**“Front Page” The Present Truth 9, 23.**

E. J. Waggoner

“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. {PTUK September 7, 1893, p. 353.1}

This does not mean to imply that Christ was arbitrarily sent by the Father. The Father and the Son are one, and therefore the love of God and the love of Christ are the same. The Apostle Paul wrote: “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. {PTUK September 7, 1893, p. 353.2}

The Father did not send the Son as one would send another on and unpleasant errand; neither did the Son go of Himself, in order to appease the wrath of God, as if His wounded feelings demanded a sacrifice. The Son is in the Father, and the Father is in the Son (John 14:10), and therefore the sacrifice of one is the sacrifice of the other. “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. {PTUK September 7, 1893, p. 353.3}

Nay, more, it is even plainly stated that God gave Himself for man. To the elders of the church at Ephesus, the Apostle Paul said: “Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” Acts 20:28. How could He shed His blood for man? we ask. Only God knows, and He cannot explain it to men, for no human mind could understand it. Only Divinity can comprehend Divinity. The death of Divinity for the life of humanity, is “the mystery of God.” {PTUK September 7, 1893, p. 353.4}

The Lord says to man, “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.” Isaiah 43:25. There was nothing about man that was of any value, nevertheless God loved him, and love always clothes the object of affection with the qualities that it delights in. Moreover love can never be satisfied except with the possession of its object. We often hear about one who loves another so much that it seems as though he could not live without the loved one; but God actually had such love. He could not live without man, so great was His love, and so He died for him. “Behold, what manner of love the Father hath bestowed upon us!” {PTUK September 7, 1893, p. 353.5}

“The Lord hath appeared of old unto Me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.” Jeremiah 31:3. That is love that will not easily be repulsed. “I have spread out My hands all the day unto a rebellious people.” Isaiah 65:2. Though often rejected, He still woos sinful men, seeking to draw them to Himself. There is a void in the heart of God that can be filled only with the love of man. The lover in fancy clothes the object of his affection with all charms and graces, but the Lord does so really to His people, for whom He gave Himself. His love will transform them, and clothe them with the beauty of His own righteousness. “So shall the King greatly desire thy beauty.” Psalm 45:11. “He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.” Zephaniah 3:17. {PTUK September 7, 1893, p. 353.6}

**“Self-satisfied” The Present Truth 9, 23.**

E. J. Waggoner

The world is full of people who are self-satisfied; people who, like the self-righteous Pharisee, thank God-or themselves-that they are not as other men are-the sinful publicans around them-who steal, and lie, and cheat, and do things that are vain and wicked. They are a respectable class of people-very much so. No one ever finds occasion to charge them with any breach of propriety. They are just “about right”; not quite so, for they are aware of some little failings-not very noticeable-that still cling to them from past weaknesses; but that is nothing, for they are going to do better directly, and then everything will be all right. There are some things about them that they wish were a little different, but on the whole they are fairly well satisfied. {PTUK September 7, 1893, p. 353.7}

But what does God say of this class? How much satisfaction does he feel over their lives? We learn from the words of Christ, spoken to the chief priests and elders-those who thought themselves to be righteous: “Verily I say unto you, that the publicans and harlots go into the kingdom of heaven before you.” Matthew 21:31. Instead of being nearest, as they thought, to the kingdom, they were the farthest from it; and so it is with every soul that feels no need of Christ. Jesus said, “I am not come to call the righteous, but sinners to repentance.” They who consider themselves to be whole do not feel the need of a physician. And until they feel their need, they cannot be reached by the great Physician, who alone is able to restore the soul. {PTUK September 7, 1893, p. 353.8}

The apostle Paul, in his letter to Timothy, has left us a testimony on this point. He says, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. Did not Paul make some mistakes here? Did he not mean to say, “of whom I *was* chief”? having in mind the time when he was Saul of Tarsus, the persecutor of the church? No; he meant just what he said: “Christ Jesus came into the world to save sinners, of whom I *am* chief”; and this was written by him thirty years after he had become the faithful apostle of Christ, and had laboured for his Master with a zeal and devotedness that could hardly be surpassed. He spoke from no motive of false modesty; he felt that he was, then, the chief of sinners. That was the amount of self-satisfaction which he possessed. Where, then, has any man a warrant for possessing more? {PTUK September 7, 1893, p. 353.9}

Reader, has the above text always brought to your mind simply the Apostle Paul? If so, you have been giving to him what belongs to yourself. The pronoun “I” does not mean the Apostle Paul when you read it; but it means you. It is still “a faithful saying, and worthy of all acceptation.” Therefore accept it, confess its truth, and let all your self-satisfaction go. Then God will look upon you with satisfaction, and count you righteous through Him who knew no sin, and by whose blood the chief of sinners may obtain an abundant pardon. {PTUK September 7, 1893, p. 354.1}

**“Successful Seeking” The Present Truth 9, 23.**

E. J. Waggoner

The life of man is a continual seeking. There is implanted in his very nature a longing for something better, a reaching out for something more than He has yet attained. But the result is always more or less disappointing; he is never satisfied. If he gains that which he sought,-wealth, fame, position,-it is only to discover that he wanted twice as much of it as he got. One drink from the intoxicating cup of worldly success only increases the thirst for more. And as a conviction of this fact forces itself upon the minds of men, they settle down to the belief that life is only a continual striving after the unattainable, and that lasting peace and satisfaction are things to be contemplated and longed for, but never realised. {PTUK September 7, 1893, p. 354.2}

All this is the result of sin. With Adam, in his innocence, it was not so. He had the same longing and reaching out for higher things that his descendants have always had, but it was not a longing that brought restlessness and discontent. It was one that could find satisfaction. In the garden of Eden Adam walked and talked with God, and the desires of his heart were only the means by which he was led constantly upward to the attainment of clearer and broader views of infinite majesty, goodness, and truth, which filled his soul with the peace a perfect satisfaction. {PTUK September 7, 1893, p. 354.3}

But with man’s fall, there came a change. The longing for something beyond him still remained, but, separated from God, and with a mind darkened by sin, he no longer understood how to satisfy it. He began to devise ways of his own, and to reach out after the illusions of a perverted imagination. “Lo, this have I found,” says the wise men, “that God hath made man upright, but they have sought out many inventions.” Ecclesiastes 7:29. Their inventions have not added to their peace and happiness, but only plunged them deeper into the mire of restlessness and want. They have brought man down from his uprightness, without which happiness and peace cannot be felt. And so we see men to-day seeking, in a hundred selfish and sinful ways, to the wicked inventions that have been sought out to gratify carnal desires, for that which will satisfy their longings; and we see them becoming tired of the search, and seriously questioning whether life be worth living, and in many sad cases are arriving at a negative conclusion. They do not know what they want. True wisdom is hid from their eyes, and their minds are bent on realising the foolish ambitions of a perverted heart. It is a vain task, and brings only sorrow and vexation of spirit. {PTUK September 7, 1893, p. 354.4}

True wisdom is the fear of the Lord. It is to turn from the ways and devices of men, and seek the ways of God. It is to pray with the psalmist, “Create in me a clean heart, O God, and renew a right spirit within me.” The desires of a perverted heart can never be satisfied, any more than can the appetite of the drunkard; but the clean heart can even now find that which it seeks, as it did when man was perfect. The renewed heart can commune with God, as did Adam in the garden of Eden. The longing which it feels is for the courts and the presence of God. “As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for the living God; when shall I come and appear before God?” “My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.” Psalm 42:2; 84:2. Nor does it thirst and cry out in vain; for “the Lord will give grace and glory; no good thing will He withhold from them that walked uprightly.” Psalm 84:11. And the Saviour said, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. {PTUK September 7, 1893, p. 354.5}

Communion with God brings rest and peace. Yes, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee.” The psalmist understood well the requisites of a peaceful and satisfied existence here below, and His words are full of this knowledge. “O satisfy us early with Thy mercy, that we may be glad and rejoice all our days.” “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart.” “O taste, and see that the Lord is good; blessed is the name that trusteth in Him.” Psalm 90:14; 37:3, 4; 34:8. {PTUK September 7, 1893, p. 354.6}

**“The Day of Rest” The Present Truth 9, 23.**

E. J. Waggoner

The editor of the *Shorthand Temperance News* (Belfast) has sent us a kindly letter, of which the following is a copy, with the exception of the omission of a personal explanation at the close:- {PTUK September 7, 1893, p. 354.7}

Allow me to offer a humble suggestion to obviate the difficulty experienced on such a momentous, vital, and burning question as the observance of the Lord’s Day. It might facilitate the clearer exposition of God’s written word on the subject, if I were to quote some passages: “and rested the seventh day.” Exodus 20:11. Leviticus 19:30; 26:2 show that it was more than a rest the Sabbath was made for; to reverence God’s sanctuary; to show in deed and truth that God was the Lord, the ruler and maker of the universe. We ought therefore to know that “some” regular rest was observed heretofore. Under the new dispensation manners and customs have completely changed. The Jews kept, we know, the “seventh” day, and yet after all, were they found on the right side-honouring their Lord and Master, who redeemed them from sin and wickedness, and the power and snare of the Evil One? Facing that indisputable fact in this nineteenth century, can we not lay higher claim on the first day of the week as being the Christian Sabbath, free from the contaminating influences of such displeasing recollections in the history of the world, and raise our ebenezer to Him who washed us in His own blood, and made us whiter than snow, on this very day of the week which Christians have since observed as the day appointed wherein to worship, praise, and magnify God, the King of kings, and the Lord of lords? Is there one single argument to the contrary whereby we can change a custom which has stood the test for centuries? {PTUK September 7, 1893, p. 354.8}

Until I find a church or sect, established on more high and deep-rooted principles of practical religion, I shall continue in my assertion (although I do not say that anybody is wrong) that we are keeping the day appointed, according to the teachings of the Scriptures, as *one whole day out of the seven*, and it is only right we should give the first fruits of our labours unto the Lord, when we give the first day of the week upon which we enter in labouring for the bread that perisheth. {PTUK September 7, 1893, p. 354.9}

Yours sincerely, {PTUK September 7, 1893, p. 355.1}

ROBERT M’MASTER, {PTUK September 7, 1893, p. 355.2}

Editor “The Shorthand Temperance News.” {PTUK September 7, 1893, p. 355.3}

*Belfast, August 18, 1893.* {PTUK September 7, 1893, p. 355.4}

We are always glad to receive communications upon any subject treated of in PRESENT TRUTH. Our only desire is for the truth, and so we welcome anything that has truth for its object, and pray for grace rightly to receive all criticism; and believing that others are as desirous for truth as we are, we take it that they will be pleased if we reason with them out of the Scriptures. Let it be understood always that man is to live “by every word that proceedeth out of the mouth of God”; and that as His word contains everything necessary to make a man “wise unto salvation,” and to make him “perfect, thoroughly furnished unto all good works” (2 Timothy 3:15-17) everything that has not express warrant of His word, is sin. To do that which God has not commanded is sin, the same as not to do that which He has commanded. {PTUK September 7, 1893, p. 355.5}

Our friend well says that the matter of the day of rest is a “momentous, vital, and burning question;” but, fortunately, there is no difficulty connected with it, provided one is determined to abide by the word of God. It is so very clear that a child can understand it as well as a philosopher. Let us read some of the things that it says. {PTUK September 7, 1893, p. 355.6}

“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 September 7, 1893, p. 355.7}

Following the record of the six days of creation, come these words: “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God created and made.” Genesis 2:1-3. {PTUK September 7, 1893, p. 355.8}

There we have the whole story. “The seventh day is the Sabbath.” It is made the Sabbath by the Lord’s resting on it. After He had rested on it, He blessed it; that provided the blessing which the Sabbath brings to man. And He sanctified the seventh day. In Exodus 19:23 we read: “And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it.” Also we read in Joshua 20:7 that “they appointed Kedesh in Galilee,” and certain other cities to be the cities of refuge. The Revised Version has “set apart” in the place of “appointed,” and the margin of both versions gives “sanctified” as an equivalent. If therefore when we read that God “sanctified” the seventh day as the Sabbath, we know that He appointed it, or set it apart, to be kept wholly by man. {PTUK September 7, 1893, p. 355.9}

**THE SABBATH DAY DEFINITE**

Although this matter has recently been set forth in these pages, it may be well to recur to it again. Our friend says, referring to the common practice of Sunday observance: “I shall continue in my assertion (although I do not say that anybody is wrong) that we are keeping the day appointed, according to the teachings of the Scriptures, as *one whole day out of the seven*.” But he has overlooked the fact that the Scriptures nowhere say anything about “one whole day out of the seven.” It says, “*the seventh day*.” It is true that the seventh day is “one whole day out of the seven,” but it must be remembered that there are six whole days out of the seven, that are not the seventh day. The Bible has not left any room for doubt as to which particular whole day out of the seven, shall be observed. It says “the seventh day is the Sabbath of the Lord thy God”; and the seventh day is not the first day. {PTUK September 7, 1893, p. 355.10}

Shall we repeat the substance of an illustration given in a previous number? Here are seven coins lying in a row on the table. The first six are pennies, but the seventh is a sovereign. The man who owns the coins tells my friend and me that we may have that seventh coin. Will my friend tell me that the man has kindly given us one-seventh of the coins? and will he choose the first? Indeed, he would not; for while the first coin is truly one-seventh of the entire number, it is not *the seventh;* and in a question of a sovereign against a penny, it is worthwhile to be exact. But can anybody say that in choosing the sovereign we selfishly strained a point? Certainly not; but when the sovereign was the last of the seven coins, and we were told to take *the seventh,* there was nothing else for us to do. {PTUK September 7, 1893, p. 355.11}

The case is the same with the Sabbath. There are seven days in the week. God has rested upon the seventh day, and has blessed and sanctified it. He calls it His Sabbath, and tells us to keep it holy. Can we obey Him by selecting some other day, and say that it makes no difference, provided we keep one whole day out of the seven? Let the reader who has decided in the case of the pennies and the sovereign, answer for himself. {PTUK September 7, 1893, p. 355.12}

The circumstances at the time that the law was spoken from Sinai, show clearly that the command refers to a certain, definite day. The fourth commandment did not introduce a new thing. The Sabbath was well known before the commandment was spoken. More than a month before, God had given the Israelites a test in regard to the Sabbath. See Exodus 16. They were in need of food, and He gave them manna. It fell six days in the week; each morning they were to gather enough for that day’s use, but were not to try to keep any until the next day; if they did, it spoiled. On the Sabbath none fell, but on the sixth day twice as much fell as usual, and on that day they were to gather enough for use on the Sabbath. Although the manna would not keep overnight at any other time, it was fresh and good Sabbath morning, after having been kept over the sixth day night. {PTUK September 7, 1893, p. 355.13}

This was going on when the law was given, so that when God said “Remember the Sabbath day to keep it holy,” nobody could have the slightest doubt as to what day it was. And the Jews never had any doubt about it. They often broke it, but they knew when it came. There is nothing in this world more clearly defined than the Sabbath day. It is the seventh day,-the day immediately preceding the first day of the week. {PTUK September 7, 1893, p. 355.14}

**SABBATH IN THE NEW DISPENSATION**

This is a subject which the theologians have succeeded in enveloping in almost complete obscurity. It is almost impossible for people to read the Bible except through the fog of theological terms that they have heard from childhood, and consequently it is no wonder that they get perplexed. Here is where a child has the advantage of a man. Not knowing anything about theological terms and definitions, the child takes the Bible just as it reads, and finds no difficulty provided he does not have somebody at his elbow to suggest difficulties that do not exist. {PTUK September 7, 1893, p. 355.15}

In our friend’s letter we read, “Under the new dispensation, manners and customs have completely changed.” Let us investigate this. We read, “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17. What is it that is changed in the “new dispensation?” It is the man. What is the change?—Simply this, that whereas before all things were of self, now all things are of God. But the Sabbath is of God, for the commandment says, “The seventh day is the Sabbath of the Lord thy God.” Therefore the Sabbath is one of the things that pertain to the “Christian dispensation.” We shall see a little later on, that Sabbath keeping is not found in the “old dispensation.” Only the man who is in Christ, keeps the Sabbath. {PTUK September 7, 1893, p. 356.1}

Again we read: “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained prepared that we should walk in them.” Ephesians 2:10. God makes a man a new creature in Christ, making old things-the old man, the body of sin-pass away, so that the new man may walk in the ways that God has prepared. One of these good ways is the Sabbath of the Lord, for in the new creation, “all things are of God.” {PTUK September 7, 1893, p. 356.2}

It is a common idea that the “new dispensation” began at the resurrection of Christ, or at Pentecost. Then it is supposed that the new order of things was introduced, and old things passed away. But if that were so, what about Jesus Christ? His earthly ministry was all before the resurrection, closing with the crucifixion. Is His life to be left out of the “new dispensation?” If this is what theology gives us, we will choose the “old dispensation” with Christ, rather than the “new dispensation” without Him. {PTUK September 7, 1893, p. 356.3}

The Scripture tells us that “we are saved by His life.” Romans 5:10. He is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. Therefore His life that saves us is identical with the life that He lived on earth for thirty-three years. He Himself said, “I have kept My Father’s commandments.” John 15:10. Jesus recognised the seventh-day Sabbath, and kept it, claiming for Himself the honour of being its Lord. Therefore Sabbath-keeping “according to the commandment” is part of His life, by which we are to be saved. {PTUK September 7, 1893, p. 356.4}

After Jesus had died upon the cross, His body was taken down, and laid in a sepulchre, for “that day was the preparation, and the Sabbath drew on. 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. 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 23:54-56; 24:1. Here we learn that the Sabbath came between the preparation day and the first day of the week. {PTUK September 7, 1893, p. 356.5}

In Mark we learn the same thing, only he specifies a little more closely, saying that it was “when the Sabbath was passed,” that they came to the sepulchre very early in the morning of the first day of the week.” Mark 16:1, 2. {PTUK September 7, 1893, p. 356.6}

But Matthew is still more explicit. He writes: “In the end of the Sabbath, as it began to dawn for the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28:1. {PTUK September 7, 1893, p. 356.7}

This shows that the first day of the week immediately followed the Sabbath; but the Sabbath was all *past* before the first day of the week began. Although they came “very early in the morning the first day of the week,” there was no Sabbath there. They could not have found it if they had been looking for it; but they were not looking for it, because they had kept it the day before, “according to the commandment.” {PTUK September 7, 1893, p. 356.8}

This was after the resurrection of Christ. It will not do to say that the disciples had not yet learned of the change in the day, for be it remembered that these Gospels were written years after the event, and if there was ever to be any change in the Sabbath the disciples would have known it by that time; but they do not give a hint of any such change. Moreover the language is inspired by the Holy Spirit. Therefore we find that many years after the resurrection, the Holy Spirit inspired the statement that the day immediately preceding the first day of the week, is the Sabbath “according to the commandment.” And this is written for all time; therefore the seventh day of the week is still the Sabbath according to the commandment. And the commandment is the same now as when it was given, for “it is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. Therefore the seventh day of the week is the Sabbath of the “new dispensation.” {PTUK September 7, 1893, p. 356.9}

**THE “TWO DISPENSATIONS”**

Christ is the “Lamb that hath been slain from the foundation of the world.” Revelation 13:8, R.V. We are redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world.” 1 Peter 2:19, 20. {PTUK September 7, 1893, p. 356.10}

Ever since the foundation of the world, men have had “redemption through His blood, even the forgiveness of sins.” Colossians 1:14. It is through “faith in His blood,” that righteousness is declared. Romans 3:21, 25. Now “by faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous.” Hebrews 11:4. So we see that “the blood of His cross” was available for righteousness and peace as soon as there was sin in the world. He is the propitiation “for the sins of the whole world,” not merely for a certain age of the world. {PTUK September 7, 1893, p. 356.11}

But as surely as Christ was slain from the foundation of the world, He was raised from the dead from the foundation of the world; for He saves men by His life. Therefore the “Christian dispensation” began for man as soon, at least, as the fall. There are indeed, two dispensations, a dispensation of sin and death, and a dispensation of righteousness and life, but these two dispensations have run parallel from the fall. God deals with men as individuals, and not as nations, nor according to the century in which they live. No matter what the period of the world’s history, a man can at any time pass from the old dispensation into the new. It is when men know Christ after the Spirit, that “old things are passed away,” and “all things are become new;” but Moses “endured, as seeing Him who is invisible” (Hebrews 11:27), and therefore Moses was in the new dispensation. {PTUK September 7, 1893, p. 356.12}

In 2 Corinthians 3:5-18 we have this matter of the two dispensations clearly set forth. We will quote it from Dr. Young’s Literal Translation, putting in brackets some of the renderings of the Revised Version; so that the reader, having the common version before him, can have the benefit of three renderings: {PTUK September 7, 1893, p. 356.13}

“Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also made us sufficient to be ministrants of a new covenant, not of letter but of Spirit, for the letter doth kill, and the Spirit doth make alive. And if the ministration of the death, in letters engraved in stones, came in glory, so that the sons of Israel were not able to look steadfastly to the face of Moses, because of the glory of His face, which was being made useless was passing away, how shall the ministration of the Spirit not be more in glory? for if the ministration of the condemnation is glory, much more doth the ministration of the righteousness abound in glory; for also even that which hath been glorious, hath not been glorious in this respect, because of the superior glory; for if that which is being made useless is through glory, much more that which is remaining is in glory. Having then such hope, we use much freedom of speech, and are not as Moses, who was putting a vail upon his own face, for the sons of Israel not steadfastly to look to the end of that which is being made useless was passing away; but their minds were hardened, for unto this day the same vail at the reading of the old covenant doth remain unwithdrawn,-which in Christ is being made useless which vail is done away in Christ,-but till to-day, when Moses is read, a vail upon their heart doth lie, and whenever they may turn to the Lord, the vail is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty; and we all with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord.” {PTUK September 7, 1893, p. 357.1}

The reference here is to the circumstances attending the giving and receiving of the law, from Sinai. Read Exodus 34:29-35, and you will see that when Moses came down from the mount, where he had been talking with God, his face shone. Although he did not know that his face shone, the children of Israel could not look upon its dazzling brightness. So while he talked with them, he put a vail upon his face, but he took it off when he went into the presence of the Lord. While the people could not look upon the reflected glory of God, in the face of Moses, he could go with unvailed face into the presence of God Himself. And there were others who did the same, for we read:- {PTUK September 7, 1893, p. 357.2}

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of Israel He laid not His hand; and they saw God, and did eat and drink.” Exodus 24:9, 11. {PTUK September 7, 1893, p. 357.3}

Let us now summarize the above points. 1. Life comes from the Spirit alone. But “we know that the law is spiritual.” Romans 7:14. He who has the Spirit, has the righteousness of the law (Romans 8:4); it is only when the Spirit is rejected, that the law worketh wrath, for without the Spirit the law is transgressed. {PTUK September 7, 1893, p. 357.4}

2. The glory of God is the righteousness of God. “For all have sinned, and come short of the glory of God.” Romans 3:23. Therefore to be partakers of the glory of God, is to be freed from sin. But freedom from sin is true obedience to the law. It is the Spirit that changes men from glory to glory, into the perfect image of God. So again we see that it is the Spirit that gives the perfect righteousness of the law of God, which is simply His life. {PTUK September 7, 1893, p. 357.5}

3. That Spirit was given to men from the beginning. It was striving with men before the flood, to bring them into the way of righteousness. Genesis 6:3. The Spirit was with the children of Israel in the wilderness of Sinai: “Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst.” Nehemiah 9:20. {PTUK September 7, 1893, p. 357.6}

4. The law merely upon tables of stone or written in a book, can work only wrath and death. The reason is that in such a case it is only the statement of righteousness, and no man can be saved by a mere statement of what his duty is. The law on stones, or in a book, simply tells us what to do, but gives us no power to do it. Therefore the giving of the mere written words of the law to any people, is simply ministering death to them. The thunders and lightnings and the earthquake at the giving of the law, and the fact that no one could touch the mount without dying, showed that men cannot approach the law to get righteousness from it of themselves. He who takes the law as a simple statement of duty that he of himself must perform will find only death in it. {PTUK September 7, 1893, p. 357.7}

5. But there was the ministration of righteousness at Sinai, as well as the ministration of death. The whole thing was designed for righteousness, and all would have received the righteousness of the law, through Christ, if all had believed as Moses did. “The law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.” Romans 5:20, 21. Then no matter how much the law showed men to be sinners, and that the wages of sin is death, there was grace abounding to cleanse from all sin, by the life of Christ. {PTUK September 7, 1893, p. 357.8}

6. This is shown also by the fact that Moses went into the immediate presence of the glory of the Lord with unvailed face, although the people could not look upon the reflected glory in his face. And why could they not? Because their minds were blinded. That vail over the face of Moses, stood for the vail of unbelief over their hearts. When a man shall turn to the Lord, the vail is taken away, even as it was from the face of Moses, who, beholding as in a glass the glory of the Lord, was changed into the same image from glory to glory. {PTUK September 7, 1893, p. 357.9}

That glory was the glory of the Gospel, for, continuing the narrative, we read: “But if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel [or, the glory of the Gospel] of Christ, who is the image of God, should shine unto them.” 2 Corinthians 4:3, 4. The minds of the people were blinded, and so the light could not shine in; but the light was there, ready to shine in, for the mind of Moses was not blinded, and the light of the glorious Gospel of Christ shone in his face, transforming him. The law and the Gospel were united at Sinai, as everywhere else. The glory of Calvary was shining at Sinai, as clearly as it shines now. Those who received it by faith had righteousness and life; those whose unbelief refused to see it, remained in sin and death. That which is a savour of life to some, is a savour of death to others. {PTUK September 7, 1893, p. 357.10}

What then? Just this, that as the law at Sinai was “in the hands of a Mediator,” even the hands of the Lord Jesus Christ, who is the only Mediator, it was to teach all men that the law just as spoken there, is what Christ, through the medium of His life, puts into the hearts of believers. Christ dwells in the believing heart, and ministers the law as life, for His life is the law. And so in the “new dispensation,” the Sabbath-the seventh day-is kept by men. And it is only in the new covenant or dispensation that the Sabbath of the Lord can be kept; for the righteousness of the law is fulfilled only in those in whom Christ dwells. The old dispensation is self, but the new dispensation is Christ. {PTUK September 7, 1893, p. 357.11}

**OBJECT OF THE SABBATH**

“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 September 7, 1893, p. 358.1}

“And God blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God created and made.” Genesis 2:3. {PTUK September 7, 1893, p. 358.2}

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Ezekiel 20:20. “Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Verse 12. {PTUK September 7, 1893, p. 358.3}

All this is spoken of the seventh day of the week, and of no other; for “the seventh day is the Sabbath of the Lord thy God.” Therefore the seventh-day Sabbath-the only Sabbath-was given that men might know God and His sanctifying power. God is known through His works (Romans 1:20) and it is through His creative power that men are freed from sin. See Psalm 51:10; Ephesians 2:20. So the Sabbath, as the memorial of creation, is the means through which a perfect, saving knowledge of God is obtained. But God is known only through Christ, for all the works of God are wrought in Him. {PTUK September 7, 1893, p. 358.4}

Now the question is, Since God sanctified the seventh day for this purpose, is it possible that the same object can be gained by another day, upon which He never blessed or sanctified? Certainly not; to say that it can, is to impugn the wisdom of God in sanctifying the definite seventh day in the beginning. {PTUK September 7, 1893, p. 358.5}

We have already seen that the Sabbath pertains to what is called the “Christian Dispensation.” There is more evidence still. Who created all things? It was Christ, through whose blood we have redemption. See John 1:1-3; Colossians 1:13-17. It is He also “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. He, then, is the sanctifying power of God, for He is the power of God. Now the Sabbath was given that we might know God who sanctifies us. Therefore the Sabbath was given for the purpose of revealing Christ to us as a Saviour of sinners. {PTUK September 7, 1893, p. 358.6}

The Gospel is the power of God unto salvation. Romans 1:16. The power of God is known by the things that are made. Verse 20. The Sabbath is for the purpose of directing our thoughts to the things that God has made, so that through them we may know His power to save; for redemption is creation. {PTUK September 7, 1893, p. 358.7}

