**“Front Page” The Present Truth 9, 14.**

E. J. Waggoner

A Christian is a follower of Christ, and since Christ is not divided, but is “the same yesterday, and to-day, and for ever,” there can be only one standard of Christianity, and that is the life of Christ. “Why call ye Me Lord, Lord, and do not the things that I say? the Saviour asks. The beloved disciple says: “He that saith he abideth in Him, ought himself also so to walk even as He walked.” John 2:6. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God?” Micah 6:8, margin. “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matthew 11:29. {PTUK July 6, 1893, p. 209.1}

Meekness, then, is an essential quality of a Christian. Hear what Jesus says: “I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.” Again: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.” Matthew 5:39, 44, 45. {PTUK July 6, 1893, p. 209.2}

Again the Master said: “If ye forgive not men their trespasses neither will your Father forgive your trespasses.” “Then came Peter to Him and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven.” Matthew 18:21, 22. He said also, “If he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him.” Luke 17:4. {PTUK July 6, 1893, p. 209.3}

All this was practically illustrated in the life of our Lord. He left us an example that we should follow in His steps. He, “When He was reviled, reviled not again, when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:23. “He was oppressed, and He was afflicted, yet He opened not His mouth.” His only words concerning those who were torturing Him were, “Father, forgive them, for they know not what they do.” {PTUK July 6, 1893, p. 209.4}

Such love and forbearance as this are not natural to man, yet they are possible. All this Christ did as a man, but not with the strength of man. “God was in Christ reconciling the world unto Himself.” As God was in Christ, so may Christ dwell in our hearts by faith, that we also may “be filled with all the fulness of God.” Ephesians 3:17-19. This cannot be done for a people as a whole, but only as individuals. It is not accomplished by any formal statement of belief, to which all give assent, or subscribe their names, but by Christ dwelling in each man’s heart, through his personal faith. Each one must be able to say for himself, I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. {PTUK July 6, 1893, p. 209.5}

Then how would it be possible for an entire nation to become Christian? Only by every person’s becoming converted, and a follower of Christ. But in that case the nation would cease to occupy a place among the Governments of the earth. How so? Because no Government on earth could follow the instructions of Christ, and remain in existence. Just imagine a Government acting according to the injunction, “Love your enemies”; or “Resist not evil.” Its place would be known no more, and it would be absorbed by others. Earthly Governments can be maintained only by force, and violence is foreign to the character of Christ. So it is utterly impossible that there should be such a thing on this earth as a Christian Government. This does not mean that civil government should be abolished; on the country, it is imperatively demanded in the present condition of things; since there are so many who will not behave without the use of force. In the world to come, when the kingdoms of this world have become the kingdoms of our Lord and His Christ, civil Government will come to an end; for God’s Government is a moral Government. Then the peace and love of God will reign in every heart. {PTUK July 6, 1893, p. 209.6}

**“Abolishing War” The Present Truth 9, 14.**

E. J. Waggoner

Speaking of the proposed treaty of arbitration between England and the United States, a writer to the *Echo* says that “it will bring eternal peace between ourselves and our American brethren.” “Once this great example has been set, the idea will spread throughout all civilised States, and men will comprehend that it can be realised. There is little hope of their agreeing to disarmament, so long as nations think their existence threatened; but when they have once pledged themselves for ever to refer their disputes to arbitration, they will feel able to dispense with the monstrous armies which threaten to bring about universal ruin.” {PTUK July 6, 1893, p. 209.7}

The history and experience of the world does not warrant any such high hopes. Innumerable treaties have been made between nations, and as many have been broken. “When they have once pledged themselves for ever to refer their disputes to arbitration,” they will refrain from war until they feel that their rights are not sufficiently regarded, and no longer. The source of wars is in the human heart, and so long as that remains unchanged, there will be no peace. “From whence come wars and fightings among you? come they not hence even of your lusts that war in your members?” James 3:1. “There is no peace saith my God, to the wicked.” Isaiah 57:21. The peace of God in the hearts of all men is the only thing that will end wars; and that cannot be effected by arbitration treaties. {PTUK July 6, 1893, p. 210.1}

