**“Christian Striving” The Present Truth 9, 18.**

E. J. Waggoner

*Christian Striving*.-The apostle Paul desired to be able to hear that the Philippians were standing fast in one Spirit, “with one mind striving together for the faith of the Gospel.” Philippians 1:27. That “striving together” which is done “with one mind,” is certainly not contention and quarreling. The text, therefore, does not teach that they were to strive with one another, but that together they were united to strive for a common object. {PTUK August 3, 1893, p. 273.1}

There was once a very worthy minister of the Gospel, who acknowledged to the writer that for the greater portion of his ministry he had understood the statement, “Without controversy great is the mystery of godliness,” to mean that the mystery of godliness is great when there is no controversy, but that controversy would unfold the ministry. Consequently he was always ready for controversy, forgetting the statement made by the same apostle, that “the servant of Christ must not strive.” {PTUK August 3, 1893, p. 273.2}

In harmony with the desire expressed by Paul to the Philippians, the Apostle Jude exhorts us to “earnestly contend for the faith which was once delivered to the saints.” Jude 3. Therefore many think that while Christians must be at peace among themselves, they should lose no opportunity to get into a controversy with unbelievers, in regard to the Gospel. But again we read: “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgement of the truth.” 2 Timothy 2:24, 25. The Apostle Peter says: “Sanctify the Lord God in your heart; and be ready always to give an answer to every man that asketh you a reason of the hope that is that is in you with meekness and fear.” 1 Peter 3:15. {PTUK August 3, 1893, p. 273.3}

This gives us the correct idea of the strife. It is to be conducted with God in heart. Therefore the “one mind” with which we are exhorted to strive, is the mind of God, “which is also in Christ Jesus.” Philippians 2:5. We are to strive in the strength of God, and clothed with the Divine armour; “for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12. We are not to contend with men, but with wicked spirits,-evil angels; not with the weapons of carnality, but with those which are “mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK August 3, 1893, p. 273.4}

The striving, therefore, is to be wholly with ourselves, with the evil thoughts and the imaginations that Satan seeks to inspire us with. Those are the only things that can destroy the faith of anyone, and therefore they are the things to be fought against in contending for the faith. One man’s unbelief cannot destroy another’s faith. The Apostle Paul could keep the faith in Nero’s court in Rome as well as with his brethren in Antioch. Because God was with him. If we strive and contend with men, we do not thereby increase their faith, but we have run the risk of losing our own. So “the faith” is never helped, but hindered by laws professedly in its favour, which necessarily depend on force. The Gospel is a mystery, entirely different from things of earth. And so while it is a warfare, it is a strife of peace, and the Captain of hosts is the Prince of peace. {PTUK August 3, 1893, p. 273.5}

**“Helping God” The Present Truth 9, 18.**

E. J. Waggoner

How natural it is for us to think that what we do is of great assistance to the Lord. In a missionary meeting it was recently stated that “God needs our help in evangelising the world.” No greater mistake was ever made, yet it is a very common one. No man can ever put God under any obligation to Him. Neither can any man do anything to recompense God for what He has done for us. He does not stand in need of man’s work or gifts. He says, “If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof.” Psalm 50:12. {PTUK August 3, 1893, p. 273.6}

How can it be said or thought that God needs our help, when He Himself supplies all the wisdom and strength with which we work, and Himself does whatever is done that amounts to anything? The apostle Paul, speaking of his work, said, “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new covenant.” 2 Corinthians 3:5, 6. And again: “But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.” 1 Corinthians 15:10. {PTUK August 3, 1893, p. 273.7}

Even Christ did not claim to be doing work by Himself. He said: “I can of Mine own self do nothing.” John 5:30. “The Father that dwelleth in Me, He doeth the works.” John 14:10. How much less, then, can we do anything that will help the Lord? “The servant is not greater than his lord; neither he that is sent greater than he that sent him.” {PTUK August 3, 1893, p. 273.8}

Who has not seen the little child trying to help its mother? Perhaps it tried to sweep, and though it only moved the dirt from one place to another, and left it, the mother was pleased, and rewarded the child with a kiss. Then she afterwards went and swept the room clean. And the child rejoiced in the great help it had rendered. {PTUK August 3, 1893, p. 274.1}

Or, perhaps, the child thought to help with its mother’s knitting or sewing. It dropped stitches and tangled threads, yet the mother accepted the work for the love that prompted it, and although the child’s work was done so bunglingly, the job was perfect when finished. How so? Because the mother untangled the thread, and picked up the dropped stitches, and made the work perfect by her superior skill. {PTUK August 3, 1893, p. 274.2}

We are but children; but, oh, how infinitely greater is the contrast between us and our Father in heaven, and that between our children and us! We take hold of the work of God, and fancy that we are actually doing something, when we are really only dropping stitches, and hindering. Yet God does not call it hindering, but smiles in tender love as He sees our awkward yet earnest attempts, even as the mother catches her child to her bosom and kisses it when its loving efforts make the work worse instead of better. And when work is done, God will say, “Well done, good and faithful servant,” and the work will be found to be perfect, because we are “complete in Him,” and His perfection has made up our deficiency. {PTUK August 3, 1893, p. 274.3}

**“The ‘Borderland’” The Present Truth 9, 18.**

E. J. Waggoner

Such is the name of the latest addition to the literature of Spiritualism. It is a quarterly journal under the editorial management of the versatile W. T. Stead, and is designed to be to Spiritualism and kindred subjects what his *Review of Reviews* is too general literature. In connection with it he proposes also to form circles for investigation of the various phenomena connected with Spiritualism. After the plan had been formed in his mind, Mr. Stead sent a summary of what he proposed to do together with a circular letter, to most of the famous men and women of England, who he thought would be likely to express an opinion, asking them what they thought of it. The first number of *Borderland* contains the answers that were received; and all of the most of those who replied expressed disapproval of the scheme, their letters are most interesting, and showing how well prepared people are, unconsciously to themselves, to be led astray by this masterpiece of deception. Accordingly we give extracts from a few of them. {PTUK August 3, 1893, p. 274.4}

**WAITING ON SCIENCE**

The Archbishop of Canterbury did not reply, but he had some time before written to a friend, upon the same subject, and this friend was given permission to hand the letter to Mr. Stead. The Archbishop is very chary about expressing an opinion, as will be seen in the following reference to the accounts of phenomena, which have been submitted to the Psychical Research Society:- {PTUK August 3, 1893, p. 274.5}

“Mr. Stead states that the depositions have now been referred to the investigation of a society which is able to weigh the evidence impartially, the Psychical Research Society. {PTUK August 3, 1893, p. 274.6}

“When they have had before them all that is alleged, and have reported, we shall be in a better position to judge of the moral character of the actions. But at the present there is little alleged which does not come within the formula called ‘automatic’ or ‘thought transference;’ one ‘spiritualistic’ interpretation of them is repudiated in these articles. {PTUK August 3, 1893, p. 274.7}

“At present, therefore, it seems to me that we have only to wait until the scientific inquiry has taken place, which is challenged.” {PTUK August 3, 1893, p. 274.8}

But surely the Archbishop could have expressed an opinion without waiting for the “scientific” decision. If not, then the flock that looks to him for guidance in spiritual matters is in great danger; for there is nothing more certain than that, while there have been many frauds, there have been Spiritualistic phenomena that could not be accounted for on any grounds known to science. Now when the scientific report is in, and it appears that some at least of the phenomenon submitted were genuine, and evidently supernatural, those whose opinion hangs upon that report are bound to look upon Spiritualism with a favour that will lead to a full acceptance of it. One who is set to feed the flock, and to watch for their souls, ought to have a definite statement to make upon so live a question as Spiritualism. {PTUK August 3, 1893, p. 274.9}

The Bishop of Rochester writes thus:- {PTUK August 3, 1893, p. 274.10}

“I am interested in what you tell me as to your proposed new Review and Index. I confess I had myself supposed that the journals and occasional papers of the Psychical Research Society were already covering the ground on which you proposed to build; but I am not sufficiently familiar with them to know how far this is a just estimate. I entirely concur with you in deprecating any such attitude towards the mysterious phenomena you refer to as you describe, when you say that, ‘Science has hitherto, for the most part, contemptuously relegated all such phenomenon to superstition.’ I am certain that calm and even reverent investigation of these phenomena is essential to our arriving at any true estimate of their real character.” {PTUK August 3, 1893, p. 274.11}

Here we have another shepherd who is waiting for science to tell him what to believe on the subject concerning which the Bible speaks in no uncertain language. No investigation is needed. The Bible warns against “spirits of devils working miracles,” and that should be sufficient. The Holy Spirit of God will speak to us through the word of God, if we humbly and reverently accept it as the word of God; and angels of God,-*not* spirits of dead men, but beings who were formed before men had in any existence,-will speak to us in harmony with that word. But when messages are given by spirits professing to be the spirits of the dead, we need not stop to inquire the nature of the message, for “the dead know not anything,” and their thoughts have perished, so that they cannot send messages. Therefore we may know that all such things are from the devil. {PTUK August 3, 1893, p. 274.12}

**TOO BUSY**

Here is another minister who is too busy to know anything about Spiritualism. The Dean of St. Paul’s writes:- {PTUK August 3, 1893, p. 274.13}

“I have to spend so large a portion of my time in the practical side of church work that I fear I am not so well qualified as I ought to be to give advice on the important subject about which you ask my opinion. Scientific men do attack Christian truths, sometimes in ways that seem to be most unfair; and if you could secure any competent scientists to deal with subjects of the Borderland in a way which non-scientific people would understand and be interested in, I should think it might be most useful.” {PTUK August 3, 1893, p. 274.14}

There is a man who is already to fall into the snare of Spiritualism, simply because of his indifference to it, and his willingness to submit it to the decision of scientific men. The Bishop of London is really in the same situation, because he does not believe that there is anything to investigate. He believes that the professed phenomena of Spiritualism are all a sham. Therefore when it is demonstrated to him, as it surely will be, that there is something to them, he will be ready to investigate with the rest. {PTUK August 3, 1893, p. 274.15}

**APPROVAL**

The Rev. H. R. Haweis writes a lengthy letter of approval, in which the following paragraph occurs:- {PTUK August 3, 1893, p. 274.16}

“The independent spiritual consciousness of man-a something *not* matter *in* matter-is about to be established. The survival of human personality after the shock and redistribution of atoms, which we call death, will shortly be proved-proved again and again, and to order.” {PTUK August 3, 1893, p. 274.17}

When a man turns away from the Bible, to find proof of a thing which he cannot find in the Bible, there can be no doubt as to the result. Whatever is demonstrated is bound to be a lie, and the man is bound to be deceived. {PTUK August 3, 1893, p. 275.1}

Miss Willard writes:- {PTUK August 3, 1893, p. 275.2}

“I have never been one of those who hold that there are subjects that we are forbidden to investigate; such a position is false, to my mind, the distemper of superstition. If man’s reason and nature’s phenomena are to be kept apart at any point, then why not at many points? Whatever exists is a legitimate subject of thoughtful and reverent study by man’s illimitable mind. For this reason I have always been sympathetic towards the scientific study of the phenomena with which you propose to deal in the projected magazine called *Borderland*.” {PTUK August 3, 1893, p. 275.3}

Lady Henry Somerset wrote in very much the same strain. {PTUK August 3, 1893, p. 275.4}

**STRAIGHT TESTIMONY**

There are some replies that put the matter in the correct basis, saying that the Scriptures ought to be the guide; but the only one who told the simple exact truth about the business, is, strange to say, the Roman Catholic Bishop of Nottingham. He said:- {PTUK August 3, 1893, p. 275.5}

“The intelligence which uses your hand, and of which you are not conscious, is no other than the Devil; and if you continue to such unlawful intercourse with the unseen, you will necessarily be misled to your ruin by the enemy of God, the murderer of souls, and the liar from the beginning.” {PTUK August 3, 1893, p. 275.6}

And yet the Bishop states positively in the same letter that human souls live after death, a belief which is the foundation of Spiritualism. Without such believe there could be no Spiritualism. And, after all, one cannot see any real difference between avowed Spiritualism, and the professed communion with the dead which the Catholic Church carries on into its prayers to those whom it calls saints. So that really, although the majority seem to be opposed or indifferent to Mr. Stead’s proposal to investigate Spiritualism, that very thing, whose *name* they reject, has a very strong hold on them. {PTUK August 3, 1893, p. 275.7}

**HOW TO INVESTIGATE**

One word as to the propriety of investigating Spiritualism. Is it lawful or not? Most certainly it is lawful; but not in the way proposed by Mr. Stead. The man who refuses to have anything whatever to do with Spiritualism, because of what the Bible tells him about it, knows far more of its nature than does the man who is deceived by it, under the supposition that he is investigating it. The Scriptures are the only place where we can successfully investigate Spiritualism. {PTUK August 3, 1893, p. 275.8}

Let us illustrate. Here, we will suppose, is a vast, unexplored cave. It is, of course, as dark as anything can be. There is absolutely no delight in it. Here are some men who propose to “investigate” the cave, and they go into it and feel around in the dark. What will be the result? Simply this, that they will fall into some of its deep pits, and lose their lives. But here is a man who does not investigate in any such blind way. He stands outside and flashes a strong searchlight into it, by means of which he discovers its dangerous nature. Is there any question as to which is the more sensible method? It is utterly useless to distinguish between genuine Spiritualistic phenomena and fraud; for since we may know that the genuine are from the devil, there can be no object in studying that which is only an imitation. {PTUK August 3, 1893, p. 275.9}

“And when they shall say unto you, Seek unto them that have familiar spirits, and to wizards that peep and that mutter; should not a people seek unto their God? for the living unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:19, 20. {PTUK August 3, 1893, p. 275.10}

**“To Undo the Reformation” The Present Truth 9, 18.**

E. J. Waggoner

For the last four years Roman Catholics, under the direction of the “Guild of our Lady of Ransom,” have made an annual pilgrimage to Canterbury, the special object being to visit the spot where Archbishop Thomas á Becket was killed. This pilgrimage was made this year on the 20th of July. The *Catholic* *Times*, in its account of the pilgrimage, says:- {PTUK August 3, 1893, p. 275.11}

“These annual visits of the Ransomers and other devout Catholics to the great cathedrals so dear to every Catholic heart, have two objects, and private devotion is a subordinate one. The pilgrimage is a great public act of devotion and prayer for the redemption of England from the evil of the fruits of the so-called Reformation, and a public testimony by Catholics, not only of the faith that is within them, but of the hope that their countrymen and women may be ransomed for the faith for which the blessed martyr St. Thomas died.” {PTUK August 3, 1893, p. 275.12}

While the pilgrims were at the shrine, they were asked to pray earnestly “especially for the reconversion of this country to the faith, in defence of which the blissful martyred died.” Perhaps the readers may not know, or at least may not have fresh in their minds, the nature of the cause in defence of which “the blissful martyr died,” and will therefore give a brief statement of it, that they may see what is desired for this country. {PTUK August 3, 1893, p. 275.13}

Thomas á Becket was made archdeacon of the diocese of Canterbury, by Archbishop Theobald, and was employed in some difficult negotiations at Rome, in which he distinguished himself, so that when Henry II. ascended the throne, in 1154, he made Becket his chancellor. “He had all the qualifications of a courtier-a fine person, a cultivated mind, a pleasing address, a disposition to engage in the revelry and sports in which nobles delighted, and which ecclesiastics were not severe to shun.”-*Knight*. “Of unbounded ambition, of over-bearing pride, and we will venture to believe of very doubtful honesty, he followed for eight years the path of secular greatness, having the confidence of the king and his undoubted ability, and securing that confidence by his agreeable qualities. His predilections were not in the least towards that church of which he received the revenues almost in the capacity of lay-in propriator.”-*Ib.* {PTUK August 3, 1893, p. 275.14}

His interest in religion seemed to begin and end up only in the wealth that came to him from it. The Roman Catholic Church was at that time at the height of its power in England. William the Conqueror had given to the Church the prerogative of acting as supreme judge in all cases affecting an ecclesiastic. Those who belonged to the priesthood were not subject to the laws of the kingdom for the punishment of crimes. The result was that there was really two independent kingdoms in England-the civil and the ecclesiastical; and the ecclesiastical was becoming the more powerful, since in those days the clerical order included the whole of the professional and educated classes. {PTUK August 3, 1893, p. 275.15}

“The usurpations of the clergy, which had at first been gradual, were now become so rapid, and had mounted to such a height, that the contest between the regal and the pontifical was really arrived at a crisis in England; and it became necessary to determine whether the king or the priest, particularly the Archbishop of Canterbury, should be sovereign of the kingdom.”-*Hume*. The idea that Church and State could be separated, never once entered Henry’s mind, and neither did he propose to change the system established by William; but he did propose to be king of England, not realising that no civil ruler can be freed as long as there is a priesthood that exercises civil power. {PTUK August 3, 1893, p. 275.16}

In 1162, on the death of Theobald, Henry made Becket Archbishop of Canterbury, which office he expected that Becket would combine with his chancellorship. Henry’s idea was that, since Becket had as chancellor compelled the priests to pay their dues to the crown, he would be able, as Archbishop, to keep the encroachments of the Church upon the civil power within proper limits. But in this Henry was mistaken. No sooner had Becket been made Archbishop than he resigned the chancellorship, and devoted all his energies to entrench the Church in its iniquitous position. Henry’s determination was that all should be equal before the law; but, says Knight: {PTUK August 3, 1893, p. 275.17}

“The position of the Church presented an inseparable obstacle to the equal administration of the laws. The clergy claimed an exemption from all secular judicature. Whilst the murderer and robber were punished with death, if tried in the court of the crown, the vilest offender, if a clerk, escaped the extreme penalty of his offence, and was often freed from all consequences except that of pecuniary compensation.... It has been stated that in the first years of Henry II. there were reckoned nearly one hundred homicides that had been perpetrated by a priest then living. After the appointment of Becket to the primacy, a priest of Worcestershire committed the infamous crime of murdering a father, that he might be undisturbed in a guilty intercourse with his daughter. Even such a crime would not, under any circumstances of atrocity, have been punished with death in the church-tribunals. This offender was required to be delivered up for the trial in the king’s courts. Becket interposed the shield of the Church between the criminal and the outraged laws; and passed upon him a sentence of degradation only [from the priesthood], contending that the degraded priest could not a second time be brought to trial for the same offence.” {PTUK August 3, 1893, p. 276.1}

This is sufficient to show the ground of controversy between the king and the archbishop. It is not necessary to follow the course of it through. Suffice it to say that at length, in 1170, the king in a state of exasperation let fall some words which four knights understood to mean that he wished to have Becket killed. They therefore set off post haste, and, finding the Archbishop in the Cathedral, killed him before the altar. Of course Becket was lauded as a martyr to the faith, “and the miracles wrought by his relics were more numerous, more nonsensical, and more impudently attested, than those which ever filled the legend of any confessor or martyr.” Two years after his death he was canonised by Pope Alexander, and consequently is now reverenced as “St. Thomas á Becket.” {PTUK August 3, 1893, p. 276.2}

Of course his assassination was a sin and a crime, but that does not make the cause for which he died any the better. He died in consequence of the unscrupulous and wicked ambition of the church with which he was identified. It is for the restoration of that usurpation that Catholics are instructed to pray and work; and the Canterbury Cathedral, now under the control of the “Protestant” Church of England, is freely given for that purpose. The pilgrimage was for the purpose of praying for “the redemption of England from the evil of the fruits of the so-called Reformation,” the chief of which was the taking away from the church the power to build up itself at the expense of justice and civil order. The fact that Catholics desire a return of the times of Thomas á Becket shows that the Papacy is the same to-day that it was seven hundred years ago. {PTUK August 3, 1893, p. 276.3}

**THE IMPENDING DANGER**

That which has gone before was not written for the purpose of merely calling attention to the fact that the Papacy is the same enemy of freedom and progress that it always was. In the July number of the *Contemporary Review*, Archbishop Farrar has an article entitled, “Undoing the Work of the Reformation,” in which he sets forth and protests against the growth of Romish ritualism in the Church of England. He says: “It is now notoriously a common practice of the Anglican ‘priests’-many of whom derive their stock-in-trade of catchwords and formulae from Romanising manuals-to ignore the clergy and the churches of their own communion on the Continent ‘as schismatic,’ and to ‘go to mass’ in Romish churches.” But passing by what he has to say of the aping of the priesthood in the growth of relief in transubstantiation, we will note his vigorous words concerning auricular confession. He says:- {PTUK August 3, 1893, p. 276.4}

“It should be observed that the ignorant and indiscriminate abuse of auricular confession, which may be made in the unscrupulous hands an instrument of the most insufferable and dangerous journey, is even more perilous in England than it is in the Church of Rome. For in the Church of Rome there is, I believe, some limitation put on the right to hear confessions. How are we to assume, in the face of fact, that all ‘priests’ have that gift of ‘spiritual discernment,’ without which the pretence to absolve becomes not only baseless, but pernicious? But in the stress of the unrestrained license to which we have now been reduced and betrayed by supineness in the defence of truth, any silly youth who has barely scraped through a poll degree, and who may have shown in his ordination examination an incredible ignorance of the most elementary facts of Scripture, scholarship, and theology, thinks himself at liberty, as soon as he enters a parish, to pose as a confessor, and to tell men and women, whose very shoes he is not worthy to tie, that they are to come and kneel to him ‘as culprits before their judge.’ He will indeed find a few-and none of any manliness and intelligence-to adopt such abject thralldom to one who may be immeasurably their inferior in the most elementary crushing graces; but he may do-as has been done a thousand times-quite infinite mischief to himself, and to weak and miserable souls. Not to dwell on his utter unfitness to dabble his unspiritual hands {PTUK August 3, 1893, p. 276.5}

*‘In the dark dissolving human heart  
And hallowed secrets of this microcosm,’ {PTUK August 3, 1893, p. 276.6}*

such a youth, in his self-sufficiency and blindness, made hopelessly poison the peace of families; may {PTUK August 3, 1893, p. 276.7}

*‘Divert and crack, rend and deracinate  
The unity and wedded calm’ {PTUK August 3, 1893, p. 276.8}*

of households; may subtly alienate the love of wives from their husbands; may sow discord between the daughter and her mother; may, in sheer incompetence, and without consciously wicked intentions, reduce the whole religious state of the silly and the impressionable to a chaos of hysteric falsities by teaching for doctrines the deceits of men. {PTUK August 3, 1893, p. 276.9}

“Bishop Wilberforce, all his life long an acknowledged leader of the High Church party, declared to his clergy with passionate emphasis for days before his death that the system of auricular confession was baneful to the person confessing; baneful to the person receiving confession; and, above all, baneful to the society in which the practice prevailed; but now the Ritualists are patronised by many bishops in their worst excesses, and all over the country the interests of the Evangelical laity are being trampled down with a contemptuous *insouciance* which in many cases is really shocking. {PTUK August 3, 1893, p. 276.10}

“These innovators of yesterday have utterly abandoned Hooker, and gone immensely farther than great old Anglican divines, like Bishop Andrewses and Jeremy Taylor, and even Archbishop Laud. They have even left far behind such Anglican leaders as Keble, Bishop Wilberforce, and Dean Burgon. Dean Burgon told them that they were ‘Sectarians and Separatists,’ who ‘as a party would have been disowned by churchmen of every age and every school.’ Bishop Wilberforce, in his last public speech, described the growth of Ritualism ‘not as a grand development, but as a decrepitude’; ‘not as something very sublime and impressive, but something very feeble and contemptible.’ {PTUK August 3, 1893, p. 276.11}

“And already, like a swarm of locusts, Ritualistic practices have settled on every green field. In twenty years, if things are suffered to go on at the present rate-if the cause of the Reformation is on every side abandoned and betrayed-the Church of England will be Romish in everything but name. Lord Halifax will have had his ardent wish that there be restored ‘those *filial relations* that formerly existed between the successors of Augustine in the See of Canterbury and that chair which is now occupied by the successors of St. Gregory the Great’;-in other words, the Church of England will have finally undone the work of the Reformation, and will have been insidiously seduced back step by step, into the corrupt bosom of the Church of Rome.” {PTUK August 3, 1893, p. 276.12}

Unfortunately the Anglican Church is not alone in opening the way for Rome’s revival. While engaged in so-called “scientific” criticism of the Bible,-pulling it to pieces under the plea of a design to free it from its human incumbrances,-the non-conformists are rapidly, although unconsciously, coming over to the Roman Catholic ground of depriving the common people of the Bible. No preaching of masses, auricular confession, etc., can tend to Rome as surely as destroying confidence in the Bible; for with that gone all heresies are bound to come. {PTUK August 3, 1893, p. 276.13}

The Reformation, so far as it was carried forward, not only in England, but in every country, was a result of plain preaching from the Bible, and of putting that book into the hands of rich and poor alike, teaching them that through it the voice of God was speaking to their souls. The Reformation can be maintained, and the advance of Romanism opposed, and not by appeals to Parliament, nor by the calling of the Ecclesiastical councils, but only by a return to Reformation principles,-by giving people the Bible in such a way that they will receive it as the living word of the living God, the only guide to salvation. {PTUK August 3, 1893, p. 277.1}

**“Gifts and Sacrifices” The Present Truth 9, 18.**

E. J. Waggoner

“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. This being the case, it is evident that no good and perfect gift can come from beneath. God alone is good (Luke 18:19), therefore from Him alone can come good things. In man dwelleth no good thing, therefore from him can come no good thing. {PTUK August 3, 1893, p. 277.2}

“For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.” Psalm 84:11. This text is the complement of the one in James. Everything that is good comes from God, and there is not anything that is good that He does not give. {PTUK August 3, 1893, p. 277.3}

What is there then that man can give? Nothing but his own miserable self, and that is not a gift, but an exchange of nothing for everything. When we take a broken watch to the watchmaker’s to have it repaired, we do not say that we have given him anything; for the idea of a gift is that of value bestowed. Much less do we say that we have made a gift if we exchange a poor, worthless article for something of great value. In that case the gift is received by us, instead of giving. {PTUK August 3, 1893, p. 277.4}

Now that is the way matters stand between us and God. He has everything, and we have nothing. He gives, and we receive. If we give Him ourselves and all that we have and are, as we often say, what have we given Him? How much do we add to the store of His wealth? Nothing. We give Him ourselves in order that He may make us over entirely new. But that is not a gift, for which full value is received. Much less, then, can it be called a gift, when the thing given is not only worthless, but a positive loss, and the thing received in exchange is above all price. We give the Lord ourselves, because He has bought us, paying for us His own life, which He freely gives to us in exchange for our forfeited lives. {PTUK August 3, 1893, p. 277.5}

And yet people who profess to be Christians, and who know something of the value of the preciousness of Christ, talk about “making sacrifices.” Did you ever notice that there is no such expression in the Scriptures? Are we not to learn something from the fact that while the Scriptures often exhort us to “offer” sacrifices, they never tell us to “make” sacrifices? Perhaps you have not thought of the matter before. If not, stop and think of it, and ask yourself how gifts and sacrifices can be made by those who have nothing to give. People who have made large contributions to the work of the Gospel, are often said to have sacrificed heavily for the cause of God. It is not probable that any one man ever gave more for the cause of God than David did-three thousand talents of gold of Ophir, and seven thousand talents of refined silver, besides many other things he gave for the temple. And now hear what he said in his prayer:- {PTUK August 3, 1893, p. 277.6}

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given thee.... O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own.” 1 Chronicles 29:11-16. {PTUK August 3, 1893, p. 277.7}

Notice that when David offered his great store to God, he returned thanks to Him for it. Most people would almost expect God to thank them for such a gift. At least it is very natural for people to think that the cause of God is under some sort of obligation to them for what they give. {PTUK August 3, 1893, p. 277.8}

The heathen idea of sacrifice is that man must give something to God; the Christian idea is that God gives everything to man, and then only recognises the fact that it all belongs to the Lord. He even thinks that he must deprive himself of something, or undergo some hardship, in order to appease the wrath of his god; the true Christian knows that God gave up everything, and underwent the suffering of death, in order to reconcile man to Himself. Christ’s sacrifice is the only one that can ever be made or required. “For this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.” Hebrews 10:12. He, “Through the eternal Spirit offered Himself without spot to God,” in order that man might have something to offer to God. {PTUK August 3, 1893, p. 277.9}

“Knowing that ye were redeemed, and not with corruptible things, with silver or gold, from your vain manner of life handed down from your father; but with precious blood, as of the lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19, R.V. In this we see why it was that an incorruptible sacrifice had to be made to redeem man. He had to be redeemed from his vain, empty life. That means that he had to have another life that was not vain and empty. So we are redeemed by the life of Christ, which is given to us. In the beginning man received perfection from the Lord, and therefore he owed the same to the Lord. But he lost everything, and therefore God gave to him again His own perfect life, in order that he might render a perfect offering to the Lord again. See how this idea is carried out in the next chapter:- {PTUK August 3, 1893, p. 277.10}

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 3:1-5. {PTUK August 3, 1893, p. 277.11}

The only acceptable sacrifice that we can offer is that which we receive in Jesus Christ. “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins.” Acts 5:31. Therefore it is that “the sacrifices of God are a broken spirit.” Psalm 51:17. The presence of Christ in the heart gives repentance, and that is an acceptable sacrifice. {PTUK August 3, 1893, p. 277.12}

And this last text shows us that the idea of a spiritual sacrifice was not a new thing in the time of the Apostle Peter. There were many sacrifices offered, but none of them were of the slightest consequence unless they came from a contrite heart. It was faith that made the offering of Abel acceptable. Hebrews 11:4. The sacrifices with which God is well pleased are “the sacrifices of righteousness.” Psalm 51:19. That means the sacrifices that come from Christ, who is our righteousness. To the people whose hands were filled with blood, the Lord said, “To what purpose is the multitude of your sacrifices unto Me?” Isaiah 1:11. And again, “Though ye offer Me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fed beasts.... But let judgment run down as waters, and righteousness as a mighty stream.” Amos 5:22-24. {PTUK August 3, 1893, p. 278.1}

The prophet Micah, with a just sense of the requirements of God, said: “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6:6-8. {PTUK August 3, 1893, p. 278.2}

It is a mistake, then, to suppose that in one age of the world the Lord required men to make material sacrifices, but that now He requires only spiritual sacrifices. The fact is that He never required anything but spiritual sacrifices, for no man could ever offer any other. He has prepared the sacrifice, and given it freely to man, so that man may have wherewith to offer an acceptable sacrifice to Him. It was the heart touched by the gift of Christ, that made the offering of value. But now, as well as then, he whose heart has felt the love of God will gladly recognise the fact that everything good comes from the Lord, and will therefore hold whatever material things he may have as the Lord’s, and will not feel that he is making a sacrifice when he yields up some of it, or all of it, to the cause of God. {PTUK August 3, 1893, p. 278.3}

*“Vainly we offer each ample oblation,  
Vainly with gifts would His favour secure;  
Richer by far is the heart’s adoration,  
Dearer to God are the prayers of the poor.” {PTUK August 3, 1893, p. 278.4}*

**“Man’s Freedom” The Present Truth 9, 18.**

E. J. Waggoner

There is an important statement made by Mr. Stead in the first number of *Borderland*, in regard to the way that his hand is used to write communications, and the conditions under which it is done. In the first place he repeats the statement that the communications are given to him, without any conscious direction of his own mind, and without any knowledge on his part of what is written. He holds his pen in the ordinary way, resting the point of it lightly on the paper, and the rest is done by a power other than that of his own mind. Then comes this most important statement:- {PTUK August 3, 1893, p. 278.5}

“These communications come to me at all times and places, but their arrival depends almost altogether upon my volition. That is to say, unless I take a pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. The analogy between the method of communication and the telephone is very close, but with this difference-in this system it is always the recipient who rings up, so to speak, the transmitter at the other end of the line, possibly others may have a different experience. But I am never rung by the Invisibles. They do not seem to have any means of communicating with me when I am all alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing me.” {PTUK August 3, 1893, p. 278.6}

This is not only important, but it is reassuring. It shows that every man has his destiny in his own hands, and may have whatever he chooses. Although “the devil, as a roaring lion, goeth about, seeking whom he may devour,” he cannot control anyone who does not submit to him. The will of man has been for ever set free, unless man himself voluntarily puts it in subjection to another. God respects man’s freedom of will, since He Himself has given it to him, and He will not interfere with it; and Satan cannot control it without man’s consent, although he tries to. {PTUK August 3, 1893, p. 278.7}

The very fact that a writing or other medium is obliged to put his will wholly under the control of another, should be sufficient to teach thoughtful men the evil of the whole business. God is free, and delights in freedom, and He wishes men to be free, and not slaves. We are to submit our wills to God, but in so doing we do not lose liberty, for we simply voluntarily take His will and make it our own, and then we have a better, stronger, and freer will than before. It is true that others have an experience different from that of Mr. Stead, but only because they have been longer in the business than he has. If he continues to yield his mind and body to the control of Satan, there will come a time when he cannot help himself,-when the devil will use him without his consent. Thus the soul is taken captive by the devil at his will. The only way to avoid such a sad fate is to obey, from the very start, the Divine injunction, “Resist the Devil,” in which case we have the sure promise that he will flee. Let the sons of men rejoice in the fact that Satan cannot control them against their will. Even though through man’s compliance he has secured partial control, the power of God can break the chains, for Christ came “to proclaim liberty to the captives, and the opening of the prison to them that are bound.” {PTUK August 3, 1893, p. 278.8}

**“Defending the Faith” The Present Truth 9, 18.**

E. J. Waggoner

When Henry VIII. wrote a book against the doctrine of justification by faith, which Luther preached, the Pope, in an unconscious irony, gave him the title of “Defender of the Faith.” The king was as much pleased with this as a child would be with a coloured paper doll, and could not conceal his delight. His fool asked him the cause of his extravagant joy, and Henry said, “The Pope has just made me ‘Defender of the Faith.’” Whereupon the fool replied, “Ho! ho! good Harry, let you and me defend one another, but take my word for it, let the faith alone to defend itself.” {PTUK August 3, 1893, p. 278.9}

In this case the fool was the wise man. The faith needs no defence. On the contrary, the faith is itself a defence. Among the armour which we are exhorted to put on is “the shield of faith.” Ephesians 6:16. Who ever heard of a man defending a shield? It is the shield that is used as a defence for the man. So those who talk about “defending the faith,” have simply got the matter turned round. They have put themselves in a place of the truth of God. The idea as well as the title comes from the Papacy, which “opposeth and exalteth itself above all that is called God.” {PTUK August 3, 1893, p. 278.10}

It is because of the idea that they are set to defend the faith that legislators pass laws against irreligion. They seem to think that God could not get along without the help of earthly rulers. They imagine that God’s truth will be blotted from the earth if they do not defend it. They even presume to defend God Himself by passing laws against blasphemy, that term being usually in such cases made to include a denial of certain dogmas which the aforesaid men have declared to be God’s truth. {PTUK August 3, 1893, p. 278.11}

There was a time when the worship of Baal had almost entirely taken the place of the worship of God in Israel. One night Gideon, at the command of God, threw down the altar of Baal, and cut down the images. When the men of the city found out who had done it, they demanded that Joash should deliver his son Gideon to be slain for his impiety. But “Joash said unto them that stood against him: Will ye plead for Baal? will ye save him? he that will plead for him let him be put to death while it is yet morning; if he be a god, let him plead for himself, because one hath cast down his altar.” Judges 6:31. {PTUK August 3, 1893, p. 279.1}

There was wisdom. If Baal were not a god, who should want to defend him; and if he were, he could defend himself. If he could not defend himself he was not worth pleading for, much less worshipping. {PTUK August 3, 1893, p. 279.2}

“But Jehovah is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.” Then we can throw away the vain idea that man, who is not able to defend himself is required to defend God. Rather accept His truth, that it may defend us. “The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion.” “Happy is he that hath the God of Jacob for his refuge.” {PTUK August 3, 1893, p. 279.3}

**“Feeding on Husks” The Present Truth 9, 18.**

E. J. Waggoner

A gentleman’s attention was recently attracted to some Eton students in a railway carriage who were so absorbed in their books that they could scarcely lift their eyes from them when darkness set in. Admiring their studiousness, he was astonished to find that they were reading penny sensational novels of the most trashy character, whose least fault was their shocking disregard of the laws of the English language. He remonstrated with the youths but to no purpose. This incident sent him to investigating, and he sums up in the *Echo* the result of his observations:- {PTUK August 3, 1893, p. 279.4}

“Stop ten boys in any London street, and search them, and it would be perfectly safe to wager that, coiled up in the pockets of eight out of the ten, you would find a ‘penny dreadful.’ And also that four out of the eight would possess imperfect vision. {PTUK August 3, 1893, p. 279.5}

Watch them, and you will see them, as they go on errands or what not, suddenly pause and snatch the thing out, and take a mouthful so to speak. The boy has been conning over in his mind the story as far as he has got, and cannot resist the temptation to find out whose throat is to be cut next. So he crawls along reading, full of anticipatory harmful thrills and gasps, unthinking, unseeing. Not only does this description apply to bored school children, office boys, and others, but to those of high-class schools, in whose satchels lie, cheek by jowl with their lesson books, tales of impossible “Penny Gaff” Pirates, of bushrangers who make their homes in the Himalayas, and dozens of other incongruities sickening to dwell upon. {PTUK August 3, 1893, p. 279.6}

The worst is, that this is true not only of London, but of other cities, and of other countries besides England. It is proposed that, if parents and masters are powerless to remedy the evil, the State should interfere. But it is impossible that the State can succeed where parents fail. Of course the failure on the part of parents is due to carelessness and indifference; but the fact remains that nothing in this world can take the place of parental control over children. “Train up a child in the way he should go, and when he is old he will not depart from it,” is a truth that will bear the test; and that “a child left to himself bringeth his mother to shame,” is too often demonstrated. {PTUK August 3, 1893, p. 279.7}