In the resurrection of Christ the power of God is shown. Paul’s prayer was that we might know the “exceeding greatness of His power to usward who believe, according to the working of His power, which He wrought in Christ when He raised Him from the dead.” Ephesians 1:19, 20. But God’s power is one, and ever the same, and it is seen in the things that He has made. Therefore it was creative power that raised Christ from the dead. We are sanctified through living faith in the death and resurrection of Christ, which, as we have seen, were accomplished from the foundation of the world. But the Sabbath makes known the sanctifying power of God; therefore the Sabbath is the reminder of the power of the resurrection as well as of the power of creation. {PTUK September 7, 1893, p. 358.8}

“What is the chaff to the wheat?” Men cannot sanctify a Sabbath. They can make nothing holy. The customs of the people are vain. Custom decides nothing. True, the Sunday has been nominally observed more or less for fifteen hundred years, but that proves nothing. God’s name has been blasphemed, and the sun and the other objects have been worshipped instead of Him for nearly four times as many years; but that does not make blasphemy and idolatry right. {PTUK September 7, 1893, p. 358.9}

It is true also that the Jews rejected Christ, but that was not because they kept the Sabbath. On the contrary, it was because they did not keep it although they professed to. They rejected Jesus because they did not know Him; but if they had kept the Sabbath and the Spirit, and not in the outward form merely, they would have known Him as the sanctifying power of God. {PTUK September 7, 1893, p. 358.10}

Not how men have regarded the Sabbath, but who gave it, is what determines its sacredness. God gave the Sabbath day, and the blessing and sanctification which He placed on it, can never be removed by any action of men. But the observance of Sunday-“the venerable day of the sun”-was “the wild solar holiday of all Pagan times,” and as such was adopted by that power which exalting itself above all that is called God or that is worshipped, thought itself able to change times and laws. Shall we continue to observe it, and thus recognise the authority of the Papacy? or should we walk in the “old paths,” and by keeping the rest day of the Lord, find the rest from sin, which He alone can give? {PTUK September 7, 1893, p. 358.11}

**“Making Excuses” The Present Truth 9, 23.**

E. J. Waggoner

In one of the parables of our Lord there is set forth the tendency of men when invited to the performance of spiritual duties, to make excuses. The parable is recorded in the fourteenth chapter of Luke: “Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.... For I say unto you, That none of those men which were bidden shall taste of my supper.” Luke 14:16-24. {PTUK September 7, 1893, p. 358.12}

All these excuses appeared valid enough to the ones who made them, but the master of the house, when he heard them, was “angry.” He understood the nature of the excuses, and the reason why thy were given. He saw and felt a slight that had been put upon himself. He saw that their excuses were not excuses, but were evasions prompted only by selfishness; and he determined that they should be excluded from the benefits he thought to confer upon them. When afterwards they might come to him expecting his favour, they would find that their excuses had not possessed in his mind the validity which they had seemed to have in their own. They would find the stern decree gone forth, “None of those men which were forbidden shall taste of my supper.” {PTUK September 7, 1893, p. 358.13}

The master of the house who made the feast, is God. He has sent out His invitation to men and told them how to come to His feast, but on every hand His messengers are met with excuses. Men do not want to come in the way that God has appointed. That way is a little too difficult and rough; they want one that is easier and more convenient. There is one path that leads to the Master’s house over steep hills and through dark valleys, and is stony and thorny and beset with many difficulties. Not many are inclined to choose this path. There are others that look far more inviting, that seem to lead to the same place; and the greater number choose one or the other of these, where they can travel along at their ease. But they do not know that the rough path, the path that is inconvenient and narrow and seemingly so difficult to travel, is the only one that leads to the desired destination. They do not know that the way that is smooth and easy at the start, is the way that is rough and dark at the end, and terminates in the midst of obstacles that cannot be surmounted. {PTUK September 7, 1893, p. 359.1}

No man objects to heaven. It is the path that leads there that he does not like. All men would go to heaven if they could go in their own way; but few, comparatively, will get there, because there is but one way, and that is a way which no man naturally desires. {PTUK September 7, 1893, p. 359.2}

The excuses which pass current in the minds of men will turn out to be counterfeit at the bar of God. Pause, reader, and consider carefully whether you will dare to offer to God, in the great reckoning day, the excuses with which you have satisfied, or sought to satisfy, your conscience and justify your course here. Will they not look different to you when you stand face to face with Him at His judgment bar, not with an earthly reputation to be secured, or worldly wealth or position to be attained, but waiting the decision which is to determine the eternal destiny of your soul? Will you not then be seized with a terrible feeling of uncertainty as to whether God will look at the matter just as you did,-whether His all-searching eye, which read your inmost thoughts and motives, may not have seen with clearer vision than your own, and beheld self-interest where you imagined there was none? Well may you fear, if in that day you have no better foundation to stand on than the excuses which satisfy men. {PTUK September 7, 1893, p. 359.3}

There, in letters of fire, will appear before you the law of God, which demands death upon every transgressor. There, in its fourth precept, will appear the words, “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.” Will you dare to say to God, Yes, Lord, that is the way it reads, but you meant by that that we should keep holy the first day of the week? Will you dare to say, Lord, that meant that we were to observe any one day out of the seven? Will you dare to explain to God the meaning of His law? Will you dare assert before Him that He did not mean just what He said? {PTUK September 7, 1893, p. 359.4}

Will you dare tell Him to His face that His law has been abolished? Will you dare tell Him that His requirements were too inconvenient and hard? Will you dare affirm that you were right because you did like the majority, or like the dignitaries of the church told you to do, albeit it was not just what God’s word had commanded? No; no. Not one of these excuses will find its way through the trembling lips of those to whom it shall be said, “Depart.” One piercing glance from the eye of the Infinite will discover the hidden motives of each heart, and they will stand speechless and self-condemned. {PTUK September 7, 1893, p. 359.5}

God Himself has provided the only foundation upon which we can stand with the assurance at all times, even when we are brought into His presence in the Judgment hour. “God is love; and he that dwelleth in love 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.” “By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 3:16, 17; 4:2, 3. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you.” 1 Peter 1:23-25. That word will pass the test. Standing upon it, and it alone, you have a foundation which will be secure amidst the wreck and dissolution of earthly things, and give you all confidence in the day of God. {PTUK September 7, 1893, p. 359.6}

**“The Great Deceiver” The Present Truth 9, 23.**

E. J. Waggoner

It is the work of Satan to deceive. He does not go about openly and compel men to serve him, and to do evil and live a life of sin. He is not permitted to rule the world by force. He accomplishes his dark designs by means of deception. He began his work in this way, when he deceived the mother of the human race, and he has carried it on in the same way ever since. {PTUK September 7, 1893, p. 359.7}

Satan has persistently sought to misrepresent to the world the character of God; and sad to say, his efforts have been highly successful. He has succeeded in making men believe that God is a harsh, stern, inexorable Judge, that looks down from His throne in heaven only to discover the failings and sins of men, and punish them for their disobedience. He is represented as ever watching for something to find fault with, as if his thoughts towards the inhabitants of earth were only those of vengeance, and of the coming judgment day when He can pour out His wrath upon a wicked world. With this false conception in their minds, men have had little disposition to love God with all the heart, and mind, and strength, which is the first and great commandment. {PTUK September 7, 1893, p. 359.8}

Jesus Christ came to destroy the works of the devil. He came to give men the truth. He came to reveal to them His Father. He did nothing of Himself, but declared that it was the Father who dwelt in Him, that did the works. Every act of mercy, every miracle performed, every truth uttered and every gracious invitation given, was but a manifestation of the love of God. Jesus said, “I came down from heaven, not to do Mine own will, but the will of Him that sent Me”; and “The Father that dwelleth in Me, He doeth the works.” John 11:28; 14:10. The life of Christ was a continual declaration that “God is love.” It was God who “so loved the world, that He gave His only-begotten Son that whosoever believeth in Him might not perish, but have everlasting life.” John 3:16. The love of the Father and the Son for our fallen race, are equal. {PTUK September 7, 1893, p. 359.9}

God hates sin, but loves sinners; not because of the sin, but in spite of it. He is “the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Exodus 34:6, 7. We sometimes hear about “the endless controversy between God and man”; but there is no such controversy, at least on the part of God. His controversy is with sin. Men are often the enemies of God; but God is not the enemy of men. The sacrifice of Jesus Christ was for all men, and now it only remains for all-all who will-to be reconciled to God. As the apostle says, “Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God.” 2 Corinthians 5:20. God not only is not our enemy, but He beseeches us to be reconciled to Him. If a person will not be reconciled to God,-will not accept the provisions God has made for his salvation,-will not have God for his ruler, will not accept God’s laws as his laws, and God’s ways as his ways, God can do nothing for him; and when sin is finally destroyed, the sinner upon whom it is found must go with it. God accepts the sinner through Christ, but if the sinner will not be reconciled to God through Christ, God cannot save him. But God does not what the sinner to die. “For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live.” “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.” Ezekiel 18:32; 33:11. {PTUK September 7, 1893, p. 360.1}

You, reader, whoever you may be, do not have to do something to propitiate God and reconcile Him to you, that you may obtain salvation. You are “accepted in the Beloved.” Ephesians 1:6. Your part is to accept what Christ has done for you, to accept Christ and His righteousness, looking to God not with the fear that would be inspired by a stern, harsh judge, but in the Spirit of the apostle who wrote, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3:1. Then the harmony between yourself and God will be mutual and complete. {PTUK September 7, 1893, p. 360.2}

But the devil is not satisfied with misrepresenting the character and government of God. To facilitate his work of deception, he has also misrepresented himself. The devil cares nothing about how bad a name he has among men. He cares nothing for the appearance of being an object of universal aversion and abhorence, if only he can be the “god of this world” and the one whom men honour and serve in reality. So he has painted himself in the blackest colours, and created a conception in the popular mind which pictures him as a hideous being with horns, hoofs and tail, and dragon wings, who is associated with scenes of murder, riot and debauchery, and other outbreaking crimes, but not with anything that has an appearance of morality and respectability. Men expect him to be in the drinking saloon, the gambling hell, and a dark alley where men lie in wait to rob and murder, but not in the drawing-room, or the pulpit, or at the head of an organisation composed of persons of education and refinement. So they are not on the lookout for him in such places, and his suggestions are received without any suspicion of the real source from which they come. {PTUK September 7, 1893, p. 360.3}

The truth is that there is no place on earth that enjoys immunity from the presence of his Satanic majesty, and no person or association of persons so refined and respectable as to shut out his visits from their midst, or cause him to be conspicuous in his disguise. In short, there is no one who can be more eminently refined and respectable in appearance than Satan himself. No one can talk more eloquently or learnedly, or make a greater profession of piety, than he. He is a ready quoter of Scripture. Of course he does not appear personally, himself; that is not necessary, for he can do his work through human agents. Here is what the Bible says about it. “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.” 2 Corinthians 11:13-15. Thus while men are thinking of Satan as a hideous being with the traditional horns, hoofs and tail, he is deceiving them in the guise of an angel of light. And so perfectly is he able to disguise himself that it is not possible to determine from appearances whether what seems to be an angel of light is such in reality, or whether it is Satan himself; and those who have no better method than this of ascertaining the truth will be certain to be deceived. {PTUK September 7, 1893, p. 360.4}

Satan is doubtless as black in character as human imagination has painted him; but his character is seldom shown in his appearance. Once a mighty angel in heaven, he is, though fallen, an angel still. There is but one way of detecting and escaping his deceptions, and that is to stand upon and be guided by the inspired word. “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 8:20. That word, that testimony, is the word of God,-the Bible. From whatsoever source a thing may seem to come, or however specious or plausible its appearance, or whatever may be its pretended aim, if it is not in harmony with the statements of God’s word, it is but a lie-a deception of the great deceiver. {PTUK September 7, 1893, p. 360.5}

**“The Air” The Present Truth 9, 23.**

E. J. Waggoner

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.” Psalm 107:31. {PTUK September 7, 1893, p. 365.1}

Did you ever stand at the window and watch the trees? Did you ever sit beneath their shade and look up at the swaying branches, and listen to the music of the rustling leaves? {PTUK September 7, 1893, p. 365.2}

What makes the leaves and branches move back and forth? What makes the grass wave, and the dust fly? What upholds the little bird as he rests a moment in his upward flight? What wafts to us his merry song? Upon what float the music of the evening bells, the organ’s swelling notes, and the voice of praise? What scatters the fleecy clouds and drives them withersoever it will? What catches the rays of sunshine and spreads their light along the shady side of the street, and in the lanes and houses where the sun never shines? and what causes it to linger long and lovingly on the sky after the sun has gone down? What slyly lifts your hat and pushes back the moist hair and cools your aching brow? What rushes into the house with you whenever you enter the door, and slips through the windows and cracks and keyhole, when the door is shut. What enters every room and cupboard and box as fast as you empty it? and even goes in and out of your lungs every time you breathe? {PTUK September 7, 1893, p. 365.3}

“Air?” Yes, it is the wonderful, wonderful, thrice wonderful *air*! So busy, and constantly doing the most wonderful things, and yet so clear that we can look right through it and not see it, and so pure, when fresh, that we cannot smell it. But we have heard it, and felt its power upon us, and have seen the wonders that it works, so we know of its presence and are led to praise our Heavenly Father for this marvellous gift. For He it was who gave us this great blessing. {PTUK September 7, 1893, p. 365.4}

Stand up straight and breathe hard. Hold your hand before your nose and you can feel the air as you breathe it out. {PTUK September 7, 1893, p. 365.5}

You could not live if there were no air to breathe, neither could your dog or kitten or bird or horse or cow, nor your trees or flowers or grass. {PTUK September 7, 1893, p. 365.6}

“Trees and flowers and grass! do they breathe, too?” {PTUK September 7, 1893, p. 365.7}

Yes, they breathe too. Their leaves are to them what our lungs are to us, and the tiny little pores or holes in the leaves are their noses. Put a plant or flower into a jar without air and it will soon wither and die. {PTUK September 7, 1893, p. 365.8}

But plants and trees do not live on the same part of the air that we and the animals do. When we breathe the air out it is very different from what it was when we drew it in. When you wash your hands you dirty and spoil the water in which you wash them; just so when our lungs cleanse our blood with the fresh air, they spoil and really poison the air so that it is not fit for us or the animals to breathe again. But how wise God is! He has made the trees and plants so that they need that very poison that we breathe out, and we need what they breathe out. So they use the poison up and put into the air the very thing that it needs to make it all clean and pure for us to use again. And if there are not enough trees near us to cleanse the air, God hastens it off to some other place until it is cleansed and then hastens it back again. When the air is thus rushing from one place to another we call it “wind.” {PTUK September 7, 1893, p. 365.9}

We therefore may always have all the good pure air that we need. It is from fifty to a hundred miles deep all round the earth,-a great ocean of air with the earth right in the middle of it. Everything would die if the air were taken away. {PTUK September 7, 1893, p. 365.10}

Do you see now, why windows were made in your house? They were made that the light and air might get in. The light can come in through the glass when the window is shut, but the air cannot get in much unless you open the window. You know how soon your head aches when you stay in a room where the windows and doors are kept tight shut. It is because there is not enough fresh air in the room. If a little did not get in through the cracks round the doors and windows, and through the door when people go in and out, you would die. {PTUK September 7, 1893, p. 365.11}

Tight clothing shuts the air out of our lungs as surely as tightly fastened doors and windows. We should therefore always have our clothing so loose that we may take in a good full breath. {PTUK September 7, 1893, p. 365.12}

Our cellars get full of bad, mouldy air if we do not air them and keep them clean and fresh, and then it comes up through the floor into the house and we breath it. We should always remember that we cannot smell pure, fresh air. If a room smells bad there must be bad air in it. We should never let apple peelings, spoiled fruit and vegetables, open dust-bins, or anything dirty stand about, for that also spoils the air. And if we live in spoiled air it will destroy our health the same as though we lived on spoiled food. {PTUK September 7, 1893, p. 365.13}

Air is good for many, many things which we have not time to tell you. Find out all that you can about it. {PTUK September 7, 1893, p. 365.14}

This wonderful air and wind was made on the second day,-the day after the light was made. It was created by the same kind heavenly Father who made the beautiful light, for hear what the Bible says: “For, lo, He that createth the wind, the Lord, the God of hosts is His name.” {PTUK September 7, 1893, p. 365.15}

“Oh, that men would *praise* the Lord for His goodness, and for His wonderful works to the children of men!” {PTUK September 7, 1893, p. 365.16}

Ask your mother to please read you that beautiful story in the Bible about how the wind obeyed Jesus when He was here on earth. (Mark 4:35-41.) {PTUK September 7, 1893, p. 365.17}

1. Did you ever have your hat fly off your head when you went out of doors? {PTUK September 7, 1893, p. 365.18}

2. Did you ever play with a kite, or paper balloon, or little windmill? {PTUK September 7, 1893, p. 365.19}

3. What made the hat fly off your head? {PTUK September 7, 1893, p. 365.20}

4. What carries your kite and balloon up so high, and turns the wheel to your windmill? {PTUK September 7, 1893, p. 365.21}

5. When it is not moving, but quiet, as it is in the house, what is it called? {PTUK September 7, 1893, p. 365.22}

6. Can you see air and wind? {PTUK September 7, 1893, p. 365.23}

7. Then how do you know that there is any? {PTUK September 7, 1893, p. 365.24}

8. Why can we not see it? {PTUK September 7, 1893, p. 365.25}

9. For what is the air good?—Name all the things that you can think of. {PTUK September 7, 1893, p. 365.26}

10. Suppose that all the air were taken away, what would happen? {PTUK September 7, 1893, p. 365.27}

11. Have you any windows in your house? Why? {PTUK September 7, 1893, p. 365.28}

12. Would you like to live on rotten apples and mouldy bread? Why not? {PTUK September 7, 1893, p. 365.29}

13. Is it any better for us to live on spoiled air? {PTUK September 7, 1893, p. 365.30}

14. Is it good for us to wear tight clothing? Why not? {PTUK September 7, 1893, p. 365.31}

**“Interesting Items” The Present Truth 9, 23.**

E. J. Waggoner

God’s mercy and love as free and boundless as the air surrounds us on every side. It is as necessary to our spiritual life as the air is necessary to our temporal life. Are the windows of our hearts wide open to this heavenly atmosphere? {PTUK September 7, 1893, p. 366.1}

-A charge of one franc is levied on each passenger going through the new Corinth Canal. Vessels pay navigation dues in addition. {PTUK September 7, 1893, p. 366.2}

-The United States Congress is wrestling with the problem of bimetallism, with every prospect of a crushing defeat for the advocates of silver. {PTUK September 7, 1893, p. 366.3}

-The Maharajah of Mysore has issued a decree that in future no girl may many at an age of loss than eight years, and no boy at less than fourteen. {PTUK September 7, 1893, p. 366.4}

-A cyclone which raged along the upper Atlantic Coast of the United States has caused an almost unprecedented loss in shipping, with many lives. {PTUK September 7, 1893, p. 366.5}

-The practice of circumcision is reported to be very general among the natives of the west coast of Africa, both converts to Christianity, and pagans. {PTUK September 7, 1893, p. 366.6}

-Residents of Tunis have been troubled by swarms of locusts, so numerous that on one day the flight of the insects almost obscured the sun for three hours. {PTUK September 7, 1893, p. 366.7}

-The gates of the World’s Fair are once more closed on Sundays, and it is again in order for misguided church people to rejoice over their “great victory.” {PTUK September 7, 1893, p. 366.8}

-The *Pester Lloyd* reports that, as the result of a change in the constitution of Bavaria, the Regent, Prince Luitpold, is about to be officially proclaimed as king. {PTUK September 7, 1893, p. 366.9}

-The editors of the Buenos Ayres newspapers have been summoned by the Chief of Police and informed that they would not be allowed to publish military or political news. {PTUK September 7, 1893, p. 366.10}

-Great preparations are being made for the coming Catholic congress at Chicago, one of the denominational congresses to be held in connection with the World’s Fair. {PTUK September 7, 1893, p. 366.11}

-Rockaway Beach, Long Island, a famous American seaside resort, has been visited by a disastrous conflagration, and was only saved from complete devastation by a heavy downpour of rain. {PTUK September 7, 1893, p. 366.12}

-Proclamations have been issued declaring that all sovereigns and half sovereigns coined before Her Majesty’s reign shall cease to be current or legal tender in the Colonies of the Cape of Good Hope and Natal, and in Fiji, after a day to be fixed by the Governors of those Colonies. {PTUK September 7, 1893, p. 366.13}

-The Franco-Siamese difficulty is on again, owing to the exhorbitant demands made by France. The French Government seems determined to force the Siamese to some desperate action, which can be made a pretext for asserting the necessity of a French “protectorate” over the whole country. {PTUK September 7, 1893, p. 366.14}

-The cholera continues its westward march across Europe, cases being now reported at nearly all the chief cities on the Continent, and at Grimsby and Hull in England. In Russia the mortality continues very high, notably in the provinces of Orel, Tu’a, Kielf, the Don Territory, and the city of Moscow. {PTUK September 7, 1893, p. 366.15}

-A Vienna paper learns from Samareand that the Russians are making preparations for the occupation of Herat at an early date. They are said to be fortifying Penj-deh, Sarakbs, and Piel-i-Khatun. It is thought that the Ameer will not try to recover Herat, and that Great Britian will compensate herself by occupying Cabal and Kandahar. {PTUK September 7, 1893, p. 366.16}

-Rioting is reported from Lisbon, where mobs of unemployed workmen have been parading the streets and holding meetings. A conflict occurred Aug. 20 between a party of workmen and the police, the former carrying a black flag which the latter attempted to take from them. The black has also been raised at the head of a procession of the unemployed in Chicago, U.S.A. {PTUK September 7, 1893, p. 366.17}

-Severe fighting has taken place in German East Africa, near Rilima Njaro, between a native German force and a camp of the powerful Moshi tribe, which inflicted the severe defeat on the Germans when Baron Von Billow was killed. On the present occasion the hostile camp was stormed after four hours’ severe fighting. A German officer and several native soldiers were killed. {PTUK September 7, 1893, p. 366.18}

-A terrible railway disaster is reported from Long Island, New York, U.S.A. An excursion train, travelling from Rockaway Beach to New York, was overtaken by another while running at high speed, with the result that a terrible collision took place. The rear carriages of the forward train were telescoped and piled into a shapeless heap. Fifteen persons were killed and seventy-five injured. {PTUK September 7, 1893, p. 366.19}

-In connection with the coal dispute a great amount of distress is reported from various ditricts. At Pendlebury a crowd of between 500 and 600 women and children, with the permission of the owner, took possession of a field of cabbages, and in a few minutes stripped it absolutely bare. In the Midlands a general stoppage of industries is threatened. The strike in Wales is said to be collapsing. {PTUK September 7, 1893, p. 366.20}

-Serious disturbances have occurred San Sebastian in connection with the demands of the Basque Provinces for the retention of the partial self-government they now possess. After a demonstration in front of the hotel where Senor Sagasta, the Premier, is at present staying, during which the mob stoned the hotel and the police, the civic guard and troops were called out and fired on the mob, killing one person and wounding others. {PTUK September 7, 1893, p. 366.21}

-The States of North and South Carolina and Georgia were swept by a cyclone on Tuesday, and enormous loss of life and property was the result. The damage at Charleston is estimated at $1,000,000, fort Royal, in the same State, was swept by a tidal wave which followed the cyclone, and the city of Savannah and towns situated upon the islands along the coast are almost in ruin. Two hundred lives were lost, the victims being mostly negroes. {PTUK September 7, 1893, p. 366.22}

-Trouble is anticipated between China and the United States. President Cleveland recently received a communication from Li Hung Chang which leaves no doubt that China will retaliate against the United States in case Congress, at the next regular session, fails to modify the Geary law in regard to Chinese immigrants, so as to make it less oppressive to the Chinese. Li Hung Chang stated that no retaliatory measures would be instituted at present, and that Americans in China would be fully protected until the assembling of Congress in regular session. This is regarded at the State Department as an implied threat that such protection will be removed in the event of the failure of Congress to enact re-medial legislation. {PTUK September 7, 1893, p. 366.23}

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E. J. Waggoner

The congregation of Seventh-day Adventists, that has hitherto been worshipping in the Athenaeum, Camden Road, N., will hereafter, until further notice, meet in Duncombe Hall, Duncombe Road, Hornsey Rise, N. Services will be held every Sabbath at 11 A.M.; Sabbath-school at 9:45 A.M. Besides these, there will be preaching every Sunday evening at 7, and Bible study at 3 P.M. A general invitation is extended. {PTUK September 7, 1893, p. 368.1}

The *Temps*, a French Protestant paper, speaking of the Papal Jubilee, said:- {PTUK September 7, 1893, p. 368.2}

“There is something startling for the imagination and even for the reason, in the fact that is before our eyes. This century, which had flattered itself as having struck a decisive blow at Christianity, and at Catholicism in particular, sees at its close crowds of pilgrims gather together from all parts of the world to celebrate the fiftieth anniversary of the Episcopal consecration of the Head of the Church.” “We have before us a phenomenon in which the attention of statesmen cannot be too much drawn, in order that, in the direction of human affairs they may not forget to take into account the moral force of the Papacy.” {PTUK September 7, 1893, p. 368.3}

The Rev. Dr. Alexander Carson, in his great work on Baptism, says:- {PTUK September 7, 1893, p. 368.4}

“With respect to religious doctrines and institutions, there is no antecedent probability that those in existence at any time are actually in Scripture. The vast majority of religious rites used under the Christian name are the mere invention of men; and not a single institution of the Lord Jesus, as it is recorded in the New Testament, has been left unchanged; and it is no injustice to put each of them to the proof, because, if they are in the Scripture, proof is at all times accessible.” {PTUK September 7, 1893, p. 368.5}

This is true, and therefore the Scripture must be the test of every doctrine and practice. If the thing is true, it will not injure it to put it to the test; and if the Scripture does not sanction it, then it should be abandoned. {PTUK September 7, 1893, p. 368.6}

Holy Scripture is able to make men “wise unto salvation.” It is “given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:15-17. Thus there is in the Scripture everything that is necessary for perfection, and nothing that is not necessary. Whatever, therefore, is contrary to Scripture, is wrong, and whatever is not contained in Scripture tends to imperfection. Therefore to do that which is not commanded in the Bible, is the same as to do that which the Bible forbids. {PTUK September 7, 1893, p. 368.7}

The folly of trusting in the power and wisdom of man, was curiously shown by the following incident connected with the loss of the battleship *Victoria,*-itself a mournful commentary upon the psalmist’s words, “put not your trust in princes, nor in the son of man, in whom there is no help“:- {PTUK September 7, 1893, p. 368.8}

“Two memorials of the late Admiral Tryon were found floating in the water after the foundering of the *Victoria*, and they are now at the Admiralty, Whitehall. One was Sir George’s telescope, and the other his code of signals, contained in a box which was specially constructed to sink, so as to prevent it falling into the hands of an enemy in case of disaster. But this is the irony of fate-the great battleship constructed especially to float went down like a lump of lead, and the signal-box constructed especially to sink floated like a duck.” {PTUK September 7, 1893, p. 368.9}

The commandments of God are declared to be more precious than gold. Psalm 19:10. This being the case, it is no wonder that they are counterfeited. Everything valuable has its counterfeit, which professes to be the thing itself, but which is worthless. There is much counterfeit coins in existence, and some of it has been in circulation for many years; yet no one thinks any more of it on that account. Age does not add any genuineness to a counterfeit. A piece of brass shaped and stamped like a sovereign, does not become gold by the lapse of time. Though it be a thousand years old, it is still brass. Neither would it be of any more value if the majority of the people agreed to call it gold, and to accept it as a genuine sovereign. {PTUK September 7, 1893, p. 368.10}

