**“Front Page” The Present Truth 9, 11.**

E. J. Waggoner

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [virtues, or excellencies] of Him who hath called you out of darkness into His marvellous light.” 1 Peter 2:9. Whom is the apostle addressing? It is those who “have tasted that the Lord is gracious.” Such ones, coming to Christ the living corner-stone, are made living stones also, and “are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” This applies not to a special class of Christians, but to all, “for there is no respect of persons with God.” {PTUK June 1, 1893, p. 161.1}

This means, then, that all the people of God, whatever their earthly condition, are priests, capable of offering up “spiritual sacrifices, acceptable to God by Jesus Christ.” But this does not mean that all or any of God’s people are capable of offering up a sacrifice that will be acceptable to God for the salvation of some other person or persons. Christ says, “No man cometh unto the Father but by Me.” John 14:6. “There is one God, and one Mediator between God and man the Man Christ Jesus.” 1 Timothy 2:5. There is no human being who can stand between God and man; and there is no need of a mediator between man and Christ, for He is the Divine Man. He is the one link that connects humanity with Divinity. He is God by nature, and He took upon Himself the nature of man, so that men can have free access to Him, and through Him to God. {PTUK June 1, 1893, p. 161.2}

There is therefore no special priestly class in the church of Christ. Each soul may come directly to the Lord for himself. No man can offer a sacrifice for another. “None of them can by any means redeem his brother, or give to God a ransom for him.” Psalm 49:7. How is it then that all our priests? and how can they offer up sacrifices acceptable to God? The answer is given in the text which says that all are priests. They offer up acceptable sacrifices by Jesus Christ. “This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.” Hebrews 10:12. {PTUK June 1, 1893, p. 161.3}

“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” Psalm 51:17. A broken and a contrite heart is one that is broken in pieces and ground up. Not of much worse, is it? What is it good for? Nothing. And that is why it appropriates Christ, who is of infinite worth, a sacrifice that is always acceptable to God. Having nothing in itself, it trusts wholly in Christ. He is the surety of the new covenant, and so when He comes He will say, “Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.” Psalm 50:5. {PTUK June 1, 1893, p. 161.4}

**“God as a Companion” The Present Truth 9, 11.**

E. J. Waggoner

It has ever been the work of Satan to bear false witness against God, “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.” John 8:44. It must be Satan, therefore, that has made so many people believe that God is harsh, and stern, and unapproachable; for the truth is that “God is love.” 1 John 4:8. So approachable is He that we may “come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16. {PTUK June 1, 1893, p. 161.5}

It is a fact that no man can come to God except through Christ. “No man cometh unto the Father, but by Me.” John 14:6. “Through Him we both have access by one Spirit unto the Father.” Ephesians 2:18. But this is not because God is unapproachable, but because in Christ dwelleth “all the fulness of the Godhead bodily.” Colossians 2:9. He is God, and the only manifestation of Divinity that can possibly be made to man. It is impossible to find God, except in Christ. They are one, so that where Christ is there God the Father is. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. “They shall call His name Emmanuel, which is being interpreted is, God with us.” Matthew 1:23. When Christ was here on earth, “God was in Christ reconciling the world unto Himself.” 2 Corinthians 5:19. This of itself should be enough to show all men that God the Father is the reverse of everything that is stern and forbidding. {PTUK June 1, 1893, p. 161.6}

Jesus said, “All things are delivered unto Me of My Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him.” Matthew 11:27. God was revealed in Christ, for Jesus said to Philip, when he had been asked to be shown the Father, “Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father, and how sayest thou then, Show us the Father?” John 14:9. {PTUK June 1, 1893, p. 161.7}

Immediately after saying that He alone could reveal the Father, because the Father was in Him, Jesus said, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matthew 11:28, 29. Christ was meek and lowly in heart; but He was but the manifestation of the Father; therefore that is the character of God. It seems too wonderful to be true, that God, the great Creator is meek and lowly in heart, but it is true, nevertheless. One trouble is that we have so meagre an idea of what meekness is. What Christ was, that He is still, for He is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. So God is now meek and lowly in heart, and that is why He can be a companion to men. {PTUK June 1, 1893, p. 161.8}

The character of Christ when He was in heaven, glorified the Father before the foundation of the world, was the same as when He came to this earth. He did not assume a character for the occasion. He came to the earth for the purpose of showing man what the Father always is. Paul says, “Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” Philippians 2:5-7. When was it that the mind was in Christ to make Himself of no reputation? It was when He was with the Father. The lowliness and meekness which He manifested on earth were His native characteristics. The mind which He exhibited on earth was the mind which He had in heaven before He came; and that was the mind of the Father. {PTUK June 1, 1893, p. 161.9}

Taking upon Him the form of a servant, He served. “The Son of man came not to be ministered unto, but to minister.” Matthew 20:28. “I am among you as He that serveth.” Luke 22:27. If He had come to earth clothed with the glory of heaven, He could not have come near enough to sinful man to serve them. All would have been afraid of Him. Therefore He took upon Him the *form* of a servant; but He did not take upon Himself that character of a servant, for He had that before. Although He is Lord of heaven and earth, He lives for the service of His creatures. So when He was here He “went about doing good; and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38. Mark the expression, “for God was with Him.” That is given as the reason why Christ went about doing good, and healing all that were oppressed. This shows the character of God. God with Him did those works. See John 14:10. He associated with the poor of earth, and ate with publicans and sinners, for “the common people heard Him gladly.” Thus He was illustrating the words of God, “For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15. And again: “Thus saith the Lord, The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” Isaiah 66:1, 2. {PTUK June 1, 1893, p. 162.1}

What are we to learn from all this? That as Christ and the Father are one, and Christ is but the manifestation of the Father; and as Jesus Christ is the same yesterday and to-day and for ever, and God says, “I am the Lord, I change not;” therefore God will be the companion of men to-day, just as in Christ He was the companion of poor sinners eighteen hundred years ago, provided they will let Him. Of Enoch it is said that he “walked with God.” And they were men of the same nature as the men in this age of the world. The promise of Jesus is, “If a man love Me, he will keep My words; and My Father will love Him, and make our abode with Him.” John 14:23. To those who are “wretched, and miserable, and poor, and blind, and naked,” He says, “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and He with Me.” Revelation 3:17, 20. {PTUK June 1, 1893, p. 162.2}

But we must open the door to Him, by acknowledging that we are poor and needy. God dwells with those who are of a contrite and humble spirit, because He Himself is of a meek and lowly disposition. He could not dwell with any others, for if He could they would try to lord it over Him; and although He *is* lowly in heart, yet He is Lord of all. Men feel themselves above the Lord, and therefore it is that He calls them to come and learn of Him. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to humble thyself to walk with thy God?” Micah 6:8, margin. Just think of it! Mortal men feel themselves too good to walk with the Creator of heaven and earth! And what a wonder! If they will but let their pride go, they may have Him for a companion, and He Himself asks the privilege of being their companion! Could any higher honour be conceived? {PTUK June 1, 1893, p. 162.3}

Abraham was called a friend of God. 2 Chronicles 20:7; Isaiah 41:8. That was because Abraham trusted the Lord, and accepted the companionship of God on His own terms. What is the chief characteristic of friends? It is that they open their hearts to each other. So God said, “Shall I hide from Abraham that thing which I do?” Genesis 17:17. Because Abraham was His friend He revealed secrets to him. For “the secret of the Lord is with them that fear Him; and He will show them His covenant.” Psalm 25:14. So Christ says to us, “Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servant; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you.” John 15:14, 15. {PTUK June 1, 1893, p. 162.4}

One final lesson we must learn from these things. God is great,-the Creator and upholder of the universe,-yet is meek and lowly in heart. We learn then that true greatness is combined with humility. “Before honour is humility.” Indeed, God’s very greatness is in His humility. We cannot comprehend it, yet it is a most cheering and uplifting thought. We know that His greatness lies in His humility, because the Psalmist says, “Thou hast given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me, great.” Psalm 18:35. He makes us great by clothing us with His meekness, if we will but submit. {PTUK June 1, 1893, p. 162.5}

God can dwell with men, and not lose any of His dignity, because is truly great. When Christ washed the feet of disciples, He did not forget that He was their Master and Lord. John 13:13, 14. His friends and disciples, with whom He associates on terms of the most loving familiarity, do not forget that He is the Mighty One. It is that which makes the companionship so blessed, because while He manifests His tenderness and love, they know that He has the power to do all that His love prompts. And so in the earth made new, when “the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God shall be with them, and be their God,” and they shall see His face, and His name shall be in their foreheads (Revelation 21:3; 22:4), none in their exaltation will forget that He is great, and will presume upon His familiarity; because it was through humble submission to Him that they learned His greatness and gentleness. “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” 1 Peter 5:5. {PTUK June 1, 1893, p. 162.6}

**“Let There Be Equality” The Present Truth 9, 11.**

E. J. Waggoner

There are few nuisances greater than that of smoking. It was borrowed from the savages, and its almost universal adoption is a mark of the savage element existing in man by nature. It is for this reason that smoking seems so terribly out of place in an otherwise seemingly refined woman. But we cannot see how those who try to defend tobacco-using as a harmless, and even beneficial habit, should object to a woman’s indulgence in it. The matter is vigorously expressed in the following paragraphs from the *Echo:*- {PTUK June 1, 1893, p. 162.7}

“An indignant English Mother” has written to one of the papers in a white heat of indignation because she came across two young women, apparently foreigners, who were smoking cigarettes in Regent’s Park, and she exclaims, “Surely the keepers have power to arrest any women smoking cigarettes.” No, indeed, that offence is not in the bye-laws. When those bye-laws were constructed no one dreamed that women would take to smoking except certain ancient dames in the North whose age and ugliness was some excuse for their indulgence in a little black cutty. {PTUK June 1, 1893, p. 162.8}

But why this amazing indignation? If smoking is a good thing for men, it ought to be equally good for women. If it will whiten men’s teeth, and sweeten men’s breath, and brighten men’s appearance, why should not women indulge in the luxury? If it will soften sorrow or mitigate trouble, why should not women, who certainly have sorrows and troubles of their own, seek consolation from smoke-sucking? It is not right or seeming that a perennial source of satisfaction should be monopolised by the magnanimous and disinterested sovereigns of creation. If smoking is such a blessed comfort as its male votaries declare, the caterer who will institute Smoking Concerts for Women will be a benefactor of his race. {PTUK June 1, 1893, p. 162.1}

**“Saints” The Present Truth 9, 11.**

E. J. Waggoner

The term “saint,” is used in the Bible has altogether a different meaning from what it has in common use. In the common use there is seen the wonderful influence of Roman Catholic teaching, and how much it lingers among those who are the most “Protestant.” In ordinary use it is applied only to those in whom the Catholic Church, through its bishops and Pope, has decided are worthy of the title. But the Catholic Church calls none saints except those to whom it decrees that prayers may be made, and not until a long time after they are dead; whereas in the Bible the term is applied to men living, and to none others, for “the dead know not anything; ... also their love, and their hatred, and their envy, is now perished.” Ecclesiastes 9:5, 6. “The dead praise not the Lord, neither any that go down into silence.” Psalm 115:17. {PTUK June 1, 1893, p. 163.1}

Several of the epistles of Paul are addressed to the saints living at such and such a place. He wrote “to all that be in Rome, beloved of God, called to be saints.” Romans 1:7. Again he wrote “unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.” 1 Corinthians 1:2. In both these instances the better rendering, as shown by the fact that the translator supplied the words, “to be,” is, “called saints.” It is a fact that God calls all men to be saved, but it is also a fact that those who heed the call of God in Christ, are called saints. {PTUK June 1, 1893, p. 163.2}

The fact that God has called all men to be saints is hidden by the Catholic customs of applying the term only to a select few. That custom is responsible for the introduction of a false standard of morality, or in reality a double standard. {PTUK June 1, 1893, p. 163.3}

It is responsible for the idea that common people cannot be saints; that they cannot attain to the degree of goodness necessary to make one a saint; but that in order for one to be a saint he must have nothing to do with the ordinary affairs of life, but must give himself wholly to what is called a “religious life.” The effect of this was naturally to discourage Christian effort on the part of common people, and also to make Christianity consist in forms and ceremonies, and not in exhibiting the life of Christ in all the details of every-day life. It ignores the fact that Jesus was the Son of God as much when He was working at the carpenter’s bench as when He was preaching upon the mount, or stilling the tempest. {PTUK June 1, 1893, p. 163.4}

The Catholic Church in declaring some persons to be saints, and assigning others to a lower place, takes upon itself the work of judging the character of men, which belongs only to God. It is only carrying out a little more fully the principle acted upon by most professed Protestant bodies, in declaring of some people that they have gone to heaven, and saying of others that they have gone to hell. Thus they not only anticipate the Judgment Day, but take judgment entirely out of the hands of God. {PTUK June 1, 1893, p. 163.5}

One of the most necessary things to remember is that God has called all men to be saints, and that those who accept Christ and His salvation are saints. It is only as this fact is recognised, that men will “press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:14. A few texts will show that among God’s people there are no distinctions, but that all are saints. {PTUK June 1, 1893, p. 163.6}

The epistle to the Ephesians was addressed “to the saints which are at Ephesus.” Ephesians 1:1. Still more plain, as showing that the term includes the whole church, is the first verse of the epistle to the Philippians: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.” It is very evident that this includes the whole church at Philippi. {PTUK June 1, 1893, p. 163.7}

Again, in closing the epistle to the Philippians, the apostle said, “All the saints salute you, chiefly they that are of Cæsar’s household.” Philippians 4:22. This is a very important text. It shows that there were saints in the court of Nero, one of the most cruel and profligate rulers that ever lived. In these times there remains so much of the old monkish ideas, that people think that in order to live a Christian life they must get into the midst of Christian surroundings, where they will hear scarcely a breath of unbelief. A man living in a neighbourhood of unbelievers becomes a Christian, and he at once begins to think of getting into a place where he can have “church privileges.” Young men and women engaged as servants to people who are not Christians, think that as soon as they accept Christ they must seek service in the family of believers. No greater mistake than this could be made. {PTUK June 1, 1893, p. 163.8}

Of course there are circumstances under which it becomes impossible for an employe to retain his situation and to be a consistent Christian, as for instance when he is absolutely required to labour on the Sabbath. But in too many cases the evil is created by the imagination. The notion that Christians must be clannish lies too often at the bottom of the difficulty. Hear the counsel of the Scriptures: “Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman; likewise also he that is called, being free, is Christ’s servant.” 1 Corinthians 7:20-22. {PTUK June 1, 1893, p. 163.9}

Christ said to all His followers, “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:14-16. A light is of no use unless it shines in the darkness; so a Christian is of no use if his sole desire is to get away from the dark places of earth. The Saviour also said, “Ye are the salt of the earth.” But no matter how good salt is, it is useless unless it comes in contact with the thing that is in need of preservation. And salt that loses its savour by contact with that which needs preservation, is worse than no salt at all. So Christianity that has to be shut up in a cloister, or some other secluded place, is not worth preserving. {PTUK June 1, 1893, p. 163.10}

True Christianity, will survive all lawful contact with the darkness of the world. Christ’s prayer was, “I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.” John 17:15. Joseph in the house of Potiphar, Nehemiah in the court of Artaxerxes, Daniel and his three friends in the palace of the king of Babylon, are shining examples of saints in the midst of the worst kind of heathenism. {PTUK June 1, 1893, p. 163.11}

When Christ shall come the second time, it will be “to be glorified in all his saints.” 2 Thessalonians 1:10. But He will be glorified in all those who believe on Him, for all His people are to be changed, and “fashioned like unto His glorious body.” Philippians 3:21. Therefore all who believe in Christ are His saints. A saint is one who is sanctified, and Christ is the sanctified heir of all that believe. He “of God is made unto us wisdom, and righteousness, and sanctification and redemption.” 1 Corinthians 1:30. Christ is not divided. He is not one thing to one person, and another thing to another person. All that He is to one, He is to all. God is no respecter of persons, and therefore He has no special favourites among His children. Christ’s prayer for all who should believe on Him, was “that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” John 17:23. {PTUK June 1, 1893, p. 163.12}

And so the possibility for all, and that to which all are called, is shown by the inspired prayer and assurance, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.” 1 Thessalonians 5:23, 24. {PTUK June 1, 1893, p. 164.1}

**“Words and Work” The Present Truth 9, 11.**

E. J. Waggoner

It is a common saying that “words are cheap,” and that is much easier to say than to do. And this is true, as concerns men. The Saviour said of the scribes and Pharisees, “They say, and do not.” Matthew 23:3. The difference between saying and doing is also forcibly shown by the Apostle James, thus: “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” James 2:14-17. {PTUK June 1, 1893, p. 164.2}

Words are of no more value than the one who utters them. If a man is a pauper, his promise to pay money is worthless. So if a man has no goodness in him, all his promises of goodness are but empty wind. And since “there is none that doeth good, no, not one,” it follows that there is none whose promises to do right are of any worth. The Scripture says, “Verily every man at his best state is altogether vanity.” Psalm 39:5. Therefore the best promises of men are mundane things. {PTUK June 1, 1893, p. 164.3}

Well is it for man that God does not ask him to make promises, but simply to accept the promises of God. On the principle that a word is worth only what the one who utters it is worth, the word of God is worth everything. His word is a real thing; it is not simply sound, but it is substance. While it is an easy thing for man to say and not do, it is a far different thing with God. With Him saying and doing are the same. His word is itself work. He “calleth those things that be not as though they were,” because when He speaks they come into being. {PTUK June 1, 1893, p. 164.4}

Two utterances of the Saviour set this thing forth in a very forcible manner. When Philip asked to be shown the Father, Jesus told him that whoever had seen Him had seen the Father; and then He continued, “Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works’ sake.” John 14:10, 11. {PTUK June 1, 1893, p. 164.5}

At first thought it would seem that in the above statement the Saviour made an abrupt change. He began to speak about words, and ended up with works. As proof that He represented the Father, He said, “The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” We should naturally expect that the antithesis of the statement “The words that I speak unto you I speak not of Myself,” would be, “But the Father that dwelleth in Me, He speaketh them.” This would have been the exact truth, as we shall see presently; and it was in reality what Jesus said, because God’s words are works. {PTUK June 1, 1893, p. 164.6}

In John 8:28 we have the same thing stated in opposite terms. “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things.” Here He started out with a statement about works, and ended up with words. As in the previous text we are taught that the words of God are works, so here we are taught that the works of God are all in His word. With God a word and a work are the same thing. With Him to say is to do. {PTUK June 1, 1893, p. 164.7}

Christ, as the only representative of Divinity to man, spoke the words of God. To Moses it had long before been said, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:18. Therefore Christ, as God, has the power described in Romans 4:17: He “quickeneth the dead, and calleth those things which be not as though they were.” The words which Christ spoke brought the dead to life. When the nobleman came to Jesus, entreating Him to come down and heal his son, who was at the point of death, Jesus did not go, but said to the father, “Go thy way; thy son liveth” (John 4:50), and the son was healed that instant. Even so “He sent His word, and healed them.” Psalm 107:20. {PTUK June 1, 1893, p. 164.8}

Among all the works of the Lord, the heavens stand forth the most prominent. “The heavens declare the glory of God; and the firmament showeth His handiwork.” Psalm 19:1. “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.” Hebrews 1:10. But now read, “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was; He commanded, and it stood fast.” Psalm 33:6, 9. “And He rested on the seventh day from all His work which God created and made.” Genesis 2:2. Here we learn that God’s words are His works. He works by speaking. As soon as He had finished speaking, the work was all done. Therefore we see that it is impossible for God to speak and not do. This is the reason that “All the promises of God in Him [Christ] are yes, and in Him Amen, unto the glory of God by us.” 2 Corinthians 1:20. {PTUK June 1, 1893, p. 164.9}

But we have an explicit statement that the word of the Lord works. The Apostle Paul wrote, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” 1 Thessalonians 2:13. {PTUK June 1, 1893, p. 164.10}

What a solid basis this gives for faith! With what confidence we may make our requests to God? We may rest upon His word, knowing that as it upholds the universe, it is able also to hold us up. When we are in need, and lift up our hearts to God, the Holy Spirit brings to our remembrance some of the words of the Lord. When those words are thus brought to our minds, we are to accept them as the answer to our prayers. We are not merely to think of them as promising something that will be done in the future, but as actually doing all that they say. If we ask anything according to His will, we know that He hears us; “and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him.” 1 John 5:14, 15. {PTUK June 1, 1893, p. 164.11}

Christ as the Prince of Peace, came preaching peace. Ephesians 2:17. “I will hear what God the Lord will speak; for He will speak peace unto His people.” Psalm 85:8. Therefore when the Lord speaks peace to us, we have His peace. He speaks righteousness; and since His word is life itself, and works, if we take His word, just as He speaks it, without any human modification, we have His righteousness. And the righteousness which comes by the word is active righteousness, because the word of the Lord works actually in all that believe. {PTUK June 1, 1893, p. 164.12}

This one thing must not be lost sight of, however, and that is that it is only the word of the Lord that is work. Everything else is vanity. Only life can produce life. That which is dead, can produce only death. Therefore we must be sure to take only the word of the Lord, and must not modify it or add to it. Everything else will fail, but the word of the Lord abideth for ever. Therefore we “commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Acts 20:32. {PTUK June 1, 1893, p. 164.13}

**“The Office of Bishop” The Present Truth 9, 11.**

E. J. Waggoner

When the Apostle and Paul wrote his epistle to the Philippians he began as follows: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.” Philippians 1:1. Nothing more than this text is needed to show how greatly the modern professed church has departed from the simplicity of the days of the apostles. Such a thing as more than one bishop in one city would be thought almost a crime in these days. Those denominations which use the term at all, so far from having more than one bishop in one city, have only one bishop over a large territory. So strong is the influence of Roman Catholicism, even this long time after the Reformation, that there is scarcely a denomination of Christians that is not an ecclesiastical institution, with more or less elaborate laws devised by men, for its direction. {PTUK June 1, 1893, p. 165.1}

What is a bishop, in the true Scriptural sense? The only way to answer this question is to examine the texts which mention the office. Read in the first place Titus 1:5-7: “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God.” Here we note two points. One is that a bishop is the same as an elder, and the other is that there were to be a number of them in every city where there were believers. {PTUK June 1, 1893, p. 165.2}

The first point is the one specially under consideration. The apostle speaks of the ordination of elders, and then proceeds to define the necessary characteristics of such officers, saying that certain things are necessary, because a bishop must be blameless. This text shows on the face of it that the terms elder and bishop are used interchangeably. An elder is a bishop, and a bishop is an elder. So it was in the days of the apostles, and so it ought to be now. {PTUK June 1, 1893, p. 165.3}

In 1 Timothy 3:1-7 we find only the word “bishop” used, but the characteristics are the same as those given in Titus. Moreover here as in the epistle to the Philippians, the office of deacon comes immediately after that of bishop, showing that there is no intervening office. {PTUK June 1, 1893, p. 165.4}

Now read 1 Peter 1:1-4: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” {PTUK June 1, 1893, p. 165.5}

