showing that they have strictly fulfilled their religious duties of the Orthodox religion during the whole time. {PTUK December 15, 1892, p. 398.24}

**“Back Page” The Present Truth 8, 25.**

E. J. Waggoner

“Peace I leave with you, My peace I give unto you.” These are among the parting words of Christ to His disciples. What, therefore, can hinder anyone from having peace? Christ has left His peace on earth for us, and has given it to us. So it is ours. If we do not possess, it, it is simply because we refuse the gift. {PTUK December 15, 1892, p. 400.1}

Military circles in Russia have been shaken to the very centres because of the fact that four officers of the Pavlovsky Regiment of the Guard have played cards and got drunk with privates of their regiment! They were at once cashiered as a warning to other officers not to play cards and get drunk with privates. {PTUK December 15, 1892, p. 400.2}

We are glad to learn that President Harper, in a recent address to the students of Chicago University, “discouraged the formation of secret societies, believing that whatever of good is aimed at in the societies may be gained by other means, free from the objections of secrecy or rigid exclusiveness, and antagonism to the democratic spirit such as belongs to true scholarship, the best manhood, the noblest citizenship.” And he might have added, of Christianity. Aside from the fact that secret societies of any kind are foreign to the spirit of the Gospel, there is considerable anomaly in a “secret” that is shared by thousands of people. {PTUK December 15, 1892, p. 400.3}

Dr. E. J. Waggoner is to conduct a series of Bible studies in north London during the remaining days of this month. These Bible classes, which are to be held at the earnest request of a number of Christian workers, will begin on Friday evening, December 16, continuing thereafter each morning at 10 (except on Saturdays, when the meetings will be at 11 A.M.), and each evening at 7, up to and including Sunday, January 1. Excepting the evenings of Friday and Saturday, December 16 and 17, and Monday and Tuesday, December 19 and 20, the meetings will all be held at the Athenaeum, Camden Road, N. A cordial invitation is extended to those who can do so, to attend. {PTUK December 15, 1892, p. 400.4}

The absurd report had been circulated among some ignorant Negroes and other people in several parts of the United States, that a comet was about to strike the earth, and a panic was produced in consequence about two weeks ago. Many who had not attended church for years, did so on Sunday evening, while prayer meetings were held in many places. One rich man gave away all his money, and when the comet failed to strike the earth, and destroy it, he went crazy. One thing is worthy of note, and that is that none who are really looking for the speedy return of the Lord, and the end of the world, are ever caught in such a panic. In the first place, they can discern the signs of the times, and are not deceived by false alarms, and in the second place, the coming of the Lord is to them an object of hope and not of fear. {PTUK December 15, 1892, p. 400.5}

The “Catholic” portion of the Church of England do not feel like apologizing for their Romish practices. On the contrary, they are proud of them. Here is a partial description of the practices at one country church, given as an act of defiance to the paper that has been compiling a “black list.” “With perhaps one exception it [the church] is the only one where vestments are worn at Holy Mass, and it is certainly the only one where incense is regularly offered, and where the holy water stoups have long been restored at the entrance for use.” “Several of us, myself included, belong to the Society of the Holy Rosary. Need I add that we have lights, crucifix, images, lamps, lady altar, processions, copes, stations of the Cross, and much else that you might verify, if you like, by a personal inspection?” {PTUK December 15, 1892, p. 400.6}

The *Catholic Times and Catholic Opinion* has just finished a series of articles on the Conversion of England. In the last one the writer makes the following suggestion:- {PTUK December 15, 1892, p. 400.7}

“The conversion of England may resemble a warfare, but it is not one against persons. It is towards them a movement of approach and conciliation. Any point of agreement, therefore, must be perceived and utilized. If there is one thing prized unanimously by the English Protestants it is the Bible. The Anglicans and Dissenters have one version of Holy Scripture in common. Upon this rests a strong tie. We, unfortunately, on this vital point, are divided from them. Without any sacrifice of principle we might be agreed in the use of the same version. Father Faber made the suggestion years ago. The Fathers of the first Synod of Westminster passed a decree for the improvement of our version, which has long ago departed from the quaint and vigorous diction of the old Douay, which is in many respects imperfect, and in some almost unintelligible. An approach to one common version is not barred by any principle, and it is surely worth consideration. It is, without doubt, a jar to many converts to be driven from the musical English version to a new one inferior in style. Conversions might be seriously assisted in one important respect, were it deemed feasible to constitute a oneness in such a matter. {PTUK December 15, 1892, p. 400.8}

A correspondent of the *Echo*, speaking of the efforts which certain Nonconformist bodies are making to secure the amendment of the marriage laws, so that the attendance of a registrar at a marriage in a Nonconformist place of worship may be dispensed with, says that the grievance is more a question of the status of the minister than of the convenience of the people. Ministers of the National Church can celebrate marriages without the presence of the registrar, and Nonconformist ministers cannot. He adds: “Hankering after State recognition by some Dissenters is a sign of weakness rather than strength.” This is very true; but is it not an indictment against the National Church? {PTUK December 15, 1892, p. 400.9}

A London religious paper prints the following concerning a minister who is also editor of a religious journal in one of the colonies. We omit all names, only noting that the man “is a Wesleyan with a backbone, and a considerable amount of humour.” Here is the specimen of his “humour“:- {PTUK December 15, 1892, p. 400.10}

“He edits the paper with his coat and boots off, and a great big old pipe in his mouth. The story goes that just before his ordination he was sent for by the Board of Examiners. ‘Mr. F.,’ said one of the Board, ‘your papers are excellent, but there is one thing we object to.’ F. asked what it was. ‘You are addicted to the evil habit of smoking.’ F. explained that he saw no evil in it; but, taking a large plug from his pocket, said, ‘In deference to your opinion, gentlemen, I promise you this. As soon as I have smoked the plug I hold in my hand I will cease smoking for ever.’ They were satisfied, and he was ordained the next day. But, as he refills the big pipe, he chuckles and tells you-‘I’ve kept my word, I’ve got that very plug yet.’” {PTUK December 15, 1892, p. 400.11}

A professed minister of Christ smoking a pipe is a sight to make the devil laugh; but what pity that one could thus act a lie at the very time when he was ordained to the ministry. And what a pitiable thing it is that a religious paper can regard the whole thing as a good joke. Is there not still need of reform? {PTUK December 15, 1892, p. 400.12}

**“Sunday Closing for England” The Present Truth 8, 26.**

E. J. Waggoner

We have received the December number of the *Sunday Closing Reporter*, together with a request that we insert as much as possible of a Memorial to Parliament, which it contains, and also some other matter on Sunday closing, which we gladly do. Following is a portion of the Memorial:- {PTUK December 20, 1892, p. 400.13}