Even so it is with the counterfeit Sabbath. The seventh day of the week is the Sabbath of the Lord. No other day has had the Divine sanction. No other day has ever been blessed and sanctified by the Lord, nor in any way been recognised as a rest day. The seventh day is enjoined in the fourth commandment-one of the commandments of which it is said: “All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Psalm 111:7, 8. Yet we find that many people have agreed to call another day the Sabbath, and they think that because the day is so generally recognised as such, it must be the Sabbath. Let them remember that a counterfeit does not become genuine by being circulated. Gold was made by the Lord, and no man has ever yet been able to manufacture gold out of anything else. If man cannot do that, how can he think to make the Sabbath of Jehovah? “Who is he that saith, and it cometh to pass, when the Lord commandeth it not?” {PTUK September 7, 1893, p. 368.11}

“For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” 2 Corinthians 4:16. This is the true revival,-a steady growth, the constant springing up of the life of Christ in men. The Bible knows nothing of the modern “revival *effort*.” We do not say that they are not good, but they are certainly not the best. They are a confession of weakness and of previous neglect. Plants do not make an effort to live; they simply live because there is life in them. So Christians can live only by the light of Christ in them through the word; and that life, being eternal, is always new. The constant taking in of the word makes a constant revival. {PTUK September 7, 1893, p. 368.12}

How quickly the great coal strike, which is paralysing industry and bringing want and distress, even to the point of actual starvation, all over the country, might be settled if those concerned in it, both employers and employees, possessed a little of that unselfishness which goes with the Spirit of Christ. There is plenty of food in the world, and plenty of money in the world, to relieve all the distress which the want of them occasion, if men would only be actuated by a spirit of love and sympathy toward their fellows, instead of the grasping, cruel spirit of self. As long as self rules, strikes and starvation, riot and paralysis of trade, misery and distress of every description, must go on. {PTUK September 7, 1893, p. 368.13}

The Archdeacon of London has said that the time has come for some sort of compromise between the Church of England and the nonconformist bodies, on the subject of a reunion. Of course no one expects that the union could be effected without some concessions on both sides. The concessions would need to be only on the surface, for effect, while all parties would believe as before. The result would be an establishment in which there would be all the freedom of belief that now exists and the established church, with sufficient unity of action to gain any political end desired. {PTUK September 7, 1893, p. 368.14}

**“Front Page” The Present Truth 9, 24.**

E. J. Waggoner

“Turn you at My reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you.” Proverbs 1:23. {PTUK September 14, 1893, p. 369.1}

This is the promise of Wisdom which is but another name for Christ, “in whom are hid all the treasures of wisdom and knowledge.” Colossians 2:3. He is “the power of God, and the wisdom of God.” 1 Corinthians 1:24. {PTUK September 14, 1893, p. 369.2}

Therefore the promise in the first chapter of Proverbs is identical with that recorded in the Gospel according to John. Jesus promised His disciples the Comforter, and said, “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of [from] Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” John 16:13, 14. {PTUK September 14, 1893, p. 369.3}

The Holy Spirit, then, makes known the things of God. It unfolds to us the meaning of the words of Christ. The psalmist exclaimed, “O Lord, how great are Thy works! and Thy thoughts are very deep.” Psalm 92:5. The Lord tells us, “As the heavens are high above the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:9. But however deep and wonderful the ways and thoughts of God are, the Spirit is able to make us understand them; “for the Spirit searcheth all things, yea, the deep things of God;” and “we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” 1 Corinthians 2:10, 12. {PTUK September 14, 1893, p. 369.4}

We are told that God “made known His ways unto Moses, His acts unto the children of Israel.” Psalm 103:7. This was by means of His Spirit, for we read that He gave them His good Spirit to instruct them. Nehemiah 9:20. This was not because they were so good, for the chapter which tells us this is filled with the record of their misdeeds; but God sends His Spirit to convince men of sin, in order that it may bestow righteousness upon them. As disobedient as the children of Israel were, the Spirit of God was ready to make them intimately acquainted with the words and ways of God, if they would but listen to His reproofs. {PTUK September 14, 1893, p. 369.5}

It is not in man to give to another an understanding of the words of God. The words of God are an expression of His thoughts, which are very deep; and only the Holy Spirit knows the deep things of God. The Spirit alone can give an understanding of the truth of God. Men are used by the Spirit, to open the Scriptures and present them to their fellows; but only the Spirit of God itself can give an understanding of them. There is therefore no such thing on earth as a class of men possessing the sole right and power to deal out the truth to less favoured mortals. {PTUK September 14, 1893, p. 369.6}

For God is no respecter of persons. In far greater measure than sinful men are willing to give good things to their children, is God willing and able to give the Holy Spirit to them that ask Him. Luke 11:11-14. The Holy Spirit is given to everyone who believes. John 7:39. And what must he believe? “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. The Spirit is given without stint to everyone who desires it, and who believes that God gives it. {PTUK September 14, 1893, p. 369.7}

Therefore the poorest and humblest may understand the words of God as well as the greatest. No one can have a monopoly of the knowledge of God. Everybody can believe, and whoever believes shall understand. No self-constituted priest is needed to stand between the soul and God, for the humblest soul may come boldly to the throne of God, through Christ the great High Priest, “who can have compassion on the ignorant, and on them that are out of the way.” No man can hinder another from receiving the Spirit, and therefore no one can prevent another from finding and knowing God, if that other really desires to know Him. Then let the despondent ones, who have thought that they were too poor and ignorant to know God’s truth for themselves, take courage. The promise is without exception, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1. v. {PTUK September 14, 1893, p. 369.8}

**“Giving Men a Chance” The Present Truth 9, 24.**

E. J. Waggoner

“What about those who haven’t heard the Gospel-the men who have never had a chance for salvation?” This question is almost invariably asked in these days, whenever the necessity for righteousness, and the certainty of judgment for all men, are preached. It seems to be quite generally taken for granted that the great majority of men have never had an opportunity to know anything about the Gospel, and consequently the theory of a probation at some time after death has been devised, as the only means by which all men could have a chance to accept the Gospel. To be sure, there are some who will have it that there must be a future probation for all who do not accept the Gospel in this life; but others arrange a probation only for those who they say “have not had a chance in this life.” {PTUK September 14, 1893, p. 369.9}

The question is easily answered. In the first place we must understand beyond all question, that God is just. The plan of salvation includes all 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. “Whosoever will, let him take the water of life freely.” Revelation 22:17. God says, “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isaiah 14:22. Christ by the grace of God tasted death for every man. Hebrews 2:9. Therefore salvation is provided for all, and all are called to accept it. {PTUK September 14, 1893, p. 370.1}

In the next place, it is certain that there will be no probation for any man after the coming of the Lord. When the Lord comes, there will be but two classes-the righteous and the wicked. To the first, Christ will say, “Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:34. To the other He will say, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil, and his angels.” Verse 41. There is no intermediate class, and so the fate of all is decided when the Lord comes. Read also in this connection Revelation 22:11, 12. {PTUK September 14, 1893, p. 370.2}

Still further: When Christ came the first time, He bore the sins of all men, and tasted death for every man. “The Lord hath laid on Him the iniquity of us all.” Isaiah 53:6. But when He comes the second time, He comes “without sin unto salvation.” Hebrews 9:28. He bears no sin then for anybody. And He “dieth no more.” Romans 6:9. He “offered one sacrifice for sins for ever.” Hebrews 10:12. Therefore if any were to be saved after the coming of the Lord, they would have to be saved without Christ; but that cannot be. “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. So it is absolutely settled that there will be no further opportunity for salvation after Christ comes. And since “the dead know not anything” (Ecclesiastes 9:5), but their thoughts have perished (Psalm 146:4), and in death there is no remembrance of the Lord (Psalm 6:5), it follows that all the probation that anybody ever has is in this present time, before death comes. {PTUK September 14, 1893, p. 370.3}

The question then resolves itself into this: “Has everybody that has lived on this earth had a chance to learn the Gospel?” What saith the Scripture? Paul wrote to the Colossians, “We give thanks to God.... for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you.” Colossians 1:3-6. And again, he said that they would be presented holy before the Lord, “if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.” Verse 23. {PTUK September 14, 1893, p. 370.4}

That is explicit enough, but the Scripture says much more. The apostle Peter speaks of the fact that God will judge the living and dead, and then adds, “For this cause was the Gospel preached also to them that are dead.” 1 Peter 4:6. He does not say that it is now preached to them that are dead, but that it *was preached to them that are dead*. To how many that are dead?—“To them that are dead.” There is no exception; all that are dead have had the Gospel preached to them, and therefore they may justly be judged with the living. {PTUK September 14, 1893, p. 370.5}

We might leave the matter here; but some will not be satisfied without an answer to the question. “How has the Gospel been preached to all who have lived on the earth?” It makes no difference if we cannot tell how; since the Bible says that it has been done, that is sufficient. Still we may partially answer the question. We cannot tell how many people have heard the Gospel through human agency. The number is much larger than is commonly supposed. But there is one way in which all have had a chance to know God, and that is through His works; and that they are sufficient, the next paragraph will show. {PTUK September 14, 1893, p. 370.6}

The Apostle Paul tells us that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [restrain] the truth in unrighteousness.” Romans 1:18. Notice that there is no exception; “all ungodliness and unrighteousness of men,” whether of Jew or Gentile, is to receive judgment from God. And the justice of this is shown in the two verses immediately following: “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.” {PTUK September 14, 1893, p. 370.7}

There is no excuse for any, because God has showed to everybody the truth concerning His power and Divinity. This means that He has preached the Gospel to them, for the Gospel is the power of God unto salvation. Romans 1:16. The works of God, then, preach the Gospel, so that it is impossible that a person having the use of his senses should have lived in the world without having heard the Gospel. One more proof from Scripture must suffice on this point. {PTUK September 14, 1893, p. 370.8}

The Apostle Paul having said that whosoever shall call on the Lord shall be saved, and having admitted that men cannot believe in Him of whom they have not heard, and that they cannot hear without a preacher, says, “How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” Romans 10:15-18. {PTUK September 14, 1893, p. 370.9}

This assures us that everybody has heard the Gospel of peace. As proof, the apostle says, “Their sound went into all the earth, and their words unto the ends of the world.” Whose sound, and whose words? The sound of the works of God, and the apostle was quoting from Psalm 19, which reads: “The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” Ever since the creation, the sun, moon, and stars have been preaching the Gospel in a language that all men can understand if they will. And in every generation, and from every class of people, some have listened to the word of the truth of the Gospel, and have believed. Some “of all nations, and kindreds, and people, and tongues” (Revelation 7:9) will stand before God in white robes, as evidence to all the unsaved that they are without excuse. And in all the host of the lost there will not be one soul to charge God with injustice, for every tongue shall confess that Jesus Christ is Lord. “Behold, now is the accepted time; behold, now is the day of salvation.” “To-day if ye will hear His voice, harden not your hearts.” {PTUK September 14, 1893, p. 370.10}

**“Move to Adjourn” The Present Truth 9, 24.**

E. J. Waggoner

“Resolved, that the Christian life is one of gloom.” Perhaps you do not remember having heard this resolution read anywhere, but we dare say you notice something about it that sounds familiar. Some one has presented that resolution to you, and asked you to endorse it. Can you say that you have never assented to it? It has been presented a great many times, not only to you, but to all who have any thoughts of living a Christian life; and its author has had a wonderful success in pulling it off for truth. {PTUK September 14, 1893, p. 371.1}

This resolution is drawn up by the devil, the father of lies. He comes to you with a company of his imps, choosing some opportune time, and with a voice full of the semblance of a mournful reality; he repeats the words. “I move,” he says, “that the Christian life is a hard, toilsome, and gloomy one.” The motion is at once seconded by his imps, and you-you, it may be, give your assent. So it is moved, seconded, and carried unanimously that the Christian life is hard and cheerless and full of gloom. You are discouraged and tempted to give up, angels are made sad, and the devil and his imps rejoice. {PTUK September 14, 1893, p. 371.2}

You know the wicked falsity of the whole proceeding. Your whole Christian experience, if it has been genuine, tells you so. Genuine Christian experience is based on belief in the promises of God. You know, if you have taken God at His word, that He “is a Sun and a shield”; that Jesus Christ is the “Sun of righteousness,” and “the bright and morning Star,” that rises upon you and dispels your night; that “the blessing of the Lord maketh rich, and He addeth no sorrow;” that “the fruits of the Spirit are love, joy, peace”; and that the psalmist spoke with no impropriety when he said, “Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.” You know the peace, and joy, and satisfaction that comes into the heart from believing and trusting God. You know the brightness of the hope that is set before you, that is always in sight to the eye of faith. Then do not allow Satan and his evil company to hold a meeting with you and pass a joint resolution on the gloominess of the Christian life. Keep these texts and others before your mind, and when the prince of darkness comes next time to discuss Christianity with you, and begins his old story of “I move that the Christian life is one of gloom,” you say, “I move that we adjourn!” Angels will second that motion, and the devil and all his imps will have no power to prevent its being executed. {PTUK September 14, 1893, p. 371.3}

**“‘Come Thou with Us’” The Present Truth 9, 24.**

E. J. Waggoner

“We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.” Numbers 10:29. {PTUK September 14, 1893, p. 371.4}

We are journeying unto the land of which the Lord has said to His people in this age, “I will give it thee.” The Israel of to-day are not the literal seed of Abraham, but they are the spiritual seed, the children of promise. “For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” “Know ye therefore that they which are of faith, the same are the children of Abraham.” Romans 9:6-8; 4:13; Galatians 3:7. {PTUK September 14, 1893, p. 371.5}

The promise to Abraham was that he should be the heir of the world; and the same promise reaches down to us to-day; for “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. Abraham did not receive the promise, for, said the martyr Stephen, “He gave him none inheritance in it the land of promise, no, not so much as to set his foot on” (Acts 7:5); nor did his descendants receive it, nor any of the faithful who lived after him. “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Hebrews 11:13. This has been the lot of God’s people in all ages. They have been but strangers and pilgrims, knowing that “here we have no continuing city” (Hebrews 13:14), but looking, as did Abraham, for “a city which hath foundations, whose builder and maker is God.” Hebrews 11:10. {PTUK September 14, 1893, p. 371.6}

It is true that the literal descendants of Abraham did enter and possess the land of Canaan, but that was not the fulfilment of the promise to Abraham that he should be the “heir of the world.” The Israelites possessed but a very small portion of the world, and their tenure of that was only maintained by almost continual war with the surrounding nations. They did not obtain that for which Abraham and the patriarchs looked. They did not enjoy the promised rest. “For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.” Hebrews 4:8, 9. The promise to Abraham and to his seed is yet to be fulfilled. {PTUK September 14, 1893, p. 371.7}

The promise is, as we have seen, that they shall inherit the earth. It is not an inheritance in heaven, or on some distant star or planet, but here, where they have sojourned as strangers, and amid trials and temptations and persecutions have fought the good fight of faith. But they will not inherit the earth in its present state, for now it is given over to the dominion of sin and evil. It is under the rule of “the god of this world” (Satan), who “hath blinded the minds of them which believe not.” 2 Corinthians 4:4. Also Peter tells us that “the heavens and earth which are now, by the same word are kept in store, reserved unto the fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. “For behold,” says the prophet Malachi, “the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Malachi 4:1. And we, says Peter, “according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. {PTUK September 14, 1893, p. 371.8}

We are journeying to this land, this new earth, of which the Lord has said to the seed of Abraham, I will give it you; and we are nearing the end of the journey. We are “looking for and hasting unto the coming of the day of God, wherein the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.” 2 Peter 3:12. “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” 2 Peter 1:19. {PTUK September 14, 1893, p. 372.1}

The day dawn is near at hand. If we inquire, in the language of the prophet, “Watchman, what of the night? Watchman, what of the night? the answer is, “The morning cometh, and also the night,”-the morning of eternal day to those who are the seed of Abraham, and the night of eternal death to such as are not the children of faith. Isaiah 21:11, 12. “The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Romans 13:12. “This Gospel of the kingdom,” said Jesus, “shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. {PTUK September 14, 1893, p. 372.2}

We are living in the day of the fulfillment of these words. Already the proclamation of the hour of God’s judgment (Revelation 14:7) has encircled the earth. Every nation and kingdom has been entered, and dwellers in the uttermost parts of the earth have heard the voice of them “that preached the Gospel of peace, and bring glad tidings of good things.” Their sound has gone “into all the world, and their words unto the ends of the world.” {PTUK September 14, 1893, p. 372.3}

A little work yet remains to be accomplished, and “then shall the end come.” Then “the saints of the most the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Daniel 7:18. That is the kingdom of the Son of David, the Seed of Abraham, to whom the promise of inheritance was made. The prophet beheld the time when “there was given Him dominion, and glory, and the kingdom, that all people, nations, and languages, should serve Him.” Daniel 7:14. This kingdom and dominion His saints will share with Him. Verse 27. Then the heirs of the world will enter upon their inheritance-the new earth purified from sin and every trace of the curse-and enjoy with faithful Abraham the rest which has so long been promise. {PTUK September 14, 1893, p. 372.4}

To this land of promise we are journeying, and we would that every man might share in this inheritance. Come thou with us. “Set your affections on things above, and not on things on the earth,” for “the world passeth away, and the lust thereof.” Colossians 3:2; 1 John 2:17. It is hastening on to the burning day, when “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” {PTUK September 14, 1893, p. 372.5}

Already war and commotion, pestilence and earthquake, distress of nations with perplexity, signs in the heavens and in the earth, the sea and the waves roaring, and men’s hearts failing them for fear and for looking after the things that are coming, betoken the approach of the day of God. It is the rumbling of the chariot wheels of the coming King. “The Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to His work.” Matthew 16:27. {PTUK September 14, 1893, p. 372.6}

The reward of the faithful is the inheritance promised to Abraham. Set your face toward Zion, and away from the city of destruction. “For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 38:9-11. {PTUK September 14, 1893, p. 372.7}

Come thou with us to this inheritance. “The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely.” Revelation 22:17. “Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.” {PTUK September 14, 1893, p. 372.8}

**“Socialism and Christianity” The Present Truth 9, 24.**

E. J. Waggoner

*Socialism and Christianity*.-Many people fancy that modern Socialism is a step towards primitive Christianity-the Christianity of Christ and the apostles; but there is as great a difference between them as there is between earth and heaven. “And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.” Acts 2:44, 45. “And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own.” Acts 4:32. This was not the result of a claim made by the poor, and a forced distribution of the property of the more wealthy, but the result of individual unselfishness. They all had one mind, and that was the mind of Christ. Socialism says, “Your property belongs to me as much as to you.” Christianity says, “Give”; Christianity says, Receive.” There is a world of difference. {PTUK September 14, 1893, p. 372.9}

**“The Drink Cure” The Present Truth 9, 24.**

E. J. Waggoner

“Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Galatians 5:19-21. {PTUK September 14, 1893, p. 372.10}

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” 1 Corinthians 6:9, 10. {PTUK September 14, 1893, p. 372.11}

We have heard much of late about cures for drunkenness. And men in America has made a fortune out of credulous people who believe that by swallowing an unknown mixture, and having another solution injected into their arms, they could for ever be cured of drunkenness. More recently, Mr. Stead has publicly advertised for five confirmed drunkards, who are the children of drunkards, whom he proposes to so effectual cure by means of a new remedy which they are to swallow, that they will for ever after hold alcoholic liquor in abhorrence. And yet with all these “sure cures” for drunkenness, and with thousands who in their sober moments earnestly desire to be free from the drink bondage, drunkenness is on the increase in every country. {PTUK September 14, 1893, p. 372.12}

Drunkenness is a sin, and not a disease. Of course men inherit a tendency to drunkenness, just as they inherit a murderous or a thievish disposition. Those who advocate medical cures for drunkenness, may be sincere in their desire to promote temperance, but, as a matter of fact, they are working against it. They are helping to establish the idea that drunkenness is no more wrong morally than is rheumatism or consumption, and are inducing people to put their trust for salvation from it in that which is worthless. {PTUK September 14, 1893, p. 372.13}

The Scriptures quoted above class drunkenness with theft, murder, adultery, covetousness, idolatry, etc. Therefore it is as absurd to think of curing it by taking medicine, as it would be to think to cure a man of a disposition to steal, murder, or commit adultery, by inducing him to swallow some patent nostrum. The logical outcome of a generally-received idea that drunkenness is a disease, that may be cured by drugs, would be the discovery and advertisement of a sure cure for licentiousness, and there would be men claiming to cure pride, covetousness, and hatred in two months, provided the patient would take his mixture thrice daily. {PTUK September 14, 1893, p. 373.1}

But there is a remedy for drunkenness, as well as for all other forms of sin. A fountain has been opened for sin and uncleanness. Zechariah 13:1. The Apostle Paul said to those to whom he had said that thieves, drunkards, adulterers, extortioers, etc., cannot inherit the kingdom of God: “And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” 1 Corinthians 6:11. {PTUK September 14, 1893, p. 373.2}

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. “If we confess our sins, He faithful and just to forgive us our sins, and to cleanse us from all unrighteous.” 1 John 1:9. “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” Verse 7. {PTUK September 14, 1893, p. 373.3}

This is a sure cure. No case is too hard for the Great Physician, for “He is able also to save them to the uttermost that come unto God by Him.” Hebrews 12:25. And it costs nothing, but may be had “without money and without price.” There is hope for every sinner, however degraded, for the Lord says, “Look unto Me, and be ye saved, all ye ends of the earth” (Isaiah 45:22); and Jesus says that He will in no wise cast out any that come to Him. Then do not spend your labour for that which satisfieth not, but come to Christ, and find healing from every earthly ill. {PTUK September 14, 1893, p. 373.4}

**“Saturday, Sunday, and the Sabbath” The Present Truth 9, 24.**

E. J. Waggoner

We have received the following letter, which speaks for itself:- {PTUK September 14, 1893, p. 373.5}

Permit me to call your attention to the error in your issue of Aug. 17th, where our Sunday is repeatedly called the “seventh” and “Sabbath” day. Surely it only needs a reminder to cause an acknowledgement of the fact that Saturday is the seventh day of the week, and always was, and is at the present day, the Jewish Sabbath. Everyone who receives even a partially-completed religious education is taught the reasons for the Christian and apostolic observance of Sunday, the “first day of the week,” as the day of rest. {PTUK September 14, 1893, p. 373.6}

The writer was momentarily shocked when the above lines first met his eyes. Could it be possible that so egregious a blunder as to call Sunday the seventh day of the week had found its way into PRESENT TRUTH? A little examination showed that it had not been done. God forbid that we ever should do such a thing. The article in question was written for the express purpose of showing that by no possibility could Sunday, the first day of the week, be the Sabbath. Unfortunately our correspondent seems to have the idea so fully fixed in his mind that Sunday is the rest day, that he has assumed that any reference to “the Sabbath,” by a Christian, must mean Sunday. Let us see if a few points cannot be made so clear that any can see them, whether they believe them or not. {PTUK September 14, 1893, p. 373.7}

1. In the Bible the days of the week are not named, but numbered, with the exception of the seventh day of the week, which is named the Sabbath. “The seventh day is the Sabbath of the Lord thy God.” Exodus 20:10. The seventh day, the last day of the week, is the only day of the week that is honoured in the Bible with a name. But *that seventh day*-THE SABBATH-*is not Sunday.* {PTUK September 14, 1893, p. 373.8}

2. “The Sabbath day according to the commandment” (Luke 23:56) is the day before the first day of the week. Compare the verse above referred to with the first verse of the next chapter, and also with Mark 16:1 and Matthew 28:1, where we find that the Sabbath immediately precedes the first day of the week, and that when the first day of the week begins, the Sabbath is *“past*.” {PTUK September 14, 1893, p. 373.9}

3. Let it be remembered that the statements concerning the Sabbath and the first day of the week were written long after the resurrection and ascension of Christ, through the inspiration of the Holy Spirit, by Christian men, and for Christians, and also for those who through their words might become Christians. Therefore, as surely as the Scriptures are the word of God, and the perfect guide for Christians, that is, the guide which if heeded will make perfect Christians, the seventh day of the week is the Sabbath for Christians. The writers of the Bible, the prophets and apostles, knew of no other Sabbath. {PTUK September 14, 1893, p. 373.10}

4. The seventh day of the week is not, and never was, the “Jewish Sabbath.” Such a thing is unknown in Scripture. Read again: “*The seventh day is the Sabbath of the Lord thy God.*” Exodus 20:10. The Lord Himself calls it “My holy day.” Isaiah 58:13, 14. It was made for man in Eden, at the close of the six days of creation, thousands of years before there was a Jew in existence. Genesis 2:1-3. True, the Jews kept it, except when they apostatised from God, but that did not make it their day. Christ kept it, and His life is the model life for all men. “He that saith he abideth in Him, ought himself also so to walk even as He walked.” 1 John 2:6. The disciples, as we have seen, kept it, and the Holy Spirit has set the Divine seal to the fact that it is the Sabbath. He who would find any other name for it, or would find any other day appointed as a day of weekly rest, must go elsewhere than to Holy Scripture. {PTUK September 14, 1893, p. 373.11}

5. The reasons for “the Christian and apostolic observance of Sunday,” are not so apparent as our correspondent thinks. From an influential Presbyterian journal, the editor of which must be supposed to have had at least a “partially-completed religious education,” we quote the following statement:- {PTUK September 14, 1893, p. 373.12}

“It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.” {PTUK September 14, 1893, p. 373.13}

The venerable Dr. Scott, the commentator, in his comment on Acts 20:7, says:- {PTUK September 14, 1893, p. 373.14}

“The change from the seventh to the first appears to have been generally and silently introduced, by example rather than by express precept.” {PTUK September 14, 1893, p. 373.15}

And the *Christian at Work*, the above referred to, also said editorially:- {PTUK September 14, 1893, p. 374.1}

“Some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all.... The truth is, as soon as we appeal to the *litera Scripta* [the literal text] of the Bible, the Sabbatarians [those who observe the seventh day of the week] have the best of the argument.” {PTUK September 14, 1893, p. 374.2}

The fact that the change from the seventh to the first day of the week, was “gradually and silently introduced,” as Dr. Scott says, shows that the change was a part of that “falling away,” of which the Apostle Paul wrote, which was the result of the working of the “mystery of iniquity.” 2 Thessalonians 2:3-7. Chamber’s Encyclopedia (art. “Sunday”) says:- {PTUK September 14, 1893, p. 374.3}

“Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been observed, is the edict of Constantine, 321 A.D. {PTUK September 14, 1893, p. 374.4}

That law commanded city people to rest “on the venerable day of the sun,” the chief heathen festival day, but allowed those who were “situated in the country” “freely and at full liberty to attend to the cultivation of their fields.” Yet notwithstanding the fact that this law allowed all who lived in the country-the majority of the people-to work on Sunday, the ecclesiastical historian, Mosheim, says that in consequence of it, Sunday was “observed more sacredly than before.” Anyone, therefore, can readily judge how much sacredness was attached to Sunday as late as 321 A.D. {PTUK September 14, 1893, p. 374.5}

6. It should not be forgotten that “Saturday” and “Sunday” are not the exact equivalents of “the seventh day of the week,” and “the first day of the week.” The Sacred Record says that “the evening and the morning were the first day,” “the evening and the morning were the second day,” etc. Genesis 1:5, 8. The “evening,” according to the Scripture, which must be our sole guide in everything pertaining to the Sabbath, begins at the setting of the sun. See Deuteronomy 16:6; Joshua 10:26, 27; Mark 1:32. The day properly begins and ends with the setting of the sun. “Saturday” and “Sunday” are heathen names, and are applied to two days beginning and ending midnight, according to the change made by the heathen. The “seventh day of the week” begins at sunset on the sixth day, commonly called Friday, while “Saturday” does not begin until midnight, several hours later. Those who rest on “the Sabbath day according to the commandment” begin their rest at the setting of the sun on the sixth day. Thus the Sabbath of the Lord begins several hours before “Saturday” begins, and ends several hours before the beginning of “Sunday.” Strictly speaking there are no, or at the most very few, observers of the first day of the week, which begins and ends at sunset. {PTUK September 14, 1893, p. 374.6}