Note the several points that we find here. 1. The Apostle Peter was himself an elder. He counted himself one among his brethren. 2. The work of the elders is to feed the flock; and therefore an elder is a shepherd; and this fact is shown by the references to Christ as the Chief Shepherd. It may be noted here that a shepherd is a pastor, the word *pastor* being simply the Latin word for shepherd. Peter, who said that he was an elder, was charged to feed the flock. John 21:15-17. From this last text we learn that the work of the elders is to feed not the sheep only, but the lambs of the flock as well. 3. The work of the elders or shepherds or pastors is to take the *oversight* of the flock which they are set to feed. We shall refer to this again in the next paragraph. 4. There are to be no lords among the elders, whom we have already learned are bishops. Therefore there can be no such thing as a “Lord Bishop” or an archbishop in the church of Christ. Those offices were made by men, and pertain only to a church founded by men, and not by Christ. Christ, who is “that great Shepherd of the sheep” (Hebrews 13:20), “the Shepherd and Bishop of your souls” (1 Peter 2:25), is the only Lord. For a man to allow himself to be called Lord Bishop is to put himself in the place of Christ. {PTUK June 1, 1893, p. 165.6}

Now we will turn to the twentieth chapter of Acts. There we learn that when Paul was on his last journey to Jerusalem, “from Miletus he sent to Ephesus, and called the elders of the church.” Verse 17. We read the verses following, which contain the substance of his talk to them, until we come to verse 28, where we read, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” {PTUK June 1, 1893, p. 165.7}

Here we learn, as in the epistle of Peter, that the elders are shepherds, charged with the duty of feeding the flock. As Peter exhorts the elders to take the oversight of the flock, so Paul says that the Holy Ghost has made them overseers to the flock. An overseer is one who is over. The word overseer is the literal rendering of the Greek word; from which comes our word “episcopal,” which means “pertaining to a bishop.” Therefore we find again that elders and bishops are the same. What the apostle really said to the elders of Ephesus was, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *bishops*, to feed the church of God.” {PTUK June 1, 1893, p. 165.8}

If the reader will now read again all the texts which have been quoted, comparing each one with all the rest, he will see that the following facts are true concerning bishops:- {PTUK June 1, 1893, p. 165.9}

1. A bishop and an elder are exactly the same. 2. There is to be not merely one bishop over several churches, but there are to be several bishops in one congregation. 3. An elder or a bishop is also a pastor or shepherd. Every pastor of a church is a bishop. Therefore the Bible contemplates no such thing as a single church with a single pastor. It enjoins more than one pastor, who is an elder, and a bishop. 4. Elders or bishops are not to be lords; there is but “one Lord,” the chief Shepherd. The office of Lord Bishop is not of Divine origin. We shall see at another time where it originated. We may note therefore that the pastors of a local church are as much bishops as is possible for any men to be, provided they are true pastors, feeding the flock. The question of supremacy is settled by the following words of Christ:- {PTUK June 1, 1893, p. 165.10}

“But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren.” Matthew 23:8. “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:25-28. {PTUK June 1, 1893, p. 165.11}

**“Beginning and Finishing” The Present Truth 9, 11.**

E. J. Waggoner

“I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” Philippians 1:3-6. {PTUK June 1, 1893, p. 166.1}

Among all the encouraging things in the Bible, there is none more encouraging than this. For the confidence expressed by the apostle is confidence inspired by the Holy Spirit; and it applies to us as well as to the saints in Christ which were at Philippi, to whom the epistle was immediately addressed. Let us note some of the precious lessons that may be learned from it. {PTUK June 1, 1893, p. 166.2}

In the first place we learn that there is no work that is good except that which is done by the Lord. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17. Not only does everything that is good come from the Lord, but every good thing comes from Him. That is, every good thing that God has He gives to men. “No good thing will He withhold from them that walk uprightly.” Psalm 84:11. Some people think that God is especially good to certain people; but the fact is that He is just as good He can be all the time, and is equally good to everybody. “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.” Matthew 5:45. “The Lord is good to all; and His tender mercies are over all His works.” Psalm 145:9. {PTUK June 1, 1893, p. 166.3}

But the apostle here refers especially to good that is done in men, and which appears in their lives; to those things which make people refer to one as “a good man.” Since “there is none good but one, that is, God” (Mark 10:18), it follows that there is no good deed done except that which is done by the Lord. To this the whole of Scripture gives witness. “Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” Psalm 31:19. “But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:21. “For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:3. “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. If people would always remember this, it would be an effectual bar to pride and self-conceit. {PTUK June 1, 1893, p. 166.4}

The Spirit of God strives with the wicked, to lead them to choose the ways of God. Genesis 6:3. Christ is working to draw all men to Himself. John 12:32. Some will not heed the voice of the Spirit, but resist it; but there is not even a good desire in the heart of man that is not planted there by the Lord. It is grace that has put enmity between man and Satan. Christ lights every man that cometh into the world. John 1:9. Whoever opens his heart by faith to the first glimmer of that light, and allows it to remain thus open, will be glorified by it as surely as God lives; for the light will shine brighter and brighter until the perfect day. Proverbs 4:18. {PTUK June 1, 1893, p. 166.5}

“This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. In Christ all things are in created, that are in heaven and in earth, whether things that may be seen, or things unseen. Colossians 1:16, R.V. He is “the beginning of the creation of God.” Revelation 3:14. Creation began in Him, and in Him is complete. The same power by which the worlds were created, is the power which works righteousness in men. For as “the heavens declare the glory of God; and the firmament showth His handiwork” (Psalm 19:1), so “we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained (prepared), that we should walk in them.” Ephesians 2:10. So as all creation stands perfect in Him, those who believe in Him to the saving of their souls are “complete in Him.” Colossians 2:10. {PTUK June 1, 1893, p. 166.6}

Jesus Christ is the “Alpha and Omega, the beginning and the ending.” Revelation 1:8. He is “the author and finisher of faith.” Hebrews 12:2. And as all power in heaven and earth is in His hands, He is able to perfect that which He begins. So everyone who has yielded to the desire for good which the Lord has planted in his heart, may be assured that if he continues to yield as he did at the first, the work will be perfected in him. But he must remember that he himself has no more power to complete the good work that is begun, than he had to begin it. Having begun in the Spirit, which is the only way that a beginning can be made, it is impossible to be made perfect by the flesh. Galatians 3:3. Only the power that begun the work can finish it. Let this be a check on boasting. “Thou standest by faith. Be not high-minded but fear.” Romans 11:20. Yet let it be an encouragement. “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Colossians 2:6. The work begins and is completed in the submissiveness of faith. {PTUK June 1, 1893, p. 166.7}

Lastly, let us learn that the Lord is not one of those who begin a work without first counting the cost. “Known unto God are all His works from the beginning of the world.” Acts 15:18. He knew before He undertook the salvation of man just how great a work it was. “He knew what was in man.” John 2:25. “While we were yet sinners, Christ died for us.” Romans 5:8. And He knew just how great the sin was, and how weak the flesh is. Knowing all this He deliberately undertook the work of saving all who should believe in Him. Therefore it is that “He shall not fail nor be discouraged, till He have set judgment in the earth.” Isaiah 42:4. The Lord is longsuffering. He is infinite in patience. We sometimes become discouraged at our failure; but let the thought that the Lord is not discouraged, inspire courage in our hearts. Let His courage be ours, as it may well be, since the work which is to be done, and which we find so difficult is His work. Therefore even in our failure we may derive courage from the Lord, and say, “Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.” Micah 7:8. “For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. {PTUK June 1, 1893, p. 166.8}

**“Ashamed of Luther” The Present Truth 9, 11.**

E. J. Waggoner

Here is an interesting item bearing on one of the most important signs of the times, namely the *drifting* of so-called Protestantism into Catholicism:- {PTUK June 1, 1893, p. 166.9}

“Although Germany is the leading Protestant power on the Continent, it has been decided that in the new Parliament building being erected in Berlin, in which there will be the busts of scores of princes, generals, scientists, poets, and other men prominent in the history of the Fatherland, there shall be no bust of the greatest of all Germans, the Reformer Martin Luther. It had been regarded as a matter of course by the building commission that Luther should be included among those thus honoured, but the determined protests of the Ultramontanes and the desire to keep the Centre in good humour has influenced the authorities to exclude him. Naturally the Protestants of Germany are more than indignant at the slight put upon the Reformer’s memory.” {PTUK June 1, 1893, p. 166.10}

The trouble is that men have almost completely lost sight of what Protestantism is. The Reformation started with the Bible, and there was never any real reformation that did not come from the word of God. But not even the Reformers themselves had all the light, and were not always consistent in opposing Rome only with the Bible. The majority who followed in the train of the Reformers saw only the political bearing of the movement, and consequently opposed with the sword. This is the aspect of a great deal of the “Protestantism” of to-day, and since political religion is the very soul and life of Catholicism, it naturally thrives under such “protesting.” {PTUK June 1, 1893, p. 166.11}

**“Gospel Temperance” The Present Truth 9, 11.**

E. J. Waggoner

In these days when the enactment of law is the almost universal panacea for all evils, it is refreshing to hear an occasional note in favour of the Gospel, which alone is the power of God unto salvation. Such a note we find in the following paragraphs from the *Christian Commonwealth:*- {PTUK June 1, 1893, p. 167.1}

A most remarkable temperance crusade is in progress in the State of Connecticut. The crusade is conducted by the younger Mr. Murphy, and its success has been greater than anything of the kind in the history of the temperance movement. Mr. Murphy confines himself entirely to what has been called “Gospel Temperance” or “moral suasion,” and by showing charity towards all he has practically carried whole communities in favour of total abstinence. After the continued mockery as regards our temperance legislation, may it not be that our road to victory is that followed by Mr. Murphy? {PTUK June 1, 1893, p. 167.2}

At any rate, there is at present little hope that our help will come from legislation. And in view of this fact would it not be well for temperance agitators to put on the armour as of old, and make their appeal direct to the people to become total abstainers without the intervention of the law? We can soon get rid of the public-houses if the people will give up the drink habit. While we believe in the prohibition of the drink traffic, at the same time we believe still more in the prohibition of the drink habit. {PTUK June 1, 1893, p. 167.3}

**“Religion in the Schools” The Present Truth 9, 11.**

E. J. Waggoner

The question of religious teaching in the public schools is the subject of a great deal of controversy at present. Not but that religion is already taught, but there is a party that want it taught a good deal more decidedly than it is at present. They want the “mysteries” taught to the children. Now there is nothing in the Gospel that children may not comprehend as readily as adults, and there is nothing that may legitimately be taught to anybody, in the line of religion, that should not be taught to children; but the question is as to where it should be taught, and who should teach it. “God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers.” 1 Corinthians 12:28. The teaching of religion, therefore, is the work of the church, and not of the State. Moreover, it is wholly contrary to the teaching of the Bible, that religious teaching should be forced upon people against their will, or that any should be taxed to support any religious teaching whatever. “For His name’s sake they went forth, taking nothing of the Gentiles.” 3 John 7. That was the way the early disciples went forth. {PTUK June 1, 1893, p. 167.4}

**“The Gospel Is a Gift” The Present Truth 9, 11.**

E. J. Waggoner

The Gospel is a gift. To tax people for a gift is an absurdity. To come with a message of love and peace to people, which brings the news of free salvation, and then compel them to receive it, and tax them for it, is to deprive that message of all its love and peace and freedom. But some will say that the Gospel must be supported. True, but not by forced contributions. “God loveth a cheerful giver;” and that means that He takes no pleasure in compulsory giving. “Of every man that giveth it willingly with his heart, shall ye take My offering,” said the Lord to Moses. The moment that the raising of funds for the support of the Gospel teaching is regarded in the light of payment for instruction received, that moment the Spirit of the Gospel is gone. The Gospel can be propagated only by free gifts. Christ gave Himself, not in payment of a debt, but for those who had no claim upon Him. Those who receive the Gospel in the spirit in which is given, will also give freely, not as payment for what they have received, or may receive, but for the benefit of others. Giving on any other terms may support an ecclesiastical establishment, but it can never help the Gospel. {PTUK June 1, 1893, p. 167.5}

**“The Bible” The Present Truth 9, 11.**

E. J. Waggoner

The Bible is not like any other book. It is Divine; all other books are human. Books which are only the product of the mind of man, may be thoroughly mastered by the mind of another man. But the Bible is the production of the Spirit of God, and therefore can be understood only by the aid of the Spirit of God. When therefore the Bible is studied, whether in the home, the school, or the church, merely as an ordinary text book, its object is perverted. Men say that it is as necessary to study the history recorded in the Bible as that recorded in any other book. Yes, it is a great deal more necessary, for the Bible history is the only key to all other; but it is only when we study it as inspired history that we get any benefit from it. It is utterly impossible to get a correct idea of the Bible narratives, if we do not study them in the light of God’s great plan. {PTUK June 1, 1893, p. 167.6}

More than this it is a sin to regard the Bible as an ordinary book, and to study it as one would Cæsar’s “commentaries” or Green’s “History of the English People.” One of the great sins of the Jewish priest was that they “put no difference between the holy and profane.” Ezekiel 22:26. Anyone who regarded the Bible as he would a book of profane history, does incalculable injury to his own soul. He not only misses the point of the historical narrative but he makes it more and more difficult for him to be impressed by sacred things. Let the Bible be studied as the word of God, and it will impart wisdom that will be the wonder of the world. See Deuteronomy 4:5, 6. {PTUK June 1, 1893, p. 167.7}

**“Church Establishment” The Present Truth 9, 11.**

E. J. Waggoner

It would seem that the men who are so zealous for a church establishment must be wholly destitute of a sense of humour. The reason doubtless is that the union of professed Christianity with the State is so incongruous a thing that those who adopt that principle become lost to a sense of consistency. Otherwise they could scarcely sing with a sober face, {PTUK June 1, 1893, p. 167.8}

*“The Church’s own foundation,
Is Jesus Christ her Lord,“ {PTUK June 1, 1893, p. 167.9}*

to open a meeting called for the purpose of protesting against any interference with the union between Church and State; nor, while strenuously pleading for continued support from the throne of England, that if that support be withdrawn, the Church’s influence and power will be destroyed, could they sing, {PTUK June 1, 1893, p. 167.10}

*“O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home: {PTUK June 1, 1893, p. 167.11}*

*Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone.
And our defence is sure.” {PTUK June 1, 1893, p. 167.12}*

Those were the hymns sung at the great meeting in the Royal Albert Hall, in “Defence of the National Church.” There is a lack of harmony here. The Church of England may well depend upon the throne of England, but the Church of God depends only on the throne of God. For it to recognise any other power would be to discredit the power of God. {PTUK June 1, 1893, p. 167.13}

**“Treaty” The Present Truth 9, 11.**

E. J. Waggoner

There is quite a general protest in the United States against the clause in the treaty with Russia, which binds the American Government to extradite refugees accused of attempts on the life of the Czar, since the expression of an opinion adverse to the Government is in Russia construed as an attack on the Czar. But those who protest do not seem to realise that such an action on the part of the United States Government is exactly in line with the principles which many of them are advocating. Where the free exercise of religion is prohibited by law, there can be no freedom of any kind; and the United States is getting an unenviable notoriety in the line of interfering with religion. When, as in Tennessee, grand juries interrogate children and women as to what is said in religious meetings, in order that they may bring an indictment against God-fearing men, it is no wonder that sympathy should be manifested with Russia and oppression. {PTUK June 1, 1893, p. 167.14}

**“Afghan Estimate of Human Life” The Present Truth 9, 11.**

E. J. Waggoner

In the New York *Independent* Thomas P. Hughes, D.D., for many years a Church of England missionary to India, relates some incidents of his life on the Afghan frontier, among which we find the following, which shows how lightly human life is regarded. It is a good illustration of the text, “The dark places of the earth are full of the habitations of cruelty“:- {PTUK June 1, 1893, p. 170.1}

In 1870 the whole of India was aroused by the assassination of Lord Mayo, the Viceroy of India, at the Andaman penal settlement. The assassin was an Afghan named Shore Ali; a native of the Peshawar Valley. I remember him well as orderly to the Commissioner of Peshawar. Share Ali, like every living Afghan, had a family fend, and he had murdered two of his enemies outside the limits of that “red line” which marks the British Empire on the map, and had even boasted of the deed to his muter, the Commissioner of Peshawar. For this, of course, he received no punishment; but he killed his third enemy within the boundary of British Territory, and for this the Commissioner sent him to penal servitude for life. Shen Ali considered himself deeply wronged, and in revenge took the life of Earl Mayo, an Irish nobleman who, had he lived, would have undoubtedly proved himself to be one of the greatest among the many great rulers of British India. I may here remark that Mohammedans, Afghans or otherwise, regard murder as purely a family matter, and not as an offence against the State; in fact, such is the case amoung the Hindus, also. In Cerebrum, for instance, if a man kills a cow he is sentenced to death, but the life of a human being can be atoned for by a few years’ imprisonment! It is impossible to get Oriental races to view the crime of murder from a Christian standpoint. {PTUK June 1, 1893, p. 170.2}

I have often repeated it story (which, although true to the very latter, has always excited an incredulous smile among my American and English friends), which illustrates the very slight value which an Afghan places upon human life. On one occasion among my guest was an Afghan chieftain from Kunar with a large retinue of servants. As my custom was, I invited the chief and his party to an evening entertainment in my library. I showed him a magic lantern, I explained to him the movement of the magnet, I sent shocks of galvanism through his stalwart frame, I illustrated and explained the method of the telegraph. The chieftain and his servant, were all deeply interested. When the entertainment was over, the chief dismissed his servants and sought a private interview with me in my study. Drawing his chair near to Mine, in a confidential mood, he said: “Sir, it is very evident that you are a man of science, an alchemist, and medicine man of high attainments. May I inquire if you have a poison which, if administered, will take effect about a week or ten days afterward?” {PTUK June 1, 1893, p. 170.3}

I replied: “I have no such poison; but may I ask for what purpose you want it?” {PTUK June 1, 1893, p. 170.4}

Drawing his chair still closer to Mine, he, in a low whisper, said; “I want to take the life of my enemy.” {PTUK June 1, 1893, p. 170.5}

I sprang from my chair with indignation, and exclaimed: “It is very evident that you do not understand the work and office of a Christian minister. I am not here to take life, but to save it.” {PTUK June 1, 1893, p. 170.6}

“Don’t get angry Padre Sahib,” he said, placing his hand gently upon my shoulder. “If you will only sit down quietly and listen patiently to my story, I will tell you the circumstances under which I want that poison; and then, after all, you will see that I am not the villain you take me for.” {PTUK June 1, 1893, p. 170.7}

“I am open to conviction,” I said; “proceed with your story.” {PTUK June 1, 1893, p. 170.8}

He then related as follows: “Some time ago a mortal feud existed between myself and the chief of a rival tribe. For many years this man sought my life; but he never found me alone nor could he seize me unguarded and unarmed. But one summer’s night, when we were all sleeping on our beds in the open court facing my house, this man crept stealthily to my cot, and, raising his dagger, plunged it violently through the cot under which he thought I was sleeping. It so happened that I was not sleeping in my cot that night, but my beloved child, a little maid of ten years, was. The villain’s knife had pierced the heart of my favourite child! I sought revenge. I pursued the man over hill and dale, by night and by day; but I could not catch him. But one evening, when I was in my chamber alone, he came to me unarmed, and, casting his turban at my feet, begged that I would spare his life. The sight of my enemy, who was in our country esteemed a warrior of renown, pleading at my feet, touched my heart, and I forgave him. “But, “he continued, heaving a deep, heavy sigh, “an Afghan never forgives. And when I saw you do those wonderful things, and felt those shocks of lightning pass through the nerves and sinews of my body, I thought to myself this man is a man of science, and if he could give me a poison which I could put in the food of my enemy, when I entertain him as my guest, and which would take effect a week or ten days afterward, so that I never could be suspected, then I could take the life of the murderer of my beloved child and yet keep my word and pass as a man of honour among my own people.” {PTUK June 1, 1893, p. 170.9}

This story is perfectly true, and it illustrates that strange contradiction of character, that admixture of base treachery and impulsive sense of honour with low meanness and great personal bravery which, all combined, form that strange complexity of the Afghan character which is utterly beyond the comprehension of an Occidental mind. It perplexes the English ruler is well as the Christian missionary: {PTUK June 1, 1893, p. 170.10}

**“Indian Dress and Ornaments” The Present Truth 9, 11.**

E. J. Waggoner

If you were to visit India you would be much interested in the different styles of dress, for the people there do not dress at all as you do. {PTUK June 1, 1893, p. 172.1}

For four or five years, sometimes longer, “the children run about with no clothes on at all, except that the boys wear a charm tied round their waists with a string, to frighten away the evil spirits; and the girls, besides the charm, wear as many jewels as they can get-necklaces, bracelets, and bangles on the ankles.” {PTUK June 1, 1893, p. 172.2}

But after they grow older many of them seem to pay more attention to their clothing and ornaments than they do to their houses and gardens, for it is said that out of houses and courts that hardly look fit for a dog-kennel, come ladies in very grand clothing! {PTUK June 1, 1893, p. 172.3}

They wear so many bright colours that it makes their clothing appear very gorgeous. A lady thus describes a group of little Hindu girls who were off on a holiday with their lady missionary:- {PTUK June 1, 1893, p. 172.4}

“One child wore a pale primrose-coloured *chuddah* (the shawl they wear over their heads), another was dressed just like a daffodil. There were several little brides; one dressed in a red silk skirt trimmed at the bottom with a deep border of real silver, and a pale pink *chuddah* trimmed with the same costly trimming. Most of them carried little round looking-glasses fastened to their thumbs.” {PTUK June 1, 1893, p. 172.5}

Another lady speaking of the little girls that attend her school, says, “They look so pretty in their native dresses, some of which are very bright coloured. All wear small nose rings.” {PTUK June 1, 1893, p. 172.6}

Still another lady missionary who visits the homes of the Indian women to teach them, says:- {PTUK June 1, 1893, p. 172.7}

“In a house where I was to-day our pupil [a Hindu lady] wore a bright red skirt, and a bright yellow veil over her head; she wore it so that it quite covered her face. This is because she is a bride, and in her father-in-law’s house. She had a black loose jacket trimmed with green silk and gold braid-was she not smart? She had a great many earrings in her ears, and a nose ring in her nose, and her arms were covered with bracelets, and her feet with anklets.” {PTUK June 1, 1893, p. 172.8}

“In another house where we went the women were Mohammedans, and dressed rather differently. They were long, loose drawers, dyed some pretty colour, pink or yellow or green. Their veils are the same as those of the Hindu women. In this house, which was the doctor’s, the women wore very nice clothes made of fine material, but they had not on much jewellery.” {PTUK June 1, 1893, p. 172.9}

Sometimes you will see girls in “soft silk draperies of the most delicate tints imaginable, and boys in oriental dress with rich velvet caps embroidered in costly designs.” Some dress in all sorts of beautiful embroideries, laces, and thin white cloth sown with pearls or glistening with beetles’ wings. {PTUK June 1, 1893, p. 172.10}

Even the men like to wear fine clothing, for grand ones are sometimes seen in the processions with white satin coats, and bright scarlet umbrellas held over them. “Finger rings, earrings and toe rings are also worn by the men.” All Brahmins, as well as the other “twice-born castes,” wear a sacred thread, made of twists of cotton, which hangs from the left shoulder across to the right side. Religious Brahmins wear round the neck a rosary of hard nuts of certain trees, which they count when saying their prayers. Those who worship Siva wear a rosary of another kind of nuts, and those who worship Vishnu, a rosary of still another kind of nuts. And the Hindus all wear some kind of mark on their foreheads, that shows what their religion is, and what god they worship. {PTUK June 1, 1893, p. 172.11}