**“A Fighting ‘Christian Conscience’” The Present Truth 9, 18.**

E. J. Waggoner

In the July number of the *Review of Reviews*, Rev. F. H. Stead gives his impressions of “The Civic Life of Chicago.” Of course the Sunday opening of the World’s Fair comes in for a notice, and what he has to say of it throws, as he says, “a strange light on the Sabbatarian sentiment of Christian Chicago.” It was at a time when it was thought that the Fair would be opened in defiance of what was thought to be the law. “Religious people confidently look to Mayor McClaughery” (the Chief of Police) to bar the way to the crowds which on Sunday might insist on entering the Fair. We let Mr. Stead tell the rest in his own words:- {PTUK August 3, 1893, p. 279.8}

“The eager advocate of civic reform, to whom I have already alluded, was prepared for the emergency, should it arise. ‘See here,’ he said to me, producing a sheet of signatures. ‘These are names belonging to some of the best families in Chicago. They are names of men who hereby pledge themselves to stand by Mayor McClaughery should the Fair gates be opened on Sunday. He will have a difficult task, and he needs to have his hand strengthened.’ {PTUK August 3, 1893, p. 279.9}

“I naturally thought of moral support only being thus tendered. My friend seemed to perceive this, and so he proceeded, ‘These are the names of young men, strong men,’ and lowering his voice to a whisper, he added, ‘*men who can fight*.’ {PTUK August 3, 1893, p. 279.10}

“I understand it now. This is the way the Christian conscience enrolls its special constables in Chicago. It seems rather strange to British minds, this possible spectacle of stalwart Christian young men, armed with Derringers, going down on a Sunday to ‘stand by’ the Chief of Police, as he endeavours to uphold the law of the Sabbath.” {PTUK August 3, 1893, p. 279.11}

Of course the occasion did not arise, but the incident shows how both “Christianity” and “conscience” are misused. Doubtless those young men would have complacently regarded themselves as giant “soldiers of the cross,” if they had shot down a few people who persisted in disregarding Sunday; and if they had a chance to receive a few shots in return, they would have been considered martyrs. How strange it is that men with Bibles which they read, can suppose that conscience has anything to do with regulating the affairs of anyone besides the possessor thereof, or that the “Gospel of peace” can be advanced by clubs and revolvers. {PTUK August 3, 1893, p. 279.12}

**“Going to School in India” The Present Truth 9, 18.**

E. J. Waggoner

We learned last week that little Hindu girls do not go to school, unless sometimes to an English or missionary school. So what we say about going to Indian schools will all be about the boys. {PTUK August 3, 1893, p. 284.1}

When the little boy is about five years old, he is sent to the infant school. “Hindu boys are just as excited as English ones about going to school for the first time.” {PTUK August 3, 1893, p. 284.2}

“When the day comes, the little boy has a bath, and puts on his new clothes, very likely the first clothes he has ever worn, except when he was six months old, and was dressed in silk to be shown to his friends.” Then he pays a visit to a temple, and offers some rice and fruits to the god or goddess of learning, after which his father takes him to school. {PTUK August 3, 1893, p. 284.3}

His first lesson is the alphabet. He learns the letters by writing them over and over, not on paper as you do, but in the sand on the ground, with a piece of soft stone! {PTUK August 3, 1893, p. 284.4}

When he knows all his letters, he is allowed to write on dried palm-leaves with a real pen or a metal style; next he is allowed to write on a wooden slate, and last of all on paper. {PTUK August 3, 1893, p. 284.5}

Beside reading and writing he must learn the multiplication table very thoroughly. Some of the Hindu boys learn to be good arithmeticians, and to keep accounts well. Instead of learning the multiplication table out of a book, the boy who knows it best says it aloud, and the others repeat it after him in a loud monotonous chant until they know it. {PTUK August 3, 1893, p. 284.6}

The school-house is generally a rude building with three mud walls on three sides, but quite open on the fourth, and a thatched roof supported by bamboos. No benches or desks are needed as the boys generally sit on the ground when writing. {PTUK August 3, 1893, p. 284.7}

In order to get the boys to come in time the master has a strange rule. The boy that comes first gets one stroke of the cane, the second boy gets two, the third three, and so on to the one who comes last. If the last boy comes very late indeed the master sometimes makes him stand on one leg for an hour. If he plays truant he may be made not only to stand on one leg, but at the same time to hold a brick in his right hand, or to stand with both his arms stretched out at full length until he feels quite ill. {PTUK August 3, 1893, p. 284.8}

One punishment for a bad boy is for him to stand in a very stooping posture, with his two feet and one hand resting on a stone, whilst he has to hold a stone in the other hand. How this must make his back ache, when it is continued for hours! But if he should straighten up one moment he would be punished still more, for an assistant stands behind him with a cane in his hand. Sometimes a boy must stand on one leg with his other foot drawn up to his knee, while his hands are joined over his head, or in a stooping posture with his hands passed under his body so as to touch the tips of his ears. “Another very dreadful punishment is to put stinging leaves on to the boy’s naked back, where he cannot get at them to take them off, or even to rub the sore place.” {PTUK August 3, 1893, p. 284.9}

*“Oh pity those poor children  
In far-off heathen lands,  
Who’re taught to worship Dagon  
And suffer at his hands. {PTUK August 3, 1893, p. 284.10}*

*“I’m told they have no Bible-  
No holy Sabbath day;  
No teacher, friend, disciple,  
To teach them how to pray. {PTUK August 3, 1893, p. 284.11}*

*“I’m told that they are ready  
To hear the Gospel sound,  
Will you not give your penny,  
To help send it around?” {PTUK August 3, 1893, p. 284.12}*

**“Man Cannot Create” The Present Truth 9, 18.**

E. J. Waggoner

“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” Psalm 139:6. {PTUK August 3, 1893, p. 285.1}

Did you ever go out-of-doors on a bright sunshiny day and look up at the clear blue sky? Isn’t it beautiful? The sun, how bright it is! And at night, there are the pretty twinkling stars and the great shining moon. This beautiful place above you that looks so blue, and where you see the sun, and moon, and stars, is called “the heavens.” {PTUK August 3, 1893, p. 285.2}

But the ground upon which you walk and upon which people build their houses, and plant their gardens, this is called “the earth.” It is not flat and level like the floor, but the earth is round like a ball or orange, only it is so large the trees can grow on it; so large that cattle can graze and wild beasts roam, upon it; so large that thousands of men and women can live on it, and many little children do. In some places it is soft and green; in some parts it is covered with tall and thick forests, then again it is steep and rough, covered with great hills, so high that when you look up you can scarcely see the tops of them; but in some parts there are no hills at all, but quiet little ponds of water where the white water lilies grow, and silvery fishes play among their long stems. On other parts of the earth there are no ponds, but there are great plains of sand; and still other parts it is covered with water stretching away farther than you can see on every side; and on other places as you go round the wonderful ball, can be seen drifts upon drifts of snow and mountains of blue ice, even in the summer time. You can see clear round your ball, and can hold it in one hand, but the earth is so large round that you can see only a small part of it at one time, and you can hold but a few grains of it in your hand. Men can go round the earth, and surely as a fly can go round your ball, only it takes a great many days. The earth has many other strange things upon it, which we have not time even to mention. {PTUK August 3, 1893, p. 285.3}

Did you ever see a man building a house? How many things he must have before he can build it! He must have stone and timber, and nails, and slates or tiles, and brick and mortar, and hinges, and knobs, and glass, and locks, and many, many other things. Before he can make a fence he must have wood, or wire, or stone, or iron. The shoemaker must have leather before he can make your boots. Your mother must have cloth before she can make your clothes, and flour before she can make up the bread. Look around the house and see if you can tell what men had to have before they could make the chairs, and tables, and stove, and grates, and dishes, and carpets. Men and women and even little children can make many fine things, but did you ever think that they *always* have to have something to make them out of. No man or woman or child knows how to make things out of nothing. {PTUK August 3, 1893, p. 285.4}

And yet we read in our Bible that this great earth upon which we live, and the beautiful heavens above us, were all created; and that means that they were made out of *nothing!* Who could have done it? Surely not man, for he does not know how to make even the smallest thing out of nothing. It must be some one who is much wiser and greater than man. Do you remember who it is? {PTUK August 3, 1893, p. 285.5}

1. What do we call the beautiful place above us where we see the sun, and moon, and stars? {PTUK August 3, 1893, p. 285.6}

2. Have you a ball? What kind? {PTUK August 3, 1893, p. 285.7}

3. Is it flat like a book, or of what shape is it? {PTUK August 3, 1893, p. 285.8}

4. What do we call the great round ball of ground upon which we live, and build our houses, and plant our gardens? {PTUK August 3, 1893, p. 285.9}

5. Which is larger, your ball, or the earth? {PTUK August 3, 1893, p. 285.10}

6. How large is the earth? {PTUK August 3, 1893, p. 285.11}

7. Name some of the things that we see on the earth. {PTUK August 3, 1893, p. 285.12}

8. What did the man need before he could make your ball? {PTUK August 3, 1893, p. 285.13}

9. What must a man have before he can build a house? {PTUK August 3, 1893, p. 285.14}

10. What did the shoemaker need to have before he could make your boots? {PTUK August 3, 1893, p. 285.15}

11. What must your mamma have before she can make up the bread? {PTUK August 3, 1893, p. 285.16}

12. Did you ever make anything? {PTUK August 3, 1893, p. 285.17}

13. What did you have to have before you could do it? {PTUK August 3, 1893, p. 285.18}

14. Did you ever create anything, that is, make it out of nothing? {PTUK August 3, 1893, p. 285.19}

15. Did your father? {PTUK August 3, 1893, p. 285.20}

16. Did your mother? {PTUK August 3, 1893, p. 285.21}

17. Why not? {PTUK August 3, 1893, p. 285.22}

18. Cannot some of your friends create things? Why not? {PTUK August 3, 1893, p. 285.23}

19. Of what does the Bible say the beautiful heavens and earth were made? {PTUK August 3, 1893, p. 285.24}

20. Then was it created by man? {PTUK August 3, 1893, p. 285.25}

21. Who did it? {PTUK August 3, 1893, p. 285.26}

**“Interesting Items” The Present Truth 9, 18.**

E. J. Waggoner

-A crisis is reported to exist in the Servian Cabinet. {PTUK August 3, 1893, p. 286.1}

-Fresh cases of cholera are being discovered daily at St. Petersburg. {PTUK August 3, 1893, p. 286.2}

-King Otto, of Bavaria, is critically ill, and his death is looked for hourly. {PTUK August 3, 1893, p. 286.3}

-It is reported that Great Britain has annexed the Solomon Islands in the South Pacific. {PTUK August 3, 1893, p. 286.4}

-Trouble is threatened between the French and the Hovas in Madagascar. The latter are arming. {PTUK August 3, 1893, p. 286.5}

-An epidemic of dengue fever prevails among both natives and Europeans on the island of Zanzibar. {PTUK August 3, 1893, p. 286.6}

-Thomas Spurgeon, son of C. H. Spurgeon, now occupies the pulpit so long filled by his illustrious father. {PTUK August 3, 1893, p. 286.7}

-The world’s record for a twenty-four hour bicycle run was recently made at Herne Hill. It is 426 miles and 440 yards. {PTUK August 3, 1893, p. 286.8}

-The annual budget statement for Queensland, Australia, delivered in the legislature, July 25, reports a deficit of £1,500,000. {PTUK August 3, 1893, p. 286.9}

-It is now regarded as practically certain that Lord Herschell will succeed the Marquis of Lansdowne as Viceroy of India. {PTUK August 3, 1893, p. 286.10}

-The new comet is now visible to the naked eye. It is situated in the region extending below the constellation of the Great Bear. {PTUK August 3, 1893, p. 286.11}

-In 1830 the whole tonnage of the British Empire reached but 2,500,000. To-day the tonnage register is 6,000,000 of steam and 4,250,000 of sailing. {PTUK August 3, 1893, p. 286.12}

—The steamers *Pearl* and *Archibald Finnie* collided near the coast of Down in the Irish Sea, with the result that the latter sank, with seven of the crew. {PTUK August 3, 1893, p. 286.13}

-News from the scene of the revolution in Nicaragua reports a battle near Mateare, in which 5,000 men were engaged. The result of the fighting is not known. {PTUK August 3, 1893, p. 286.14}

-The Russian army is being supplied with a new small-bore rifle, which will necessitate a new system of drill. Several new cruisers are in process of construction. {PTUK August 3, 1893, p. 286.15}

-Some miscreant sent an infernal machine by post to Mr. Richard Richards at Broadstairs, July 22, which while being opened exploded, inflicting upon him fatal injuries. {PTUK August 3, 1893, p. 286.16}

-Cases of cholera continue to occur in the South of France. A German says the cholera bacillus will live three days in milk, eight days on cooked meat, and one day on bread-and-butter. {PTUK August 3, 1893, p. 286.17}

-The court-martial with regard to the loss of the Victoria ended by the Court finding that the disaster was due to Admiral Tryon’s order, and Captain Bourke and the other survivors were acquitted of all blame. {PTUK August 3, 1893, p. 286.18}

-A plague of scorpions has overwhelmed the city of Durango, Mexico, where the authorities are paying bounty for each of the pests killed. {PTUK August 3, 1893, p. 286.19}

-Several cases of cholera are reported from Smyrna, and all arrivals from that port to Athens will be subjected to a quarantine of eleven days. {PTUK August 3, 1893, p. 286.20}

-Intelligence from Rio Janeiro announces that another revolution has broken out in Brazil, in the State of Santa Catharina, supported, it is said, by the national forces. Its purposes is the overthrow of the government. {PTUK August 3, 1893, p. 286.21}

-A terrible famine is reported from the province of Shansi, in China. The dispatch states that children are being sold by their parents for $2 each, and the most revolting scenes of cannibalism are witnessed among the natives. {PTUK August 3, 1893, p. 286.22}

-A French journal states that M. Charles de Lessepps, of Panama Canal infamy, is shortly to be released from prison. M. Bloudin, a fellow culprit, now serving out a two-years’ sentence has had one year of his term remitted. {PTUK August 3, 1893, p. 286.23}

-The financial crisis in America is growing more serious, and a feeling of great uneasiness pervades trade and commercial circles. Bank failures are reported daily, and many manufactories are running on short time or closing down altogether. {PTUK August 3, 1893, p. 286.24}

-Serious trouble is apprehended from the miners’ strike in Missouri, U.S.A., and eleven companies of militia have received orders to be in readiness to march to the scene of disturbance. At Weir City the stockades are manned by 600 negroes. {PTUK August 3, 1893, p. 286.25}

-Sunday closing again prevails at the World’s Fair grounds in Chicago. This is not, however, out of any regard for the day, but because so large a part of the fair was closed on Sunday that the attendance was too small to make Sunday opening profitable. {PTUK August 3, 1893, p. 286.26}

-News has been received from Hong Kong that the Spanish steamer *San Juan*, which sailed from that port on the 29th June last, has been totally destroyed by fire. Out of 230 passengers on board the ill-fated vessel, 221 are stated to have perished. {PTUK August 3, 1893, p. 286.27}

-The last sitting of the present French Chamber of Deputies was held July 22, when the Budget was finally passed, after some final modifications had been made in it by the Senate. The general election to the next Chamber will take place on August 20. {PTUK August 3, 1893, p. 286.28}

-A clergyman of the Church of England, when being examined as a witness in a matrimonial suit, refused to divulge the substance of a confession made to him by a wife. As it was not considered necessary to press the matter, no penalty was attached to his refusal. {PTUK August 3, 1893, p. 286.29}

-San Francisco dispatches report a terrific powder explosion at Canton, China, by which every village in the vicinity was wrecked. In one village, separated from the powder factory by a narrow stream, four hundred houses were destroyed. Several hundred people were killed end injured. {PTUK August 3, 1893, p. 286.30}

-At a meeting of the Northumberland Miners’ Association, July 22, it was resolved to make an application to the owners for an advance of 11 per cent. At several of the collieries in the north prices are to advanced from 2s. to 3s. 6d. per ton, and London coal merchants have withdrawn all their price-lists which are subject to hourly change. {PTUK August 3, 1893, p. 286.31}

-The trouble between France and Siam, which it was expected would involve a declaration of war, continues without any material change in the situation. France lays claim to the left bank of the Mekong river up to the Burmese frontier, which Siam disputes, and China is said to regard the same territory as a part of her own possessions. France threatens a blockade of the Siamese coast, and has a fleet of twelve war vessels in Siamese waters, with which her threat may be carried out {PTUK August 3, 1893, p. 286.32}

-What was probably the most undignified scene ever witnessed in the House of Commons, occurred July 27. Sir Chamberlain, in a speech on the Home Rule Bill, compared Mr. Gladstone to “Herod,” and Mr. O’Connor retaliated by applying to the speaker the term “Judas.” A scene of confusion followed which culminated in a personal encounter between members of the Irish party and the friends of Mr. Chamberlain, and for the first time in its history, the House of Commons became the scene of a vulgar meleé which there was a free exchange of blows. Order was finally restored without any member having sustained serious damage. {PTUK August 3, 1893, p. 286.33}

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As a result of the French blockade of Siam, it is stated that the Siamese Government has accepted the French ultimatum. {PTUK August 3, 1893, p. 288.1}

The uncertainty of things in which men mostly put their trust is indicated by the fact that there were 301 bank failures in the United States, between May 1st and July 22nd. {PTUK August 3, 1893, p. 288.2}

The epidemic of English cholera at Belfast has assumed such alarming proportion that, acting on the advice of the superintendent medical officer of the city, the Public Health Committee of the Corporation has issued an elaborate statement urging upon inhabitants the importance of strict attention to food and drink as well as to the cleanliness of their persons and homes. The greatest mortality is among children and youth. {PTUK August 3, 1893, p. 288.3}

On Friday, July 28, the coal miners’ strike begun in England, when 280,000 miners, and others engaged in the work of getting out coal, ceased work. This number has doubtless been increased by the present time by at least 60,000 more. Practically, the whole of the coal trade in Lancashire, Cheshire, North Wales, Derbyshire, Leicestershire, Notts, Yorkshire, Warwickshire, Gloucestershire, Somersetshire, and Cumberland is stopped. It is expected that this will be the greatest labour war ever fought in England. {PTUK August 3, 1893, p. 288.4}

While regarding the miners’ strike as inevitable, Mr. John Wilson, M.P., secretary to the Durham miners, deplores the fact, because, in his opinion, strikes have never brought the miners any real good. He says that war is barbarism, and that a trade war is no exception to the rule. All of which is truth. While there is no question but that labourers suffer oppression and extortion, and have many times just cause of complaint, it is just as certain that grievances are not redressed by force. A “victory” may be gained in some instances, but in the end the results are the worse. Christ’s injunction, “I say unto you, that ye resist not evil,” seems to the natural mind unsuited to the case; but those who follow Christ will know that He did not speak at random. Christians cannot engage in such a thing as a modern strike. They may seem for a time to be foolish because of their non-resistance, but to the Christian labourers whose higher is kept back by fraud, Inspiration says, “Be patient therefore, brethren, unto the coming of the Lord.” James 5:7. {PTUK August 3, 1893, p. 288.5}

In a recent charge the Bishop of Bath and Wells said:- {PTUK August 3, 1893, p. 288.6}

“When I have put together as carefully as I can all the facts of the case, and have weighed as fairly and impartially as I can all the considerations which the ‘Higher Criticism’ brings before us, I only return with greatly increased confidence to the ancient faith, and to an implicit reliance upon the truth of Holy Scripture as given by inspiration of God.” {PTUK August 3, 1893, p. 288.7}

The fact that a scholarly man believes in the full inspiration of the Bible, does not add one whit to its truth; but it is well once in a while to remind people that not all the scholarship is running to infidelity. {PTUK August 3, 1893, p. 288.8}

Someone says that “the reunion of Christendom is an impossible dream, and would be useless and mischievous even if it were possible. For Christendom is that field wherein the enemy has sowed tares, which cannot be united with the wheat, but must be gathered out by the angels at the end of the age, and bound in bundles for burning.” This is but another way of saying that “Christendom” is not the same as “Christians.” Christians do not need reunion, for they are united already, by virtue of their communion with Christ. {PTUK August 3, 1893, p. 288.9}

Who has not, when going upstairs in the dark, proceeded on the assumption that he was at the top, when he lacked one step of being there? And what has been the inevitable result? A stumble, perhaps a severe fall. The same thing will befall him who, while still below “the major of the stature of the fullness of Christ,” imagines that he has reached the top. How can such a result be avoided? By remembering that the mistake of supposing you are at the top when you are not, is made only when you are in the dark. Learn, then, to walk in the light, even the life of Christ, who is meek and lowly in heart. {PTUK August 3, 1893, p. 288.10}

“The end of the commandment is love out of a pure heart.” 1 Timothy 1:5. He who does not attain to the end of the commandment, comes short; and he who comes short is as bad off as he who does not start. Anything short of the end of the commandment is a violation of the commandment. But the end of the commandment is attained only by a pure heart. Commandment-keeping can come only from a pure heart. It is impossible therefore, to purify the heart by trying to keep the commandments, because the heart must be pure before any acceptable service can be rendered to God. He will cleanse the heart freely by His Spirit, and then the end of the commandment will be the natural result of His life. “For of Him, and through Him, are all things.” Romans 11:36. {PTUK August 3, 1893, p. 288.11}

“It is not to politics, and it is not to science, and certainly it is not to the interests of men, or the utopias of dreamers, that we must look for the salvation of France or of the world. Our salvation must come from Christianity alone. But to work this miracle, Christianity must regain its true character; it must be the religion of the Gospel, the religion of justice and charity. It must tear itself free from the superstitions which degrade it, from the sects which would rend it into fragments, from the clergies and the governments who enslave and exploit it.” {PTUK August 3, 1893, p. 288.12}

Thus speaks Pere Hyscinthe Loyson, and very truly, too. Christianity is going to be seen in just that condition before long,-the manifestation of the life of Christ among men. But it will not result in the salvation of France, nor of any other country, but only in the culling out of the people from every nation, who will follow Christ. Sad to say, there are many now, as in the days when Christ was on earth, to whom He is obliged to say, “Ye will not come unto Me, that ye may have life.” {PTUK August 3, 1893, p. 288.13}

And in his article in the *Contemporary Review*, on “Undoing the work of the Reformation,” Archdeacon Farrar says:- {PTUK August 3, 1893, p. 288.14}

“Disestablishment will be one of the first consequences of the triumph of Ritualism; and immediately after disestablishment will come the necessity for, and the certainty of a New Reformation to re-establish the truths which Ritualism endeavours to overthrow.” {PTUK August 3, 1893, p. 288.15}

That New Reformation has already begun. It is the everlasting Gospel, set forth in the following message: “Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7. It teaches that “the Head of every man is Christ,” that the Scriptures are able to make men “perfect, thoroughly furnished unto all good works,” and that God is able to speak through them to every person individually, without the intervention of any man or body of men. {PTUK August 3, 1893, p. 288.16}

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E. J. Waggoner

“Let Thy mercy, O Lord, be upon us, according as we hope in Thee.” Psalm 33:22. What infinite resources there are for us in that sentence. It is true that it is only a prayer, but it is a prayer inspired by the Holy Spirit, and therefore it is equal to a promise by the Holy Spirit. It is a promise that we may have, from the mercy of God, anything that we hope for. We cannot exhaust His mercy. Not only may we have all that we hoped for from God, but He is “able to do it exceeding abundantly above all that we ask or think.” Ephesians 3:20. And whatever God is able to do, He will do. Then let us put on love, the bond of perfectness, “that hopeth all things,” and all things are ours. {PTUK August 10, 1893, p. 289.1}

“Unto you therefore which believe He is precious.” 1 Peter 2:7. “Precious” does not mean simply beloved, but valuable, costly. The precious metals are those that are the most valuble, as silver and gold. Precious stones are distinguished from ordinary stones by their worth. The preciousness of anything is in proportion to its value. {PTUK August 10, 1893, p. 289.2}

Jesus is precious, because He is worth more than the entire universe. “In Him were all things created.” All things come from Him, and “in Him all things consist.” In Him “are hid all the treasures of wisdom and knowledge.” Colossians 2:3. The riches of Christ are “unsearchable.” Ephesians 3:8. This does not mean simply that He has great wealth, but that He Himself is beyond all price. {PTUK August 10, 1893, p. 289.3}

That the word “precious” is applied to Christ in its strict sense of costly, or valuable, is shown from 1 Peter 1:18, 19: “Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your father; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” (Revised Version). Compared with the blood of Christ, silver and gold have no value; they are but worthless trash. “Ye have sold yourselves for naught, but ye shall be redeemed without money.” Isaiah 52:3. “For the redemption of their soul is precious.” Psalm 49:8. Money cannot be mentioned in the transaction; something far more precious is required, even the blood of Christ. {PTUK August 10, 1893, p. 289.4}

The blood is the life. Leviticus 17:14. Therefore being redeemed with the precious blood of Christ, means that we are redeemed with the precious life of Christ. He Himself is precious. We are justified “through the redemption that is in Christ Jesus.” Romans 3:24. Faith in His life brings the righteousness of God. There is more than enough of value in Him to redeem all the world, putting the pure gold of God’s righteous as in the place of the dross of humanity. {PTUK August 10, 1893, p. 289.5}

Christ is infinitely precious in Himself, but no one receives the wealth that is in Him, unless he takes it; and it is taken only by faith. Therefore it is said, “Unto you which believe He is precious.” The value of Christ to us in our daily life, is according to our faith. The promises of God are worth to us just what our faith takes them for. We receive value to the extent of our belief. If we believe more, we get more. If we believe that Christ is everything, and is able to help to the uttermost, then He will be everything to us. This is not imagination; for although a man may vainly imagine himself to be rich, those imaginary riches will not purchase anything; but the riches of Christ are real and enduring. We get in Him just as much as we believe in Him, without limit, because there is no limit to Him, and faith is the only thing that can take of Him. “Faith is the substance of things hoped for.” “Unto you therefore which believe He is precious.” {PTUK August 10, 1893, p. 289.6}

**“The Deep Things of God” The Present Truth 9, 19.**

E. J. Waggoner

Repetition is the secret of success. The artisan becomes expert with his tools by constantly handling them. He can execute that job of work so quickly and so neatly, because he has had so much practice. It is by constant drill that a body of soldiers become able to move as one man, without giving the matter any thought. So it is by repeatedly in reviewing the things that he has studied, that the student becomes master of them. It is his perfect familiarity with first principles, gained by going over them again and again, that he is able at length to master other things very quickly, and often with no seeming effort. Constant application is the secret of success in anything. {PTUK August 10, 1893, p. 289.7}

So it is with the study of the Scriptures. One need not expect to become “mighty in the Scriptures,” as Apollos was, without giving himself wholly to them, as Paul exhorted Timothy. The trouble with many who desire to understand the Bible is that they are impatient of study. They wish at once to be as proficient as some other person who has devoted years of study to it. This they think they will gain by listening to the discourses and explanations of that other one. But familiarity with the Bible can come only by personal study. One may learn much by seeing another do a certain kind of work, but he may watch a skilled mechanic for months, and he will still be awkward when he first attempts to do the job himself. The exercise of one man will never give strength to another man; but the second man may be guided in his exercise by the experience of the first one. So one man’s study can never give understanding to another. The man who has studied much may guide another one in his study, but no amount of counsel or instruction to the beginner will ever take the place of earnest, diligent study for himself. {PTUK August 10, 1893, p. 289.8}

The truths of the Bible do not all lie on the surface. They must be searched for. The wise man said: “If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.” Proverbs 2:3-5. There are very few places where silver and gold and diamonds can be picked up on the surface of the ground. He who would have them must dig for them. {PTUK August 10, 1893, p. 290.1}

This does not mean that everybody may not understand the Bible. The things of God are revealed unto babes. He who would receive the kingdom of God, must receive it as a little child. That which may be understood by children, can surely be understood by anybody. {PTUK August 10, 1893, p. 290.2}

Someone may say that he has not a great mind, and is not able to search out deep things. The Lord knows all about that, and He has provided for it. “As it is written, Eye have not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.” 1 Corinthians 2:9, 10. Christ said also of the Spirit. “He shall glorify Me; for He shall receive of Mine and shall show it unto you.” John 16:14. {PTUK August 10, 1893, p. 290.3}

It is in Christ that all the treasures of wisdom and knowledge are hidden. See Colossians 2:2, 3. Therefore in taking of His things and showing them to us, the Spirit is revealing to was the deep things of God. Now the Spirit is given freely and without measure to every one that wishes it (Luke 11:13), so that anyone may have revealed to him the deep things of God. God will speak to all who are willing to listen, and He is able to speak so that He may be understood by the most simple. “The testimony of the Lord is sure, making wise the simple.” Psalm 19:7. {PTUK August 10, 1893, p. 290.4}

**“Christian Warfare” The Present Truth 9, 19.**

E. J. Waggoner

The Christian life is a life of warfare. “We wrestle,” says the apostle Paul, “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Under the most favourable circumstances the conflict is a severe one, and no one can afford to waste strength in misdirected efforts. Very serious mistakes are often made by people who are eager to do valiant service in the cause of Christ, but do not know the method of successful Christian warfare. {PTUK August 10, 1893, p. 290.5}

This can only be learned from the Bible. In this, as in everything else, it is important that we follow implicitly the instructions of the Captain of our salvation. From His instructions we learn that our warfare is to be a warfare of resistance. “Resist the devil,” is the Divine injunction, “and he will flee from you.” We do not have to seek out the devil and attack him; we are not to try to overthrow him, but to prevent him from overthrowing us. {PTUK August 10, 1893, p. 290.6}

Neither is it of any use to try to cleanse the earth of the evils which the “prince of this world”-the devil-has planted upon its face. God designs that we should live in this world in the midst of evils. In the Divine economy even these things have a purpose. Jesus did not pray that the evil should be taken from the world, or that His disciples should be taken from it, but that they should be kept from its power to harm them. God aims at the development of individual Christian character. This is the whole present purpose of His Gospel, and the object for which our efforts should be put forth in His service. God Himself, in His own time, will overthrow Satan and cleanse the earth of its evil, and we can safely leave such matters in His hands. {PTUK August 10, 1893, p. 290.7}

But our Divine Captain has not merely said to us “resist.” There is a right way in which to resist, and there is a wrong way. And the first step in this resistance, as He has instructed us, is a submission. We surrender in order to gain the victory! “Submit yourselves therefore to God; resist the devil, and he will flee from you.” James 4:7. Submission to God means the most effectual resistance to Satan. {PTUK August 10, 1893, p. 290.8}

But further, the apostle Peter tells us to “resist, steadfast in the faith.” The devil overcomes men by deceiving them; and the only safeguard against deception is to know the truth. We know the truth by knowing the word of God. John 17:17. Faith is a shield, wherewith, says St. Paul, “ye shall be able to quench all the fiery darts of the wicked.” Ephesians 6:16. {PTUK August 10, 1893, p. 290.9}

This great apostle made a successful warfare with Satan, and at its conclusion he said, “I have fought a good fight, I have finished my course, I have kept the faith.” 2 Timothy 4:7. And he had the full assurance that there was then laid up for him a crown of righteous, which would be given him in the day of his Lord’s appearing. So we are to resist the devil by submitting to God, and knowing and keeping His word. Keep the faith, and the faith will keep you. {PTUK August 10, 1893, p. 290.10}

**“An Object Lesson” The Present Truth 9, 19.**

E. J. Waggoner

“In the province of Kieff, in Russia, the local authorities are engaged in making an exact census of Stundist children, with the object of removing them from the control of their parents, and placing them under the tutelage of the priests, or of relatives who belong to the Greek Church.” {PTUK August 10, 1893, p. 290.11}

This is about the worst form of persecution that can be devised, yet it is not peculiar to Russia. The settlers of the Plymouth Colony, in America, ordered that all parents and master’s should instruct their children and servants “in the main grounds and principles of Christian religion,” “by causing them to learn some short Orthodox Catechism,” or something similar. The penalty for the first failure, after admonition, was a fine of ten shillings; for the second, a fine of twenty shillings, to be levied on the delinquent’s goods; and if in three months after that there was no Reformation, “then the said Selectmen with the help of two magistrates, shall take such children and servants from them, and place them with some masters for years, (boys till they come to twenty-one, and girls eighteen years of age), which will more strictly educate and govern them according to the rules of this Order.” {PTUK August 10, 1893, p. 290.12}

When it is said, as it has been in the English Parliament and the American Congress, that if the State does not provide religious instruction for children, and insist on its being given, many children will not receive any, the above act is endorsed. For if the State decides what is proper religious instruction, and insists that it must be given, and certain parents refuse to have their children so instructed, the only way in which the State can carry out its scheme is to constitute itself parent of those children, in the place of their own parents. {PTUK August 10, 1893, p. 290.13}

It is only when we see the union of Church and State consistently carried out, as it is in Russia, that some people can get their eyes opened to see the essential iniquity of such union. All the heartless persecution that is carried on in Russia, is really involved in even the slightest connection between religion and civil government. Russia furnishes a good object lesson to those who believe that civil government has anything to do religion. {PTUK August 10, 1893, p. 291.1}

**“Translating the Letter” The Present Truth 9, 19.**

E. J. Waggoner

If a dear friend of yours in India had sent you a letter containing his last wishes and a special message of love, would you not prize that letter very highly? There is no doubt but that you would read it very often, until you were able to tell all its contents without reference to the written page. And yet, although you might become so familiar with its contents, you would still frequently turn to the letter, and read it again and again. {PTUK August 10, 1893, p. 291.2}

Would it make any difference to you if you knew that the letter was not written with his own hand, but that it was dictated to an amanuensis? The fact that it was from your friend would be the great thing; you would not mind if he had used the hand of another to transcribe the thoughts. And you would not need to depend on the signature in his own handwriting, to know that the letter was indeed from your friend. The tone and spirit of the letter, and the messages sent, which show more plainly than the signature, that it was from him. Somebody else might forge his signature, but nobody could counterfeit his sentiments and spirit, nor could the love that is breathed through the messages be counterfeited. {PTUK August 10, 1893, p. 291.3}

But suppose that the letter is written in Hindustani; what would you do then? You cannot read a word of that language, and how can you know that the letter is from your friend, and what it contains? Would you give the matter up, and say that you cannot be expected to know the contents of a letter written in a foreign language? Not by any means. You would straightway seek a man who is acquainted with both the English and the Hindustani, and get him to translate the letter for you. Then you could read it as readily as though it had been originally written in English. And you would be able to tell that it was from your friend, just the same as before. You would recognise his style of thought and expression, and would know that the messages of love or even of a business nature, could come from no stranger. The fact that the letter was written in Hindustani would not make a particle of difference. You could become as well acquainted with it as though it had been written in English. {PTUK August 10, 1893, p. 291.4}

Moreover there could not now be the charge that in your love for the message of your friend you were guilty of making a fetich of the letter. For the letter that you now carry in your pocket, and which you so frequently open and read, is not the original copy that came from India, but the translation, if you carried the original copy which you cannot read, around with you, bending over it again and again, then there might be some colour for the charge of fetichism; but the fact that the copy which you carry and consult is not the one that came from your friend, and which his hands touched, shows that it is the *message* that you love and reverence, and not the paper and the letters. You would very naturally seek to preserve the original letter, but if it should be lost, you would have none the less doubt about the genuineness of the message. {PTUK August 10, 1893, p. 291.5}

But there might still be one more difficulty in your mind. What if the man who translated the letter for you did not do the work properly? Perhaps he was not competent, or perhaps he wilfuly inserted something or changed something, to serve some private ends. What will you do now? Why, you will get somebody else to translate the letter. Still, although you have only the one translation, and are not sure that it is a correct rendering, you do not have any doubt as to its having come from your friend, for it bears the impress of his own personality. You cannot be deceived in that, but you are in doubt as to certain parts. You want to be sure that you have the exact message of your friend. {PTUK August 10, 1893, p. 291.6}

So you get another man to translate the letter, and then another, and still another. If you think that the first man might have had such relations to the business matters referred to in the letter that he, perhaps unconsciously, gave the translation the colour of his own mind, instead of that of your friend, then you seek others who are differently related to the matter, so that if there has been any mistake the translations may correct each other. {PTUK August 10, 1893, p. 291.7}

Now you take all these different translations, and compare them. What do you expect to find? Do you expect and demand that all the translations shall be identically alike? If they are not, do you throw them away, and say that you cannot know anything about it? Not by any means. You will expect that there will be some slight differences. Indeed, if there are not, but if every translation is word for word and letter for letter the same, you will be in doubt more than before, for you will think that the translators have conspired to cheat you. {PTUK August 10, 1893, p. 291.8}

No; you do not expect to find any two of them exactly alike. If you have a dozen translations, you will find that certain expressions are the same in every one. Then you will find that certain other points are the same in three or four copies, and that they differ in the rest. And you will find that the copies that were exactly the same on these points are different on others, and that those that differed on the first are the same on the others. {PTUK August 10, 1893, p. 291.9}

Another thing that you will not fail to notice, is that you understand the letter a great deal better, with the different translations, than you did with only one. You are also sure that there is no serious error in any of them. If there should be a serious error in one, you would detect it by the fact that all the others, while not identical on that point, are uniform in thought, and all differ from the one. You will also find that the differences in the translations are not necessarily errors, but that the more translations you have, all presenting those slight differences, the clearer the thought is to you. One presents a phase of thought that is not fully expressed in another, and you need them all in order to get the fullest conception of the matter. And so after all, you have as good an idea of the matter contained in the original letter, as you would have if you were able to read the Hindustani. {PTUK August 10, 1893, p. 291.10}