7. Let it therefore be understood that whenever the PRESENT TRUTH mentions the Sabbath, it means “the Sabbath according to the commandment,”-the seventh day of the week,-the day immediately before the first day of the week. Let it never be supposed that the PRESENT TRUTH calls Sunday either the seventh day of the week, or the Sabbath. For all this it claims no other authority than the plain word of God, and for this or any other religious act it will recognise no other authority than that. {PTUK September 14, 1893, p. 374.7}

**“Pilgrims and Strangers” The Present Truth 9, 24.**

E. J. Waggoner

The people of God are, and have been in all ages, pilgrims and strangers in the earth. They have been such because it has always been a necessity to them. As servants of God, owing and maintaining their allegiance to Him, there was never any other course for them to take. When man fell, the earth which had been given to him for his possession and his abode as a “son of God” (Luke 3:38) past into the possession of the one by whom the man was overcome. Man was overcome by Satan, and became his servant; for the Scripture says, “of whom a man is overcome, of the same is He brought in bondage.” 2 Peter 2:19. Consequently all that man possessed passed under the dominion of Satan. {PTUK September 14, 1893, p. 374.8}

Satan thus became the “god of this world” (2 Corinthians 4:4), and he spake not untruly when he said to Christ on the mount of temptation that all the glory of the kingdoms of the world was his, and he gave it to whomsoever he would. Luke 4:6. The world became his dominion, and all the descendants of Adam became his subjects. The vast majority of these have chosen to remain under his rule, but a few in every age have renounced the dominion and service of Satan, through the provision made therefore by the sacrifice of Christ, who died to redeem man and that which man had lost. By thus renouncing allegiance to Satan they necessarily renounced all desire for home or position in the kingdoms of this world. They looked by faith to a future country, and to a city whose builder should be the Lord. {PTUK September 14, 1893, p. 374.9}

The promise was made to Abraham that he should be the heir of the world. Romans 4:13. Isaac and Jacob were heirs of the same promise. Hebrews 11:9. The Seed of Abraham, which was Christ (Galatians 3:16) was also Heir with Abraham, and all who are Christ’s are heirs likewise. Galatians 3:29. But Abraham received not the dominion of the earth, nor has it yet come to any of his descendants. “The whole creation groaneth and travaileth in pain together until now,” being still under the dominion of the author of pain and death. Romans 8:22. Abraham sojourned by faith in the land of promise, and “looked for a city which has foundations, whose builder and maker is God.” Hebrews 11:10. And his descendants, the spiritual seed, also died “not having received the promises,” but having confessed by their lives that they were “strangers and pilgrims on the earth.” Hebrews 11:13. When the heavens and the earth that are now, which by the word of God are reserved under fire (2 Peter 3:7), shall have passed through the burning day, and from their ashes creative power shall have called forth a “new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13), then the promise will have its fulfillment; the meek shall inherit the earth, and “the saints of the Most High shall take the kingdom and shall possess the kingdom for ever.” Daniel 7:18. {PTUK September 14, 1893, p. 374.10}

The children of faith have never reckoned this world to be their home, or counted its riches and honour and power as the objects for which their efforts here should be put forth. They have never been imbued with the idea of subduing a part or all of the dominions of the god of this world, so as to make it the dominion of Christ. They have never looked for a country here wherein should dwell righteousness, or in which they should be anything else than strangers and pilgrims. For earthly power and dominion they have never sought nor cared. {PTUK September 14, 1893, p. 374.11}

But with the subjects of Satan it has been just the reverse. They have never counted themselves pilgrims and strangers here. Their lives have never declared that they seek a country other than this for the realisation of their ambitions and their hopes. They have sought ever for power, wealth, and honour among men. They have sought for possession and dominion on the earth. And not merely those who made no pretence of allegiance to God-though openly worldly and irreligious-are to be reckoned in this class; it includes nearly the whole Christian church as well. But it is a mark of worldliness, wherever it may be found. Temporal power, temporal dominion, belong to him who is the “god” and “prince” of this world, the one by whom Adam was overcome, and to whom, consequently, he lost his possession, the earth; the one to whom every person not born again yields a natural allegiance; the spirit that has ever ruled in the “children of disobedience.” This is his, to be given to whomsoever he will, and must remain his until the day when “the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;” for “the heavens and the earth that are now, by the same word [the word of God] are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men.” 2 Peter 3:7, 10. {PTUK September 14, 1893, p. 374.12}

The church therefore is entirely out of her sphere when she seeks for temporal power; and that person is greatly deceived both in his own heart and in respect to the nature of Christianity, who imagines that it is the church’s place to be established in wealth and power and dominion here, to rule earthly governments and countries and kingdoms. The Church of Christ cannot legitimately fill any position or occupy any station here that is not consistent with that of a stranger and pilgrim in the earth. The mission of the Church, and her only mission, is to go into all the world and preach the Gospel to every creature. Mark 16:15. Therefore the Church or individual that is looking to any country, or any place in this earth for the attainment of dominion and honour among men, is moved by another Spirit and following another leadership than that of the Author of Christianity. {PTUK September 14, 1893, p. 375.1}

**“Suffering with Christ” The Present Truth 9, 24.**

E. J. Waggoner

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.” 1 Peter 4:1. {PTUK September 14, 1893, p. 375.2}

There are various kinds of suffering, and the severest kind is not that which is of the body alone. The suffering of Christ for us in the flesh was during His whole earthly ministry, and not alone while He was being buffeted by the rude soldiers, scourged before Pilate, and nailed to the cross. In 1 Peter 3:18 we read that Christ “suffered for sin the just for the unjust.” The sins were not His own, but ours. He who knew no sin, was made to be sin for us. 2 Corinthians 5:21. {PTUK September 14, 1893, p. 375.3}

“He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:5, 6. Since He suffered because of our sins, and was bruised for our iniquities, it must be that His suffering in the flesh was all the time that our sins were on Him. But that was from the first, for He was made to be sin for us; He was “made under the law” (Galatians 4:4), literally, “born under the law,” as we read in Revised Version. He was sent “in the likeness of sinful flesh, and for sin” (Romans 8:3), being in all things made “like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. So during the whole of His earthly life Christ was bearing our infirmities, and suffering for us in the flesh. {PTUK September 14, 1893, p. 375.4}

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15. “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews 2:18. This is how Christ suffered for us in the flesh. His suffering was in the resisting of temptation. {PTUK September 14, 1893, p. 375.5}

The first recorded temptation was the forty days’ temptation in the wilderness. The last was in the Garden of Gethsemane. In both these instances He most emphatically “suffered, being tempted.” He kneeled down and prayed, saying, “Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground.” Luke 22:42-44. This was a most powerful temptation of Satan, as is shown by the fact that when Jesus had foretold His sufferings and death, and Peter had said, “Be it far from Thee, Lord [Pity Thyself]; this shall not be unto Thee” (Matthew 16:22, margin), He replied, “Get thee behind Me, Satan; thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men.” Verse 23. The same spirit that was seeking, through Peter, to induce Jesus to shun the cross, was working with inconceivably greater force in the garden, for the same purpose. {PTUK September 14, 1893, p. 375.6}

But in this crowning temptation Jesus was steadfast, as in all others. He was perfectly submissive to the will of God. In that temptation Satan exhausted his power upon the Son of God, but without effect. When that trial was over, the great victory was won. No more temptation came to Him, for there was nothing more that could come. The final victory for man was gained in that night struggle in Gethsemane. Therefore it is to that time that the Apostle Paul directs our minds in the following exhortation:- {PTUK September 14, 1893, p. 375.7}

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of (our) faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. *Ye have not yet resisted unto blood, striving against sin*.” Hebrews 12:1-4. {PTUK September 14, 1893, p. 375.8}

Christ did that very thing. In the greatest trial that any being ever passed through, He resisted unto blood. “With His stripes we are healed.” Through His suffering, He “obtained eternal redemption for us.” The victory over sin is to be obtained by us through our Lord Jesus Christ. So we come back to the words, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.” What suffering, and what kind of suffering is here referred to?—Evidently to the suffering that Christ endured. Christ suffered for sin; we are to arm ourselves with the same mind; and having done that, His sufferings will be borne in us, and they will prove as effectual in us as they were in the person of Jesus of Nazareth. {PTUK September 14, 1893, p. 375.9}

It is no fancy that the sufferings of Christ are to be experienced by men who shall overcome. The Apostle Paul expressed this as his desire, “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” Philippians 3:10. And again, “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:5. {PTUK September 14, 1893, p. 375.10}

There can be no question but that the man who resists sin as Christ did, will not sin. But the only way in which this can be done, is to have Christ Himself living in us His own life of resistance to sin. He alone of all those who have lived on earth, committed no sin. “Ye know that He was manifested to take away our sin; and in Him is no sin.” 1 John 3:5. God was manifest in the flesh in order to demonstrate His ability to live in the flesh of man. He stands at the door of every heart and knocks, craving admittance. If He is given full permission to come in and take up His abode in any heart, He will resist sin with the same strength that He did eighteen hundred years ago, for He is “the same yesterday, and to-day, and for ever.” “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” {PTUK September 14, 1893, p. 375.11}

**“Essentials and Non-essentials” The Present Truth 9, 24.**

E. J. Waggoner

What are the “essentials” and “non-essentials” of the Christian religion? From the ideas expressed by people on the subject it would seem that the “non-essentials” of Christian faith and practice were very numerous. No one, perhaps, would be able to define just what they are, still the belief in their existence is both wide-spread and firm. Of course, if the “non-essentials” cannot be defined, it is equally impossible to say what constitutes the “essentials.” In practice, each individual adjusts the matter to suit himself. The “essentials” he endeavours to put in practise, and the “non-essentials” are practised so long as their observance is not a matter of too great inconvenience. {PTUK September 14, 1893, p. 376.1}

There has been an effort made for many years to bring about a union of the various bodies of Christendom upon the basis of these “essentials” of the Christian faith, but the movement has made little progress. The united wisdom of these various bodies has not been able to produce a satisfactory statement of what these essentials are. The prospect, to many minds, is an alluring one; but the more the ground is explored from which the proposed union must come, the more does the subject become involved in obscurity. There is a vengeance about it which prevents the promoters of the enterprise from getting hold of anything tangible. The basis upon which it must rest is altogether unstable. {PTUK September 14, 1893, p. 376.2}

Turning to the Bible, from whence all truth upon questions of Christian faith and practice must be drawn, we find it altogether silent regarding the “non-essentials” of which we are speaking. The only information it gives on the subject is of a negative kind. And this fact is sufficient to account for the confusion that exists with regard to it in the minds of men; the question is one which exists only in the human imagination, and concerning which each man is his own source of authority. The only authority on the subject-other than the negative information of the Scriptures-is human reasoning, dictated by self-interests. When God wrote the Bible to tell man what things he must do to be saved, He left the non-essentials out. Whatever the Bible has set forth as man’s duty in this relation to God, is essential; and whatever the Bible has left unmentioned, is not essential. All the practices and forms and observances pertaining to religious worship, that are not specified and enjoined in the Bible, are non-essentials. And they are so entirely non-essential that they have no rightful place in Christian faith or practice whatever. {PTUK September 14, 1893, p. 376.3}

This belief in non-essentials pertaining to the service of God is not peculiar to our own day. It has been manifested in all ages. The Bible tells us of the experience of some who held this belief in ancient times. Cain did not think it essential that his sacrifice should consist of a lamb, as Abel’s did, and he brought the fruits of the ground, but his offering was not accepted. Nadab and Abihu, the sons of Aaron, on one occasion did not think it essential to offer one particular kind of incense before the Lord in the tabernacle; “and there went out fire from the Lord, and devoured them, and they died before the Lord.” Leviticus 10:1, 2. King Saul did not think it essential that a sacrifice to God should be offered by one particular man when it necessitated a long delay, so he offered the sacrifice himself. The sacrifice was the essential thing; the particular person offering it was a non-essential. But when Samuel who was to have offered the sacrifice, appeared, he told Saul that obedience was an essential thing, and that the kingdom should be taken from him for his transgression. {PTUK September 14, 1893, p. 376.4}

The ancestors of the idolatrous heathen did not think it essential to worship God in the particular way that was practised by those who feared God, and decided it would make no difference if they worshipped Him through something that their eyes could behold, just as Roman Catholics to-day think it makes no difference if they worship God through an image, since it is God, and not the image that they worship; but the result was that “they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things.” Romans 1:22, 23. And their descendants speedily sunk into the lowest depths of ignorance and degradation. It is not necessary to refer to all the examples given us on this point. It is evident enough that man, in venturing upon this ground, does so at a terrible risk. It is evident that the wise and only safe course to be pursued, is to regard nothing as non-essential which is enjoined upon us in God’s word. {PTUK September 14, 1893, p. 376.5}

It is at the peril of our souls that people undertake to decide that there are essentials and non-essentials in that which concerns their duty to God, and to determine what these are. When God speaks, it is man’s place to hear and obey, without reference to his own views of what the situation requires; and when God has not spoken, it is man’s place to know nothing on that point, and to be silent both in word and deed. {PTUK September 14, 1893, p. 376.6}

**“Clouds” The Present Truth 9, 24.**

E. J. Waggoner

Clouds can sometimes look very threatening, but there is only one kind that can really harm us. It is the kind spoken of in Isaiah 59:1, 2:- {PTUK September 14, 1893, p. 379.1}

“Behold, the Lord’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your *sins* have hid His face from you, that He will not hear.” {PTUK September 14, 1893, p. 379.2}

No other clouds, however threatening, can shut us away from the Sun of Righteousness. But sin cherished in the heart covers us with a pall of blackness. As long as we hold on to it we cannot see a ray of light. At any moment it is liable to burst upon us in all its fury and carry us down to destruction. {PTUK September 14, 1893, p. 379.3}

But there is hope for us even then. When we let go of sin and really want it removed, and allow Jesus to speak light into our souls, that instant the cloud disappears and the blessed light shines in. Then He can say to us, as He did to ancient Israel, “I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins.” Isaiah 44:22. {PTUK September 14, 1893, p. 379.4}

Trials, sicknesses, and troubles of various kinds are sometimes called clouds. But these clouds need not frighten us at all. They cannot harm us if we but have faith and ever cling to the Master. He is near us though we cannot see Him, for He says so, and “the eyes of the Lord are over the *righteous*, and His ears are *open* unto their prayers.” {PTUK September 14, 1893, p. 379.5}

*“Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings o’er your head.” {PTUK September 14, 1893, p. 379.6}*

*“These very days of dreariness are sent us from above;
They do not come in anger, but in faithfulness
and love;
They come to teach us lessons which bright ones
could not yield,
And to leave us blest and thankful when their
purpose is fulfilled.” {PTUK September 14, 1893, p. 379.7}*

“We do not need to see through the dark clouds. We have only to lie in Jesus’ arms and let Him carry us along. He knows the way. To Him ‘the darkness and the light are both alike, and the night shineth as the day.’ {PTUK September 14, 1893, p. 379.8}

“A mother took her baby in her arms to carry her up stairs to bed. Through a long hall, and up the circular stairs, without any light she wended her way. The baby clung closely. {PTUK September 14, 1893, p. 379.9}

“‘Darkee, darkee,’ she lisped, ‘baby ‘faid.’ {PTUK September 14, 1893, p. 379.10}

“‘Baby needn’t be afraid, mother knows the way,’ mamma said cheerfully, hugging the little one still more closely; and the baby was quiet, there was no cry or word of alarm. {PTUK September 14, 1893, p. 379.11}

“When the door was opened into the light, pleasant bedroom, the little one clapped her hands with delight. ‘Mamma knows the way,’ she repeated, ‘baby no more ‘faid.’ {PTUK September 14, 1893, p. 379.12}

“In the simple trust of the little child let us contemplate the dark clouds before us. We would prefer sunlight it is true, but if our Father sends clouds it is not to alarm us, only to test our faith. It is that we may get the sweetness, and comfort, and real joy of trusting. {PTUK September 14, 1893, p. 379.13}

“When we open our eyes in the bright shining of the better land we shall thank God for the clouds through which he carried us so tenderly and safely. ‘I would rather walk in the dark with God than go alone in the light.’” {PTUK September 14, 1893, p. 379.14}

**“The Handiwork of Man and God” The Present Truth 9, 24.**

E. J. Waggoner

The handiwork, or handwork, of a man is really the work that he has done with his hands. {PTUK September 14, 1893, p. 380.1}

You can tell a great deal about a man by looking at his works,-the things that he has made. If he finishes off the smaller things as carefully as he does the greater, and takes pains to make the hidden parts as perfect as those parts that are plainly seen, you say that he is a *faithful* workman. The man who can make a steamboat is *wiser*, you say, than the one who can make only a row boat, and the man who can by his word set a whole army in motion is more *powerful* than the one who can send out but one man. The one who chooses to make only those things that are for the convenience and comfort of those around him is more *kind* than the one who chooses to make things to weaken and destroy his neighbour. {PTUK September 14, 1893, p. 380.2}

But did you ever stop to think of the great difference between the handiwork of God and the handiwork of man? {PTUK September 14, 1893, p. 380.3}

The wisest man that ever lived could never make a ship out of nothing, and hang it upon nothing, and cause it to make regular trips year after year, and year after year, for thousands of years. Yet look at the earth which carries millions of people and animals and all the things they need,-their houses, gardens, pasture lands, forests, and everything else, at the rate of thousands of miles an hour. God but spoke the word, and it was. He hung it upon nothing and it does not fall. It daily and yearly travels in its appointed track and passes the stations at the appointed seasons. {PTUK September 14, 1893, p. 380.4}

Look at its twinkling lights. What man could even count them? Yet they came at God’s call, are upheld by His word, and daily do His bidding; and He knows them each by name. {PTUK September 14, 1893, p. 380.5}

How perfect even now is the earth in every part! How full of light and beauty! The tiniest flower or the eye of an insect is formed as perfectly as the loftiest tree or the highest mountain. Think of the faithfulness of the Master workman! {PTUK September 14, 1893, p. 380.6}

What man could put life into the smallest blade of grass? Yet see grass, flowers and trees, and insects, birds and animals, and men, women and children, all living and growing by the power of the life-giving God. {PTUK September 14, 1893, p. 380.7}

What man in his handiwork has shown such kindness? Out of the ground grows every tree and plant that is pleasant to the sight and good for food. In the ground are treasures for man and beast. The waters and the air are filled with things of beauty and comfort; and the heavens with their light and warmth and beauty are a continual reminder of the love and kindness and goodness of God, as well as of His glory and power. {PTUK September 14, 1893, p. 380.8}

How mean, how weak, how ignorant does man appear when we compare his handiwork with the handiwork of God. “When I consider Thy heavens, and the work of Thy fingers, the moon and stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the Son of man that Thou visitest him?” {PTUK September 14, 1893, p. 380.9}

*“The God of nature and of grace
In all His works appears;
His goodness through the earth we trace,
His grandeur in the spheres.” {PTUK September 14, 1893, p. 380.10}*

**“First Impressions” The Present Truth 9, 24.**

E. J. Waggoner

Early impressions are always lasting. The ideas which are stamped upon the mind in the plastic period of childhood, do not easily wear away when the material of character has become hardened. How important then, that these early impressions should be truthful, and such as will draw the soul toward that which is good and pure in later years. The following item is to the point:- {PTUK September 14, 1893, p. 380.11}

“Prof. Henry Drummond says he got his first conception of God from Isaac Watts’s old hymnbook in which there was a picture of a great, somber thunder cloud, black as night, in the middle of which was a piercing eye. Since then, though not without struggle and pain, God to him has evolved from a detective into a Father. Well may he say:- {PTUK September 14, 1893, p. 380.12}

“‘It is almost impossible to obliterate childish impressions, and hence we should take the utmost care to guard our children against bad books, bad theology and a bad conception of the Father.’” {PTUK September 14, 1893, p. 380.13}

**“The Firmament” The Present Truth 9, 24.**

E. J. Waggoner

“The heavens declare the glory of God; and the firmament showeth His handiwork.” Psalm 14:1. {PTUK September 14, 1893, p. 380.14}

Did you ever watch the steam rising out of the tea-kettle and floating off in the air? If you look at it closely it looks very much like little tiny drops of water floating about. And that is really what it is, for if you hold a cold tin over it, the tin soon will be covered with water. When the sun comes out bright and warm after a rain, you can see steam or vapour, like this, rising from the wet pavements; in a few moments the water that was on them has all gone up in the air, and the pavements are dry. Some mornings when you look out of the window the air is so full of fog, or vapour, that you cannot see across the street. {PTUK September 14, 1893, p. 380.15}

When the earth was first created, you remember it was all covered with water. Part of this water was in vapours and fogs, like that which you have seen, only very much thicker. Job 38:9. {PTUK September 14, 1893, p. 380.16}

On the second day, the next day after the heavens and earth and light were made, God said, “Let there be a firmament in the midst of the waters,” that is, Let there be a *space* between the waters. It was the same as though He had said, “Waters, do not stay together any more, but let there be a space between you.” And it was so! Part of the waters (those which were in vapours) rose right up, away from the other waters (Jeremiah 10:13), and there was a great space between them and the others! And God filled this great space or firmament with air. {PTUK September 14, 1893, p. 380.17}

Some of these waters which rose up, God bound in thick clouds (Job 26:8), and others float around in such fine specks that we cannot see them. Even in a bright clear day, there is a great deal of water mixed up with the air. And God balances these clouds full of water and keeps them from breaking, and causes them to be driven by wind from one place to another where rain is needed. Then he causes them to let the rain come gently down in small round drops upon the thirsty plants and trees. {PTUK September 14, 1893, p. 380.18}

When we look up through this great firmament which God made, it looks blue, almost like a blue curtain or roof above our heads. We call it the “sky.” This beautiful space or firmament above us which looks so blue, which is lighted with the twinkling stars, and in which are the air and the wonderful clouds,-this we call the “heavens.” How grand and beautiful! {PTUK September 14, 1893, p. 380.19}

We cannot see the air, but we know there is air and wind because we see what it does. In just the same way we know there is a God. We cannot see Him, but we know that God is, for we see all around us and over us the wonderful things that He has done-things that no one else could do. No wonder that the Bible says, “The heavens declare [or tell of] the glory of God, and the firmament showeth His handiwork.” In other words, the wonderful things in the firmament show us some of the glory of God, and some of the work that He is able to do. {PTUK September 14, 1893, p. 380.20}

1. Did you ever watch it rain? {PTUK September 14, 1893, p. 380.21}

2. Did you ever catch any rain? {PTUK September 14, 1893, p. 380.22}

3. What is it? {PTUK September 14, 1893, p. 380.23}

4. From whence does it come? {PTUK September 14, 1893, p. 380.24}

5. How did water first get up so high? God put it there. {PTUK September 14, 1893, p. 380.25}

6. When? On the next day after He made the heavens and earth and light;-on the second day. {PTUK September 14, 1893, p. 380.26}

7. Did God take the waters in his hands and put them up there, or how did He do it? He did not touch them at all. He just said, “Let there be a firmament [or space] between the waters,” and all at once there was a great space between them; part of the waters rose right up away from the other waters and stayed there! {PTUK September 14, 1893, p. 380.27}

8. Can you make a space between things in that way? {PTUK September 14, 1893, p. 381.1}

9. With what did God fill the firmamant? Air. {PTUK September 14, 1893, p. 381.2}

10. What did God do with some of the waters that rose up? He bound them up in thick clouds. {PTUK September 14, 1893, p. 381.3}

11. And when God sees a certain place in the earth that needs rain, what does He cause these clouds to do? {PTUK September 14, 1893, p. 381.4}

12. Do we know when the rain is needed as well as God does? {PTUK September 14, 1893, p. 381.5}

13. Instead of complaining, then, and looking cross when it rains, what should we do? We should be happy, and should thank God for sending the beautiful rain just when we need it. If He did not send it just when He does, we might be ill, or the plants or trees might not grow, and then we would not have any good food to eat. {PTUK September 14, 1893, p. 381.6}

14. Can you think of anything else for which the clouds are good? {PTUK September 14, 1893, p. 381.7}

15. When we look up through the vast firmament, how does it look? {PTUK September 14, 1893, p. 381.8}

16. What do we call this blue that looks so much like a blue roof? The sky. {PTUK September 14, 1893, p. 381.9}

17. Then on the second day when God said, “Let there be a firmament,” what three things did He really make? The air, the sky, and the clouds. {PTUK September 14, 1893, p. 381.10}

18. What name did God give to this firmament? or the air and the sky, and the clouds? The heavens. {PTUK September 14, 1893, p. 381.11}

19. What do the heavens declare, or tell us? {PTUK September 14, 1893, p. 381.12}

20. And what does the firmament or heavens show us? His handiwork, or the work that He has done. {PTUK September 14, 1893, p. 381.13}

21. Can anyone but God do such wonderful things? {PTUK September 14, 1893, p. 381.14}

22. You cannot see the air, but how do you know that there is air? {PTUK September 14, 1893, p. 381.15}

23. You cannot see God, but how may you know that God is? {PTUK September 14, 1893, p. 381.16}

*“In the sun, the moon, the sky;
On the mountains wild and high;
In the thunder, and the rain,
In the groves, the wood, the plain;
In the little birds that sing;
God is seen in everything.” {PTUK September 14, 1893, p. 381.17}*

**“Interesting Items” The Present Truth 9, 24.**

E. J. Waggoner

-King Milan of Servia is dangerously ill. {PTUK September 14, 1893, p. 382.1}

-War with the Matabeles is anticipated in South Africa. {PTUK September 14, 1893, p. 382.2}

-Low water in the Nile is causing considerable anxiety at Cairo. {PTUK September 14, 1893, p. 382.3}

—The Clyde steamship *Alva* is thought to have been lost at sea. {PTUK September 14, 1893, p. 382.4}

-Crops in Norway are reported to have been much damaged by frost. {PTUK September 14, 1893, p. 382.5}

-Serious apprehensions are felt in India of a renewal of the Hindu riots. {PTUK September 14, 1893, p. 382.6}

-A strong feeling prevails in France against foreigners residing in that country. {PTUK September 14, 1893, p. 382.7}

-The attendance for the first three months at the World’s Fair numbered 7,000,000. {PTUK September 14, 1893, p. 382.8}

-The Primrose League is gaining numerical strength. The membership is now 4,160,561. {PTUK September 14, 1893, p. 382.9}

-The Czar has ordered the Russian autumn manuvres to take place on a magnificent scale near the Austrian frontier. {PTUK September 14, 1893, p. 382.10}

-A revolutionary plot which was to have been put in effect Aug. 14, in Spain, was discovered and suppressed by the government. {PTUK September 14, 1893, p. 382.11}

-It is estimated that the unemployed number ten per cent. of the workmen of the country, or three quarters of a million men. {PTUK September 14, 1893, p. 382.12}

-According to the latest news from Uganda the country is quiet, and the natives are cordially co-operating with the missionaries. {PTUK September 14, 1893, p. 382.13}

-News by steamship from Japan, received at Victoria, B.C., report the destruction of several Japanese villages by fire, with terrible loss of life. {PTUK September 14, 1893, p. 382.14}

-The latest use of aluminium is in the manufacture of slate-metal. It is claimed that the metal will mark on slate, will not break, needs no pointing, and will last a long time. A German company is now engaged in this manufacture. {PTUK September 14, 1893, p. 382.15}

-Roman Catholic mission stations in the province of Hupoh, China, have been attacked by mobs, which compelled the priests to flee for their Iives. {PTUK September 14, 1893, p. 382.16}

-A good deal of the sugar now used is made from beetroot. France has this year grown 4,715,000 tons of the root for manufacturing purposes. {PTUK September 14, 1893, p. 382.17}

-A collision took place between a World-Fair express and a goods train near Batesville, Indiana, resulting in the death of six persons and injury to many others. {PTUK September 14, 1893, p. 382.18}

-The city of Rio Janeiro is in a state of great excitement owing to the demand made by the commander of a Brazilian squadron lying off the city, for the resignation of the government. {PTUK September 14, 1893, p. 382.19}

-In spite of the recommendations of the supreme sanitary board, the Austrian Emperor insists upon the military manuvres taking place in Galicia, though the district is cholera-infected. {PTUK September 14, 1893, p. 382.20}