The Hindu men generally wear two snow-white cloths, each from two to ten yards in length. There are no pins, buttons, or strings, but they are fastened by simply folding one part within the other. Many, however, among the educated classes now wear made-up tunics, while others wear loose and tight trousers, like the Mohammedans, the latter fastening them on the left side, and the former on the right. The turban or head-dress is a long, narrow piece of cloth worn around the head, sometimes of one colour, and sometimes of another colour. Many wear no head covering at all. “Stockings are scarcely ever seen, and many go without shoes. Sandals or native slippers, peaked and turned up at the toes, and turned down at the heels, are usually worn outside, but never inside the house.” {PTUK June 1, 1893, p. 172.12}

The high-caste woman wears a tight-fitting bodice and a long garment from six to twenty yards in length, which she winds round and round her body. It may be a wholly white garment of widowhood, or rich coloured silk, or coloured cotton with the end handsomely figured. The low-caste woman had not the bodice, only the cloth. The women wear no head-dress, but a single fold of cloth drawn up over the head. {PTUK June 1, 1893, p. 173.1}

All women are very fond of jewellery, which they wear on their arms, wrists, necks, and fingers, in their ears and noses, round their ankles, on their toes, and in their hair. Some spend nearly all of their money on jewellery. Instead of a wedding ring the married women wear a twisted thread around their necks, on which is one or more small gold jewels. This, as well as all other jewels, are stripped off of the widows as soon as their husbands are dead. The poor coolie women who labour so hard in carrying baskets of clay, etc., on their heads, do not dress so well. Their clothes are dirty, and some have hardly any clothes at all. {PTUK June 1, 1893, p. 173.2}

As in this country, the rich are richly dressed, and the poor are poorly dressed. There are many different costumes among the labouring classes, each class of workmen being dressed according to their work. {PTUK June 1, 1893, p. 173.3}

Would you like to dress as beautifully as some of these high-class ladies of India? If so, read the next article and you will find how you can have clothing that is far more beautiful than theirs. {PTUK June 1, 1893, p. 173.4}

*“Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
’Mid hosts of sin, in these arrayed,
My soul shall never be afraid.” {PTUK June 1, 1893, p. 173.5}*

**“Dress and Ornaments for You” The Present Truth 9, 11.**

E. J. Waggoner

No matter how poor you may be, you may dress better than any of the fine gentlemen or ladies of India, if you wish. You may have clothing and ornaments that are far more beautiful and more costly, that will never fade and never wear out, and that never can be destroyed! {PTUK June 1, 1893, p. 173.6}

The wonder of it is, you may have them for nothing! A Friend has sent a letter saying that He will *give* them to you, if you wish! {PTUK June 1, 1893, p. 173.7}

This Friend saw you, although you may not have known it, and He saw something about you that perhaps you have never noticed. He saw that you were not dressed nearly so well as you thought you were. He knew of clothing so much better than yours that the very best that you ever put on looked like filthy rags to Him. He knew that when He should come, for He *is* coming soon, you would know how worthless your clothing is, and would feel ashamed to see His face. He knew that your present clothing could never protect you from the burning heat of the fires of the last day, when all the wicked will be burned up. He was not willing for you to be destroyed, for He loved you. He left His beautiful home, became poor, came to this earth, and in weariness and painfulness wrought out for you a beautiful pure white robe, and an ornament such as this world cannot give. It cost Him His precious life, but He willingly gave that up for the love wherewith He loved you, and for the joy that He knew He would feel to see you clothed and safe in the trying time that is coming. {PTUK June 1, 1893, p. 173.8}

The name of this dear Friend is “Jesus”; the name of the costly robe that He worked out for you is “The righteousness of God”; the name of the priceless ornament is “A meek and quiet spirit.” {PTUK June 1, 1893, p. 173.9}

You see the robe is not made of cotton or silk, but of good works,-of kind thoughts, gentle words, and loving acts. It therefore cannot be worn on the outside, but on the inside. You cannot put it on yourself. Jesus alone can take away your naughty feelings and naughty actions, and fill you with this love and kindness and good works. He does this by coming into your heart Himself, by His Spirit. He wants you to give yourself all up to Him, and let Him use your tongue to say kind words, your hands to help others, your feet to run on errands of mercy, your whole mind and body to do as He did when He was on earth. {PTUK June 1, 1893, p. 173.10}

Oh, will you let Him clothe you with this beautiful dress? Will you let Jesus in, and let Him take away the filthy rags of your own goodness, and clothe you with the glorious garments of His spotless purity? Will you let Him take away your selfish, unkind spirit and fasten in your heart the ornament of His own meek and quiet Spirit? {PTUK June 1, 1893, p. 173.11}

It grieves His heart when He sees you seeking to adorn yourself in the flimsy finery and worthless ornaments of this earth, for it shows that you do not care for the better clothing that He has suffered so much to provide for you. It shows that you have forgotten how His head wore the shameful crown of thorns that yours might wear a crown of gold; how He wore a plain, seamless coat that you might wear the beautiful robe of His righteousness, and how He meekly and quietly suffered that you might have the ornament of His meek and quiet Spirit. {PTUK June 1, 1893, p. 173.12}

Although feathers and flowers and costly trimmings and jewellery may for a time cause man to look upon you with more favour, it does not have that effect upon God. He looketh not on the outward appearance, but upon the heart. He knows that all such things will soon pass away, and that only inward beauty and ornaments will be accepted in the great day of judgment. {PTUK June 1, 1893, p. 173.13}

Jesus therefore says of your adorning, “Let it not be that outward adorning of plaiting the hair and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which will not perish, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:2, 4. {PTUK June 1, 1893, p. 173.14}

Again He says in 1 Timothy 2:9, 10, that women should adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but with good works.” {PTUK June 1, 1893, p. 173.15}

In Proverbs He says, “My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.” {PTUK June 1, 1893, p. 173.16}

Here are beauty and clothing and ornaments that you need not be ashamed to wear among your friends on earth, or among the great company of all nations, and kindreds, and people, and tongues that shall stand before the throne of the great God, clothed with white robes and with palms in their hands. {PTUK June 1, 1893, p. 173.17}

**“Interesting Items” The Present Truth 9, 11.**

E. J. Waggoner

-Severe storms with floods, are reported from the United States, especially from Ohio and Pennsylvania {PTUK June 1, 1893, p. 170.1}

-The petitions already presented to the House of Commons against the Home Rule Bill contain over a million signatures. {PTUK June 1, 1893, p. 170.2}

-Fifty-three per cent. of the lunatics in the asylums of “Bengal are there solely as the result of using hashish, a preparation of Indian hemp. {PTUK June 1, 1893, p. 170.3}

-The National Committee of the World’s Fair has decided by thirty votes against twenty-seven in favour of the opening of the Exhibition on Sundays. {PTUK June 1, 1893, p. 170.4}

-The Correctional Tribunal at Mulhousen (Alsace) has sentenced a young Alsatian woman to three weeks’ imprisonment, and a fine of 16s., for shouting “Viva la France.” {PTUK June 1, 1893, p. 170.5}

-The Legislative Council of New South Wales has adopted a resolution in favour of Australasian Federation, and generally approving the Commonwealth Bill drafted by the Sydney Convention. {PTUK June 1, 1893, p. 170.6}

-It is said that there are five printing presses in Iceland, and that ten newspapers and eight magazines are published. If this is so, the Icelanders must be as a class about the most literary people in the world. {PTUK June 1, 1893, p. 170.7}

-Reuter’s telegram from Budapest, May 17, says: In the Lower House of the Hungarian Diet to-day the Government, amid great applause, introduced the Bill assuring freedom to all religions denominations in Hungary. {PTUK June 1, 1893, p. 170.8}

-In Iceland the past winter has been the finest on record, the lowest temperature registered being 12deg., which is not as low as we had in some parts of England. In the three months to the end of February there were no frosts at all. {PTUK June 1, 1893, p. 170.9}

-At a meeting of the Religious Tract Society, Miss Ashburner, who is about to return to mission work in Mongolia, referring to the great power of the mother-in-law over the Chinese women, declared that she knew even a Christian preacher who had had to beat his wife in order to please his mother. {PTUK June 1, 1893, p. 170.10}

-In connection with the Russian student who was lately found murdered, it is reported that the society to which he belonged contemplated the assassination of the Czar and the Czarewitch, as well as of several of the prominent members of the Government. He was murdered because he would not carry out his part of the affair. {PTUK June 1, 1893, p. 170.11}

-Mr. Alfred W. Stokes, public analyst of Paddington, recently called upon to make an analysis of a patent medicine, was unable to discover any remedial agent whatever. After recounting what he did not find in the supposed compound, the analyst declares that there was at any rate one substance-water. {PTUK June 1, 1893, p. 170.12}

-An Act of Parliament passed during the last Session at Toronto provides that a curfew bell is to be rung in all cities, towns, and villages throughout the province at nine o’clock at night, and that all persons under 17 years of age found after that hour in the streets without the permission of their parents or guardians are to be punished by fine and imprisonment. {PTUK June 1, 1893, p. 170.13}

-A speaker at one of the Church Missionary Society meetings said that the Turkish authorities at Constantinople refused to allow the circulation of the Epistle to the Galatians, supposing that it was a letter addressed to the people of Galatia, the suburb of Constantinople. When corrected on this point, to make sure they demanded the certificate of St. Paul’s death! {PTUK June 1, 1893, p. 170.14}

-The United States Government enacted a law that all Chinese, in the country, who should not register their names by the fifth of May, should be sent back to China. The Act was an open violation of the treaty with China, but was passed, like other Chinese exclusion Acts, for political purposes. Very few of the Chinese registered, but those who did not will not be exported, since to do it would cost over five million dollars, and there are only thirty-five thousand available for the purpose. {PTUK June 1, 1893, p. 170.15}

-President Cleveland has signed the extradition treaty between Russia and the United States. The treaty has not yet been published, but it is known that conspiracy against the life of the Czar is to be an extraditable offence. In Russia this includes everything from throwing a bomb at the Czar, to criticizing the methods of the Government, so that the American Government will be simply as one paper puts it, “the watchdog of Russian Absolutism, as forty years ago it was a slave catcher for Southern planters.” There is much dissatisfaction over the treaty, and most enthusiastic meetings, addressed by prominent citizens, protested against its ratification. {PTUK June 1, 1893, p. 170.16}

-The *Echo* says that the blow aimed at the Church of England by the Welsh Suspensory Bill, comes at a most opportune time for the Church as an establishment. “It comes when the Imperial sentiment is aroused to full activity, and when other powerful interests feel themselves threatened. An attack simultaneously made on different interests has simultaneously called into existence common combination for common defence. When the House of Lords is attacked, as it is pretty sure to be when it rejects the doomed Home Rule Bill, it will have behind it, not only the lauded aristocracy, but the capitalist class; not only the Church, but the great drink interest; not only, as a rule, the commercial class, but the Imperialistic sentiment.” {PTUK June 1, 1893, p. 170.17}

-Dr. Pentecost spoke at the annual meeting of the Baptist Missionary Society, and took occasion to speak of the educational system adopted by most of the denominations in India, namely, the system of educating heathen men in secular education for secular purposes. This system, he said, reversed the Divine order, which was not Go ye educate and then preach, but, “Go, preach,” It was subsidised by a Government, which, to say the least, was not intensely favourable to the missionary enterprise. It employed two heathen teachers for every one Christian teacher. It gave a minimum of the Gospel which saves, to a maximum of knowledge which puffs up. Its tendency was almost invariably to lose the missionary in the educationalist; and its results were seen in the conversion of less than one in every thousand students. {PTUK June 1, 1893, p. 170.18}

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A landslip occurred at Vaerdalen, near Trondhjem, Norway, on the 18th, resulting in the loss of one hundred and twenty lives, and destruction of property to the amount of 1,000,000 kroner,-over £55,000. {PTUK June 1, 1893, p. 176.1}

The United States Supreme Court has decided that, the infamous Geary Chinese Exclusion and Registration Act is constitutional. The Supreme Court is doing its best of late to bring the United States Constitution into contempt. The decision was not unanimous, however; one judge was absent, and of the eight remaining, three, including the Chief Justice, dissented from the opinion of the majority. {PTUK June 1, 1893, p. 176.2}

The Russian police have now turned their attention to the Pashkovites, an energetic body of Protestants, whose adherents are generally found among the upper classes of St. Petersburg and Moscow. Priests of the Russian Church are in the habit of attending Pashkovite meetings in St. Petersburg, and engaging in theological controversy with those present, with a view of catching expressions hostile to the church. Proselyting by means of the police is peculiar to a State Church. {PTUK June 1, 1893, p. 176.3}

The New York Central Railway Company is breaking its own record for speed. Its new engine two weeks ago took the Empire Express train from Syracuse to Buffalo, and for a portion of the distance made the unprecedented time of a mile in thirty-two seconds, which is a rate of one hundred and twelve and one-half miles an hour. With the *Compania*, the *Gigantic*, and other and swifter steamers that may follow, unity of action for the whole world will be more possible than for a single nation a few years ago. “This they begin to do; and now nothing will be restrained from them, which they have imagined to do.” {PTUK June 1, 1893, p. 176.4}

When the World’s Fair at Chicago was opened it was announced that the grounds would be closed on Sundays. A large crowd went to the gates the first Sunday, having understood that they were to be open, and were furious at being denied admission. Later it was announced that the grounds would be opened on Sundays, but that the buildings would be kept closed. Now the news comes that the buildings are to be open, but that no machinery will be running. How this compromise will suit all parties remains to be seen. It will doubtless be a disappointment to many mechanics, and it is sure not to please those people who want all to be made to act as though they kept Sunday, even though they care nothing for it. {PTUK June 1, 1893, p. 176.5}

“A significant article on disarmament is published by the *Oservatore Romano*. It urges that as a preliminary to international disarmament international peace must be established by the suppression of sacred societies, race hatred, and national jealousies.”-*Catholic Times*. {PTUK June 1, 1893, p. 176.6}

That’s very good. And now will some wise person tell how to suppress secret societies, race hatred, and national jealousies? It is a truth that all talk about disarmament and universal arbitration is folly, as long as race hatred and national jealousies exist; and these are the natural products of human nature. “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” James 4:1. So long as men are what they are, wars will continue. The only thing to do, therefore, is to preach the Gospel of Jesus, which will produce peace in all that believe. {PTUK June 1, 1893, p. 176.7}

Arrests for Sunday labour are now getting very common in certain portions of the United States. One striking feature is that, with a few insignificant exceptions, the persons arrested are all conscientious and faithful observers of the seventh day of the week. Others who make a profession of keeping Sunday, or who do not profess to keep any day, work on Sunday at the same time, and are unmolested. Recently in Maryland a man was arrested and sent to gaol for thirty days for working in his field on Sunday. The work was of a quiet nature, and there was no disturbance. A minister on his way to church saw the man at work, and informed against him. The writ was served on Sunday, which made it illegal, nevertheless it was allowed to stand. A Sunday law being itself a piece of injustice it is quite fitting that justice should be ignored in every part of its application. {PTUK June 1, 1893, p. 176.8}

In *Lloyd’s Newspaper* of April 23 there was an account of an inquest regarding the death of a man who was alleged to have died from poisoning by pork from Ostend:- {PTUK June 1, 1893, p. 176.9}

“Dr. Stephenson, analyst to the House Office, gave it as his opinion that the pork contained a chemical poison, the greater part of which disappeared by absorption during life. Death was caused by chemical poisons produced by the excreta of bacteria. The coroner having remarked on the fact that this pork, which would produce death, seemed wholesome and fit for food, not only to an outsider, but even to a butcher, the jury returned a verdict of ‘Accidental death.’” {PTUK June 1, 1893, p. 176.10}

At its best state the hog is an unclean animal, utterly unfit for food. A direct command of the Lord forbids its use, and all who violate the commandment must expect to suffer the consequences. It is only occasionally that death is traced directly to pork eating, as in this instance, but for that very reason the danger is augmented. Nobody can habitually partake of the flesh of swine, in any form, without being injured not alone physically, but mentally and spiritually as well. {PTUK June 1, 1893, p. 176.11}

The Archdeacon of London says:- {PTUK June 1, 1893, p. 176.12}

“It is one of the peculiarities of our ancient and complex ecclesiastical system that the idiosyncracies of a Prime Minister can alter the personal complexion of a whole diocese, and, if he is long enough in office, of almost the whole Church, by the appointments to bishoprics.” {PTUK June 1, 1893, p. 176.13}

The Rev. A. R. Buckland, writing in the same journal,-the *Review of the Churches,*-also says in regard to Church patronage:- {PTUK June 1, 1893, p. 176.14}

“There is no age qualification; an infant can present, the guardian guiding his head. There is not even a moral qualification; the patron may go straight from the Divorce Court or from gaol to present a clergyman to a cure of souls. An Atheist, a Mohammedan, a Theosophist may present equally with a Wesleyan or a Baptist. Some day the Church may find, with amazement, that a Unitarian is, as Prime Minister, choosing its bishops.” {PTUK June 1, 1893, p. 176.15}

Why not? A State church is a church dependent on the fluctuations of politics. The only way to avoid such fluctuations is to have the State a despotism, in the hands of one man, or to provide that none but those who profess, and will swear to maintain, a certain creed shall hold office. There is at present too much individual freedom in England for the consistent working of an Established Church. Union of Church and State, and individual liberty, cannot exist together. Just to the degree that the union is complete is there despotism and tyranny. {PTUK June 1, 1893, p. 176.16}

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E. J. Waggoner

“And king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound of gold went to one shield; and the king put them in the house of the forest of Lebanon.” 1 Kings 10:16, 17. {PTUK June 15, 1893, p. 177.1}

“And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king’s house; he even took away all; and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king’s house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.” 1 Kings 14:25-28. {PTUK June 15, 1893, p. 177.2}

In these passages there is contained the history of a great many people’s experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brazen shields were as good as golden ones. No doubt they did look as well, if they were kept well rubbed up; but nevertheless the value was not there. In the same way many people who have had a real experience in the things of God, and who have allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It made as good a show, but they themselves were conscious, in spite of themselves, that the value was not there. The enemy also knows the difference between brass and gold. He will not attempt to rob one of his brazen substitute for gold. That is why one has so much easier a time when he allows Christian reality to degenerate into a mere form. {PTUK June 15, 1893, p. 177.3}

But the case of Rehoboam with his brazen shields is more exactly paralleled by those who make their boast that they adhere closely to “the faith of our fathers.” Doubtless their fathers had real faith, and held much truth. But faith is something which cannot be transmitted from father to son, and so those who pride themselves on believing just what their fathers believed, are the possessors of merely sounding brass. {PTUK June 15, 1893, p. 177.4}

This is the case with the “historic churches.” Men formulate creeds, and their followers are careful to believe just what the founders believed, and still more careful not to believe anything which they did not believe. The result is that they do not have the faith which the founders had. They have the words, but not the life. As brass will make even a more dazzling show than gold, so State churches, whose boast is their “historic” succession, exhibit a dazzling ceremonial in place of the substance. {PTUK June 15, 1893, p. 177.5}

**“‘The Day of Jesus Christ’” The Present Truth 9, 12.**

E. J. Waggoner

“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” Philippians 1:6. What the day of Christ is, may be learned from the apostle’s words in other places. In the same line as above, he says, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. So it seems that there is a day so far above all other days, that is sufficiently designated as “that day.” In the fourth chapter of the same epistle, after speaking of his approaching end, and the good fight he had fought, he said, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.” Verse 8. {PTUK June 15, 1893, p. 177.6}

This verse, together with the first verse of the chapter, which says that the Lord, “the righteous Judge,” will judge the quick (living) and dead “at His appearing and His kingdom,” shows us that “the day of Christ,” is “that day,” when the work which God has begun will have been finished,-the coming of the Lord. That day is the one day toward which the eyes of all God’s people have been turned since the fall. It is the day which marks the consummation of the Christian’s hope. Let us note a few texts which show its importance. {PTUK June 15, 1893, p. 177.7}

With what can we more naturally begin than with the words of Christ, “Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:1-3. All that is contained in this promise we shall not search for now, but will be content for the present with the simple promise of His coming, and will read other texts which speak of it. {PTUK June 15, 1893, p. 177.8}

Enoch, the seventh from Adam was a prophet, and spoke of the coming of the Lord. Speaking of the wicked, the Apostle Jude says, “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” Jude 14, 15. {PTUK June 15, 1893, p. 177.9}

Since “the wicked plotteth against the just, and gnasheth upon him with his teeth” (Psalm 37:12), it follows that to execute judgment upon the wicked means the deliverance of the righteous. This is what is stated in the promise first quoted. So also we read, “And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Hebrews 9:27, 28. So we have before us not only the fact that Christ is coming, but that His coming is to be the “second” coming; and that it is to be for the purpose of saving the righteous, and punishing the wicked. {PTUK June 15, 1893, p. 177.10}

So again we read the words of Christ, “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matthew 16:27. And again, “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. The Lord is the righteous Judge, and at His appearing and His kingdom He is to judge the living and the dead; and therefore we are exhorted to “judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Corinthians 4:5. {PTUK June 15, 1893, p. 178.1}

The patriarch Job, in his deep affliction, was comforted by the thought of the coming of the Lord. He said, “For I know that my Redeemer liveth, and that He shall stand up at the last upon the earth; and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.” Job 19:25-27, R.V. {PTUK June 15, 1893, p. 178.2}

In the Psalms the coming of the Lord is often mentioned, and always as a cause for rejoicing. For instance, “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.” Psalm 96:11-13. “O sing unto the Lord a new song; for He hath done marvellous things; His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen.... With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together. Before the Lord; for He cometh to judge the earth; with righteousness shall He judge the world, and the people with equity.” Psalm 98:1-9. {PTUK June 15, 1893, p. 178.3}

Before the coming of the Lord His people shall suffer persecution at the hands of earthly governments, which assume the right to prescribe the religion of citizens. The church, making itself the head, in the place of Christ, will, through the State, dictate to man what form of religion they shall openly profess. This is now done to some extent in every country, and the thing is constantly growing. Thus they will virtually substitute another in the place of Christ, for men to worship. But the true saints of God will have nothing to do with the unholy alliance with the world. They will be sorely persecuted, but their hope will be in the coming of the Lord, who is to deliver them. “And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” Isaiah 25:9. {PTUK June 15, 1893, p. 178.4}

That event will be emphatically “the day of Christ,” for it will be the demonstration before all the world of His right to reign. When He was here the first time, He was “despised and rejected of men.” Isaiah 53:3. He had not where to lay His head. Then men esteemed Him stricken, smitten of God, afflicted. But when He comes the second time, it will be as King of kings, and Lord of lords, and all men will know that the Father hath given Him the heathen for His inheritance, and the uttermost parts of the earth for a possession. Then rude soldiers bowed in mockery before Him, ridiculing His claim to be a king. But when He comes the second time, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:10, 11. {PTUK June 15, 1893, p. 178.5}

*“He comes not an infant in Bethlehem born.
He comes not to lie in the manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon;
Oh, no; glory, bright glory
Environs Him now.” {PTUK June 15, 1893, p. 178.6}*

**“The Blessed Hope” The Present Truth 9, 12.**

E. J. Waggoner

“For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ.” Titus 2:11-13, R.V. {PTUK June 15, 1893, p. 178.7}