Suppose, still further, that the letter was of such a general nature that it interests many people, and that they each wish to have a copy of it. Some make their own copies, and others hire copies made. These copies are scattered over the country, but in process of time the original letter is lost. Now someone suggests that these copies are full of errors, and that since no one now living has the original letter you cannot know anything about the correctness of what you have. Now what can you do? Well, in the first place, you can be as sure that what you have is a letter from your friend as you could be in the case first supposed; for you recognise his thoughts. You know that the subject is one on which he alone would or could write. So that you know that the letter is from him, although for a moment you are thrown into doubt as to the correctness of the copy that you have. {PTUK August 10, 1893, p. 291.11}

You feel that you cannot afford to be in doubt in this matter. The letter is too important for that. So you set to work to collect all the copies that can be obtained. Then you compare them, just as you did the translations. What do you find? You possibly find that there are no two of them exactly alike, yet the most of them differ very slightly. In some you will find a word omitted here and there, for even the most careful copyist is liable to make mistakes. Let some one copy a page or a column of this paper, and he will see how easy it is to omit a word in copying. {PTUK August 10, 1893, p. 292.1}

But although a certain word is omitted in one copy, the fact that it is found in all the rest shows that it was in the original letter. Then in one copy you find several words omitted. On this point you search diligently, and you find that the words are in all the others. Looking carefully, you observe that in the copies which have the words, the last word before them is the same as the last word that is omitted in the one copy. What does this show you? Simply this, that in the original letter there were two lines that both ended with the same word, and that one of the copyists, after writing the first line, looked up and saw at the end of the next line the same word that he had just written; and suppose that it was the line that he had just copied, and so he skipped that line. {PTUK August 10, 1893, p. 292.2}

And so you go through, and although you find little differences all through, the mistake that is made in any one is corrected by the others, so that you have no difficulty in learning the thought of the letter. And now mark this point: You are more sure of your letter, because of these many copies, even though there are little differences in them, than you would be if you had only one copy, or if all the copies were exactly alike. And why? Because in that case you would have nothing to show that there had been no forgery, whereas the slight differences proved to you that there has been no collusion, but that all the copyists have worked independently. And the most sceptical person must admit that in the beginning there must have been one copy from which all these came, either directly or indirectly. {PTUK August 10, 1893, p. 292.3}

The reader does not need to be told that all this is to illustrate some of the facts concerning our Bible. Sometimes the people are troubled over the fact that there are many copies and versions of the Bible, whereas they ought to be more confident of the genuineness of the Bible on that account. And if this article shall have the effect of removing any honest doubts, even though it be from the mind of but one person, it will be a cause of great rejoicing. {PTUK August 10, 1893, p. 292.4}

**“Christ and Antichrist” The Present Truth 9, 19.**

E. J. Waggoner

Antichrist means opposed to Christ. The spirit of antichrist is, therefore, the spirit that is opposed to the Spirit of Christ. The apostle John says, “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” 1 John 4:3. There are many forms of it, for the same apostle says, “Even now there are many antichrists.” 1 John 2:18. But no matter what the form or the disguise, the spirit of antichrist is primarily the spirit of Satan, for his is “the spirit that now worketh in the children of disobedience.” Ephesians 2:2. {PTUK August 10, 1893, p. 292.5}

The great opponent of Christ does not always carry on his work of opposition openly. He “is transformed into an angel of light” (2 Corinthians 11:14), and “deceiveth the whole world.” Revelation 7:9. Now no one can deceive unless he appears to tell the truth; therefore it must be expected that Satan will in his work counterfeit the truth as nearly as he can. Christ warns us that “there shall arise false christs, and false prophets and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matthew 24:24. This being the case, no one need be surprised to find that Satan has carried and does still carry on his work under the guise of Christianity. It is only when people are quite fully given to his service, and there are few to challenge it, that he throws off his disguise. {PTUK August 10, 1893, p. 292.6}

If it were possible, he would deceive the very elect. And why is it not possible to deceive them? Christ gives the answer. He said of the shepherd of the sheep, “When He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” John 10:3, 4. And then He said, “I am the good Shepherd, and know My sheep, and am known of Mine.” Verse 14. In becoming acquainted with Christ, therefore, and in that way only, can we escape the deceptions of the enemy. It is therefore necessary that we first study briefly {PTUK August 10, 1893, p. 292.7}

**THE SPIRIT OF CHRIST**

so that we may know by contrast the spirit of antichrist. This is very clearly set forth by the apostle Paul, in his exhortation to us to have the same Spirit. He says:- {PTUK August 10, 1893, p. 292.8}

“If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.” Philippians 2:1-8, R.V. {PTUK August 10, 1893, p. 292.9}

The characteristic of Christ is here seen to be humility. He says of Himself, “Take My yoke upon you, and learn of Me, for I am meek and lowly in heart.” Matthew 11:29. Note well that when He came to earth He took upon Himself only the *form* of a servant. That does not mean that He did not serve, for He also said that He “came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:28. To His disciples He said on another occasion, “I am among you as He that serveth.” Luke 22:27. What is meant is that He had only to take the *form* of a servant, because He had the *mind* to serve before He came to the earth to give His life on the cross. {PTUK August 10, 1893, p. 292.10}

He was in the beginning with God, and He was God (John 1:1), yet He had the spirit of service. The mind that was in Christ was the same when He was in heaven that it was when He came to earth. The mind that was shown in His service on earth, when He went about doing good, and which found its most natural expression in washing His disciples’ feet, was the same mind that led Him to divest Himself of the glory and riches He had in heaven. He is the same “yesterday, and to-day, and for ever,” and so He was the same before He came to earth, that He was on earth, and that He is now in heaven, and that He will be when the saints are all gathered with Him in glory; and of that time He says that He will make His followers sit down to meat, and will gird Himself, and will come forth and serve them. Luke 12:37. This is the mind and character of Christ. {PTUK August 10, 1893, p. 293.1}

**SEEKING NOT HIS OWN**

But this does not show it all. When He was in the form of God, He “emptied Himself,” because He did not count it a prize-a thing to be grasped-to be on an equality with God. “By inheritance” He had a more excellent name than the angels. He was the Son of God by birth, and so was by birth “heir of all things.” Everything was His by right. “All things were created by Him, and for Him.” His possession of them worked no injustice to any. And yet the mind that was in Him did not lead Him to grasp them and hold them fast. “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” 2 Corinthians 8:9. {PTUK August 10, 1893, p. 293.2}

“Now if any man have not the Spirit of Christ, he is none of His.” Romans 8:9. Therefore since Christ did not seize upon and hold fast to that which was His by right, it is evident that those who are His must not be characterised by the spirit of self-seeking. Love, which is the bond of perfectness, “seeketh not her own.” {PTUK August 10, 1893, p. 293.3}

This is a far different spirit from what prevails among men. The highest virtue known among men is for a man not to seek that which is not his own. The common form of self-justification is, “I want nothing but what is due me; I simply want my rights.” But that desire was not in Christ. He gave up His own. He committed everything into the care of the Father, who “highly exalted Him,” because of the mind that was in Him. To be sure it looked very dark for the Son of God for a while. It seemed as though He were forgotten even by the Father. “He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.” Isaiah 53:3, 4. But He trusted God, and God did not forsake Him. Therefore we are exhorted, “Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord.” Romans 12:19. {PTUK August 10, 1893, p. 293.4}

The mind that was in Christ was the mind of God, for “God was in Christ.” 2 Corinthians 5:19. When Christ emptied Himself, it was that God might appear; “for in Him dwelleth all the fulness of the Godhead bodily.” The love that seeketh not her own is the love of God, which is manifested toward us. “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.” Psalm 103:10. If men who stand so firmly on their rights, demanding that they shall be accorded everything that is due them, were consistent, and claimed the same thing from God, it would fare hard with them. God treats us better than we deserve, in order that we may learn how we ought to treat others. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.” Colossians 3:12, 13. {PTUK August 10, 1893, p. 293.5}

**THE SPIRIT OF ANTICHRIST**

We have not more than begun to study of the Spirit of Christ, for that is an inexhaustible subject; but we have sufficient outline of it before us to form a sharp contrast with the spirit of antichrist. Christ declared that His kingdom was not of this world, whereas Satan claims the whole world as his own. See Luke 4:5, 6. Therefore he is called “the God of this world,” and the “prince of this world.” 2 Corinthians 4:4; John 14:30. It is for this reason that in the 28th chapter of Ezekiel Satan is represented as the king of Tyre, while the nominal king is called the prince of Tyre. When wicked men ruled they are simply instruments in the hands of Satan, who is the real ruler. He is king, while they are only princes. The Scripture referred to is this:- {PTUK August 10, 1893, p. 293.6}

“Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee.” Ezekiel 28:12-17. {PTUK August 10, 1893, p. 293.7}

The reading of this is sufficient to show that it does not apply to man. None but Satan, who “abode not in the truth,” can here be described. He lost his first estate because his heart was lifted up on account of his beauty. This is the first indication of the spirit of antichrist,-thinking of self. Now we will learn to what extent Satan’s heart was lifted up, and what was the mind that was in him. Under the figure of the king of Babylon, he is thus addressed:- {PTUK August 10, 1893, p. 293.8}

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12-14. {PTUK August 10, 1893, p. 293.9}

Note that Satan’s thought was all of self. The pronoun “I” is most on his tongue. He was going to be like the Most High. He would place his throne by the side of the throne of God. He was not content with being first among the angels; he must be God. He was sure that his talents and beauty deserved a far higher place than was granted him. Ambition caused his fall. {PTUK August 10, 1893, p. 293.10}

Mark the contrast between Christ and Satan. Christ had everything by right, being God by nature, yet He resigned all. He would not look out for His own interests, and let others look out for themselves; He emptied Himself, and thought only of others. Satan had nothing of his own, but only that which was given him, yet he designed to seize everything. He was a created being, yet he thought that he ought to be God, and that he could be. He would seize what his ambition craved, no matter what the consequences of others. This is the spirit of antichrist. {PTUK August 10, 1893, p. 294.1}

Remember that selfish ambition is never satisfied. The man who covets ten thousand pounds craves ten thousand more when he has that. The man who thinks that his happiness depends upon his getting the farm that joins his, still wants the land that joins his after he has obtained the first lot; and he keeps on wanting the land that joins his, as long as he lives. Alexander and Napoleon were never satisfied with conquest. And so it would have been with Satan, if it had been possible for him to carry his mad ambition into effect, and become like God. He thought that that would satisfy him; but if he had got that, he would not have been content. Nothing would have done then but to put God out of the way, so that he could reign alone. This is evident from what he really tried to do. When Christ was here on earth, representing God to men, Satan constantly tried to kill Him. It was at his instigation that the men of Nazareth tried to throw Jesus headlong down the precipice, and the Jews often took up stones to stone Him. It was he that put it into the heart of Judas to betray the Lord, and he it was that stirred up the rulers of the Jews to crucify Him. What Satan tried to do on earth was just what he would have proceeded to do in heaven, and if he had been allowed to place his throne by the side of that of God. Indeed, he did not hesitate to lift up his hand against the Most High in heaven itself, for we read,- {PTUK August 10, 1893, p. 294.2}

“And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9. {PTUK August 10, 1893, p. 294.3}

**THE CHILDREN OF DISOBEDIENCE**

Satan is called “the prince of this world,” “the God of this world,” the ruler of the darkness of this world, and “the prince of the power of the air.” The “course of this world” is according to the guidance of Satan, and therefore he is called “the spirit that now worketh in the children of disobedience.” Ephesians 2:2. As soon as he was cast out of heaven, he set to work to deceive men, as he had deceived many of the angels of heaven. From the account of the way in which he deceived our first parents, we may learn how he deceived the angels, and how he still works. The record runs thus: {PTUK August 10, 1893, p. 294.4}

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Genesis 3:1-6. {PTUK August 10, 1893, p. 295.1}

The fifth verse is better rendered in the Revised Version, where we have “God,” instead of “gods.” Satan made the definite statement to Eve, that if they should eat from the forbidden tree, they should be like God. In this we see the same spirit working that caused his own fall. He said, “I will be like the Most High;” and when he fell he set about compassing the fall of man by instilling the same desire into him. {PTUK August 10, 1893, p. 295.2}

Let no one get the idea that it is wrong to desire to be like God. That is right, provided we wish to be like Him in His own way. To wish to be as wise and as powerful as God, is wrong, because that is virtually to wish to be God. The desire to be like God even in goodness becomes a source of evil, if the thought is to make ourselves like Him; for that implies a disposition to assume the power of God. The evil lies in thinking of self, and seeking self. If we allow God to work in us that which is good, in His own way, He will make us like Himself in holiness; but this is far different from the motive that actuated Satan, and which he has put into mankind. That was a selfish ambition to make self equal with God. {PTUK August 10, 1893, p. 295.3}

Notice how Satan proceeded to work Eve up to this unlawful desire. Instead of the words, “Yea, hath God said,” etc., the first verse is better rendered, as by Young, “Is it true that God hath said,” etc. Even this does not fully convey the sense of the Hebrew, which implies a sneer. Satan would first induce them to believe that God was unjust in His requirements. This is what was involved in his question: “Can it be possible that God would do so unjust a thing as to forbid you to eat of all the trees of the garden? I have heard so, but it is so monstrous, so tyrannical a requirement, that I can scarcely believe it.” Thus with feigned words, under the cover of pretended interest in the good name of God, he sowed the seeds of distrust. {PTUK August 10, 1893, p. 295.4}

Then when Eve replied that they were allowed to eat of every tree but the one, he said, “Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be like God.” He had instilled so much of his own spirit into her, that he could now openly charge God with gross injustice. He made her believe that they were really equal with God, but that God did not want them to know it, because He wanted to exalt Himself at their expense; that the forbidden fruit would open their eyes to their high estate, of which God was unjustly depriving them; that instead of being subject to God, they were entitled to rule equally with Him. He flattered her till, like himself before his fall, her heart was lifted up because of her beauty, and she thought herself worthy of the highest dignity. In short, Satan led her to think of herself instead of God. {PTUK August 10, 1893, p. 295.5}

**THE COURSE OF THIS WORLD**

We are now giving a simple outline of the subject, and cannot at this time follow out the details, that will be done later, but now we wish to go on to show how the spirit that was in Lucifer, which caused him to become the destroyer, and which, being instilled into the minds of our first parents, caused their fall, has been perpetuated through their descendants, so that the course of this world is according to the mind of Satan, the spirit that now worketh in the children of disobedience. {PTUK August 10, 1893, p. 295.6}

In the first chapter of Romans we have a picture of the heathen world, and of the process by which they fell from the knowledge of God to their low estate. At present we care only for the story of their fall. Here it is:- {PTUK August 10, 1893, p. 295.7}

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” Romans 1:18-25. {PTUK August 10, 1893, p. 295.8}

Satan fell because his heart was lifted up on account of his beauty. He thought that nothing in the universe was above his merits, or beyond his capacity. Having fallen, he put the same spirit into the hearts of our first parents, inducing them to think that they were in themselves as good as God, and worthy of as high a place as He had. They reached out for everything, and lost everything. The same spirit has continued in men until the present day, except where men have allowed the Spirit of Christ to expel it. The heathen reached their low position because they professed themselves to be wise, and thus cut themselves off from God, the only source of wisdom. {PTUK August 10, 1893, p. 295.9}

In looking over these typical cases, it will not be difficult to see that love of self is the cause of all the trouble. Lucifer was perfect in heaven until iniquity was found in him, and that iniquity was all wrapped up in the first thought of self. It was his thinking of and admiring self, and his consequent seeking for the advancement of self, that made him the dragon, “that old serpent, called the Devil, and Satan.” Therefore we are justified in saying that the spirit of antichrist is simply the spirit of *self*. {PTUK August 10, 1893, p. 295.10}

Wherever self predominates, there Satan rules. The Spirit that works in the children of disobedience, is the spirit of self. It cannot be too fully learned that *self is Satan*. Every manifestation of self is nothing but the manifestation of the working of Satan in man. Every sin among men has sprung from selfishness; and the perilous times of the last days will be due to the fact that “men shall be lovers of their own selves.” 2 Timothy 3:1, 2. {PTUK August 10, 1893, p. 295.11}

On the other hand, “Christ pleased not Himself.” Romans 15:8. Whoever will be His disciple must deny Himself. As Christ emptied Himself, and allowed God to appear in His fulness, so the disciples of Christ must allow Him to come into their hearts, driving away self by the same power by which He emptied Himself, that they may be “filled with all the fulness of God.” {PTUK August 10, 1893, p. 295.12}

We have now before us in outline the two spirits,-that of Christ, and that of antichrist. In the next paper, if the Lord will, we shall begin to consider some of the special lines in which the spirit of antichrist-self-has developed, in opposition to the Spirit of Christ. {PTUK August 10, 1893, p. 295.13}

**“The Russian Stundists” The Present Truth 9, 19.**

E. J. Waggoner

The New York *Observer* has for some time been printing letters from a correspondent in Russia concerning the Stundists of that country. The issue of July 13th contains a letter about their religious views, from which the following is taken. It will be seen that they are a peaceable, God-fearing people, and that they have almost completely returned to the Christianity of the Bible. That they have not yet perceived the truth of the Sabbath of the Lord is not wonderful; but it ought not to be a difficult matter to point it out so that it would be accepted by a people so devoted to the Bible as they are. Remember that these are the people whom the Russian Government, guided by the self-styled “Orthodox” church, is doing its best to exterminate:- {PTUK August 10, 1893, p. 295.14}

“The Stundists have never enjoyed the somewhat doubtful advantage of sitting together in council for the purpose of elaborating a creed which all their members could subscribe. There is no such thing as a Stundist confession of faith. Established not by learned theologians like Knox or Calvin, or by political timeservers like Cranmer, Russian Protestantism has neither the close-jointed body of argumentative divinity possessed by Presbyterians, nor the mechanical order and symmetry of Anglicans. It bears on its face the faults and shortcomings of its founders and leaders-ignorant peasants, without any training, and only in imperfect communication with one another, men whose single desire it was that their neighbours should not continue to imperil their souls’ salvation by connection with an idolatrous and corrupt Church. But although there are no formularies and no systematised theology peculiarly Stundist, and although the Stundism of each province differs in certain particulars from that of every other province, there is, nevertheless, a great body of Christian doctrine common to all, held fast by all, prized by all as Scriptural and essential. {PTUK August 10, 1893, p. 295.15}

“The views of the Stundists naturally fall into two divisions-those which they reject as unscriptural, dangerous, and idolatrous, and secondly, the positive side of their belief, the doctrines that are necessary for a believer to hold because of their Scriptural foundation, their efficacy, and their wholesome influence on religious life. {PTUK August 10, 1893, p. 295.16}

“Stundists reject the authority of tradition, called in the Orthodox Church, equally with the Scriptures-holy. They hold that the Scriptures alone contain *all* that is necessary for salvation. As to the apocryphal books, they will not even accept Luther’s compromise that they are ‘good and useful.’ The Scriptures are their only rule of faith, and the doctrine consequent on this-the right of every man to interpret Scripture for himself-is strenuously asserted by every Stundist leader. As a leader once wrote to men: ‘Scripture was written by simple men-shepherds, tentcloth makers, carpenters-for simple men like myself. The more I study the Scripture commentaries of learned men the more I am mystified, and I return for refreshment to the pure spring itself.’ {PTUK August 10, 1893, p. 295.17}

“As to a hierarchy-and here I again quote from a letter in my possession-“The brethren utterly abhor the notion of rank in the church. These bishops and priests are to us what the scribes and Pharisees were long ago; and I am convinced that John in his Revelation 9:1, 12 accurately describes them. The disciple even describes the long hair worn by the clery (verse 8); and certainly as far as we are concerned they torment like scorpions, and their teeth are as those of lions.’ Every Stundist man and woman possesses an equal right to teach the Scriptures and to conduct worship, although the texts on which this view is founded (1 Corinthians 14:26 and Colossians 3:16), are undeniably weak. Sacerdotalism and all it means, consequently, an abomination to the Stundists. Officers of course they have, but their functions will be described later. {PTUK August 10, 1893, p. 295.18}

“The worship of saints and angels, and belief in their intercessory powers, prayers for the dead, and all kindred doctrines which play so important and vital a part in the Orthodox Church, are rejected by the Stundists as unscriptural and as some of the many devices of the clergy for robbing the people. The (2 Maccabees) where Judas Maccabaeus prays for the dead, is only another proof, if proof were needed, that the Apocrypha is not in any sense deserving of respect. {PTUK August 10, 1893, p. 296.1}

“Stundists do not hold the doctrine of the saving efficacy of the sacraments. They will not even use the word sacrament, as it bas no place in Scripture. The Orthodox Greek Church, from which they have seceded, calls the sacrament ‘holy mysteries.’ This conception, with all that it signifies, the Stundist detests. The Lord’s Supper he partakes of simply in obedience to Christ’s command, just as he does not neglect the injunction of assembling to worship, or the other injunction on to be baptized. The ideas of transubstantiation and consubstantiation with regard to the Eucharist, and of regeneration in connection with baptism, he totally rejects as having neither a scriptural nor a rational basis. In well organised Stundist communities it is generally the elder or presbyter who performs the ceremony of baptism, but every member is considered equally qualified for the duty. The notion that only the elder or presbyter may break the bread or pour out the wine and gave them to the people smacks of sacerdotalism, and that is sufficient to condemn it. {PTUK August 10, 1893, p. 296.2}

“The Stundist likewise condemns the setting apart of specially consecrated edifices for the purposes of worship, and bases his objection to temples male with hands on John 8:20-24; Acts 7:42-50 and 17:24, 25. He has in his mind the orthodox churches, with their gold and silver, their pictures, icons, relics, wonder-working crosses, sweetly singing boys, and other paraphernalia of a sensuous and spiritually lifeless church. The worship of icons and of particular crosses and pictures is also held in utter abomination, and it is this iconoclastic spirit more perhaps than anything else that causses the Stundist to so no detested by the Orthodox Church party. The icon plays an extraordinary part in the life of the Russian people. From the Czar down to the meanest peasant every orthodox Russian has his icons to which he prays, calling them his God, before which he prostrates himself, to which he ascribes the happy ordering of his life, and to the neglect of the worship of which be attributes all evils that befall him. In every public officer in courts of law, in prisons, banks, in railway carriages and in the cabins of steamers, icons meet one at every step; and when the Stundist says that these representations of divine beings are nothing but idols-painted wood and metal,-and that the fire is the proper place for them, he deeply wounds the national as well as the religions sensibilities of his orthodox fellow-countrymen. {PTUK August 10, 1893, p. 296.3}

“Holy days in Russia are, as everybody knows, absurdly numerous. In addition to Sundays, there are fifty-three days in each year when all public offices and schools must be closed, and which are observed as general holidays. Every Russian, moreover, has his name’s day-the day set apart for the worship of the saint whose name he bears. St. John’s day. for example, is observed as a holiday by all the Ivans in the empire. The Stundist sets his face resolutely against these ‘prazdniki,’ as they are called: says they are relics of heathenism, which they undoubtedly are, and somewhat too ostentatiously for his own peace, he goes about his work on these days as on ordinary days. Sundays the Stundist observes with almost Caledonian strictness. {PTUK August 10, 1893, p. 296.4}

“To describe the positive side of the religion of Stundists is extremely difficult, because in its essence it is rather a protest negation than anything else. In general, however, it may be said that they hold fast to the broad essentials of Christianity as they are held in evangelical churches the world over. Their primary doctrine is that Christ is the head of the church, and that the church is where two or three are gathered together in His name. These two great truths the Stundists never tire of reiterating. Christ’s words are their rule of life, He and His apostles their only anthority in church matters. His death brings them life through faith. Nothing but His death admits them to the presence of God. By the sacrifice which He offered through the Holy Spirit He satisfied Divine justice and reconciled us to God. This is solid Protestant doctrine, and it is the cardinal point, the hinge rather, of the Stundist belief. {PTUK August 10, 1893, p. 296.5}

“But the positive side of their religious belief is best understood by noticing its effect on their work-a-day life. S. Kapustinsky, one of their leaders, was once asked by a Prussian friend of mine to tell him what he actually believed. Kapustinsky smiled; ‘Our single doctrine,’ he replied, ‘is faith in Christ; love for all men follows on this; so do inward peace and well-ordered conduct; so does forgiveness of our enemies. That is our single article of faith, and everything else is subsidiary. If a brother offends we warn him, and should he prove recalcitrant we proceed as the Scriptures direct. But we never appeal to secular courts to settle any of our disputes. And when we are in trouble of any kind, personal or communal, we have the the invitation of the Master, “Come unto Me, all ye that labour and are heavy laden.” I have now told you everything.’” {PTUK August 10, 1893, p. 296.6}

**“Where Is Your Treasure?” The Present Truth 9, 19.**

E. J. Waggoner

This is a question which to us is daily becoming more and more important. The so-called safest places in the earth are failing. By the failure of a famous Building Society in London, very many people have lost all their property, so that now they are in deep poverty. Last report showed that no less than 301 trusted banks have recently failed in the United States. Men who have spent all their lives and work early and late in laying up a comfortable amount of money for their old age, have seen their hard-earned treasures swept away in one moment of time. {PTUK August 10, 1893, p. 297.1}

“How foolish,” you said, “Why did they not put their money in a *reliable* bank?” {PTUK August 10, 1893, p. 297.2}

That is just what they thought they were doing, but they see now, when it is too late, that they were mistaken. {PTUK August 10, 1893, p. 297.3}

And are not you and I in danger of making the same mistake if we trust our own judgment? The Lord of heaven and earth says, and He surely is in a position where He ought to know,-the Lord says that there is only one bank in the universe that we can safely trust, and where we can put our treasures and *know* that they are perfectly safe,-and that is the Bank of Heaven. He says, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” {PTUK August 10, 1893, p. 297.4}

And then He adds still another reason why we should lay them up there: “For where your treasure is there will your heart be also.” The Lord yearns for our hearts, and He knows that our hearts always follow our treasures. He therefore allows our faith in earthly banks to be severely shaken sometimes, and then He counsels us to lay our treasures up where they may be safe. He knows that unless our faith in earthly places of safety is shaken we shall be content to leave both our treasures and our hearts here, and He knows that will mean for us not only temporal ruin, but eternal ruin. Can we not in this also see His great love? He says, “Set your affections on things above, not on things on the earth.” Colossians 3:12. He knows, and wants us to know, that heavenly things alone are enduring. {PTUK August 10, 1893, p. 297.5}

But how can we lay up our treasures in heaven? Heaven is so far away, we are apt to think. Jesus makes it very plain in His answer to the young man, in the nineteenth chapter of Matthew, and twenty-first verse: “Jesus said unto them, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have *treasure in heaven;* and come and follow Me.” Again in Luke He says: “Sell that ye have, and give alms; provide yourself bags which wax not old, *a treasure in the heavens* that faileth not, were no thief approacheth, neither moth corrupteth.” In 1 Timothy 6:17-19 we read: “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; *laying up in store* for themselves a good foundation against the time to come, that they may lay hold on eternal life.” {PTUK August 10, 1893, p. 297.6}

In accordance with this we learn in Proverbs 19:17 that “He that hath pity upon the poor lendeth unto the Lord,” and in Matthew 25:34-40 that those who have fed the hungry, given drink to the thirsty, and shelter to the stranger, clothed the naked, and visited the sick and those in prison, have done it unto the Lord Himself. He says, “Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.” {PTUK August 10, 1893, p. 297.7}

And these are the ones to whom He says, “Come, ye blessed of My Father inherit the kingdom prepared for you from the foundation of the world.” Will not this be greater treasure than any that we could lay up for selves on this earth? {PTUK August 10, 1893, p. 297.8}

We may invest our money in houses and lands, but we have no continuing city here; a fire, a flood, and earthquake, and our treasures are no more. We may pull down our barns and build greater, and store up the golden corn, but we may awake in the morning to find that we have not a grain left. We may own the cattle upon a hundred hills, but disease or famine may destroy them all. We may expend our wealth on a gold mine and find that its treasures are exhausted, or on a silver mine and find that the value of silver has suddenly depreciated, or we may lay up the most precious diamonds and guard them with jealous care and finally have them carried off by a thief. We may bury our treasure in the earth and find them spoiled with rust and canker. Surely he that seeketh to save his money shall lose it the same as he that seeketh to save his life shall lose it. {PTUK August 10, 1893, p. 297.9}

We may learn a lesson from the bird. One year it began to build on the lower branches of the tree. It hastily gathered the strings and hairs and straws and wove them into its tiny house. By and by the cunning house was finished, the bird laid in it her little eggs and hatched young. How proud she was! What songs floated out from the old tree! and how busily she worked that she might provide a good breakfast for her little family. But one morning the nest was empty. A few scattered feathers told the tale. The cat had destroyed the old bird and all her treasures! {PTUK August 10, 1893, p. 297.10}

What was the matter? Why this sad ending to such bright hopes? Do you not see? She had placed her treasures *too low down*, she had builded *too near the earth*. {PTUK August 10, 1893, p. 298.1}

Now God looks down to-day and sees us who have minds with which to reason,-He sees some of us beginning to have treasures upon the earth; he sees us planning, and building all our hopes on having pleasures here, on getting rich, on having great earthly wisdom, or a great name among our friends, just as though we always were going to live here. His great heart of love aches as He sees it. He longs to save us from the trouble that *must* be ours if we build so low down. He allows some of our treasures to be taken to show us the danger, and then He cries out, Build higher! O build higher! If you have your treasures so low down, they will be stolen, or spoilt, or destroyed. “Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.” Look up, My child, look up. Here you may send up your treasures and they will be enduring. Here are everlasting mansions that I am preparing for you, will you let Me write down your name? will you have them? Here is a dazzling crown that when once received no man can take from you. Here are riches eternal and that fadeth not away. Will you have them? {PTUK August 10, 1893, p. 298.2}

God help us to send our names and our treasures. Then we shall be safe, for we shall want to go where our treasures are. {PTUK August 10, 1893, p. 298.3}

**“Our Sisters in India” The Present Truth 9, 19.**

E. J. Waggoner

*“Black skin or white skin, yellow or brown,  
For one and for all Christ laid His life down.” {PTUK August 10, 1893, p. 299.1}*

If we could but once have the curtain lifted that separates us from India, and could see how millions and millions of our poor sisters live, or if we could but for one day change places with them and live as they live, and feel as they feel, would we not have more of this impartial love of Christ in our own hearts? We forget how many they are, how needy they are, and how they are looking toward us with beseeching eyes and outstretched hands. {PTUK August 10, 1893, p. 299.2}

London is the largest city in the world, yet if it were twenty-three times as large as it is there would not be any more men, women, and children in it than there are women and girls in India! {PTUK August 10, 1893, p. 299.3}

And they are not like the free, happy, educated girls and women that you see on your own streets. {PTUK August 10, 1893, p. 299.4}

Forty millions of them are shut up in zenanas, which are the portions of Indian gentlemen’s houses set apart for the women,-not beautiful parlours, but dark dirty, uncomfortable dens which are “more suggestive of the hopeless seclusion of the prison than of the social sunshine of the home.” They may never go where they like, not even in their own houses, and may never go for a walk, nor for a drive. If they go out at all they must be shut up tight in a palky where they cannot see a thing. They may never pick a flower, or listen to the birds singing, or see the street. If one wishes to speak to her husband she must not go to look for him, but wait till he chooses to come to her. She must not lift her vail or speak to her husband in the presence of her mother-in-law, or of any member of the family older than herself. She must obey her husband’s mother in everything, no matter how cross and cruel she may be. If the Hindu wife has a little boy she is treated kindly, but if she has no son she is despised, and her husband gets another wife. {PTUK August 10, 1893, p. 299.5}

These rich ladies cook their husbands’ meals, but they cannot eat with them. They and the children must eat what the husbands leave. They cannot eat anything until it has been offered to a man. They cannot read, for they have never been to school. So they spend their time in cooking, eating, sleeping, plaiting their hair, counting their jewels, threading beads, worshipping the idols, and gossiping; and some smoke. In gloom and many times in despair they pray to their idols, but the idols cannot hear nor help them. {PTUK August 10, 1893, p. 300.1}

Many of those who live in the zenanas begin that wretched shut-in life when they are but little girls like the tiny bride in our picture, or even younger. Her wedding day is her last day of liberty, even if she has been allowed to go to school or run about before. She is now a wife, and must be treated as a woman and not as a child. She must say good-bye to her mother and to everybody and everything that she cares for, and go into a strange family, all by herself, with no one to love or care for her. Poor little girl, how sad and lonely she must feel! {PTUK August 10, 1893, p. 300.2}

But being a wife in a zenana is pleasant compared with being a widow. {PTUK August 10, 1893, p. 300.3}

Twenty-one millions of the women and girls of India are widows! {PTUK August 10, 1893, p. 300.4}

“Of women and *girls!*” {PTUK August 10, 1893, p. 300.5}

Yet of the vast number of widows under fifteen years of age, 33 per cent. are widows *under five years of age!* {PTUK August 10, 1893, p. 300.6}

And being a widow is not like being a widow in England. She may never have another husband, and she may never again have any kindness shown her. She is thought to be very wicked, or else her husband would not have died. Years ago, the screaming and struggling widow, in many cases herself a mere child, was bound to the dead body of her husband, and with him buried to ashes.” Although this burning is not allowed now, they are treated just as cruelly, and they say they would rather be burned, for then their pain would last only a very little while, but now their misery lasts all their life. {PTUK August 10, 1893, p. 300.7}

As soon as the husband is dead, they tear the ornaments out of the wife’s nose and ears and hair, sometimes tearing out the flesh and hair with them. She must never wear any more ornaments, and must dress in the coarse white clothing of widowhood. If there are bracelets in her arms, some of the women hold her arm on the ground, and others hammer the bracelet with a stone until it is broken off. During the funeral ceremony she is treated most cruelly, and after it she must for a year eat but once in twenty-four hours, and then nothing but a dish of rice. {PTUK August 10, 1893, p. 300.8}

In some parts of India she may eat but one meal a day as long as she lives, and twice a month she must fast for twenty-four hours. And even her one meal a day must be carried away and eaten by herself after everyone else has finished. She must never sleep on a bed, but on the floor, and she must do the hardest and dirtiest work of the house, and be scolded for all that is wrong, and praised for nothing that is right. When she is ill she is treated even worse than the other women. {PTUK August 10, 1893, p. 300.9}

The widows are treated in this way, not because the people of India are so cruel, but because their religion makes them think that the gods would be displeased if they treated them kindly. {PTUK August 10, 1893, p. 300.10}

We have been all this time talking about the high-caste ladies. The low-caste women have greater freedom, that is, they are not shut up in zenanas, but they have to labour hard and carry heavy weights on their heads, and are treated very cruelly by the men, who say that a cow is worth much more than a women. {PTUK August 10, 1893, p. 300.11}

Now, my child, when you are tempted to feel unhappy and discontented, think of your sisters in India, and see if you have not a great deal to be thankful for. There are many who are worse off than you. If you will stop thinking about the few unpleasant things which you have to endure, and begin to think of others and do something for those who are worse off, you will not only learn to be contented but you will find that you have many things to make you thankful and happy. And one never-ending cause of joy you may always have, and that is that you know of the living God who is not only great, but good; not only powerful, but kind; not only God, but Father. As long as you have this glad news, you always may have something to give to those who know Him not. {PTUK August 10, 1893, p. 300.12}

**“The Story of Creation” The Present Truth 9, 19.**

E. J. Waggoner

“In the beginning God created the heavens and the earth.” Genesis 1:1. {PTUK August 10, 1893, p. 301.1}

Do you like stories? Yes, we are sure you do. We like stories to, and the best ones that we ever saw are in the Holy Bible that God sent us. {PTUK August 10, 1893, p. 301.2}

The Bible is the most wonderful story book in the whole world. There are stories in it for *every one:* for gray-haired grandfathers and grandmothers, for fathers and mothers, and for little ones like you. There are stories in it for those who are ill and for those who are well; for those who are poor, and for those who are rich; for the deaf and dumb, and the lame and blind; for those who hate God and for those who love God. {PTUK August 10, 1893, p. 301.3}

There are stories about Jesus; about the beautiful place and beings where God lives; about the sun, moon, and stars; about men and women, and little boys and girls; about mountains, valleys, and seas, lakes, wells, and springs; about battles, fires, and floods, cities, gardens, and houses; about the wonderful things that live in the water, and the animals that live on dry land; about birds and insects, and trees and flowers, and really we can scarcely think of anything but the Bible tells something about it. {PTUK August 10, 1893, p. 301.4}

You see God knows every body and every thing, and is perfect and good. No wonder, then, that God’s stories are so much better than men’s. Oh that everyone *knew* about the good things that are in the Bible for him! Cannot you tell some one about them? We will love these stories because our kind Father in heaven sent them to us, because every word of them is true, and because if we search carefully we can find something precious in every story that will show us how to be good and happy. Shall we not search, as Jesus says, and see what we can find in this precious book? {PTUK August 10, 1893, p. 301.5}

The first story in the Bible is called “The story of Creation,” because it tells about the creation of something, or how it was made out of nothing. The beautiful heavens above us and the great round earth upon which we live, were not always here. A long, long time ago there was nothing at all here where the heavens and earth now are. But at the beginning of the first day, someone commanded that they be created (that is, made out of nothing), and they were! He just spake and said, Let there be heavens and earth, and there was! {PTUK August 10, 1893, p. 301.6}

We have seen that no man did it, for men do not know how to make even the smallest thing out of nothing. They can call but it will not come. He who created the heavens and the earth must be much wiser and greater than man. Who is it? If you will open your Bible at the first verse of the Story of Creation you can read for yourself who it is. Please learn it so well that you can say it without looking at it. Listen, this is what it says: “In the beginning *God* created the heavens and the earth.” Ah, it is the God of heaven, He who knows everything, the Friend who sent us this precious Bible, and who gives us all that we have. What a great, and wise, and good Friend we have! Surely it is safe for us to love and to trust Him with our whole hearts. {PTUK August 10, 1893, p. 301.7}