-The Tower Bridge, now nearing completion, will have cost £800,000. In its construction there have been used twenty-four million bricks, 415,000 tons of granite, and nearly 16,000 tons of iron and steel. {PTUK September 14, 1893, p. 382.21}

-A widespread Nihilist conspiracy against the life of the Czar is reported to have been discovered at Moscow, leading to the arrest of a large number of university students and several professors. {PTUK September 14, 1893, p. 382.22}

-September 4 was “Labour Day” in America Processions representing the various industries passed through the streets in all the leading cities and towns and no serious disturbance was reported in connection with the demonstrations. {PTUK September 14, 1893, p. 382.23}

-The coroner for East London held sixteen inquests in one day, nearly all the deaths having been brought about through strong drink. On account of the extraordinary evidence the coroner asked if there were any sober people in the neighbourhood. {PTUK September 14, 1893, p. 382.24}

-A circumstantial report has reached London of the death of Emin Pasha, which states that he was killed by Arabs in the Manyema country out of revenge, together with his escort of thirty Nubian soldiers, and their bodies devoured by cannibals. {PTUK September 14, 1893, p. 382.25}

-Reports from the various districts affected by the coal dispute indicate a gradual collapse of the strike. Disturbances have been reported among the miners in Derbyshire, and in South Yorkshire, and at several collieries the strikers have done much damage. {PTUK September 14, 1893, p. 382.26}

-The Home Rule Bill passed the House of Commons by the usual government majority, and is under consideration by the House of Lords, by whom it will doubtless he thrown out. The promoters of the bill do not look for its passage by both houses prior to 1895. {PTUK September 14, 1893, p. 382.27}

-The cholera epidemic in Europe shows no signs of abatement. At Grimsby and Hull cases continue to occur daily, and the disease is marching inland, one death having occurred in the district of Masborough, Rotherham, and one also among the employees in the House of Commons. {PTUK September 14, 1893, p. 382.28}

-A railway collision occurred near Chicago, resulting in the death of ten persons and injury to twenty-five others. Another collision occurred between a passenger express and an accommodation train thirty miles from Valparaiso, Indiana, about twelve persons being killed and many injured. {PTUK September 14, 1893, p. 382.29}

-A popular vote in Toronto, Canada, on a proposal to run street cars in the city on Sunday, resulted in showing a majority of 1,000 against the proposal, out of a total of 27,000 votes. Compared with a similar vote taken in January, 1822, it appears that the number favouring Sunday cars has increased by nearly 3,000. {PTUK September 14, 1893, p. 382.30}

-The Roman Catholic congress connected with the World’s Fair at Chicago began its session in the morning of September 4, to continue for ons week. A glance at the programme for the session shows that the purpose is to promote the effort that is being made by the Pope and the Catholic Church to win the favour of the labouring classes. {PTUK September 14, 1893, p. 382.31}

-A terrible railway disaster is reported from New York, a part of the Western express, one of the fastest trains on the Boston and Albany Railway, having fallen through a bridge over the Westfield River, near Chester, Massachusetts. The engine had safely crossed the bridge (which was under repair) when the latter gave way, and four cars were precipitated into the river. Fifteen passengers were killed outright, and thirty-six injured, many fatally. {PTUK September 14, 1893, p. 382.32}

**“Back Page” The Present Truth 9, 24.**

E. J. Waggoner

Speaking of the martyrs of 1593, Mr. R. F. Horton said in a recent sermon:- {PTUK September 14, 1893, p. 384.1}

“There still exists in England a kind of tyrannical public opinion which forces men into specific forms of worship when they have no heart in the matter; and we want to realise, as these martyrs did, that it is better not to worship at all than to worship under compulsion, or to worship with any ulterior ends of social or pecuniary gain.” {PTUK September 14, 1893, p. 384.2}

It is stated in *The Hospital*, that about five and a half pounds of tea, per head, are consumed annually in England. This is equal to about thirty-seven gallons of the fluid; and this makes no note of those who do not drink it. The paper above referred to says that the people are yielding with all the weakness of the inebriate to nerve and stomach diseases consequent on tea-drinking. It anticipates the time when temperance advocates will plead with people even to substitute beer for the more harmful tea. {PTUK September 14, 1893, p. 384.3}

The *New York Observer* is now publishing a series of articles, the object of which is to prove that Calvin had nothing whatever to do with causing the death of Servetus. It has been but a few years since the same paper published a series of five articles designed to show that Calvin was justified in compassing the death of the brilliant Spaniard. The inconsistency is one that will always occur when faith is built upon fallible men instead of the infallible word of God. He who builds only on the word, is never put under the necessity of making apologies. {PTUK September 14, 1893, p. 384.4}

“They that know Thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee.” Psalm 9:10. What is the name of the Lord? It is a “glorious and fearful name,” and here is, proclaimed by the Lord Himself: “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 24:6, 7. To know God is to love and trust Him. To know Him is eternal life. It is impossible for one to know the Lord and not to trust Him. Consequently it is only those who do not know the Lord, that will be destroyed. But no one need be unacquainted with Him, for He has declared His named in all the earth. “O taste and see that the Lord is good; there is no want to them that fear Him.” {PTUK September 14, 1893, p. 384.5}

There are very few more pernicious ideas than that the majority must always be right, or that, right or wrong, the majority ought always to have their own way, regardless of the wishes of the minority. Here are some plain and simple statements of fact from the New York *Independent*, which are worth thinking about:- {PTUK September 14, 1893, p. 384.6}

“The majority may rule like tyrants, to the suppression of the rights of the minority, a majority can make slaves of a minority, and has done it often. That only is a free government in which the minority as well as the majority are free, a principle not easy always to understand or to apply. It is a very common and a very subtle and dangerous error to imagine that the majority has the right to interfere with the liberty of the minority, either through the tyranny of law, or the tyranny of society, where the tyranny of voluntary organisation.” {PTUK September 14, 1893, p. 384.7}

It is said that in Tinnevelly it is the native custom to use a necklace, instead of a ring, in the marriage ceremony, and the Church of England missionaries there have consented to change the marriage service so that it reads, “with this necklace I thee wed.” Some of their brethren at home, however, are protesting against the crime involved in the change. The thing which puzzles us is to know what connection either a ring or a necklace has with a wedding. How a man can wed a woman with a ring or a necklace any better than without, is one of the mysteries that nobody has ever attempted to explain. In this, as in many other things, custom that has come down from pagan antiquity, stands in place of a reason. {PTUK September 14, 1893, p. 384.8}

In the September number of the *Contemporary Review*, Archbishop Farrar gives expression to some vigorous Protestantism. He denies that he is a priest, except in the “sense in which *all* Christians, laymen every whit as much as presbyters, are so-called;” and He declares that his office is simply that of presbyter. Speaking of the Church of England, he says: “If she taught the doctrines of Sacerdotalism, of Transubstantiation (or anything at all akin to it), of unconditional priestly absolution, and of the duty of auricular confession, I for one would leave her communion tomorrow, and in leaving it I would shake the dust from off my feet.” As there is a large and influential body of men who hold that the Church of England does teach those things, it is more than probable that the Archdeacon and others may have an opportunity to show their Protestantism in a practical way. The High Church party has scant courtesy for “Protestants.” {PTUK September 14, 1893, p. 384.9}

**“Asking Amiss” The Present Truth 9, 24.**

E. J. Waggoner

“Ye ask, and receive not, because ye ask amiss.” So wrote the apostle James in his letter to the church. Thus it is with a great many prayers that are offered to-day. “If we ask anything according to His will, He heareth us.” 1 John 5:14. But the majority of prayers that are offered are not asked “according to His will,” but according to the will of man. A notable instance of this is now before the public. The committee on religious congresses at the World’s Fair have issued a request for universal prayer on behalf of these great religious conclaves, in which we find this paragraph:- {PTUK September 14, 1893, p. 384.10}

“It is suggested that on one day in September the religious teachers of the world call public attention to this first great effort of mankind to realise their *common religious fraternity*. And the request is earnestly preferred, and sent out to all those who believe in a divine order and the government of the world, and to work and wait for a kingdom of God on earth, that during the month of September in 1893, at some special time and places of public worship, devout supplication should be made that this historic meeting of the children of one Heavenly Father may be blessed to the glory of His name, to the advancement of spiritual enlightenment, to the promotion of peace and goodwill among the races and nations, and to the deepening and widening of the sense of universal human brotherhood.” {PTUK September 14, 1893, p. 384.11}

Thus all sounds pretty good, but we can have no faith whatever in any prayer that is offered to God with the spirit and the understanding that the Christian religion can unite with pagan systems of worship and be placed on a level with them in a common religious fraternity, or in behalf of the enterprise which seeks to bring this about. Nothing of this kind can be according to the will of God; for the will of God is revealed in His word, which makes a difference as high as the heavens between the Christian religion and all other religions whatsoever. {PTUK September 14, 1893, p. 384.12}

We would suggest that this great congress be opened by reading these words from 2 Corinthians 6:14-16: “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” Pending the answers to these questions, it will be in order to entertain a motion to adjourn *sine die*. {PTUK September 14, 1893, p. 384.13}

**“Front Page” The Present Truth 9, 25.**

E. J. Waggoner

Jesus said: “All things are delivered unto Me of My Father; and 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. {PTUK September 21, 1893, p. 385.1}

Again we read, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. And accordingly, when Phillips said, “Lord, show us the Father, and it sufficeth us,” Jesus answered, “Have I been so long time with you, and yet hast thou not known Me Philip? he that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?” {PTUK September 21, 1893, p. 385.2}

Man cannot by searching find out God. It is true that God has promised to make known His ways to men, that they may know Him; but the ways of God cannot be found out by human reasoning. No one can find out anything about God, if he studies with a critical or a selfish spirit. “The secret of the Lord is with them that fear Him, and He will show them His covenant.” Psalm 25:14. No man is understood except by his friends; who could expect to understand God except by loving Him? {PTUK September 21, 1893, p. 385.3}

But, more than this, it should be understood that God is known only in Christ. The life of Christ is the life of God, but the life cannot be studied critically, as an artist would study a picture. We can know the life of God only as it is lived in us. “For with Thee is the fountain of life; in Thy light we shall see light.” Psalm 36:9. Christ is the Lamb slain from the foundation of the world; therefore we must, like Paul, determine to know nothing but Christ and Him crucified, if we would know the truth about the ways of God. The cross of Christ reveals the deep things of God. Every conclusion arrived at outside the light of the cross, will be but a libel on the character of God. {PTUK September 21, 1893, p. 385.4}

**“Why Did Christ Die?” The Present Truth 9, 25.**

E. J. Waggoner

The fact that this question has been asked in all seriousness by an active Christian is sufficient reason for considering it, apart from the fact that it touches the very core of Christianity. It shows that the fundamental principles of the Gospel are not so generally understood as people are wont to imagine. This is not because they are so obscure and complex as to be beyond ordinary comprehension, but because they have been so thickly enveloped in the fog of theological terms. Those terms are the intention of men, and have nothing to do with the Scriptures. If we are content with the simple statements of the Bible, we shall see how quickly its light dispels the fog of theological speculation. {PTUK September 21, 1893, p. 385.5}

“Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.” 1 Peter 3:18. That is a sufficient answer, but we will read further. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. “Ye know that He was manifested to take away our sins, and in Him is no sin.” 1 John 3:5. “The blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. {PTUK September 21, 1893, p. 385.6}

Read again: “For when we were yet without strength, in due time *Christ died for the ungodly*. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were *reconciled to God by the death of his Son*, much more, being reconciled, we shall be saved by His life.” Romans 5:6-10. {PTUK September 21, 1893, p. 385.7}

Once more: “And you, that were sometime enemies, and alienated in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight.” Colossians 1:21, 22. “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 2 Corinthians 5:17-19. {PTUK September 21, 1893, p. 385.8}

All men have sinned. Romans 3:23; 5:12. Sin is enmity against God. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. In one of the texts above quoted we read that men need reconciliation, because they are enemies in their minds by wicked works. Therefore since all men have sinned, it follows that all men are by nature the enemies of God; and that also is what we read in Romans 5:10, above quoted. {PTUK September 21, 1893, p. 385.9}

But sin is death. “To be carnally minded is death.” Romans 8:6. “By one man sin came into the world, and death by sin.” Romans 5:12. Death came in by sin, because it carries death concealed within it. “The sting of death is sin.” 1 Corinthians 15:56. Sin when it is full grown bringeth forth death. James 1:15. {PTUK September 21, 1893, p. 386.1}

Sin is death, for the reason that it is enmity against God. God is “the living God.” With Him is “the fountain of life.” Psalm 36:9. Christ is called the “Author of life.” Acts 3:15, margin. Life is the grand characteristic of God. “He giveth to all life, and breath, and all things.” Acts 17:25. “In Him we live, and move, and have are being;” “for we are also His offspring.” Verse 28. The life of God is the source of every created thing; and apart from Him there can be no life. {PTUK September 21, 1893, p. 386.2}

But righteousness, as well as life, is the grand characteristic of God. “There is no unrighteousness in Him.” Psalm 92:15. “As for God, His way is perfect.” Psalm 18:30. Since the life of God is the source of all life, and all depend on Him, it follows that His righteousness is the standard of righteousness of all intelligent beings; for God’s life is nothing but righteousness. Therefore life and righteousness are inseparable. “To be spiritually minded is life.” Romans 8:6. {PTUK September 21, 1893, p. 386.3}

Now since God’s life is the standard of righteousness, it is evident that everything that is different from the life of God is unrighteousness; and “all unrighteousness is sin.” But if the life of any being is different from the life of God, it must be because His life is not allowed free course through that being. But where God’s life is not, there is death. Whoever is out of harmony with God-enmity against Him-has death working in him, and death for his inevitable portion. So it is not by an arbitrary decree that the wages of sin is death. That results from the very nature of things. Sin is opposition to God,-rebellion against Him,-and is utterly foreign to His being. It is separation from God, and separation from God is death, because there is no life outside of Him. All that hate Him, love death. {PTUK September 21, 1893, p. 386.4}

Let us now sum up the case of the relation between the natural man and God. (1) All have sinned. (2) Sin is enmity against God; it is rebellion. (3) Sin is alienation from God; men are alienated and enemies in their minds by wicked works. Colossians 1:21. (4) Sinners are “alienated from the life of God.” Ephesians 4:18. But God in Christ is the only source of life for the universe, and therefore all who are thus alienated from His righteous life are by the very nature of things doomed to death. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. {PTUK September 21, 1893, p. 386.5}

**RECONCILIATION**

From all that has preceded it is very evident that the only object that Christ could have in coming to earth and dying for men, was the reconciliation of man to God, so that he might have life. “I am come that they might have life.” John 10:10. “God was in Christ reconciling the world unto Himself.” 2 Corinthians 5:19. “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight.” Colossians 1:21, 22. Christ suffered for sins, the just for the unjust, “that He might bring us to God.” 1 Peter 3:18. “If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. {PTUK September 21, 1893, p. 386.6}

“But,” someone will say, “You have made the reconciliation all on the part of men; I have always been taught that the death of Christ reconciled God to man; that Christ died to satisfy God’s justice, and to appease Him.” Well, we have left the matter of reconciliation just where the Scriptures have put it; and while they have much to say about the necessity for man to be reconciled to God, they never once hint of such a thing as the necessity for God to be reconciled to man. To intimate the necessity for such a thing is to bring a grave charge against the character of God. The idea has come into the Christian Church from the Papacy, which in turn brought it from Paganism, in which the only idea of God was of a being whose wrath must be appeased by a sacrifice. {PTUK September 21, 1893, p. 386.7}

Stop a moment, and think what reconciliation means. The existence of enmity is the only necessity for reconciliation. Where there is no enmity, there is no necessity for reconciliation. Man is by nature alienated from God; he is a rebel, full of enmity. Therefore man needs to be reconciled-to have his enmity taken away. But God has no enmity in His being. “God is love.” Consequently there is no necessity for Him to be reconciled; there is no possibility of such a thing, for there can be no reconciliation where there has been no enmity. {PTUK September 21, 1893, p. 386.8}

Again: “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. Surely, they who say that the death of Christ reconciled God to men, have forgotten this blessed text. They would separate the Father and the Son, making the former the enemy, and the latter the friend, of man. But God’s heart was so overflowing with love to fallen man, that He “spared not His own Son, but delivered Him up for us all;” and in so doing He gave Himself, for “God was in Christ reconciling the world unto Himself.” The Apostle Paul speaks of “the church of God, which He hath purchased with His own blood.” Acts 20:28. This effectually disposes of the idea that there was any enmity toward man on the part of God, so that He needed to be reconciled. The death of Christ was the expression of God’s wonderful love for sinners. {PTUK September 21, 1893, p. 386.9}

Consider further what reconciliation means. It means a change on the part of the one reconciled. If one has enmity in His heart towards another, a radical change must take place in him before he is reconciled. This is the case with man. “If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ.” 2 Corinthians 5:17, 18. But to speak of the necessity for God to be reconciled to man, is not only to say that He cherished enmity in His heart, but to say that God was partially in the wrong, and that a change had to take place in Him as well as in man. If it were not in the innocence of ignorance that men talked about God’s having been reconciled to men, it would be blasphemy. That is one of the “great things and blasphemies” that the Papacy has spoken against God. Let us not echo it. {PTUK September 21, 1893, p. 386.10}

God is. He could not be other than He is, and be God. He is absolute and unchangeable perfection. He cannot change. Hear Him: “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” Malachi 3:6. Instead of having to change and be reconciled to sinful man, in order that they might be saved, the only hope for their salvation is the fact that he never changes, but is everlasting love. He is the source of life, and the standard of life. When any beings are unlike Him, the difference is on their part, and not on His. He is the fixed standard, to which all must conform, if they would live. God cannot change to accommodate the desires of sinful men, but simply because such a change would lower His dignity, and make His Government unstable, but because He cannot be other than He is, “He that cometh to God must believe that He is.” {PTUK September 21, 1893, p. 387.1}

Just a thought concerning the idea that Christ’s death was necessary to satisfy outraged justice. Christ death was necessary to satisfy the love of God. “God commendeth His love toward us, in that, while we were yet sinners Christ died for us.” Romans 5:8. “God so loved the world that He gave His only begotten Son.” Justice would have been met by the summary death of the sinful race. But God’s love could not suffer that. So we are justified freely by His grace, through the redemption that is in Christ Jesus. Through faith in His blood, God’s righteousness-which is His life-is declared upon us, and thus He is just, and at the same time the justifier of him that believeth in Jesus. Romans 3:21-26. The reason why it was necessary that Christ should die, in order that men might be saved, will be considered in the next edition of this article. {PTUK September 21, 1893, p. 387.2}

Why have we dwelt so long upon the fact that man must be reconciled to God, and not God to man? Because in that alone is man’s hope. If God ever had any enmity in His heart against men, there would always arise the torturing thought, “Perhaps He is not yet sufficiently appeased to accept Me; surely He cannot love so guilty a being as I am.” And the more one realised his guilt, the greater would be his doubt. But when we know that God never had any enmity towards us, but that He has loved us with an everlasting love, and that He has loved us so much that He gave Himself for us, that we might be reconciled to Him, we can joyfully exclaim, “If God be for us, who can be against us?” {PTUK September 21, 1893, p. 387.3}

**REMISSION**

Freedom from sin, or at least from its consequences, is what men have been seeking ever since the fall. Sad to say, however, the great majority have sought it in the wrong way. It was with a lie against the character of God, that Satan caused the first sin, and he has been vigorously engaged in trying to induce people to believe that lie ever since. So successful has he been, that the mass of mankind regard God as stern and unsympathetic, a being who regards man with a coldly critical eye, and who would much rather destroy than save. In short, Satan has largely succeeded in putting himself in the place of God, in the minds of men. {PTUK September 21, 1893, p. 387.4}

Thus it is that much of the worship of the heathen is, and always has been, devil-worship. “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.” 1 Corinthians 10:20. Consequently all heathen worship springs from the idea that a sacrifice must be made to appease the wrath of their God. Sometimes this sacrifice is in the shape of property, but often it is of the person. Thus arose the great hordes of monks and hermits among the heathen, and later among the professed Christians, who borrowed their ideas of God from the heathen. These thought to gain the favour of God by scourging and torturing themselves. {PTUK September 21, 1893, p. 387.5}

The prophets of Baal cut themselves with knives, “till the blood gushed out upon them” (1 Kings 18:28), hoping thereby to induce their god to listen to them. With the same idea of God, thousands of so-called Christians have worn hair shirts, walked barefoot on glass, made pilgrimages on their knees, slept on the hard floor, or the ground, and scourged themselves with thorns, starved themselves nearly to death, and set themselves the most impossible tasks. But nobody ever found peace in any of those ways, because no man could get out of himself that which was not in him, and righteousness and peace are not in man. {PTUK September 21, 1893, p. 387.6}

Sometimes this idea of propitiating the wrath of God has taken an easier form,-that is, easier for the worshippers. Instead of sacrificing themselves, they have sacrificed others. Human sacrifices have always been to a greater or lesser extent connected with heathenism. Men shudder as they read of the human sacrifices offered by the ancient inhabitants of Mexico and Peru, and by the Druids; but professed (not real) Christianity has its awful list. Even so-called Christian England has made hundreds of burnt offerings of men, for the purpose of turning away the wrath of God from the country. Wherever there is religious persecution to any degree, it springs from the mistaken idea that God demands a victim. This is shown by the words of Christ to His disciples: “The time cometh, that whosoever killeth you will think that he doeth God service.” John 16:2. All such worship has been devil worship, and not worship of the true God. {PTUK September 21, 1893, p. 387.7}

Just here somebody has remembered that it is said in Hebrews 9:22, “Without the shedding of blood there is no remission;” and this makes him think that after all God did demand a sacrifice before He would pardon man. It is very difficult for the mind to rid itself of the idea received as a legacy from Paganism, through the Papacy, that God was so angry at man for having sinned, that He could not be mollified without seeing blood flow, but that it made no difference to Him whose blood it was, if only somebody was killed; and that since Christ’s life was worth more than the lives of all men, He accepted Him as a substitute for them. This is almost a brutal way of stating the case, but it is the only way that the case can be truly presented. The heathen conception of God is a brutal one, as dishonouring to God as it is discouraging to man; and this heathen idea has been allowed to colour too many texts of Scripture. It is sad to think how greatly men who really loved the Lord, have given occasion to His enemies to blaspheme. {PTUK September 21, 1893, p. 387.8}

“Apart from shedding of blood there is no remission.” What is *remission*? It means simply “sending away.” What is to be remitted, or sent away? Our sins, for we read that “through faith in Christ’s blood the righteousness of God is declared for the remission of sins that are past, through the forbearance of God.” Romans 3:20. So we learn that apart from the shedding of blood there is no sending away of sins. {PTUK September 21, 1893, p. 387.9}

What blood is it that takes away sins? Only the blood of Christ, “for there is none other name under heaven given among men, whereby we must be saved.” “Ye know that He was manifested to take away our sins; and in Him is no sin.” 1 John 3:5. “Knowing that ye were redeemed, not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a Lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19. “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. {PTUK September 21, 1893, p. 387.10}

But how is it that the shedding of blood, even the blood of Christ, can take away sins? Simply because the blood is the life. “For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh atonement for the soul.” Leviticus 17:11. So when we read that apart from the shedding of blood there is no remission, we know it means that no sins can be taken away except by the life of Christ. In Him is no sin; therefore when He imparts His life to a soul, that soul is at once cleansed from sin. {PTUK September 21, 1893, p. 388.1}

Remember that Christ is God. “The Word was God,” “and the Word was made flesh and dwelt among us.” “God was in Christ, reconciling the world unto Himself.” God gave Himself in Christ for men, for we have read of “the church of God, which He hath purchased with His own blood.” The Son of man, in whom was the life of God, came to minister, “and to give His life a ransom for many.” Matthew 20:28. {PTUK September 21, 1893, p. 388.2}

The case, therefore, stands thus: All have sinned. Sin is enmity against God, because it is a condition of alienation from the life of God. Therefore sin is death. The one thing, then, that man stood in need of was life, and this is the one thing that Christ came to give. In Him was life that sin could not touch, and that could triumph over death. His life is the light of men. A single light may make ten thousand other lights, and still not be diminished. No matter how much sunlight any person receives, there is just as much for everybody else; and if there were a hundred times as many people on earth as there are, there would be no less sunlight for each one than there is now. So with the Sun of Righteousness. He can give His life to all, and still have as much left. {PTUK September 21, 1893, p. 388.3}

Christ came to impart the life of God to man, for it is that that they lack. The lives of all the angels in heaven could not have met the demands of the case; not because God was so inexorable, but because they could not have imparted any life to man. They had no life in themselves, but only the life that Christ imparted to them. But God was in Christ, and in Him God’s everlasting life could be given to everyone who would receive it. Remember that in giving His Son, God gave Himself, and you will see that a sacrifice was not demanded to satisfy God’s outraged feelings, but that, on the contrary, God’s inexpressible love led Him to sacrifice Himself, in order to break down man’s enmity, and reconcile us to Himself. {PTUK September 21, 1893, p. 388.4}

“But why could He not give us His life without dying?” That is to say, Why could He not give us His life, and still not give it? We needed life, and Christ alone had life to give; but the giving of life is dying. His death reconciles us to God, provided we make it our own by faith. We are reconciled to God by the death of Christ, because in dying He gave up His life, and He gave it to us. Being made partakers of the life of God, through faith in Christ’s death, we are at peace with Him, because one life is in us both. Then we are “saved by His life.” Christ died, but He still lives, and His life in us keeps us united to God. The imparting of His life to us frees us from sin and the continuing of it in us, keeps us from sin. {PTUK September 21, 1893, p. 388.5}

“In Him was life; and the life was the light of men.” John 1:4. Jesus said, “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. Now we can understand how it is that if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” His light is His life; walking in the light is walking in His life; and when we thus walk, His life is flowing through us, a living stream, cleanses from all sin.” “Thanks be unto God for His unspeakable gift.” His life is light, and will dispel all earth’s darkness. In His light (life) we shall see light. Only as we consider hard questions in the light of His life, can we understand them. {PTUK September 21, 1893, p. 388.6}

“What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:31, 32. Let the weak and fearful sinner take courage, and trust in the Lord. We have not a God who demands a sacrifice from man, but one who in His love has offered Himself a sacrifice. We owe to God a life perfectly in harmony with His law; but since our life is just the opposite of that, God in Christ has substituted His own life for ours, and so we can offer up “spiritual sacrifices, acceptable to God by Jesus Christ.” Then “let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.” Psalm 130:7, 8. {PTUK September 21, 1893, p. 388.7}

**“Our Duty to Rejoice” The Present Truth 9, 25.**

E. J. Waggoner

It is the privilege and duty of the Christian to rejoice. In the Christian life, privilege and duty go hand in hand. Duty is a privilege to the Christian, and it is his duty to improve his privileges. And one of the privileges given him by the God whom he serves, is that of always rejoicing. “Rejoice in the Lord always; and again I say, rejoice.” “Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:4, 6, 7. {PTUK September 21, 1893, p. 388.8}

The Christian life is the only life which affords *continual* joy. The world says. Rejoice when everything goes right,-when you have health and home and position and money and friends-but in this life of sudden changes all these things are not likely to keep company very long in the experience of any one individual. The day of misfortune comes, when one or more of these happy accompaniments of life’s journey takes its flight, and lo! he is left in mourning and gloom. The conditions which prevail in this world do not invite one to hope for a life of happiness in any of its pathways. But in the path that leads up from earth to the city of God, that leads away from sin to holiness, it is not so. There joy is continually present, no matter how rough the road and how dark the way; for there is One who walks beside the traveller, who lights his path and whose presence gives rest and peace. {PTUK September 21, 1893, p. 388.9}