In another article we have called attention to some of the texts which show a prominent place that the coming of the Lord occupies in the Scriptures. That event is the blessed hope. It is such, because it brings salvation to all the faithful. The grace of God has brought salvation to all men, and whosoever will may have it; but all that Christ has done for man would be of no value if it were not for His coming again. That coming brings everlasting salvation. It brings deliverance from death to all who have accepted deliverance from sin. For when the Lord comes the second time, the resurrection of the righteous dead occurs. To the Thessalonian brethren the Apostle Paul wrote:- {PTUK June 15, 1893, p. 178.8}

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede, or go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4:13-18. {PTUK June 15, 1893, p. 178.9}

The Apostle Peter blesses God because He “according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. The resurrection of Jesus carries with it the resurrection of all who believe in Him. Those who are baptized into Christ put on Christ, and then live in Him. Galatians 3:27; Romans 6:3-8. Therefore since they live in Him, if they fall asleep, they sleep in Jesus, and so they will be brought with Him from the dead. Their resurrection is as sure as His. {PTUK June 15, 1893, p. 178.10}

And this is the Christian’s hope. It is “a lively hope.” It is this, and this alone, that is the God-given comfort for those who mourn for the dead. The Divine command is, “Wherefore comfort one another with these words.” No one has any authority to use any other words of comfort and peace, for there is {PTUK June 15, 1893, p. 178.11}

**NO OTHER HOPE**

Even as besides the name of Jesus “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12), so there is no other time than the coming of the Lord and the resurrection, when that salvation is to be made complete. As already seen, it is only by the coming of the Lord that either the dead or the living can ever be with the Lord. Read the testimony of the Scriptures about this. There were some who said that there is no resurrection of the dead, and so the Apostle Paul wrote:- {PTUK June 15, 1893, p. 178.12}

“If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” 1 Corinthians 15:13-18. {PTUK June 15, 1893, p. 178.13}

This is according to the statement in Peter that it is by the resurrection of Christ that God has begotten us to a lively hope. Our resurrection depends on His resurrection; and that the resurrection is the sole hope of the Christian, is shown by the statement that if there is to be no resurrection our faith is vain. And in that case they who have fallen asleep in Christ would be perished. This shows that there is no other way of living with Christ, except by means of the resurrection of the dead, and the changing of the living, at the coming of the Lord. If the righteous who have died in past ages were now in heaven with the Lord, they would not be perished even if there were no resurrection. No matter how incomplete their condition, if they were in heaven they would be very far from perished, even if the resurrection never took place. But the Scripture says that if there were no resurrection they would be perished; and therefore we know that their future existence depends wholly on the resurrection. {PTUK June 15, 1893, p. 179.1}

And the resurrection is only at the second coming of the Lord. In connection with the passage in 1 Thessalonians, read 1 Corinthians 15:51-54:- {PTUK June 15, 1893, p. 179.2}

“Behold, I show 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” {PTUK June 15, 1893, p. 179.3}

The coming of the Lord marks the swallowing up of death; for all His people will then for ever be delivered from it, and death itself will be destroyed. 1 Corinthians 15:26; Revelation 20:14. That is the time of reward for the people of God. Jesus said: “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.” Luke 14:12-14. {PTUK June 15, 1893, p. 179.4}

**A SURE HOPE**

In the Christian’s hope there is no element of doubt or uncertainty. Sometimes people say that they hoped for a thing which they have no just reason to believe they will receive. That is not hope; it is simply desire. Hope, and especially the Christian’s hope, is based on a certainty. God has begotten us unto a lively hope by the resurrection of Jesus Christ from the dead. Therefore hope is as sure as the fact that Jesus has been raised from the dead. For the hope of the resurrection is based on the knowledge of the power of the resurrection. Paul’s desire was, “that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.” Philippians 3:10, 11. {PTUK June 15, 1893, p. 179.5}

The “lively hope” to which God has begotten us is a living hope. It is a hope which the Spirit gives. It is by the Spirit that we are “sealed unto the day of redemption” (Ephesians 4:30), which is the day of the resurrection; for we read, “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 8:11. And this Spirit is given to all who believe in Christ. Ephesians 1:13. To possess the Spirit of God is to know the power of the resurrection (Ephesians 1:17-20); for conversion is the experiencing of the power of the resurrection of Christ. Ephesians 2:2-5. This being made alive in Christ is the forgiveness of sins (Colossians 2:12, 13); and the resurrection of the dead at the last day is simply the application of the same power by which those who were dead in trespasses and sins have been saved from sin. The changing of this vile body at the coming of the Lord is “according to the working whereby He is able even to subdue all things unto Himself.” Philippians 3:20, 21. {PTUK June 15, 1893, p. 179.6}

Therefore it is that the Christian’s hope of the resurrection is a positive knowledge. It is the assurance that the life of Christ in man will triumph over death, even as it did in Christ Himself. {PTUK June 15, 1893, p. 179.7}

**THE HOPE OF THE AGES**

As no name but that of Christ has ever been given among men for salvation, and as salvation is completed only at the coming of the Lord and the resurrection, even so the coming of the Lord and the resurrection has been the hope that has sustained the people of God ever since the fall. When he was before the council, the Apostle Paul declared, “For the hope of the resurrection of the dead I am called in question.” Acts 23:6. Still later, when before King Agrippa, he said, “And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 26:6-8. {PTUK June 15, 1893, p. 179.8}

Here we learn that the resurrection of the dead was the hope of the “fathers” of the Jewish race. It is commonly thought that the ancient Jews had little or no knowledge of a future life, having at the best very vague and shallow ideas of the resurrection and immortality to be received at that time. But the Scriptures tell a far different story. {PTUK June 15, 1893, p. 179.9}

The first explicit account of a promise to the fathers (although not by any means the first promise ever made), is that recorded in Genesis 12:1-3. Read the connection. This promise was referred to by Stephen when he gave his last testimony, in these words:- {PTUK June 15, 1893, p. 179.10}

“The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran; and from thence, when his father was dead, He removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child.” Acts 7:2-5. {PTUK June 15, 1893, p. 179.11}

Note carefully that statement. God brought Abraham into the land, but gave him not so much inheritance in it as to set his foot on, and yet He had promised to give it to him and to his seed after him. Is there unrighteousness with God? Never. God cannot lie. Then how shall we understand this seeming failure of His promise? Just as Abraham did. Read how he looked at the matter:- {PTUK June 15, 1893, p. 179.12}

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city.” Hebrews 6:8-16. {PTUK June 15, 1893, p. 179.13}

What does this mean? Simply this, that God did not promise the land of Canaan for a temporal inheritance, and that Abraham never expected such an inheritance. He did not expect to receive the possession at once, for the Lord had expressly told him that he should die before the inheritance was bestowed. Genesis 15:15, 16. Therefore Abraham was not disappointed when he came to die, but died in faith. In what did he have faith? He had faith in the resurrection, which he saw in Christ; for he saw the day of Christ, and was glad. John 8:56. This was the hope of the promise made of God unto the fathers, for which Paul was in bonds. {PTUK June 15, 1893, p. 180.1}

Take the promise Abraham when he had offered up Isaac. God said “By Myself have I sworn, ... that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and *thy seed shall possess the gate of His enemies*.” Genesis 22:16, 17. This is one of the most comprehensive promises in the Bible; but a few texts will suffice to indicate how far-reaching it is. {PTUK June 15, 1893, p. 180.2}

Note first that the seed of Abraham means first of all Christ. “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.” Galatians 3:16. But this is not all, for it includes all who are Christ’s. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. So when God said to Abraham, “Thy seed shall possess the gate of His enemies,” He told the complete triumph, not only of Christ, but of all the righteous, over all their foes. {PTUK June 15, 1893, p. 180.3}

In Psalm 2:7-9 we read, “I will declare the decree; the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” So the promise to Abraham, that his seed should possess the gate of his enemies, meant nothing less than the complete possession of the whole earth by the Lord Jesus Christ, and the destruction of all the wicked. {PTUK June 15, 1893, p. 180.4}

But the greatest enemy of all is death. Christ has conquered this enemy, for He says, “I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Revelation 1:18. Therefore Christ possesses the gate of His enemy. But that is not the complete fulfilment of the promise to Abraham, for those who trust God are the seed just the same as Christ. They are “heirs God and joint-heirs with Jesus Christ.” Romans 8:17. So the promise will not be fulfilled until they, as well as Christ, possess the gate of their enemies. “The last enemy that shall be destroyed is death.” 1 Corinthians 15:26. This, as we have seen, is at the coming of the Lord. Therefore we learn that the promise to Abraham comprehended nothing less than the coming of the Lord, and the salvation of all the people of God, by resurrection and translation. {PTUK June 15, 1893, p. 180.5}

Moreover, Abraham fully understood this, for He died in faith. He was content to be a sojourner and a stranger on earth all his life, “For he looked for a city that hath foundations, whose builder and maker is God.” He desired a better country, that is, an heavenly. It was the hope of the resurrection that sustained him, and it was by that same hope that he overcame. {PTUK June 15, 1893, p. 180.6}

Isaac and Jacob had the same faith, as we have read in the Epistle to the Hebrews. This enables us to understand better why Esau is called a “profane person” because he sold his birthright. When he came in from the field hungry and think, and asked Jacob to give him some of his pottage, Jacob said, “Sell me this day thy birthright.” “And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?” Genesis 25:29-32. And so he sold his birthright. How different was he from Abraham, Isaac, and Jacob. They all died in faith, knowing that death would make no difference with the promise of God. They knew that the resurrection would give them the fulness of the inheritance. It was with the expectation of death, and the hope of the resurrection, that they received the promise. But Esau had no such faith. He did not believe in the resurrection, and had no hope in any promise that extended beyond this life. And so in the despair of unbelief he sold his birthright. {PTUK June 15, 1893, p. 180.7}

**THE SACRIFICES AND THE HOPE**

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.” Hebrews 11:4. In whom did Abel have faith? Only in Christ; for there is no other in whom to have faith. Faith begins and ends in Him. Moreover, Abel’s faith obtained witness for him that he was righteous; and there can be no real righteousness except “that which is through the faith of Christ, the righteousness of God by faith.” {PTUK June 15, 1893, p. 180.8}

Still further, it is not simply through faith in the death of Christ, that righteousness comes, but through faith in His resurrection. The Apostle Paul tells us that, as Abraham, so too us, righteousness will be imputed, “if we believe on Him that raised up Jesus our Lord from the dead; and was delivered for our offences, and raised again for our justification.” Romans 4:24, 25. It is through the resurrection of Christ, therefore, that we are made righteous. We are reconciled to God by His death, and saved by His life. Romans 5:10. The Apostle Paul preached nothing but Christ and Him crucified, and he declared that the preaching of the cross is the Gospel; yet it was for preaching the resurrection through Jesus that he was condemned. This shows that the preaching of the cross includes the preaching of the resurrection. The cross means not only death, but the resurrection as well. {PTUK June 15, 1893, p. 180.9}

He who believes in Christ’s death merely, does not have any saving faith. It is not a dead Saviour, but a living Saviour, that delivers us. Now all the sacrifices that, like Abel’s, were offered in faith, represented Christ. But such sacrifices of faith indicated not only the death of Christ, but His resurrection as well. We have seen that in the resurrection of Christ is contained the resurrection of all who believe in Him, and therefore all those who offered sacrifices in faith, thereby expressed their faith in the promises of God to Abraham and His seed, of an inheritance in the earth made new, and also showed their hope in the resurrection. Therefore when we say that all the sacrifices pointed to Christ, we do not mean simply that they pointed to the death of Christ, but that they pointed to His second coming in glory, to give His people an inheritance, by the resurrection of the dead and the translation of living. {PTUK June 15, 1893, p. 180.10}

This is further shown by what the Apostle Paul says of the Lord’s Supper, which corresponds to the ancient sacrifices. The lamb slain represented the body and blood of the Lamb of God, and the bread and the wine represent the same thing. So the Apostle says, “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death *till He come*.” 1 Corinthians 11:26. The coming of the Lord and the resurrection is the grand consummation of the Christian’s hope. To that everything has reference, since none of the work of the Gospel will amount to anything without that. Without the resurrection of Christ His death would have profited nothing; and without His second coming His resurrection would have been in vain. But the resurrection of Christ carries with it the sure promise of His second coming; therefore every memorial of the death of the Lord must be also a pledge of His second coming. {PTUK June 15, 1893, p. 180.11}

And so we learn that all of the patriarchs and prophets had but one hope, and that was in the coming of the Lord, and the resurrection, which should establish them in the kingdom promised to them that love the Lord. “There is one body, and one Spirit, even as ye are called in one hope of your calling.” Ephesians 4:4. {PTUK June 15, 1893, p. 180.12}

There were people in those days who did not perceive the significance of the sacrifices which they offered, even as there are multitudes of people in these days and who time after time eat the bread and drink the cup at the Lord’s Supper, without having any just sense of what they mean, but celebrate it as a mere church ceremony. We do not say that the Gospel is not clearly preached in these days, simply because some do not understand it, and so we are not justified in saying that the Gospel was not clearly made known in the days of the patriarchs, because some did not understand it then. It is most probable that fully as many grasped the real meaning of it then as now. {PTUK June 15, 1893, p. 181.1}

More than this, there were many besides Esau, in those days, who did not believe, even as there are now, although they understood it was preached. It is in reminding us of the fact that there will be unbelievers in the last days, that the Apostle Peter shows us that the coming of the Lord was the hope of the fathers. He says that “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:3, 4. {PTUK June 15, 1893, p. 181.2}

Thus we see that the promise to the fathers was the promise of the coming of the Lord. Some profess that they cannot see any prospect of the fulfilment of that event, but that is because they are willingly ignorant. The word of God created the heavens and the earth in the beginning. That same word caused the destruction of the earth by the flood. The heavens and the earth which are now kept by the same word until the time of the end, when the wicked will be destroyed, at which time the earth will consume from the fires as it was when it was first created. This is that which was promised to the fathers, and so “we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. {PTUK June 15, 1893, p. 181.3}

**“Science” The Present Truth 9, 12.**

E. J. Waggoner

Here is what, according to our writer in the *North American Review*, “science” gives man in place of the religion of the Bible:- {PTUK June 15, 1893, p. 181.4}

“Science knows no other plan of redemption than the survival of the fittest, knows no other day of creation than this day, knows no other fall of man save the present daily fall of ignorance and vice, knows no heaven or hell save those we make for ourselves, and knows no immortality save the persistence of life and force, and, finally, knows no God save the infinite power that fills and floats all things.” {PTUK June 15, 1893, p. 181.5}

If this be the case, those who have heard Christ, “and have been taught by Him as the truth is in Jesus,” must conclude that “science” doesn’t know anything. But *science* means knowledge, and there is such a thing as a positive knowledge; therefore we must conclude that the above is a statement of “science falsely so-called.” {PTUK June 15, 1893, p. 181.6}

**“The Exhibition at Chicago” The Present Truth 9, 12.**

E. J. Waggoner

Although the World’s Fair has been open but little over a month, and many of the exhibits are not even yet in place, it has already afforded much more of an exhibition than was ever designed by any of the originators of the scheme. If the exhibition in the next six months equals that of the past few months, it will be one of the most notable events in the history of the world. {PTUK June 15, 1893, p. 181.7}

The special exhibition to which we refer is the exhibition of religious bigotry. Very soon after the project of World’s Fair took definite shape, the question of whether or not it should be opened on Sunday was raised. That question furnished material for many sermons; and in Chicago it has been the leading topic in the pulpits for the last eighteen months. The question of individual salvation, by the preaching of the Gospel of Jesus Christ, which is “the power of God unto salvation to everyone that believe,” has given place to the preaching of “another gospel, which is not another,” even the Gospel of force, which is the power of civil government to make all men appear religious in certain lines, whether they believe or not. {PTUK June 15, 1893, p. 181.8}

The means by which the Congress of United States was induced to couple with its grant of two and a half million dollars, the condition that the gates of the exhibition should not be opened on Sunday, need not be related here. Suffice it to say that it was done only because an organisation composed mostly of ministers, made the Members of Congress believe that if they did not vote for Sunday-closing they would lose their seats. In consequence of the threats of professed followers of Christ, they were led to vote in open opposition to the Constitution which they had sworn to uphold. The first feature, therefore, is an exhibition of the fact that when the Church sets out on the career of dictating to the State, it will not stop for so small a thing as perjury. {PTUK June 15, 1893, p. 181.9}

The gates of the Exposition were closed for Sunday. On the next Sunday they were opened, although the machinery was not in motion. Over 200,000 visitors entered on that day, and the general verdict was that “a more orderly assemblage of that magnitude was never seen in America.” No advocate of Sunday legislation has denied that fact. {PTUK June 15, 1893, p. 181.10}

Still later the local directory voted by a very large majority to open the entire Exposition on Sundays, running the machinery no more than it is absolutely necessary. The resolution provided that “exhibitors and employés shall be relieved from duty, except so far as their presence is essential and necessary for the protection of property and the public peace; but all employés whose services are required Sunday shall be given one day of rest during each week.” {PTUK June 15, 1893, p. 181.11}

It was still further voted to return to the United States Government the money that it had granted to the Fair. It must be remembered that Congress did not enact a law requiring the gates to be closed on Sunday, but simply made the grant of money on condition that the gates should be shut on that day. If the directors accepted the money on those conditions, they of course bound themselves to keep the gates closed; but by voting to return the money, they freed themselves from the condition. {PTUK June 15, 1893, p. 181.12}

Thus it will be seen that the recent action of the directors is fair and just. Nobody is obliged to work on Sunday, who does not wish to, and nobody is required to work more than six days in a week. So no just charge can be brought against them, of oppressing labourers, or of ignoring their conscientious scruples. {PTUK June 15, 1893, p. 181.13}

It will be apparent to every candid observer, that in this action the observance of Sunday is not affected in the least. That is, everybody who thinks that Sunday ought to be observed as a day of rest, will be as free to rest as though the gates were shut. For those who are employed labour from choice, and of course none who have conscientious scruples about Sunday observance will attend on that day. Only those people will be in attendance at the fair, either as employés or visitors, who would be engaged in labour or amusement somewhere else, if the gates were shut. These are in brief, the facts in the case; and now for a further exhibition. {PTUK June 15, 1893, p. 181.14}

**SENSITIVE CONSCIENCES**

As stated already, the opening of the gates and of the World’s Fair on Sunday does not affect the real status of Sunday observance. Those who are religiously inclined, and who look upon Sunday as a sacred day, are free to attend church as usual, and even more than usual. One would think that with this all ought to be satisfied. The opening of the gates, and the attendance of visitors, on Sunday, is simply an affair of those who do not regard Sunday observance as essential. They do not propose to interfere in the least with the rights of anyone else to rest and worship, and they rightly feel that

as much liberty ought to be conceded to them. {PTUK June 15, 1893, p. 181.15}

But this does not give satisfaction. A portion of the church people of Chicago and the rest of United States have determined that the gates of the Fair shall not be opened on Sunday. They are not willing to grant to others the liberty which they demand for themselves. They have persuaded themselves that they are prompted only by holy zeal for the Sunday; but inasmuch as the shutting of the gates of the Fair on Sunday will not in the least diminish the amount of pleasure seeking on that day; inasmuch as the shutting of the gates will have only the effect of driving the people to other and less reputable places of amusement, with which instruction is not combined, as it is in the Fair,-it looks very much as though the demand for the closing of the gates on Sunday is simply a manifestation of a dogged determination on the part of certain people to have their way, simply because it is *their* way. {PTUK June 15, 1893, p. 182.1}

For example, one Chicago religious journal, said, before it had been decided to open the gates:- {PTUK June 15, 1893, p. 182.2}

“Two of the leading dailies have conceded that it would be unwise to oppose the conscience of the country on this question; and the gates were closed last Sunday.” {PTUK June 15, 1893, p. 182.3}

The same paper, after vote of the board of directors, characterised it as a “defiant action,” and spoke of “the resolution adopted in stupid defiance of the decent opinion of mankind.” {PTUK June 15, 1893, p. 182.4}

This is an exhibition of a grossly erroneous view of the function of conscience. The men who have voted to open the Fair on Sunday have not acted in defiance of their own conscience. Whether their action has been right or wrong makes no difference with fact. They have done what their own conscience approves. Then whose “conscience” have they “defied?” Why the “conscience” of those who think the Fair ought to be closed on Sunday. But that is impossible. One man cannot have conscience for another. God gives to every man conscience enough for himself, but not enough for two. “Why is my liberty judged of another man’s conscience?” 1 Corinthians 10:29. {PTUK June 15, 1893, p. 182.5}

It is not conscience, but bigotry and pride of opinion, that is wounded by the action of another. In the Dark Ages the Waldenses “defied” the “conscience” of the Roman Catholic Church, and as a consequence they were almost exterminated. When people complain that their consciences are outraged by the action of others, there is danger near, if those people have any power. The kind of “conscience” that is hurt by the action of another, is the “conscience” that turns the rack and kindles the fires of persecution. It is in direct opposition to the mind of Christ, who said, “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47. It is therefore not a Christian conscience that talks about being defied because somebody else does not agree with it. {PTUK June 15, 1893, p. 182.6}

He who says that his conscience is defied, and who would condemn another for disagreeing with him, sets himself up as the standard. His ideas are to be the rule not only for himself, but for all mankind. In short, he makes himself a pope. The World’s Fair, therefore, has already afforded an exhibition of popery in the United States, and it was there long before Satolli was made Papal delegate. {PTUK June 15, 1893, p. 182.7}

**“CHRISTIAN ENDEAVOUR”**

But the Popes, whenever they have had the power, have always used force to compel others to conform to their consciences, and the American Papacy is true to the Papal traditions. As proof of this, read the following:- {PTUK June 15, 1893, p. 182.8}

“This telegram was sent to-day to John Willis Baer, general secretary of the Christian Endeavour Societies, to President Thomas W. Palmer of the World’s Columbian Commission: {PTUK June 15, 1893, p. 182.9}

One million and a half members of Christian Endeavour will stand by the Commissioners in bringing an injunction against President Higinbotham and Associates if they open the gates on Sunday. Have wired President Cleveland and Attorney-General *New York Tribune, May 15*. {PTUK June 15, 1893, p. 182.10}

The New York correspondent of the *Christian World*, writing of the probability that the gates would be opened said: {PTUK June 15, 1893, p. 182.11}

“Meanwhile the Christian Endeavour Societies have threatened a general boycott in the event of Sunday opening, and their example will probably be widely followed.” {PTUK June 15, 1893, p. 182.12}

The *Christian Commonwealth* seconds the motion saying:- {PTUK June 15, 1893, p. 182.13}

“Christians cannot possibly countenance such a wholesale desecration of the Lord’s day as would result by opening the Exhibition on Sundays. But it may be asked, can they help themselves? We answer, abstaining from any participation in the Exhibition at any time. Let Christian churches of the United States not only protest against the action of the committee, but utterly refuse to patronise the Exhibition until the resolution is rescinded, and it is then highly probable that the committee will come to their senses.” {PTUK June 15, 1893, p. 182.14}

That is what they propose to do, for President Bottsford, of the Massachusetts Sunday protective League has said: {PTUK June 15, 1893, p. 182.15}

“The League has sufficient funds at its disposal to set all the wheels of the State courts in motion in order to avert what it holds to be a desecration of the Sabbath.” {PTUK June 15, 1893, p. 182.16}