**“How to Get Knowledge” The Present Truth 9, 14.**

E. J. Waggoner

“Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, how long, ye simple ones, will you love simplicity? and the scorners delight in their scorning; and fools hate knowledge? Turn you at my reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you.” Proverbs 1:20-23. {PTUK July 6, 1893, p. 210.2}

This is the language of the Lord Jesus Christ, “in whom are hid all the treasures of wisdom and knowledge.” Colossians 2:3. This means that there is nothing of any kind whatever that is worthy to be called wisdom, which is not to be found in Christ. Read 1 Corinthians 1:22-24: “For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” That is, the wisdom which the Greeks sought after, is contained only in Christ. Because they sought it in themselves, and not in Christ, the wisdom which they had became foolishness. Out of Christ it is impossible to find true wisdom. {PTUK July 6, 1893, p. 210.3}

True wisdom consists in knowing God. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment and righteousness, in the earth; for in these things I delight, saith the Lord.” Jeremiah 9:23, 24. To know God is the sum of all scientific knowledge for Christ, who is the only manifestation of God, is the Source of all creation. “O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” For of Him, and through Him, and to Him, are all things.” Romans 11:33, 36. Christ is the beginning, the head, or source, of the creation of God. Revelation 3:14. He is “the firstborn of every creature.” Colossians 1:1-5. “For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:16, 17. Therefore the study of natural science must begin and end with the study of God in Christ. {PTUK July 6, 1893, p. 210.4}

But Christ is the righteousness of God. Righteousness is the character of God. Therefore no one can know God without knowing His righteousness; and so the study of true science reveals the righteousness of God. And this is wisdom, for “the fear of the Lord is the beginning of knowledge.” Proverbs 1:7. The knowledge of the righteousness of God is connected with the knowledge of the works of God that we see with our eyes; for the Gospel is the power of God unto salvation, and the power of God is seen in the things that are made. Romans 1:16, 20. Therefore when the Bible speaks of wisdom and knowledge, it means not only the wisdom and knowledge which would be counted as such by men, but also “all wisdom and spiritual understanding.” {PTUK July 6, 1893, p. 210.5}

All this is summed up in the words of Moses to the children of Israel: “Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” Deuteronomy 4:5. 3. They who keep the commandments of God, not in form merely, but in fact, will have wisdom which will excite the wonder of people who do not recognise the source of knowledge. {PTUK July 6, 1893, p. 210.6}

And now that we have seen what wisdom is let us note the words with which this article begins, to see how it may be obtained. The Lord says, “Turn you at My reproof; behold I will pour out My Spirit unto you, I will make known My words unto you.” That is; those who listen to heed the reproofs of the Lord, will know His words, which are wisdom. “For the Lord giveth wisdom, out of His mouth cometh knowledge and understanding.” Proverbs 2:6. {PTUK July 6, 1893, p. 210.7}

The reproofs of the Lord are by the Spirit of the Lord and are given, not for the purpose of taunting us with our failures, nor for the purpose of causing us to cringe in terror before Him, but that we may turn from our sins to righteousness. Before He went away, Christ promised to send the Holy Spirit as a Comforter, and the first thing that He was to do was to convince the world of sin. This He does by revealing the righteousness of God. These reproofs come in various ways, according to the sin and the peculiarity of the person. They are not simply of a general nature, but they come home to the individual, pointing out specific acts of wrong, and saying “Thou art the man.” {PTUK July 6, 1893, p. 210.8}

It is naturally a severe trial to any one to receive a sharp reproof, because it cuts directly across self. But no matter how cutting it may be, and even though the Lord has allowed the knowledge of our failing to come to us through an unfriendly source, it is the part of wisdom to heed it. To heed it means to forsake the evil, and that can be done only through Christ; for it is the blood of Christ alone that cleanses from all sin. “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. The promise is that those who turn at the reproof of wisdom shall have the words of wisdom made known unto them. {PTUK July 6, 1893, p. 210.9}