“To the Rt. Hon. H. H. Asquith, M.P., Her Majesty’s Secretary of State, for the Home Department, the Memorial Committee of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday. {PTUK December 20, 1892, p. 400.14}

“Showeth.-That your memorialists, having good reason to hope for legislation by the present Parliament in favour of closing public-houses in England on Sundays, and having also reason to fear that such legislation is in danger of being unnecessarily delayed, by being treated as part of the wider and more controversial question of diminishing prevalent intemperance by means of some form of local option, venture, through you, to approach Her Majesty’s Government with an expression of their desire that Sunday Closing may be kept separate from all other licensing questions, and settled once for all by an Imperial enactment, as was the case in regard to Scotland, Ireland, and Wales. {PTUK December 20, 1892, p. 400.15}

“That any other mode of setting the question will be unsatisfactory in its operation, and will fail to meet the widely expressed desire of the people. {PTUK December 20, 1892, p. 400.16}

“That public-houses in England being already closed by Imperial enactment during a considerable portion of Sunday, a measure to close them altogether on that day would be simply an extension of the existing legislation, which is based upon the peculiar character and circumstances of the day. {PTUK December 20, 1892, p. 400.17}

“That many are agreed as to the necessity for Sunday Closing, who hold various opinions in regard to other legislative proposals for the suppression of intemperance, and that consequently many districts in which there is a great majority in favour of Sunday Closing would be deprived of this legislation if it is bound up with other methods of promoting temperance reform. {PTUK December 20, 1892, p. 400.18}

“That, in addition to being opposed to the wishes of the people, the Sunday sale of intoxicating liquors is wrong in principle, unfair to other trades, and injurious to the publicans and their servants, whose hours on other days of the week are grossly exccessive; and that the open public house on a day devoted to rest and worship is a special temptation to intemperance, and is therefore productive of a large proportion of the poverty, degradation, and crime from which the country suffers. {PTUK December 20, 1892, p. 400.19}

“That it is a matter of common knowledge that the opposition to Sunday Closing has been almost entirely confined to those who have a pecuniary interest of the liquor traffic. {PTUK December 20, 1892, p. 404.1}

“That, on these grounds, your memorialists respectfully and earnestly entreat Her Majesty’s Government to support, and, if necessary, to provide facilities for the passing during the ensuing session of a Bill prohibiting the sale of intoxicating liquors on Sunday throughout the whole of England.” {PTUK December 20, 1892, p. 404.2}

This Memorial was signed at the headquarters of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, in Manchester, November 16, 1892. In response to it the following reply was received:- {PTUK December 20, 1892, p. 404.3}

“10, Downing Street, Whitehall, 29th November, 1892. {PTUK December 20, 1892, p. 404.4}

“*Sir*: I am desired by Mr. Gladstone to acknowledge the receipt of your letter of the 26th instant, in reply to which I am to say that the subject to which it refers is now engaging the attention of Her Majesty’s Government. {PTUK December 20, 1892, p. 29.1}

“I am, Sir, {PTUK December 20, 1892, p. 29.2}

“Your obedient servant, {PTUK December 20, 1892, p. 29.3}

“H. SHAND.” {PTUK December 20, 1892, p. 29.4}

We learn from the *Reporter* that the next annual meeting of the Association will be held in Exeter Hall, London, on Monday, February 13, and that the Lord Bishop of London will preside. This will be the first occasion on which the annual meeting has been held out of Manchester, and the reason for bringing it to London now is the hope that its influence will thus be brought more directly to bear upon Parliament, which will then be sitting. The prospects for the passage of such a Bill as the Memorial calls for are thought by its friends to be very favourable. {PTUK December 20, 1892, p. 29.5}

We are always glad to see any advancement in the cause of temperance. We do not regard temperance as an aid to or a handmaid of religion, but as being a necessary part of religion. Faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, are the graces, the possession of which the apostle Peter declares will make one fruitful in the knowledge of our Lord Jesus Christ. Temperance, therefore, is not a light matter. It embraces total abstinence from all intoxicating liquors, but that alone does not constitute the whole of temperance. While nominally a total abstainer from intoxicating liquor passes for a temperate man, and nothing less than that can have any claim to be called temperance, true temperance really implies the possession of all the Christian graces. In the Scriptures temperance is classed with righteousness. It is the outgrowth of faith in the Lord Jesus Christ. {PTUK December 20, 1892, p. 29.6}

The first question to be settled, and indeed the only question, is whether or not the Sunday closing movement is in reality a temperance measure. It will readily be admitted that although a movement may profess to be for the promotion of temperance, yet the most ardent temperance man is bound to stand aloof from it if it is evident that it will not accomplish anything for temperance. Much more is this true, if on the other hand it appears that its supporters are wholly deceived in the matter, and that it really tends to the upbuilding and strengthening of the liquor traffic. Without in the least questioning the sincerity of those who are labouring so earnestly for the securing of Sunday closing of public-houses, we are bound to say that the movement is in the interest of intemperance rather than of temperance. A few points taken from the Memorial and from the *Reporter* will make this appear. {PTUK December 20, 1892, p. 29.7}

In the argument against Sunday closing by local option, we find the following reason:- {PTUK December 20, 1892, p. 29.8}

“It will place Sunday closing at a disadvantage in relation to other questions. If the matter could be referred to the inhabitants direct for their decision there would be less objection to it, because there are few districts, probably none, where, if the people had the power, they would not close public-houses on Sundays. But the bodies to whom it is proposed to give the necessary powers will be elected on many issues, and there will be many personal and local considerations. Amongst them, in not a few districts, Sunday closing might be lost sight of and not obtained, though the people would have welcomed it. Even if the authority were elected solely to deal with the liquor traffic, *it must be remembered that Sunday closing is quite distinct from prohibition*. In such a case the election would turn on prohibition, and Sunday Closing might be lost to the district because its inhabitants were not prepared to vote for closing public-houses seven days in a week.” {PTUK December 20, 1892, p. 29.9}

The italics in the above quotation are our own. It is clear enough that the stopping of the liquor traffic is not the object of the proposed legislation. Neither is the movement prompted by opposition to the liquor traffic in itself. The objection is solely to the time when it is carried on. It is a question of days, and not of the selling of liquor. This appears further from the statement that those who are in the liquor selling business and are opposed to the movement for Sunday Closing “are in a miserable minority,” and that “they are repudiated even by their own class.” Now anyone who takes time for even one moment’s serious thought well knows that no people will favour a movement that will curtail their own business. The drapers would not for a moment listen to any proposition looking toward the limiting of their sales of clothing, the shoemakers would never be found favouring an Act of Parliament which would diminish by one-seventh the sale of shoes, and least of all will the publicans ever be found assenting to a proposition to curtail the sale of liquor, by which they get their living. The statement that publicans are in favour of Sunday Closing is the strongest proof that Sunday Closing will not in the least diminish the amount of liquor consumed. {PTUK December 20, 1892, p. 29.10}