1. Do you like stories? {PTUK August 10, 1893, p. 301.8}

2. Have you any story books? {PTUK August 10, 1893, p. 301.9}

3. Of all the story books in the world, which is the best? {PTUK August 10, 1893, p. 301.10}

4. For whom did God have these beautiful stories written? {PTUK August 10, 1893, p. 301.11}

5. Did He not forget *anyone*? {PTUK August 10, 1893, p. 301.12}

6. How wonderful and how good! Do you think man ever could have written such a book? Why not? {PTUK August 10, 1893, p. 301.13}

7. Can you think of any reasons why we should love these stories better than other stories? {PTUK August 10, 1893, p. 301.14}

8. Do you know what any of these stories are about? {PTUK August 10, 1893, p. 301.15}

9. Do all people know about the good things in the Bible for them? {PTUK August 10, 1893, p. 301.16}

10. Cannot you help to tell them? How? By telling those near you, and by giving money to send the preacher and papers and books to those who are far away. {PTUK August 10, 1893, p. 301.17}

11. What is the first story in the Bible called? {PTUK August 10, 1893, p. 301.18}

12. Why? {PTUK August 10, 1893, p. 301.19}

13. What does that mean? {PTUK August 10, 1893, p. 301.20}

14. And what was it that was made out of nothing? The Bible says that it was the heavens and the earth. {PTUK August 10, 1893, p. 301.21}

15. What are the heavens? {PTUK August 10, 1893, p. 301.22}

16. What is the earth? {PTUK August 10, 1893, p. 301.23}

17. Did your father and mother create them? {PTUK August 10, 1893, p. 301.24}

18. Did your grandfather do it? {PTUK August 10, 1893, p. 301.25}

19. Did any man create them? {PTUK August 10, 1893, p. 301.26}

20. What makes you think that man did not do it? {PTUK August 10, 1893, p. 301.27}

21. Then what kind of Being must have done it? One who is much wiser and greater than any man. {PTUK August 10, 1893, p. 301.28}

22. Please repeat the first verse in your Bible. {PTUK August 10, 1893, p. 301.29}

23. *Who*, then, does it say created them? {PTUK August 10, 1893, p. 301.30}

24. By whom did He create them? Jesus Christ, His Son. Ephesians 3:9; John 1:1-3; Colossians 1:12-19. {PTUK August 10, 1893, p. 301.31}

25. *What* was it He created? {PTUK August 10, 1893, p. 301.32}

26. And what does *created* mean? {PTUK August 10, 1893, p. 301.33}

27. *How* did He make them out of nothing? Psalm 33:6, 9; 148:5. {PTUK August 10, 1893, p. 301.34}

28. Say the verse once more. *When* does it say He created them? {PTUK August 10, 1893, p. 301.35}

**“Interesting Items” The Present Truth 9, 19.**

E. J. Waggoner

-Peace has been restored in Nicaragua. {PTUK August 10, 1893, p. 302.1}

-Paris is experiencing an epidemic of typhoid fever. {PTUK August 10, 1893, p. 302.2}

-The entire revenue of all the Protestant missions alone of the world is computed at £2,450,000. {PTUK August 10, 1893, p. 302.3}

-Fighting continues in the Soudan between Egyptian troops and a strong force of dervishes. {PTUK August 10, 1893, p. 302.4}

-A destructive fire occurred July 23 on the island of Mauritius, which destroyed 200 houses. {PTUK August 10, 1893, p. 302.5}

-Potato disease has appeared in some parts, especially in Ireland, since the break-up of the drought. {PTUK August 10, 1893, p. 302.6}

-The general election in Bulgaria gives the Government control of all but six seats in the legislature. {PTUK August 10, 1893, p. 302.7}

-Siam having agreed to all the terms imposed by France, the blockade of the Siamese coast has been raised. {PTUK August 10, 1893, p. 302.8}

-The American Congress has assembled in special session, to consider the state of the national finances. {PTUK August 10, 1893, p. 302.9}

-Japan has a new cruiser, the *Yoshima*, lately launched on the Tyne. She is 350 feet long, and in her trial steamed more than twenty-three knots with and against tide. {PTUK August 10, 1893, p. 302.10}

-Two engagements have been fought between the Government and insurgent troops in Brazil with no important results. {PTUK August 10, 1893, p. 302.11}

-But the explosion of a charge on a German man-of-war, two officers and seventeen killed, and eighteen men wounded. {PTUK August 10, 1893, p. 302.12}

-It is announced from Shanghai that an Italian Roman Catholic mission at Mien Yang near Hankow, has been destroyed in a riot. {PTUK August 10, 1893, p. 302.13}

-It has been decided to hold a Universal Exhibition at Rome in 1895-the 25th anniversary of the entry of the Italian troops into Rome. {PTUK August 10, 1893, p. 302.14}

-For the theft of a letter which contained a postal order for 5s., a postman was recently given eighteen months hard labour at the Devon assizes. {PTUK August 10, 1893, p. 302.15}

-A new law against duelling has been promulgated in Russia, by which any person killer another in a duel renders himself liable to imprisonment for six years. {PTUK August 10, 1893, p. 302.16}

-The cholera is spreading rapidly in Maine, and the mortality is very great. The dread disease also prevails alarmingly in Bessarabia, and is on the increase at Naples. {PTUK August 10, 1893, p. 302.17}

-Out of twenty-eight millions received by the railway companies of the United Kingdom the passenger receipts in 1890, nearly twenty million pounds was for third-class passengers. {PTUK August 10, 1893, p. 302.18}

-Huntingdonshire and Cambridgeshire are troubled at the present time with an extraordinary number of wages. In the neighbourhood of Gamblingay alone nearly forty nests have already been destroyed. {PTUK August 10, 1893, p. 302.19}

-Major von Wissmann, in a private Inter, states that travellers had informed him that Emin Pasha and the whole of his caravan were massacred by some Arabs to the west of the Victoria Nyanza. {PTUK August 10, 1893, p. 302.20}

-Dispatches from Calcutta report that a disastrous rainfall has occurred at Darjeeling, causing landslips and the loss of a largo number of native lives. Srinagar is inundated, the flood there being the highest over known. {PTUK August 10, 1893, p. 302.21}

-A glass dress has been provided for the Infanta Eulalie. The fabric from which it is made contains over 2,000 miles of crystal thread. It has the appearance of being a white satin dress. There is row of glass fringe round the bottom. {PTUK August 10, 1893, p. 302.22}

-A terrible fire has occurred at Birsk, Russia, by which 180 buildings have been completely destroyed, including the city hall, the barracks for the troops, and a church. Seven persons were killed, and 700 families have been rendered homeless. {PTUK August 10, 1893, p. 302.23}

-The expenditure of the United States last year on her Army and Navy, which included pensions was over $289,000,000-far more than the entire cost of the Government, and nearly double the military expenditure of either France or Germany. {PTUK August 10, 1893, p. 302.24}

-The directors of the World’s Fair at Chicago having decided to close the exhibition on Sunday, five of them have been fined £200 each by Judge Stein, for contempt of court in violating an injunction granted some time ago to restrain them from closing it. {PTUK August 10, 1893, p. 302.25}

-Agricultural returns show that in England farmers will have an excellent second cut of grass so that the supply of hay will not be so scant, as was feared, while the potato crop is reported to be one of the best over known. The yield of turnips also beats the record. {PTUK August 10, 1893, p. 302.26}

-The Austrian Government has granted permission for the building of two Russian Orthodox churches in Vienna. One will be erected near the Russian Embassy, and the other in the cemetery. In this way satisfaction is given to a long-standing desire of the Russian Government. {PTUK August 10, 1893, p. 302.27}

-Several important insurgent successes are reported from Argentina. The Santa Fe Government has surrendered to the Radicals, and it is expected that the town of La Plata, which is surrounded by Radical forces, will surrender likewise. In the fighting in Rosario 100 persons have been killed and 300 wounded. {PTUK August 10, 1893, p. 302.28}

-Thousands of miners in Colorado, U.S.A., are reported to be out of work and starving, and one of the parks of Denver, has been turned into a camp where the men sleep at night, and receive bowls of soap and slices of bread from the city authorities. Riots are feared, and arrangements for organising charity on an enormous scale are being perfected. Hundreds of miners declare their readiness to fight for Colorado in case the State accedes from the Union, which they say she will unless Congress grants relief, and passing a Bill for the free coinage of silver. {PTUK August 10, 1893, p. 302.29}

**“Back Page” The Present Truth 9, 19.**

E. J. Waggoner

The readers of PRESENT TRUTH will notice that the Paternoster Row address has been changed from 48 to 59. A larger and more accessible room has been obtained at the latter number, on the ground floor, which will be constantly open during business hours, except on the Sabbath. All who have business and correspondence with the International Tract Society will please remember that its *city* address is 59, Paternoster Row, E.C. The Holloway Road address is unchanged. {PTUK August 10, 1893, p. 304.1}

Whoever is a son of God is born of God. That is self-evident, for a son becomes a son by being born. Therefore the question of the new birth may be settled very easily. We read: “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. Therefore whoever receives Christ is born of God. Union with Christ makes one a joint-heir with Him. But this is not a thing that is done once for all; it is a continuous process. “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Colossians 2:6. And so the Scriptures do not say that a man *was* born of God, but that he “*is* born of God.” “For though our outward man perish, the inward man is renewed day by day.” 2 Corinthians 4:16. {PTUK August 10, 1893, p. 304.2}

“Then drew nearer unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.” Luke 15:1, 2. This, which the Pharisees thought to be a cause of reproach and censure, is the glory of Christ. Not only does Christ receive sinners, but He seeks for them. “For the son of man is come to seek and to save that which was lost.” Luke 19:10. This being the case, we may well believe Him when He says, “Him that cometh unto Me I will in no wise cast out.” John 6:37. If therefore anyone feels himself to be a sinner, let Him know that He is the very one whom Christ is seeking. “Let us therefore 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 August 10, 1893, p. 304.3}

The *English Churchman* sounds the alarm to the effect that the Roman Catholics are “seeking to gain influence on the school boards to serve their own denominational purposes: and they are exerting themselves to obtain legislation which shall give increased financial support out of the rates, or other public funds, to their voluntary schools.” It is well that such an alarm should be sounded, and heeded. But at the same time it should be remembered that there is no more danger in Roman Catholic control of schools, than there is in the Church of England or Nonconformist control of them. It is not the creed held by a sect, that makes its connection with the State dangerous, but the fact that there is any connection at all. If there had never been any union formed between the Church and State, there would never have been any Roman Catholic body. {PTUK August 10, 1893, p. 304.4}

**“More Inquisitorial Methods” The Present Truth 9, 19.**

E. J. Waggoner

The *Chronicle’s* Moscow correspondent calls attention to the mediæval policy of Russia, in regard to the Stundists, and says:- {PTUK August 10, 1893, p. 304.5}

“Intelligent Russians who reflect on all this must be utterly ashamed of the reactionary spirit displayed by their rulers; and there is a widespread feeling among them that until Englishmen and Americans, who must sympathise with this cause of religious freedom, take vigorous action in protesting against the persecution of their co-religionists, the Government will continue in their insensate and cruel course.” {PTUK August 10, 1893, p. 304.6}

Unfortunately Americans are handicapped both by the treaty that has just been made with Russia, and still more by the record which several of the States themselves are busily engaged in making as persecutors. {PTUK August 10, 1893, p. 304.7}

For example take the following case. A Mr. G. W. Marvell was, with other Seventh-day Adventists, arrested in Maryland, for alleged labour on Sunday. The writ upon which he was arrested was not a warrant, and did not charge him with any crime, and the lawyer who appeared for him argued that he should therefore be set at liberty. The Justice, however, would not dismiss the case, but held it under advisement for a week, and then issued a real warrant for Mr. Marvell. The case was then tried, and although there was no evidence against him, Mr. Marvell was convicted. {PTUK August 10, 1893, p. 304.8}

This is how it was done. Mr. Marvell was required to prove that the charge against him was false. This he would not do; whether he could have done so, or not, makes no difference. “The constable who made the charge against him, and who arrested him, and who will get the fees, came to him the evening before the trial and said that he did not actually see him doing any work, and that if he would swear that he was not working that would settle it. This Mr. Marvell declined to do, and the next morning he was properly convicted.”-*American Sentinel*. {PTUK August 10, 1893, p. 304.9}

This rivals anything in the “judgment by administrative process” in Russia. A man is usually in law considered innocent until he is proved guilty, but in these cases an unfounded charge is considered sufficient evidence of guilt, unless he proves himself innocent. Does the reader wish to know why? The answer is that the charge is a religious one. Wherever the civil power has presumed to interfere in matters of religion, evidence has never been necessary to conviction. From the trial of Christ, down through the days of the Inquisition, to the present time, simple charges, unsupported by evidence, have been sufficient to convict. Justice is overturned in all such cases, and for the simple reason that any civil cognisance of religion is in itself the essence of injustice, and only by unjust methods can it be carried out. {PTUK August 10, 1893, p. 304.10}

In the use of the word “guilty” in the case of Mr. Marvell, we do not wish to be understood as implying that any guilt attaches to labour on Sunday. It has been given to man as one of “the six working days,” but the Lord Himself, and every man has the right to use it as such, not withstanding all laws of men to the contrary. {PTUK August 10, 1893, p. 304.11}

**“‘Holy’ Russia” The Present Truth 9, 19.**

E. J. Waggoner

*“Holy” Russia*.-A Moscow correspondent of the *Pall Mall Gazette*, speaking of the fearful state of morality in that city, writes: “Speaking from an intimate acquaintance with this ancient capital of Holy Russia, I am bound to say that the morals of its inhabitants have never been at a lower ebb. I can only fitly compare them to those of the two towns in Palestine, on whose behalf Abraham daintily interceded with the Almighty.” {PTUK August 10, 1893, p. 304.12}

And yet Moscow is a city whose inhabitants have their religion carefully and thoroughly supervised by the State. And Christian people still cling to the idea that a union of religion and the State is necessary to the preservation of good morals! They are very slow to learn the fact that State religion and good morals do not go together. {PTUK August 10, 1893, p. 304.13}

**“Front Page” The Present Truth 9, 20.**

E. J. Waggoner

When the angel Gabriel appeared to Zacharias in the temple, and told him that his wife Elisabeth should have a son, who should be great in the sight of the Lord, being filled with the Holy Ghost, and who should turn many of the children of Israel to the Lord their God, Zacharias said: “Whereby shall I know this? for I am an old man, and my wife well stricken in years.” Luke 1:11-18. For this question he was made dumb, and was unable to speak until after the birth of the son. {PTUK August 17, 1893, p. 305.1}

Six months later the same angel came to Mary, in Nazareth, and told her that she should bring forth a son, who should be named Jesus, who should be great, and should be called the Son of the Highest, and that He should reign for ever over a kingdom that should have no end. Immediately Mary asked, “How shall this be, seeing I know not a man?” No reproof was given for this question, but it was answered at once. {PTUK August 17, 1893, p. 305.2}

Why were these two questions so differently received? Evidently because they were prompted by entirely different motives. This plainly appears when we closely consider them. Zacharias said, “Whereby shall I know this?” showing that he doubted the message. He wanted proof of the words of the angel of the Lord. He was punished for unbelief. Mary’s question, on the other hand, showed that she fully believed the message, but that she wanted further information. She said, “How shall this be?” She believed, but wanted to know what part, if any, she had to act in the matter, and her desire for more light was granted. {PTUK August 17, 1893, p. 305.3}

In these two cases we have illustrated two classes of questions that are asked. There are many questions that show unbelief as fully as could be done by any positive statement. Such questions are wicked and ought never to be asked, as God does not answer them. There are other questions that show the desire of a believing soul to receive more light and knowledge. Such questions always receive an answer from the Lord. The promise is that “if any lack wisdom, and ask for it *in faith*, it shall be given them.” James 1:5, 6. {PTUK August 17, 1893, p. 305.4}

**“Christian Experience” The Present Truth 9, 20.**

E. J. Waggoner

The apostle Peter testified of Christ, that “He went about doing good.” Acts 10:38. No man ever led a busier life than did our Saviour. The narrative of His ministry on earth contains no record of weeks or months passed in seclusion or inactivity. It is a narrative of continual travel and labour among the inhabitants of the cities and towns of Palestine,-the fields that were white for the heavenly harvest. It is a narrative of constant work for the physical and mental uplifting of those around Him. He healed the sick, He raised the dead, He cleansed the leapers, restored the crippled, gave sight to the blind, cast out devils, fed the multitudes, and to all He preached the Gospel. He was found amidst the throng and press of the multitudes, out in the common daily walks of life, ministering and bringing relief wherever there was suffering and need. {PTUK August 17, 1893, p. 305.5}

This is the example that is set before the Christian, the follower of Christ. This is to be the basis of his Christian experience. His life must be a life of work, and such work as centres not upon himself, but upon his fellows. Here is one contrast between heathen religions and the religion of Christ. The former makes self the object of all religious activity in devotions, while in the latter the object is not self, but our fellow-men. “Look not every man on his own things, but every man also on the things of others.” Philippians 2:4. Christ left His seat upon the throne of His glory, to come to this dark world where He would have neither wealth nor position, and He came not to be ministered unto, but to minister to others. This was the mind of Christ, and this is to be the mind of His followers. Philippians 2:5-8. {PTUK August 17, 1893, p. 305.6}

But there are very many whose religious experience bears a resemblance to that of the heathen devotee. Their Christian life is lacking in real work done for the uplifting of others. They may be very devout, be seldom absent from religious service, pray long and earnestly, and read and meditate much upon religious themes; but all this does not make a true Christian life. They themselves realise, perhaps, in their inmost souls, that there is a lack somewhere,-some essential feature of Christian living that their lives do not show, yet they cannot see that all this should not make them good Christians. Ah, it cannot be said of them that they go about doing good. Their experience rests upon no solid foundation. They do not do as did the Saviour. {PTUK August 17, 1893, p. 305.7}

Christ prayed much, but His time was not all spent in prayer. Nor was it all passed in religious reading and meditation, nor in other acts of public or private devotion. His life was spent in contact with others, in ministering to their needs, relieving their distress, and pointing them to the way of life. And this example is to be copied by His followers. Christian labour is essential to Christian life. He who does nothing but pray will soon cease to pray with devotion; and he who does nothing but read the Scriptures will soon cease to read them with interest, or to get from them their precious lessons of truth. He who merely goes through the forms of Christian service must soon cease to feel the sacred impressions of Christian worship, or to see beyond the mere round of formalities which he observes. The Master does not reveal Himself to the idlers in His vineyard, but to the workers. His lessons of truth become vital principles in the soul only by coming in contact with the spirit of earnest labour for His sake. {PTUK August 17, 1893, p. 305.8}

The great commission from Christ’s lips says, “Go!” “Go ye into all the world, and preach the Gospel to every creature;” and His promise is, “Lo, I am with you all way, even to the end of the world.” Mark 16:16, 17. But He left no promise to be lookers on. True Christian experience must have a basis of earnest Christian labour. The successful aspirate for a heavenly crown will be the one who has unselfishly labored to relieve the wants and uplift the souls of his fellows; for to him will be spoken the words, in the day of his Lord’s appearing, “Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:34. {PTUK August 17, 1893, p. 306.1}

**“An Unanswerable Argument” The Present Truth 9, 20.**

E. J. Waggoner

This *Anti-Infidel* publishes the following little story, which ought to be read and remembered by all who profess to be Christians:- {PTUK August 17, 1893, p. 306.2}

In one of the towns in Massachusetts there was a man who took in an infidel paper, and set himself up as an avowed infidel. He argued with, and, as he thought, refuted all the Christians in the place. But there was one old professor in the village who would not debate with him. He spoke of the unspeakable love of Christ; of the preciousness of a good hope; of the comfort it afforded him. His conduct worried his sceptical neighbour. For all the rest he cared not a whit; but that old man-he talked about him most of the time-somehow harrowed up his mind so that he could not rest. And so great was the trouble this old man caused him that it led him to reflect, repent, and believe on Christ. When he came into Conference to relate his experience, anterior to uniting with the church, he pointed to the hoary-headed member, and exclaimed, “the life of that man slew me.” {PTUK August 17, 1893, p. 306.3}

No infidel was ever converted by arguing. Though you answer the objections of a sceptic a thousand times, he will be ready with them the thousand and first time as fresh as ever. But the argument which will have the effect, and which is the only one for the Christian to use, is the manifestation of the life of Christ. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16. Then when they are attracted by the life, so that they wish to learn instead of to fight, you can “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” 1 Peter 3:15. {PTUK August 17, 1893, p. 306.4}

**“Authority for the Sabbath” The Present Truth 9, 20.**

E. J. Waggoner

We are in receipt of a letter which says: “So long as a seventh day of rest is observed, it matters not a bit which of the seven days it is; but it is wise to conform to general custom, for the sake of convenience and order; every day is a seventh day.” This statement of the case is worthy of consideration, for it presents a very common idea of the Sabbath question. The only thing that should concern us is to know the exact truth, and not to mistake conjecture for positive evidence. {PTUK August 17, 1893, p. 306.5}

We are told that “a seventh day of rest” ought to be observed, but that it makes no difference what day it is. Query: How does anybody know that a regular rest day ought to be observed? The idea is quite prevalent among certain nations, but what gave rise to it? Let us see if we can find out. {PTUK August 17, 1893, p. 306.6}

Someone will say that reason teaches it. But no one has exceeded the ancient Greeks and Romans in acuteness of intellect or power of reasoning, yet they never had the idea of a weekly rest day. They had innumerable holidays,-festival days,-when those who were able to do so gave themselves up to the amusement and revelry, but there was no thought of cessation of labour. Those who went to the greatest lengths in the observance of the holidays, were the ones who did little or no work, while for the labouring class there was no respite. {PTUK August 17, 1893, p. 306.7}

It is a fact such a thing as a Sabbath day is not and never has been known among what are termed heathen nations. This disposes also of the supposition that physical reasons are sufficient to account for the weekly rest day. The Chinese are diligent toilers, yet they have never learned the necessity of a weekly rest day. It is the same with other heathen peoples. So then it is a fact that by far the greater number of people on earth not only do not observe a weekly rest day, but do not recognise the existence of such a thing. {PTUK August 17, 1893, p. 306.8}

Whence, then, comes the idea of the necessity for a weekly rest day? The only answer that can be given is that it comes from the Bible. Where the Bible has no place, the weekly rest day is unknown. The fourth commandment enjoins it, and gives its origin as well. Here it is:- {PTUK August 17, 1893, p. 306.9}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK August 17, 1893, p. 306.10}

Here is the original authority for the observance of a rest day. Whatever ideas man may have about such a day, the idea that there should be a weekly rest-day at all, sprang from this source, and from this alone. Now the question must arise, Since it is to the Bible that we owe our knowledge of the fact that a weekly rest day ought to be observed, why should we not also depend solely on the Bible for our knowledge of all the particulars concerning it? Why should men learn from the Bible that a rest day ought to be observed, and then consult custom, or their own taste or convenience, as to how and when it shall be observed? Such a course is manifestly inconsistent in the highest degree. {PTUK August 17, 1893, p. 306.11}

**THE DEFINITE SABBATH DAY**

Note well that in the commandment there is nothing said about “a seventh day of rest.” The language is very definite “*The* seventh day is the Sabbath.” “In six days the Lord made heaven and earth, the sea, and all that in that is, and rested *the* seventh day.” The idea of an indefinite Sabbath, regulated by custom, is utterly foreign to the Scriptures. {PTUK August 17, 1893, p. 306.12}

Just before the commandments were proclaimed from Sinai, the children of Israel were given manna for their food. See Exodus 16. Six days in the week it fell, but on the Sabbath none was to be found. On each of the first five days only enough for the day’s supply was to be gathered, and if more was gathered, and it was kept till the next day, “it bred worms and stank”; but on the sixth day twice the usual amount was to be gathered, and a supply laid up for the Sabbath day, in which case it did not spoil, but kept sweet. By this series of miracles, which was kept up for forty years, the Lord showed His regard for the Sabbath day; and at the same time He effectually guarded against the idea that the day of the Sabbath is to be settled by the caprice or custom of men. {PTUK August 17, 1893, p. 306.13}

The reader can see at a glance how impossible it was for any of the Israelites to get the idea that the Sabbath is an indefinite day. They might rebel against it, and disregard it, but they knew very well that the Sabbath was fixed by the Lord Himself, and not left to men; custom has nothing to do with it. {PTUK August 17, 1893, p. 307.1}

After the Babylonian captivity the Jews became very strict in the outward observance of the Sabbath, even going far beyond the commandment. They often presumed to rebuke Jesus for what they termed His violation of the day. On one occasion he healed a man on the Sabbath day, and the Jews murmured. That day was the seventh day of the week. If the Sabbath is any day that men may choose, what an opportunity that was to enlighten the Jews. Did He tell them that it made no difference what day was observed, if only a seventh part of time were kept? Not at all. He simply said, “It is lawful to do well on the Sabbath days” (Matthew 12:12), thus recognising the definite Sabbath day, but showing that He had not violated it. {PTUK August 17, 1893, p. 307.2}

Christ was crucified on the day before the Sabbath; “that day was the preparation, and the Sabbath drew on.” Luke 23:54. “And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*.” Verses 55, 56. “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.” Luke 24:1. This first day of the week was the day immediately following the Sabbath day, on which they rested “according to the commandment,” for the record in Mark says that “when the Sabbath was past, ... very early in the morning the first day of the week, they came unto the sepulchre” (Mark 16:1, 2); and the record by Matthew is still more definite, saying that it was “In the end of the Sabbath, as it began to dawn toward the first day of the week.” Matthew 27:1. {PTUK August 17, 1893, p. 307.3}

What we learn from these texts? This: That the Sabbath day, according to the commandment, “is the day before” the first day of the week. The day before “the first day of the week” must be “the seventh day of the week,” since there are but seven days in a week. Therefore we have the fact, stated by Inspiration, that the Sabbath day “according to the commandment” is *the seventh day of the week*. Moreover, to make the matter more sure, we are told that even “very early in the morning the first day of the week” the Sabbath is already “past.” No matter how early one rises in the morning the first day of the week, he will be too late to find the Sabbath day; it passes before the first day begins. {PTUK August 17, 1893, p. 307.4}

If one regards the Bible as of no authority, that is another matter. We have no commission to prove the truth of the Bible, for it is its own evidence; but to those who regard the Bible as the word of God, the evidence above given, although brief, must be conclusive. The Spirit of God expressly declares that the Sabbath “according to the command” is the day before the first day of the week, namely, the seventh day of the week; and the words of Christ are, “It is easier for heaven and earth to pass than one tittle of the law to fail.” Luke 16:17. {PTUK August 17, 1893, p. 307.5}

**CUSTOM**

The Bible declares that “the customs of the people are vain.” Jeremiah 10:3. The command is, “Thou shalt not follow a multitude to do evil.” Exodus 23:2. Again we read: “Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men.” Hosea 10:13. {PTUK August 17, 1893, p. 307.6}

The correctness of a course is not determined by the number who follow it. In the days of Noah the multitude were opposed to the truth. Noah was in what would be termed “a hopeless minority”; and if the truth of his preaching could have been settled by a popular vote, the flood would never have come. Nevertheless it did come, because the word of the Lord had said so. {PTUK August 17, 1893, p. 307.7}

When Christ was on earth, “He came unto His own, and His own received Him not.” John 1:11. He was rejected by the church. The question was, “Have any of the rulers or of the Pharisees believed on Him?” John 7:48. They had not, with the exception of one or two who believed secretly, and the fact that they had not was considered sufficient evidence that He was an imposter; yet He was the Son of God, although “despised and rejected of men.” {PTUK August 17, 1893, p. 307.8}

There is custom, however, that we are permitted to follow, and that is the custom of Christ; for “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. He left us an example, that we should follow in His steps. 1 Peter 2:21. Of Him we read that after His baptism and temptation, “being full of the Holy Ghost,” “He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.” Luke 4:16. Said He, “I have kept My Father’s commandments, and abide in His love.” John 15:10. Reader, whose custom will you follow? the vain custom of the world? or the righteous custom of the Lord Jesus Christ? {PTUK August 17, 1893, p. 307.9}

**“God’s Nearness to Men” The Present Truth 9, 20.**

E. J. Waggoner

The Apostle Paul affirms that God is “not far from every one of us.” Acts 17:27. He is not so far away that He may not be found by anyone who will earnestly seek Him. The apostle says that God “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him.” He represents them as groping about in obscurity, with but a ray or two of light to guide them in the search; and yet, even under these circumstances they are able to find God, because He is not far away from everyone of us. He guides our steps to Him in the darkness and in the light. {PTUK August 17, 1893, p. 307.10}

But God does not will that man should live in darkness concerning Him. He would have them live in the light, where they can behold His divine presence, and rejoice in a clear view of His attributes of mercy and love. He ordained it so in the beginning, but men turned away from Him, because they “did not like to retain God in their knowledge,” and they “became vain in their imaginations, and their foolish heart was darkened.” Romans 1:21, 28. They “have sought out many inventions” (Ecclesiastes 7:29) and their inventions, have turned their minds away from the things of God, and shut out His glory from their view. {PTUK August 17, 1893, p. 307.11}

And nowhere has human invention done more to darken the spiritual eyesight than in the very means which men employ to-day for the worship and service of God. Through the creeds and dogmas, the forms and ceremonies, the orders and offices which pertain to present modes of divine worship, men see God but dimly, if indeed they are able to see Him at all. They interpose before them an opaque theological body, by which the pure light of heaven is constantly kept in eclipse. The true character of God, and the nature of the plan which He has devised for man’s salvation, have been lost to view, and all sorts of vague and erroneous ideas have sprung up, to waste and pervert the spiritual energies. {PTUK August 17, 1893, p. 307.12}

To interpose something between man and God, between the worshipper and the divine object of his worship, has been the constant aim of Satan in his opposition to the plan of salvation. He wants men to look to some earthly object instead of to Christ their Redeemer, or to look at Him through some medium of human invention, which will darken and distort their view. He is pleased to have men believe that they cannot come to Christ directly, but must approach Him through some means devised by that Church. He does not care particularly what object that is brought between man and God, whether a priest, or a bishop, or a pope, or the Virgin Mary, or the “saints,” or anything that is less than God, for all these serve his purpose of causing man to lose sight of the Being whom alone he professes to worship. And when men have lost sight of God and of His character, Satan’s aim is to insert himself into the place of God, and present his own character and requirements in the place of God’s, so that in thinking to worship and serve God men will in reality be worshipping and serving him. This is what will inevitably result when men allow their sight to be turned away from God and fixed upon something else. {PTUK August 17, 1893, p. 308.1}

The Christian world needs to learn to-day that God is not a great way off from man, shut out by a great church with its forms and ceremonies, and a long array of “saints” and bishops and ecclesiastical paraphernalia, but that He is near to His creatures, even within the sound of the voice and the sight of the eye. All that is necessary to bring Him in view is simple faith, and not the faith of some great divine or some ecclesiastical body, but that of the individual. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Hebrews 11:6. These are the conditions of seeking and finding God. They are such as any individual who wills to can readily perform. {PTUK August 17, 1893, p. 308.2}

Christ is the true Shepherd. He speaks to His sheep, and they hear and know His voice. John 10:4, 5. We are to look to Christ, and from Him receive our light. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 4:6. “Let us,” says Paul, “run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith.” Hebrews 12:1, 2. {PTUK August 17, 1893, p. 308.3}

Nature and revelation alike point us to God direct. God’s word is a revelation of Himself, in which, by the eye of faith, we behold His goodness and His majesty. Jesus said, “The words that I speak unto you, they are spirit and their life.” John 6:63. Christ is the Head and the Bishop of His church. “For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.” 1 Peter 2:25. He is the Bishop to whom all must look who would find a way of salvation. {PTUK August 17, 1893, p. 308.4}

**“How to Have Faith” The Present Truth 9, 20.**

E. J. Waggoner

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.” Luke 2:8-12. {PTUK August 17, 1893, p. 309.1}

Now note what the shepherds said and did: “And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” Verse 15. {PTUK August 17, 1893, p. 309.2}

Most people would say, “Come, let us go and see if this thing is so,” but it was not so with the shepherds. They simply wanted to see the great thing, which they knew was true, because the Lord had made it known to them. {PTUK August 17, 1893, p. 309.3}

That was simple faith, and it is all there is to faith. Faith is the simplest and most natural thing in the world. {PTUK August 17, 1893, p. 309.4}

“Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. There can be no faith where there is no word of God; but where there is the word of God, all one has to do is to believe it, not hesitatingly, not questioningly, but with the positiveness of actual knowledge. {PTUK August 17, 1893, p. 309.5}

Who would think of trying to teach a little child how to believe its parents? Surely it is important that the child should believe its parents, is it not? Certainly; but there is no necessity for teaching, for the child believes without being taught. It is the most natural thing in the world to do. Now all there is to having faith is to believe just as a little child does. {PTUK August 17, 1893, p. 309.6}

It does not require an effort to have faith. On the contrary an effort is required not to have faith. For he who does not have faith necessarily believes that which is not true; and it stands to reason that it is much easier to believe truth than to believe falsehood. God’s word is truth, and it is the foundation of faith. Therefore faith gives the only true wisdom, since nothing is wisdom except the knowledge of truth. {PTUK August 17, 1893, p. 309.7}

**“Spiritual Blindness” The Present Truth 9, 20.**

E. J. Waggoner

Spiritual blindness, like physical blindness, is a sad misfortune. Indeed, it is much the greater calamity of the two, being almost as difficult to remove, and much more disastrous in its ultimate effects. And it is no less real because of its insidious nature, which prevents its victim from recognising its presence; it is only rendered thereby the more dangerous. To persuade an individual to submit to treatment for an affliction which he does not believe to be upon him, is a very difficult task. Just this difficulty must be met in trying to cure the one who is spiritually blind. He neither understands his need, nor understands the necessary remedy agreeable to his natural taste. {PTUK August 17, 1893, p. 309.8}

The word of God has much to say of this prevailing spiritual affliction. It speaks of those who have eyes, and see not, and ears, yet hear not, and hearts, but do not understand. Such were those to whom the prophet Isaiah was sent (Isaiah 6:10), and such were very many of those who listened to the words of Christ during His ministry upon the earth. Nor was it alone the scribes and Pharisees, or those accounted to have been the greatest sinners, who gave proof of their spiritual blindness. In all ages of the world this affliction has been exceedingly common, and some of the best men as well as the worst have been conspicuous as its victims. Our own age is no exception to others in this respect, nor are we ourselves beyond the reach of this dangerous evil. Indeed it is only by the grace of God received into the heart that any can escape this condition, for men are not born naturally into a state of spiritual enlightenment. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:14. {PTUK August 17, 1893, p. 309.9}

There is something in the heart of the natural man which, whenever he is called upon to see spiritual things, entirely obstructs his view, so that he cannot discern anything; and no matter how plainly a thing may stand revealed before him, he cannot see it. No matter how hard he tries to see it, he will not be able to do so. It is a simple impossibility. And this something in the natural heart is very liable to exist where its presence is least suspected, or to creep back into the heart after it has once been driven out. It is this something which makes the heart, as the prophet Jeremiah says, “deceitful above all things” (Jeremiah 12:9), more deceitful even than Satan himself. “Keep the heart with all diligence,” is the wise man’s admonition, “for out of it are the issues of life.” Only by the greatest diligence can it be kept in a state which will leave the spiritual vision clear and unperverted. {PTUK August 17, 1893, p. 309.10}

Even the disciples of Christ; those who stood nearest to Him and were most constantly with Him, often signally failed to discern the spiritual truths which He spake. Often they were as much in the dark as to the meaning of His parables as were the Pharisees themselves. And there is one instance of their failure in this respect which makes one of the strangest and most striking narratives to be found in the Bible. The account is very instructive, both in regard to the effect of spiritual blindness, and the cause which produces it. We will notice briefly that furnished by Mark, beginning with verse 31, of the eighth chapter:- {PTUK August 17, 1893, p. 309.11}

“And He began to teach the disciples that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.” “And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.” {PTUK August 17, 1893, p. 309.12}

Although Jesus spake this saying openly, the disciples understood it no more than though it had been uttered in an unknown tongue. What was the reason of their failure to comprehend language so plain and simple? Did God, by some miracle, withhold it from them? Not at all. God does not withhold from anyone knowledge that would be for his good. Verse 34 reveals the cause. “Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.” It was SELF. Self was in the hearts of the disciples, and robbed the words of Christ of all their meaning. {PTUK August 17, 1893, p. 309.13}

“And they departed thence, and passed through Galilee; and He would not that any man should know it. For He taught His disciples, and said unto them, the Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask Him.” Chap. 9:30-32. {PTUK August 17, 1893, p. 309.14}

Here Jesus made a second attempt to prepare His disciples for the momentous scenes that were to attend His trial and crucifixion, then so near at hand; but again they failed to understand what He said. The succeeding verses give the reason: “And He came to Capernaum; and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest.” Verses 33, 34. Here was self again, seeking for exaltation, and the result was that the simplest and plainest statements were turned into a mystery. Self threw the whole field of spiritual vision into a total eclipse. The plainest objects before them, so near that they were standing within their very shadows, were by self made wholly invisible. {PTUK August 17, 1893, p. 310.1}

Yet again Jesus sought to tell His disciples of the solemn events connected with the solemn tragedy so soon to be enacted at Jerusalem. A third time He endeavoured to prepare them for the approaching scenes of Gethsemane and Calvary, using even more explicit language than on the two occasions preceding. “And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again.” Chap. 10:32-34. {PTUK August 17, 1893, p. 310.2}