The Christian’s joy may be perpetual, because he can “rejoice *in the Lord*.” This is the secret of his ability to rejoice in the midst of trials. In God there are no difficulties and no trials. Whatever he loses here, he has again “in the Lord.” God has everything, and can lose nothing. No misfortune can befall Him. All the conditions of perfect happiness are constantly with Him. And all these conditions surround the individual in whom He dwells. For God dwells in the human heart by faith (Ephesians 3:17), and the human body is made the temple of His Spirit. 1 Corinthians 6:19. And no individual is of such lowly station that He may not have God’s company; for it is not with Him as it is with the worldly great, who deem themselves too honourable to associate with such. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:19. And “the blessing of the Lord maketh rich, and He addeth no sorrow.” {PTUK September 21, 1893, p. 389.1}

The psalmist understood all this when he penned the beautiful and familiar words of the twenty-third psalm: “The Lord is my Shepherd, I shall not want.” The divine Shepherd is able to supply every want of all in His flock. “He maketh me to lie down in green pastures, He leadeth me beside the still waters;” and when misfortune and sorrow come, “He restoreth my soul. Yea,” the psalmist exclaims, “though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me.” If God be for us, what can be against us? Truly, nothing; for there is nothing that can stand against Him. “One person, with God on his side, is in the majority.” Even in view of the dark passage through the valley of the shadow of death, in the midst of all the vicissitudes that marred his life, the psalmist could say, “My cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” And these words were written for the afflicted and the sorrowing of all succeeding ages; for God is the Shepherd of all His people, as He was of Israel’s king. He will do for them what David knew He would do and was doing for him. {PTUK September 21, 1893, p. 389.2}

Therefore we can take to ourselves these words of cheering admonition: “Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.” Psalm 32:11. {PTUK September 21, 1893, p. 389.3}

**“Motives” The Present Truth 9, 25.**

E. J. Waggoner

This is a subject which cannot be too carefully considered in connection with our Christian experience. Upon the character of our motives depends the result of the efforts put forth in the Christian life. Motives lie back of all deeds, and are the true index of the condition of the heart. And they are often a source of deception, not only to the friends and neighbours of an individual, but also to the individual himself. {PTUK September 21, 1893, p. 389.4}

God reads the motives of every heart, and by them measures the standing of each individual. When the prophet Samuel came to anoint one of the sons of Jesse to be king, and looked upon Eliab, the first-born, he said, “Surely the Lord’s anointed is before Him.” “But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” 1 Samuel 16:6, 7. Men may deceive those around them by their outward appearance and life, and may even thereby deceive himself; but no one can in the slightest degree deceive God. And upon many a one who presents himself, as did Eliab, a confident candidate for Divine honour, God looked as He did upon the firstborn son of Jesse, and unheard by man repeats the sentence of condemnation. {PTUK September 21, 1893, p. 389.5}

Eliab was doubtless self-deceived; but in this respect he does not stand apart from the generality of mankind, the victim of a strange misfortune, for it is the natural condition of every man to be ignorant of the evil that is within him. “The heart is deceitful above all things, and desperately wicked; who can know it?” Jeremiah 17:9. Man cannot in his own wisdom know his heart, and the hidden motives that lie within it. God only can read the heart of man, and only upon the revelation made to him by God can man depend for a correct knowledge of what he is. “I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Verse 10. {PTUK September 21, 1893, p. 389.6}

Not all motives that prompt the performance of religious deeds are acceptable in the sight of God. “Without faith it is impossible to please God” (Hebrews 11:6); and “whatsoever is not of faith is sin.” But much that passes for faith is not true faith. We are told what is the characteristic of true faith in Galatians 5:6: “For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” This is the motive which God approves, and which makes a deed acceptable to Him. Faith which worketh by love is that which avails in the service of God. All effort which proceeds from any other motive is thrown away. Without love it is equally “impossible to please God,” for love is greater than faith. “Now abideth faith, hope, charity, these three; but the greatest of these is charity.” 1 Corinthians 13:13. And charity and love by which faith works, are one and the same thing. {PTUK September 21, 1893, p. 389.7}

In the opening words of this thirteenth chapter of 1 Corinthians, the effect of trying to serve God without charity (or love) and the possibility of deception upon this point, are strikingly set forth. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” 1 Corinthians 13:1-3. {PTUK September 21, 1893, p. 389.8}

Can a man, then, bestow all his goods to feed the poor, and give his body to be burned, and yet not have charity? Evidently, he can; or Paul would not have stated it as he did. The misguided fanatic or the deluded enthusiastic may outwardly go to the very extreme of self-denying labour for God, and yet be without that motive of love which would render his service acceptable. That love is the love of God, the love that comes from and has its origin in Him, and contains no human element in its composition. It is a love in which self is entirely lost. “Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.” Matthew 7:21-24. {PTUK September 21, 1893, p. 389.9}

These have not been wanting in zeal, and outwardly they have made a very good showing in all respects, having “many wonderful works” to their credit, which have no doubt brought them great admiration and reverence from their fellow-men. But there was something wrong with their hearts. The right motive was not there,-the faith working by love, which takes no account of self. Their plea gave evidence of this fact. “Lord, have *we* not prophesied in Thy name?” have *we* not cast out devils? have *we* not done many wonderful works? “We” is not the password into the gates of heaven; and “our wonderful works” are not good currency at the bank of Heaven, but only the basest counterfeit. {PTUK September 21, 1893, p. 390.1}

In that day, the righteous will base no claim upon themselves or anything they have done, or upon the great things accomplished by the religious organisations with which they have been connected. One thing alone will avail the candidate for a position at the right hand of God,-Jesus Christ and His righteousness, received and held by the faith which worketh by love. “Charity never faileth.” It will continue as long as God continues; for God Himself is love. When this love is in the heart God is in the heart, and eternal life can never be separated from Him. This is the one acceptable motive in all work that is done for His name. {PTUK September 21, 1893, p. 390.2}

**“Majorities” The Present Truth 9, 25.**

E. J. Waggoner

In round numbers, there are six hundred million Buddhists in the world, two hundred million Mohammedans, two hundred and fifty million Brahmins and followers of Confucius, besides millions of unclassified heathen. Of professed Christians, including Greeks, Catholics, Protestants, etc., there are less than four hundred million, and these are divided into a multitude of discordant sects, many of them holding scarcely anything in common. Some of our friends think that custom, and the majority, ought to decide the correctness of matters of religion; but if that were true, it would show Christianity to be false, for it is greatly in the minority. If majorities are to be counted, we must not stop at professed Christians, but must include all men. But majorities do not decide anything. Since the fall of man, the majority of people on earth have been in error. The Lord says: “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:13, 14. {PTUK September 21, 1893, p. 390.3}

**“A Sure Foundation” The Present Truth 9, 25.**

E. J. Waggoner

“The foundation of God standeth sure.” So wrote the Apostle Paul to Timothy, after he had spoken of some who were teaching heresy in the church, and who did “overthrow the faith of some.” 2 Timothy 2:18, 19. There were some in the church then, as there have been ever since, who built their faith upon the teaching of men. But this is not the foundation that God has provided. Man is fallible, and nothing of a fallible nature will do to put into the foundation upon which God erects His church. With anything there that was not permanent in its nature, the church itself would inevitably be swept away; for the time is coming when everything that can be shaken will be removed, that only that which cannot be shaken may remain. See Hebrews 12:27. {PTUK September 21, 1893, p. 390.4}

The church of God is not built upon the Apostle Peter, as claimed by very many who profess to be Christian teachers, for Peter was but a man, and fallible like all who are human. If any testimony were needed upon this point other than that supplied by reason and common sense, it is furnished by the Apostle Paul, in his epistle to the Galatians. In the second chapter of this letter, speaking of his visit with Barnabas to the brethren at Jerusalem, he says: “But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” Galatians 2:7-9. {PTUK September 21, 1893, p. 390.5}

From this it is evident that Paul had at least as much laid upon him in the building up of the church as had been laid upon Peter, and if it be measured by the extent of the field assigned him, very much more, since “the circumcision” were but a very small part of the total of earth’s inhabitants. Considering this fact, and the labours of the great apostle in building up the church of Christ, both in his own day and, by his numerous epistles, in all succeeding ages, the honour that is claimed for Peter might with more propriety be given to the apostle to the Gentiles. {PTUK September 21, 1893, p. 390.6}

In the same chapter also is found a record of Peter’s fallibility. “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.” Galatians 2:11, 12. {PTUK September 21, 1893, p. 390.7}

How many other mistakes Peter made we are not informed, but the record of this one has been left to us, in anticipation, it may be, of the blasphemous claim that was to be put forth for his so-called successors, the popes. {PTUK September 21, 1893, p. 390.8}

But neither Peter nor Paul were chosen by God to constitute the foundation of which it is testified that it “standeth sure.” The great apostle himself said, writing to those who had made the mistake of confessing spiritual allegiance to men: “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” And the same apostle who here testifies that he is nothing, in another place declared, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. What a mistake, then, to think that spiritual allegiance can be due to any being on the earth. “For,” says Paul, “other foundation can no man have than that is laid, which is Christ Jesus.” 1 Corinthians 2:5-7, 11. {PTUK September 21, 1893, p. 390.9}

Christ is the sure foundation. God is revealed to us in Christ, and Christ is revealed in His word; for it was the Spirit of Christ that inspired the writers of the Scriptures. See 1 Peter 1:10, 11. Christ is called the Word. See John 1:1-14; Revelation 19:11-13. Therefore we know the foundation of God by knowing His word. We stand upon the foundation by standing upon His word, and that His word is an unmovable foundation Christ testified when He said, “Heaven and earth shall pass away, but My words shall not pass away.” Luke 21:33. And in the conclusion of His memorable sermon on the mount, He testified, “Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” Matthew 7:24, 25. Whosoever builds upon Christ’s sayings, builds upon Christ Himself. {PTUK September 21, 1893, p. 390.10}

Let us make sure of the foundation upon which we stand. The rain will descend, the floods will come, the winds will blow; and “the hail shall sweep away the refuge of lies.” But the word of God will stand. God has provided a sure foundation for all His people. He does not leave them to build their hopes of heaven on the least uncertainty. “For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” Hebrews 6:13-19. {PTUK September 21, 1893, p. 391.1}

*“How sure a Foundation, ye saints of the Lord,
Is built for your faith in His excellent word.” {PTUK September 21, 1893, p. 391.2}*

How confidently can His saints stand upon that foundation! The time is coming when men will be looking, even more than at the present, for something on which they can rest with confidence. Already they are losing confidence in earthly institutions and earthly helps. Distress and perplexity prevail among high and low, and men’s hearts are failing them for fear, for the prospect presented as their eyes turn to the future. And when the day comes in which the earth itself shall reel to and fro like a drunkard, and on every hand men’s eyes shall behold the breaking up and dissolution of earthly things, then what will it not be worth to a man to know that under his feet is a foundation that cannot be moved. What will it not be worth to recall the words of the Saviour, “Heaven and earth shall pass away, but My words shall not pass away,” and to know that His words are the foundation on which we rest! He offers us now this foundation. Truly we may say, “Thanks be unto God for His unspeakable gift!” {PTUK September 21, 1893, p. 391.3}

**“The Truth Must Be Heard” The Present Truth 9, 25.**

E. J. Waggoner

The New York *Independent* brings us the latest intelligence concerning the controversy over closing the World’s Fair on Sunday, in the following paragraph, printed in its issue of September 7:- {PTUK September 21, 1893, p. 391.4}

“The injunction restraining the World’s Fair directors from closing the gates on Sunday came before Judge Goggin, who invited two associates to sit with him. Before they could announce their views in favour of closing the gates, Judge Goggin told the clerk to enter an order to continue the case for sixty days. On the protest of his associates he withdrew his invitation to them to sit with him, and carried through the sixty days’ continuance. This will result in leaving the Fair open for the remainder of the time on Sunday.” {PTUK September 21, 1893, p. 391.5}

The most indifferent person to this Sunday controversy cannot have failed to note that it has displayed wonderful vitality in keeping before the public, in the face of a long-continued and almost unanimous desire to see it ended. The whole combined legislative and judicial powers of the United States Government invoked to decide the question, with public sentiment thrown in, had failed to give it a *quietus*. The people have grown tired of the discussion, and enough time has seemingly elapsed for it to die a natural death; but with each new turn of the wheel it comes up again as fresh as ever. With nothing, apparently, to feed upon, it still keeps strong and flourishing. What is the secret of its vitality? {PTUK September 21, 1893, p. 391.6}

Ah, the secret is with Him who has instituted the Sabbath, to whom belongs its observance, and to the interests of whose cause the discussion of the whole subject pertains. The truth must be heard. God’s designs to enlighten man upon the subject of His Sabbath, that those who will may observe it on the day and in the manner that He has commanded; and when God sets His hand to carry out His purposes in the earth, all opposition must give way before it. It matters not what the appearances are or what are the natural expectations of men. The work may appear to have no foundation at all; yet in reality it rests on the best of all foundations, for it is in His hand. Like the burning bush that stood unconsumed before the astonished eyes of Moses in the wilderness, it sets at naught all human calculations and expectations, because it is ordered and controlled by the Omnipotent. {PTUK September 21, 1893, p. 391.7}

The number of times it has seemed that the question of closing the World’s Fair gates on Sunday was definitely settled, so that the public mind could be turned upon something else; but the announcement of the fact was each time speedily contradicted by its reappearance in the arena of public controversy. First, Congress settled the matter by a vote, which not only declared that the gates must remain closed on Sunday, but also that the first day of the week was the Sabbath of the fourth commandment. But the directors of the Fair entertained doubts as to the binding nature of this politico-religious vote upon themselves, and accordingly it was again “settled” by them. Meanwhile the gates had been closed for three Sundays. {PTUK September 21, 1893, p. 391.8}

The directors deciding differently from Congress, by a strict interpretation of the governing rules, the gates were thrown open to the public. The question then went into the courts, where at first it was decided that the decree of Congress must stand; but about two weeks later a higher court declared that Congress had no authority in the matter. Next the directors decided to close the Fair on Sunday because it did not pay financially; but a decree of court restrained them, after the gates had been shut on the first day. Next it was heard that the injunction was dissolved and the gates were shut; and now again comes the announcement that the Exhibition is likely to remain open seven days in the week until it ends. {PTUK September 21, 1893, p. 391.9}

It is needless to say that in the meantime the claims of Sunday sacredness of character and to honour and reverence from men were investigated and discussed as never before. It was not left merely for such as felt inclined to consider it from a passing feeling of interest or curiosity. It was thrust upon them, and there was no escape. They were compelled to investigate it, until they had no excuse for ignorance upon the subject. {PTUK September 21, 1893, p. 391.10}

There is a compelling power about the truths which God sends to the world. Men cannot pass them over with the feeling of indifference that attaches to matters of no importance, or which have no higher mission than to attract the minds of the curious and speculative. They compel men to make a decision. Often it is made unwillingly, because against the admonitions of conscience, but it must be made, nevertheless. God’s truth must go, and all the world must hear it, some to heed and obey it, and others to reject it-but the question of whether man will obey or disobey is not the paramount question, God’s justice must be vindicated when He visits His judgments upon the disobedient. The world must be warned; they must have the light set before them. Then if they reject it, the great plan of God for the destruction of sin and evil must still move forward; the end must come, the righteous and the wicked be separated, and transgressors be blotted out in the lake of fire; but the consequences will not reflect in any way upon God. It will be seen by all that the wicked have brought destruction upon their own head; and all will unite in giving unto the Lord the glory that is due unto His name, for His mercy toward all, even those who were the most indifferent to His claims. {PTUK September 21, 1893, p. 391.11}

The same journal from which we have quoted makes mention also of a great agitation upon the question of Sunday observance in the Dominion of Canada, a proposition having been made to run street-cars on Sunday through the streets of Toronto. The question came to a popular vote, after having attracted universal attention from both platform and press. We are told that “interminable columns of letters and editorials were written and eagerly read. Several meetings were held in which both parties were represented. The feeling was intense... All classes represented on the platforms, from the hod-carrier and workwoman to learned Profressor Goldwin Smith, who favoured a limited service... The city was strewn with dodgers, fly leaves and cartoons, and the walls placarded with quotations from the Scripture and from bishops and divines, on the obligations or limitations of the Sabbath. The subject was thoroughly thrashed out in pulpit and press and on the platform as never before. Like the opening of the World’s Fair, the attempt to run Sunday cars caused, in a narrower sphere, a thorough discussion of the Sunday question, which cannot but be a great moral education of the people.” {PTUK September 21, 1893, p. 392.1}

We do not agree, of course, with the statement that the subject of Sabbath observance was “thoroughly thrashed out;” for no part of the truth of revelation can be “thrashed out” by man, though it is quite possible for a man to thrash out all he knows on the subject, and that, doubtless, was done upon the occasions mentioned. But the point in it all is that there was “a thorough discussion of the Sunday question, which cannot but be a great moral education of the people.” That is what God wants. He wants people to be educated in His truth, and to be sanctified and saved by it; but if they will place themselves among the class to “hold the truth in unrighteousness,” it must needs be that it be brought before them, that they may be without excuse in the day of God. The Gospel will not convert and save all men, but it will be sent to all for a witness before the end shall come. {PTUK September 21, 1893, p. 392.2}

God has said, “My word shall not return unto Me void, but it shall accomplish the purpose whereunto I sent it.” And He will send it into all the earth. The agitation must go on in countries where it has already been raised, and be raised in fields to which it has not yet come. Sooner or later it will be here; how, or in what form we know not, but it must come. All will be called upon to decide whether they will honour God by keeping His Sabbath,-the seventh day-or whether they will acknowledge the authority of the power which has dared to change God’s law, in commanding the observance of Sunday. The decision all must make, however reluctantly. The truth received, sanctifies; rejected, it condemns. It will be a choice for life or death. Decide now, and wisely, which it shall be {PTUK September 21, 1893, p. 392.3}

**“Prejudice” The Present Truth 9, 25.**

E. J. Waggoner

Prejudice is a decision of a biased jury rendered before any evidence has been offered. Morally, there would be no difference between the witness who perjured himself, and the juryman who took oath to be governed by the law and the testimony, and then made up his mind as to the guilt of the prisoner before evidence was heard. We are all sworn to be impartial. No man can allow himself to be ruled by his prejudices in matters of religion without laying himself liable to the charge of stultification. The man who resists Christ and His claims on some vulgar prejudice which he has imbibed he scarcely knows how, is a juryman bound by every solemn obligation to be fair and impartial, yet who, taking his seat with a preconceived view of which he has not tried to dispossess himself, is a perjurer. {PTUK September 21, 1893, p. 394.1}

**“‘Fire Water’” The Present Truth 9, 25.**

E. J. Waggoner

Satan, the enemy of all good, was not satisfied with the cooling, refreshing, life-giving drink that our heavenly Father made for all His creatures. He therefore caused men to think that they knew more than God, and led them to invent another kind of water for us to drink. {PTUK September 21, 1893, p. 395.1}

It looks very much like the water that God has given us, but, oh, how different it is! Instead of cooling and refreshing what it touches, it burns and sears and withers. Instead of life and health, it brings death and decay. {PTUK September 21, 1893, p. 395.2}

Place a beautiful white lily or a rose in it, and lo, what a change! The green leaves become spotted and eaten, the flower turns brown and withers and decays. {PTUK September 21, 1893, p. 395.3}

If you should get some of this water in your eye it would hurt you very much. {PTUK September 21, 1893, p. 395.4}

Your horse or cow or dog would not touch it, and if you should give it to your little baby brother, it would throw him into spasms, and might kill him. {PTUK September 21, 1893, p. 395.5}

It is so hot and fiery that it cooks and hardens the white of an egg that is dropped into it. And it treats men’s brains in the same way when they drink it. It hardens their brains so that they cannot think well, and it burns the lining of their stomachs and causes it to become covered with sores. It makes their blood hot and feverish, makes their faces and eyes red, and sometimes covers their faces with sores. It often makes men so crazy that they cannot walk straight, and do not know what they are doing. It first causes them to be very silly and foolish, and then to be very cross, so that they want to steal, and fight, and shoot one another, and even kill their own wives and children. It causes them to become so weak and ill that they are not able to work, and it makes them so thirsty that they will sell their homes, and furniture, and children’s clothes, and let their families starve to death so that they may have money to get some more of the dreadful drink. They think it will quench their burning thirst, but it makes it only worse and worse. Sometimes it makes men so drunk that they cannot stand up or know any more than a dead man, and then they lie about by the roadside or in the ditches like beasts. {PTUK September 21, 1893, p. 395.6}

Thousands are dying every day because of this terrible poison. {PTUK September 21, 1893, p. 395.7}

The water that God has given us puts out the fire, but if we soak a paper in this water that Satan has given us, and touch a match to it, how it burns! A pair of the Indians call it “fire-water” because it burns people, and is so much like a fire. Do you not think it is a very good name for it? {PTUK September 21, 1893, p. 395.8}

But the real name of this fire-water is-Alcohol. We find it in brandy, whisky, beer, wine, hard cider, and other strong drinks. {PTUK September 21, 1893, p. 395.9}

Alcohol is no better for a food than it is for a drink, for “there is not so much food in a *pint* of wine or beer as there is in a *grain* of wheat.” {PTUK September 21, 1893, p. 395.10}

It does not give men strong bodies, and strong minds with which to resist evil, but it makes them weak and wicked. {PTUK September 21, 1893, p. 395.11}

In short, alcohol is one of Satan’s own traps which he has set for every boy and girl and man and woman. He hides it in the ruby wine and in the foaming beer, and in the innocent looking sweets. He tempts a boy to taste it but for once, and then to taste just once more, until he wants it all the time, and cannot break away from the deceitful habit. Ah, Satan’s caught him now, and he cannot get away! No one but Jesus Himself has power to set him free. Oh, will he let Him do it? or will he go on and on until he sinks into a drunkard’s grave, lost, for ever lost? No drunkard can inherit the kingdom of heaven. {PTUK September 21, 1893, p. 395.12}

My dear young friend which water do you choose? Do you know what your best Friend says to *you* to-day? Listen to His voice:- {PTUK September 21, 1893, p. 395.13}

“Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.” {PTUK September 21, 1893, p. 395.14}

*“Touch not the foaming, tempting glass
Nor look upon the wine;
A serpent vile is hid within
The liquid of the vine.
Its ruddy gleam invites you all
To taste the sparkling bowl,
And hides beneath the poison fangs
Which smite into your soul.” {PTUK September 21, 1893, p. 395.15}*

**“Pure Water” The Present Truth 9, 25.**

E. J. Waggoner

As we bathe in the billowy sea, or sit neath the falling cataract, or quench our thirst at the bubbling spring, or walk by the peaceful river, we should be reminded of that better and *living* water which flows from Jesus, the never-failing Fountain of Life. It can cleanse the inner most recesses of the hearty. It can satisfy the thirsting soul as nothing else can. It can be a well of water in us springing up into *everlasting* life. It is free for who-soever will, and the supply is more boundless than the ocean, more powerful than the cataract, more satisfying than the purest mountain spring, and more peaceful than the river. Blessed is the man, woman, or child that forgets not to drink daily of this wonderful, life-giving water. {PTUK September 21, 1893, p. 396.1}

Impure, dirty water is as unhealthful as impure, spoiled air. We therefore should be very careful not to drink water which has stood all night for it has taken in the impurities of the room. Our cisterns should be cleansed often, and we should be careful to have everything dirty far away from the well, for the impurities soak down through the ground and find their way into the water. {PTUK September 21, 1893, p. 396.2}

Did you know that water is one of the best medicines in the world? {PTUK September 21, 1893, p. 396.3}

**“Water” The Present Truth 9, 25.**

E. J. Waggoner

Jesus said, “If any man thirst, let him come unto Me, and drink.... And whosoever will, let him take the water of life freely.” John 7:37; Revelation 22:17. {PTUK September 21, 1893, p. 397.1}

Water, how clear, and sparkling, and beautiful! It is so bright that you can see your face in it, and so clear that you can look right through it. If it is clean, good water, you cannot smell it? Almost the last thing before you close your eyes at night you say, “Mamma, please give me a drink of water.” Did you ever notice how many times you say that in just one day? Then in the morning you bathe your face and hands in it; how cool and refreshing it is, and how bright and clean it makes you look. “It is the world’s cleanser. It washes everything, even the air. Your breakfast and dinner are cooked in water, and your clothes are washed in water. Some people have their houses warmed with the steam that comes from boiling water, and others have their sewing machines run with water. We have not time to tell you half of the wonderful things that are done with water. Ask your father to tell you how it runs the steam cars, the steamboats, the mill that grinds your flour, the printing presses that print your books and papers, and the machines that weave cloth for your dresses. Watch and see how many ways water is used in your house. Keep your eyes and ears open every day and see how many things you can learn about it. {PTUK September 21, 1893, p. 397.2}

Do you remember how some of the water that was on the earth at first, got way up above our heads in the clouds? Well, after God had made the beautiful firmament above us, and part of the waters that had been on the earth were floating about in the air, there was still much water on the earth; for there was no dry land at all. {PTUK September 21, 1893, p. 397.3}

On the *third* day, therefore, God gathered these waters together so that the dry land could be seen. He did not have to dip the water up, and carry it to the places where He wanted it, as we do, but He just said, “Let the waters be gathered together by themselves”; and they were! And God called the dry land “Earth,” and the great bodies of waters he called “Seas.” And God placed sand all around the edge of the seas for a bound or border. And God said to the waters of the seas, “Hitherto [that is, to this place] shalt thou come, but no farther; and *here* shall thy proud waves be stayed.” And though the great waves have tossed themselves ever since, yet they cannot break away from where God put them and again cover the earth; though they roar, they cannot pass over the sand that God placed around them. Jeremiah 5:22. {PTUK September 21, 1893, p. 397.4}

God did not put all the water in one part of the earth. He sent some into the mountains in springs and told them to run down into the valleys in little streams, that the beasts and birds might go there and find water to drink, and that the grass and trees in those places might be kept fresh and green. He put part of the water into lakes and ponds; and part, he put way down in the ground so that if men do not live near a river or spring, they can dig holes or wells down in the ground and find water. And then besides all this, He shows His tender love, by giving us the beautiful rain, about which we learned last week. The great Heavenly Father must love us all, for He sends His rain on the good and on the bad, and He freely gives us each all the good pure water that we need. {PTUK September 21, 1893, p. 397.5}

This water is wonderful, and useful, and good, and it keeps us alive; but it cannot keep us alive for ever. It causes us to have clean faces and hands; but it cannot cause us to have pure thoughts and actions. Jesus can give as “living water,” water that will cause us to have pure, good thoughts and actions, so that we finally can live for ever with Him. Would you like to know what this “living water” is? It is His Holy Spirit. We cannot see it any more than we can see the air, but it makes us gentle and kind, and makes us want to please Jesus in every little thing that we do. You know how freely God gives us the beautiful water. Well, the Bible says that Jesus is just as willing to give us His Holy Spirit. Let us think of this every time we take a drink of water. {PTUK September 21, 1893, p. 397.6}

1. How do you get your face clean? {PTUK September 21, 1893, p. 397.7}

2. Name some of the places where we find water. {PTUK September 21, 1893, p. 397.8}

3. Did you ever see a spring? An ocean? A river? {PTUK September 21, 1893, p. 397.9}

4. What is an ocean? {PTUK September 21, 1893, p. 397.10}

5. Why don’t the waves rush out over the dry land? {PTUK September 21, 1893, p. 397.11}

6. Do you think that it is just that little sand that keeps them there?—No. Psalm 89:8, 9; 93:4. {PTUK September 21, 1893, p. 397.12}

7. Were the waters always in oceans, and lakes, and rivers, and springs? {PTUK September 21, 1893, p. 398.1}

8. When did God gather them together? {PTUK September 21, 1893, p. 398.2}

9. How did He do it? {PTUK September 21, 1893, p. 398.3}

10. For what is water good? {PTUK September 21, 1893, p. 398.4}

11. Suppose God had put all the water in one part of the earth, would it be so pleasant? Why not? {PTUK September 21, 1893, p. 398.5}

12. What should we always remember about dirty, bad-smelling water? It is just as bad for us as spoiled, bad-smelling air. {PTUK September 21, 1893, p. 398.6}

13. Is wine, or any other strong drinks as good for us as water? Why not? Proverbs 20:1; 23:29-32. {PTUK September 21, 1893, p. 398.7}