This will be still more apparent by another quotation from the *Sunday Closing Reporter*. It is said that at the last meeting of the West Derby Board of Guardians, “Mr. Beesley observed, as an old publican, that the best thing for the people would be the closing of the public-houses on Sunday. Working men who had only five or six shillings a week to spend with a publican, without distressing their families, had quite enough to do to make their money last them six days.” Exactly. The people can spend all their money at the public-houses in six days, and have hard work to make it last even that long, and therefore what is the use of keeping the houses open on Sunday? When the publicans can get all the money of their customers in six days, what is the use of their working seven days to get only the same amount? As the *Reporter* says, “This is candid testimony.” It is indeed; but it is fatal to the idea that the Sunday Closing Movement is to any degree whatever a temperance measure, or that it will in the least diminish the amount of liquor sold and consumed. {PTUK December 20, 1892, p. 29.11}

On the country, it is in reality a movement to clothe the liquor traffic with greater respectability. We do not mean that the Sunday Closing Association has any such object in view, but that will be the result. They are beyond all doubt sincere in their efforts, but the outcome, if they are successful, will be to intrench the liquor business more firmly than ever before. This is evident because the very nature of the movement recognizes the right of the traffic to exist, and puts it on a level with “other trades.” The attempt to stop the sale of liquor on Sunday is a tacit admission that it is all right to sell it on any other day of the week. It puts the liquor traffic on a level with any legitimate business. {PTUK December 20, 1892, p. 29.12}

A little illustration will make this more clear. Here are two ladies who are both very devoted observers of the Sunday. One of them sees her little boy out trundling his hoop on Sunday morning, and cries out, “Willie, you must not play with your hoop Sunday; it is wrong.” Would Willie get the idea that it is a sin to roll his hoop? Would he, if requested on Monday to take a run with a playmate, say, “My mother says that it is wicked to roll hoops”? Certainly not. The fact that his mother specified the day of the week, when she bade him not to roll his hoop, showed plainly that the thing itself was not wrong in her eyes, but that she was troubled only for the desecration of the day. {PTUK December 20, 1892, p. 29.13}

But the other lady sees her boy out in the garden beating a poor, harmless kitten. Will she call out to him, “Jack, don’t you know that is wrong to beat kittens on Sunday? Leave off at once.” Indeed she will not. She will peremptorily command that he stop beating the kitten, and call him to account for cruelty to animals. Not a word will be uttered in regard to the day. And Jack cannot get the idea that it is all right to beat kittens provided he does not do it on Sunday. Now why this difference in the way the two ladies reprove their sons? Simply this, that the first boy is doing a thing which is all right in itself, but which would be wrong if there were any sacredness to Sunday; while the second boy is doing a thing which is wrong in itself, no matter what the day, and no more wrong at one time than at another. {PTUK December 20, 1892, p. 405.1}

From this it will appear that the movement to stop the sale of liquor on Sunday is simply an effort to enforce the observance of Sunday. Indeed, the Memorial states that the measure “is based upon the peculiar character and circumstances of the day.” It is a movement wholly in the interest of religion, but not true religion, however, for true religion was never aided in any way by civil legislation. Religion is a matter between the individual and his God, with which Government has nothing to do. Since the foundation of the world, every attempt to uphold religion by civil law has been a victory for the devil. This seems like strong language, but a few words will show that it is warranted. {PTUK December 20, 1892, p. 405.2}

True religion is an affair of the heart and life, and not of form. “Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and *to keep himself unspotted from the world*.” James 1:27, R.V. And “if any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man’s religion is vain.” Verse 26. Now it must be evident to everyone that Government cannot do anything that will in any way change a man’s heart. Civil legislation cannot in the least degree effect a man’s life and character. It can no more make a man religious than it can cure him of consumption. But the effect of all religious legislation is to cause men to think that religion is but an an outward form,-that he who complies with the civil law has discharged all the obligations of religion. This has invariably been the result. Therefore the inevitable outcome of all religious legislation is to lower the standard of religion among the people. {PTUK December 20, 1892, p. 405.3}

It is evident therefore, that the sincere, well-instructed Christian must be the one who is the most opposed to all religious legislation. As lovers of the Lord Jesus Christ, and of His Gospel, we could not for a moment admit the right of any government on earth to meddle in any way with religious questions. And our opposition to such legislation would not in the least be diminished if the things sought to be enforced were right in itself. As a matter of fact, Sunday-observance has not the slightest warrant in the Scriptures, but if it had, the principle of the case would not be altered. It is a religious, and not a civil institution, and therefore with it the State has no business to deal. {PTUK December 20, 1892, p. 405.4}

The fact that men have long been accustomed to regard the day, and that the observance of it is almost universal, does not give the State in the right in the matter. Surely it will not be claimed that all the world combined are equal in importance to the Lord Jesus Christ. He alone is a greater majority that all men all together. But He did not use force to bring people to His ways. Said He, “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47. Nay, He prohibited His followers from using force in any way. When the multitude came with swords and staves to take Jesus, and Peter, having a sword, drew it and cut off the ear of one of the men, Jesus healed the wounded man, and said to Peter, “Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?” Matthew 26:52-54. Jesus could in an instant have put all those men to flight. He had power enough to compel all men to acknowledge His claims. But then the object for which He came to earth would not have been accomplished. He came to convert men by the power of His own life of love, and not to change their actions only, without their hearts being affected. And even so is the object of the Gospel frustrated whenever any of His professed followers think to advance it by the arm of civil law. This question has to do with the very heart of the Gospel, and therefore we shall have much to say about it in the future. {PTUK December 20, 1892, p. 405.5}

**“Front Page” The Present Truth 8, 26.**

E. J. Waggoner

Sunday, December 18, was what is called “Peace Sunday,” and we were greeted with the astonishing information in the papers that ministers were requested “to advocate the cause of peace from their pulpits,” on that day. If it had not been for that request we might have supposed that the ministers were always advocating the cause of peace. We are very certain that no minister has any business to advocate anything else at any time. He serves the Prince of peace, who Himself “is our peace,” and is sent to preach only the Gospel of peace. The word which he is to preach is the word that speaks peace. Whatever efforts are put forth in hopes of peace, aside from the simple Gospel, are sure to end in failure. {PTUK December 29, 1892, p. 401.1}