But His words were as much of a mystery to them as ever. Three times within the space of a few days, the Saviour had told them, in the plainest possible language, what was about to befall Him; and yet they understood nothing about it, and when the events that He had told them of took place, they were taken wholly by surprise. What can account for such blindness? Again the record tells us. “And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.” “And when the ten heard it, they began to be much displeased with James and John.” These two disciples were scheming to get the chief places in the kingdom of heaven, and the remaining ten were angry with them because they had gotten their plea in first! This was what occupied their minds while the Saviour was trying to tell them of the great events that should mark the conclusion of His earthly ministry. Self was there, and filled the whole horizon of the future, so that nothing else was visible to their sight. {PTUK August 17, 1893, p. 310.3}

What a loss the disciples sustained on account of their blindness! The privilege of watching with their Lord in Gethsemane, of strengthening Him by their sympathy through the dark hours of His agony, of being actors for God in the world’s greatest tragedy,-what, to the Christian, would not this be worth! But they missed it all, and acted the part of sleeping sentinels and deserters. It was not necessary that it should have been so. It was not some inscrutable act of Providence that kept back the disciples from comprehending the plain statements of their Master. It was self. Seeking for their own exaltation and filled with their own desires, they lost the rich blessings which God desired to bestow upon them. {PTUK August 17, 1893, p. 310.4}

And this is what always comes from the presence of self. It works just the same to-day that it did in the days of the apostles. It will keep us from getting what is for our good just as surely as it did them. It will make us just as blind as it did them. It will prevent us from comprehending the plainest statements of God’s word, or of knowing what He speaks to us by the agency of His Spirit. Self perverts the judgment of the most powerful intellect, and turns the spiritual light of the mind into darkness. Self must be purged from the heart, or the individual will walk in spiritual darkness, and know not whither he goeth. {PTUK August 17, 1893, p. 310.5}

**“Walking in the Dark” The Present Truth 9, 20.**

E. J. Waggoner

We do not blame straws for being straws, although we make use of them to show which way the wind blows. Even so in quoting the following conversation, we make no criticism on Dr. Lyman Abbott, but simply use him to call attention to the peculiar “wind of doctrine” that seems to be blowing pretty strongly now. Dr. Abbott is pastor of Plymouth Church, Brooklyn, N. Y., and editor of the *Outlook*, formerly the *Christian Union*. He is a very pronounced evolutionist, and recently gave a lecture to the intent that evolution is God’s only method of operation. After the lecture the following conversation occurred:- {PTUK August 17, 1893, p. 310.6}

“Dr. Abbott, do you think that Jesus was miraculously conceived?” {PTUK August 17, 1893, p. 310.7}

“I am not certain about it, but I think that He was.” {PTUK August 17, 1893, p. 310.8}

“If He was, what becomes of evolution, regarded as an exhaustive explanation of God’s method?” {PTUK August 17, 1893, p. 310.9}

“I have not considered this point seriously, and I do not think that the miraculous conception of Jesus is a vital question.” {PTUK August 17, 1893, p. 310.10}

An English clergyman just returned from America, says that Dr. Abbott “is systematising and consolidating in American theology much that Beecher alone made possible.” But when such theology becomes general, where will the Gospel be? When, in their zeal for “scientific theology,” men deny the very heart and life of the Gospel, what error is there into which they may not run? The miraculous life of Christ is the only light of the world; if that is rejected, it is inevitable that men must be deceived by the ruler of the darkness of this world. {PTUK August 17, 1893, p. 310.11}

**“Trusting, Not Tempting” The Present Truth 9, 20.**

E. J. Waggoner

There is much that passes for trust in God, that is nothing else but tempting God. Christ endured a great temptation on this point, in order that we might know how to distinguish between trusting God and tempting Him. In the account of Christ’s temptation in the wilderness, we read:- {PTUK August 17, 1893, p. 310.12}

“Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.” Matthew 4:5-7. {PTUK August 17, 1893, p. 310.13}

There is such a thing as changing the truth of God into a lie, and that is always done when the devil quotes Scripture. The words which the devil quoted from the ninety-first psalm are addressed to those who dwell in the secret place of the Most High, abiding under the shadow of the Almighty, taking His truth for their shield and buckler, and not to any who should presumptuously disregarded God’s word, and do what He has not commanded. Christ was kept because He trusted in the Father; but there can be no trust where there is no commandment and no promise. As there was no commandment for Christ to throw Himself down from the pinnacle of the temple, and no necessity for it, He could not have claimed any promise if He had done so. {PTUK August 17, 1893, p. 310.14}

The Lord tells us that where sin abounds grace does much more abound; and then the question arises, “Shall we continue in sin that grace may abound?” Romans 6:1. In other words, “Shall we do evil, that good may come?” Not by any means. The grace abounds only in order that we may be saved from the sin in which we find ourselves; to go on deliberately committing the sin after the grace of God has shown it to us, would be to tempt God, instead of to trust Him. It would be trying to get Him to deny Himself by giving His grace to condone sin, and to multiply it, instead of to pardon and cleanse from it. {PTUK August 17, 1893, p. 311.1}

We once knew of a mother who, in her mistaken idea of love for her boy, allowed him to have his own way in everything, never correcting him for any fault. The result was that as he grew older he manifested no regard for her or her wishes, but made himself intolerable, not only to strangers, but even to his own mother, who had fancied that she loved him. Too late she began to be interested in his salvation, and called in a minister to try to make up for her neglect; but as might be expected, the youth would not listen to a word of counsel or reproof. And then the mother with that spirit of weakness which many mistake for pious resignation, said, “Well, I can do nothing but trust in the promises of God.” {PTUK August 17, 1893, p. 311.2}

But there was no promise in which she could trust. “Train up a child in the way he should go, and when he is old he will not depart from it,” she had ignored. The only word that fit the case, was one in which there was no comfort, namely, “A child left to himself bringeth his mother to shame.” So her supposed trust was nothing but presumption. {PTUK August 17, 1893, p. 311.3}

Many people to whom a plain duty is made known by the commandments of God refuse to obey, and yet they imagine that they are trusting the Lord, whereas they are only tempting Him. When they ask Him to protect and save them, while refusing to listen to His word, they are asking Him to break His word. But it is written, “Thou shall not tempt the Lord thy God.” {PTUK August 17, 1893, p. 311.4}

When people go to places where they ought not, merely to gratify morbid curiosity, and not to seek and save the lost, they are yielding to the temptation of Satan, which Christ resisted. When they are in the path of duty they may safely trust the Lord, no matter where they are, or what the circumstances; but to go needlessly on the devil’s ground is to tempt God, and to court destruction. {PTUK August 17, 1893, p. 311.5}

The story is told of William III., that in one of his battles he was in a very exposed position, and an officer who had brought a message to him, tarried with him after his business was done. The king told the officer that he was in danger, whereupon the man rejoined, “but Your Majesty is in danger also.” “I am safe,” replied the king, “because duty calls me here; duty does not demand your presence, and you are not safe.” In a few moments the man was killed by a cannon ball, while the king was uninjured. Whether the story is true or not, it illustrates the fact that the only place of safety for any man is the place of duty. While he is in the way of duty, he may “trust and not be afraid.” {PTUK August 17, 1893, p. 311.6}

It is often the case that supposed work for the Lord is done for other motives. Mosheim says, “What is man! The very best often serve God and themselves when they fancy they are serving God alone.” Much that is supposed to be defence of the faith, is undertaken at the instigation of the enemy of truth, rather than at the command of the Lord. The professed followers of Christ often allow themselves to be drawn into discussions and contests by unchristian taunts. When professed Christians engage in controversy because they fear that some will accuse them of cowardice if they do not, they are not following the example of Christ. He would not do anything for the mere purpose of proving that He was the Son of God. {PTUK August 17, 1893, p. 311.7}

We hear much about the necessity of speaking for God, but very little about the importance of keeping silent for Him. Jesus often held His peace when the scribes and Pharisees tried to provoke Him to speak in order that they might catch up something from His mouth. So we may often show our trust in God, and our confidence in His truth, by keeping silent. Here is an example:- {PTUK August 17, 1893, p. 311.8}

“I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me. I was dumb with silence, I held my peace even from good.” Psalm 39:1, 2. {PTUK August 17, 1893, p. 311.9}

There is such a thing as casting the pearls of truth before swine, which is forbidden. Who can know when to speak and when to keep silence? Who can know what is exactly the right thing to do on every occasion! Christ alone never made a mistake, and only those in whom He dwells can be kept from stumbling. “He that trusteth in his own heart is a fool;” but the Lord has promised that those who receive His words and cling to them alone, shall “understand righteousness, and judgment, and equity; yea, every good path.” Proverbs 2:9. Then, “trust in the Lord with all thine heart, and lean not unto thine own understanding.” {PTUK August 17, 1893, p. 311.10}

**“‘Ye Must Be Born Again’” The Present Truth 9, 20.**

E. J. Waggoner

For some times you have been learning of your brothers and sisters in India. Your heart has ached as you have heard of their sad hopeless condition, and you have doubtless formed plans in your own mind of how you were going to save up pennies to send them Bibles and preachers that would tell them of the living God and His great love. Perhaps you have already begun this good work. {PTUK August 17, 1893, p. 317.1}

But there is another work which we long to see you begin, which is just as important as helping your brothers and sisters in India. We long to see you seeking help for yourself. Would it not be a sad thing if after you have sent money to save the Indians, you yourself should be lost? You need to be saved from sin as much as they. Jesus says, “*Ye* must be born again,” and “Except a man be born again [margin, from above], he cannot see the kingdom of God.” Then it is not enough to have a Bible of your own, and to know *about* the only true God. Jesus says if you are ever saved, you *must* be “*born again*.” {PTUK August 17, 1893, p. 317.2}

“Well,” you say, “I do not see how I can become a little baby again.” {PTUK August 17, 1893, p. 317.3}

No, you do not need to, that is not what the Lord means. He does not say that your body must become small again and that you must again come into the world as a little baby. From the above text in John 3:3 we see that He does not say that a man must have another earthly birth, but what He does say, is that he must have a heavenly birth as well as an earthly birth. He must be born “from above.” It is not enough for you to have an earthly father, you must also have a heavenly Father who is real to you and who lives with you every day as truly as your earthly father does. You must become changed inside and begin all over again. You must put away your naughty thoughts and feelings and partake of the sinless and Divine nature of your heavenly Father, as truly as at your first birth you partook of the weak sinful nature of your earthly father. {PTUK August 17, 1893, p. 317.4}

It is not enough to call God your heavenly Father, you might do that all your life and yet never be born of God at all. You must allow Him to come right into your heart by His Holy Spirit. He can then take away every sin and make your heart all over new so that you will want to do good instead of evil. Then you will feel just like a new creature, indeed you will *be* a new creature, as truly as though you had become little and been born again, for do you not see? you will feel so differently and act so differently that you will not be like the same person at all. Where you used to disobey your parents you will now obey them, where you used to get angry you will be patient, where you used to say crosswords you will say kind words. You will even look different in some ways, for instead of looking solemn and cross and worried, you will look happy and kind and peaceful, for the loveliness and gentleness of Jesus will be shining through your eyes. You will now be the child of God as well as the child of men, for the Lord says that those who receive Jesus are born again (1 John 5:1) and thus become the “sons of God.” (John 1:12, 13.) {PTUK August 17, 1893, p. 317.5}

Now if we only can learn how to receive Jesus into our hearts, we shall know how to be born from above, shall we not? {PTUK August 17, 1893, p. 317.6}

We read in Ephesians 3:17 and 1 Peter 1:23 that we can receive Christ into our hearts and be born again by believing and taking into our hearts the word of God. We can see how this is by reading the sixth chapter of John and John 1:1, for there it says that the Spirit and life of Jesus are in the word. {PTUK August 17, 1893, p. 317.7}

Then if you will read God’s words in your Bible and believe that they are God’s words to *you*, that they are *living* words filled with the Spirit and life and power of Jesus, and will love them and let them stay in your mind and heart, they will, like a wonderful seed, spring up in your heart and make it all over new and fill it with all the fruits of the gentle Spirit of Jesus,-even with the righteousness of God. In other words, the word of God, if received and loved, will cause you to be born again. {PTUK August 17, 1893, p. 317.8}

You will not be able to *see* the life of the word come into your heart anymore than you can see the wind coming into the house, but you will soon be able to see the wonderful change which it has wrought. You will not be able to see *how* it takes away the bad thoughts and fills you with heavenly thoughts and actions, but God says that it will, and that is enough. All you must do about it is to read and believe and think on His words, and He has promised to cause them to work in you that which is good. {PTUK August 17, 1893, p. 317.9}

Now do not think that this being born from above is done once and then that is the end of it. Oh, no. It is enough to be born as a baby *once*, but we must be born from above *every day*. So you see you shall need to read and believe and think on God’s words very often, for it is God’s word that is the living seed that causes you to be born from above. {PTUK August 17, 1893, p. 317.10}

**“Growing” The Present Truth 9, 20.**

E. J. Waggoner

If you would become a good strong man or woman of God, it is just as necessary for you to grow as it is for you to be born again. {PTUK August 17, 1893, p. 315.1}

If a little baby never grows after it is born, it never can become a strong man or woman. It will always remain a poor, weak, helpless little babe, or else lose the life it already has. {PTUK August 17, 1893, p. 315.2}

Now what causes the babe to grow? {PTUK August 17, 1893, p. 315.3}

“With plenty of good milk,” you say. {PTUK August 17, 1893, p. 315.4}

That’s true. Nothing can make it grow like pure milk. If the milk is mixed with other things that are not good, the baby will soon become ill, and will die. {PTUK August 17, 1893, p. 315.5}

Well, suppose your baby brother has all the good milk he can eat for once, and then you should not give him any more, what would happen? {PTUK August 17, 1893, p. 315.6}

“He would cry,” you say. {PTUK August 17, 1893, p. 315.7}

Yes, undoubtedly. But should he not be satisfied if he has had all that he needs? {PTUK August 17, 1893, p. 315.8}

“He has had all that he needs for one time, but that will not last him always.” {PTUK August 17, 1893, p. 315.9}

Why not? {PTUK August 17, 1893, p. 315.10}

“Because in a little while it is used up by the body, to make it grow, and then it is just as hungry as ever.” {PTUK August 17, 1893, p. 315.11}

Yes and, when the body has used up all its growing material and needs more, it calls for it by making him feel hungry. And even after he has stopped growing and has become a big man, he will still need food, and will get hungry, for the body needs it to keep up repairs. {PTUK August 17, 1893, p. 315.12}

So you see a person must have food, and must have it every day if he would grow and keep well. And he must not only have food, but he must have *good* food. {PTUK August 17, 1893, p. 315.13}

Now the Lord says in 1 Peter 2:2 that after you are born from above, after you have received Jesus in your hearts, you will need heavenly milk to make you grow in the heavenly life, just as much as the little babe needs earthly milk to make it grow strong in the earthly life. {PTUK August 17, 1893, p. 315.14}

What is the heavenly milk? {PTUK August 17, 1893, p. 315.15}

The Lord says, “As newborn babes, desire the sincere [pure, unadulterated] *milk of the word*, that ye may grow thereby.” We see, therefore, that the heavenly milk is the pure, unmixed word of God. {PTUK August 17, 1893, p. 315.16}

“How can that make me grow more and more like Jesus, and strong to do right?” {PTUK August 17, 1893, p. 316.1}

By eating it (John 6.), by studying it, and thinking upon it, and just drinking it in with your mind, and desiring it more than your necessary food. {PTUK August 17, 1893, p. 316.2}

You wonder how it *can* become a part of you, and make you grow better, just by letting your mind think upon it and love it. It does seem wonderful. {PTUK August 17, 1893, p. 316.3}

But the little baby does not understand how the milk can make its body grow. It just eats and eats and grows, as a little plant,-it knows not how, and we know not how. {PTUK August 17, 1893, p. 316.4}

Thus the Lord wants you to take His living words into your heart every day, as trustfully and as faithfully as the little baby takes its milk, and His promise is, ye *shall* grow thereby. Men’s words will not do, God’s words alone can make you grow. {PTUK August 17, 1893, p. 316.5}

But above all things, remember that one meal, or even one meal a week, is not enough. You must take time to feed on the milk of God’s word *every day*. Just as surely as you forget for one day to feed on God’s word, you will be too weak that day to overcome the temptations of Satan. {PTUK August 17, 1893, p. 316.6}

By feeding upon the word you feed upon Jesus, and He is the only One has power to overcome Satan. So if you forget to feed upon the word you forget to have Jesus in your heart, and thus having nothing but your own weakness with which to resist Satan, you surely will be overcome. {PTUK August 17, 1893, p. 316.7}

Then let us not be content with being born again. There will be no dwarfs in the kingdom of God. We must also feed on heavenly milk that we may *grow*. {PTUK August 17, 1893, p. 316.8}

**“Our Home, Our Books, and Our Friends” The Present Truth 9, 20.**

E. J. Waggoner

For the last few weeks we have been looking around us and trying to get better acquainted with our home, our books, and our friends. {PTUK August 17, 1893, p. 317.1}

We have found that we have a very pleasant and beautiful *home*, which is as strange as it is beautiful. It is a great round ball of sand and rocks and water! This ball is called “the earth,” and it is so large round, that we can see but a small part of it at one time, and can hold but a few grains of it in our hands. {PTUK August 17, 1893, p. 317.2}

When we look up, we see something that looks like a beautiful, blue starry curtain stretched over us. This is called “the heavens.” {PTUK August 17, 1893, p. 317.3}

The heavens and the earth were not always here. A long, long time ago, on the beginning of the first day, they were made out of nothing! And the earth was *hung* upon nothing! (Job 26:7). {PTUK August 17, 1893, p. 317.4}

We know that man did not create them, for he cannot make the smallest thing out of nothing. {PTUK August 17, 1893, p. 317.5}

At first the earth was not round like a ball, as it now is, for it was “without form.” There was no dry land with grass and trees and flowers; there were no animals or fish or birds or people; there was not a living thing upon it; and it was covered with water. Shut your eyes and cover them tightly with your hands, and see what you can see. Well, that is all that you could have seen if you had been here when the earth was first created; it was as dark as the darkest night. But it was not less so, for it was made to be lived upon by good people. {PTUK August 17, 1893, p. 317.6}

Now, about our *books*. As we look them over we see one that has the words “Holy Bible” on the back. We have learned that this book is still more wonderful than our home. It is worth more to us than the whole earth, because if we search and use the precious things that are hidden in it, we shall get perfect happiness in the eternal life. It really is a letter sent to us by our best Friend, because He loved us and wanted us to know how to come to Him. It shows us how to go as plainly as a lamp shows us where to step. There is something good in it for every man, woman, and child that lives upon the earth. It is so much better, and is worth so much more than the other books that it should be handled very carefully. It never should be played with, nor touched with dirty hands. In the first chapter we learn when, how, and by whom, our home was made. {PTUK August 17, 1893, p. 317.7}

We have found that we have a great many good *friends*, and also that our parents are the best earthly friends that we have. But our precious Bible tells us about a Friend who lives up above the stars in heaven, who loves us more and has done more for us than even our father and mother. He is the God of heaven, and our kind heavenly Father. He knows more, and can do more than all the men in the world, for it was He who made this great earth and the starry heavens out of nothing. He just commanded them to be created, and they *were!* He spake, and the earth *was;* and it was not there at all before. He made us also, and the birds, and flowers, and every living thing. He gives us all that we have, and cares for us day and night. We should be very particular to do as He says in His letter, and always be very careful how we speak His name, for we do not wish to grieve the dear Friend who has done so much for us. {PTUK August 17, 1893, p. 317.8}

1. With what three things have we been trying to get better acquainted during the last few weeks? {PTUK August 17, 1893, p. 317.9}

2. What kind of home have we, pleasant, or unpleasant? {PTUK August 17, 1893, p. 317.10}

3. Name some of the things that make it so pleasant. {PTUK August 17, 1893, p. 317.11}

4. What is this great ball called? {PTUK August 17, 1893, p. 317.12}

5. How large is it? {PTUK August 17, 1893, p. 317.13}

6. On a bright day, what do we see when we look up? {PTUK August 17, 1893, p. 317.14}

7. What is it called? {PTUK August 17, 1893, p. 317.15}

8. Were the heavens and earth always here? {PTUK August 17, 1893, p. 317.16}

9. When were they made? {PTUK August 17, 1893, p. 317.17}

10. Of what were they made? {PTUK August 17, 1893, p. 317.18}

11. Upon what was the earth hung? {PTUK August 17, 1893, p. 317.19}

12. Did men make them? How do you know that they did not? {PTUK August 17, 1893, p. 317.20}

13. How was the earth at first? {PTUK August 17, 1893, p. 317.21}

14. Suppose God had left the earth so, how long do you think you could live here? {PTUK August 17, 1893, p. 317.22}

15. What is the name of our best book? {PTUK August 17, 1893, p. 317.23}

16. Why is it called “the Holy Bible?” {PTUK August 17, 1893, p. 317.24}

17. Who sent it to you? Why? {PTUK August 17, 1893, p. 317.25}

18. Is it true? {PTUK August 17, 1893, p. 317.26}

19. How much is it worth? {PTUK August 17, 1893, p. 317.27}

20. How is it like a lamp? {PTUK August 17, 1893, p. 317.28}

21. What kind of stories are in it? {PTUK August 17, 1893, p. 317.29}

22. What story do we find in the first chapter? {PTUK August 17, 1893, p. 317.30}

23. Who wrote the story of creation? Moses. {PTUK August 17, 1893, p. 317.31}

24. Did Moses see God do it? {PTUK August 17, 1893, p. 317.32}

25. Then how did he know anything about it? {PTUK August 17, 1893, p. 317.33}

26. Who is our best Friend? {PTUK August 17, 1893, p. 317.34}

27. What makes you think so? {PTUK August 17, 1893, p. 317.35}

28. Tell some of the wonderful things that He has done. {PTUK August 17, 1893, p. 317.36}

29. Are you not thankful that you have such a wise, but great, loving Friend? {PTUK August 17, 1893, p. 317.37}

30. How should you always speak His name and treat His name? Why? {PTUK August 17, 1893, p. 317.38}

**“Interesting Items” The Present Truth 9, 20.**

E. J. Waggoner

-Heavy bank and mercantile failures continue to be reported from America. {PTUK August 17, 1893, p. 318.1}

-The financial crisis in Australia is regarded as being nearly at an end. {PTUK August 17, 1893, p. 318.2}

-Much embarassment is being felt in Italian financial circles from a scarcity of silver small coin. {PTUK August 17, 1893, p. 318.3}

-The International Workingmen’s Congress at Zurich declared almost unanimously in favour of an eight-hour day. {PTUK August 17, 1893, p. 318.4}

-Wheat has been steadily declining in value since the end of May last, when the average price was 27s. 6d. per quarter, the highest this year. {PTUK August 17, 1893, p. 318.5}

-The Christian public of Toronto, Canada, are protesting strongly against an effort to have Sunday street cars. A popular vote on the subject is to be taken. {PTUK August 17, 1893, p. 318.6}

-Unemployed and destitute miners of Kansas and Colorado, U.S.A., are leaving in large numbers for other sections of the country where they hope to obtain employment. {PTUK August 17, 1893, p. 318.7}

-A telegram from Hillsborough, in Illinois, U.S.A., gives details of an experiment that is to be made of burying a man alive and keeping him interred for forty-eight days. {PTUK August 17, 1893, p. 318.8}

-Taxation returns show that the rate per head of the expenditure on the relief of the poor last year was 6s. 1d. The total amount of relief to the poor in 1892 was £8,847,678. {PTUK August 17, 1893, p. 318.9}

-In accordance with an Act passed by the Canadian Legislature, all persons under 17 years are forbidden to be in the streets of certain towns and villages after nine o’clock at night. {PTUK August 17, 1893, p. 318.10}

-The Italian man-of-war *Etna* recently visited Montreal, Canada, but was refused a salute from the mayor, an ardent Roman Catholic, because of the attitude of the Italian Government towards the pope. {PTUK August 17, 1893, p. 318.11}

-The revolution in Argentine is considered to be practically ended. The governor of the province of Buenos Ayres has fled, and Senor Delvalle, Minister of War, has assumed control of affairs at La Plata. {PTUK August 17, 1893, p. 318.12}

-Cholera is still on the increase in nearly all the infected provinces of Russia, but is reported to be lessening in Bessarabia and at Naples. Strict quarantine measures have been adopted by England and the United States. {PTUK August 17, 1893, p. 318.13}

-The aboriginal Ainus of North Japan are said not to look upon drunkenness as wicked, or a thing to be detested. Fully 95 per cent. get drunk whenever they can obtain enough *sake*, and to be drunk is their ideal of supreme happiness. {PTUK August 17, 1893, p. 318.14}

-The suburbs of Melbourne have been suffering from an epidemic of measles. On one day recently there were in Fitzroy 1,500 cases, in Collingwood 2,000, and in Richmond cases were so numerous that all the State schools except one were ordered to be closed for a fortnight. {PTUK August 17, 1893, p. 318.15}

-Not much progress seems to have been made toward settling the controversy of the coal miners with their employers. In some cases the latter have offered to take back their men on the old terms, but no general offer has been received, and the miners express their intention to hold out to the last. {PTUK August 17, 1893, p. 318.16}

-A miniature fortress has been erected in the park of the new palace at Potsdam. It is a present to the Emperor from Herr Krupp. The model shows an entirely now departure in the construction of fortifications, and experts have declared that fortresses built on that plan will be absolutely impregnable. {PTUK August 17, 1893, p. 318.17}

-Whilst a party of twenty-eight excursionists from the Rhondda Valley wore boating in Swansea Bay, off Port Talbot, on Bank Holiday, the vessel was struck by heavy sea. Amid the confusion that followed the boat was upset, and twenty-two of the occupants, men, women, and children were drowned. {PTUK August 17, 1893, p. 318.18}

-Fighting is reported in Samoa between the foces of the rival kings Malietoa and Mataafa. Malietoa, impatient at what he considered the indifference of the Powers, took matters into his own hands, and attacked Mataafa. The latters losses numbered thirty killed and twenty wounded. England, Germany, and the United States have interfered to prevent further fighting. {PTUK August 17, 1893, p. 318.19}

-A correspondent of the *Daily Chronicle* writes from India that through an oversight in the construction of the Indian penal code the Temple people have been able to revive the horrible practice of hook-swinging, and to set the law at defiance, while they fill their own pockets. He urges prompt action on the part of the English Government to avert a revival of the religious atrocities of former times. {PTUK August 17, 1893, p. 318.20}

-In his message to Congress President Cleveland deals exclusively with the silver question, to the unsatisfactory condition of which he attributes the present unfavourable financial and commercial condition of the United States. He declares that the people of the United States have a right to demand that legislation which is condemned by the past three years’ experience, shall be removed from the statute books as soon as possible. {PTUK August 17, 1893, p. 318.21}

-The present financial position of the British and Foreign Bible Society is causing some anxiety to the secretaries and committee. The excess of expenditure over income during the last four years has amounted to a total of no less than £67,263, and during the last year alone it was £23,397. This has arisen from the great extension of the society’s operations in order to meet the growing demand for the Scriptures from all parts of world. {PTUK August 17, 1893, p. 318.22}

-Serious rioting has occurred in Spain in the vicinity of Madrid. The inhabitants of Vitoria expected that their town would be made the headquarters of an army corps, and on the adverse decision of the Government, the inhabitants, to testify their disapproval, organised a demonstration while the Minister of War was passing through, attacking the military escort by which he was accompanied. Quiet has now been restored, but the district is being closely watched for signs of a revolutionary movement. {PTUK August 17, 1893, p. 318.23}

—Readers of the PRESENT TRUTH have, oft been told that the Church of Rome hopes to regain in England the supremacy which she lost by the Reformation. To this end she is working most diligently, and, sad to say, with fair prospects of success. How much that result when it is reached, will contribute to the good of the country, the reader can judge from the following testimony of one who has been several years a resident of a country over which the Catholic Church has long had full control. Mrs. E. G. Clemens, of Paraguay said at a meeting of the International Missionary Union, Clifton Springs, New York, June 14: “I arrived in Assumption in 1889. There had never been a Protestant sermon there till six years before. Romanism has had control of Paraguay as fully as it had of any country. Nine-tenths of the Paraguayans do not know that there is any other religion than the Roman Catholic. Ninety-eight per cent. of the inhabitants are illiterates, and only two per cent. are of legitimate birth.” {PTUK August 17, 1893, p. 318.24}

**“Back Page” The Present Truth 9, 20.**

E. J. Waggoner

In a letter noticed on another page, in regard to the Sabbath, occurs the statement that “every day is a seventh day.” This is said for the purpose of showing that men can rest on any day they choose, and still be keeping the Sabbath. But the commandment does not say anything about “*a* seventh day;” it deals only with “*the* seventh day;” and it is a fact that every day is *not the seventh day*. The week has just seven days, and the seventh day is the last of the seven; the Sabbath cannot be found anywhere except on the seventh day of the week, and the seventh day occurs nowhere else but at the close of the first six days. {PTUK August 17, 1893, p. 320.1}

The Bible knows nothing about observing a “seventh part of time” as the Sabbath. That is an invention of men, to avoid keeping the Sabbath of the Lord. People may say it makes no difference, but it does. Suppose we try it on something else. Here are seven points in a row; the first six are silver, but the last one, the seventh, is gold. Here is also a man who believes that the commandment requiring rest on “the seventh day” may be kept by resting on the seventh part of time. I tell him that he may have the seventh coin. Of course, true to his theory, he will choose the first, which is only a sixpence. No? Why not? Isn’t the first the seventh, as well as any other? That will answer for theory, but not for practice. He will take *the seventh* coin, the sovereign, without any hesitation, and nobody can convince him that any other coin, being one-seventh of the number, is the seventh coin. And he would be right. But why will he argue about God’s seventh day in a way that he would call absurd if applied to his seventh coin? {PTUK August 17, 1893, p. 320.2}

The cases are quite parallel, for there is as much distinction between the seventh day of the week and “the six working days,” as there is between the sovereign and the six silver coins. Men may say, “We cannot see any difference in days.” But God says that there is a difference, and when God says a thing, it is man’s business to see it. He has put His blessing upon the seventh day, and upon no other; therefore although we may have *a blessing* from God on any and every day of the week, we can have *the Sabbath blessing* only on the seventh day. Here is what the Lord says to those who can see no difference where He has made a difference:- {PTUK August 17, 1893, p. 320.3}

“Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them.” Ezekiel 22:26. {PTUK August 17, 1893, p. 320.4}

The *Interior*, commenting on the outbreak of religious persecution in Asia Minor, says,- {PTUK August 17, 1893, p. 320.5}

“It was fondly supposed that the days of persecution for conscience sake belonged to ages long past. But apart from the power of the word of God religious tolerance does not exist in the world to-day. We pass every day a lad who is pursued with vindictiveness in his own home because he has to renounce the teachings of the Catholic Church. His Bible has been burned, and the Greek Testament that he borrowed was committed to the flames. The public libraries have been forbidden to furnish him reading, and one by one his youthful pleasures are stripped from him. It is as true to-day as it was eighteen centuries ago, that unless the grace of God has softened the heart of the parent, the disciple of Christ must find “a man’s foes shall be they of his own household.” {PTUK August 17, 1893, p. 320.6}

Nor is the case here mentioned an exceptional one. Persecution for righteousness sake is not by any means an obsolete thing to-day. There never was an age of the world in which the righteous could live without persecution. But this is not at all strange, for Inspiration plainly tells us that “all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. This statement is as true to-day as it ever was. No one should expect or desire to gain heaven in any other way. As the hymn says,- {PTUK August 17, 1893, p. 320.7}

*Must I be carried to the skies  
On flowery beds of ease,  
Whilst others fought to win the prize,  
And sailed through bloody seas? {PTUK August 17, 1893, p. 320.8}*

Without persecution, no one can be fit for the society of Jesus and the martyrs who have followed in His blood-stained steps. {PTUK August 17, 1893, p. 320.9}

The Kat River district, in South Africa, has been experiencing a plague of locusts. The insects, it is stated, stripped the country of everything that was green, except the tobacco. Nor do we wonder. It seems strange that a locust should have more sense about what is fit for the mouth than many men, but it appears to be even so. {PTUK August 17, 1893, p. 320.10}

**“Abolishing War” The Present Truth 9, 20.**

E. J. Waggoner

*Abolishing War.*-The Zurich Labour Congress has had under consideration recently the question of the attitude to be taken by the working classes in the event of war. It was proposed to make a European war impossible, by means of a general strike when hostility should have been declared; but this proposal was rejected, and another substituted which aims at the same thing, through the withholding of supplies. {PTUK August 17, 1893, p. 320.11}

We are sure, however, that, desirable as is the end sought, it will not be attained by either of the means proposed. War has its origin in the depravity of human nature, and unfortunately this depravity is not confined to the aristocracy, but extends to all classes, rich and poor alike. The working-men are quite as ready to fight among themselves, should provocation arise, as are the ambitious representatives of royalty. The only sure way to abolish war is to eradicate that innate selfishness of human nature which continually leads men to seek to advance their own interests at the expense of their fellow; and the only antidote for this is the religion of Jesus Christ. {PTUK August 17, 1893, p. 320.12}

**“Mohammedan Zeal” The Present Truth 9, 20.**

E. J. Waggoner

We are reminded that we are by no means to think of Mohammedanism as a system of religion that is dying out, by the fact that even now there are 400 Mohammedan missionaries sent out from Cairo every year. These missionaries are to be found everywhere in the East, and even in the heart of Africa. There are 11 million Mohammedans in China, and 100 mosques in Pekin alone. Mohammedanism is not less aggressive now than it was in the days of Mohammed. It is a religion of force, and can be successfully met only by the Gospel of peace. While it is not dying out, it is a dead religion, in that it has no spirit of life in it. The greater its activity, the greater the death that it causes. Therefore it must be met with the Gospel of life. Mohammedan missionaries need only zeal, and a knowledge of the theory of Mohammedanism. Christian missionaries must have the zeal and knowledge that comes from the life of Christ in the soul. {PTUK August 17, 1893, p. 320.13}

**“Front Page: Tired of Life” The Present Truth 9, 21.**

E. J. Waggoner

“Tired of life.” Such is one of the prominent headings in a recent morning paper, under which the “suicidal maniac” is discussed. It is a sad comment on modern life, that so many people seem so anxious to get rid of it. It is an unhealthy and unnatural state, for love of life is the natural condition of all who have life. {PTUK August 24, 1893, p. 321.1}

How differently the Bible speaks of life. Read the promise of God to the one who sets his love upon Him: “With long life will I satisfy him, and show him My salvation.” Psalm 91:16. Your life is represented as something most desirable, and the greatest promise God can make men is that He will bestow life without end. {PTUK August 24, 1893, p. 321.2}

Read some of the statements of the inducement which God holds out to men: “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. “I am come that they might have life, and that they might have it more abundantly.” John 10:10. “I will give to him that is athirst of the fountain of the water of life freely.” Revelation 21:6. “The gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. {PTUK August 24, 1893, p. 321.3}

Life is the one thing to be desired. How is it then that so many grow tired of it? The Bible furnishes the answer. “To be carnally minded is death; but to be spiritually minded is life and peace.” Romans 8:6. The sinner is represented as carrying about with him a hateful “body of death.” Romans 7:24. “He that hath the Son hath life, and he that hath not the Son of God hath not life.” 1 John 5:12. Those who commit suicide because, as they say, they are “tired of life,” do not really know what life is. They are tired of death, and wish to end consciousness of it. {PTUK August 24, 1893, p. 321.4}

With God is the fountain of life. He is life. Only he who loves God loves life. But in His presence there is fulness of joy. Therefore he who loves the Lord finds life a joy, and not a burden. The “joy of the Lord” is his strength. No Christian ever becomes weary of life. Even though he may suffer tribulation and persecution, that only brings Christ the closer, and in the midst of affliction he rejoices for the very joy of living. “O taste and see that the Lord is good,” and you will find, not a burden, but a “blessing, even life for evermore.” {PTUK August 24, 1893, p. 321.5}

**“Recreation” The Present Truth 9, 21.**

E. J. Waggoner

This is the time of the year when everybody who can do so, leaves the city for the country, the mountains, or the seaside, for the purpose of finding recreation. And yet there are far more people who are obliged to keep up their daily round of toil, than there are who are able to take a holiday vacation. It is not the very poor only, who cannot leave their tasks; there are many whose labour demands their constant attention, and who are for this reason obliged to forego the pleasure that they would gladly take. It is for this larger class especially, that we write this. {PTUK August 24, 1893, p. 321.6}

Recreation is not always obtained by those who go away for their holidays; for be it known that not all pleasure-seeking is recreation. Recreation means re-creation, reviving, refreshing. It means the receiving of new life. But very many who go away thinking to get recreation, come back jaded and weary, hoping to find rest at home, in their usual employment. We wish therefore to let the weary ones at home into a secret, which may also be profitable to those who go away. {PTUK August 24, 1893, p. 321.7}

All life comes from God, for with Him is “the fountain of life.” Psalm 36:9. He is the Creator. Therefore He is the only one who can re-create. Whatever blessing of health and life any person enjoys, comes directly from God. “Do not err, my beloved brethren. 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 1:16, 17. {PTUK August 24, 1893, p. 321.8}

Let us see, now, how the Lord can give to those who are obliged to stay at home and work, all the advantages that they could hope to gain by a trip abroad. How many there are who would choose the fields, and the cool waters. Well, those who know the Lord can say, “The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul.” Psalm 23:1-3. He who knows this may have more real recreation, both for soul and body, than he who is lying in the cool meadows, but is ignorant of it. {PTUK August 24, 1893, p. 321.9}