And the committee representing the National Council of Congregationalists has telegraphed their representative at Chicago to withdraw immediately the denominational exhibit, in case the Fair shall be opened on Sundays. {PTUK June 15, 1893, p. 182.17}

But this is not all. No ordinary boycott is proposed. At the meeting of the Evangelical Alliance the following resolution was unanimously passed, and ordered telegraphed to Attorney-General Olney, at Washington:- {PTUK June 15, 1893, p. 182.18}

“The Evangelical Alliance of Boston and vicinity respectfully invokes the aid of the National Executive to prevent the Local Directory of the World’s Fair from opening its gates on Sunday in defiance of an act of Congress granted to petitioners representing 40,000,000 of the best citizens of the country. The nation rejoiced that President Cleveland forbade the proposed Sunday night inauguration festivities in the Treasury Building. The presence of the United States troops at Fort Sheridan holds Chicago Anarchists in check. Cannot the Administration notify the Directory that those troops will be properly used, if necessary, to maintain inviolate the nation’s authority, and keep the fair closed on the Lord’s Day?” {PTUK June 15, 1893, p. 182.19}

That is high language. It is scarcely probable that in the present instance United States troops will be called out to enforce Sunday observance; but we see the temper of the churches on this subject. They are willing to shed blood, if necessary, to secure their ends in regard to Sunday. Now when we remember that the action of Congress was at there dictation, and that it has been demonstrated that the churches control Congress, and can get whatever they want, if they are united and in earnest, it will be seen that it is by no means a remote possibility that at sometime soon, if not now, not only the courts, but the army, may be called upon to enforce the observance of Sunday. {PTUK June 15, 1893, p. 182.20}

There is no doubt but this is very vigorous endeavour, but it would puzzle one to show anything Christian in it. Christ said, “My kingdom is not of this world; if My kingdom were of this world then would My servants fight.” John 18:36. Therefore where we find religion that seeks to uphold itself by force, we may know that it is not the religion of Christ, but is of the world. But the religion of the world is paganism, and even such is that phase of religion which talks of the boycott, and of armed resistance. A single angel of heaven has more power than an entire army of men; and Jesus could at any time have summoned to aid more than twelve legions of angels; yet He never suggested the use of force to compel people to accept His teaching. On the contrary He forbade the lifting of a hand against His bitterest opposers, and refused to condemn the unbelievers. {PTUK June 15, 1893, p. 182.21}

**PAGANISM AGAINST CHRISTIANITY**

In all this we have not raised the question of the correctness of Sunday observance. We wish simply to show the means by which it is sought to further the observance of the day. But we do not write for the purpose of censuring the people who advocate the use of those means; it is only that certain principles may stand out clearly before the reader. And there are some questions that must present themselves to the thoughtful observer. {PTUK June 15, 1893, p. 182.22}

1. Suppose that the observance of Sunday is of Divine obligation,-that it is a necessary part of the religion of Christ; how much will the cause of religion be furthered by the steps that have been taken, and that are proposed? Suppose that the directors are compelled by force to shut the gates of the Exposition on Sunday, and the people are compelled to stay away; will that make them anymore Christian? Certainly not. Then what is gained? Nothing for the cause of Christianity, nothing in the line of saving souls, but much hatred to that form of religion which uses force. {PTUK June 15, 1893, p. 182.23}

Not only is there stirred up hatred to that form of religion, but much hatred to Christianity, since the world in general takes it for granted that what professes to be Christianity is Christianity, and so they are led to think that Christianity is synonymous with bigotry. Therefore it is that we emphatically declare, on the authority of Christ Himself, that there is no Christianity in it. We have no ill-will to the men who are doing these things. We do not question their sincerity. We wish that we could avoid making any reference to their actions. But the cause of Christ is of more value than anything else, and we should be false to Him, and unfaithful to men, if we did not point out that there is no Christianity in force of any description. If we allow people to turn away from the instruction of God’s word, under the impression, that it sanctions such things, we should be guilty of their destruction. So we repeat that God is the God of peace, that Christ is the Prince of peace, and that His Gospel is the Gospel of peace. See Hebrews 13:20; Isaiah 9:6; Ephesians 6:15. Every lover of the Lord Jesus, no matter how highly he regards Sunday, ought to lift his voice in protest against the injustice that is being done to His name. {PTUK June 15, 1893, p. 182.24}

2. Most important of all, Can the right ever be aided by wrong? Does error ever help the truth? Can truth be built up by falsehood? Can true peace ever be gained by war? No more than health can be built up through consumption, or wealth preserved by prodigality. Since the beginning of the world, there has never been an instance where force was called in to aid in the propagation of the truth. It is true that in numerous instances those against whom force has been brought to bear, because of their adherence to truth, have unwisely met force with resistance, to the great detriment of the truth, and of their own souls; but in no case have the possessors of truth ever sought to advance it by the sword. {PTUK June 15, 1893, p. 182.25}

An illiterate shoemaker used to attend the theological discussions of the school-men. When asked what he could learn from them, since the discussions were carried on in Latin, which he did not understand, he replied that he could very easily tell which side was in error. And when asked how he could tell that, he replied, “By noticing which party gets angry.” {PTUK June 15, 1893, p. 182.26}

That principle will hold good in all cases. Apart from any statements as to the correctness of a position, we may know that it has no foundation in truth, if force is used to sustain it. And so, without going into the Sunday question at all we may know that it is not from God, from the simple fact that its adherents seek to maintain it by force. Boycotting and armed forces are of the world, and emanate from Satan, who is the god of this world. The fact that they are called in to the aid of Sunday observance, proves its connection with the religion of the world. {PTUK June 15, 1893, p. 182.27}

From the most ancient times the sun god claimed the allegiance due to God alone, and the day of the sun stood as the rival of God’s holy day. It was the heathen Emperor Constantine, whose special divinity was the sun, who made the first law requiring the observance of “the venerable day of the sun.” By this act Church and State were united, or in other words, the union of paganism and Christianity was effected, and for the first time force was used in behalf of professed Christianity. Therefore in the World’s Fair we have already an exhibition of the spirit of Paganism, and that, too, long before the Parliament of Religions has assembled. {PTUK June 15, 1893, p. 182.28}

It is therefore not a trivial matter that is being agitated in connection with the World’s Fair. It is the question that is as old as the fall, whether the peace of God or the enmity of Satan shall prevail. The final struggle of the conflict is just before us. The intimation that armed troops may be called out to defend the Pagan Sunday is only a foreshadowing of coming realities. But “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” It will be demonstrated that the power of the Gospel of peace is greater than the power that error can muster. There can be no middle ground; every one who loves the Lord must declare his allegiance in no uncertain tones. And may there be many who read this paper who will say, in the Spirit that moved Joshua, “As for me and my house, we will serve the Lord.” {PTUK June 15, 1893, p. 182.29}

**“The Sabbath” The Present Truth 9, 12.**

E. J. Waggoner

Rabbi Hirsch, of Chicago, having declared that the Romans were “a selfish perfidious, cruel, and superstitious race of barbarians,” a writer in a daily paper says, “We admit we owe much to the Jews-the Sabbath, for instance-but it must be allowed we Europeans also owe a little to the Romans.” But it would puzzle the writer to show any connection between the Jews and the day which the Europeans generally regard as the Sabbath. That which in Europe and America is generally kept in place of the Sabbath-namely, Sunday-is the seventh day of the week, and it is the day which the Jews observed, but we do not owe it to them. “The seventh day is the Sabbath of the Lord,” and it is He that gave it to man. Neither God nor the Jews had anything to do with giving the people the first day of the week as the Sabbath. {PTUK June 15, 1893, p. 184.1}

**“In Favour of Liberty” The Present Truth 9, 12.**

E. J. Waggoner

We are pleased to know that there are men in the Church of England, who do not think that the existence of the Christian religion depends on Government support, or from tithes wrung from unwilling contributors. The following, written to the *Daily Chronicle*, by the Rev. Prebendary Eyton; expresses the sentiments of not a few men:- {PTUK June 15, 1893, p. 185.1}

“There are some of us clergy, and, perhaps, some church wardens, who do not quite see the, force and reason of having our assent taken for granted, even by the Archbishop of Canterbury, on the question of the disestablishment of the Church in Wales. While on the one hand we entirely sympathise with the efforts which have been so splendidly made by the Welsh Church of late years to recover a position which the over-ruling power of English influence had caused her well-nigh to lose, while we deprecate the ruthless and reckless temper which has boo often characterised the attack made on her, yet we cannot hold that it is for her real advantage to continue to hold a position which must prejudice her spiritual claims. Though her case be very different from that of the Irish Church, the question put by Mr. Keble in reference to Irish disestablishment, “Is it not just?” still haunts the ear. {PTUK June 15, 1893, p. 185.2}

“Were not the tithes granted to the Church on the understanding that the clergy ministered to the whole people, and if so large a mass of the people reject their ministrations, is it fair to go on exacting them for that purpose? Will not the Welsh Church be much stronger for her great spiritual work if she has to fall back on the tithes paid with good will by her own members, and gets rid of the suspicion of being, as a church, imposed by the English people on unwilling Wales? {PTUK June 15, 1893, p. 185.3}

“We look in vain for any answer to such elementary questions among the fervid utterances of those who are claiming to speak for the whole Church of England on the question. {PTUK June 15, 1893, p. 185.4}

“The object of this letter is only to protest against the assumption that every Churchman must be on one side in this matter. If that assumption continues to be made, we may be forced to some method of counteraction in the form of a public protest.” {PTUK June 15, 1893, p. 185.5}

**“Death in India” The Present Truth 9, 12.**

E. J. Waggoner

Death is a great enemy. How it makes our hearts ache to seek our loved ones cold and silent in death! How empty the house seems, after they have been laid away in the grave! How could we bear it without Jesus, and without the precious promises in His word? His words alone bring comfort. His presence alone satisfies our longings and fills the aching void in our hearts. On Jesus only can we roll off the heavy burden. {PTUK June 15, 1893, p. 187.1}

There are people in India who know nothing of Jesus, and nothing of His word, and nothing of His power to help in such trying times. How much more sad death must be to them! {PTUK June 15, 1893, p. 187.2}

When their friends die, they generally burn them instead of burying them. “After the body has been burned they think the parts all join together and go through a river of mire and blood. When it gets to the other side of the river it must walk over ground like fiery hot copper, and finally lie down in a place full of sharp spikes. Then comes the judgment, when all the good deeds and all the bad ones committed by the dead man are added up. If there are more bad deeds than good ones, he will have to be born again at once in a lower animal; but if there are more good than bad, he goes to heaven for a little while, and then comes back to be born again in the something else. So there is no end to their misery even in heaven; the best they can hope for is a little rest before they begin again.” {PTUK June 15, 1893, p. 187.3}

They are taught, you see, that when their friends die they do not really die, but that they merely stop living in that body and go to live in some other body. If they are not very bad they think they will go into a nice animal-“a cow or sheep, or something of that kind; but if they are wicked, they go into such creatures as mice, or rats, or flies; and this does not happen only once, but again and again, till the soul has done more good things than wicked ones. This is why the Hindus will not eat meat; they are afraid of turning out the souls of their friends into a worse animal. “They do not dare to kill an ox, or cow, or monkey, or even a crow.” The crows are allowed to fly in and out of the houses just as they like, and to help themselves to anything that they want. Once a year the crows have a great feast, called ‘Ancestors’ Dinner,’ when the people pray to their dead relations to come and eat the good things they have made ready for them.” {PTUK June 15, 1893, p. 187.4}

“The Jains never eat or drink in the dark, for fear they might unconsciously swallow an insect, and thus cause pain to some departed human soul. Some Jains carry a broom to sweep the ground before they tread on it!” {PTUK June 15, 1893, p. 187.5}

A baker is sometimes seen before his shop feeding twenty or thirty yellow street dogs. “The priests have told him that the soul of his father has gone into the body of a dog, so he feeds all, that his father may be sure of something to eat.” {PTUK June 15, 1893, p. 187.6}

“The soul has to pass out of body into another no less than eight million four hundred thousand times before it is thought to be quite free from sin.” “For all the wrong things they do or say they expect to be punished when their souls have gone into other bodies.” {PTUK June 15, 1893, p. 187.7}

“If a man loses his caste when he is dying, his soul would go after his death into the body of a very low animal, perhaps a *rat*, and then it would not be able to get back into another man after the rat died, but into the animal that comes next above a rat; for they think that the soul must go in regular order through all the animals, rats and cats and dogs and donkeys, and all the rest, until it gets up to a cow; and then from a cow to a man, and then back again into another animal, according as it behaves itself in its different bodies; so that losing your caste before you die means that your soul will have to begin its journey all over again.” {PTUK June 15, 1893, p. 187.8}

Many of the people in South India, you remember, worship demons, which they think are the spirits of very wicked men who have died. They live in fear of them all the time. {PTUK June 15, 1893, p. 187.9}

The Mohammedans think that “an angel is in every man’s grave, waiting for him, and as soon as he is buried the angel tells him that two examiners are coming to him, they ask him whether he believes in God and in Mohammed; if he says, yes, then they comfort him; but if he says, no, they torment him. {PTUK June 15, 1893, p. 187.10}

“The soul does not go to heaven until the resurrection day; where it does go depends upon how good it has been; if the man was very holy, his soul will go to Paradise, to be with the prophets; if not quite good enough for that, it will go into a green bird, and live with the martyrs; if only a common sort of a believer, it will either stay near the grave, or with Adam, in what is called lowest heaven, or in a well, until the trumpet sounds at the resurrection day. The souls of those who do not believe in Mohammed, have to bear terrible sufferings all the time until the resurrection day. {PTUK June 15, 1893, p. 187.11}

“When that day comes, all the dead bodies will rise, and their souls will go into them, after which they all will go to sleep till judgment has been passed upon them. {PTUK June 15, 1893, p. 187.12}

“Then everyone in turn has to walk over a tiny bridge, as fine as a hair, and sharp as a sword; the good people get over it very nicely, but the wicked ones tumble off and fall into hell, which is underneath. If they are Mohammedans, they will come out again someday, and go to heaven; but if not, they must stay there always.” {PTUK June 15, 1893, p. 187.13}

“The Parsees suppose that there is a particular dog in the spirit world, that takes care of the souls of dead people, and keeps the evil spirits from hurting them, especially on the fourth day after death, when they are judged.” For three days the spirit of the dead man is supposed to hover about the Tower of Silence, where he is left for the vultures to eat. {PTUK June 15, 1893, p. 187.14}

Oh, that these poor souls knew of the sweet peace and comfort found in our blessed Bible. Let us go to it ourselves in every time of trouble, then we may be able to comfort them which are in trouble and know not of Jesus, by the comfort wherewith we ourselves are comforted of God. {PTUK June 15, 1893, p. 187.15}

**“Interesting Items” The Present Truth 9, 12.**

E. J. Waggoner

-Cholera is reported at Bussorah and Amarah, on the River Tigris. {PTUK June 15, 1893, p. 190.1}

-Another goldfield has been discovered in Burmah. It is said to extend over an area of 900 square miles. {PTUK June 15, 1893, p. 190.2}

-Sixty-four men were drowned while lightening the ship *Germania* during the recent cyclone in the Bay of Bengal. {PTUK June 15, 1893, p. 190.3}

-It is estimated that from 40,000 to 50,000 slaves are yearly carried away captive from Zanzibar and neighbouring ports. {PTUK June 15, 1893, p. 190.4}

-In the Metropolis the shelters of the Salvation Army provide for upwards of 4,000 homeless men and women every night. {PTUK June 15, 1893, p. 190.5}

-The Russian Government has decided to suppress at an early date the Jewish Consistories in Livonia, Esthonia, and Courland. {PTUK June 15, 1893, p. 190.6}

-Under a new edict, Jews in Russia who are received into the Russian Church must take the Christian name of their godfathers, {PTUK June 15, 1893, p. 190.7}

-The Social Democrats in Germany have candidates in 856 out of 897 electoral districts, for the coming election. In Berlin there are sixty-nice socialist candidates. {PTUK June 15, 1893, p. 190.8}

-A report from Odessa states that no fewer than 15,000 prisoners, exclusive of women and children, are to be dispatched in 82 parties from the forwarding prisons at Moscow to Siberia *via* Nijni-Novgorod, Perm, and Tiumen. {PTUK June 15, 1893, p. 190.9}

-Afghanistan, it is said, has 6,000,000 people, and one missionary; Annum has 5,000,000 and only Roman Catholic missionaries; India has one missionary to 275,000 people; Persia one to 300,000; Thibet one to 2,000,000. {PTUK June 15, 1893, p. 190.10}

-Professor Garner, who went to Africa to study monkey language, claims that he has already written down a vocabulary of nearly 200 monkey words, and that there are not more than twenty or thirty words more in the monkey language. {PTUK June 15, 1893, p. 190.11}

-An untamed swallow which had its nest in a farm near Roubaix was lately caught and taken in a cage to Paris, where it was released. It returned to its nest in 90 minutes, having accomplished a distance of 250 kilometres, or over two miles a minute. {PTUK June 15, 1893, p. 190.12}

-The Corinth Canal, which will be opened in a month, is about four miles in length, 71 feet wide, and 26 feet deep. It will materially reduce the length of voyages between Western Europe and the ports of the east coast of Greece, Turkey, and the Black Sea. {PTUK June 15, 1893, p. 190.13}

-The town in England best provided with places of worship is the ancient one of Rochdale, where there are 145 churches and chapels. Fifty belong to the Church of England and 95 to the Nonconformists. The Church of England accommodates 24,449, and the Nonconformists 61,850 persons in sittings. {PTUK June 15, 1893, p. 190.14}

-During the month of March there were eighteen cases of suicide and eighty-two attempts at suicide, in the German Army. No other comment is needed as to the condition of the army. {PTUK June 15, 1893, p. 190.15}

-Advices received by the British and Foreign Anti-Slavery Society from Morocco, show that there is no diminution in the slave trade in Morocco, batches of girls being frequently publicly sold in Tangier and other towns. {PTUK June 15, 1893, p. 190.16}

-One of the leaders of the Free Church of Scotland speaking in the General Assembly in Edinburgh, recently, said: “Instead of disestablishing the Church of Scotland, let us Free Kirk men strive for the fusion of all the Scottish Presbyterian Churches in one great National Church, tolerant, cultured, unchained by merely abstract dogmas.” {PTUK June 15, 1893, p. 190.17}

-A St. Petersburg telegram states that a “scientific” expedition, consisting of a captain, a lieutenant, eight soldiers, and three volunteers, will depart about the middle of this month on a journey of exploration through several provinces of the Chinese Empire. It is undoubtedly in the interest of the “science” of extending Russian territory. {PTUK June 15, 1893, p. 190.18}

-A dispatch of May 29, says: “Enormous tracts of country are now submerged in Tennessee, Louisiana, and Mississippi. The inhabitants of the lowlands have been driven from their homes, and many people had been for days on the verge of starvation before assistance could reach them. Thousands of cattle and sheep have perished, and great damage has been done to property. The rivers are still rising.” {PTUK June 15, 1893, p. 190.19}

-An interesting test of a new system of lighthouse signals was recently made off New Haven, Connecticut. By an ingenious combination of the usual lighthouse lenses and light, together with a system of shutters, the lighthouse keeper is able to throw any number agreed upon to represent a given harbour to great distances in a horizontal plane. A reference to a “port book” shows the master of a vessel his location beyond doubt. {PTUK June 15, 1893, p. 190.20}

-The Pope has granted the private request made by Cardinal Vaughan, Archbishop of Westminster, when in Rome, asking that St, Peter might be made the Patron Saint of England. A solemn ceremony, placing England under the protection of St. Peter, will take place at the Oratory, Brampton, in the beginning of July. Of course Peter being dead, is perfectly unconscious of this bit of nonsense; but taking the Romish supposition that he is still alive, think of the presumption of the Pope in assuming that Peter is subject to his orders, and will meekly assume the oversight of any country the Pope may allot to him. {PTUK June 15, 1893, p. 190.21}

-One of the counsel for the Chinese Government in the recent case brought in the Supreme Court of the United States, to test the constitutionality of the Geary Chinese Exclusion Act, says that the ultimatum of the Chinese Government has already been sent to Washington. He says that “it informs the Government of the United States that if the provisions of the Geary Law are carried out, all diplomatic and commercial relations between the two countries will come to an end, and the American citizens now in China will be asked to quit the country.” This is no more than might be expected. {PTUK June 15, 1893, p. 190.22}

-Hardly a week passes without some Lutheran pastor being imprisoned or removed from office for alleged offences against the Russian Church. Stundists and other Non-conformists also continue to be persecuted in the interior of Russia. The *Volskoi* *Vyestnik* states that a few days ago a Molokan, or evangelical dissenter, named Stephen Generaldi, was sentenced by the Kazan District Court, for “heresy” and proselytising, to the loss of all civil lights, confiscation of property, and to banishment to the Province of Transcauasia. If the principle of State religion be correct, then all this persecution is justified. Russia is simply acting consistently with the idea that religion is an affair of the State. {PTUK June 15, 1893, p. 190.23}

**“Back Page” The Present Truth 9, 12.**

E. J. Waggoner

After the next number, the PRESENT TRUTH will be published weekly, instead of fortnightly, as heretofore. We are sure that this change will give satisfaction to all who have been receiving its visits regularly. {PTUK June 15, 1893, p. 192.1}

In this number of the PRESENT TRUTH we have called attention to the boycott which some zealous religious, both in the Old World and in the New, have called for against the World’s Fair at Chicago, because it is open on Sunday. In the next number, if the Lord will, we shall compare this with a few boycotts of ancient times. {PTUK June 15, 1893, p. 192.2}

The warden of the Central Prison at Toronto says in his report to the Ontario Government that “of 25,000 children brought to Canada by Miss MacPherson, Dr. Barnardo, Mr. Quarrier, and others, from Great Britain, only three per cent. have lapsed into crime.” When we remember from what these children are rescued, this report speaks volumes for the value of the training given them. {PTUK June 15, 1893, p. 192.3}

In a recent interview, Mr. Moody made the following statement in connection with the account of his work in Great Britain:- {PTUK June 15, 1893, p. 192.4}

“The Nonconformists are not flourishing. They have not been faithfully preaching the Word, and are being crowded to the wall. Unitarianism has crept in, and growth and prosperity have dropped out. The influence of the Established Church is overshadowing. Men of wealth and ambition go into it, because it means position and honour.” {PTUK June 15, 1893, p. 192.5}

It is reported that the recent harsh measures against the Stundists in Russia have in several places had the desired effect, that of bringing them back into the Russian Church. Great popular rejoicings are alleged to have taken place at Kanev, where 130 Stundists, including several leaders, have recanted. That is the rejoicing of a political party that has gained a number of voters from the opposition, and not at all like the rejoicing that there is in Heaven over one sinner that repenteth. {PTUK June 15, 1893, p. 192.6}

“And be not conformed to this world; but be ye transformed by the renewing of your mind.” Romans 12:2. This is true nonconformity. The only thing to which a man is not to conform, is the world. “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27. Christ said of His disciples, “They are not of this world, even as I am not of the world.” John 17:16. He was the great Non-conformist. No one need feel ashamed to be one with Him. {PTUK June 15, 1893, p. 192.7}