**“Afraid of Moses” The Present Truth 8, 26.**

E. J. Waggoner

Afraid of Moses.-Most people seem to have a special antipathy to Moses, and to anything that pertains to him. Let anything be quoted from the first books of the Bible, and they will cry out, “Oh, that’s in the law of Moses,” or “Moses wrote that.” Well, what if he did? Does that diminish its value? Why not as well say, when the Psalms are quoted, “Oh, David wrote that,” or object to other prophecies because Isaiah or Jeremiah wrote them? Why is there not as much reason in objecting to things quoted from the epistles of the New Testament, because they were written by Paul, or Peter, or James, or John? Was Moses inferior to these men? Was he less favoured of God? Hear what the Lord said, “If there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.” Numbers 12:8. “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” Deuteronomy 34:10. Christ testified that to disbelieve Moses was to disbelieve in Him. See John 5:46, 47. Moses wrote of Christ. He wrote of the sacrifice of Christ, justification through faith in His blood, of the coming of the Lord, of the resurrection of the dead, of the eternal life, and of the glorious reign of the saints and the kingdom of God, let us beware lest in speaking disparagingly of Moses, we be found rejecting the Master, of whom he testified, and whose reproach he suffered. {PTUK December 29, 1892, p. 401.2}

**“Christ the Life-Giver” The Present Truth 8, 26.**

E. J. Waggoner

The one object for which the Lord Jesus came to this earth was to bring life to lost mankind. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “For the bread of God is He which cometh down from heaven and giveth life unto the world.” John 6:33. And again Jesus said, “The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.” John 10:10. {PTUK December 29, 1892, p. 401.3}

“Why,” says one, “I thought that He came to save people from sin.” So He did. The words of the angel were, “Thou shalt call His name Jesus; for He shall save His people from their sins.” Matthew 1:21. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. And yet it is true that the sole purpose for which He came was to save people from death. {PTUK December 29, 1892, p. 401.4}

How is this? The apostle tells us: “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. Sin brought death into the world. It is not merely that death followed in the train of sin, but that sin is itself death. “The sting of death is sin.” 1 Corinthians 15:56. “To be carnally minded is death.” Romans 8:6. Sin came in with death, because sin always carries death with it. Sin itself is nothing but a “body of death.” {PTUK December 29, 1892, p. 401.5}

Therefore it is that Christ gives life by cleansing from sin. He saves from death by giving life, and so He saves from sin by giving righteousness. And both are one and the same act. For as sin is death, so is righteousness life. “To be spiritually minded is life and peace.” Romans 8:6. Christ came to give life, not merely as a consequence of righteousness that men might attain to, but He came to give life in righteousness. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. “Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Verse 18. {PTUK December 29, 1892, p. 401.6}

In Christ there is life. John 1:4. He is “our life.” Colossians 3:4. Outside of Him there is no life. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. Nay, more, “he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” John 3:36. It seems strange that any who profess to honour the Lord Jesus Christ should, by claiming that men have life in themselves, frustrate the grace of God in giving His Son that they might have life. {PTUK December 29, 1892, p. 401.7}

The origin of the doctrine that men have life in themselves, was in the idea that they can of themselves do acts of righteousness. This is shown by the Bible. The Pharisees “trusted in themselves that they were righteous, and despised others.” Their very name signified that they were separate from the rest of the people, because they thought themselves more holy. And of all the Jews it was true that they rested in the law. It was to them that Jesus said, “Ye search the Scriptures; for in them ye think ye have eternal life; and these are they that bear witness of Me; and ye will not come to Me, that ye may have life.” John 5:39, 40, R.V. And why would they not come to Christ for life? Was it because they did not want life?-Not by any means, because they thought that they had it themselves. They thought that they of themselves kept all the commandments of God, and of course if that were true, they had no need of anything from any one else. {PTUK December 29, 1892, p. 401.8}

Now almost all who profess belief in Christ acknowledge that righteousness can come only from Him. This is true. And why?-Simply because the life of Christ is the only life ever lived on this earth that was free from sin. No other righteous life ever appeared on earth, and no other than He ever could live a life of righteousness. Moreover, there is no righteousness in the universe except the righteousness of God in Christ. Among all the hosts of the redeemed there will be only one righteousness. It will be the righteousness of one, and not of many, that will be manifested in heaven. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Romans 5:19. {PTUK December 29, 1892, p. 402.1}

What does this show?-Simply this, that the life of Christ will be manifested in everyone who is saved. The life of Jesus manifested in mortal flesh is the mystery of God. Whoever has that life has righteousness; and whoever has righteousness has life. So it is that they who do not have Christ have no life. The sting of death is in them, and if they die in their sins, there is no hope of life for them. Eternal death will be their portion. {PTUK December 29, 1892, p. 402.2}

We read that Christ “hath abolished death, and brought life and immortality to light through the Gospel.” 2 Timothy 1:10. He who seeks for life elsewhere than in the Gospel, will not find it. As we have seen, this life is manifested in mortal flesh. That is a mystery which we may know but cannot understand. It is the life of Christ, the same life which He lived in Judea and Galilee, and the same life which He now lives in heaven. It is that life which triumphed over death and the grave. It is that life which He could give up, and still retain. When He lay in the grave, it was impossible that He should be held by death (Acts 2:24), because there was no unrighteousness in Him. This life is ours by faith. He who dies having kept the faith, dies in the possession of that life, and it is impossible for the grave to hold Him as it was for it to hold Christ. That life is “hid with Christ in God” (Colossians 3:3), and therefore Satan cannot touch it. Therefore when Christ, who is our life, shall appear, then shall the saints appear with Him in glory. {PTUK December 29, 1892, p. 402.3}

At that time immortality will be conferred. “Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.” 1 Corinthians 15:51-54, R.V. Then will the life of Christ be manifested in immortal flesh. But that mystery is but the continuation of the present mystery of the Gospel,-the life of Christ manifest in mortal flesh, as a life of righteousness. {PTUK December 29, 1892, p. 402.4}

**“The Power of the Resurrection” The Present Truth 8, 26.**

E. J. Waggoner

From the above brief statements of the Scripture, it will be seen that the power by which the dead will be raised incorruptible at the coming of Christ, is identical with the power by which they are converted from sin. Whoever therefore receives the life of God in Christ, as salvation from sin, experiences the power of the resurrection. See Philippians 3:10. This is further shown in the epistle to the Ephesians. The prayer of the apostle is that God will give unto was “the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” Ephesians 1:17-20. We are to know the working of the same power that raised Christ from the dead. How this is we learn from the opening of the next chapter. {PTUK December 29, 1892, p. 402.5}