If we long for the mountains, or the ocean, we read, “Thy righteousness is like the great mountain; Thy judgments are a great deep; O Lord, Thou preservest man and beast.” Psalm 36:6. And in His righteousness He will be to us “as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Do not the very words bring a sense of refreshment? {PTUK August 24, 1893, p. 321.10}

On these sultry days memories of mountains streams of clear, sparkling, life-giving water haunt us and tantalise us until the heat seems almost unendurable. Now let us find something that is more substantial than a memory, and which satisfies. “How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light.” Psalm 36:7-9. {PTUK August 24, 1893, p. 321.11}

Of course it is refreshing. Recreation, new life, is what we want, and with God is the fountain of life. We may drink it in as we would drink from the mountain spring, and find far more real refreshment. He who is with God, therefore, finds the truest recreation. {PTUK August 24, 1893, p. 322.1}

This is evident, further, from the fact that the memory of former draughts from the pure spring, just as it gushes cool and sparkling from the earth, serves rather to increase our present discomfort than to allay our heat and thirst. It did not last. Even before we were home from our excursion we were vainly longing for more. Now listen to Jesus as He talks with the woman at the well of Samaria. It was a deep well, and the water was cool and good, but He said, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:13, 14. We can carry it with us continually. {PTUK August 24, 1893, p. 322.2}

That water is “living water,” and that is what we want. But how may we get it? Why, if you are taking it in now, if you receive these texts as the living words of the living God, spoken directly to you. Jesus said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.” John 6:63. All this refreshment is to be found in the words that tell of it. {PTUK August 24, 1893, p. 322.3}

Some one will say that this is imaginary. Not a bit of it. It is real. In the chapter just quoted from we have an example of the ability of Christ to give real recreation-the renewal of wasted energy. The day before several thousand people were in the hot and sultry desert, with nothing to eat, and Jesus fed them with bread, so that they were filled and refreshed. This He did, in order that they and we might know the real life that is in His Word. {PTUK August 24, 1893, p. 322.4}

Take another instance. A nobleman’s beloved son was lying at the point of death. His frame was wasted away, and his life was being burned up with fever. What was needed? Something to stop the fever,-something cooling. The man went to Jesus and asked Him to come and heal his son. Jesus said, “Go thy way; thy son liveth.” “And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth.” John 4:46-53. {PTUK August 24, 1893, p. 322.5}

Whoever believes that miracle, must know that the word of the Lord has cooling, refreshing, and healing properties. Nothing is so good in fever as cool water, both within and without. Many physicians have testified as to the value of water in fevers, and how the skillful application of it has reduced the temperature and saved the patient’s life. But all this was accomplished by the word of Jesus, which is living water. Therefore we know that in His word we may find on the hottest day refreshment for the body. {PTUK August 24, 1893, p. 322.6}

At another time Simon’s wife’s mother, “was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose, and ministered unto them.” Luke 4:38, 39. Many other instances might be mentioned, but these are sufficient to show the life-giving power of the word of the Lord. Now what the Lord wants us to do is to take His words for all that they are worth, and use them in our every-day life. {PTUK August 24, 1893, p. 322.7}

That which we call nature is simply the ordinary working of God. The sunshine, the air, the dew and the rain, the great mountains, the broad ocean, the crystal springs, and the laughing mountain stream, all come from Him. They exist because of His word. When He spake, they immediately appeared, because they are all in His word. Therefore we may find all the benefit of them in His word. {PTUK August 24, 1893, p. 322.8}

Try it, and you will find that it is true. The words of the Lord are restful. They give peace. Without them, a person may fret himself into a fever on the coolest day, or in the deepest recesses of the mountains. With them in the heart, he may find the fever of his blood allayed even in the crowded city, on the hottest day. When you have learned that the words of the Lord are righteousness and life, and that we may drink them in as water, you can say with the psalmist:- {PTUK August 24, 1893, p. 322.9}

“My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.” Psalm 63:5-7. {PTUK August 24, 1893, p. 322.10}

**“True Faith” The Present Truth 9, 21.**

E. J. Waggoner

“And Jesus answering saith unto them, Have faith in God.” Mark 11:22. These are words that apply as well to us as to the disciples, to whom they were first spoken. Without faith it is impossible to please God (Hebrews 11:6) and “This is the victory that overcometh the world, even our faith.” 1 John 5:4. Yet though faith is so important to the Christian life, few people really have it. {PTUK August 24, 1893, p. 322.11}

There is a great deal that passes for faith among religious people, that is not faith at all. True faith is simple belief of God’s word. True faith does not mystify the word; it does not explain away the miraculous; it does not “account for” this or that statement of Scripture. It feels no need of accounting for anything that the Bible says. It does not bring human suppositions and explanations into the matter at all. {PTUK August 24, 1893, p. 322.12}

This is why most men will not exercise true faith. It is too simple a thing for them. They want to make some display of their own wisdom; they want to understand Scripture in some way that will reflect credit on themselves,-on their ability to reason, discover, and conjecture. And so we see the word of God twisted and perverted and “explained” until its meaning is all but lost, and opposers of the truth scoffingly assert that “anything can be proved from the Bible.” This all comes from a lack of faith. {PTUK August 24, 1893, p. 322.13}

Faith never questions; it believes implicitly. It is satisfied with the simple fact that God has said so, and if the statement that He makes is unexplainable to human reason, it makes no difference. Faith simply asks, What has God said? and when it finds what God has said, it says, That is so! God has said it, and that settles it. Here is the simplicity of true faith. It does not have to bother with human theories and explanations, but simply accepts a thing just because God has declared it. To believe implicitly and unquestioningly whatever God says is very much easier than to try to believe in it with some human wisdom worked in. It is so easy that anyone, high or low, learned or simple, who will still believe, can do it. {PTUK August 24, 1893, p. 322.14}

**“Denying Self” The Present Truth 9, 21.**

E. J. Waggoner

What is it to deny self? Most people, if not all, have in their minds a certain conception of the meaning of self-denial; but popular conceptions of things are not always true ones, especially in regard to Christian virtues. Self was never known to give the correct definition of self-denial. This can only be obtained from the Word of God. {PTUK August 24, 1893, p. 323.1}

The second chapter of Philippians tells us very clearly in what true self-denial consists, “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; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” Philippians 2:5-8. {PTUK August 24, 1893, p. 323.2}

This was the example set by Christ in self-denial. He left all the riches and glory and honour that were His at the right hand of His Father, and came to this earth to live a life of toil and poverty and hardship and sorrow, in order that He might give to fallen man the riches and glory and honour that He had left in heaven. He “pleased not Himself,” and of His own self He did nothing for He said, “My Father, that dwelleth in Me, He doeth the works.” See John 5:19, and 14:10. {PTUK August 24, 1893, p. 323.3}

Self-denial means, to the Christian, to do as Christ did. As Christ did nothing of His own self, so the Christian must do nothing of his own self. He must keep self repressed at every point, so that it will not be seen in anything. He must put it away altogether. But how often it is that self finds occasion to glory in some particular act that it can hold up to public view! This is the definition that self gives of self-denial. It is some particular act of self-denial on the part of an individual, held up and paraded as a virtue. {PTUK August 24, 1893, p. 323.4}

True self-denial is the total suppression of self, not at one point merely, but at all points; not for some particular occasion, but always, to the end of life. It is a process which self cannot survive. The Christian is never conscious of being a hero; he never counts his self-denial a virtue. In his life he sees all the imperfections and failures; for he has a view of the life and virtues of Him who was equal with God, but left all and came to earth and suffered and died for His enemies. He has no desire to serve himself in any way, but only to have Christ dwelling in him, working and doing whatever is in accordance with His Divine will. {PTUK August 24, 1893, p. 323.5}

**“The Necessity of a New Heart” The Present Truth 9, 21.**

E. J. Waggoner

When the Lord would cleanse His people,-those who professed to be serving Him,-from all their idols and their filthiness (Ezekiel 36:25), He said to them, “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.” Ezekiel 36:26-28. {PTUK August 24, 1893, p. 324.1}

This is the only way that any person can be brought into a condition where he can walk in the statutes of God, and keep His judgments. He must experience a change of heart. The same thing is declared in the thirty-first chapter of Jeremiah. {PTUK August 24, 1893, p. 324.2}

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; .. but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.” Verses 31-33. {PTUK August 24, 1893, p. 324.3}

The Israelites had the law of God written upon tables of stone and preserved in the sacred ark. They had heard the law spoken from the summit of Mt. Sinai by the voice of God, and had heard it repeated by Moses; but they did not have it written upon their hearts, and the result was they did not keep it. The record of their lives is a record of transgression, of worshipping idols, and other iniquitous practices by which they violated the Divine statutes and judgments. They intended to keep them, and professed to be keeping them; perhaps even persuaded themselves that they were keeping them; but they were not. The conditions under which they tried to serve God made the keeping of His law an impossibility to them. Not that these conditions were imposed upon them; they were simply the conditions of every man in his natural state. The law of God was not written in their hearts. They were hardened through unbelief, so that their hearts would not receive the impress of the principles of God’s great moral code. {PTUK August 24, 1893, p. 324.4}

A change of heart is the great requisite felt by the repentant sinner as he turns to God. “Create in me a clean heart, O God, and renew a right spirit within me.” Psalm 51:10. Thus David prayed after he had gone in the way of the carnal heart and grievously sinned against God; and his prayer is echoed by every repentant soul. The clean heart for which he prayed is one upon which is written the principles of righteousness. {PTUK August 24, 1893, p. 324.5}

All who are truly converted have these principles upon their hearts, the agency by which they are written being the Spirit of God. Thus Paul writes to the church at Corinth: “Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.” 2 Corinthians 3:3. {PTUK August 24, 1893, p. 324.6}

As the heart is, so is the life; for “out of the abundance of the heart the mouth speaketh.” It was the apostle’s trust that the Corinthian brethren would in their lives be an epistle unto their fellow-men, wherein would be read the virtues of Christ and the power of God unto the salvation of believers. All persons who have the Divine law written in their hearts will be the epistles of Christ. {PTUK August 24, 1893, p. 324.7}

The Jews among whom Christ walked when upon the earth had the law of God everywhere about them, but in the one place where its living principles were most needed it was absent. It was held up before them in their synagogues; they wore it in letters upon their garments; they had it in their minds, so that they could repeat it from memory; but they were constant and flagrant violators of its requirements. “Woe unto you, scribes and Pharisees, hypocrites”! was the stern denunciation upon them from the lips of Jesus. “Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.” Matthew 23:25. {PTUK August 24, 1893, p. 324.8}

No one ever made a greater outward show of piety and reverence for God than did the Pharisees, yet all that did not save them from the most terrible condemnation. Neither will it avail anymore for the most respectable professor of Christianity to-day, who has not experienced the needed change of heart. {PTUK August 24, 1893, p. 325.1}

All along from their day to ours, the devil has led men to try to be servants of God without undergoing this change; and it has been one of his most successful devices. He has led men to think that if they kept the law of God often before their eyes and upon their lips, they would be living about as God would have them. So they have surrounded themselves with pictures of the Saviour and the names connected with His ministry, and with images of Himself and His mother and the apostles and “saints,” wore crucifixes upon their breast-as the Pharisees wore the law upon their phylacteries-and in every way by their surroundings and outward practices endeavoured to convince themselves and others that they were the true servants of God. But however well they succeeded in deceiving themselves and their fellow-men, they did not in the least deceive God. His eye read their hearts, and He knew who were His and who were mere pious hypocrites, like the scribes and Pharisees. He knew whether they were His subjects at heart, or whether forms and ceremonies and imposing houses of worship and pictures and images served only to hide the secret iniquity of hearts that were still carnal. {PTUK August 24, 1893, p. 325.2}

Jesus said, “The kingdom of God is within you.” It is Christ dwelling in the heart by faith (Ephesians 3:17); it is God dwelling with the spirit that is humble and contrite (Isaiah 57:15). We may have the precepts of God upon the walls of our churches and our homes, and upon the tablets of our memories, and sounding often in our ears-and all this is proper and well; but if they be not written upon our hearts we are but subjects of the kingdom of darkness. “Except a man be born again he cannot see the kingdom of God.” John 3:3. {PTUK August 24, 1893, p. 325.3}

**“Faith and Credulity” The Present Truth 9, 21.**

E. J. Waggoner

It has been remarked that the present is an age of unbelief and also of wonderful credulity. The statement is true, and there is nothing strange about it either. Unbelief is not absence of all belief, but only of a certain kind of belief. It implies a belief opposite in nature to that which is absent. The man who calls himself an agnostic, only seeks to hide under that term a belief which is just as real as anyone’s, but which, generally, he has not the courage to avow and maintain. {PTUK August 24, 1893, p. 325.4}

The apostle Paul, in his letter to Timothy (2 Timothy 4:4), speaks of this age of unbelief, saying that men “shall turn away their ears from the truth, and shall be turned unto fables.” The result could not be otherwise, for when people turn away from the truth there is nothing left for them to believe but error, and they grow credulous as a natural result. There is nothing in the world more credible than the statements of God’s Word. They who refuse this and try to construct a material and a spiritual world upon some hypotheses of their own, may consider themselves wise, but in reality they are the most credulous persons in existence. {PTUK August 24, 1893, p. 325.5}

**“War Declared” The Present Truth 9, 21.**

E. J. Waggoner

War is declared against us! not by the French, not by the Germans, not by the Russians, nor by the Chinese, but by enemies more powerful than all these nations together,-by our own fleshly lusts, our natural longings after sinful pleasures. {PTUK August 24, 1893, p. 325.6}

It is not war against our poor frail bodies, but what is infinitely worse, it is a war against our souls. It is a war before which men’s faces may indeed turn pale and their hearts fail them for fear, if they have not an impenetrable armour, and an all-powerful Captain. If we gain the victory it means life and happiness that will run parallel with the life of God. If we are overcome, it means darkness and death that shall have no awakening. It is then a war the most momentous, the most fraught with grave consequences of any that has ever been declared on earth. {PTUK August 24, 1893, p. 325.7}

It is a war from which we cannot escape, because it follows us wherever we go. {PTUK August 24, 1893, p. 325.8}

It is a war which we cannot end, once for all, and then never more be troubled with it. It will continue as long as there is life in us. {PTUK August 24, 1893, p. 325.9}

But there have been men who by nature were no better nor stronger than we, who have fought in this battle and been faithful unto death and come off more than conquerors through Him that loved them. And God Himself gives us encouragement to believe that you and I also may do the same. Then let us not sink down in discouragement and say it cannot be done and we are as good as overcome already, but let us go straight to our Father in heaven and ask Him how this may be accomplished. {PTUK August 24, 1893, p. 325.10}

We turn to 1 Peter 2:11 and He says, “Dearly beloved, I beseech you as strangers and pilgrims, *abstain* from fleshly lusts, which war against your souls.” In other words, refrain from them, don’t give up to them. Perhaps you say, That is just what I’ve tried to do again and again, but I can’t put them away, they are more powerful than I, I cannot do the things that I would. Be patient, perhaps the Lord has more to tell us about it. {PTUK August 24, 1893, p. 325.11}

In 2 Timothy 2:22 He says, “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” Here He tells us that we are not only to abstain from these lusts by fleeing from them when we see them coming, but when we turn our backs upon *them* we are to follow after *righteousness, faith, charity, peace*. Perhaps we have tried to flee from the longings after sin without seeking something better in its place. If our hearts become filled and satisfied with good thoughts there is no room for longings for bad thoughts. {PTUK August 24, 1893, p. 325.12}

But we read again in Titus 2:11, 12: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Here we learn again that the grace of God teaches us to *deny* worldly lusts when they come begging for our favour. But notice further, the grace that teaches us that we must deny worldly lusts does not then leave us alone to fight it out the best we can, but the same grace that warns us of our danger, provides the remedy,-“The grace of God *that bringeth salvation*” teaches us, etc. Then the same grace that teaches us to deny the lusts will give salvation from them if we will allow it to. {PTUK August 24, 1893, p. 325.13}

But let us listen again to His gracious words. Romans 8:13. “For if ye live after the flesh, ye shall die; but if ye *through the Spirit* do mortify the deeds of the body, ye shall live.” Ah, have we not now arrived at the secret of our failures? We have been trying to mortify and put down our sinful desires in our own strength, and as they have been stronger than we, we have been defeated every time. But here we learn of a Spirit that is stronger than the spirit of evil, and the promise is if we will allow this Spirit of God to dwell in us it will mortify every evil desire that shows itself, and we shall live; we shall not be overcome. {PTUK August 24, 1893, p. 325.14}

But how are we to get this Spirit? He tells us in the thirteenth chapter and fourteenth verse; “But put ye on the Lord Jesus Christ, and make no provision for the flesh, too fulfil the lusts thereof.” We get the Spirit of Christ by putting on Christ, and when we do this we are to make no more provision or calculation to give up to the lusts of our flesh, “for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other.” Where one is the other cannot remain. When we put on Christ we therefore bid goodbye to our lusts for ever, and instead of our ways and our desires, we choose Christ’s ways and His desires. And since He furnishes the power by which we can keep these lusts from coming and making their home in our heart again, we are stronger than they as long as we hold to Jesus. {PTUK August 24, 1893, p. 326.1}

But can we know how to put on Jesus? Yes, He tells us in Galatians 3:27, “As many of you as have been baptized into Christ have put on Christ.” {PTUK August 24, 1893, p. 326.2}

But how can we get into Christ and Christ in us? We read again in Ephesians 3:17, “That Christ may dwell in your hearts by faith.” {PTUK August 24, 1893, p. 326.3}

How can we get faith? “Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. {PTUK August 24, 1893, p. 326.4}

Then if we hear God’s word and receive it “not as the word of men, but as it is in truth, the word of God,” it will effectually work in us that believe, because it brings Jesus with His Holy Spirit of power into our hearts. Thus, “though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:3, 4. {PTUK August 24, 1893, p. 326.5}

Then do we not need the Word, the bread of life, more than we need our necessary food? Can we hope to grow in the spiritual life and have strength to overcome and keep out these deadly foes without daily partaking of this heavenly bread? We are apt to think that when we once put on Christ we have nothing more to do, when we once take a full meal of this heavenly bread and a full draught of this living water, we shall for ever be satisfied and never more be weak or faint. But we cannot eat enough of this in one day to last us all the rest of our lives, any more than we can eat enough physical food to last us the remainder of our lives. We must continually, daily, feast upon His words of life, and then the promise is that we shall grow thereby, grow stronger and stronger. We need not worry about how it is done, or how we are going to meet these foes when they assail us. But if we lay hold of fresh supplies of strength every day, the victory will finally be ours, not because of our strength, but because of Christ the Mighty One who has lived in us. He is the “captain of our salvation,” and He is our “armour of light” that is able to quench all the fiery darts of the enemy. With such a Captain and such an armour can we not with courage engage in this great war? {PTUK August 24, 1893, p. 326.6}

*“Go forward, Christian soldier,  
Beneath His banner true;  
The Lord Himself, thy Leader,  
Shall all thy foes subdue.  
His love foretells thy trials,  
He knows thy hourly need;  
He can, with bread of heaven,  
Thy fainting spirit feed. {PTUK August 24, 1893, p. 326.7}*

*“Go forward, Christian soldier,  
Nor dream of peaceful rest,  
Till Satan’s host is vanquished,  
And heaven at last possessed;  
Till Christ Himself shall call thee  
To lay thine armour by,  
And wear in endless glory,  
The crown of victory.” {PTUK August 24, 1893, p. 326.8}*

**“Supplying Our Need” The Present Truth 9, 21.**

E. J. Waggoner

“But my God shall supply all your need, according to His riches in glory.” Mark it well; “all your needs.” Consider as well, also, that God does not promise to supply everything that we may crave. “But,” says one, “in that case we can never be satisfied; we shall always be longing for something.” Not so; for the promise is, “They shall be abundantly satisfied with the fatness of Thy house.” Psalm 36:8. He who has every need supplied ought to be satisfied. The reason why more people do not experience the satisfaction is that they do not realise that God knows what will supply their needs better than they themselves do. Some men think that they must have whisky to satisfy their thirst, whereas it will only increase it. Now if while they are craving the alcoholic drink, someone supplies them with a good, cooling draught, which satisfies their thirst, are they not much better off than they would have been if they had been given the object of their desire? So God often supplies our need by withholding the really hurtful thing that we have set our hearts upon, and giving us that which He knows is best. Our part, then, is to refrain from getting our desires fixed on any certain thing, as though that alone could satisfy us, and to trust His superior wisdom, to give us the thing that we really need. When we pray from the heart, “not my will but Thine, be done,” we shall always have the desires of our hearts, and shall always be satisfied. {PTUK August 24, 1893, p. 326.9}

**“Begin To-Day” The Present Truth 9, 21.**

E. J. Waggoner

“And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.” Acts 24:25. {PTUK August 24, 1893, p. 326.10}

The Roman governor Felix had sent for the apostle, that he might hear and pronounce judgment upon his cause; but suddenly he found himself at the bar of judgment instead of the apostle; and as Paul “reasoned of righteousness, temperance, and judgment to come, Felix trembled.” He saw a change demanded in his own life if he would be prepared for the issues of the future; but he said to himself, Not to-day. “Go thy way for this time; when I have a convenient season, I will call for thee.” But though Paul remained a prisoner in his charge two years, there is no record of his having found that “convenient time,” when he sent for the apostle and heard further “concerning the faith in Christ.” {PTUK August 24, 1893, p. 326.11}

To the unrenewed heart, the future is always a more convenient time for attending to the interests of the soul, than the present. This is always a suggestion of the devil. He keeps before the mind’s eye the *ignis fatuus* of a future convenient day, when the heart will feel like attending to spiritual things, and the individual can prepare for the judgment to come, without the effort that would be necessary at the present hour; and meanwhile he makes it more and more difficult and inconvenient each day for the individual to take a step towards God. {PTUK August 24, 1893, p. 326.12}

It is as true in spiritual as in temporal matters that success demands the vigorous improvement of to-day. To wait for a more convenient season is only to court defeat and eternal loss. When the destiny of the soul is at stake, convenience is not to be consulted. While the sentence of death hangs over it because of transgressions, the opportunity to escape and gain the life eternal must be improved at whatever costs. If the saying that “delay is dangerous” is good as a worldly maxim, how much more should it be regarded when it concerns the danger of the loss not of earthly possessions, but of eternal life in the world to come. {PTUK August 24, 1893, p. 327.1}

In the words of solemn import the Word of God appeals to the careless, world-loving soul to delay not the work of repentance toward God and faith in Jesus Christ. “Seek ye the Lord while He may be found; call ye upon Him while He is near.” “To-day, if ye will hear His voice, harden not your hearts.” “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Psalm 95:7, 8; Isaiah 55:6. “Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.” Hebrews 3:13. Delay hardens the heart. To reject the light that you have now will never prepare the way for its future reception. To turn from the still small voice that speaks to you to-day will never lead you to heed the invitation that may come to you to-morrow. {PTUK August 24, 1893, p. 327.2}

Life must be lived in the present, and the present means to-day. To try to live in to-morrow or in yesterday, is but to dream away to-day. The devil doesn’t care how much you dream; he is not troubled over your pleasant anticipations and good intentions. There is no difficulty to him in storming castles that are built in the air. He doesn’t care a farthing about what you are *going to do*, but only about what you are *doing*. He has no anxiety about where you intend to be to-morrow, so long as he can keep you where he wants you to be to-day. {PTUK August 24, 1893, p. 327.3}

God knows that man must live his life one day at a time. And He has accordingly made His relation to him that of an ever-*present* Help. He does not give strength and grace to-morrow, but for to-day. He “is our refuge and strength, a very *present* help in trouble.” Psalm 46:1. Any other arrangement would be useless, because- {PTUK August 24, 1893, p. 327.4}

*“Strength for to-day is all that we need;  
There never will be a to-morrow;  
For to-morrow will be but another to-day,  
With its measure of joy or sorrow.” {PTUK August 24, 1893, p. 327.5}*

To-day is yours,-yours to make the choice for good or evil, life or death. “Choose ye *this day* whom ye will serve.” Joshua 24:15. “Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye obey not the commandments of the Lord your God.” Deuteronomy 11:26-28. It is the hour of God’s judgment (Revelation 14:7), and you have a case pending at the great tribunal. No life record will escape the searching investigation. You cannot put off the solemn issue. Prepare for it early. *Begin to-day*. {PTUK August 24, 1893, p. 327.6}

**“Christ the Bearer of Burdens” The Present Truth 9, 21.**

E. J. Waggoner

“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. {PTUK August 24, 1893, p. 326.1}

This is the invitation of Christ, the world’s Redeemer, to all those “that labour and are heavy laden” in the journey of life. It is the invitation of Him who “hath borne our griefs and carried our sorrows” (Isaiah 53:4); of Him who is “touched with the feeling of our infirmities” (Hebrews 4:15); who has been “in all points tempted like as we are.” He knows fully the nature of the responsibility He is assuming; and He is fully able to assume it, for He has said, “All power is given unto Me in Heaven and in earth.” Matthew 28:18. {PTUK August 24, 1893, p. 326.2}

It is a very easy thing to cast our cares and our sorrows upon Him who has thus made Himself the great Burden Bearer of the race, yet how few seem inclined to avail themselves of the privilege. He does not force us to give Him our burdens; we can’t carry them ourselves if we choose to. But He stands ready to take freely every load that is laid at His feet. Yet it is almost always the case that we take our burdens to our earthly friends, instead of to the Lord. We go to them for their sympathy-which perhaps they are not slow to give-and we talk over our troubles with them, and get such satisfaction from it as we can; but ah, who ever knew their burden of tears and grief to get any lighter by this process? Who ever found that it did not, on the contrary, make it even heavier than before? And besides this, it has added to the load of others who already have burdens enough of their own. {PTUK August 24, 1893, p. 326.3}

But when we come to Jesus with our load, what a difference! When we have told Him all our sorrows, how much lighter the burden all at once becomes! and we experience the rest that He promised to the weary and heavy-laden. {PTUK August 24, 1893, p. 326.4}

But let no one burden themselves with borrowed troubles, for all these they will have to carry alone. Jesus has not offered to take upon Himself our imaginary troubles, but only those which are real. He has said, “Sufficient unto the day is the evil thereof.” To borrow trouble is to distrust God. Our blessings are not sent to us weekly or monthly, but “daily”; as He has taught us to say, “Give us this day our daily bread.” Thus there is no occasion to burden ourselves with the imaginary troubles, which are usually the hardest to bear. {PTUK August 24, 1893, p. 326.5}

**“Grasping Too Much” The Present Truth 9, 21.**

E. J. Waggoner

“Daniel Quorm” tells us this story. “When I was a little boy, helpin’ mother to store away the apples, I put my arm round ever so many o’ them, an’ tried to bring them all. I managed for a step or two. Then out fell one, an’ another, an’ two or three more, till they was all rollin’ over the floor. Mother laughed. ‘Now, Dan’el,’ says she, ‘I’m goin’ to teach you a lesson.’ So she put my little hands quite tight round *one*. ‘There,’ said she, ‘bring that, an’ then fetch another.’ I’ve often thought about it when I’ve seen folks who might be doin’ ever so much good, if they didn’t *try to do too much all to once*. Don’t go tryin’ to put your arms round a year; an’ don’t go troublin’ about next week. Wake up in the mornin’, an’ think like this: ‘Here’s another day come. Whatever I do, an’ whatever I don’t do, Lord help me to do this-help me to live it to Thee.’” {PTUK August 24, 1893, p. 330.1}

One day at a time, one hour, one minute,-yes, one second is all the time we get at once. So our best course is to “Do the next thing next.” {PTUK August 24, 1893, p. 330.2}

**“Day and Night” The Present Truth 9, 21.**

E. J. Waggoner

“And God said, Let there be light; and there was light.” Genesis 1:3. {PTUK August 24, 1893, p. 333.1}

This earth was not always so bright and pleasant as it is now. We learned last week that when God created the earth it was covered only with water and darkness. But God, in his goodness, did not leave it so. The first thing that He did was to make it light. And do you know how He did it? God commanded the *light* to shine right out of *darkness;* and it did! (2 Corinthians 4:6.) He just said, “Let there be light;” and there *was* light. How wonderful! “Surely the Lord is a great God.” “Who is so great a God as our God?” {PTUK August 24, 1893, p. 333.2}

And God gave names to the light and the dark. “He called the light Day; and the darkness He called Night.” But it takes *both* the light and the dark to make a *whole* day, for the rest of the verse says that “The evening *and* the morning were the first day.” Say it over slowly and see which came first, the evening, or the morning. Yes, the evening, or darkness came first, for you know the earth was all dark until God made the light. So the first part of the first day was all dark, but after God said “Let there be light,” the *rest* of the day was light. {PTUK August 24, 1893, p. 333.3}

You see the dark part was first, and then the light part; first the evening, and then the morning. The Bible says that *every* day begins in the evening, just as the first day did. The evening or dark part of the day, always comes first. But we shall learn more about this in another lesson. {PTUK August 24, 1893, p. 333.4}

Can you count? If so, count these straight marks: I I I I I I I. Now you can tell how many days there are in every week, for there are just as many days in a week as there are straight marks here on our paper. {PTUK August 24, 1893, p. 333.5}

Do you remember what was done on the first day of the first week? If you will read again in the first chapter in your Bible, you will see that there were three wonderful things made (Put three little marks through the first straight mark so that you may remember how many things were made on the first day): God created the *heavens*, and the *earth*, and the *light*. And that means, you remember, that He spake and they were; He commanded and they were created! Name them over and over again, for you should never forget that on the first day God, by His Word, created the heavens, the earth, and the light. “In the beginning God created the heavens and earth,” “And God said, Let there be light; and there was light,” “And the evening and the morning were the first day.” {PTUK August 24, 1893, p. 333.6}

1. Why can you see things so much more easily in the morning than you can in the night? {PTUK August 24, 1893, p. 333.7}

2. Who made the beautiful light? {PTUK August 24, 1893, p. 333.8}

3. When did God create the light? {PTUK August 24, 1893, p. 333.9}

4. What other things had He created before that? {PTUK August 24, 1893, p. 333.10}

5. Then what three things did He create on the first day? {PTUK August 24, 1893, p. 333.11}

6. How did God create the light? {PTUK August 24, 1893, p. 333.12}

7. What name did God give to the light? {PTUK August 24, 1893, p. 333.13}

8. What name did God give to the darkness? {PTUK August 24, 1893, p. 333.14}

9. And yet what did it take to make the whole day?—Both the darkness and the light. {PTUK August 24, 1893, p. 333.15}

10. Which part of that first day came first,-the dark part or the light part? Genesis 1:5, last part. {PTUK August 24, 1893, p. 333.16}

11. Then according to the Bible, when must *every* day began? In the evening. {PTUK August 24, 1893, p. 333.17}

12. What is the colour of light? Matthew 17:2. {PTUK August 24, 1893, p. 333.18}

13. Name some white things. {PTUK August 24, 1893, p. 333.19}

14. What is the colour of darkness? Proverbs 7:9. {PTUK August 24, 1893, p. 333.20}

15. Name some black things. {PTUK August 24, 1893, p. 333.21}

16. Which part do you like best, the light or the darkness? {PTUK August 24, 1893, p. 333.22}

17. Why? {PTUK August 24, 1893, p. 333.23}

18. Do you know how many days there are in every week? {PTUK August 24, 1893, p. 333.24}

19. What do we call the first day of every week?—“Sunday. {PTUK August 24, 1893, p. 333.25}

20. What did God do on the first day of the first week? {PTUK August 24, 1893, p. 333.26}

**“‘Let There Be Light’” The Present Truth 9, 21.**

E. J. Waggoner

Naughty thoughts and feelings and actions are called sins. When a person’s heart is full of sin he cannot see what he ought to do, and he stumbles and makes even more foolish mistakes than though he were blind, or were walking in the blackest darkness. So God calls sin blindness and darkness. {PTUK August 24, 1893, p. 333.27}

Every man, woman, and child in the world has sinned. Therefore the hearts of even little children are full of the dangerous darkness of sin. {PTUK August 24, 1893, p. 333.28}

It is more dangerous than common darkness, because it will cause us to miss the way to heaven, and will cause us to fall into the snares and pitfalls of Satan and be destroyed for ever. We cannot go to our *heavenly* home without light a bit better than we can on a dark stormy night go over a dangerous road to our *earthly* home without light. {PTUK August 24, 1893, p. 333.29}

Lamp-light or fire-light or electric light, or even sunlight is not powerful enough to drive the darkness of sin out of our hearts. Nothing but the mighty light of God’s word can do it, the word which in the beginning said, “Let there be light, and there was light.” We cannot fill ourselves with light any more than the earth could. {PTUK August 24, 1893, p. 333.30}

God is longing to say to your naughty heart, “Let there be light.” Just as sure as He does, your heart will be filled with the marvellous light of His own purity and goodness instead of with the darkness of your impurity and sin. {PTUK August 24, 1893, p. 333.31}

But God will not speak light into your heart unless you want Him to. If you *want* to do wrong, and disobey your parents, and be selfish and unlovely, He will allow you to do so; but if you are tired of sin, tired of your own way, and really want to give it all up and do God’s way, just tell Him so, and let Him send His word, “Let there be light,” into your heart. Then Jesus the light and righteousness of the world will fill your heart; for Jesus is the Word of God. {PTUK August 24, 1893, p. 333.32}

Then as long as you daily study and obey His word you may walk in His light. But if you choose your own will, and grieve Him away, your heart will again be as dark and full of sin as ever. Jesus alone is the light of life, and you must walk with Him every day, if you would “walk in the light.” {PTUK August 24, 1893, p. 334.1}

**“Interesting Items” The Present Truth 9, 21.**

E. J. Waggoner

-By a fire at the Senate Hotel, Chicago, eight persons lost their lives. {PTUK August 24, 1893, p. 334.2}

-Professor Carl Miller, the eminent German artist, has died at Neuenahr. {PTUK August 24, 1893, p. 334.3}

-Seven people lost their lives in a railway disaster near Milton, Virginia, U.S.A., August 16 {PTUK August 24, 1893, p. 334.4}

-Fire has destroyed 100 houses in Minneapolis, Minn., U.S.A., rendering 1,500 people homeless. {PTUK August 24, 1893, p. 334.5}

-The British Indian Government is about to undertake a punitive expedition against the Kachins. {PTUK August 24, 1893, p. 334.6}

-A very severe drowth, accompanied by intense heat, prevails throughout Spain, and cattle are suffering severely. {PTUK August 24, 1893, p. 334.7}

-The New Zealand Parliament has passed a Bill conferring the franchise on women both of the European and Maori race. {PTUK August 24, 1893, p. 334.8}

-Serious floods have occurred in Galicia and Hungary, involving great loss of life and considerable destruction of property. {PTUK August 24, 1893, p. 334.9}

-Crime in Russia is distinctly increasing. During the last year there were perpetrated no fewer than 2,401 murders, of which 763 were cases of infanticide. During the same period there were 1,736 suicides. {PTUK August 24, 1893, p. 334.10}

-A boat load of seventeen excursionists were drowned in the river Shannon, on the evening of August 16, by the capsizing of their boat. {PTUK August 24, 1893, p. 334.11}

-A Frenchman, M. Boutau, has devised an apparatus by which an instantaneous photograph of the sea bed can be obtained in deep water. {PTUK August 24, 1893, p. 334.12}

-Trouble is anticipated between the United States and Japan through a collision of their respective interests in the Hawaiian Islands. {PTUK August 24, 1893, p. 334.13}

-No other country in the world produces as many eggs as France. Her trade in this department last year reached the gigantic sum of £40,000,000. {PTUK August 24, 1893, p. 334.14}

-It is reported at Eagle Pass, Texas, from Monterey, that President Dias has called out the Mexican troops to put down a revolt at Cardenas. {PTUK August 24, 1893, p. 334.15}

-Serious labour riots between French and Italian workmen are reported from Aigues Mortes. Ten Italians are said to have been killed and forty wounded. {PTUK August 24, 1893, p. 334.16}

-The entire stock of the DeBeers Company’s diamonds, (South Africa) were recently sold to a syndicate for £1,000,000, being the largest transaction in diamonds ever made. {PTUK August 24, 1893, p. 334.17}

-Destitution is lamentably prevalent in Johannesburg, South Africa. During the last fifteen months starving men have been supplied with 22,000 meals, and 8,489 applicants were given beds. {PTUK August 24, 1893, p. 334.18}

-The cholera is still spreading rapidly throughout Russia, and has obtained a good foothold in Central Europe, particularly in Naples, Berlin, and the Austrian province of Galicia. {PTUK August 24, 1893, p. 334.19}

-The coal strike still continues to extend, with no prospect of a speedy settlement of the difficulty. Meanwhile a scarcity is beginning to be felt by ship owners and those who run furnaces. {PTUK August 24, 1893, p. 334.20}

-The canal across the Isthmus of Corinth has just been opened by the King of Greece. The modern Greeks have thus completed what Alexander the Great projected, Julius Cæsar decided upon, and Nero actually commenced. {PTUK August 24, 1893, p. 334.21}

-Petitions signed by 1,078,609 persons have now been presented to the House of Commons against Home Rule, by 1,239,019 against Church Disestablishment in Wales, and by 1,161,900 against Local Veto in regard to the liquor traffic {PTUK August 24, 1893, p. 334.22}

At the Tuberculosis Congress in Paris, the cremation of consumptive patients was advocated, it being contended that earth-worms bring to the surface the bacilli which infest the dead, and in dry weather they may be inhaled in the form of dust. {PTUK August 24, 1893, p. 334.23}