A much more sensible contest than that which took place last winter between Berlin and Vienna, has just been concluded. Then horses were ridden to death by unfeeling cavalry officers; this time it was a walking competition. Fifteen men made the trip, two of whom being known as vegetarians, were the cause of much sport to their companions. Nevertheless they kept on their way, subsisting on bread and apples, and drinking only water, with a result that they arrived at the journey’s end so far ahead of their flesh-eating fellows that there was really no competition. And yet people think that it is necessary to eat flesh in order to have strength. {PTUK June 15, 1893, p. 192.8}

When a crime has been committed, such as murder, theft, adultery, etc., the first thought of the natural man is of disgust or contempt towards the culprit, and a more or less clearly defined feeling of satisfaction with himself for being free from such vices. But the enlightened man will take a far different view. He will realise that those crimes are the natural product of the human heart; “for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 7:21, 22. Therefore instead of a feeling of self-satisfaction, he will have a feeling of humility, knowing that what he sees is but a manifestation of the nature that is in him. In every criminal the Christian will see himself, and will be led to trust more fully in the Saviour for deliverance from the evil nature which is common to all men. {PTUK June 15, 1893, p. 192.9}

The *Echo*, referring to Dr. B. W. Richardson’s proposal that sheep, calves, and pigs be slaughtered by electricity, or else that they be rendered insensible to the knife by means of a mixture of chloroform and coal gas, says: “But is not the whole thing, from beginning to end, from conception to execution, a huge mistake? The system of breeding animals to slaughter them-and to slaughter them to eat them-grew out of barbarism, and will pass away with barbarism, as sure as cannibalism was first condemned, and then abandoned. In proportion as men and women are cultured, refined, elevated, the slaughter-house will be avoided.” We agree with the sentiment, although we do not believe the slaughter of animals for food will ever cease in this present world. On the contrary the slaughter of animals will increase, and, in the same proportion, human life will be lightly regarded. {PTUK June 15, 1893, p. 192.10}

The Congregational ministers of Boston (U.S.A.) and vicinity, have adopted the following resolution: “That consistency requires that all those who have conscientiously opposed the opening of the World’s Fair on the Lord’s Day, should refuse to patronise the exhibition so long as Sunday opening continues.” {PTUK June 15, 1893, p. 192.11}

Consistency requires nothing of the kind. If it did, it would also require them never to patronise the railways; it would require them never to travel on a steamboat; it would lead them never to ride on a tram car. Least of all does consistency require them to seek to enter the Fair by inducing others to stay away. Not only does consistency not demand the boycott, but Christianity positively forbids it. {PTUK June 15, 1893, p. 192.12}

The *Congregationalist* (Boston, U.S.A.) Notes the greatly increased circulation of Sunday newspapers, and complains that they go throughout the country, “invading every town and competing with the churches of every, even the smallest community.” This discloses the secret of the desire to suppress the Sunday newspaper, together with all Sunday labour and amusement. It competes with the churches, therefore it must be suppressed by law. But suppose that everything which is a competitor of the church were suppressed, what would be the use of the existence of the church? Its only object is to hold forth the word of light and life in the darkness of the world. Darkness is always opposed to light, but it is the business of light to dispel the darkness. What would be thought of the proprietors of an electric light establishment, who should beg to have darkness done away with, so that their light might have a fair chance? One of the worst features of the churchly clamour for religious legislation is the fact that it indicates diminishing vitality on the part of the churches. They want the State to do their work for them. But although “the church” as an institution, loses all its power, it still remains a fact that the Gospel is the power of God unto salvation to everyone that believeth. {PTUK June 15, 1893, p. 192.13}

**“Front Page” The Present Truth 9, 13.**

E. J. Waggoner

The great question that has always confronted man is, How can I live a Christian life in the midst of the rush and bustle of the world? Too often it has been given out as unanswerable. Most people have thought, and still think, that it is impossible. So they have not attempted to be Christians, or have put it off until they could retire from the world and live a sort of hermit life. Still others have thought that there must be a different standard for one living in the thick of the busy world, from that for those who live in comparative solitude. {PTUK June 29, 1893, p. 193.1}

Every such idea is a mistaken one. While the example of Christ with His disciples shows that it is right and necessary for one to have seasons of retirement, it is a fact that He made no provision for any such class as monks or permits. To the Father He said of His disciples: “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” John 17:15. His people are to be the light of the world; and the object of a light is to shine in the midst of the darkness. They are to be the salt of the earth, which means that they are to come in contact with those who need saving. Salt that has to be kept shut up in a box and carefully kept from coming in contact with any perishable substance, lest it lose its savour, might as well be thrown away at once. So the religion that has to be kept in a cell, in order that it be not lost, is not worth preserving. {PTUK June 29, 1893, p. 193.2}

In short, the Christian is not to live for self, but for others. He is to preserve his Christianity by putting it to active service. Thus it was with Joseph, with Daniel and his three fellows, with David and Hezekiah in the midst of the cares of a great people. What was the secret? They walked with God, and could be alone with Him even in the midst of a crowd. Nehemiah was cup-bearer to Artaxerxes, king of Persia. As he served the king his heart was heavy because of the condition of Jerusalem. The king learned the cause of the trouble, and asked him what he wanted; and while the cup was in his hand, before replying to the king, he “prayed to the God of heaven.” Nehemiah 2:1-5. It is the presence of the Lord that makes every place sacred, for He Himself is a sanctuary for His people, and we need not lose Him in the crowd. {PTUK June 29, 1893, p. 193.3}

*“The healing of the seamless dress
Is by our beds of pain;
We touch Him in life’s throng and press,
And we are whole again.” {PTUK June 29, 1893, p. 193.4}*

**“The Gospel to the Gentiles” The Present Truth 9, 13.**

E. J. Waggoner

It is quite commonly supposed that until several years after the ascension of Christ nothing had ever been done for the Gentiles, and that the carrying of the Gospel to them was something in the nature of an afterthought, even with the Lord. Without realising how dishonouring to the Lord such a thought is, men have rather taken it for granted that the Lord loved the Jewish people more than He did any other people, and that all of His plans for centuries were with reference to them alone. Yet the whole teaching of the Bible is contrary to such an idea, as the following points will in part show. {PTUK June 29, 1893, p. 193.5}

We may note, in passing, that more than two thousand years of the world’s history passed before there were any such people as the Israelites. In this period we may note Enoch, the faithful prophet and teacher, and Noah, the “preacher of righteousness,” whose message was to the whole world. Coming to Abraham, the head of the Jewish race, we find that God called him when he was a Gentile, in the midst of heathen people. His faith was reckoned to him for righteousness. “How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of *the* faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Romans 4:10, 11. {PTUK June 29, 1893, p. 193.6}

So we see that in the very call of Abraham the Lord showed that He is no respecter of persons, but that “in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Abraham was to be the father not simply of a certain race, but of all them that believe, no matter of what nationality. In the very days of Abraham there was Melchizedek, a king in the land of Canaan, and a priest of the Most High God, who was a greater man than Abraham, and whose greatness Abraham recognised in receiving his blessing, and paying tithes to him. Hebrews 7:1-10. {PTUK June 29, 1893, p. 193.7}

That God did not cast off the Gentiles in choosing Abraham, is shown not only by the fact that Abraham was himself a Gentile, but also by the fact he would not give Abraham and his seed an inheritance in the promised land until the present occupants of it had been proved to the full. As in later times He bore with the Jews until they should fill up the measure of their iniquity, and as He gave the people before the flood a probation of one hundred and twenty years after the flood was threatened, so to the inhabitants of Canaan He gave a probation of four hundred years. This is an illustration of the truth that God “will have all men to be saved, and to come unto the knowledge of the truth.” 1 Timothy 3:4. It is an instance of the longsuffering of God, who is “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. {PTUK June 29, 1893, p. 193.8}

We come to the time when God sent Moses to Egypt to deliver the children of Israel from bondage. In doing this God did not doom to destruction all the rest of the inhabitants of the world. His wonderful works for Israel were that His name might be declared throughout all the earth. Exodus 9:16. Therefore in delivering the Israelites, it was for the purpose of making them missionaries to the whole world. The only reason for making His name known throughout the whole earth was that people out of every nation might believe on Him. Evidence of this is seen in the fact that when the plagues came on Egypt, warning was given, so that any among the servants of Pharaoh who feared the Lord might save themselves and their cattle. See Exodus 9:18-21. The blood upon the door-post would have saved the lives of Egyptians as well as the lives of Israelites, if they had believed. The only advantage of the Jew was that to them were committed the oracles of God. Romans 3:1, 2. To them was given the high honour of carrying the Gospel to the nations. {PTUK June 29, 1893, p. 193.9}

We find that the purpose of God in bringing the plagues upon the obstinate Egyptians was fulfilled, because His name was declared throughout all the earth. When the spies entered the house of Rahab, forty years after, she said to them: “I know that the Lord hath given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what you did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed, and as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, He is God in heaven above, and in earth beneath.” Joshua 2:9-11. All the inhabitants of Canaan had heard of the Lord and His power. Rahab believed, and “by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” Hebrews 11:31. All the other inhabitants of Canaan might have been saved, as well as Rabab, if they had only believed, as she did. The opportunity was given them. {PTUK June 29, 1893, p. 194.1}

It is true that the Israelites were forbidden to make any league with the inhabitants of the land. And why? Because the Israelites were the congregation, or church, of the Lord, and He would not have His church in alliance with the world. The union of Church and State is a thing that is utterly abhorrent to the Lord, since it destroys the life of the church, and makes the world no better. But all who had faith might in those days, as well as in these become identified with the church, and thus come out and be separate from the world. See in the case of Rahab. {PTUK June 29, 1893, p. 194.2}

It is a sad fact that the Jews did not accept the high commission given them, and did not proceed to evangelise the world. Once in the land of Canaan, they settled down to their ease. They assumed that what the Lord had done for them was because He thought more of them than of any other people in the world, and so they began to trust in themselves that they were righteous, and despise others. This spirit was shown in the case of Jonah, which also shows God’s care for other people besides the Israelites. How strange it is that with the case of Jonah before them, men will think that God had no care for any people but the Jews! It is far more strange then that the Jews themselves should have thought so. {PTUK June 29, 1893, p. 194.3}

Throughout the prophecies of Isaiah we find many references to the Gentiles, and there are prophecies addressed especially to them. The same is true of other prophets. At length, because the Jews would not make known the truth of God to other people, they were carried into captivity, God Himself delivering them into the hands of their enemies, in order that in captivity they might do that which they refused to do in freedom. And so God’s name was made known throughout the world. Nebuchadnezzar himself was given a wonderful dream, and its interpretation. Through the three friends of Daniel the truth of God was made known to all the rulers of the kingdom. In all the history of the captivity we find that six hundred years before Christ, as well as in the days of Paul, God was desirous of having His name borne before kings. {PTUK June 29, 1893, p. 194.4}

We come to the birth of Christ. When the angel appeared to the shepherds on the plain, he said, “I bring you good tidings of great joy, which shall be to all people.” Luke 2:10. When Jesus was presented in the temple, six weeks after His birth, the aged Simeon took Him up in his arms, and said, “Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, that Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.” Luke 2:29-32. So there was no reason in the world for the exclusiveness which the disciples of Christ manifested. What Simeon knew they might all have known. For through the prophet Isaiah the Lord had said of Christ, “I have put My Spirit upon Him; and He shall bring forth judgment to the Gentiles,” and had said that He was to be given “for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” Isaiah 43:1, 6, 7. {PTUK June 29, 1893, p. 194.5}

In the presence of His disciples Jesus said, “I am the light of the world.” John 8:12. To them, together with the assembled multitudes, He said, “Ye are the light of the world.” Matthew 5:14. This shows the position that He wishes His people to occupy. And this is what He designed them to be from the beginning. The disciples might have known and ought to have known, that the mission of the Gospel was to the whole world. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. And when was Christ given? “Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” 1 Peter 1:18-20. God changes not; therefore from the beginning, and all the time, He has been working for the salvation of the whole world. Ever since the fall it has been as true as it is now, that Christ “is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:2. {PTUK June 29, 1893, p. 194.6}

Take the instance in which to the superficial reader Jesus seemed to be the most indifferent to suffering, and regardless of any but the Jews. “Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered, I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:21-24. Yet He granted the woman’s request, and healed her daughter, thus showing that when He said, “I am not sent but to the lost sheep of the house of Israel,” He did not mean that He was not sent to every one that would believe on Him. By her faith the woman showed that she was one of the house of Israel. The fact that Jesus granted her request should have taught the disciples that He was not exclusive in His work. {PTUK June 29, 1893, p. 194.7}

All this is only a beginning of the evidence that from the first God’s plan has been the same. When Peter went to Cornelius, and, after hearing the whole story of how God had brought him there, he said, “Of a truth I perceive that God is no respecter of persons; but to every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35. This was the first time that Peter had perceived that truth, but it was not a new thing. God did not at that hour cease to be a respecter of persons. He had never been one. God was at that time just what He had always been. And thus it will be that before the throne of God will stand at last a multitude “of all nations and kindreds, and tongues.” Revelation 7:9. The closing message of the Gospel, which is “to every nation, and kindred, and tongue, and people” (Revelation 14:6), is but the last note of the song which was begun in Eden, after the fall, and which the angels echoed to the shepherds in the fields of Bethlehem. As Christ was sent that the world through Him might be saved, so are His disciples sent to all the world; not aside from the Master, but together with Him for the assurance is, “Lo, I am with you alway, even unto the end of the world.” {PTUK June 29, 1893, p. 194.8}

**“Evolution and the Gospel” The Present Truth 9, 13.**

E. J. Waggoner

Years ago, when the subject of evolution began to be generally discussed, the prevailing idea was that it was wholly an infidel scheme in opposition to the Bible. Now, however, things have greatly changed, and we find that evolution is believed and defended by the greater number of religious teachers, and is regarded as an essential part of religion. Indeed, the minister who does not believe in evolution to some extent, is considered greatly behind the times. They feel that it would be dangerous to their reputation as scholars, if they should not agree with the men who have given their whole lives to the study of science. {PTUK June 29, 1893, p. 195.1}

Besides, it is claimed that no mere “layman” has any right to express an opinion upon matters purely scientific. The lordly position is taken that the dictum of “scientists” ought to be received without question by common men. But as evolution has to deal with the very fundamental teachings of the Bible, that is the same as saying that none but a privileged class may form a just opinion on all matters of faith. This is the very spirit of the Papacy, which will not allow that common people can decide matters of faith for themselves, but that they must accept the decision of their leaders. But this is a thing that God never designed that any man should do. No man on earth has a right to assume the control of another man’s judgment and conscience, and no man has any right to allow another man to so control him. {PTUK June 29, 1893, p. 195.2}

“The head of every man is Christ.” 1 Corinthians 11:8. The promise of the new covenant is, “They shall all know Me, from the least to the greatest.” Hebrews 8:11. No man on earth is or ever was wise enough and good enough to stand in the place of Christ to any other man; and no man on earth is so poor and uneducated that he needs another man to stand between him and the Lord, to interpret the will of God to him. {PTUK June 29, 1893, p. 195.3}

When Christ was on earth, “the common people heard him gladly,” for the reason that they could understand Him. Even the children pressed around Him to catch the gracious words that came from His lips. Those same words are in the Scriptures. In them Christ is speaking to the humble, believing soul as clearly and as plainly as when He was in Judea. The Bible is the living word of the living God. It is able to make a man “wise unto salvation;” to make him “perfect, thoroughly furnished unto all good works.” And it reveals Christ, who is “the fulness of God.” Therefore it is a complete revelation, and perfectly adapted to all time. It is inexhaustible. {PTUK June 29, 1893, p. 195.4}

Now while it is true that the ordinary man cannot follow the scientists through all the mazes of argument by which they reach their conclusions, and it is fortunate that he cannot, it is true that he can take those conclusions when they are stated in plain English, and by comparing them with the Bible can tell whether or not they are true. If this were not true, then there would be no other alternative but an infallible Pope. For it is evident that the people cannot trust every man who may want to teach them. Scientific teachers, like purely religious teachers, differ greatly, and so there must be an infallible teacher to decide among them. But the Lord has provided for this, not in the person of any man, but in the Holy Spirit, which is freely given to all who believe. Thus no man is left to follow blindly the dictum of some other man. {PTUK June 29, 1893, p. 195.5}

**AUTHORITATIVE STATEMENTS OF EVOLUTION**

In the month of April, Professor Henry Drummond delivered a course of lectures in Boston, U.S.A., before the Lowell Institute of that city, taking the Evolution of Man as his subject. Those lectures were quite fully reported in the current numbers of the *British Weekly*, from which we shall quote. Professor Drummond is a religious teacher of prominence, and is also a teacher of science, so that in his utterance we have the latest and best theories of evolution from a religious point of view. Let the reader decide whether it is possible for a man to be a believer in the theory of evolution and a believer in the Bible at the same time. {PTUK June 29, 1893, p. 195.6}

The Professor began his first lecture by saying that he proposed to introduce his hearers to “a few of the more recent facts bearing upon the account of man.” That when the evolutionist speaks of the “ascent of man,” he refers to the man spiritually as well as physically, is shown by the following statement concerning man:- {PTUK June 29, 1893, p. 195.7}

“Should his pedigree prove to be related in undreamed-of ways to that of all other things in nature, ‘all other things’ have that to gain by the alliance, which philosophy and theology have often wished to dower them with, but could never lawfully do. Every step in the proof of the oneness in an evolutionary process of this Divine humanity of ours, with all lower things in nature, is a step in the proof of the Divinity of all lower things. If evolution can be proved to include man, the whole scheme of nature from that moment assumes a new significance. The beginning can then be interpreted from the end, and the end from the beginning. All that is found in the product must be put into the process.” {PTUK June 29, 1893, p. 195.8}

This is in direct contradiction of the Bible, which declares that “God hath made man upright; but they have sought out many inventions.” Ecclesiastes 7:29. These “inventions” are not the discoveries of good things, but the products of the “inventors of evil things,” (Romans 1:30,) on which the Lord takes vengeance. Psalm 99:8. Evolution speaks of man as ascending; the Bible speaks of him as having fallen. Which is true? And remember that evolution is entirely independent of faith. It applies to all men and to all things alike. So that while the Bible teaches that men have fallen, and that only through faith in Christ can they rise, evolution teaches that man has never fallen, but has always been ascending. {PTUK June 29, 1893, p. 195.9}

Evolution, however, discounts the Bible entirely. If, as Professor Drummond says, “the beginning must be interpreted from the end, not the end from the beginning,” then the record of the creation and fall of man, as related in Genesis, is of no use to us. According to evolution, therefore, even as set forth by a professed Christian teacher, the Bible is not a guide to us, but is to be interpreted by human science. In that case, there would be really no need for the Bible, since the science which interpreted the Bible must be amply sufficient of itself, and the study of the Bible would become merely an unnecessary pastime. {PTUK June 29, 1893, p. 195.10}

Take the above statement, that “all that is found in the product must be put into the process,” and put it with the following: “Men begin to see undeviating ethical purpose in this world, a tide, than from eternity has never turned, making for perfectness. In that vast procession of Nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection, the moral nature recognises in all its height and depth the eternal claim upon itself.” What do they teach? This, that man is his own saviour. Not only that, but that every man will be saved; evolution is universalism. Still more, they teach that everything that is in all men is good; for if there is from the beginning a steady tide working in all nature, making for perfectness, and all that is in the product must be put into the process, then it follows that perfectness has been in all men from the very beginning. That is just what evolution means,-an unfolding. Therefore all that the Bible says is evil in man, evolution says is only undeveloped good; and that is simply the teaching of Spiritualism. So evolution is Spiritualism. But let us note further. {PTUK June 29, 1893, p. 195.11}

Mr. Drummond says:- {PTUK June 29, 1893, p. 196.1}

“The supreme message of Science to this age is that all Nature is on the side of the man who tries to rise. Evolution, development, progress are not only on her programme, these are her programmes. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious. Darwin’s great discovery, or the discovery which he brought into prominence, is the same as Galileo’s-that the world moves. The Italian prophet said it moves from west to east; the English philosopher said it moves from low to high. And this is the latest and most splendid contribution of Science to the faith of the world.” {PTUK June 29, 1893, p. 196.2}

With the above, contrast the following declarations of men who spoke as they were moved by the Holy Ghost; “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed.” Hebrews 1:10-12. {PTUK June 29, 1893, p. 196.3}

“For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together in pain until now.” Romans 8:20-22. {PTUK June 29, 1893, p. 196.4}

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken away.” Isaiah 64:6. {PTUK June 29, 1893, p. 196.5}

Immediately after the last quotation from Professor Drummond, that the discovery of evolution-the movement from low to high-come the following words: “The discovery of a second motion in the earth has come into the world of thought only in time to save the world from despair.” {PTUK June 29, 1893, p. 196.6}

What does that mean? It can mean nothing but that the Gospel, which has been in the world for ages, gives man no hope, but on the contrary has plunged the race into despair. The Gospel provides a perfect salvation for all, if they will accept it; yet a professed Christian says that evolution, which means the salvation of all in spite of themselves, is the only thing that stands between man and despair. Can there be any doubt that evolution is only one manifestation of antichrist? {PTUK June 29, 1893, p. 196.7}

Which shall we take as a basis for our faith-the “latest contribution of Science,” or the word of the Lord? {PTUK June 29, 1893, p. 196.8}

**WHAT IS MAN?**

“And God said, Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. So God created man in His own image, in the image of God created He him; male and female created He them.” Genesis 1:26, 27. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Genesis 2:7. “For Thou hast made him a little lower than the angels, and has crowned him with glory and honour.” Psalm 8:5. The Revision has it, “Thou hast made him but little lower than God.” This is what the Lord says; what does evolution say? Read the following:- {PTUK June 29, 1893, p. 196.9}

“Nature husbands all it gains. A momentum won is never lost. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal which in some mysterious way has played part in the pedigree of the human race, which may itself long since have disappeared, from off the earth, but is now and for ever built into the inmost being of man. These lower animals, each in its successive stage, have stopped short in their development; man has gone on.” {PTUK June 29, 1893, p. 196.10}

Why this contradiction should occur in evolution; why the dog and the monkey should not go on developing into men, and finally into gods, the evolutionists do not explain. But read farther:- {PTUK June 29, 1893, p. 196.11}

“The single cell, the first definite stage which the human embryo attains, is still the adult form of countless millions both of animals and plants. Just as in modern America the millionaire’s mansion-the evolved form-is surrounded by labourers’ cottages,-the simple form,-so in Nature, living side by side with the many celled higher animals, is an immense democracy of unicellular artisans. These simple cells are perfect living things. The earth, the water, and the air, teem with them everywhere. They move, they eat, they reproduce their like. But one thing they do not do-they do not rise. These organisms have, as it were stopped short in the ascent of life. And long as evolution has worked upon the earth, the vast numerical majority of plants and animals are still at this low stage of being. So minute are some of these forms, that if their one-roomed huts were arranged in a row, it would take twelve thousand to form a street a single inch in length.... Yet as there was a period in human history when none but cave-dwellers lived in Europe, so there was a time when the highest forms of life upon the globe were these microscopic beings. It is a general scientific fact, however, that over the graves of these myriad aspirants the Animal Man has risen.” {PTUK June 29, 1893, p. 196.12}

If there were any such thing as the evolution of which the Professor speaks, then these microscopic beings would in turn become men, just the same as those others did in the ages past. The acknowledged fact that the microscopic forms “do not rise,” should be sufficient to show the baselessness of the whole evolution fabric. {PTUK June 29, 1893, p. 196.13}