“And you hath He quickened, who were dead in trespasses and sins; ... but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:1-6. The same thing is stated in Colossians 2:10-14:- {PTUK December 29, 1892, p. 402.6}

“And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation [working] of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened [made alive] together with Him, having forgiven you all trespasses.” {PTUK December 29, 1892, p. 402.7}

The power which thus raises the dead to life, is the word of God, both in the raising of those who are dead in sins, and in the resurrection of the dead at the coming of the Lord. The word of the Lord is alive (Hebrews 4:12), it is life itself (John 6:63), and it has power to give life. David said, “This is my comfort in my affliction; for Thy word hath quickened me.” Psalm 119:50. And Christ said, “Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and it shall come forth.” John 5:28, 29. And just before He said, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” {PTUK December 29, 1892, p. 402.8}

Note the wonderful power of that word. The dead shall hear it, and shall live as a consequence of hearing it. So instantaneous is its action that its first sound gives life to the dead, so that they hear the voice which wakes them from the dead. And this “word of life” is that which is spoken to every one who believes, and which they are to hold forth in their lives. {PTUK December 29, 1892, p. 402.9}

The raising of the son of the widow of Nain, and of the daughter of Jairus, are instances of the life-giving power of the word of Christ. To the first Jesus said, “Young man, I say unto thee, Arise.” Luke 7:15. To the other He said, “Maid, Arise.” Luke 8:54. In both instances life was instantaneous. The signs were done that we might believe that Jesus is the Christ, the Son of God; and that, believing we might have life through His name. John 20:31. They were done that we might see how easily Jesus can raise us from the deadness of sin to the life of righteousness. {PTUK December 29, 1892, p. 402.10}

But some will say that theirs is no ordinary case. They are worse than others, and while they can believe that Jesus might save others who are not so sinful, they think that He cannot save them. They forget that sin is death, whether it be great or small, and that to raise one dead person is just the same as to raise another. In every case it is by the giving of His own life. It is no more difficult for the Lord to give His life to a very wicked person than it is to give it to one who has not sinned so greatly. But He has given us proof of this as well. {PTUK December 29, 1892, p. 402.11}

We have seen how easily Jesus raised the ruler’s daughter and the son of the widow of Nain. They had been dead but a short time. The ruler’s daughter died while Jesus was on the way to heal her and could have been dead but a few moments when He arrived. The breath had but just left the body. But now look at the case of Lazarus. He had been dead for days, and had begun to decay. Yet it took no more words from the Lord to bring him from the tomb than it did to raise the others. Jesus said, “Lazarus, come forth,” and instantly Lazarus came forth alive. So there is no opportunity for one to say that God cannot save any sinner. {PTUK December 29, 1892, p. 402.12}

He is able to save to the uttermost them that come unto God by Him, because He ever liveth to make intercession for them. Hebrews 7:25. His life is everlasting and without limit. It is a light, which is not diminished by shining. He can give life to the whole world, and still have as much left as at the first. {PTUK December 29, 1892, p. 403.1}

The knowledge and the actual appropriation of this is the hope of the resurrection. In that day those who have been dead for thousands of years will hear the voice of the Son of God, and will come forth. But the power that will bring them forth is the very same power that now saves men from the corruption of sin. Thus His Divine power has given to us all things that pertain to life and Godliness. {PTUK December 29, 1892, p. 403.2}

**“Knowing the Truth” The Present Truth 8, 26.**

E. J. Waggoner

The blessedness of the religion of Christ is the positiveness of the knowledge which it gives. There is no conjecture, no uncertainty, but full assurance. “Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. Some people think that it is a presumption for anyone to say that he *knows* the truth. They may allow the claim in a general way, but when it comes to a particular thing, they think that the most that any one can safely say is that he thinks he knows. But the Lord has not left us to any such uncertainty as that. He wants a man to know the truth, and to know that he knows it. {PTUK December 29, 1892, p. 403.3}

Who will know? Those who are humble, and submissive to His will. Jesus said, “If any man willeth to do His will, he shall know of the teaching.” John 7:17. “By faith we understand.” Hebrews 11:3. It is the Spirit of God that gives certainty in knowledge. Jesus said, “Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come.” John 16:13. {PTUK December 29, 1892, p. 403.4}

Again, “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God.” 1 Corinthians 2:12. The promise to the people of God is, “They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them to the greatest of them.” Jeremiah 31:34. And that this knowledge is to be obtained in this life is evident from the words of the apostle, “But ye have an unction from the Holy One, and know all things.” “But the anointing which ye have of Him abideth in you, and ye need not that any man teach you; but as the anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.” 1 John 2:20, 27. {PTUK December 29, 1892, p. 403.5}

All Christians are to be the light of the world. This they are to be not alone by their lives, but by their word; for even though it may not be the lot of many to teach publicly, they are to be ready to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear. 1 Peter 3:15. Now positive knowledge is an absolute necessity on the part of everyone who teaches. He who does not know has no right to attempt to teach. It is not enough for one to think that he knows; he must know that he knows, or else keep silence. Suppose I meet a man on the road, and he ask me the way to a neighbouring village. I am not sure of the way, but I do not like to appear ignorant, and so I point to the east. The man starts in that direction, but it happens that the village lies to the west. I have started him on the wrong road. If I did not know, it was my duty to tell him so, and he could have asked another man. {PTUK December 29, 1892, p. 403.6}

It will readily be seen that in such a case positive knowledge is necessary. How much more so must it be when the case is one of eternal life or death? For a professed Christian not to know for a certainty what he believes is a sin. If he does know he is but a false light, leading people to destruction, whither he himself must also go. If the blind lead the blind, they will both fall into the ditch. {PTUK December 29, 1892, p. 403.7}

But the positive knowledge of these things that have been already learned, is not all that is embraced in knowing the truth. He who knows the truth indeed, has the Spirit of truth, and therefore he recognizes truth when he sees it, although it may be a point that has never before been brought to his attention. Jesus says, “My sheep know My voice.” Truth is the voice of Christ. He who knows the truth will not have to stand hesitating and doubting and arguing a long time before he knows whether or not to believe the point that is presented to him for the first time. He knows the truth, and so as soon as the point is presented, he knows if it is true, or if it is error. He may not at once perceive all that there is in it, either of truth or error, but he knows if it is truth. {PTUK December 29, 1892, p. 403.8}

The certainly is not the special privilege of a few, but it is given to all who know the Lord, for He is the truth. He who has it not may know that there is a great deal that he lacks. But he need not go along in that uncertainty, for the promise is, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.” James 1:5. {PTUK December 29, 1892, p. 403.9}