*“Water, bright water, pure water I drink,
From clear mountain streamlet, or deep wells
brink;
It cooleth, when parched, my thirsty tongue;
It helpeth my happiness to prolong;
’Tis the drink of the flowers, the birds, and bees.
The insects that dance on the summer’s breeze;
The cattle that graze on the hill and plain:
The traveller’s friend on the mighty main:
’Tis the drink that God gave first unto man.
In rivers that through lovely Eden ran.
Water, bright water, pure water, to thee
May I be a life-long, true devotee!” {PTUK September 21, 1893, p. 398.8}*

14. What precious promise does God make to those who love and obey Him?—Their water shall be sure; they will always have enough. Isaiah 33:15, 16. {PTUK September 21, 1893, p. 398.9}

15. But can this water make us live for ever? {PTUK September 21, 1893, p. 398.10}

16. Can it cause us to have pure thoughts and actions? {PTUK September 21, 1893, p. 398.11}

17. What kind of water can?—*Living* water. {PTUK September 21, 1893, p. 398.12}

18. What is this living water?—God’s Holy Spirit. John 7:37, 39; 4:10-13. {PTUK September 21, 1893, p. 398.13}

19. Where can we get it? John 12:37. {PTUK September 21, 1893, p. 398.14}

20. Do you want this gentle Spirit to come and live with you? {PTUK September 21, 1893, p. 398.15}

21. Then what does Jesus invite you to do?—To come unto Him, *without money*, and ask Him for it and He will give you freely all that you want. {PTUK September 21, 1893, p. 398.16}

*“Ho, ye thirsty, come and drink!
Water! living water!
Gather at the fountain’s brink,
Take the living water.
Souls athirst, oh, hither haste,
Stay not in the desert wastes; {PTUK September 21, 1893, p. 398.17}*

*“Come the healing waters taste,
Water, living water. {PTUK September 21, 1893, p. 398.18}*

*“Come ye who in deserts roam:
Water! living water!
Whosoever will may come
To the living water.
Ye who hear, lift up the cry,
Every soul that thirsts, draw nigh:
Come and drink, and never die;
Take the living water.” {PTUK September 21, 1893, p. 398.19}*

**“Interesting Items” The Present Truth 9, 25.**

E. J. Waggoner

-The insurgents appear to be getting the upper hand in Brazil. {PTUK September 21, 1893, p. 398.20}

-It is announced that Sweden is about to join the Triple Alliance. {PTUK September 21, 1893, p. 398.21}

-A Capetown telegram says that fears are still entertained in Mashonaland of a Matabele attack. {PTUK September 21, 1893, p. 398.22}

-The Foreign Ministers at Rio de Janeiro have been warned that the city will be bombarded forthwith. {PTUK September 21, 1893, p. 398.23}

-A battle is reported to have taken place at Cordova in Argentina, in which the insurgents were victorious. {PTUK September 21, 1893, p. 398.24}

-A pension attorney of Pittsburg has been arrested on a charge of conspiring to assassinate President Cleveland. {PTUK September 21, 1893, p. 398.25}

-Egypt’s cultivated area of land is about 5,000,000 acres, 2,800,000 being in Lower Egypt, and 2,200,000 in Upper Egypt. {PTUK September 21, 1893, p. 398.26}

-A great fire broke out at the Philadelphia Asylum for the Insane. Many of the unfortunate inmates are said to have perished in the flames. {PTUK September 21, 1893, p. 398.27}

-A telegram from Buenos Ayres states that fighting has been going on between the rebels and the Government troops in the City of Tucuman. {PTUK September 21, 1893, p. 398.28}

-The Legislative Council in New Zealand has passed the clauses of the Electoral Reform Bill, conferring the Parliamentary franchise on women. {PTUK September 21, 1893, p. 398.29}

-This Hungarian Government has replied to the Papal Encyclical, affirming that the Emperor-King will accept the politico-religious programme. {PTUK September 21, 1893, p. 398.30}

-India has 280,000,000 inhabitants, and only between 14,000 and 15,000 miles of railways. America has 85,000,000 people, and over 120,000 miles of railway. {PTUK September 21, 1893, p. 398.31}

-The New York express train on the Lake Shore Railway was stopped by a gang of armed robbers, the driver shot, and gold to the value of 250,000 dollars stolen. {PTUK September 21, 1893, p. 398.32}

-It is calculated that the quantity of opium grown in China is five times as much as that in India. Ten per cent. of the whole population of China are addicted to the habit of opium smoking. {PTUK September 21, 1893, p. 398.33}

-M. Charles de Lesseps, who was sentenced to five years’ imprisonment for swindling and breach of trust in connection with the Panama scandal, has been released after remaining nine months in prison. {PTUK September 21, 1893, p. 398.34}

-The National Liberal Federation has issued an important manifesto to the federated Liberal associations with regard to the action of the House of Lords in rejecting the Hone Rule Hill. It is intended as a warning to the Lords. {PTUK September 21, 1893, p. 398.35}

-In consequence of the Czech agitation for Home Rule the Bohemian Constitution has been partially suspended by Austria, and the police have already suppressed some of the Radical papers and dissolved unions of the young Czechs. {PTUK September 21, 1893, p. 398.36}

-Of 9,000 Mecca pilgrims from Tunis and other parts, it is estimated that 4,500 perished of cholera on their way to or from the Holy City. {PTUK September 21, 1893, p. 398.37}

-“Very little alcoholic liquor is drunk in China,” says Professor James Legge, Professor of the Chinese Language and Literature at Oxford. “In thirty-four years I have often been in such large cities as Canton, and I never saw one Chinaman drunk.” {PTUK September 21, 1893, p. 398.38}

-As a result of the recent cyclone in the islands off the coast of South Carolina, it is stated that 20,000 persons are on the verge of death from, famine, thirst, and disease. Another cyclone has visited Lockport, Louisiana, killing six persons and injuring others. {PTUK September 21, 1893, p. 398.39}

-The cholera continues its havoc in Russia and Central Europe, but does not seem to be making much headway on the western frontier. The latest Local Government Board report as to cholera in England states that “the history of the more recent occurrences, and their isolated character, may be regarded as reassuring respecting the immediate future.” {PTUK September 21, 1893, p. 398.40}

-The great coal strike still continues, and distress is deepening among the unfortunate families of the miners. Several persons in the mob who were fired upon by the military during the recent riots, have succumbed to their injuries. At a meeting of the London Trades Council a resolution was passed expressing sympathy with the miners, and recording its severe censure upon the Government for allowing the military forces to be used against the men. {PTUK September 21, 1893, p. 398.41}

-A number of merchants and captains engaged in the seal trade met recently at Victoria, B.C., and appointed a committee to draw up a petition to the British Government, showing that the regulations, as settled by the recent International Tribunal of Arbitration at Paris, will operate against the interests of the Dominion so seriously as to threaten the ruin of the seal-fishing industry. The petitioners ask the Government to purchase their schooner and outfits at a reasonable compensation. {PTUK September 21, 1893, p. 398.42}

-The Austro-Hungarian Ministry has suspended certain constitutional rights of the inhabitants of the city of Prague and its environs owing to the Home Rule agitation, and has issued a proclamation prohibiting all assemblages in its public squares or thoroughfares, the parading of the streets in bands, the ostentatious wearing of badges, and the carrying and displaying of flags with the exception of the Imperial and national colours. Anyone contravening this order will render himself liable to very severe punishment. {PTUK September 21, 1893, p. 398.43}

-War is raging in the central Soudan. Intelligence has been received from the interior {PTUK September 21, 1893, p. 398.44}

-The Congress of Religions, which promises to become one of the most interesting of the numerous gatherings in connection with the World’s Fair, was opened in the Columbus Hall in the Fair ground September 11. On the platform were Christians-Protestant and Roman Catholic and members of the Greek Church-Buddhists, Brahmins, Mohammedans, followers of Confucius, and representatives of their creeds. The session will last seventeen days, and during that time each sect will expound the principles of its faith. The services are to be free to mankind. The doors were opened at ten o’clock. The proceedings were commenced by prayer, which was offered by Cardinal Gibbons. {PTUK September 21, 1893, p. 398.45}

-Great excitement continues to prevail in the Midlands in connection with the coal riots. At Pontefact three of the rioters who had been shot by the military on duty at Lord Masham’s Acton Hall pit died of their injuries. More troops have been dispatched to the scene of the riots. Miners ballots taken in Derbyshire and Lancashire in the direction of the National Federation, show that the men are determined to resist the demand of the employers, and to remain out til the whole dispute is settled. In North Staffordshire, the men have gone back to the pits at the old rate of wages, pending the general decision. A new strike is said to be imminent in the Pas de Calais colliery distract, the coal companies being determined to resist the demands of the men. {PTUK September 21, 1893, p. 398.46}

**“Back Page” The Present Truth 9, 25.**

E. J. Waggoner

No financial panic was ever known to affect the bank of Heaven. If your money is there, it is as safe as you could possibly wish it. {PTUK September 21, 1893, p. 400.1}

The denominational statistics read at the recent Conference of Wesleyan Methodist Churches of Great Britain, showed that during the last connectional year 23,839 persons “ceased to be members.” {PTUK September 21, 1893, p. 400.2}

It will be the poorest kind of consolation to the sinner when in the great Judgment he finds himself among the lost, to reflect that he was just as good a man as his neighbour Mr. A or Mr. B, who is lost likewise. {PTUK September 21, 1893, p. 400.3}

Christian people are civilised. Christianity civilises, the most ignorant heathen as if by the touch of magic. Christianity and the highest civilisation are identical; we mean not the highest national civilisation now seen, but the highest that is possible; for the truest civilisation cannot exist where there is not the observance of the golden rule. Civilisation owes much if not everything to Christianity; but Christianity owes nothing to civilisation. Its source is only in God. {PTUK September 21, 1893, p. 400.4}

*Public Opinion* states that a well-known American geologist, Mr. C. King, has by the use of a new and improved method of computation, discovered the earth’s age to be only about twenty-four millions of years. This is a great reduction from the “vaguely vast” figures given us by geologists hitherto. So let them keep on with their computations. It may be that in the lapse of time they will at length get almost as near the truth on the subject as it would from a few hours devout study of the Scriptures. {PTUK September 21, 1893, p. 400.5}

We are not familiar with all the facts and arguments pertaining to the Home Rule controversy, but there is one kind of Home Rule which we thoroughly believe in and would advocate everywhere. It is that mentioned by Solomon in Proverbs 16:32: “He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.” This kind of “home rule” is more pressingly demanded to-day than any other. In fact, no scheme of governmental rule can succeed without it; for he who is not able to rule himself, is certainly not fit to govern any one else. {PTUK September 21, 1893, p. 400.6}

An Italian physician has come forward with the announcement that tobacco smoke possesses “a very pronounced bactericide power, acting particularly on the bacillus of asiatic cholera.” He therefore urges that tobacco smoking be adopted as a preventive of the disease. One cannot help thinking that the physician is himself a smoker, or that he has an interest in the tobacco trade; for although the mission of tobacco is solely to kill, there is no evidence that in cholera epidemics women and other non-smokers have suffered more than smokers. On the contrary, the greatest mortality is among the drinking class, who are also the most addicted to the smoking habit. {PTUK September 21, 1893, p. 400.7}

The *Chronicle* publishes a letter written by James Defoe, a pauper paralytic, who claims-and to all appearances truthfully-to be the great-great-grandson of the author of Robinson Crusoe. The *Chronicle* appeals to the boys of England to do something that will enable this unfortunate descendant of the celebrated author to pass his last days, amid some comforts which do not fall to the paupers’ lot. It is the old story of the unreliable nature of the gratitude and mercy of man. Not so is it with God. Cardinal Woolsey declared that if he had served God as faithfully as he served the king, he would not have been left to the misery and gloom which attended his approach to the grave. The Psalmist testifies, “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” Psalm 37:25. {PTUK September 21, 1893, p. 400.8}

Some Zulu converts to Christianity, being told that they did wrong in exchanging girls and women for cattle, have demanded of the missionaries proof from the Bible that it is wrong to dispose of their daughters in that way. To civilised people such a demand seems very foolish, as of course it is; but it is no more so than the demand often made by civilsed men-or those claiming to be civilsed-for proof from the Bible that it is wrong to use tobacco. The one may be explained in some degree by the natural ignorance of the untutored savage; but the other is only accounted for by the lustfulness of the natural heart. {PTUK September 21, 1893, p. 400.9}

When men are told that they must cease some practice or custom because it is contrary to the word of God, they are always particular to demand a plain “Thus saith the Lord” in proof of it; but when they are told that they should begin, some new observance because God’s word enjoins it upon them, the smallest inference to the contrary that can be drawn from any passages seeming to have a bearing upon the subject, is sufficient to convince them at once. {PTUK September 21, 1893, p. 400.10}

It is said of Moses that “by faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible.” Hebrews 11:27. This statement will apply generally to those who live the life of faith on earth. Their sight is directed to that which is invisible. They look with the eye of faith, and that brings invisible things in the sight; for “faith is the substance of things hoped for, the evidence of things not seen.” And while the eye of faith sees that which is invisible, it takes note of the carnal things which are visible. In the crowded street, in the busy marts of trade and commerce, in the presence of sin and temptation, the man of faith lives and moves so though he saw it not. The sounds of earth’s confusion and revelry and strife break upon his ear in a hardly distinguishable cadence, while his mind is full of the consciousness of the truth of the life beyond. Satan does not find easy access to such a mind with his temptations. And when the hour of trial comes, faith brings in sight the glory beyond, and the individual is strengthened to endure. {PTUK September 21, 1893, p. 400.11}

Thus it was with Moses, who, amidst the splendour of the royal palaces of Egypt, saw with the eye of faith the glory of the courts of the King of kings, before which all the glory of Egypt paled in insignificance. Thus it was with Christ, whose faith beheld the time when He should “see of the travail of His soul and be satisfied,” who thus “for the joy that was set before Him, endured the cross, despising the shame.” And thus it is with the follower of Christ to-day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” 2 Corinthians 4:17. {PTUK September 21, 1893, p. 400.12}

**“Wanted: a Gospel for the Age” The Present Truth 9, 26.**

E. J. Waggoner

“Wanted: a Gospel for the Age.” Such is the thought that is beginning to take shape in the minds of some who are set to minister to the spiritual needs of men and women to-day, in view of the existing state of things in the social and industrial worlds. It is a thought that is full of meaning. If a gospel for this age is wanted, it must be that there is none now which is suited to the demands of the present. And if that be true, we may well stop and consider the desperate nature of the situation. {PTUK September 28, 1893, p. 401.1}

We are reassured, however, as we look into our Bibles, for there we find the grace of God, mercy and forgiveness of sin, Divine power, and every provision for every need of mankind, set forth in language which applies as well to our own age as to any age in the past. We have to-day all that there is to be had from any possible source of moral strength. We have the gospel of Jesus Christ, which is “the power of God unto salvation to everyone that believeth.” Romans 1:16. There is no greater power unto salvation than the power of God, for God is omnipotent. {PTUK September 28, 1893, p. 401.2}

But it may be that this power of God unto salvation is not realised and felt by all, so that there seems to be a gospel needed for some; for it is not the power of God unto all men, but “to everyone that believeth.” Not all men believe. Indeed, it will hardly be denied that the number of true believers is comparatively very small. There is an intellectual belief which many have-a mere assent to the truth of what the Bible says respecting the existence of God, the coming of His Son to the earth, His life here, and His death, burial, and resurrection-and there is a similar assent to these truths in the minds of the devils themselves, for we are told that “the devils also believe, and tremble.” James 2:19. But this is not faith toward God. Faith is that which takes hold of the heart as well as the head, which has not only our assent to the truth of what God says, but our *will* that it should be true, and calls into exercise every power of our being to live in harmony with it. This faith but few possess; yet it is this which is referred to by the words “every one that believeth.” Those who believe in this way are the ones that experience “the power of God unto salvation.” {PTUK September 28, 1893, p. 401.3}

What is needed then is not a new gospel, but faith in the gospel which now is, not a new provision for the moral needs of mankind, but an appropriation of the provisions that are already made. The gospel has not failed, but a failure has been made by men. If men would to-day accept the gospel which is declared to them in the word of God, the difficulties which exist in industrial and social life, and darken the horizon of the future, would vanish as if by magic. All that is needed is an application of the Golden Rule. Let all men do to others as they would that others should do to them, and there will be no further thought of a new gospel. The old one will be found amply sufficient. Strikes and lock-outs will disappear instantly, distress will be relieved, and prosperity and peace will reign in all the land as they never have done before. {PTUK September 28, 1893, p. 401.4}

The principle which rules in the world is selfishness. This it is which causes the distress and the evil under which the earth is growing. Each one is spent on his own advantage, without reference to the interests of others. Not only so, but the world is full of men, many of them rich and powerful, who not only disregard the interests, but also the rights, of their fellow-men. The powerful dictate to the weak; the rich oppress the poor. The fortunate extort from their less fortunate fellows all that opportunity offers, regardless of the misery which they may thereby inflict upon them. This is what we see all over the world to-day. We see the rule of the principle of self. By it men are divided into two opposing classes, and the conflict between them rages with ever-increasing violence. And so it must be as long as self continues to rule. It is a question of the survival of the strongest. {PTUK September 28, 1893, p. 401.5}

The principle of the gospel is just the opposite. It is the principle of unselfishness. “Look not every man on his own things, but every man also on the things of others.” Philippians 2:4. “Let no man seek his own, but every man another’s wealth.” 1 Corinthians 10:24. What a change would be produced in human affairs by the introduction of this principle. Instead of each individual working for himself, at the expense (as it so often is) of others, each one would have in view the interests of friends and neighbours. Instead of having only his own efforts upon which to depend for prosperity, he would have the united efforts of all those around him. Could the result be otherwise than the happiness and prosperity of each? It is rarely that an individual cannot be prosperous with the help of but one other person; how certain would his prosperity be, then, with the help and sympathy of all who know him! {PTUK September 28, 1893, p. 401.6}

And this is what the gospel of Jesus Christ would do for the world if men would only let it. This age no more needs a different gospel than any other age before it. Doubtless it does need, however, a new preaching of the gospel,-a preaching which is not the presentation of the power and wisdom of man, but of the power and wisdom of God. “My speech,” wrote the Apostle Paul, “and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” He preached “the power of God unto salvation,” and his words were effectual in the minds of his hearers. This is the preaching that is wanted to-day; and when we have it, it will be found as powerful and efficient for this day as it was in the days of Paul. {PTUK September 28, 1893, p. 402.1}

**“God’s Ways and Man’s Ways” The Present Truth 9, 26.**

E. J. Waggoner

God’s ways are not man’s ways. This is well illustrated by the following comment on man’s ways, from the *Religious Herald:*- {PTUK September 28, 1893, p. 402.2}

“Steal a chicken, and you are a thief; steal $1,000 from your employer, and you are an embezzler; steal $5,000 from the Government, and you are a defaulter; rob your competitor on the Stock Exchange of $10,000, and you are a financier; rob him of $100,000 to $500,000, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and you are a ‘magnat’; wreck a great railroad system, and you are a ‘railroad king’; conduct a ‘negotiation’ by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, “the times are out of joint.” {PTUK September 28, 1893, p. 402.3}

God has but one named for all such transactions, and but one standard by which to measure those who engage in them. He sees not as man sees; for “man looketh on the outward appearance, but the Lord looketh on the heart.” He is not at all blinded by the things which dazzle and bewilder fallen and finite man. No brilliancy of intellectual power or magnitude of achievement; no splendour of wealth or station, can palliate the slightest degree in His mind the wrongdoing of men. Business principles and usages which are permitted by men and sanctioned by human law and custom, do not thereby undergo the slightest alteration in the character which is given them by the declarations of God’s law; for it is His law that determines the character of everything. We should remember that it is by God’s law, and not by man’s law or man’s customs, that our needs are judged and given their characters for eternity. {PTUK September 28, 1893, p. 402.4}

**“Church Disestablishment” The Present Truth 9, 26.**

E. J. Waggoner

There has always been an idea in the minds of most men that the church of God in the earth needed some kind of human protection thrown around it. Since every other good thing enjoys, or should enjoy, the protection of human laws, and since “the Church” has enjoyed such “protection” so much in the past, it is very naturally assumed even by Christian people that the withdrawal from the church of governmental support, would be a great wrong to the church, and a grievous sin on the part of the government. This we think must be the opinion of the *English Churchman*, which says, “We look upon the disestablishment of a faithful church as a national insult to the Almighty God.” A brief examination of the subject in light of Bible truth, will, we think, lead to an entirely different conclusion. {PTUK September 28, 1893, p. 402.5}

In the first place, the true church of God never received any protection from the civil power at all. Many false and apostate churches have received aid from the State, as notably the Roman Catholic Church, the Greek Church, and others that might be mentioned; but the true church has never been recognised by the State, and was therefore never in a position to receive aid from it. The church to which the State gives its aid and support is always the largest and most powerful within the limits of the State. The State has no spiritual discernment, and naturally looks upon numbers, wealth, and influence as credentials of Divine favour and authority; but they are far from being such in reality. The true church was never the greatest in numbers, or the most wealthy, or influential. To the true church is said, “Fear not, little flock; it is My Father’s good pleasure to give you the kingdom;” but it was never said, “Fear not, *big* flock.” The true church is never designated in Scripture by a denominational name. The Scriptures tell us that “God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.” There are such persons in every nation and in every church to-day. All those whom God accepts and owns as His are not visible in any denominational form or organisation; and they have never constituted more than a little company, looked down upon by the great men of earth, and maintaining in their course through the world the attitude of strangers and pilgrims. God will save His church, the “little flock,” and give them the kingdom as He has promised; but He will save no one merely because of his connection with a church organisation. {PTUK September 28, 1893, p. 402.6}

God believes in organisation, for He “is not the Author of confusion;” and while in the strict sense of the word the “church” includes all those in every place who have been called out from the world, it is true that there is an organised body to whom God has entrusted His work. But it is not a body wealthy or great in numbers. Not that God has any objection to wealth or numbers in His church, but He can make use of only that which is sanctified-dedicated to Him-whether person or thing; and never many men or much wealth, comparatively speaking, have been in this condition. The people and the wealth of this world have been mostly controlled by “the prince of this world,” the devil. John 14:30. Whenever the church has become large and influential, it has also become worldly, and God has had to raise up others and entrust His work to them. And as these in turn attained to popularity and influence, they in turn lost their spirituality and another company was called out to take their place. Thus the history of the church has been one of continual reformation; not because God has designed it so, but because His people have always separated from Him and ceased to trust in Him and allowed errors to come in whenever they have become powerful and great in their own eyes. {PTUK September 28, 1893, p. 402.7}

**THE STATE CANNOT HELP THE CHURCH**

But in the second place, the church does not need any protection or support from the civil arm, and in reality, the civil arm has no support to give. God’s people can be a protection to the State, but the State cannot be a protection to them. The followers of Christ are indeed “the salt of the earth.” Matthew 5:13. By them the earth is preserved. Were they removed, the judgments of God could fall at once upon the heads of the wicked. We have an illustration of this truth in the account of the destruction of Sodom. The Lord told Abraham of His intention to destroy the wicked city, and the patriarch, knowing that his nephew Lot dwelt there, pleaded with Him to spare it, because, peradventure, it contained some inhabitants that were righteous. See Genesis 18. The Lord said He would not destroy it if it contained fifty persons that were righteous; and on Abraham’s venturing to reduce the number, finally promised that He would not destroy it if it contained but ten. Ten righteous individuals among the thousands which made up the population of the city! yet if but that number had been found, the city would have been spared. {PTUK September 28, 1893, p. 402.8}

Luther understood this truth when he refused the offered protection of the Elector Frederick, saying it would be more fitting that he should offer the Elector his protection-the protection of God-than that the Elector should offer to protect him. Thus it was when the great Reformer went up to the Diet of Worms. He went depending alone upon the protection of God, and under that protection he faced the emperor Charles and all the array of Rome’s prelates, fearlessly and triumphantly proclaimed the truth, and departed as unmolested as he came. {PTUK September 28, 1893, p. 403.1}

**A STRIKING ILLUSTRATON**

There is nothing, perhaps, in all history which more strikingly sets forth the utter falsity of the idea that the sacred things of God need the protection and support of human powers in the midst of which they are placed, than the events recorded in the fifth and sixth chapters of 1 Samuel. The narrative is preceded by an account of a battle between the Israelites and the Philistines, in which the former were defeated, and the ark of the Lord, which had been brought into the camp of Israel by the order of the dissolute sons of Eli, was taken by the Philistines. Eli, who was then old, when he knew that the ark had been carried down into the battle, went and sat upon a seat by the wayside to wait for news from the conflict, “for his heart trembled before the ark of God.” He imagined the sacred structure had been placed in great jeopardy,-an opinion which was no doubt shared by many others; and when the word came that the ark had been taken by the Philistines, “he fell from off the seat backward by the side of the gate, and his neck brake, and he died.” And the effect of the news was hardly less disastrous upon others. Israel had failed to protect the ark, and had been captured by their enemies; and to all appearance it seemed doubtless that that would be the end of it. {PTUK September 28, 1893, p. 403.2}

But what happened to the ark as a result of Israel’s failure to keep it out of the hands of the enemies of God? We quote from the record in chapter in five:- {PTUK September 28, 1893, p. 403.3}

“And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.” Verses 1-4. {PTUK September 28, 1893, p. 403.4}

There was the ark of God in the hands of God’s enemies, entirely bereft of all human help, wholly alone and unattended by any who entertained a regard for it; and yet it not only suffered no harm, but did what all the armies of Israel with all their power could not do, to Dagon, the god of the Philistines. But did not this awaken the wrath of the Philistines so that the sacred structure suffered at their hands? Not at all. Let us examine the narrative further:- {PTUK September 28, 1893, p. 403.5}

“But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.” Verses 6-8. {PTUK September 28, 1893, p. 403.6}

Thus far this sacred structure faired very well among its enemies without any human aid or protection whatever. What happened when it came to Gath? We read further:- {PTUK September 28, 1893, p. 403.7}

“And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction; and He smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people; for there was a deadly destruction throughout all the city; the hand of God was very heavy there.” Verses 9-11. {PTUK September 28, 1893, p. 403.8}

Then the Philistines, after taking counsel of their priests and diviners, set up the ark upon a new cart, to which they hitched two milch kine that had never worn any yoke, and left them to take it where they would. But first this testimony to the glory of God had been extorted from the priests and diviners:- {PTUK September 28, 1893, p. 403.9}

“If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass offering; then ye shall be healed, and it shall be known to you why His hand is not removed from you.... Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel; peradventure He will lighten His hand from off you, and from off your gods, and from off your land.” Chap. 6:3-5. {PTUK September 28, 1893, p. 403.10}

And how fared it with the ark when, drawn upon the cart behind the milch kine, it went along the highway unattended by human friend or foe? We read:- {PTUK September 28, 1893, p. 403.11}

“And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.” Verse 12. {PTUK September 28, 1893, p. 403.12}

Thus, after having been seven months in the land of the Philistines, the ark return to the land of Israel, having sustained not the slightest injury, and having done a work which all the power of man on the earth could not have performed. There was more power with the ark than was possessed by the armies of Israel or by all the inhabitants of the countries through which it passed. How erroneous then to suppose that any harm could come to it from a lack of human protection. As well might one think that a very strong power needed the protection of a very weak one. {PTUK September 28, 1893, p. 403.13}

**THE POWER OF THE CHURCH**

It is the same with the church of God. The church is sacred. It is the temple of the Holy Ghost (2 Corinthians 6:16; Ephesians 2:20-22), and the body of Christ (Ephesians 2:22, 23; Colossians 1:18). Therefore God is with His church just as He was with His sacred ark, and He will perform wonders through it, without any aid from the arm of flesh, just as He performed wonders with the ark. He will preserve it as He preserved the ark. It is true He has suffered His church to pass through persecution, and to feel the wrath and power of man against it; but this did not harm the church. It only built up the church; for the sufferings and death of its martyrs were but occasions of a wider sowing of the seeds of truth, which sprang up and bore an abundant harvest. {PTUK September 28, 1893, p. 403.14}