-Religious riots have broken out in Bombay between the Mohammedans and Hindus, which have resulted in considerable loss of life and property. Two mosques and four Hindu temples have been sacrificed, and order is with difficulty maintained by the police and military forces. {PTUK August 24, 1893, p. 334.24}

-A terrible railway accident occurred near Pontypridd, in South Wales, on the evening of August 12. A train filled with passengers was rounding a curve at a high rate of speed, when several of the coaches left the metals and plunged down an embankment, resulting in death to twelve persons and severe injuries to many others. {PTUK August 24, 1893, p. 334.25}

-Telegrams from Buenos Ayres again point to a disturbed state of affairs in Argentina. Fighting has taken place at La Plata, between Radical and Federal troops, in which the former appear to have been worsted. The Federal Congress at Buenos Ayres has decided in favour of the establishment of a state of siege throughout Argentina, and Federal intervention in Santa Fe and san Luis. {PTUK August 24, 1893, p. 334.26}

-The international Behring Sea controversy appears to have finally reached a settlement, the Court of Arbitration having rendered their decision in the matter, which seems to be satisfactory to both governments concerned. The decision declares that Behring Sea is not a closed sea, and adjudges damages to be paid to Canadian sealers by the United States to the amount of 1,500,000 dols. but places restrictions upon sealing which will operate in favour of the United States. {PTUK August 24, 1893, p. 334.27}

-A horrible discovery has been made near Warsadin in Croatia. A band of men have been detected in making a regular business of the mutilation of children, their crippled victims being afterwards disposed of to persons who send them out to beg in the streets of large towns, when their deformities excite the pity of the charitable. Three men have been arrested, and in the house occupied by them a number of implements were found for the forcible production of deformities. {PTUK August 24, 1893, p. 334.28}

**“Back Page” The Present Truth 9, 21.**

E. J. Waggoner

Then Lord said: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:16. Throughout the Bible belief is made the one condition of salvation. “Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts 16:31. The Gospel is “the power of God unto salvation to everyone that believeth.” Romans 1:16. “If ye will not believe, surely ye shall not be established.” Isaiah 7:9. Without belief there can be no salvation; with it, salvation is sure. {PTUK August 24, 1893, p. 336.1}

Some people imagine that this is arbitrary and unjust. They say that it does not seem reasonable that one person should be saved because he believes a certain thing, while another, equally good, should be lost, because he does not believe that thing. The trouble is that they do not realise what Bible belief is, nor what we are to believe. Now man has no business to question the justice and reasonableness of God’s requirements, and for the reason that God has given us overwhelming evidence of His justice; and His justice is not simply coupled with love, but it is love. {PTUK August 24, 1893, p. 336.2}

It is not by the belief of arbitrary and independent statements that men are saved. God does not make a statement of fact, and say, “Believe this or I will destroy you.” The belief that saves is belief in God or Jesus Christ, who is the only manifestation of Divine power and goodness and wisdom to man. Belief means appropriation, identification with. Belief on Christ is the acceptance of Christ as our wisdom, righteousness, sanctification, and redemption. He alone has life. Our lives have been forfeited, and through Jesus alone can we get life. If a man who cannot swim is in deep water, it can be said of him that if he will seize the rope that is flung to him, he will be saved, but that if he will not, he must be drowned. No one would say that we were condemning him to death as a punishment for not grasping a rope. So he who will not believe is lost, not as a punishment for unbelief, but because belief is the laying hold of Christ; and he who rejects Christ rejects life. {PTUK August 24, 1893, p. 336.3}

Here is the one thing to be kept in mind: The belief which saves a man, is the belief that effects a change in his character, and not merely the passive assent of the mind. If the belief of any given thing cannot affect one’s character, there can be no celebration in it. But this does not exclude anything that is written in the Scriptures, for the Spirit of Christ was in the men who wrote the Bible, and therefore belief in Christ means belief in His word. “As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him.” Psalm 18:30. {PTUK August 24, 1893, p. 336.4}

When the friends of J. G. Paton knew that he was about to enter the mission field, they tried hard to deter him. One old gentleman thought to keep him back by repeating again, “You will be eaten by cannibals.” Finally Paton said to him:- {PTUK August 24, 1893, p. 336.5}

“Mr. Dixon, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms. I confess to you that if I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms; and in the great resurrection day, my resurrection body will arise fair as yours in the likeness of our risen Redeemer.” {PTUK August 24, 1893, p. 336.6}

That was not only philosophical, but it indicated some of the spirit that led Paul to say, “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” Acts 20:24. {PTUK August 24, 1893, p. 336.7}

In some things men make much finer distinctions than the Lord does. Thus the different systems of religion are all labelled, so that there are, according to men, many grades between Christians and heathen. The common idea is thus stated in an article written for children:- {PTUK August 24, 1893, p. 336.8}

“Some people call everybody who is not a Christian ‘a Heathen,’ but this is not quite fair. We should not call anyone who professes to worship God ‘a Heathen.’ The Mohammedans, for instance, are not ‘Heathen,’ for they worship God. But then they do not worship God’s Son, Jesus Christ, and their sacred book, the Koran, is not to be compared with our Holy Bible.” {PTUK August 24, 1893, p. 336.9}

All agree that a heathen is one who worships some other god than the one true God. Now Jesus has said: “I and My Father are one.” John 10:30. And again: “No man cometh unto the Father but by Me.” John 14:6. Therefore those who do not acknowledge and worship Jesus Christ do not worship God; and they who profess to worship God, but who reject Christ, are worshipping a god of their own devising, and not the God of the Bible. And so we find that the Bible recognises only two classes of men, Christian and heathen. This should not cause those who profess to be Christians to look with contempt upon others, but to consider themselves, lest, while professing to be Christian, they may be by the Lord classed among the heathen. {PTUK August 24, 1893, p. 336.10}

We are not very much in favour of the plan of writing biographies while the subjects are still living, and we are convinced that the Bible supplies incentives to missionary labour far exceeding anything that has been written since; but a little book entitled “John G. Paton, His Life Work,” strikes us as being one of the best missionary biographies. It tells briefly, yet clearly, the story of the life of the one who was instrumental in converting the natives of the New Hebrides islands from cannibalism to Christianity. The book is a pamphlet of 66 pages, with the low price of one penny. Published by Alfred Holness, 14, Paternoster Row, London, E.C. {PTUK August 24, 1893, p. 336.11}

**“A Contrast” The Present Truth 9, 21.**

E. J. Waggoner

*A Contrast*.-“In the beginning God created the heaven and earth. And the earth was without form, and void; and darkness was upon the face of the deep. And God said, Let there be light, and there was light.” Genesis 1:1-3. “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. This is plain and definite; a child can understand it. Now listen to the opening words of a recent book entitled, “Reveries of World History, from Earth’s Nebulous Origin to its Final Ruin,” and note the contrast:- {PTUK August 24, 1893, p. 336.12}

“In the beginning, obedient to the word of Eternal Law, the chaos of Earth circled in the vastness. Formless and void in the profundity, out of formlessness, a form evolved. {PTUK August 24, 1893, p. 336.13}

Diffused in vapour, condensing by the force of gravity, and absorbing gaseous matter from its nebulous surroundings, the World wandered through limitless space, ordered by the natural but mysterious government of inexorable Law, etc, etc.” {PTUK August 24, 1893, p. 336.14}

That is truly a “nebulous” description. After reading the two accounts, who can doubt that “the foolishness of God is wiser than men”? Surely all who have not become so “vain in their imaginations” that their foolish minds are utterly darkened, must agree with the *Chronicle*, that “the old is better.” {PTUK August 24, 1893, p. 336.15}

**“Front Page” The Present Truth 9, 22.**

E. J. Waggoner

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. {PTUK August 31, 1893, p. 337.1}

Confession is acknowledgment. The word “confess” is derived originally from words meaning, “to speak together,” that is, to speak the same thing-to agree. God says that all men are sinners, and He also, by His Spirit and His word, tells us of the particular instances in which we have sinned, saying, as through the prophet Nathan He did to David, “Thou art the man.” To confess, to speak together, or agree with the Lord, is to respond, “That is true; I have sinned.” {PTUK August 31, 1893, p. 337.2}

Many people suppose that the Lord requires us to confess sin, in order that we may be humiliated. They think that the object of confession is to make one so ashamed that he will not do the thing again. But that is a mistake. None of God’s requirements are arbitrary. He requires us to confess, because confession of sin means agreement with Him; and unless we are agreed with Him there is no life for us. He desires us to walk with Him; and two cannot walk together except they are agreed. So it is impossible that we should live with Him unless we are agreed with Him. Indeed, who would wish to? It is very trying to live even for a short time with one with whom we are in constant disagreement. That would be the very opposite of heaven. God intends that His people shall “delight themselves in the abundance of peace.” {PTUK August 31, 1893, p. 337.3}

“By the law is the knowledge of sin,” and “the law is spiritual.” “Spiritual” means of the nature of the Spirit. Accordingly it is the Spirit of God that convinces men of sin. If God did not do this, we should not know that we had sinned. “The heart is deceitful above all things; and desperately wicked; who can know it? I the Lord search the heart.” Jeremiah 17:9, 10. God alone can know what is in man. How foolish, then, when God tells us that we are doing wrong, for us to say, “I can’t see it; it doesn’t seem to me to be wrong.” Of course not; and that is why the Lord shows it to us. For us to say that we have not sinned, when God says that we have, is to charge God either with ignorance or falsehood; and who can expect to be saved while making such a charge against God? There would be war in heaven at once, for we would be setting our will and our judgment against God’s. {PTUK August 31, 1893, p. 337.4}

Sin is a hateful thing. God so regards it. His great love for us is shown in that He loves us while we are full of sin. Knowing the terrible nature of sin, He wishes to deliver us from it. Therefore He makes known to us our danger, that we may flee for refuge to the hope set before us in Christ. Now since confession means agreement, it is plain that when we truly confess sin we agree with all that God says about its nature. And since he tells us of our sin, in order that we may be freed from it, it is also plain that confession of sin means that we desire to be freed from it. Therefore as soon as we truly confess sin we are fully agreed with God, and since He is righteous, His righteousness is ours. {PTUK August 31, 1893, p. 337.5}

Since true confession involves desire to be separated from sin, it follows that it means restoration wherever anything has been unlawfully taken; for it is evident that no one can be freed from the sin, while resolutely clinging to it. Restoration, therefore, even though it be fourfold, is not for the purpose of appeasing God with a bribe, but it is the natural manifestation of the earnest desire to be rid of the sin. {PTUK August 31, 1893, p. 337.6}

But it must not be supposed that making “a good confession” means the recollection and acknowledgement of every act of sin that has ever been committed. That is an impossibility. In the first place, life would not be long enough for a man to recount all his sins, even if he knew them; and in the second place, no man can know all his sin. The sins that lie hidden in the heart,-the sinful nature,-are as deadly as those that have come to the light. So confession involves the acknowledging to God that there is no good thing in us, and praying, “Cleanse Thou me from secret faults.” Psalm 19:12. And this alone is sufficient to show that confession should be to God only, and not to man, except to the man whom we may have offended. For confession does not mean the telling of news, but the acknowledging of a known fault. {PTUK August 31, 1893, p. 337.7}

One thing should not be forgotten, and that is that forgiveness immediately follows confession, and that forgiveness of sin means cleansing from it. David, blinded by passion, did not realise that he had grievously sinned. The prophet Nathan, in a parable, set the wickedness of the act clearly before him, and then said, “Thou art the man.” David immediately exclaimed “I have sinned against the Lord,” and instantly the response came, “The Lord also hath put away thy sin.” 2 Samuel 13:13. As soon as the sin is really confessed it is forgiven, and the soul is cleansed from it. Well may we say to the Lord: “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because he delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” Micah 7:18, 19. {PTUK August 31, 1893, p. 337.8}

**“Christian Unity” The Present Truth 9, 22.**

E. J. Waggoner

The *Christian Commonwealth* in a recent issue discourses at some length on the above-named subject, and says, “The melancholy impression prevails in most minds that Christian unity is practically impossible.” Looking at the vast array of sects into which Christendom is at present divided, and at the process of division still going on, this “melancholy impression” seems to be well-founded; but in reality it is not so. *Christian* unity is a natural condition. Outside of Christianity there is no unity; for unity, like all other things desirable, is of God; but this union in the church of Christ is something painfully unnatural. There is “one Lord, one faith, one baptism,” and “by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.” Ephesians 4:5; 1 Corinthians 12:13. No allowance has to be made for differences of race or position, or any other distinction by which the people of earth are divided in worldly things. In the church of Christ all distinctions are obliterated, and the members are all one. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” Galatians 3:28. {PTUK August 31, 1893, p. 338.1}

The trouble is not with God’s plan, nor with the provisions He has made for unity among His followers, but with those who are counted as composing His church. They are divided because they are not in a state of spirituality. “From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members?” James 4:1. This is the source of strife and divisions in the church. “God is not the author of confusion.” {PTUK August 31, 1893, p. 338.2}

It is useless to attempt to unite the discordant fragments of Christendom into one harmonious body, through the methods that are commonly tried. No amount of argument or debating or summoning of councils or revising of creeds will ever secure the result. How then can it be obtained? The answer to this question has been given by Jesus Christ. “That they all may be one; as Thou, art in Me, and I in Thee, that they also may be one in us... I in them, and Thou in Me, that they may be made perfect in one.” John 17:21-23. It is by the possession of the Spirit. There is but one Spirit; and when all are controlled and actuated by it, laying aside self, no other condition but that of Christian unity will be possible. {PTUK August 31, 1893, p. 338.3}

**“The True Church” The Present Truth 9, 22.**

E. J. Waggoner

“God is love; and he that dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world.” 1 John 4:16, 17. {PTUK August 31, 1893, p. 338.4}

Concerning His disciples Christ prayed: “Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.” John 17:17-21. {PTUK August 31, 1893, p. 338.5}

Again He said to them, and to all them also who should believe on Him through their word: “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:19. {PTUK August 31, 1893, p. 338.6}

In the above text the words “chosen out,” are akin to the word which is rendered “church”; for that which is in modern language called the church is really *the chosen*, or *called out*. Therefore in the above texts Christ addresses what is commonly termed His church, and we learn from them that the church of Christ must be the same in this world that He Himself was when on earth. The following Scriptures make this still more clear. {PTUK August 31, 1893, p. 338.7}

“He is before all things, and by Him all things consist. And He is the head of the body, the church.” Colossians 1:17, 18. God wrought great power “in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all.” Ephesians 1:20-23. {PTUK August 31, 1893, p. 338.8}

The church is the body of Christ. This does not mean that anything that calls itself the church is therefore necessarily the body of Christ, but that nothing is the church unless it is the body of Christ; and nothing is the body of Christ unless it is the living manifestation of the Spirit of Christ. Only those are Christ’s who have His Spirit. Romans 8:9. The body of Christ is that which is directly connected with the Head, so that it “increaseth with the increase of God.” Colossians 2:19. In short, it is “the fulness of Him that filleth all in all.” {PTUK August 31, 1893, p. 338.9}

**OFFICES IN THE CHURCH**

“For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.” Romans 12:4, 5. {PTUK August 31, 1893, p. 338.10}

“Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” 1 Corinthians 12:27, 28. {PTUK August 31, 1893, p. 338.11}

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.” 1 Corinthians 12:4-11. {PTUK August 31, 1893, p. 338.12}

“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.... . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Ephesians 4:7-12. {PTUK August 31, 1893, p. 338.13}

At one time there arose a question in the little company which Jesus had chosen out,-the church,-as to which should be the greatest, and Jesus said unto them: “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.” Luke 22:25, 26. And again He said: “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 August 31, 1893, p. 339.1}

The apostles Barnabas and Paul “ordained them elders in every church,” as they returned from their first missionary tour. Acts 14:23. The apostle Paul wrote to Titus: “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; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.” Titus 1:5-7. {PTUK August 31, 1893, p. 339.2}

Here we learn that an elder is the same as a bishop. The terms “elder” and “bishop” are interchangeable. The word “bishop” is *episcopos*, from which we have “episcopal,” and means one who oversees. It is used in Acts 20:28, in the apostle Paul’s address to the elders of the church in Ephesus: “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.” Here again we see that elders and bishops are the same. {PTUK August 31, 1893, p. 339.3}

But in this last text we have a reference to another title belonging to the same persons. The apostle exhorted the elders to feed the church of God. Accordingly we read in 1 Peter 5:1-4: “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 August 31, 1893, p. 339.4}

Here we see that the elders have a flock to feed, under the direction of Christ, who is the chief Shepherd, they being under-shepherds. Now “shepherd,” and “pastor” are the same thing, the latter being simply the Latin equivalent of the former. So we learn that there is no difference between elders, bishops, and pastors. The different words represent the same office. The fact that in Philippians 1:1 “bishops and deacons” are mentioned the same as elders and deacons elsewhere, shows that bishops and elders are the same, since there is no intervening office between bishops and deacons. The duties attached to those offices are fully set forth in the scriptures above referred to. {PTUK August 31, 1893, p. 339.5}

**“Church Authority” The Present Truth 9, 22.**

E. J. Waggoner

The words of Christ must ever be our guide. They cannot be too often repeated. Again we quote: “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 August 31, 1893, p. 339.6}

It should be understood that the word “minister,” in the above text, does not necessarily mean “preacher.” A minister is a servant, one who ministers or serves. In the text just quoted, the word “servant” indicates a more complete and humble servitude than the word “minister.” The difference is shown in the margin of the Revised Version, where we have “servant” given as the equivalent of “minister,” and “bondservant” as the equivalent of “servant.” The word rendered “minister” is the ordinary word for servant, while that rendered “servant” is the usual word for slave. Now note the gradation in which they are used by the Lord. He who will be great in the church, must be a servant; but he who will be chief, must be a bondservant. That is, the degree of greatness depends upon the completeness of the service and the giving up of self to Christ. {PTUK August 31, 1893, p. 339.7}

So we learn from the words of the Saviour, that there is to be no such thing in the church of Christ as the exercise of authority such as is known in civil government. The church is on an entirely different plane from the State. There is no likeness whatever between them. The kingdom of Christ is a thing entirely different from human ideas of government. He said, “My kingdom is not of this world.” John 18:36. They who think to understand the working of Christ’s kingdom by studying earthly models, are proceeding in the wrong way, and are working in the dark. {PTUK August 31, 1893, p. 339.8}

We have read in 1 Corinthians 12:28 that “governments” are among the gifts that God has bestowed upon the church; but we shall come more closely to God’s idea of government if we note that the Revised Version gives the alternative reading, “wise counsels.” One of the titles of Christ, as the one upon whose shoulder the government is laid, is “Counselor”; He is “wonderful in counsel,” and so He provides wise counsels for the government of His church, said counsel to be derived solely from Him, who alone is the source of wisdom. He governs by love. His counsel is “the counsel of peace.” {PTUK August 31, 1893, p. 339.9}

Recall again the words of 1 Peter 5:3. The elders or bishops he exhorts not to be “lords over God’s heritage, but being ensamples to the flock.” There can therefore be in the true church of Christ no such thing as a “Lord Bishop.” That is one of the fruits of the unlawful connection of the church with the world. Christ is the only Lord; but here again we shall grievously err if we think of Him as occupying the “lordly” position of earthly lords. He is “meek and lowly in heart” (Matthew 11:29), and all men have to learn humility from Him who is “Lord over all.” He calls upon them to humble themselves to walk with Him. Micah 6:8, margin. {PTUK August 31, 1893, p. 339.10}

The church of Christ, as directed by the Lord Himself, is the only place on earth where “liberty, equality, and fraternity” can be fully realised. The apostle Peter proceeds, “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.” 1 Peter 5:5. The trouble with earthly associations formed for the purpose of promoting liberty and equality on earth, is that they are only human organisations, directed only by human wisdom and human power, and among men self is bound to predominate. Only the Spirit of Christ is unselfish. {PTUK August 31, 1893, p. 339.11}

“Rank,” as known among men, is unknown to the church of Christ. There is no such thing as one setting himself up above another, or allowing himself to be so placed or considered. That pertains to the princes of this world, but the words of Christ are, “It shall not be so among you.” Christ “emptied Himself,” and therefore self has no place in His body, the church. To the Jews He said, “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God?” John 5:44. Through the apostle Paul He said, “Be kindly affectioned one to another with brotherly love; in honour preferring one another.” Romans 12:10. Again, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Philippians 2:3. Love “seeketh not her own.” 1 Corinthians 13:5. “Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren.” Matthew 23:8. {PTUK August 31, 1893, p. 340.1}

**MEMBERS ONE OF ANOTHER**

The Lord has, however, actually guarded against any such thing as disorder or anarchy. We are not to understand, because there is no such thing as rank in the church, that each one is independent of every other one, and that no one is to concern himself with the conduct of any other. Let the Scriptures themselves give us the relation that all the members of the church of Christ sustain to one another:- {PTUK August 31, 1893, p. 340.2}

“There are diversities of operations, but it is the same God which worketh all in all.” “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.” “For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary.” “God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another.” 1 Corinthians 12:6, 12, 14-22, 24, 25. {PTUK August 31, 1893, p. 340.3}

We see from this, that although there are different offices and gifts in the church, no one member is any more necessary than another. Neither are there to be any to have no responsibility. One may be in a position to do seemingly twice as much work as another, yet he is no more necessary to the work than one who occupies a humbler place. If the one in the lowest place is doing the work which God has given him there to do, then his place is just as important as that of the one in the highest place. There is no place in God’s plan for arrogance on the one hand, nor for fawning servility or fear on the other. “One is your Master, even Christ; and all ye our brethren.” “The head of every man is Christ.” 1 Corinthians 11:3. Therefore there are no such things in the true church as “superior officers.” Christ is the only Superior. The command, “Let each esteem other better than themselves,” applies to those who have great gifts, as well as to those of less ability. Each member sees in every other one the representative of Christ, and esteems him accordingly. This mutual esteem is not brought about, however, by vote, nor by resolution, nor by the signing of any articles, but by the same Spirit of God dwelling in each. {PTUK August 31, 1893, p. 340.4}

In the human body every member is as much concerned to protect every other member, as to protect itself. Each different member and organ has a different work to do, there is perfect order and harmony. This is because they all receive orders from one common centre. The hand is joined to the arm, yet it acts in obedience to orders from the head. The last joint of the finger is connected with the one just above it, yet it is not directed by it, but by the head. Every part has direct communication with the head. So in the church, different members have different offices, each one having a work, yet while no one controls another, all agree. Indeed, it is only when some begin to exercise authority over others, that disagreement begins. The Spirit of Christ in every member makes all act in unison, just as do the nerves the organs in the body. Christ may use some members to convey His will to others, yet the message is to be received only as from Christ, and not as from a man. {PTUK August 31, 1893, p. 340.5}

Thus there is equality, while there is the greatest diversity. No one can despise another, or look with contempt upon his inferior gifts. “For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7. Christ is the only Head of the Church, and all the life of the church must be that which is received from Him. The church is useful only as each member “holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” Colossians 2:19. There is perfect independence, because the members of the church are built upon Christ, and not on one another; and there is also perfect unity, and subjection one to another, because all are filled by one Spirit and one mind,-the Spirit and mind of Christ. {PTUK August 31, 1893, p. 340.6}

Men will greatly admire the work of the mighty fly wheel in a great engine, and think nothing of the band; yet without the band the wheel would be useless, so that they are of equal importance; neither could do its work without the other. The smallest bolts in a well-constructed piece of machinery is as important as the largest beam, since without the bolt the larger part will be useless. So in the church of Christ no one member, no matter what his office, can despise the humblest member. “Much more those members of the body, which seem to be more feeble, are necessary.” {PTUK August 31, 1893, p. 340.7}

There was a time when seventy elders were chosen, and the Spirit of the Lord came upon them, so that they prophesied. But there were two young men in the camp, upon whom the Spirit of prophecy also rested; and Joshua said, “My lord, Moses, forbid them.” But Moses replied, “Enviest thou for my sake? would God that all the Lord’s people were prophets, and that the Lord would put His Spirit upon them!” Numbers 11:28, 29. That wish of Moses indicates something of what the true church of Christ will be when it really becomes “the fulness of Him that filleth all in all.” It is what is set forth in Ephesians 4:7-16, and 1 Corinthians 12. “Unto every one of us is given grace according to the measure of the gift of Christ.” “The manifestation of the Spirit is given to every man to profit withal.” Christ has given “to every man his work.” Mark 13:34. The work of many may be only that of helping in a very humble capacity, yet it is as necessary as any other. {PTUK August 31, 1893, p. 340.8}

That which Moses wished is, indeed, actually promised in the Scriptures: “And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.” Acts 2:17, 18. {PTUK August 31, 1893, p. 341.1}

**“Church Courts” The Present Truth 9, 22.**

E. J. Waggoner

We have seen that everything that applies to the individual, applies to the Church of Christ as a whole. Those who are Christ’s must have the Spirit of Christ; they must have the mind in them that was in Christ. So the church is to be “the fulness of Him that filleth all in all.” It is to be simply the aggregate of representatives of Christ upon earth, therefore the perfect representative of Christ. But because the church is the representative of Christ on earth, that does not give it the right to assume a lordly position. Christ tells His followers to learn of Him, that He is meek and lowly in heart. His life was the manifestation of that love that “seeketh not her own.” It was a life of humble service. He gave everything, and claimed nothing for Himself. He did not even plead His own cause when He was falsely accused, “but committed His cause to Him that judgeth righteously.” {PTUK August 31, 1893, p. 341.2}

Neither does the church have the right of sitting in judgment upon any, much less the right of pronouncing sentence. The Father “hath committed all judgment unto the Son;” yet even Christ Himself does not judge now. God “hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given the assurance unto all men, in that He hath raised Him from the dead.” Acts 17:31. It is impossible that He should be at the same time the Advocate and the Judge. It is impossible that He should condemn men whom He is labouring to save. “For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.” John 3:17. {PTUK August 31, 1893, p. 341.3}

There is a prevalent idea that religious condemnation and persecution in all its phases is wrong only when the wrong persecutes the right. Now it is a fact that none but those who are in the wrong do ever persecute, although those who are persecuted may also be in the wrong. But the fact that people are in error gives no others the right to persecute them in any way. The judging of a person, and the condemning of him, contains the germ of all persecution: for whenever that is done, the only reason why active persecution does not follow, is that the power is lacking. Listen to Christ: “I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And 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 12:46, 47. This shows that saving and condemning are incompatible. {PTUK August 31, 1893, p. 341.4}

Jesus said to His disciples, “As My Father hath sent Me, even so send I you.” John 20:21. Therefore as Christ was sent into the world to save the world, and not to condemn it, it follows that His disciples have nothing to do with pronouncing condemnation. No matter how much in error a man may be, the church has no right to sit in judgment upon him, and to pronounce any manner of sentence. {PTUK August 31, 1893, p. 341.5}

Read the words of Christ: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.” Matthew 7:1, 2. To some this seems almost unjust, but there is a reason for it. Indeed, knowing that there is not unrighteousness with God, the reader might readily conclude the reason why men will be judged as they judge others; but the reason is thus plainly stated: “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest dost the same things.” Romans 2:1. Surely that is a good reason. {PTUK August 31, 1893, p. 341.6}

“But,” we are apt to say, “I am certain that I do not do the things that I condemn in others.” In that case it is our word against God’s, for He says that we do. “The heart is deceitful above all things, and desperately wicked; who can know it?” Jeremiah 17:8. The only way we can know what is in our own hearts is by listening to the words of the Lord, who knows what is in man. “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. That is the nature of man. Wherever Christ is not, those evils exists, even though they be not apparent to the eye; and wherever there is a spirit of judging, there Christ is not, for He does not judge; therefore wherever there is a spirit of judging, there are all the evils which are common to man. {PTUK August 31, 1893, p. 341.7}

Read again: “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?” James 4:11, 12. Yes, Who art thou? There is one lawgiver, even God, and He alone is judge. “For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.” Isaiah 33:22. Therefore whoever presumes to judge another, puts himself in the place of God, and virtually claims to be God. How pertinent the question, “Who art thou that judgest another?” Who makest thou thyself? {PTUK August 31, 1893, p. 341.8}

Not only does the one who judges, or the professed church which judges, put itself in the place of God, but it exults itself above God, in that it anticipates His work. He has “appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained;” but man cannot wait His time, and so must pronounce judgment before the Lord does. Every human judgment will be set aside by the “judge of all the earth,” “for the lLrd seeth not as man seeth.” {PTUK August 31, 1893, p. 341.9}

There will come a time when judgment will be given to the saints of the Most High, but it will be when the time comes that the saints possess the kingdom. See Daniel 7:22. Then the saints will be allowed to sit in judgment not only on the world, but on angels as well. See 1 Corinthians 6:2, 3. “Therefore 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. “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand.” “But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.” “Let us not therefore judge one another any more.” Romans 14:4, 10, 13. {PTUK August 31, 1893, p. 341.10}

**A CASE IN POINT**

Not long since the attention of the whole religious world was turned to the trial of Professor Briggs for heresy. A regular court was convened, and a “Prosecuting Committee” was appointed. In opening the trial, the Moderator said:- {PTUK August 31, 1893, p. 342.1}

“I, as Moderator, do solemnly announce that this Assembly is about to pass to the consideration of business assigned for trial, and I do enjoin upon members to regard their high character as judges of the Court of Jesus Christ, and the solemn duty in which they are about to engage. We are now sitting in our judicial capacity.” {PTUK August 31, 1893, p. 342.2}

This was undoubtedly very solemn, but it was also very sad. It was said that Dr. Briggs had taught error, as he undoubtedly had, and it was no less sad that that great Assembly did not know that Jesus Christ is not yet sitting as judge, and that consequently He has no court. He says, “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.” Jesus Christ gives every man the right to disbelieve if he wishes to, and no one may judge him till the last day, when the word that he has rejected will judge him. The court that presumes to sit in judgment upon him before that time, puts itself in the place of and above the Lord Jesus Christ. {PTUK August 31, 1893, p. 342.3}

What is the difference between a church court now and the Inquisition in the Middle Ages? None whatever, except in a lack of power to proceed to extreme measures. Church courts now cannot silence a man whom they have condemned for heresy, and consequently the whole thing is a farce. But when the church had the State to enforce its decrees, it could silence him by imprisonment or death. Now take the spirit of judging that is so rife in the churches to-day, and couple it with the very prevalent idea that the State has of right a voice in matters of religion, and it will be seen that the re-establishment of the Inquisition,-and that, too, by professed Protestants,-is not a remote possibility. {PTUK August 31, 1893, p. 342.4}

Wherever there is judging before the time appointed by the Lord, it is *self* that does the judging. Men think that it is zeal for God, but that is only because self is put in the place of God. It is mostly zeal for *self*. This is shown in the above instance by the fact that the main point of the prosecution was not that Dr. Briggs had taught contrary to the Bible, but that he had taught contrary to the Creed, and the “Confession of Faith,” which was made by men. True zeal for God never leads to a desire to condemn somebody for disobeying Him. God is able to avenge His own cause, and has not asked puny men to punish His enemies. {PTUK August 31, 1893, p. 342.5}

But it not be forgotten that the true church is not a law-making body, but a law-abiding body. Jesus Christ is the head of the body, because He is the head of every individual man in the body. The church cannot issue commands, nor set up standards. We often read about the church having “of its own authority,” ordained certain things, but that is usurped authority. So no one need ask, What does the church command? The church is composed of individual members of the body of Christ, and cannot command and condemn except as the individual members command and condemn, and that they are forbidden to do. Therefore what are known as “church courts” are indications that the church, being less longsuffering than God, is unable to wait His time, and is proceeding to take judgment into its own hands. In short, it is an indication that self rules instead of Christ. {PTUK August 31, 1893, p. 342.6}

**“Binding and Loosing” The Present Truth 9, 22.**

E. J. Waggoner

Christ says, “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” Matthew 18:18. Does this mean that God has pledged Himself to be bound by the decisions of men? Does it mean that whenever any body of men calling themselves the church of Christ, shall decide that certain ones are worthy of heaven, and that certain others are not, God will accept their judgment as His own? Hardly; for that would be to step down from the throne, and to exalt man above Himself. “The servant is not greater than his Lord; neither he that is sent greater than He that sent him.” Moreover one scripture cannot be used to offset another. Christ has expressly forbidden His followers to judge; and He has not contradicted Himself. Let us therefore study this question of binding and loosing. {PTUK August 31, 1893, p. 342.7}

When Christ declared that He had not come to judge the world, but to save the world, He also said, “He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.” John 12:48. The Lord also said to Moses: “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. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of Him.” Deuteronomy 18:18, 19. {PTUK August 31, 1893, p. 342.8}

From this we see that the word of the Lord is of supreme authority. It is to be the judge in the last day. Therefore whatever is bound or loosed contrary to the word of the Lord, is not really bound or loosed, for it will be reversed in the judgment. Consequently we know that the binding and loosing that men do, that is to stand in heaven, is the binding or loosing that is done by the word of God through them. This is made more manifest by the words of the Lord to the young prophet Jeremiah. {PTUK August 31, 1893, p. 342.9}

Jeremiah said that he could not speak because he was only a child. “But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.” “Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build.” Jeremiah 1:6-10. {PTUK August 31, 1893, p. 342.10}

How was it that Jeremiah was set to do all this? It was by having the words of God in his mouth. What then was the power that was to pull down and to build up? It was the word of the Lord. The words of the Lord are found in the Bible, for the Bible itself is the word of the Lord. Therefore only as men have it dwelling in them, so that they speak it, and have all their acts perfectly in harmony with it, can they bind or loose anything. Thus we see that what is bound or loosed on earth is bound or loosed in heaven, only by the word of the Lord which is settled for ever in heaven. Whatever is not in harmony with the word of God, is done against God, and therefore cannot stand. {PTUK August 31, 1893, p. 342.11}

But the word of the Lord is pure, and must not be adulterated with human opinions. Men must not put their interpretation upon the Scriptures, or draw inferences from it, and then say that they are following the word. The word must be taken just as it reads, without addition or alteration. God has said just what He means, and we are not warranted in acting “according to our best judgment,” when we do not understand it in any given case. We must wait until we do understand it. Moreover we must remember that it is not permitted to the church to make precedent. It is the church’s duty to obey, and not to command. Christ is “head over all things to the Church,” “that in all things He might have the pre-eminence.” Ephesians 1:22; Colossians 1:18. {PTUK August 31, 1893, p. 343.1}

The Holy Scriptures is sufficient to make a man “perfect, thoroughly furnished unto all good works.” 2 Timothy 3:17. Whatever the Lord wishes done He has placed in His word. Therefore if there ever should arise any case about which nothing can be found in the Bible, that would be sufficient evidence that nothing is to be done in that case. {PTUK August 31, 1893, p. 343.2}

**“Keeping the Church Pure” The Present Truth 9, 22.**

E. J. Waggoner

Ever since the days of the apostles, the great problem has been how to keep the church pure. The Inquisition was started for that purpose. True, the Inquisition itself was a grievous sin, yet there is no question but that the men who pushed it into operation were sincere in their zeal. Blind they were, because they took counsel of man instead of the word of God; but they were actuated by a sincere desire to rid the church of impurities. Although religious persecution always calls into action the lawless elements, and gives wicked men an opportunity to earn a reputation for great piety while giving loose rein to their depraved natures, it is a fact that since the days of Saul of Tarsus until now, the originators of such persecution have been men of outwardly blameless lives, who have been actuated by a most sincere, although mistaken, zeal for the welfare of the church. {PTUK August 31, 1893, p. 343.3}

The Bible does not leave us in darkness as to how the church is to be purified and kept pure. The following texts tell the whole story: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Peter 1:22, 23. {PTUK August 31, 1893, p. 343.4}

“Now ye are clean through the word which I have spoken unto you.” John 15:3. “Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Ephesians 5:25-27. {PTUK August 31, 1893, p. 343.5}

The word of God, then, is to purify the church and to keep it pure. Nothing else can. When all the members of the church let the word of Christ dwell in them richly in all wisdom (Colossians 3:10), and do nothing without the clearest warrant from the word of God, there will be no trouble. And no one is absolved from strictly following the word, because some others, or even the majority, are indifferent to its instructions. On the contrary there is then the more necessity for being loyal. {PTUK August 31, 1893, p. 343.6}

Let us now read the specific instruction which Christ has given for keeping the church pure. “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Matthew 18:10-14. This is a picture of Christ, whose whole life is devoted to the salvation of the erring, for He gave His life for them. He came not to condemn the world, but to save the world. And He says, “As My Father hath sent Me, even so send I you.” Therefore the whole duty of those who profess to be Christ’s is to seek to save the lost, and especially those of the flock of God, who are wandering out of the way. See Galatians 6:10. And we are to seek to save them in His way; not by force, but by loving self-sacrifice. {PTUK August 31, 1893, p. 343.7}

**“Restoring the Erring” The Present Truth 9, 22.**

E. J. Waggoner

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother.” Matthew 18:15. Some ancient authorities omit “against thee,” in this text. That this course is to be pursued in all cases, and not simply where a personal offence has been committed, is shown by Galatians 6:1: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” {PTUK August 31, 1893, p. 343.8}

Self is not to appear in the transaction. The man is not to go to his brother because he has been injured, but because his brother’s course is injuring himself. He is to go to save his brother, and not to seek reparation for himself. {PTUK August 31, 1893, p. 343.9}

Let it be remembered that as Christ “emptied Himself,” so His followers are to allow Him to take self away, so that He may appear. Whatever is different from Christ, is antichrist; Christ “pleased *not* Himself;” therefore to be jealous for one’s own rights and feelings, is to manifest the spirit of antichrist. {PTUK August 31, 1893, p. 343.10}