**“Obstacles to the Gospel” The Present Truth 8, 26.**

E. J. Waggoner

There are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the “obstacles that are in the way of its progress.” One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them. Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter into the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, nor an impure person, no envious person, no thinker of evil, shall have any inheritance therein. Impatience will shut a person out of heaven as surely as intemperance, and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance, and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater. These are obstacles to the spread of the Gospel, as well as is intemperance. {PTUK December 29, 1892, p. 406.1}

“But it is easier to get rid of these things than it is to get rid of intemperance.” Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so numerous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men. Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one’s neighbours, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards. {PTUK December 29, 1892, p. 406.2}

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, by those who never in their lives had any desire to use strong drink, but who had been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking. These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses. {PTUK December 29, 1892, p. 406.3}

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the Gospel as intemperance is. {PTUK December 29, 1892, p. 406.4}

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters is denominated “public sentiment,” regard some kinds of sin as much worse than others. A man could not be admitted into the “best society” if he were a common drunkard, whereas impatience at home and with his employés, such love of money as would lead him through his agent to win the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least. Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a church member “in good and regular standing,” who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness “brings a reproach upon the church.” We do not say this to apologize for the drunkard, but to set sharply before the reader the unequal way which people have at looking at things. {PTUK December 29, 1892, p. 406.5}

Well, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do. The only thing that the Gospel is in the world for us is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits, to let him go to perdition through pride. It makes him complete, after the image of Him who created him. {PTUK December 29, 1892, p. 407.1}

Christ is able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are “mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK December 29, 1892, p. 407.2}

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them “the riches of the glory of this mystery,” which is “Christ in you the hope of glory,” and let us preach Him, “warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” Colossians 1:27, 28. {PTUK December 29, 1892, p. 407.3}

**“Filled with Knowledge” The Present Truth 8, 26.**

E. J. Waggoner

Filled with Knowledge.-The apostle Paul’s prayer for the Colossians, and for us as well, was that they might be filled with the knowledge of the will of God, in all wisdom and spiritual understanding. Colossians 1:9. It is a wonderful prayer, but it was written by inspiration, and therefore it is possible for one to have that amount of knowledge. How many mistakes it would save us. How may we acquire it? Well, one of the first requisites is patience. We are usually in too great a hurry to learn from the Lord. It takes a little time to go and ask the Lord for wisdom, or if we do go and ask, it takes a little time for us to receive it, sometimes. The Lord does not always tell us things in a minute. But we must have the thing settled at once, as though we do not wait for the wisdom that comes from above, and which would guide us right, but we dash ahead, acting, as we say, “according to the best light that we have.” But as that “light” is what we derived from ourselves, it is only darkness. God has promised wisdom to all who ask Him. If we come to a difficult place, and the matter seems urgent, and we ask the Lord for wisdom and do not see the answer at once, that should be an indication that the Lord is not in so great a hurry as we are. He sees that it will be better for us to wait awhile. If we could but learn how to “wait on the Lord,” we should know much more of His will. {PTUK December 29, 1892, p. 407.4}

Increasing in Knowledge.-Although we may be filled with the knowledge of the will of God, that does not mean that there will ever come a time when we may not learn more. In the very next verse to the one in which the apostle prays that we may be “filled with the knowledge of His will in all wisdom and spiritual understanding,” He also prays that we may “walk worthy of the Lord unto all pleasing, and being fruitful in every good work, and increasing in the knowledge of God.” Colossians 1:9, 10. How can we be filled with knowledge, and at the same time be increasing in knowledge. We could not, if it were our own wisdom with which we were filled. When one is filled with his own wisdom, that effectually shuts him off from learning anymore. But the wisdom of God, like His love, “is broader than the measure of man’s mind.” While a man may be filled with that wisdom, he never exhausts the measure of it. He may know nothing but the wisdom of God, but yet there will be infinite depths of Divine wisdom of which he is ignorant. When God gave wisdom and understanding to Solomon, He also gave him largeness of heart. The mind will expand, as it receives the wisdom that comes from God, so it can increase in knowledge. This keeps the man whom God instructs from becoming vain and haughty. The balance keeps even all the time. He who has become acquainted with God, knows that to all the eternity He will be infinitely inferior to God, and so the knowledge of God produces humility. {PTUK December 29, 1892, p. 407.5}

**“Are You Happy?” The Present Truth 8, 26.**

E. J. Waggoner

Another beautiful new year has come. Brothers and sisters, schoolmates and friends have wished you a “Happy New Year.” But I want you just to stop a minute and think, while I ask you a question, “*Are* you happy fully happy?” Perhaps you will know better what I mean if I tell you about eight gentleman who once were asked that same question. {PTUK December 29, 1892, p. 413.1}

They were old friends travelling together. Suddenly they asked one another, “Are you happy-fully happy?” {PTUK December 29, 1892, p. 413.2}

The banker was the first to reply. He said: “I have earned a large fortune. I have all the money that I possibly can need during my whole lifetime. I have a charming family. My wife and children do all that they possibly can to make home pleasant for me. Yet I am not happy. There is one thing which troubles me so much that it poisons all my joy; that one thing is the thought that all these goods, these riches, this dear family, are not lasting and that soon very I shall lose them for ever.” {PTUK December 29, 1892, p. 413.3}

Then colonel, who had been the commander of many soldiers said: “I have known the joys of a soldier, and the triumphs of war. How proud I have felt, when, at the head of my soldiers, I have overcome the enemy; or when, after the victory, I saw my name honourably mentioned by the commander-in-chief. But one day, seeing an officer lying on the battle-field dying, I tried to lift him up. ‘Thank you,’ said the dying one, ‘but it is too late! We must all die: think about it!’ And with his last breath, he said again, ‘We must all die!’ I never, never can forget it. These terrible words follow me day and night I have some moments of joy; but, alas! my friends, I am not fully happy.” {PTUK December 29, 1892, p. 413.4}

The next gentleman who answered the question was a very learned man who had done business for his country among other nations. He said: “Honours have been heaped upon me. Public gratitude has met me at every step. Yet I want something I know not what; my heart is empty. All my honours do not cure the secret longings of my heart.” {PTUK December 29, 1892, p. 413.5}

The poet said: “Even in my youth I had a wonderful gift for writing poetry. It was received with world-wide praise. Very many told me that my glory was immortal. But what is *such* an immortality? The flattery of men does not satisfy me. I desire a better immortality. And as I have no surety of ever receiving that, I am not fully happy.” {PTUK December 29, 1892, p. 413.6}