Indeed, Professor Drummond, for all of his positiveness in regard to evolution, admits that “part of this embryological argument is at present founded on analogy,” and still further, that “evolution is after all a vision.” It is a creature of the imagination. The Professor says that “No one asks more of evolution at present than permission to use it as a working theory. Without some hypothesis no work can ever be done.” But the work that is done with this hypothesis is only evil. A fact is surely more valuable for working than an hypothesis; and the Bible furnishes us with facts, with which righteousness may be worked. {PTUK June 29, 1893, p. 196.14}

**THE ORIGIN OF EVIL**

The Bible says that “by one man sin came into the world, and death by sin.” Romans 5:12. What does evolution say? {PTUK June 29, 1893, p. 196.15}

Let it be remembered that the argument is that man has in his structure the characteristics of all the lower animals out of which he has been evolved. Contrary to the common supposition, however, Professor Drummond says that “it is not to be supposed that man is descended from any existing ape.” In fact, the Professor is impartial in his distribution of honours, and gives all the animals a chance. The fishes come in also, the fact that in man there is a connection between the ear and the throat being evidence to his mind that man has brought the remnants of gills as a legacy from his fish ancestors. With this statement the reader can understand what follows on the problem of evil:- {PTUK June 29, 1893, p. 196.16}

“If man inherits the gill slits of a shark, is it unscientific to expect that he will also inherit the spirit of a shark? ... If man inherits the head of a tiger or a bear, shall not some blood of the tiger or the bear run in his veins? and if the temptation is to let these loose in his family life, are the means for helping him to check it a thing of laughter? It is not to be supposed that his animal past has left nothing more in man than material relics. A father leaves his son his money, his home, his business, his material likeness, it may be, and physical constitution. But these are nothing. His chief legacy is his mind and soul. What mind and soul, what disposition and nature an animal has, that it has partly left in man.” {PTUK June 29, 1893, p. 196.17}

Does the reader detect any lack of harmony between this statement and that of the Scripture? The Bible tells us that the serpent, “which is the devil and Satan,” beguiled Eve, and that she induced Adam to partake of the forbidden fruit. Adam was not deceived, therefore his was the greater sin. Thus “by one man sin came into the world.” But evolution, according to the latest and best exposition, tells us that sin came into the world of human beings through all the lower animals. Which will the reader accept? {PTUK June 29, 1893, p. 197.1}

Do you think that this is not a very serious matter, after all? Then consider the further statement that “the problem really is not how sin came into the world, but how to get it out,” and the statement that if science can even in part diagnose the disease, that is a step toward removing it. “If we saw how vestiges disappeared in the animal world, that knowledge might accelerate the disappearance of evil.” {PTUK June 29, 1893, p. 197.2}

Thus we see that the Gospel is wholly ignored as a means of salvation. The disappearance of evil becomes simply a matter of training and education and environment. But the Bible tells us that Jesus Christ has been set forth for the remission-the sending away-of sin. It is by faith, and not simply by education and training. “There is none other name under heaven given among risen, whereby we must be saved.” Acts 4:12. It is not possible for a man to be an evolutionist and at the same time believe the Bible. The very name contradicts the Bible narrative of the fall of man, and thereby denies the necessity for the Gospel. Our views on evolution will doubtless be thought very antiquated. That may be the case; we shall not stop to dispute it, but simply to ask a candid decision of the question as to whether evolution does not contradict the Bible. {PTUK June 29, 1893, p. 197.3}

**THE CHARGE AGAINST EVOLUTION**

The charge is this: that it is one of the devil’s means of undermining the Gospel, or rather to undermine the sense of need of the Gospel, on the part of men. The only result of its teachings can be an increase of wickedness. And this danger is augmented by the fact that so many men in high position in the church have taken up with it. {PTUK June 29, 1893, p. 197.4}

How does it tend to evil? In this way: As noted above, it teaches that everything naturally tends to rise. It teaches that the perfection which is sure to be seen at the last, exists in every man; so that everything in man is really good, and that evil is only undeveloped good. Therefore there cannot possibly be any incentive on the part of those who are consistent in their belief of evolution, to lay hold of the Gospel of Christ. {PTUK June 29, 1893, p. 197.5}

Moreover evolution if true would do away with the possibility of any Judgment day, or of any punishment for sin. For just as the jelly-fish is not to blame for being a jelly-fish, and the undeveloped cell is not to blame for being only a cell, so, if evolution were true, the man who is all deformed by evil habits is not to be held responsible for them. This is the direct teaching of Spiritualism, which is only evolution under another name. {PTUK June 29, 1893, p. 197.6}

Evolution, by directly contradicting the Bible, lessens its hold upon men; indeed, it cuts them entirely loose from it. Thus they have no safeguard against sin; for the word of God hidden in the heart is the only protection against sin. The record of the fall of man, as given in the Bible, being declared untrue, the necessity for the sacrifice of Christ is also denied, and thus the entire Gospel is cast aside as a myth. The Bible teaches that the Gospel is the power of God unto salvation, to every one that believes; but evolution teaches that it itself is the power of nature unto salvation of every one, whether he believes or not. {PTUK June 29, 1893, p. 197.7}

It virtually teaches that whatever is is right. Evolution being the law of nature, and all the good that can ever be developed in man, being in him all the time, it follows, as Spiritualists tell us, that all a man has to do is to follow the inclinations of his own heart. But “out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.” Mark 7:21-23. Therefore the man who with all his heart believes in the theory of evolution will act out all the evil that Satan can suggest to him. Surely, “He that trusteth his own heart is a fool.” {PTUK June 29, 1893, p. 197.8}

At a recent meeting of the English Church Union a resolution was adopted, affirming that no settlement of the question of religious teaching in Board Schools could be acquiesced in which did not “guarantee to the children of members of the Church of England compelled to attend such schools, the teaching, by members of that Church, of the articles of the Christian faith, as contained in the Apostles’ Creed, and of their duty to God and their neighbour, as summed up in the Lord’s Prayer and the Ten Commandments; and does not admit of similar provision for the religious instruction of the children of members of other religious bodies in all cases where their parents desire it.” {PTUK June 29, 1893, p. 197.9}

It is strange that the clergy who are so persistent in demanding that religion shall be taught in the Board Schools, do not use a little more caution, lest they find their occupation gone. For it may occur to some that there is no use for the clergy when religion is taught daily by others in the schools. Religion ought to be taught every day, but only in the church and the home. {PTUK June 29, 1893, p. 197.10}

**GOD’S ANSWER TO MAN’S FOOLISH BOASTING**

In spite of the contradictions in the theory of evolution, and the acknowledgement that it is at best only a vision, we are gravely told that “Evolution is seen to be little more than the story of creation, as told by those who know it best.” That is either to deny the inspiration of the Bible, or else to claim that modern “scientists” know more about the story of creation than the Lord Himself! To all this wise folly the words of the Lord, as recorded in Job, chapters 38, 39, and 40, are strikingly applicable:- {PTUK June 29, 1893, p. 197.11}

*“Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou
unto Me,
Where wast thou when I laid the foundations
of the earth?
Declare if thou hast understanding.
Who determined the measures thereof, if thou
knowest ?
Or who stretched the line upon it?
Whereupon were the foundations thereof
fastened
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth as if it had issued out of
the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddling hand for it,
And prescribed for it My decree,
And set bars and doors,
And said, Hitherto shalt thou come, but no
further;
And here shall thy proud waves be stayed?
Hast thou commanded the morning since the
days began,
And caused the dayspring to know its place
That it might take hold of the ends of the
earth,
And the wicked be shaken out of it?”
“Have the gates of death been revealed unto
thee?
Or hast thou seen the gates of the shadow of
death?
Hast thou comprehended the breadth of the
earth?
Declare, if thou knowest it all.
Where is the way to the dwelling of light,
And as for the darkness, where is the place
thereof;
That thou shouldst take it to the bound thereof,
And that thou shouldst discern the paths to
the house thereof?*Doubtless*, thou knowest, for thou wast then
born,
And the number of thy days is great!”
“Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaruth in their
season?
Canst then guide the bear with her
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in
the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they
may go, {PTUK June 29, 1893, p. 197.12}*

*And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clouds cleave fast together?”
“Hast thou given the host his might?
Hast thou clothed his neck with the quivering
mane?”
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?”
“Gird up thy loins now like a man
I will demand of thee and declare then unto
Me,
Wilt thou even disannul My judgment?
Wilt thou condemn Me, that thou mayest be
justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like Him?
Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth too overflowing of thine anger:
And look upon every one that is proud, and
abase him.
Look on every one that is proud, and bring
him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.
Then will I confess of thee
That thine own right hand can save thee.” {PTUK June 29, 1893, p. 198.1}*

**“Nature of the Boycott” The Present Truth 9, 13.**

E. J. Waggoner

The word “boycott” is of recent origin. It was introduced into Ireland in 1880, and soon became, like the practice, common throughout the English-speaking world. It is defined as “an organised attempt to coerce a person or party into compliance with some demand by combining to abstain, and compel others to abstain, from having any business or social relations with him or it; an organised persecution of a person or company, as a means of coercion or intimidation, or of retaliation for some act, or refusal to act in a particular way.” The word is derived from the name of Captain Boycott, upon whom the persecution was perpetrated. {PTUK June 29, 1893, p. 198.2}

The verb is thus defined: “To combine (*a*) in refusing to work for, buy from, sell to, give assistance to, or have any kind of dealings with, and (*b*) in preventing others from working for, buying from, the selling to, assisting, or having any kind of dealings with (a person or company), on account of political or other differences, or of disagreements in business matters, or as a means of inflicting punishment, or of coercing or intimidating.” {PTUK June 29, 1893, p. 198.3}

Boycotting has now become so common, and the word is so well-known, that is not necessary to define it; for there is nobody who has not seen instances of it. We have given the definition in order that the reader might more clearly see the identity between it and the more ancient forms. For although the word is of such recent origin, the thing itself is not new, it may be noticed, in passing, that to boycott is about the same thing as “to send to Coventry,” which from old times has been common principally among school-boys. The thing itself is really as old as sin, of which it is one of the meanest examples. {PTUK June 29, 1893, p. 198.4}

The Saviour said, “All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” Matthew 7:12. He said also, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matthew 5:44, 45. Again He said, through His chosen Apostle, “Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” Romans 7:19-21. “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1 John 3:17. {PTUK June 29, 1893, p. 198.5}

From these texts it will be seen that the boycott, or the same thing under another name, is directly contrary to the law of God, and the Gospel; that men who are the children of God and who have His love dwelling in them can engage in it; for it is as directly contrary to God as is possible for anything to be. The boycott, therefore, under whatever name it goes, is something that proceeds directly from the devil. If any think that this is strong language, let them read the Bible and see if they can find any warrant in the Gospel for the boycott. If they cannot, and indeed they cannot, then it is sin; “and he that committeth sin is of the devil; for the devil sinneth from the beginning.” 1 John 3:8. “If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.” James 3:14-16. {PTUK June 29, 1893, p. 198.6}

**RELIGIOUS BOYCOTTS**

Although in modern times the boycott has been used more frequently in connection with political and business matters, it originated in religious differences. We can mention only a few instances. In the fourth century the Trinitarian controversy arose in Alexandria. Arius, a presbyter of that city, held views contrary to those held by Alexander, the bishop of the city. It is perhaps safe to say that neither party was correct, since the controversy was over the nature of God, which cannot be defined by man. But that is a matter that does not affect our subject. Following is a portion of a letter that Alexander wrote to his brother bishops:- {PTUK June 29, 1893, p. 198.7}

“I beseech you, beloved brethren, to avoid those who have thus dared to act against Christ, who have publicly held up the Christian religion to be to ridicule, and have eagerly sought to make a display before judicial tribunals, and who have endeavoured to excite a persecution against us, at a period of the most entire peace, and who have enervated the most unspeakable mystery of the generation of Christ. Unite unanimously in opposition to them, as some of our fellow-ministers have already done.” {PTUK June 29, 1893, p. 198.8}

It may not be amiss to note here that opposition to Christ was not the sole, nor by any means the greatest, offence of the Arian party, in the eyes of Alexander. In the same letter in which he urged his fellow-ministers to boycott them, he gave this as the sum of their offence: “They not only set their battle in array against the Divinity of Christ, but ungratefully insult us.” The doctrinal views held by the dissenters might have been tolerated; but when by the persistent advocacy of them they insulted the bishops, the bounds of endurance were passed. That is the real secret of all the religious persecution that has ever been practiced. Compare Alexander’s statement with that quoted in our last number from the *Advance* in which the resolution to open the gate of the World’s Fair on Sunday was called a “defiant action,” not a defiance of God, but a “stupid defiance of the decent opinion of mankind.” {PTUK June 29, 1893, p. 198.9}

In course of time the views held by Arius and his friends were condemned by the Council of Nice, which was convened and supported by the Emperor Constantine, and was therefore able to speak with “authority.” Sozomen says:- {PTUK June 29, 1893, p. 198.10}

“The Emperor punished Arius with exile, and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly, and commanding that their books should be destroyed, in order that no remembrance of him or of the doctrine which he had broached might remain, whoever should be found secreting his writings and who should not burn them immediately on the accusation should undergo the penalty of death, and suffer capital punishment. The emperor wrote letters to every city against Arius and those who had received his doctrines. {PTUK June 29, 1893, p. 198.11}

“He threatened with punishment those who should venture to speak well of the exiled bishops, or to adopt their sentiments.” {PTUK June 29, 1893, p. 198.12}

It will be seen that when any party can secure the aid of the government in their boycott, it can be made very effectual. {PTUK June 29, 1893, p. 198.13}

Coming down to later times, we find Charles the Fifth declared a general boycott against Martin Luther. Here is the substance of it:- {PTUK June 29, 1893, p. 198.14}

“The Almighty having confided to us for the defence of our holy faith more extensive dominion and rule than He hath given to any of our predecessors, we propose to employ all or part to preserve our holy empire from being polluted by any heresy.” {PTUK June 29, 1893, p. 198.15}

“The Augustine Monk, Martin Luther, regardless of our exhortations, has madly attacked the holy Church, and attempted to destroy it by writings full of blasphemy.... {PTUK June 29, 1893, p. 199.1}

“We have therefore dismissed from our presence this Luther, whom all reasonable men count a madman, or possessed by the devil; and it is our intention that, so soon as the term of his safe-conduct is expired, effectual measures be forthwith taken to put a stop to his fury. {PTUK June 29, 1893, p. 199.2}

“For this end, and on pain of incurring the penalty of treason, we hereby forbid you to receive the said Luther from the moment the said term is expired, or to harbour, or to give him meat or drink, or by word or act, publicly or in private, to aid or abet him. We further enjoin you to seize, or cause him to be seized, wherever he may be, and to bring him before us without delay, or hold him in durance until you shall be informed how to deal with him, and have received the reward due to your co-operation in this holy work. {PTUK June 29, 1893, p. 199.3}

“As to his adherents, you are enjoined to seize upon them, putting them down, and confiscating their property.” {PTUK June 29, 1893, p. 199.4}

The boycott, although under another name, has always been a favourite weapon of the Papacy. It first connected it with professed Christianity. It was Augustine who laid down the rule that has ever since been followed. In his treatise on the “Correction of the Donatists,” he said, “It is indeed better (as no one ever could deny) that men should be led to worship God by teaching, than that they should be driven to it by fear of punishment or pain; but it does not follow that because the former course produces the better man, therefore these who do not yield to it should be neglected.” And then he proceeds to argue from the Bible for persecution. He says, “Why therefore should not the church use force in compelling her lost sons to return, if the lost sons compelled others to their destruction?” That is to say, that whatever course is followed by wicked men ought to be followed by the church. {PTUK June 29, 1893, p. 199.5}

That force may rightly be used in matters of religion, is a cardinal doctrine of the Papacy, as is shown in the “Syllabus of Errors,” issued by Pope Pius IX. the 24th section of which declares it to be an error to teach that “the church has not the power of availing herself of force, or any direct or indirect temporal power.” {PTUK June 29, 1893, p. 199.6}

With all this before us, and this is only a suggestion of what might be presented, what shall be thought of the spirit manifested by the leading ministers and religious journals of the United States, and by many journals of England, in relation to the Sunday opening of the World’s Fair? We quoted in the last number, the statement that “the Christian Endeavour Societies have declared a general boycott in the event of Sunday opening.” The Chicago *Advance* (Congregationalist) says, “Secretary Baer of the Christian Endeavor Society states that thousands of members of the societies all over the country have not only declared their intention of staying away, but are earnestly working to extend such action. The United Society has not ‘instituted a boycott,’ as it has no authority or power to do so, but this is a widely prevailing sentiment among its members.” It will be remembered also that the Evangelical Alliance of Boston and vicinity telegraphed the Government, asking that troops be called on to enforce Sunday closing. {PTUK June 29, 1893, p. 199.7}

**AN IMAGE OF THE PAPACY**

All this is in fulfilment of prophecy. In the thirteenth chapter of Revelation we have the Papacy represented as a beast, which exercises the power of the dragon, or Satan. “And there was given unto him a mouth speaking great things and blasphemies.” “And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations.” Revelation 13:5-7. That this beast is antichrist, is further shown by the fact that “all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” {PTUK June 29, 1893, p. 199.8}

Then another beast is seen coming out, which exercises all the power of the first beast before him, or in his sight. This power says to them that dwell on the earth that they should make an image to the first beast. “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:11-17. {PTUK June 29, 1893, p. 199.9}

Here we see the declaration of a general boycott, and a boycott for a religious purpose. What is the mark the rejection of which causes the general boycott. It is the distinguishing characteristic of the Papacy. It was in the days of Constantine that the Papacy first took definite shape, in the union of Church and State. In the year 821 he issued an edict in favour of Sunday observance, of which “Chambers’ Encyclopedia” says:- {PTUK June 29, 1893, p. 199.10}

“Unquestionably the first law, either in the ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321.” {PTUK June 29, 1893, p. 199.11}

The original law was not a very strict one, as it gave country people full liberty to continue their agricultural operations on Sunday, requiring only city people and tradesmen to rest. It was not until several years later that this decree was passed at the synod of Laodicea:- {PTUK June 29, 1893, p. 199.12}

“Christians shall not Judaise and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaising, they shall be shut out from Christ.” {PTUK June 29, 1893, p. 199.13}

One testimony will be sufficient to show that this institution of Sunday is the special mark of the authority of the Catholic Church. In the “Catholic Christian Instructed,” by the Right Reverend Richard, we find the following: {PTUK June 29, 1893, p. 199.14}

“*Q*. What are the days which the Church commands to be kept holy, or as days of particular devotion? {PTUK June 29, 1893, p. 200.1}

“*A*. First, the Sunday, or Lord’s day, which we observe by apostolical tradition instead of the Sabbath.” {PTUK June 29, 1893, p. 200.2}

Then follow New Year’s Day, Christmas day, Easter, etc. {PTUK June 29, 1893, p. 200.3}

“*Q*. What warrant have we for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday? {PTUK June 29, 1893, p. 200.4}

“*A*. We have for it the authority of the Catholic Church and apostolic tradition. {PTUK June 29, 1893, p. 200.5}

“*Q*. Does the Scripture anywhere command the Sunday to be kept for the Sabbath? {PTUK June 29, 1893, p. 200.6}

“*A*. The Scripture commands us to hear the Church, and to hold fast the traditions of the apostles; but the Scripture does not in particular mention this change of the Sabbath.” {PTUK June 29, 1893, p. 200.7}

“St. John speaks of the Lord’s day, Revelation 1:10, but he does not tell us what day of the week this was, much less does he tell us that it was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples meeting together to break bread on the first day of the week, Acts 20:7; and St. Paul, 1 Corinthians 16:2, orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither one nor the other tells us whether this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that, in fact, the best authority we have for this ancient custom is the testimony of the Church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humour than by reason and religion; since Sundays and holidays all stand on the same foundation, viz., the ordinance of the Church.” {PTUK June 29, 1893, p. 200.8}

Here we have the distinguishing mark of the Catholic Church. And true to the prophecy, we find professed Protestantism following directly in its steps, and enforcing its mark upon the people. We see already the indications of the decree that no man shall buy or sell save he who has the mark of the beast; and when the churches ask the government to call out troops to enforce the observance of Sunday, it is not difficult to foresee the decree that all who shall not observe the day which is the mark of the authority of the Papacy, shall be killed. {PTUK June 29, 1893, p. 200.9}

But all will not obey these decrees, no matter how severe the boycott declared. In these days the Gospel is to be proclaimed with greater power than ever before, calling upon all men to “fear God, and give glory to Him; for the hour of judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters,” (Revelation 14:6, 7) the special memorial of which is the seventh day, which “is the Sabbath of the Lord thy God.” In this final conflict the call is, “Who is on the Lord’s side?” {PTUK June 29, 1893, p. 200.10}

**“The State and the Individual” The Present Truth 9, 13.**

E. J. Waggoner

The Hon. Auberon Herbert, recently addressed a meeting of the Oxford University Social Ethical Society, at St. John’s College, on the subject of “The True Relation of the State to the Individual” He said that the question was this, “Is the individual to exist for the State, or is the State to exist for the individual?” To this he replied in words, some of which follow, which are worthy of careful consideration:- {PTUK June 29, 1893, p. 200.11}

“If they said the State was supreme over the individual what did they exactly mean? They meant that they did not belong to themselves, but belonged body and soul to a crowd outside them, which they might like or dislike, and with which they might agree or disagree. If, on the other hand, they believed in individual supremacy they said that each person belonged to himself. Most people, however, tried to find some middle course and to divide supremacy between the two claimants, but the attempt was a failure. {PTUK June 29, 1893, p. 200.12}

“Self-ownership necessarily implied the widest possible liberty and the freest use of faculties, and also the right of self defence as regarded the rights vested in him. This right was delegated to a body conveniently called the State, and so long as the State employed force only to guarantee the sovereignty of the individual, and to repel the aggressive force that threatened it, so long was it acting within its true powers, but whenever it passed beyond the limit and exercised power for any other purpose, it was using powers which it could not rightfully possess, because there existed no one competent to clothe it with those powers. In fact nine-tenths of what the State took on itself to do at present was immorally done, nine-tenths of its power was usurped. {PTUK June 29, 1893, p. 200.13}

“As to the rights of property, free trade, and free contract, there was only one system which satisfied self-ownership and was equal for all. The system was the open market-the market in which tariffs, customs, taxes, rates, official interference and inspections, professional monopolies, trade corners, trade union restrictions, were things unknown.” {PTUK June 29, 1893, p. 200.14}

But State interference in all these private matters is of trifling importance compared with its interference in religious affairs, presuming to prescribe the forms of religion that the individual shall adopt. It is a fact scarcely ever recognised, that the principle that the State has to do with a man’s religion, is at the bottom of all its usurped authority. All the efforts of socialists, and labour reformers of every class, to better the condition of the individual, will be in vain so long as the root of oppression remains. There can be no civil liberty where the State either controls the church or is controlled by the church. {PTUK June 29, 1893, p. 200.15}

**“Religious Teaching in Public Schools” The Present Truth 9, 13.**

E. J. Waggoner

The following, which is a portion of an editorial in the London *Daily Chronicle*, relating to the controversy before the London School Board, contains some sound principles on the subject of religion and the State. Its statement that the list of memorialists for religious teaching in the schools “reeks of Toryism and aristocracy,” is worth noting; for it is in keeping with the principle of union of Church and State, which is despotism. Union of Church and State arises from the idea that none but a favoured few have any rights:- {PTUK June 29, 1893, p. 292.1}