Is it any worse for a man to lie about us than it is for him to lie about our neighbour? Is it any worse for him to steal from us than it is for him to steal from our neighbour? Is it any worse for him to use any kind of violence toward us than it would be to do the same to any other men? Evidently not, yet self prompts the reply, “No; but it seems worse, because it hurts us worse.” Ah, but if self were gone, and Christ were in its place, it would not hurt us worse. “God commendeth His love towards us in that while we were yet sinners, Christ died for us.” Romans 5:9. When Christ was reviled, and slandered, and rudely treated, His only thought was of the injury which His tormentors were doing themselves. So if a man does wrong, we are to be moved with compassion for his infirmity; and our feelings are not to be affected at all by the fact that his enmity is directed to us personally. Therefore when the brother is in a fault, we are to go to him with a one thought of restoring him. {PTUK August 31, 1893, p. 343.11}

**A REAL REVIVAL**

But who is to go? The answer is, “Ye which are spiritual.” All men are alike by nature. The sins which are committed by any person, are the outgrowth of the sinful nature that is common to all. Therefore when any sin comes to our notice, instead of producing disgust or contempt for the sinner, it should cause us to think, “That is a specimen of what I am by nature.” Therefore before we go to set that one right, we must be sure that we are spiritual, for if we are not we are partakers with him in his sin, and cannot do him any good. {PTUK August 31, 1893, p. 344.1}

Thus we see that the perception of a fault in another throws us right back on ourselves. If there is any feeling in us save such a burning love for the sinner as Christ Himself had, then we may know that we are not spiritual, and that our first duty is to seek the Lord for ourselves. Perhaps by the time we have become spiritual, the offending brother will also be spiritual; or we may find out that what we thought was sin in him was only the reflection of our own selves. {PTUK August 31, 1893, p. 344.2}

“But,” it is asked, “if I do not think that I am spiritual, ought I not to tell somebody else who is spiritual, the elders or a committee, for instance, so that he may be helped at once?” The Lord says, “Go and tell *him*.” Tell whom? Tell the one who is in error. You dare not tell anybody else, for you have no warrant in Scripture to do so. {PTUK August 31, 1893, p. 344.3}

“But perhaps he may go so far as to be irreclaimable before I get in a position to help him.” That is nothing to you; the Lord can take care of him without any of your unsanctified help. Everything that you do while not spiritual will only make the matter worse. Besides, if you fully realise that you are not spiritual, it need not take you an hour to become so; the Lord is not hard to find, since He is “not far from every one of us,” and He gives the Spirit freely to all who ask Him for it. {PTUK August 31, 1893, p. 344.4}

“But,” and it is astonishing how many exceptions we may find to the word of God, “if I know that some other person knows of the fault, may I not talk it over with him? Suppose everybody knows it; is it not then common property?” What does the word say? “How readest thou?” “Go and tell him his fault between thee and *him alone*.” That is definite, and should be sufficient. If all the members of the church were loyal to the word, and they would be if they were spiritual, and if one of the number committed a sin so that they all knew it, not one of them would speak to another about it, but each one would go to the offending one alone, and seek to reclaim him. And it would not be human effort, but it would be Christ Himself working and speaking through them for the salvation of a soul in danger. {PTUK August 31, 1893, p. 344.5}

See how wonderfully God has provided for the purification of His church. If one commits a sin, and all know it, then each one is driven at once to seek the Lord for himself, and no one may rest until he knows that Christ dwells in him. So that if men followed the word of God, a revival would be the first thing that would follow the commission of a grievous sin by any member. Is it not a simple yet most effective means? God forgive His people that it has been so little used. {PTUK August 31, 1893, p. 344.6}

**THE LONGSUFFERING OF CHRIST**

“And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Matthew 18:17. We may not talk with them about the matter, but take them along to assist in restoring the offender. And all must go “in the spirit of meekness.” But if the word of God is followed it will not be often that matters will come to this step. The erring one will listen to the voice of Christ, if that is the only voice that he hears. Remember also, that once going to him, not to upbraid, but to pray with him and strengthen him, is not sufficient. The Lord says, “All day long I have stretched forth My hands unto a disobedient and gainsaying people.” Romans 10:21. The longsuffering of God bore with men one hundred and twenty years in the days of Noah. 1 Peter 3:20. Christ bears long with us, and does not upbraid us, and we ought to learn from Him how to be patient with the erring. {PTUK August 31, 1893, p. 344.7}

Suppose a case where all know of the sin, yet all are so loyal to the word that no one will speak of it to any but to the sinner. If there are forty who know of it, and, after they have sought the Lord, each one goes alone to labour for the one in fault, as Christ would, who can imagine the effect upon his heart? It would be melted unless it had become exceedingly hard. {PTUK August 31, 1893, p. 344.8}

Such cases there may be. “And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Matthew 18:17. One or several have been to him alone. Then three or four have gone together. And how have they gone? “In the spirit of meekness.” Whom have they represented? None but Christ. Whose words have been spoken? Only the words of the Lord. What has been the sole object? To restore the offender to Christ. As God was in Christ reconciling the world unto Himself, so Christ has been in His servants reconciling the sinner to Himself. “As though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God.” 2 Corinthians 5:20. {PTUK August 31, 1893, p. 344.9}

Then how is it when it comes before the church? Just the same. One alone tried to reclaim the sinner. Then several together laboured for Him. And now the whole body is to seek to save him, only as Christ would. It is impossible that he should be brought before the church for trial, as before a court, because a trial always implies a judge and a possible condemnation. But the church is for the purpose of representing Christ to the world, and God sent not His Son into the world to condemn the world, but to save the world. Christ refused to judge when He was on earth, and is not yet sitting in judgment; therefore the church cannot sit as a court without accusing the Lord of neglect of duty. {PTUK August 31, 1893, p. 344.10}

All the church, then,-the body of Christ, “the fulness of Him that filleth all in all,”-is aroused for the restoration of one diseased member. It is as though God Himself did beseech the erring one, for He does do it through His church. He who resists that appeal is not resisting men but God, because self has not appeared; only the word of God has spoken all the way through. What then? “But if he neglects to hear the church, let him be unto thee as an heathen man and a publican.” All has been done that can be done, and now “let him be.” The church has cleared itself from all complicity with the sin, and is pure, because their obstinate one in rejecting the word of the Lord, has rejected the Lord Himself, and consequently is no longer a member of His body. Yet he is not to be treated as an enemy, for the heathen and the publicans are to be loved and laboured for. {PTUK August 31, 1893, p. 344.11}

Now we can see how it is that whatever shall be bound or loosed on earth shall likewise be bound or loosed in heaven. It is not because heaven has pledged itself to abide by every decision of man, but because the word that is settled in heaven, and which alone binds and loses, has been allowed free course on earth. Other points in this same line will be noticed in other articles. But studying the Divine model, we know how to detect and avoid error. If we know what constitutes the true church of Christ, and how it acts, we shall know the characteristics of apostasy. {PTUK August 31, 1893, p. 344.12}

**“God Is a Shield” The Present Truth 9, 22.**

E. J. Waggoner

In the story of John G. Paton’s “Thirty Years Among the South Sea Cannibals,” are numerous instances of the power of the gospel to “calm the savage breast to peace,” and of the zeal which leads the converted heathen to tell the story of Christ and His salvation to others who had not heard the gracious news. Mr. Paton gives the following account of one such instance”- {PTUK August 31, 1893, p. 346.1}

“In heathendom every true convert becomes at once a missionary. The changed life, shining out amid the surrounding darkness, is a gospel in largest capitals which all can read. Our Islanders, especially, having little to engage or otherwise distract attention, become intense and devoted workers for the Lord Jesus, if once the Divine passion for souls stirs within them. {PTUK August 31, 1893, p. 346.2}

“A heathen has been all his days groping after peace of soul in dark superstition and degrading rites. You pour into his soul the light of revelation. He learns that God is love, that God sent His Son to die for him, and that he is the heir of life eternal in and through Jesus Christ. By the blessed enlightenment of the Spirit of the Lord he believes all this. He passes into a third heaven of joy, and he burns to tell every one of this glad tidings. Others see the change in his disposition, in his character, in his whole life and actions; and amid such surroundings, every convert is a burning and a shining light. Even whole populations are thus brought into the outer court of the temple; and islands, still heathen and cannibal, are positively eager for the missionary to live amongst them, and would guard his life and property now in complete security, where a very few years ago everything would have been instantly sacrificed on touching their shores? They are not Christianised, neither are they civilised, and the light has been kindled all around them, and though still only shining afar, they cannot but rejoice in its beams. {PTUK August 31, 1893, p. 346.3}

“But even where the path is not so smooth, nor any welcome awaiting them, native converts show amazing zeal. For instance, one of our chiefs, full of the Christ-kindled desire to seek and to save, sent a message to an island chief, that he and four attendants would come on Sabbath and tell them the gospel of Jehovah God. The reply came back sternly forbidding their visit, and threatening with death any Christian that approached their village. Our chief sent in response a loving message, telling them that Jehovah had taught the Christians to return good for evil, and that they would come unarmed to tell the story of how the Son of God came into the world and died in order to bless and save His enemies. The heathen chief sent back a stern and prompt reply once more, ‘If you come, you will be killed.’ {PTUK August 31, 1893, p. 346.4}

“On Sabbath morning, the Christian chief and his four companions were met outside the village by the heathen chief, who implored and threatened them once more. But the former said, ‘We come to you without weapons of war! We come only to tell you about Jesus. We believe that He will protect us to-day.’ {PTUK August 31, 1893, p. 346.5}

“As they steadily pressed forward towards the village, spears began to be thrown at them. Some they evaded, being all except one most dextrous warriors; and others they literally received with their bare hands, striking them and turning them aside in an incredible manner. The heathen, apparently thunderstruck at these men thus approaching them without weapons of war, and not even flinging back their own spears which they had turned aside, desisted from mere surprise, after having thrown what the old chief called ‘a shower of spears.’ Our Christian chief called out, as he and his companions drew up in the midst of them on the village public ground: {PTUK August 31, 1893, p. 346.6}

“‘Jehovah thus protects us. He has given us all your spears! Once we would have thrown them back at you and killed you. But now we come not to fight, but to tell you about Jesus. He has changed our dark hearts. He asks you now to lay down all these your other weapons of war, and to hear what we can tell you about the love of God, our great Father, the only living God.’ {PTUK August 31, 1893, p. 346.7}

“The heathen were perfectly over-awed. They manifestly looked upon these Christians as protected by some Invisible One! They listened for the first time to the story of the Gospel and of the cross. We lived to see that chief and all his tribe sitting; in the school of Christ. And there is perhaps not an island in these Southern Seas, amongst all those won for Christ, where similar acts of heroism on the part of converts cannot be recited by every missionary to the honour of our poor natives and to the glory of their Saviour.” {PTUK August 31, 1893, p. 346.8}

**“Following Copy” The Present Truth 9, 22.**

E. J. Waggoner

When you first started to school, and before you had learned to write a word, suppose the master had come to you with paper and pencil and had said, “Take this paper and pencil and write just as I do,” and then had left you to do it alone, do you think you could have done it? {PTUK August 31, 1893, p. 347.1}

“Oh course not,” you say, “how could I write when I could not even hold the pencil right? and how could I write as he did when I had never so much as seen his writing?” {PTUK August 31, 1893, p. 347.2}

But when he kindly set you a copy, and thus showed you some of his writing, and when he perhaps placed the pencil in your fingers and took your little hand in his and moved it back and forth just where it should go, were you not delighted to see how nearly you could write like the master? And yet really you were not writing at all, but the master was writing with your hand. {PTUK August 31, 1893, p. 347.3}

Now no matter how old you are, you cannot by yourself act right or talk right or think right, any more than you could write correctly when you were a little child. You cannot guide your hands and feet and tongue and mind right any more than you could then guide your pencil right. And yet is not knowing how to do right of far more importance than knowing how to write? {PTUK August 31, 1893, p. 347.4}

The heavenly Master alone knows how to do good. And yet, like the schoolmaster, He says to you, “Do as I do.” I do not mean that He asks you to write as He does, but He asks you to *act* as He does and *think* as He does and *speak* as He does, for He says, “Be ye holy; for I am holy,” that is, “Be ye pure and good, and do right in everything; for I am pure and good and do right in everything.” {PTUK August 31, 1893, p. 347.5}

“But,” you say, “I have tried to be good and I cannot.” {PTUK August 31, 1893, p. 347.6}

Of course not, for you have doubtless tried to do it by yourself and without any copy. {PTUK August 31, 1893, p. 347.7}

Your heavenly Master does not expect you to work all alone or without a copy any more than your earthly master does. Indeed, He says, “Without Me ye can do nothing.” You must be as willing to allow Him to use your hands and feet and tongue and eyes and mind, as you were to allow your schoolmaster to use your hand in following his copy. This you will need to do as long as you live, for you can never grow old enough or wise enough to do right alone. {PTUK August 31, 1893, p. 347.8}

The heavenly Master knows all things. He therefore knows that you must have a copy of His work so that you can see just how He does. If you should spend your life in copying someone else, He knows that your labour would all be in vain, for there is no one else just right,-no, not one. {PTUK August 31, 1893, p. 347.9}

The Master therefore in His great love has at infinite cost and suffering provided for you a heavenly and perfect copy of His perfect life. It is the most marvellous copy that this earth has ever seen. It lives, and loves, and feels, and has power to come into your heart and use your hands and feet and eyes and mind, in tracing “each line and turn and curve of the Master’s life.” But it will not do this unless you are willing to give up your way and let it use you. {PTUK August 31, 1893, p. 347.10}

This heavenly Copy is one that you can never outgrow. It is just right for you when you are a little child, when you are a youth, and when you are grown up. It is just as good for you to follow the last part of your life as it is for you to follow the first part of your life. It is just as good for the poor man as it is for the rich man, just as good for the servant as for the king. Purity, meekness, obedience, perfect sinlessness is found in every part of it, for this wonderful, marvellous, glorious copy is the life of Jesus Christ,-the Creator of the heavens and the earth, the Majesty of heaven, the babe in Bethlehem’s manger, the obedient child of Nazareth, the Son on the banks of Jordan in whom the Father was well pleased, the tempted but victorious One in the wilderness, the man of poverty and acquainted with grief, the Friend of publicans and sinners and little children, the Comforter, Healer, Lifegiver, and Deliverer; the One who, when He was reviled, reviled not again; when He suffered, He threatened not; who *His own self* bare our sins in His own body on the tree, *that we might be dead to sins and live unto righteousness*, He who suffered for us, leaving us an *example that ye should follow in His steps*, Jesus Christ, through whom God can “make you perfect in every good work to do His will, *working in you* that which is well-pleasing in His sight.” {PTUK August 31, 1893, p. 347.11}

Dear child, is this the copy you are following? If not, you will certainly come short of heaven’s prize at last. You can find the whole picture of His life in your Bible, how He talked and how He acted when at home, in company, and on the streets; how He treated His friends and His enemies, and everything else that you need to know about Him. And the wonder of it all is that He will so cause *you* to follow Copy, if you will allow Him to use you, that you may become perfect even as the Father in heaven is perfect. Are you willing to unselfishly step where He stepped, and love as He loved, and suffer with Him? If so, the promise is that ye shall also reign with Him. {PTUK August 31, 1893, p. 347.12}

Oh, do not grieve and dishonour the Master by choosing some imperfect copy when he has at such cost provided His only Son. {PTUK August 31, 1893, p. 347.13}

**“Light and Darkness” The Present Truth 9, 22.**

E. J. Waggoner

“The path of the just is as the *shining light*, ... The way of the wicked is as *darkness.*” Proverbs 4:18, 19. {PTUK August 31, 1893, p. 349.1}

One of the most pleasant things in the world is light. Do you remember who made it, and how it was made? What a cold, lifeless, gloomy place this earth would be without the beautiful light. ‘Tis true we need the cool, quiet night in which to rest, but how gladly everything welcomes the morning light! At the first peep of day, the little birds pour out their songs of praise. And as the trees and grass and flowers are touched by the warm rays, they shake out there dewy leaves and seem to say, “Good morning, merry sunshine! We are so glad that you have come again.” Men go forth to their work with gladness, and baby hands reaching out with joy to catch and kiss the pretty sunbeam that rests a moment on the floor. Ah, yes, ‘tis true, we love the light better than the darkness. And sometimes we almost wish that it would never go away. {PTUK August 31, 1893, p. 349.2}

Although day and night will continue to come and go as long as this earth remains, yet our whole life will be as pleasant as the shining light if we have Jesus with us. He says, “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. We need the sunlight, but we need Jesus, the Sun of Righteousness, more. {PTUK August 31, 1893, p. 349.3}

But how can we have Him with us? Jesus by His Holy Spirit dwells in His word, therefore by loving His holy letter and letting its words enter into our hearts we let Jesus into our hearts, and He will then abide with us, and His life will be our light. Then no matter if we are all alone in the dark, away from every earthly light, we are safe, and may be happy. {PTUK August 31, 1893, p. 349.4}

When we disobey God or our parents, and are cross and angry with our brothers, sisters, or friends, and say naughty words, and lie, or steal, Jesus looks grieved and sad, for that shows that we do not love Him. He cannot stay with us, and we feel unhappy and everything seems dark and unpleasant, no matter how bright the sun may be shining. Wickedness always brings a feeling of darkness and unhappiness, because Jesus leaves us. Without Him we make mistakes and go into wrong ways as surely as without light we stumble and go into broad paths. So the Bible says that “the way of the wicked is as darkness.” {PTUK August 31, 1893, p. 349.5}

Dear child, in which road are you walking? Are you cross, and selfish, and disobedient? If so, you are walking in the way of darkness. Jesus loves you and wants you to be saved, but He knows that if you keep on in this way you will finally be lost. He therefore calls you to come out of the way of the wicked into the path of the just (righteous), to come out of the darkness of sin into the light of Jesus’ own righteousness. That you may not make mistakes and go wrong, He places in your hand the Bible lamp. “Take it,” He says, “Let its words enter into your hearts, and do as it says, and you will find the right way. It will lead you to Me, and I am the light of the world.” Then your path will be as the shining light, that shineth more and more unto the perfect day. At that time Jesus will come and take you to live with Him in His beautiful home, where it is always light. {PTUK August 31, 1893, p. 349.6}

Here are some little verses for you to learn:- {PTUK August 31, 1893, p. 349.7}

*“God is always near me  
Hearing what I say;  
Knowing all my tho’ts and deeds,  
All my work and play. {PTUK August 31, 1893, p. 349.8}*

*“God is always near me,  
In the darkest night  
He can see me just the same  
As by midday light. {PTUK August 31, 1893, p. 349.9}*

*“God is always near me,  
Though so young and small;  
Not a look or word or thought  
But God knows it all.” {PTUK August 31, 1893, p. 349.10}*

1. Of what use are your eyes? {PTUK August 31, 1893, p. 349.11}

2. Suppose that this earth to-day were just as it was at first, what good would your eyes do you? {PTUK August 31, 1893, p. 349.12}

3. Who made the light? {PTUK August 31, 1893, p. 349.13}

4. When? {PTUK August 31, 1893, p. 349.14}

5. How? {PTUK August 31, 1893, p. 349.15}

6. “And the evening and the morning were-? {PTUK August 31, 1893, p. 349.16}

7. When does *every* day begin? {PTUK August 31, 1893, p. 349.17}

8. For what is the light good?—It shows us the beautiful things that God has made; we can seek to work and play; it makes us warm and healthy; it gives colour to the grass and flowers and fruits; it makes things grow and ripen. Everybody and everything would become ill and die if there were no light. {PTUK August 31, 1893, p. 349.18}

9. Did you ever see any grass or plants or people who lived in the dark? {PTUK August 31, 1893, p. 349.19}

10. How did they look? {PTUK August 31, 1893, p. 349.20}

11. Then do you think that we ought to keep our blinds shut and our shades down so that the light can’t get through our windows? Why not? {PTUK August 31, 1893, p. 349.21}

12. Of what use is the night? {PTUK August 31, 1893, p. 349.22}

13. Can you see the night when it is very dark? {PTUK August 31, 1893, p. 349.23}

14. Who *can* see just as well in the night as in the day? Psalm 139:11, 12. {PTUK August 31, 1893, p. 349.24}

15. Can He not watch over us, then, and take care of us in the dark just as well as in the light? {PTUK August 31, 1893, p. 349.25}

16. To whom do both the day and night belong?—God. Psalm 71:5-16. {PTUK August 31, 1893, p. 349.26}

17. Then have we any right to use them in a way that will not please Him? {PTUK August 31, 1893, p. 349.27}

18. Which do you like better, light or darkness? {PTUK August 31, 1893, p. 349.28}

19. How may your path all the time be like the shining light? {PTUK August 31, 1893, p. 349.29}

20. If you continue to live without Jesus, how will it be? {PTUK August 31, 1893, p. 349.30}

21. How much do you need Jesus?—More than you need sunshine. {PTUK August 31, 1893, p. 349.31}

22. How can you find Him?—By following the wonderful Bible lamp. {PTUK August 31, 1893, p. 349.32}

*“The heart that will open  
To Jesus the Sun  
May dwell in the sunlight  
Till life’s day is done.” {PTUK August 31, 1893, p. 349.33}*

**“Walk in the Light” The Present Truth 9, 22.**

E. J. Waggoner

There are only two ways through this world, and you, my child, are in one of them. {PTUK August 31, 1893, p. 350.1}

Satan’s way leads to unhappiness and eternal death, but the way of Jesus leads to happiness and eternal life. {PTUK August 31, 1893, p. 350.2}

Satan’s way is like darkness because it is so full of wickedness and sin that those who walk therein cannot see where they are going. {PTUK August 31, 1893, p. 350.3}

The Lord’s way is like the shining light because there is no sin to blind, and it is so full of the perfect life of Jesus that all who walk therein can see just where they should go and what they should do. They have Jesus the perfect copy to follow, and although they cannot imitate this copy themselves, they can easily do it when they allow the Master to use their hands and feet and eyes and tongues and minds. But there are but few who are willing to give up their own way and allow Him to do this, so there are but few who are walking in the straight and narrow way of Jesus. {PTUK August 31, 1893, p. 350.4}

Satan’s way is broad and those who walk in that way are allowed to do all the wickedness that they please; therefore many walk therein. They have no perfect copy to follow, but just copy Satan or one another, so you can imagine how they get farther and farther from the right way and the perfect copy. {PTUK August 31, 1893, p. 350.5}

There are Bibles in both ways, but no light comes out of most of those in Satan’s way because sometimes they are not even opened, and are allowed to lie on the shelf covered with dust and spiderwebs, and even many of those that are opened are not loved and received as God’s word, but are read as any common book. ‘Tis true that now and then a darkened soul takes up the Bible and opens it and receives it as God’s words to him, and believes it with his whole heart. When this occurs, of course a flood of light falls upon his way, and lo, he is no longer in the dark way, but is led out of darkness into the marvellous light of Jesus. {PTUK August 31, 1893, p. 350.6}

Those who are walking in the light every day are every day studying their Bibles, like the boy in our picture, and are daily receiving it into their hearts and loving and obeying it. They thus have Jesus with them every day and do not walk in the darkness of sin. {PTUK August 31, 1893, p. 350.7}

But sad to say, some of those who are in the way of light get tired of receiving God’s word every day, and neglect to study and take it into their hearts, and thus neglect to receive Jesus the Light. A change takes place immediately. The light begins to grow dim, Satan’s throws some of the clouds of sin before their eyes, and ere long their feet turn out of the right way and go stumbling along in the sin-darkened road of Satan. {PTUK August 31, 1893, p. 350.8}

It is God’s word received that brings the light, it is God’s word received daily that keeps the light. God’s word is therefore called a lamp to our feet and a light unto our path. If you receive it daily and obey it, you will be walking in the light. Oh, will you do it? {PTUK August 31, 1893, p. 350.9}

There are two ways and two leaders. You may take your choice, but you *must* walk in one of the two ways. Jesus died that you might have a path of light to walk in. Which leader do you choose? the prince of darkness or the Prince of Light? {PTUK August 31, 1893, p. 350.10}

**“Items of Interest” The Present Truth 9, 22.**

E. J. Waggoner

-Yellow fever is reported at Tampa, Florida, U.S.A. {PTUK August 31, 1893, p. 352.1}

-Incendiarism prevails to an alarming extent in Spain. {PTUK August 31, 1893, p. 352.2}

-Fresh raids by the Matabele are reported from Mashonaland. {PTUK August 31, 1893, p. 352.3}

-The Servian Government is reported to be in danger of bankruptcy. {PTUK August 31, 1893, p. 352.4}

-The village of Costacomelioo, in Italy, has been destroyed by fire. {PTUK August 31, 1893, p. 352.5}

-A repetition of last year’s flood is feared at the village of St. Gorvais, France. {PTUK August 31, 1893, p. 352.6}

-The elections in France, have resulted in a decisive victory for the Republicans. {PTUK August 31, 1893, p. 352.7}

-The socialists have occasioned several riots at Prague, and order is preserved by the police. {PTUK August 31, 1893, p. 352.8}

-Government statistics show that deaths from over-indulgence in alcohol are on the increase in Italy. {PTUK August 31, 1893, p. 352.9}

—Serious labour riots have occurred near Vienna, between the police and unemployed workmen. {PTUK August 31, 1893, p. 352.10}

-Disastrous floods prevail at Tipperiah, India, and it is feared that an epidemic will follow their subsidence. {PTUK August 31, 1893, p. 352.11}

-Accidents among Alpine tourists have been very frequent of late, and several persons have lost their lives. {PTUK August 31, 1893, p. 352.12}

-Twenty-five lives are reported to have been lost by an overflow of the Vistula at the town of Kasmierz, Poland. {PTUK August 31, 1893, p. 352.13}

-Corporal punishment has been introduced into the Egyptian prisons. The maximum number of lashes to be given is thirty-six. {PTUK August 31, 1893, p. 352.14}

-A boating accident, by which it is said ten lives were lost, occurred near Sutton Bridge, Lincolnshire. One woman was saved. {PTUK August 31, 1893, p. 352.15}

-It is computed that 300,000 persons, or nearly one-fifth of the entire population, have emigrated from Alsace-Lorraine within 20 years. {PTUK August 31, 1893, p. 352.16}

-A cyclone in New Jersey, U.S.A., has laid waste the finest peach orchards in the Slate, besides causing much other damage to property. {PTUK August 31, 1893, p. 352.17}

-Much anxiety is felt at Montreal over the non-appearance of the steamship *Sarnia*, of the Dominion Line, which is now nearly a month overdue. {PTUK August 31, 1893, p. 352.18}

-Large numbers of Icelanders are emigrating to Manitoba, and the Danish government is making strenuous but unsuccessful efforts to stop the exodus. {PTUK August 31, 1893, p. 352.19}

-Roman Catholics at Moyrus, Connemara, Ireland, have been recently stirred up against the Protestants, and acts of religious persecution are now frequent. {PTUK August 31, 1893, p. 352.20}

-The police of Rome are exercising great vigilance to guard against anarchists, several of whom have been arrested with manifestoes in their possession. {PTUK August 31, 1893, p. 352.21}

-Letters received in Vienna from Constantinople state that the condition of the Armenians in Turkey is growing worse, both in the Ottoman capital and in the provinces. {PTUK August 31, 1893, p. 352.22}

-Three persons have died in London recently under circumstances which gave rise to a suspicion of Asiatic cholera. Hull also reports two deaths from the Asiatic plague. {PTUK August 31, 1893, p. 352.23}

-Bombay opium merchants have addressed a notice to the Viceroy of India complaining that on account of the recent action of the Indian Government on the silver question, the opium trade of the country is threatened with utter ruin. We trust their fears are not groundless. {PTUK August 31, 1893, p. 352.24}

-Dispatch from the scene of the flood in Upper Hungary report a most distressing condition of affairs. Whole villages are under water, and many persons have been drowned. {PTUK August 31, 1893, p. 352.25}

-Attempts have been trade to set fire to five churches at Belknap, N.H. Placards have been pasted up on dead walls and fences, threatening the destruction of every church in the town. {PTUK August 31, 1893, p. 352.26}

-A military journal published at Vienna states that Austria and Italy will be called upon to increase their military forces, in consequence of an increase in the armies of Russia and France. {PTUK August 31, 1893, p. 352.27}

-It is reported at Victoria, B.C., that Yokohama will be made the centre of the seal fishing industry in the future, although the vessels engaged in it will continue to fly the British flag. {PTUK August 31, 1893, p. 352.28}

-The great coal strike still continues, but there are signs of a break among the miners, many of whom are in great distress, and the prospect is that a large number will return to work at an early date. {PTUK August 31, 1893, p. 352.29}

-The largest family in the world is said to be that of the King of Siam. He has two official wives, eighty-eight wives of minor order, and seventy-two children. The King has fifty brother-and sisters. {PTUK August 31, 1893, p. 352.30}

-The new Cunard steamer *Lucania*, on her voyage to the Mersey round the West Coast of Ireland, attained a speed of 2.51/2 statute miles an hour without being pressed at all. She will be ready for her first voyage early in September. {PTUK August 31, 1893, p. 352.31}

-Nova Scotia has been visited by a most destructive hurricane, the severest effects of which were felt at Halifax. A steamer and a barge foundered in the storm, causing twenty-four deaths, and the damage to shipping was very great. {PTUK August 31, 1893, p. 352.32}

-The Governor of Corrientes, in Argentina, has fled to Paraguay with 1,000 followers. The insurgents have appointed a Provincial Government to conduct affairs until the arrival of the Federal arbitrator, whom the National Government has decided to dispatch. {PTUK August 31, 1893, p. 352.33}

-As a consequence of the killing of Italians by the French in the Aigues-Mortes riot, an anti-French demonstration occurred in Rome, Aug. 20, where the French embassy was attacked, and similar demonstrations took place at Naples and other principal Italian cities. {PTUK August 31, 1893, p. 352.34}

-The annual Roman Catholic pilgrimages to Lourdes have begun, and crowds of deluded unfortunates have for several days thronged the Orleans Railway Station, waiting for the departure of special trains to convey them to the place where they hope to become cured of their misfortunes. {PTUK August 31, 1893, p. 352.35}

-The cholera continues to spread rapidly in Galicia, and is steadily increasing in Russia. Arrangements have been made at St. Petersburg to supply travellers with boiled water. Two cases of the disease are under treatment at Rotterdam. Berlin doctors state that there will be no epidemic in that city. {PTUK August 31, 1893, p. 352.36}

-Severe fighting, with the loss of several lives, is reported from the town of Gilberton, Penn. U.S.A., between the citizens and militia who were guarding the property of the Schuylkill Traction Company, which the citizens were destroying on account of the failure of the Company to comply with a town ordinance. {PTUK August 31, 1893, p. 352.37}

-Stagnation in trade is becoming very serious in America. Thirty-three per cent. of the cotton mills in the country are idle, while the percentage of the machinery stopped is 24. Of the knitting mills from which news has been received, 53 per cent. are stopped either completely or in part while 47 per cent. of the machinery is idle. {PTUK August 31, 1893, p. 352.38}

-News comes from Moosh, in Armenia, that the whole population of the village of Hamzasheikh-about thirty families-have embraced Islamism in the hope of escaping Turkish cruelty and oppression. The Turkish Government, it is also, stated, has “encouraged them with many gifts.” Seventy families in the village of Yonjaloo, near Alashgerd, have followed their example. {PTUK August 31, 1893, p. 352.39}

-Long Island City, New York, contains a Baptist church in which mass is performed ever Sunday. Recently St. Mary’s Roman Catholic church was burned down, whereupon the Baptists tendered to the Roman Catholics the free use of their handsome church till the latter could rebuild. So Father McGuire, the Catholic priest celebrates mass on Sunday morning to his congregation, and when he has finished, the Baptists commence their service. {PTUK August 31, 1893, p. 352.40}

**“Back Page” The Present Truth 9, 22.**

E. J. Waggoner

The *Catholic Times* cites as an evidence of “the prodigious influence which the Church exercises upon humanity,” the fact that 7,000 telegrams, from all parts of the world, were sent to the Pope, congratulating him upon the attainment of his episcopal jubilee. {PTUK August 31, 1893, p. 352.41}

The following very humble letter from the president of United States to Cardinal Gibbons, is an indication of the influence which the Pope has among nations. It was dated June 9:- {PTUK August 31, 1893, p. 352.42}

“Pray be pleased to permit me to send, through the medium of your Eminence, to his Holiness Leo XIII. my sincere congratulations on the occasion of his Episcopal Golden Jubilee. The pleasure which accompanies this expression of my congratulations, is much enhanced by the recollection I have of the lively interest which his Holiness has always exhibited in the prosperity of the United States, as well as his great admiration for our political institutions. I rejoice to think that these sentiments are the natural outcome of the solicitude which the Holy Father cherishes for the well-being and happiness of the masses of mankind, and the special sympathy with which he regards every attempt made to make the human individuality respected and favour the moral and social betterment of the toilers. The kindness with which his Holiness has lately accepted a copy of the Constitution of the United States, induces me to make known to you that, if it would not be presuming too much, it would be extremely agreeable to me to place in his hands a book containing the official papers and documents which I have written during my previous administration.-Very sincerely yours, {PTUK August 31, 1893, p. 352.43}

**GROVER CLEVELAND**

The letter is stamped with the obsequiousness of a servant to his master. No wonder that the Pope regards himself as superior to all kings and potentates, when they themselves act as though he were. {PTUK August 31, 1893, p. 352.44}

“Great Fire in Chicago”; “The Cyclone in America’; “The Industrial Crisis and England”; “The Cholera in Europe”; “Great Flood and Poland”; “The Floods and India”; “The Socialist Riots”; “The Uprising in Argentine”; etc., etc.,-such are the heading’s which meet the eye as one glances over the pages of the daily newspaper of to-day. And all this after civilisation has advanced to the zenith of its splendour, and done its utmost to bring in that ideal state where peace and prosperity, with “Liberty, Fraternity, and Equality,” shall be the heritage of all mankind. Is it not time for every Christian to pray earnestly, “Thy kingdom come. Thy will be done on earth, as it is in heaven”? and not only to pray, but to labour earnestly to hasten on the glorious day of the appearing of earth’s Redeemer? {PTUK August 31, 1893, p. 352.45}

The following from the *Alliance News* will be found quite as applicable to those who remain at home, or who travel in other places, as to those who visit Paris. It will be a good thing to remember, also, when rumours of cholera are driving timid people to alcoholic drinks, which only increase the liability to the disease. {PTUK August 31, 1893, p. 352.46}

“Throughgoing,” in a letter to the Editor, says, “Week-kneed teetotallers who when visiting Paris are frightened by Seine water into drinking wine will now have no justification for their feeble faith.” The recent investigations of M. Girard, chief of the Paris Municipal Laboratory, undertaken with the object of making it safe to drink water of questionable quantity, here again shown that acids give the *coup de grace* to microbes. “Citric acid,” he finds, “is the most powerful of all; one gramme added to a quart of water will destroy all the microbes that are in it.” Now, as the juice of half an average-sized lemon contains a gramme of citric acid, and as few people dilute that quantity with so much as a quart of water, it follows that natural lemonade prepared in the normal way by thoroughly mixing lemon juice with water must be fatal to the organisms which the water contains. {PTUK August 31, 1893, p. 352.47}

“If I regard iniquity in my heart; the Lord will not hear me.” Psalm 66:18. Does that mean that God will not hear the prayer of a sinner? Must a man be a doer of the law of God before God will listen to him? Certainly not. He justifies-makes righteous-the ungodly. The publican who prayed, “God be merciful to me, a sinner,” was justified. But if a man regards iniquity in his heart, while praying with his lips,-if while seemingly praying to God for righteousness, he in his heart clings to sin,-of course God will not hear him, because he does not really ask for anything. He *seems* to ask for the will of God to be done, because he *says*, “in the name of Jesus;” but the will of God is to free man from sin, and that the man does not wish done in his case. But “this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” (1 Timothy 1:15); and He says, “Him that cometh to Me I will in no wise cast out” (John 6:37), and, “If ye shall ask anything in My name, I will do it.” John 14:14. {PTUK August 31, 1893, p. 352.48}

“Be ye angry, and sin not.” Ephesians 4:26. This gives us permission to be angry, provided we do not sin. Anger that is not sin must be allowable, for nothing is forbidden except sin. “But how can we be angry without sinning?” is the question. The writer must confess that he does not know. It is doubtful if anybody knows. What then shall we do? It is evident that we must not run any risks, for sin is terrible thing. The only course for us to pursue, therefore, is to refrain from getting angry, until we are sure that we know how to be angry without sin. He who does this, will learn the meaning of the text as soon as it is necessary. {PTUK August 31, 1893, p. 352.49}

**“Notions About God” The Present Truth 9, 22.**

E. J. Waggoner

The editor of a religious magazine announces that he has in mind several series of articles, one of which will be an “attempt to recast our notions of the Deity in the light of modern research.” That was what the Egyptians, the Assyrians, the Greeks, and the Romans did. Not satisfied with God’s own revelation of Himself, they recast their notions of Him in the “light” of what was then “modern research.” The result was heathenism. “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” Romans 1:22, 23. {PTUK August 31, 1893, p. 352.50}

“The world by wisdom knew not God.” 1 Corinthians 1:21. This has always been the case, and always will be; for “no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him.” Matthew 11:27. God is as great as His thoughts; and He says to us: “As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:9. Therefore it must always be the case that the highest conceptions that man forms of God, are infinitely below the reality. {PTUK August 31, 1893, p. 352.51}

So we must conclude that man has no business whatever to have any “notions” about God, since that is but to make a God of his own. He who would worship God “in spirit and in truth,” which is the only way that God can be worshipped, must avoid making limits for Him. He must simply take God’s own statements of Himself, and, realising that all God’s words are infinite in depth, must allow them eternally to expand before his mind, not in “the light of modern research,” but in the light of the Holy Spirit. {PTUK August 31, 1893, p. 352.52}