The man of the world said: “I have no such bitter complaints to make. It is true I feel rather weary sometimes, but what of that? I try still to be gay. I go to the theatre, to balls, to concerts, and to all sorts of amusements.” “But,” said one of his friends, “when old age, sickness, and poverty come upon you, what will become of your amusements?” “Then,” replied the worlding, “I suppose I shall have to give them up.” “But,” continued his friend, “when you think that you may sometimes lose your pleasures, are you fully happy?” “No,” replied the man of the world, in a low tone, “I am not truly happy.” {PTUK December 29, 1892, p. 413.7}

The old lawyer said: “I am now seventy years old. I have health, fortune, a good name, and a pleasant home. I used to fret and look anxiously forward to this time of leisure and rest. But now that I have it, the hours seem too long. I get tired of my newspapers and books, and do not know what to do with myself. I am not fully happy.” {PTUK December 29, 1892, p. 413.8}

Then the gentlemen who professed to be a Christian, but really was not, said, “I believe in God. Every day I read my Bible, and pray. On the Sabbath my place is never empty in the house of God. But my conscience is not easy; I do not get any peace and happiness out of it. Death, which is stealing on, fills me with fright. I always see in God a severe and angry Judge; and the thought of appearing before Him with my many sins, fills me with dread. No, I am not happy at all.” {PTUK December 29, 1892, p. 413.9}

The eighth gentleman was a true Christian physician. He said: “My dear to friends, I am not surprised to hear you say what you do. The Bible teaches, and we have proved it true, that neither money, glory, honours, knowledge, or anything else in this world, can make us fully happy. God has created us for Himself; and, so long as we do not give ourselves to Him, we are filled with uneasiness and longing. In my youth I did not know how to be a Christian, and although I did well in my business, I tasted no happiness. But, by the goodness of God, I have been shown a better way. The reading of the Bible showed me that I was a sinner, and that unless I received help, I certainly would be lost. Then I read about how Christ came and suffered and died to be my Saviour. Since then I have turned my eyes to Him, in sorrow for the sins that caused Him to suffer. I believed that He would forgive, because He said so. And He has washed my sins all away, and has given me peace and joy more than words can tell. I trust Jesus, take Him for my best Friend, and with the strength He gives me, try daily to live as He would if He were in my place.” “You, then, are fully happy?” Said one of the company. “Yes, my friend, I trust in Him who gave His own Son that I might be happy in this world and in the world to come.” {PTUK December 29, 1892, p. 413.10}

Now, my dear child, are *you* fully happy? The Bible alone points out the way to true happiness. Do you read your Bible? Have you given yourself to Jesus? Are you every day trying to be like Him? Do you earnestly ask Him to help you? and do you believe that He does? If so, you then have the happiness which man cannot give, and man cannot take away. It begins on this earth, and is perfected on the new earth, where there is fulness of joy and pleasures for evermore. {PTUK December 29, 1892, p. 413.11}

Please learn this little verse, and repeat it every day during the new year: “*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” Psalm 146:5. {PTUK December 29, 1892, p. 413.12}

**“Grooming” The Present Truth 8, 26.**

E. J. Waggoner

A thorough and faithful use of the brush is the best medicine for the hair, always remembering that it is the hair, not the scalp, which is to receive the vigorous treatment. The brush should be immediately clean, with fine soft bristles that go through the hair, taking with them every particle of dust. {PTUK December 29, 1892, p. 414.1}

**“Interesting Items” The Present Truth 8, 26.**

E. J. Waggoner

-A fire in a colliery near Wigan, December 15, resulted in the loss of about twenty lives. {PTUK December 29, 1892, p. 414.2}

-California has the largest fig orchards in the world. It is said occupy 460 acres of land. {PTUK December 29, 1892, p. 414.3}

-No less than sixty tons of turkeys from Canada were landed from one steamer last week. {PTUK December 29, 1892, p. 414.4}

-More land lies non-productive in Great Britain and Ireland than is comprised in the entire kingdom of Belgium. {PTUK December 29, 1892, p. 414.5}

-The Swedish Government intends to levy a tax on malt in order to meet the increased expenditure for military purposes. {PTUK December 29, 1892, p. 414.6}

-During the last Parliament 12,261 petitions, with 1,421,800 signatures were presented in favour of Sunday closing. {PTUK December 29, 1892, p. 414.7}

-A rapid-firing gun recently tested at New Haven, U.S.A., by the Winchester Repeating Arms Company, fired 900 shots a minute. Richard Owen, the anatomist and zoologist, died at his residence in Surrey, December 18, at the age of eighty-eight. {PTUK December 29, 1892, p. 414.8}

-At the last meeting of Great Wakering School Board it was decided that the Apostles’ Creed should not be taught in the Board schools. {PTUK December 29, 1892, p. 414.9}

-It is said that the police have discovered a plot to poison in a wholesale manner the non-union workmen at the Homestead Mills, in Pennsylvania. {PTUK December 29, 1892, p. 414.10}

-The Lutheran Church is making active efforts to bring all the German sectaries in the South of Russia within its fold. As the Lutheran Church is recognized by the Russian Government, it has official support in the proselyting campaign. {PTUK December 29, 1892, p. 414.11}

-According to official statistics just issued there have been since the outbreak of the cholera epidemic 550,000 cases in the whole of Russia, of which 200,000 proved fatal. {PTUK December 29, 1892, p. 414.12}

-Since 1887 upwards of 300 Salvation Army officers have been landed in India, and of these 100 have returned home or join other societies, and 20 have died in the work. {PTUK December 29, 1892, p. 414.13}

-Last month 12,741 tons of fish were delivered at Billingsgate Market, and of this quantity the officers of the Fishmongers’ Company condemned as unfit for food 178 tons. {PTUK December 29, 1892, p. 414.14}

-A Japanese paper discusses the question of the degeneration a Buddhist priests. It does not hesitate to denounce the whole order of priesthood as being sunk in the depths of immoralities. {PTUK December 29, 1892, p. 414.15}

-The roof of Arundel church is so honeycombed by the ravages of an insect as to be dangerous, and will have to be removed. The church, one of the finest in Sussex, dates back to the year 1380. {PTUK December 29, 1892, p. 414.16}

-Thousands of Coreans it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary in Manchuria. {PTUK December 29, 1892, p. 414.17}

-A Polish nobleman, who some years ago had his estates confiscated and was himself exiled for participation in rebellion, has recently had his estates restored to him. At the time of his restoration to favour at home, he was an obscure resident of Cleveland, Ohio. His property in Poland is valued at about $2,700,000. {PTUK December 29, 1892, p. 414.18}

-The *Chronicle’s* Moscow correspondent declares that as a result of the persecution of Jews in Russia, 18,000 of them have embraced the “Orthodox faith” during the past two years. It is also stated that many Baptist and Stundists have renounced their “heresy” as the easiest way to escape cruel persecutions. {PTUK December 29, 1892, p. 414.19}