God is with the church just as long as they are with Him. But a church can separate themselves from Him, become worldly, and lose their hold upon the Divine arm, and then the only power left for them is the power of man, and to that, and such a case, they naturally turn. But the church that is connected with God has no need whatever of any support from the powers of earth. The Saviour made this matter very plain in the great commission which He gave to His followers just previous to His ascension. We quote the words recorded by Matthew: {PTUK September 28, 1893, p. 403.15}

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” Matthew 28:18-20. {PTUK September 28, 1893, p. 404.1}

What do these words tell us? Just this: that Jesus Christ, the Head of the church, has all power in heaven and in the earth; that His followers are to go into all the world and preach the gospel to all nations; and that He is with them, even to the end of the world. Therefore His followers, His church, *have all the power in heaven and earth*, for use in their legitimate work. How, then do they need any other power? What more power is there for them to have? {PTUK September 28, 1893, p. 404.2}

Certainly, then, it is evident that the church of God should not concern herself with the question of “the establishment” or “disestablishment” by the powers of earth, but pursue her Divine calling entirely independent of all human power and authority. Her establishment is of Heaven; and being established there, she is established as fully as she can be on the earth. {PTUK September 28, 1893, p. 404.3}

**“Measuring His Ignorance” The Present Truth 9, 26.**

E. J. Waggoner

The *Christian Commonwealth* has some straight and just comments on Professor Drummond’s evolution fancies, called out by his recent statement that the original members of the human family wandered about for thousands of years without being able to speak. After showing how squarely the statement contradicts the Bible, the *Commonweath* says:- {PTUK September 28, 1893, p. 404.4}

“We do not now stop to consider speculations as Professor Drummond did before a popular and promiscuous audience. We have long since learned that men who find fault with what they call the narrowness of those who hold to the old faith, usually imagine that they have the right to introduce their crude speculations at all times and places, simply because they are the heroes of a new order of things. Indeed, the liberalism of some men is altogether more illiberal than the bigotry of what is called orthodoxy. We have little patience with either. And we cannot close this article without protesting against the ‘cocksure’ of Professor Drummond about matters concerning which he knows little, if any, more than other men. In fact, he has been trying to measure depths which cannot possibly be fathomed without the aid of the Bible, and as he has practically thrown the Bible overboard he cannot hope to do more than measure his own ignorance concerning the facts of which he speaks. This may be a service which is much needed, and it may be that in this view of the matter the ‘seeming evil’ of his recent remarks may really educe good, by showing how impotent man is when he lets go the hand of God.” {PTUK September 28, 1893, p. 404.5}

**“Looking unto Jesus” The Present Truth 9, 26.**

E. J. Waggoner

The Christian must look unto Jesus. This is his safety and the source of his strength. There are plenty of other places to which he can look, and plenty of voices calling him to look elsewhere, but He can heed them only at his peril. The word of inspiration counsels us, “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Hebrews 12:1, 2. {PTUK September 28, 1893, p. 405.1}

To look unto Jesus, we must know where He is. We know that He came to earth, died, and ascended again to heaven, and that the text above quoted tells us that He “is set down at the right hand of the throne of God;” but this knowledge is not enough to present Him before us in a clear and definite light. In looking unto Jesus, we are to see Him. Faith does more than show us the vicinity of the object toward which it is directed; it brings the object into plain view. And when we see an object plainly, we know all about the situation that surrounds it. If it be a man, we see where he is and what he is doing. So it is with the faith that looks to Christ. It brings Him into view, and we behold His position and the nature of the work in which He is engaged. And seeing Him in this way, we can pray to Him with an intelligence and a confidence that would not be possible were we in ignorance or but vaguely informed upon these points. There is such a thing as praying with the spirit, but having the understanding unfruitful; it is best to pray “with the spirit” and “with the understanding also.” See 1 Corinthians 14:14, 15. {PTUK September 28, 1893, p. 405.2}

**THE HEAVENLY SANCTUARY**

It is not a mere coincidence that the book of the Hebrews, which more than any other book contains instructions upon the office and work of Christ in Heaven, contains also the most remarkable chapter on faith. They belong together. The knowledge of the office and work of Christ is given first, as the foundation upon which faith can rest, and then is set forth the importance of faith and the works which can by means of it be accomplished. We are cited to the journeyings of ancient Israel in the wilderness towards the land of promise, to their unbelief and the fact that they failed thereby to enter into the rest which God had promised, to the shadowy nature of their service of sacrifices and offerings, to the rest that remains to the people of God and the danger of losing it through unbelief, to Christ as the Leader of the spiritual seed of Abraham and their High Priest, who performs the true work of ministry for man before God; then beginning the eighth chapter of the apostle says: “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Christ is therefore, our High Priest performing in the heavenly sanctuary a work of which that performed by Aaron and his sons was typical. He is not yet a king, but will receive a kingdom when His ministry is finished and He lays aside His priestly garments, and the great scene takes place which is described by the prophet Daniel: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” Daniel 7:13, 14. {PTUK September 28, 1893, p. 405.3}

The faith which looks unto Jesus, therefore, looks into the sanctuary in heaven, and beholds Him engaged in His priestly work before His Father. That work is a work typified by the work of the high priest in the sanctuary built by Moses. The earthly sanctuary, with its two apartments, was a pattern of this true sanctuary above. Hebrews 9:23, 24. And as the high priest ministered in the earthly sanctuary, but went only once in the year into the inner apartment of it, when the day of atonement-or cleansing-had come; so our High Priest has ministered the sacrifices and offerings of His people in this sanctuary above, and has now entered into its inner apartment, there to perform the great work of cleansing the true sanctuary, into which have been brought the sins of the people. Here will be made a final disposition of their sins, and when the work is finished He will change His priestly garments for the robes of a King, and “appear the second time, without sin and salvation.” Hebrews 9:24-28. {PTUK September 28, 1893, p. 405.4}

“Having therefore, brethren,” writes that the apostle, “boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, [by] His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” Hebrews 10:19-25. That day which is the day of the fulfilment of the promise to Abraham-the promise of the inheritance of the world, when Christ, the Seed of Abraham (Galatians 3:16), shall receive His kingdom, and His saints with Him. See Daniel 7:18. For we are told that the new earth will be the seat of Christ’s kingdom, the abode of the New Jerusalem, which comes down from God out of heaven, when it will be said, “The tabernacle of God is with men, and He will dwell with them.” Revelation 21:2, 3. {PTUK September 28, 1893, p. 406.1}

This is the hope which is set before the Christian. And it is a hope which nothing can shake. The apostle says that “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec.” Hebrews 6:17-20. {PTUK September 28, 1893, p. 406.2}

Looking unto Jesus, therefore, we look within the vail of the heavenly sanctuary, and see Him engaged in His solemn priestly work of cleansing it from sin, preparatory to His coming again to earth, not as a babe but as King of kings and Lord of lords, to receive His saints to Himself and to execute vengeance on “them that know not God and that obey not the gospel.” By the eye of faith we see Him now presenting His blood for the remission of the sins of all those who have believed and will believe on Him till His heavenly ministry ceases. And it will cease when the gospel of His kingdom has been “preached in all the world, for a witness unto all nations.” Matthew 26:3, 13, 14. When that has been done, all people will either have accepted or rejected it, and it will witness either for them or against them at the bar of God. Christ’s blood will have secured the remission of the sins of the former class, and His priestly work will cease with the transferring of the sins onto the head of Satan, which was typified by the act of the high priest on the day of atonement and cleansing of the earthly sanctuary, in confessing the sins which had been removed therefrom upon the head of the scapegoat. See Leviticus 16. Looking unto Jesus engaged in this great and solemn work, we cannot but look also to the coming of that day when His work there will be ended, and He shall be seen again coming in the clouds of heaven, “without sin, unto salvation.” {PTUK September 28, 1893, p. 406.3}

Let us, then, with the eye of faith, steadfastly look unto Him. There is no better place to turn our eyes, no greater and more momentous scene than that of which He is the center, to claim our attention and our thoughts. It is not safe to look away to something else, even momentarily. He is the Beacon Light which guides the heaven-bound mariner into the harbour of rest. We are not anchored upon smooth waters, but tossing upon the surface of a stormy sea, and beset by deadly currents of worldliness and sin, which will speedily take us out of our course if we cease our vigilant watch. The drifting bark will never make the harbour. We cannot drift into the kingdom of heaven. We cannot be towed in by the effort of someone else. God has not given anyone powers of mind and body to be left unused, while they are borne along upon that heavenward tide. He has given men their powers to be used in co-operating with Him. The tide of sin must be breasted. Our utmost endeavours must be put forth to remain unswerved by the currents of evil, looking unto Him who is the Author and Finisher of our faith. Then although all of our efforts alone would be utterly useless, God works in us, all the difficulties are overcome, and the voyage terminates gloriously in the haven of everlasting joy and peace. {PTUK September 28, 1893, p. 406.4}

**“Our Refuge” The Present Truth 9, 26.**

E. J. Waggoner

“Shall I lift up mine eyes unto the hills? From whence should my help? My help cometh from the Lord, which made heaven and earth.” Psalm 121:1, 2. {PTUK September 28, 1893, p. 406.5}

Popular hymnology, based upon the common rendering, “I will lift up mine eyes unto the hills, from whence cometh my help,” has made the hills-the supposed abodes of the deities of the heathen mythology-a source of help and hope for the Christian; but in God alone is his help. As the prophet Jeremiah has said, “Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel.” Jeremiah 3:23. {PTUK September 28, 1893, p. 406.6}

God is the help of those that look unto Him. He says, “Look unto Me and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isaiah 45:22. But it is in vain to seek for salvation without looking to Him. We must know where He is, and not be looking to some place where God is not; for there are many places which appear to be the sanctuary of Omnipotence, which are but the deceptions of that evil one whose aim is to turn man’s eyes away from God, to look unto himself. All earthly sources of help are of this kind. There is no help for the sinner but in creative power; and therefore his help cometh only “from the Lord, which made heaven and earth.” {PTUK September 28, 1893, p. 406.7}

Many are the men that look up to the hills, to the groves and the temples of their pretended deities, but they do not experience the working of creative power. Only God can send creative power into the heart, and answer the longing of the sin-burdened soul for a new creation. Only He can answer the prayer, “Create in me a clean heart, O God, and renew a right spirit within me.” This is the power that we feel when we look to the right Source of help. If we do not experience it, we are not looking as we should. {PTUK September 28, 1893, p. 406.8}

The hills and the mountains shall melt and disappear, together with all that is earthly and of human origin, and in that day God will be the hope and refuge of His people. In that day it will be said, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea.” Psalm 46:1, 2. The prophecy is about to be fulfilled which foretells the transfer of the kingdoms of this earth into the hands of Him who shall “break them with a rod of iron, and dash them in pieces like a potter’s vessel.” Psalm 2:8, 9. “Be wise now therefore, O ye kings; be instructed ye judges of the earth.” Cease to trust in the power of man, and look to Him who is the Source of all authority and power, and the Refuge of His children. “Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.” {PTUK September 28, 1893, p. 407.1}

**“Dry Land” The Present Truth 9, 26.**

E. J. Waggoner

“The earth is *full* of Thy riches” (Psalm 104:24), but “set your affections on things above, not on things on the earth.” (Colossians 3:2). {PTUK September 28, 1893, p. 413.1}

Water is good and useful, and we could not live without it. But we need dry land just as much as we need water. The earth at first was covered with water. We could not have lived upon it because there was no dry land. God created the earth to be lived upon, therefore, on the third day he gathered the waters together by themselves so that dry land could be seen. And you remember He called the great bodies of water Seas, and the dry He called Earth. {PTUK September 28, 1893, p. 413.2}

God did not make all the dry land flat and level like the floor; but in some places it is high, in other places low, in still other places level, and in certain places in the ocean dry land is seen, with water all around it. The high places are called hills, the *very* high places, mountains; the low places between the mountains, valleys; the level places, plains; and the small places in the ocean, islands. How much more pleasant than if it were all alike! We think the hills and mountains very beautiful now, but they were much more beautiful when God first made them. Then no barren, ragged rocks could be seen, for the mountains were perfect in shape and beauty. {PTUK September 28, 1893, p. 413.3}

We live upon the dry land, and see it every day. But did you ever stop to look closely at it? It is wonderful. Dry land is not merely one great rock, but it contains *many* different kinds of rocks and stones, and little specks of dust and sand more than you can count. You can scarcely count the grains even in one handful! There are so many that no one but God knows *how* many. He knows because He made them. {PTUK September 28, 1893, p. 413.4}

The dry land is good for many things; we walk, and ride, and build upon it. We get clothing and fuel from it, also food for ourselves and our birds and our animals. We dig from it stone and marble for our houses, iron for our stoves, coal for our fire, and paint for our buildings. In it we find salt for our food, silver and gold for our money and our watches, lead for our pencils, slate for our slates and our roofs, chalk for our black-boards, mica for our lanterns and stoves, clay for our brick and our dishes, sand for our glass, besides diamonds, rubies, and many other precious things. Oil and gas are taken from the dry land, and out of it grows every tree and plant that is pleasant to look at and good for food, fuel, and clothing. {PTUK September 28, 1893, p. 413.5}

Surely the earth is *full* of riches, and our Heavenly Father is very kind to prepare for such a pleasant home. The Bible says that He did not place all these things here for *our* pleasure alone, but for us to use in a way that will please and glorify *Him*. It would grieve Him very much if we were to make our gold and silver into idols and get down on our knees and pray to them, or if we should get all the money we could and carefully laid it away not doing any good with it. This would show that we thought more of the money than we did of the kind Father who gave it to us. Again, if we should use all our money for buying fine houses, clothing, jewellry, and something good to eat, it would show that we thought more of pleasing ourselves than pleasing God. {PTUK September 28, 1893, p. 413.6}

God wants us to enjoy the treasures that He has given us, and He wants us to lay up all that we can that we always may have them to enjoy. Yet He knows that if we lay them up on the earth, they surely will be stolen, or spoiled, or burned up; he therefore tells us to do good with our treasures. If we do this He says that we shall be laying them up in heaven, “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” {PTUK September 28, 1893, p. 413.7}

God has far better things to happen for us than anything we can find on earth; and *they* will never pass away. He does not want us to forget about them, so He says, “Set your affections [love] on things *above, not* on things on the earth.” {PTUK September 28, 1893, p. 413.8}

1. Did you ever take a walk out under the shady trees and through the green fields? {PTUK September 28, 1893, p. 413.9}

2. Upon what did you walk? {PTUK September 28, 1893, p. 413.10}

3. Was this earth always dry enough to walk on? {PTUK September 28, 1893, p. 413.11}

4. How was it when God first made the earth? Genesis 1:2. {PTUK September 28, 1893, p. 413.12}

5. When did it first become dry? {PTUK September 28, 1893, p. 413.13}

6. Why did God not leave it covered with water? He created it to be lived upon. Isaiah 45:18. {PTUK September 28, 1893, p. 413.14}

7. What did God do with the water that was all over the earth? Genesis 1:6-9. {PTUK September 28, 1893, p. 413.15}

8. What did He call those places that no longer had water upon them? {PTUK September 28, 1893, p. 413.16}

9. When we look closely, what do we find the dry land to be? {PTUK September 28, 1893, p. 413.17}

10. Did you ever count the grains of sand? Why not? {PTUK September 28, 1893, p. 413.18}

11. Who alone knows how many there are? Isaiah 40:12-26. {PTUK September 28, 1893, p. 413.19}

12. What is dry land good for? {PTUK September 28, 1893, p. 413.20}

13. How does God feel when we never thank Him for it? {PTUK September 28, 1893, p. 413.21}

14. Why did God put so many good things in the earth? Not for our pleasure alone, but for us to use in a way that will please and glorify Him. {PTUK September 28, 1893, p. 413.22}

15. How will He feel if we make our gold and silver into idols, or carefully lay it away and never do any good with it? {PTUK September 28, 1893, p. 413.23}

16. How will He feel if we use it all for ourselves? Why? {PTUK September 28, 1893, p. 413.24}

17. Does He not want us to enjoy or keep any of our treasures? Yes; He wants us to lay them up and enjoy them for *ever*. {PTUK September 28, 1893, p. 413.25}

18. What does He know will happen to them if we lay them up on the earth? {PTUK September 28, 1893, p. 413.26}

19. Where only can they be kept safe from thieves and moth and canker? {PTUK September 28, 1893, p. 413.27}

20. So where does God tell us to lay them up? Matthew 6:19-21. {PTUK September 28, 1893, p. 413.28}

21. Can you think of the ways in which you can do good with your treasures and thus lay them up in heaven? {PTUK September 28, 1893, p. 413.29}

22. What does He say about our loving them? Colossians 3:2. {PTUK September 28, 1893, p. 413.30}

23. Why does He not want us to love these earthly treasures? Because that would make us lose the better things that He has in heaven for us? {PTUK September 28, 1893, p. 413.31}

**“Interesting Items” The Present Truth 9, 26.**

E. J. Waggoner

-The Dutch Parliament is now in session. {PTUK September 28, 1893, p. 414.1}

-The Matebele are advancing in strong force towards Victoria and Tati, in Mashonaland. {PTUK September 28, 1893, p. 414.2}

-The executive committee of the World’s Fair Directorate has decided to close the exhibition on Oct. 31. {PTUK September 28, 1893, p. 414.3}

-Extensive floods have occurred in Spain in the province of Toledo, causing considerable loss of life and great damage to property. {PTUK September 28, 1893, p. 414.4}

-There is considerable emigration from Spain to the South American Republics, owing to the distress prevailing in the former country. {PTUK September 28, 1893, p. 414.5}

-A collision occurred between passenger trains near Kankakee City, Illinois, Sept. 19, resulting in seven persons being killed and sixteen injured. {PTUK September 28, 1893, p. 414.6}

-In an attempt to lynch a negro who had beaten and robbed a poor woman at Roanoke, Virginia, nine men were killed and nineteen injured. {PTUK September 28, 1893, p. 414.7}

-At the Vienna Institute of Experimental Pathology, six persons swallowed a large number of comma bacilli for the purposes of experiment, and in no case Asiatic cholera ensued. {PTUK September 28, 1893, p. 414.8}

-Coalowners, in conference at the Westminster Palace Hotel, decided to meet the colliers for the purpose of establishing some agreement, if possible, for the resumption of work. {PTUK September 28, 1893, p. 414.9}

-A telegram from Rome states that a friendly disposition is being manifested at the Vatican towards the Triple Alliance. The Pope seems to be trying to espouse the cause of both France and Germany! {PTUK September 28, 1893, p. 414.10}

-Five lives were lost in a fire which occurred early in the morning in High-street, Whitechapel. An inquest has been opened on their bodies, three being suspicious circumstances connected with the tragedy. {PTUK September 28, 1893, p. 414.11}

-The Emperor William has sent a sympathetic telegram to Prince Bismarck, and offered him a residence in one of the imperial castles. Owing to Prince Bismarck’s state of health, the offer has been declined. {PTUK September 28, 1893, p. 414.12}

-Scotch colliers at Glasgow resolved that the miners in Stirlingshire, Ayshire, the Lothiam, Lanarkshire, and Dumbartonshire should continue working five days a week, with one fixed idle day per week. {PTUK September 28, 1893, p. 414.13}

-Severe fighting is reported in Argentina, and the National troops are said to have fraternised with the rebels. The Government has ordered the National Guard to be mobilised throughout the country. The national troops at Corientes have revolted. {PTUK September 28, 1893, p. 414.14}

-Eight Cornish miners were entombed at Dolcoath, Camborne, by the fall of a huge quantity of rock while they were at work. Relief parties were immediately organised, and unremitting efforts are being made to rescue them, with some prospect of success. {PTUK September 28, 1893, p. 414.15}

-A most violent storm passed over the south of France, Sept. 20, doing great damage in the town and harbour of Cotte. One person was killed by falling timber, and fifteen were injured from various causes. The Italian ship Glorio di Dio foundered in the storm. Her crew were saved. {PTUK September 28, 1893, p. 414.16}

-During a performance at an Opera House in Canton, Illinois, some fireworks used in the course of one of the acts ignited the scenery. The audience were seized with panic, and a wild stampede was made towards the doors. In the galleries no fewer than twenty-five persons were injured, three of them fatally. {PTUK September 28, 1893, p. 414.17}

-The situation in Europe with respect to the cholera epidemic remains substantially unchanged, except for the fact that Hamburg is now again in the grasp of the pestilence, owing it is supposed to an accidental influx of Elbe water into the reservoirs which supply the city. Sporadic cases continue to occur in several cities and towns of England. {PTUK September 28, 1893, p. 414.18}

-The situation of the Brazilian Government is reported to be critical, and the rebel squadron, which is well supplied with provisions, is obtaining the increased support. Rio de Janeiro is in a state of anarchy, and much damage has been done to life and property from the bombarding received from the insurgent fleet. Admiral de Melio has issued an ultimatum demanding the unconditional surrender of the city. {PTUK September 28, 1893, p. 414.19}

-There are in the world to-day, says the *Chronicle*, 12,801 steamers of more than 100 tons, and of these 5,694 are British. Counting steam vessels and sailing vessels together the order of shipowning is as follows: Great Britain, United States, Norway, Germany, Italy, and Russia. The most astonishing fact of all, however, is the enormous gap which intervenes between the number of steamers owned by Great Britain and by her nearest rival, which in this case is Germany. We have 5,694, as stated above, Germany comes next with 779, France next with 500, and Norway next with 490. {PTUK September 28, 1893, p. 414.20}

-The *Chronicle* says: Guernsey seems in a fair way to become an educational preserve of the Church of England. Rates are already levied in every parish for the support of denominational schools, and the States have just passed an enactment for the building of more from the same source. But the Act further provides, not only that religious instruction shall be given in the public elementary schools, but that it shall be in accordance with the doctrines of the Anglican Church, and under the direction of the ecclesiastical authority. That the enforcement of this Act may be the more carefully guarded, the rector in each parish is appointed *ex officio*, chairman of the Education Committee. Naturally, the Nonconformists of the island are vigorously protesting against a measure which in educational matters places them under the absolute control of the English Church. They have appealed to the Queen in Council to enforce in Guernsey the provisions of the English Education Acts. This may not be possible, but it is very clear the Nonconformists need some protection if they are not to be swamped by Church schools and ecclesiastical supremacy. {PTUK September 28, 1893, p. 414.21}

**“Back Page” The Present Truth 9, 26.**

E. J. Waggoner

Send three shillings and three pence and have the PRESENT TRUTH sent to your address post free for six months and see how you like it. {PTUK September 28, 1893, p. 416.1}

The PRESENT TRUTH may be obtained throughout Great Britain at the bookstalls of Messrs. Smith and Sons. If any have difficulty in getting the paper it will greatly oblige the publishers if such persons will inform them of the fact. {PTUK September 28, 1893, p. 416.2}

Elder O. A. Olsen, President of the General Conference of Seventh-day Adventists, who has spent several days in London, sailed last week by the *Norham Castle* for Cape Town, South Africa. After spending some time in the interests of the missionary work in that field he will go on to Australia and New Zealand to attend important annual meetings in those colonies. {PTUK September 28, 1893, p. 416.3}

The *European Mail* commenting upon the recent murder of Swedish missionaries in China, says that “it is only fear of reprisals by means of British, American, and French gunboats that prevents the wholesale slaughter of missionaries.” A system of missionary work which is maintained by force and at the point of the bayonet can never be prosperous. {PTUK September 28, 1893, p. 416.4}

The American Catholic Congress recently held in Chicago, at the conclusion of its session, sublimely ignored the past history and present principles of the Catholic Church by passing a resolution of sympathy with the Irish in their efforts for self-government, and also with Jews, Poles, Russians and others who were suffering persecution! This however is nothing strange, for “Satan himself is transformed into an angel of light.” He does not forget either, at the time, that he is the devil. {PTUK September 28, 1893, p. 416.5}

Cardinal Vaughn, speaking for the Catholic Church, has made the statement that on the question of the recognition by his church of Anglican orders, he does not know of one among the 1200 bishops who form her Episcopate, who would for a moment admit that such orders were valid; and that the “Holy See” had in the plainest manner refused such recognition. Small as is the gap that intervenes between High Church Anglicanism and Catholicism, Rome will not take the step that would bring them together. “Rome never changes.” She will make no concessions to Protestantism, though it be Protestantism only in form. She will wait for her Anglican admirers to take the step that separates them, and evidently she will not have to wait very long. {PTUK September 28, 1893, p. 416.6}

The programme of the International Congress on Sunday Rest, to be held Sept. 28-30, in Chicago, is an elaborate one, including papers, addresses, and reports from over a score of speakers, covering all the real and supposed relations of Sunday rest to the individual, family, and nation, socially, economically, and morally. Among the active participants are Cardinal Gibbons, O. Prunier, Secretary of the French Association for Sunday Observance, Charles Hill, Secretary of the “Working-men’s Lord’s Day Rest Association,” of London, William Allen Butler, Chaplain of the United States Senate, and Hon. John Wanamaker, ex-United States Postmaster-General. The session will no doubt be very interesting, but there seems to have been one omission from the programme, and that is, the assignment of the Speaker to consider the subject of the relation of Sunday rest to the word of God. The Congress certainly could not consider a more important subject, nor one that would require less time for its thorough elucidation. {PTUK September 28, 1893, p. 416.7}

**“The Cross and the Crucifix” The Present Truth 9, 26.**

E. J. Waggoner

The *English Churchman* says:- {PTUK September 28, 1893, p. 416.8}

“It is painful to notice in visiting churches throughout the country how frequently a cross is to be seen above the communion table; in fact, it now seems to be considered the correct thing, much to the advantage of the manufacturer and seller of such articles, if to no one else. The next step is a crucifix, and even now this idolatrous emblem is being introduced into reredoses, in such a way, too, that, as at Hatfield Parish Church, unless very closely examined it appears to be detached from the structure. If the doctrine of the cross were only better understood the dealers in these wares would have little occupation.” {PTUK September 28, 1893, p. 416.9}

This is true. If the doctrine of the cross were understood as it should be, and as the Bible teaches it, there would never be any demand for a crucifix to be stationed in the church, or worn on the person, or for any other purpose. Christian faith and worship demand no outward symbol of that kind. He who understands and lives out the doctrine of the cross of Christ will see that such a thing is utterly useless. For the Christian, the crucifixion of Christ is an ever-present reality; not a symbol upon the breast or gazed upon in the church, but a daily experience in his life. Here the apostle Paul: “I am crucified with Christ” (Galatians 2:20); and again, “We are troubled on every side.. always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body.” 2 Corinthians 4:8-10. And to the church he wrote: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” Galatians 3:1. And what had been done for the Galatian church had been done for all the churches. In Paul’s day and under his preaching, the churches saw Jesus Christ set forth, crucified among them, and the believers experienced His crucifixion in their hearts. They had the reality; and where the reality is, symbols are altogether unnecessary and out of place. {PTUK September 28, 1893, p. 416.10}

Symbols are only necessary were the reality is not. Christ suspended from the body in a crucifix is not consistent with Christ dwelling in the heart. Christ suspended as an image in the church is not consistent with His actual presence there by the Holy Spirit. Where such images are, they are the only proof the religionist has to offer of the connection of himself or his church with Christ; but the possession of Christ in the heart is a condition which speaks for itself, showing to all men Christ crucified, and His life in human flesh. {PTUK September 28, 1893, p. 416.11}

By images and crucifixes the devil has made a great many men believe that they were followers of Christ, just as he made the Pharisees believe that they were very pious because they wore the law upon their phylacteries and were so zealous for its outward forms, and just as he makes a great many people to-day believe they are pretty good Christians if they have a Bible or two in their homes or carry one with them to and from church, although it is little read and still less understood. The great truth needs to be learned that the place for Christ and His word and for His law is *in the heart;* it will avail nothing to the individual to have them anywhere or everywhere else. {PTUK September 28, 1893, p. 416.12}