Not only will such an one have the words of the Lord,-the words of wisdom,-told to him, but he will have them made known to him. In this is found the secret of the failure of many to understand the Bible. They are cherishing some sin, or they are unwilling to keep all the commandments of God, and consequently they cannot know the meaning of the words of wisdom. Self stands in the way. Christ said that if any man had a mind to do the Father’s will, he should know of the doctrine. John 7:17. “The meek will He guide in judgments; and the meek will He teach His way.” Psalm 25:9. {PTUK July 6, 1893, p. 210.10}

Surely the result is worth all that it costs, even though the lesson be a trying one. The pain comes only in the letting go of self. When one has once yielded fully to the Lord; the reproofs of the Lord are pleasant. When self is dead, it cannot be hurt by them. Then instead of mourning over the reproof, because of wounded pride; or even in despondency, he will delight himself in the increased knowledge of God. Try it, all you who wish that you might understand the Bible. Let your doubts go to the winds. Let your own foolish wisdom, which would lead you to hesitate to receive the word of God, if it is contrary to your preconceived opinion, give place to the meekness of wisdom. In short; let your own opinions go entirely, and do not try to draw conclusions according to your own wisdom, but let God teach you at every step of the way. When you cannot see how a certain statement harmonises with another, do not get impatient, and begin to doubt, but wait in faith, and God will explain it to you. Do not be afraid of waiting awhile. It may be that the Lord has some other lesson for you to learn before you can understand this one. But while you are, waiting, wait only on the Lord, and His words will explain themselves. “Consider what I say; for the Lord shall give thee understanding in all things.” 2 Timothy 2:7. {PTUK July 6, 1893, p. 211.1}

**“The Reign of Peace” The Present Truth 9, 14.**

E. J. Waggoner

The greatest and most common mistake among men is to judge God by themselves. The Lord’s reproach to man is, “Thou thoughtest that I was altogether such an one as thyself.” Psalm 50:21. But the facts in the case are stated in these words: “For My thoughts are not your thoughts, neither are your ways My ways saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. {PTUK July 6, 1893, p. 211.2}

That is the reason that men have such erroneous ideas about the Government of God. They judge God’s method of governing by what they know of human governments, and therefore we hear such expressions as these, “If God rules this world why does he not put a stop to all this poverty and misery?” Or, “Why doesn’t He make everybody good?” “If he rules, and is omnipotent, why does He allow anybody to be lost?” or, allowing that He does reign, they conclude that He is neither good nor merciful, because He allows sin and misery to exist. Thus many infidels rail against the Lord, and many poor, overworked men and women echo the sentiment, because they do not know the Lord, but form their opinions of Him by themselves. {PTUK July 6, 1893, p. 211.3}

The fact is that if God were to do what the people say He ought to do, they themselves would add hate to their indifference to Him. Men shout for liberty, and execrate tyranny, and then murmur against God because He is not a tyrant. They refuse to serve Him, because He does not deprive them of their liberty, and make them not only slaves, but mere machines. {PTUK July 6, 1893, p. 211.4}

God is a “God of peace.” Hebrews 13:2. His reign is a reign of peace. The Apostle Paul says, “Let the peace of God rule in your hearts.” Colossians 3:15. He rules by peace. This is different from anything known among men, and we shall see the significance of it presently. Jesus Christ, the Son of the living God, is the “Prince of peace;” “and of the increase of His Government and peace there shall be no end.” Isaiah 9:6, 7. His Gospel is “the Gospel of peace.” Ephesians 6:15. {PTUK July 6, 1893, p. 211.5}

God’s thoughts concerning man are “thoughts of peace, and not of evil.” Jeremiah 29:11. And His ways are peace. When He speaks, He speaks peace. “I will hear what God the Lord will speak; for He will speak peace unto His people and to His saints.” Psalm 85:8. {PTUK July 6, 1893, p. 211.6}

Of the work of the Father and of the Son upon the throne, the prophet says: “And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both.” Zechariah 6:12, 13. {PTUK July 6, 1893, p. 211.7}