-A census of church attendance has just been taken in Birmingham, by which it appears that with a population of 429,000, the total church accommodation is 160,000, and the average attendance at morning and evening service on Sunday is 81,960. There is evidently plenty of room there for gospel missionary work. {PTUK December 29, 1892, p. 414.20}

-The committee that was appointed at “General” Booth’s request, to investigate the charges of fraud and misappropriation that had been made against his “Darkest England” scheme, has reported, fully acquitting the “General,” and stating that all the money subscribed to the scheme has been honestly spent in rescue work. {PTUK December 29, 1892, p. 414.21}

-Of the fifty-one provinces of Russia formerly affected by the cholera fifteen are now completely free, but the disease continues to claim a considerable number of victims in the provinces of Podolia (864 during last week), Kiev (508), Bessarabia (498), Tamboff (297), Kherson (205), Volhynia (70), Saratoff (50), and Samara (35). A certain number of cases are still reported weekly from twenty-nine other provinces. {PTUK December 29, 1892, p. 414.22}

-The highest recorded speed now made by a railway engine has just been reported from the United States, where, on the line of the Philadelphia and Reading Railway-the New York division-a mile was covered in 37 seconds, or at the rate of 971/4 miles an hour. Nor was this one mile run the only remarkable part of the performance, for the next mile was made in 38 seconds, the third in 39, the fourth in 40, fifth in 41; five consecutive miles were later on made in 205 seconds, an average of 87.8 miles an hour. The train was a regular express, consisting of ordinary and Pullman carriages. No special preparation had been made for the run, and it was achieved in face of a heavy wind. The prophecy of 100 miles an hour, made a few years ago, and laughed at by the world at large, may yet come within the range of “practical railroading.”-*Chronicle*. {PTUK December 29, 1892, p. 414.23}

**“Back Page” The Present Truth 8, 26.**

E. J. Waggoner

The *Echo* sets off the most characteristic fashion of modern “society” in the following manner: “The British fashion of meeting for conversational purposes only when the carcases of dead animals and birds, or portions of them, are also present, deters all but the rich from the charms of society.” {PTUK December 29, 1892, p. 416.1}

At the Yorkshire Assizes, in summing up the evidence in the trial of Frederick Claude Vernon Harcourt for killing a man in a quarrel arising out of a dispute regarding the relative merits of the rival candidates at the Sheffield election, the judge observed: “I shall tell the jury that if one man calls another a liar, I think that a slight blow in retaliation is justifiable.” He added, “this may be new law, but it is common sense.” It is indeed new law. Unfortunately it is not altogether a new thing for judges to imagine that it is within their sphere to make law. {PTUK December 29, 1892, p. 416.2}

The Lower House of the Danish Parliament has adopted the following resolution:- {PTUK December 29, 1892, p. 416.3}

“The Folkething hereby accepts the principle of Permanent Arbitration Treaties, and requests the Government to accept the invitation conveyed in the Note of the United States of America, dated the 23rd of October, 1890.” “The Folkething further invites the Government to undertake the conclusion of Permanent Arbitration Treaties with other States, and more especially to enter into communication with the other Scandinavian kingdoms for the same purposes.” {PTUK December 29, 1892, p. 416.4}

It is predicted that “this resolution of the Danish House of Commons will be regarded by all future generations as an historical event of the highest importance, and as a great step forward in the rule of Law, in place of that of Force, in international affairs.” {PTUK December 29, 1892, p. 416.5}

Faith is not folly. It is not presumption. It is simple trust in the plain word of God. But the man in Oklahoma, U.S.A., who heard a preacher say that if a man had sufficient faith he might pick up a rattlesnake, and it would not bite him, and who, to test the matter went out and picked one up, and died from the bite that the snake inflicted, was both foolish and presumptuous. There was no faith in the act, because God had not told him to pick the snake up. Faith does not make experiments. If God sends a man to do a work which takes in throughout a region infested with snakes, then he can go with confidence that the word that sent him to be worked will keep him until the work is done, if he does not turn aside from the path marked out by the word. {PTUK December 29, 1892, p. 416.6}

The *Gentlewoman* is dealing with “The Sin and Scandal of Tight Lacing,” and gives some extracts from letters received from some of the poor, deluded devotees of the goddess “Fashion.” Following are two of the extracts:- {PTUK December 29, 1892, p. 416.7}

“I want to ask your advice about the easiest way to reduce the size of my waist. I live with a relative who insists that I must reduce my waist to seventeen inches, as she says ‘No man will marry a girl unless she looks smart.’ What would be the best sort of corsets, or would it be a good thing to wear a leather belt strapped on underneath them; or would it be best to sleep in a corset and tighten it gradually day by day?” “Some weeks ago, for a very great dinner party, I was laced and squeezed in till I measured only sixteen inches, and everyone complimented me on my beautiful creamy whiteness, like a statue. I could not eat anything, and the pain was very considerable, but every other girl in the room was flushed and hot whilst I remained cool. Do you think a *permanent* steel belt would keep my complexion always like this?” {PTUK December 29, 1892, p. 416.8}

There is no doubt but a “permanent steal belt” would impart a “whiteness like a statute,” to the complexion; but it could not keep it “always like this,” because dead bodies usually decompose in a short time. It is just possible that the creatures who wrote the letters from which the above extracts were taken fancy that they are the products of the “highest type of civilization.” May the savages of Africa be saved from all such civilization. {PTUK December 29, 1892, p. 416.9}

The fact that three countries, the United States, Switzerland, and Denmark, have declared in favour of arbitration, instead of war, in the settlement of international difficulties, is looked upon as quite an important step toward the times when “many people” shall go and say: “And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Isaiah 2:2, 3. {PTUK December 29, 1892, p. 416.10}

That just before the great day of the Lord men will say this, and will fondly think that universal peace has come, is evident from the second chapter of Isaiah. It is when men are saying “Peace and safety,” that sudden destruction will come upon them, so that they cannot escape. 1 Thessalonians 5:2, 3. Doubtless many people think that these propositions for arbitration are evidences of the growing Christian sentiment of the nations. The result as noted in the Scriptures shows that is not. Indeed, the very proposition showed that there is no Christianity in it. Christianity does not resist evil done to it. A Christian will not fight whether anyone else does or not. But these nations have shown no disposition to disband their armies. They are making war preparations the same as before. They simply say to other nations, “we won’t fight if you will.” Self-interest, and not Christianity, is prompting these peace propositions. {PTUK December 29, 1892, p. 416.11}