**“The Sacred Waters of India” The Present Truth 9, 13.**

E. J. Waggoner

What a strange place to go to pray! Why do they do it? {PTUK June 29, 1893, p. 295.1}

If you were in India, you would see many scenes like this, and once a year you would see thousands and thousands of people coming from every direction along the hot, dusty roads toward certain rivers and wells. Some travel for many miles on foot until they are well-nigh ready to die with the heat and fatigue. {PTUK June 29, 1893, p. 295.2}

Why are they so anxious to visit these particular rivers? {PTUK June 29, 1893, p. 295.3}

Have they no water nearer home? {PTUK June 29, 1893, p. 295.4}

They have water at home, but none like this water, they are told. There false guide-books declare that the sight, the name, or the touch of the river Ganges takes away all sin or naughtiness, however bad; that thinking of the Ganges when at a distance, is sufficient to remove the taint of sins; but that bathing in it has blessings more than any one can imagine. {PTUK June 29, 1893, p. 295.5}

No wonder, then, that the poor Indians are so willing to leave their work and home and everything and make long pilgrimages, if they only can see this wonderful stream and bathe in its sacred waters. {PTUK June 29, 1893, p. 295.6}

If you know of a fountain where you could really wash away every unkind word that you have spoken, and every hateful thing that you have done, would you not also gladly go to any trouble to reach it? {PTUK June 29, 1893, p. 295.7}

Well, the Lord says that there *is* such a fountain opened for sin and uncleanness, where every naughty thing that you have ever done can be washed away, but there is only one such fountain, and it is not the River Ganges or any other river in India. {PTUK June 29, 1893, p. 295.8}

Satan knows where the real cleansing fountain is, but he hates people, and wants them to be destroyed by sin, so he sends them false guide-books and tries to lead them around some other way to fountains and rivers that can do them no good, some of which are too filthy to cleanse even their hands and faces. How sad it is to see people travel for hundreds and hundreds of miles to have their sins washed away, and then go back just as sinful, just as unsanctified, and just as thirsty as when they came. They have indeed “forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.” {PTUK June 29, 1893, p. 295.9}

“When a pilgrim first comes to Allababad, he sits down on the bank of the Ganges, and has his head shaved, holding it over the water, so that every hair may fall into it; and he believes that for every single hair he will get a million years in heaven.” {PTUK June 29, 1893, p. 295.10}

The Hindus are also taught to believe that whoever dies in that stream is sure of future happiness. Many sick people, therefore, are brought there to die. As soon as it is thought that a man is too ill to get well, he is carried down to the river, laid on the ground so that the sacred water may touch his feet; his mouth is filled with mud out of the stream, and then he is left alone to die, with no food, no drink, no medicine! A great many are thus forced to die of hunger, for they are not always so ill as their friends suppose. {PTUK June 29, 1893, p. 295.11}

“Why don’t they take them home again? you will ask. Because if a man gets better after he has been taken to the river, his friends say it must be because he was so wicked the gods would not have him, so none of his relatives, not even his mother or his little boys or girls would ever touch him again, and he would have to live by himself all his life and be a beggar, and everyone would think it a disgrace to have anything to do with him.” “And this is all the comfort and help that the Hindu religion can give to the dying soul.” It is said that one thousand of these unhappy deaths take place every day in India! {PTUK June 29, 1893, p. 295.12}

But India is such a large country that not all of the poor people in the far south can afford to travel the thousand miles or more to reach the Ganges. They therefore have their own sacred streams and fountains which, although not thought so sacred as the Ganges, are yet thought to have power to cleanse from sin. {PTUK June 29, 1893, p. 295.13}

One Brahmin, however, not satisfied with these, worked for years, spending all his money and much that he begged from others, in digging a tank where they might have the sacred Ganges water. Although the river itself was more than 1,100 miles away the sacred book said that if one should dig deep down in that certain place he would find a spring into which the Ganges flowed. Poor misguided soul! If he had only sooner known of the true Guide-Book he might have used his money and strength in a way that would have done him more good, for after the tank was all finished he found that its water could not wash away a single sin! {PTUK June 29, 1893, p. 295.14}

In the Golden Temple at Benares is a well called the Well of Knowledge. It is full of dead flowers and rice mixed with Ganges water; the flowers and rice being the offerings put in by those who have come there to worship. “A dreadful smell is caused by all these dead leaves and the stagnant water; and yet a Hindu will give a great deal of money, if he has it, to be allowed to have just one teaspoonful of that water; he thinks it so very holy.” {PTUK June 29, 1893, p. 295.15}

Besides all the sacred tanks and wells, that have been made in different parts of India, Ganges water is taken by carriers around the country and sold to those who wish it. Then those who go to the Ganges themselves, carry some of the water home for their friends. “It is used to purify people who have been defiled, it is sprinkled on the bride and bridegroom at a wedding, and on the dead.” {PTUK June 29, 1893, p. 296.1}

Women as well as men bathe in the Ganges. Of course a high-caste lady must not be seen by a man outside of her own family, so she is shut up tightly in her palky, and carried to the river. She does not get out even when she reaches the river, but is dipped in the water, she and her palky together. (As the bottom of the palky is full of holes the water can easily get into it.) Then she is carried back home without so much as an opportunity to put on dry clothes. {PTUK June 29, 1893, p. 296.2}

If a Christian touches a Hindu after he has been bathing in the Ganges, all the good is undone, and he must either go without the good, or go back and bathe again. {PTUK June 29, 1893, p. 296.3}

But what does the good amount to? “An old Hindu named Moses, said he had worshipped many idols, and dug into many wells, washed in many streams, drank even the water in which he had first washed a Brahmin’s dirty feet. But nothing satisfied his soul; it was still unclean, and he thirsted still.” {PTUK June 29, 1893, p. 296.4}

Bathing in the so-called sacred streams does no more good than bathing in any other water. Water will indeed cleanse from all outward stains and filth, but sin is in the secret chambers of the heart, and it has left such deep, poisonous stains there that no water on earth can take it away. The Lord Himself says that “though thou wash thee with niter, and take thee much soap, yet thine iniquity [sin] is marked before Me.” {PTUK June 29, 1893, p. 296.5}

**“The Only Fountain for Sin and Uncleanness” The Present Truth 9, 13.**

E. J. Waggoner

It is necessary to have clean faces, clean hands, and clean bodies, and to have clean clothes and clean houses and clean gardens, for uncleanness of any kind brings disease and sometimes death. But the uncleanness of sin is worse yet, for it will always bring eternal death unless it is removed. {PTUK June 29, 1893, p. 295.1}

Have you ever disobeyed your father or your mother? Have you ever said unkind words, or acted selfishly, or thought or felt naughty things in your heart? The Lord says that every time you thought or acted thus, it left poisonous stains in your heart that will destroy you forever unless you have them all washed away. You need to be cleansed from sin as much as do the people of India. Suppose you should lay this paper away and *never* get another mark on it, would that take away the marks that are already upon it? Suppose you should never make another sin stain on your heart, would that take away the sin stains that you have already made there? No, even though you should never do another naughty thing, your heart must be cleansed from the sins already in it, or they will destroy you. {PTUK June 29, 1893, p. 295.2}

Jesus knew that you never could wash the stains out with water or anything else that you could find. {PTUK June 29, 1893, p. 295.3}

He knew that they must be washed away or you would perish. He loved you. He could not bear the thought of seeing you destroyed. He knew that He alone could do it for you, that He only could open a fountain that would cleanse you. But it would cost Him His very life if He did it. Jesus loved you so that He willingly suffered the shameful death that the fountain might be opened where you could be cleansed. Oh, what love! {PTUK June 29, 1893, p. 295.4}

Where is the fountain? In *Him* is the fountain of life. {PTUK June 29, 1893, p. 295.5}

Who will cleanse you? “If we confess our sins, *He* is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK June 29, 1893, p. 295.6}

With what will He cleanse you? “And the *blood of Jesus Christ* His Son cleanseth us from all sin.” {PTUK June 29, 1893, p. 295.7}

Can His blood cleanse from very bad sins? “*Though your sins be as scarlet*, they shall be as white as snow; *though they be red like crimson*, they shall be as wool.” {PTUK June 29, 1893, p. 295.8}

How much will it cost? “Ho, everyone that thirsteth, come ye to the waters, and *he that hath no money;* come ye, buy, and eat; yea, come, buy wine and milk *without money* and *without price*.” {PTUK June 29, 1893, p. 295.9}

Is there room enough for all? “And *whosoever will*, let him take of the water of life freely.” {PTUK June 29, 1893, p. 295.10}

Does He invite the children? “Suffer the little children to come, and forbid them not.” {PTUK June 29, 1893, p. 295.11}

How far away is He? “Behold I stand at the door and knock.” {PTUK June 29, 1893, p. 295.12}

When will He cleanse you? “If any man hear My voice, and open the door, I will come in to him.” {PTUK June 29, 1893, p. 295.13}

How only can you take darkness out of a room? By bringing a light in. {PTUK June 29, 1893, p. 295.14}

Why does Jesus’ coming into our hearts drive out the dark stains of sin? “I am the light of the world.” {PTUK June 29, 1893, p. 295.15}

Dear child, will you let Him in? If you are sorry for your naughty ways, tell Jesus, and ask Him to forgive you and come into your heart. He is the only fountain of cleansing, of righteousness, of life, of happiness. {PTUK June 29, 1893, p. 295.16}

Sin brings eternal death, but righteousness springs eternal life. Therefore as long as you let Jesus dwell with you you are safe, for His own purity and righteousness drive out your sins, he has promised to come in if you ask Him to, really wanting to give up your ways and take His ways. Then you must believe that He does come in and that He does cleanse away your sins, as soon as you believe, it is done. {PTUK June 29, 1893, p. 295.17}

You cannot see Him now with your eyes, but you can feel His sweet, gentle Spirit helping you to do right, and by and by, if you do not grieve Him away, you shall *see* Him coming in the clouds of heaven to take you to His beautiful home. {PTUK June 29, 1893, p. 295.18}

**“Protection Against the Sun’s Rays” The Present Truth 9, 13.**

E. J. Waggoner

Now that the season of hot weather has come again, the following, which we clip from the *China Mail*, will be of interest. We present it just as we found it, without vouching for its value. It is a simple experiment, however, and is worth a trial by those who are much exposed to the direct rays of the sun:- {PTUK June 29, 1893, p. 206.1}

“A correspondent writes to the Lahore paper the following letter: ‘With reference to the protective effect of certain colours against the sun’s rays, years ago, on my way out to India the second time having already been invalided home once from the effects of the sun, it occurred to me to try the photographer’s plan. I reasoned to myself that since no one ever got sunstroke or sun fever from exposure to a dark source of heat or even to one which, though luminous, possessed no great degree of chemical energy, the furnaces in the arsenal for example, it could not be the heat rays therefore which injured one, but must be the chemical ones only. If, therefore, one treated one’s own body as the photographer treats his plates and enveloped oneself in yellow or dark red, one ought to be practically secure, and since the photographer lined the inside of his tents and belongings with yellow it was obviously immaterial whether one wore the yellow inside or out. I had my hats and coats lined with yellow, and with most satisfactory results, for during five years and with extreme exposure never once did the yellow lining fail me, but every time that either through carelessness or over confidence, I forgot the pre-caution a very short exposure sufficed to send me down with the usual sun-fever. Many friends tried the plan, and all with the same satisfactory results.’” {PTUK June 29, 1893, p. 206.2}

**“Interesting Items” The Present Truth 9, 13.**

E. J. Waggoner

-A general strike of Bohemian miners has taken place. {PTUK June 29, 1893, p. 206.3}

-Three hundred and seventeen deaths from cholera occurred at Mecca from the 18th to the 16th instant. {PTUK June 29, 1893, p. 206.4}

-Ten years ago the capital invested in the railways of the United Kingdom amounted to £750,000,000; now it is £1,000,000,000. {PTUK June 29, 1893, p. 206.5}

-A dynamite bomb was exploded on the 12th near the royal palace in Madrid. The buildings were shaken, but not seriously injured. {PTUK June 29, 1893, p. 206.6}

-An immense cargo of China tea is on tghe way to England from Woo Sung. A vessel left there a few days ago with 8,280,000 lbs. on board. {PTUK June 29, 1893, p. 206.7}

-It is computed that there are in the Metropolis some 50,000 families in such a miserable plight that each family has only one room to live in. {PTUK June 29, 1893, p. 206.8}

-Over 10,000 people, the great majority of whom are negroes, have been rendered homeless by the inundations that have occurred in Louisiana, U.S.A. {PTUK June 29, 1893, p. 206.9}

-In Greater London there are consumed every year about 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine, and 4,500,000 gallons of ardent spirits. {PTUK June 29, 1893, p. 206.10}

-Russia is actively pushing forward her naval armament. A second and a third cruiser of the Rurik type are to be built, each having 14,600 tons displacement. {PTUK June 29, 1893, p. 206.11}

-It is reported that the Queen of Hawaii has formally abdicated. If the report be correct, the United States Government will annex the islands, and grant the ex-Queen a quarterly allowance. {PTUK June 29, 1893, p. 206.12}

-The emigration of Jews from the Baltic provinces to America continues to increase. Some fifty Jewish families have left their homes in Riga during the past few days in order to take up their abode in the New World. {PTUK June 29, 1893, p. 206.13}

-In seconding Mr. Cremer’s motion in the House of Commons. in favour of arbitration with the United States, Sir John Lubbock declared that one-third of the national expenditure of England is devoted to payment for past wars, another third in preparation for future wars, while the last third alone is available for purposes of Government. {PTUK June 29, 1893, p. 206.14}

-It is stated that of the 750,000 voters in Belgium, more than one-fourth are proprietors, managers, or agents of drinking saloons. The remainder are probably patrons. {PTUK June 29, 1893, p. 206.15}

-Officers of the Fishmongers’ Company seized at Billingsgate last month over 63 tons of fish as unfit for food. It would be interesting to know how much that was unfit for food was not seized, but was eaten. {PTUK June 29, 1893, p. 206.16}

-The municipal election in Rome last week resulted in a Catholic triumph, the Catholic Church candidates being nearly everywhere successful. This, as a matter of course, has caused great satisfaction at the Vatican. {PTUK June 29, 1893, p. 206.17}

-Last year New York City paid for its school bill $4,000,000, for its amusement bill $7,000,000, and for its drink bill $60,000,000. The worst of it is that New York doubtless presents a fair average with other large cities. {PTUK June 29, 1893, p. 206.18}

-France has decided to spend more money on her navy. In the French Naval estimates for 1894 the proposed expenditure is 267,571,528 francs, being an increase of some 12,000,000 francs upon the votes of the present year. {PTUK June 29, 1893, p. 206.19}

-A Belgian glass-blower, working at Jeannette, Pennsylvania, has blown a cylinder of window-glass, from which was cut a sheet clear of blemishes 59in. by 92in. It is said to be the largest cylinder of window glass ever blown. {PTUK June 29, 1893, p. 206.20}

-The *Financial World* says that the richest man in the world is Han Quay, a Chinese banker, worth the almost inconceivable sum of 1,800,000,000 dollars. A great number of the largest banks in the Chinese Empire are believed to be under his control. {PTUK June 29, 1893, p. 206.21}

-The gifts from individuals and religious orders to the Pope during his episcopal jubilee celebrations amounted to 5,600,000 francs, of which the Duke of Norfolk gave 1,000,000 francs. The various pilgrims in their corporate capacity gave 3,460,000 francs. {PTUK June 29, 1893, p. 206.22}

-Prayers for rain have become quite general in the churches of East and Mid Kent, where the drought is very severe. A Canterbury correspondent of the *Chronicle* states that in one district in the Isle of Thanet more than 400 acres have not been ploughed this season owing to the hardness of the soil, and where the seed has been got in it has either not germinated at all or the crops are miserably thin. The outlook for graziers is equally serious. To sell their stock at the present on remunerative prices would mean ruin, while the difficulty is to find keep for them. Cases are mentioned where in default of other sustanence sheep are devouring the nettle tops. A water famine is also being experienced in many high-lying districts, and supplies have at considerable expense to be carted long distances. At Stone Street, a few miles from Canterbury, the rain-water supplies are quite exhausted, and the inhabitants have to obtain their drinking water from ponds which are fast drying up. {PTUK June 29, 1893, p. 206.23}

-It is extremely difficult to import goods into Turkey, owing to the absurd Custom House regulations. Political, medical, and explosive, are the three heads under which objectionable articles are classed. “Chambers’ Encyclopedia” was promptly confiscated as being political. A drum was treated in like manner, because it is a military instrument. A walking-stick was seized because it might be a dangerous weapon. Some aniline dyes had safely passed, when it occurred to the inspector to test them by fire. They crackled, like salt, and were forthwith declared exile site, and so were seized. A phonograph was seized as being “an instrument of a suspicions nature.” The English Consul-General at Constantinople reports that Custom House difficulties are increasing. The *Chronicle* says: “These fresh examples of Turkish folly prompt afresh the wonder how long suet a country will continue to cumber the soil of Europe-how long it will be before the unspeakable one will be turned out ‘bag and baggage,’ in Mr. Gladstone’s famous phrase, to his natural home in Asia?” {PTUK June 29, 1893, p. 206.24}

**“Back Page” The Present Truth 9, 13.**

E. J. Waggoner

With the next number of the paper, which will be issued July 6, one week from the date of this paper, will begin the weekly publication of PRESENT TRUTH. {PTUK June 29, 1893, p. 208.1}

By a vote of 383 to 116 the Presbyterian General Assembly of the United States has reversed the decision of the New York Presbytery, which cleared Dr. C. A. Briggs of the charge of heresy. Dr. Briggs has therefore been suspended from the Presbyterian ministry. {PTUK June 29, 1893, p. 208.2}

A novel thing has occurred in Spain, being nothing less than a barristers’ strike. It is one of the best things in the way of a strike that we ever heard of, and the whole world will owe the Spanish lawyers a debt of gratitude if they will only keep it up long enough to demonstrate the fact that they can very well be dispensed with. {PTUK June 29, 1893, p. 208.3}

The United States Court of Appeals has finally decided against the Sunday closing of the World’s Fair. The reason given is that the Government has not sufficient capital invested in the Exhibition to support its claim to absolute jurisdiction, the court holding that the local administration has complete control of the Fair. The case may now be considered as permanently settled, as any further appeal would have to go to the United States Supreme Court, which does not meet until October, when the Fair will be over. {PTUK June 29, 1893, p. 208.4}

The Daily *News*, commenting on the Free Church Jubilee, put the matter of church and State union very truly and concisely, in the following paragraph:- {PTUK June 29, 1893, p. 208.5}

“If the Church is to know none but spiritual authorities, it must content itself with spiritual prerogatives and spiritual motives. It cannot take the pay of the State without taking also State control. It cannot be given special prominence and privileges unless it renders some service in return. This condition is realised in the Church of England, which owns the Sovereign as its Head, allows its chief pastors to be appointed by politicians, and is in fact only another aspect of the State.” {PTUK June 29, 1893, p. 208.6}

If anything were needed to show how the zeal for enforced religious observances drives the spirit of the Gospel from men’s hearts, the following from a letter from a Chicago correspondent of a religious weekly, supplies it:- {PTUK June 29, 1893, p. 208.7}

“Christian sentiment here does not favour a general boycott, since it is not clear to the bulk of church people that they are called upon to forego all the privileges of the Fair because they have been beaten after a brave and prolonged fight.” {PTUK June 29, 1893, p. 208.8}

That is, they would think nothing of doing everything in their power to injure their neighbours, if it did not involve any personal sacrifice. The only thing that keeps them from trying to ruin the Fair is the fact that they would lose some pleasure. And this is called “Christian sentiment”! {PTUK June 29, 1893, p. 208.9}

At a recent meeting in Cardiff, to consider the subject of the Sunday opening of free libraries, museums, public parks, etc., a letter was read from the vicar of the parish, Rev. Canon Thompson, who was unavoidably absent, in which he said:- {PTUK June 29, 1893, p. 208.10}

“I need hardly say that the question under consideration is one requiring wise handling, and every consideration for the religious sentiment of the community. In my opinion, it is indeed a religious question, using the term in its highest and truest sense, and on that ground namely, I am in favour of the removal of all conventional restrictions on liberty of conscience and of conduct.” {PTUK June 29, 1893, p. 208.11}

That is the language of a man who evidently knows something of the meaning of religion “in its highest and truest sense.” We are glad to note that other ministers concurred in the sentiments. {PTUK June 29, 1893, p. 208.12}

Now religion “in its highest interest sense” means liberty. It means liberty for every man, not only to decide in what way he shall honour God, but also whether he shall honour Him at all. It gives to every man this privilege of choice. The command is, “Choose ye this day whom ye will serve.” The privilege of choosing implies the privilege of rejecting. God does not compel people to serve Him. His law is a law of love, and not of force. God draws men by the power of love, knowing that only those who yield to love are religious in the highest and truest sense, since love is of God, and only those who are like God have pure and undefiled religion. {PTUK June 29, 1893, p. 208.13}

Let it not be imagined for a moment that the decision to open the World’s Fair on Sunday is a satisfactory solution of the main question. That is not touched by the decision of the Directors. Some have thought that the only point involved was whether the gates of the Exposition should be opened or closed on Sunday. With most people that was all that was seen. With us, however, it made no difference. The only thing of consequence was the position of the United States Government in regard to the matter. It has not changed its position in the least, but still stands committed to the unrighteous principle that it has a right to decide matters of religion. Thus it turns its back on the sound principles set forth by the founders of that Government. If the Directors of the Exposition had decided to keep the gates closed on Sunday, they would have had the right to do so, and no one except shareholders could have reasonably objected. If they had, of their own accord, decided to keep the gates open, that was their privilege. Those who thought it wrong could have stayed away, not only on Sunday, but on every day, if they wished. The new evil that has arisen, and to which we have of late called special attention, is the unchristian and antichristian principle of the boycott, which has been advocated by professed Christians. {PTUK June 29, 1893, p. 208.14}

**“Sunday in India” The Present Truth 9, 13.**

E. J. Waggoner

The *Bombay Guardian* of May 6 says that “a Lord’s Day Union for India has been formed in Calcutta, through a provisional committee appointed by the Calcutta Missionary Conference. The Constitution is drafted, and is in process of revision. The central committee, which consists of seventeen Calcutta Christians appointed by the provisional committee, will meet one month hence to take a final action in the matter. Among the items suggested is a ‘Sabbath Creed Card,’ being a simple statement of belief in the sanctity and value of the Sabbath, and a promise to keep it holy. This card will be widely circulated, particularly among the young. In all the principal centers of India, vice-presidents of the Lord’s Day Union will be nominated, who, it is expected will become presidents of Auxiliary Unions in their own localities. When the list is completed, their names as well as names of other officers of the Union will be made public.” {PTUK June 29, 1893, p. 208.15}

Of course this movement, like all others in the interest of Sunday observance, means not simply encouragement for the stricter observance of Sunday by professed Christians, but compulsion for those who do not profess to be Christians, or who, being professed Christians do not see the connection between Christianity and Sunday-keeping. And thus the work of substituting a gospel which is but the power of man, for the only true Gospel, which is the power of God, goes on throughout the world. {PTUK June 29, 1893, p. 208.16}