Thus we see that the God of peace, and the Prince of peace, “who is our peace,” are sitting upon the throne together, and their counsels together are counsels of peace. Their thoughts toward men are thoughts of peace, and they speak peace. The word of the ruler is law, and therefore the law of God is a law of peace. Everything in connection with His Government is peace. {PTUK July 6, 1893, p. 211.8}

The peace of God is an active quality. It is peace that rules. “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 4:6, 7. It is impossible to describe peace that passes all understanding, and the only way that men can know it is to receive it at the hands of the Lord, for He says: “Peace I leave with you, My peace I give unto you.” John 14:27. And yet, although we are not able to fathom its depth, we may know the nature of it from the word of God. {PTUK July 6, 1893, p. 211.9}

**PEACE AND RIGHTEOUSNESS**

Peace comes with righteousness. In the throne of God “Mercy and truth are met together; righteousness and peace have kissed each other.” We have seen that the law of God is a law of peace, and so the psalmist declares, “Great peace have they which love Thy law, and nothing shall offend them,” or cause them to stumble. Psalm 119:165. And again, we read the words of the Lord, “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. Peace and righteousness, therefore are synonymous. This is further shown in the statement, “There is no peace, saith my God, to the wicked.” Isaiah 57:21. “Being justified [made righteous] by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. “The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.” Isaiah 32:17. Peace is the opposite not only of open war, but also of enmity, for war is the result of enmity in the heart. Now Christ is our peace, because He has abolished the enmity in Himself. Ephesians 2:14, 15. He has “made peace through the blood of His cross.” Colossians 1:2. “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 5:8-10. {PTUK July 6, 1893, p. 211.10}

“It is the blood that maketh atonement for the soul” (Leviticus 17:11), because the blood is the life. Therefore we are reconciled to God by the life of Christ, which He gives to us in His death. When we read that Christ has made peace through the blood of His cross, we understand that He made peace by the life which He poured out on the cross. And so when He says, “Peace I leave with you, My peace I give unto you,” we know it is the same as if He said, “My life I give unto you.” His life is peace and righteousness. “To be spiritually minded is life and peace.” Romans 8:6. {PTUK July 6, 1893, p. 211.11}

**THE FREEDOM OF PEACE**

Christ gave Himself for the world; He is able and willing to save the whole world, and will give His life to all who will have it; but He will not force His presence upon any. He says, “Behold I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. He will not force the will. His rule is a rule of perfect liberty. The wonderful and glorious liberty of the sons of God is beyond all human expression. The liberty of the kingdom of God is the perfection of liberty. Every man is to be absolutely free. And in order that every man may be absolutely free in His kingdom, God gives to every person on this present earth perfect liberty to choose what he will have. The right and liberty to choose life, which God extends to all, implies liberty to reject it. “I have set before you life and death, blessing and cursing. Therefore choose life, that both thou and thy seed may live.” Deuteronomy 30:19. “Whosoever will, let him take of the water of life freely.” Revelation 22:17. So not only in the world to come, but also in this life, God gives to every person exactly whatever he wishes to have. Those who desire life will have it abundantly, and of the wicked the Lord says: “For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.” Proverbs 1:29-31. {PTUK July 6, 1893, p. 212.1}

It will be seen that there is nothing like force in the Government of God, nothing like compulsion. If there were, His reign would not be a reign of peace. It is altogether different from any earthly Government that exists, or that ever did exist. Christ explained this matter when two of His disciples were seeking for themselves places of power in His kingdom. Said He: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:25-28. {PTUK July 6, 1893, p. 212.2}

Mark that statement beginning, “even as the Son of man came.” That shows us that serving is the rule in the kingdom of God, because Christ Himself sets the example. His gGvernment is in every respect different from earthly governments. They exist by force and authority; His exists by love and peace. Not only when on earth in the form of a servant did Christ serve, but He says that when the saints are all gathered with Him in glory, He Himself will come forth and serve them. Luke 12:37. In coming to this earth He took upon Him the *form* of a servant; but the mind to serve was in Him before He came. And so it will be in the glory of His kingdom. But there will be no danger that Christ’s position will not be properly respected in that innumerable throng, all of whom are bent on serving others. Greatness there will be measured by the amount of service rendered, and in that He will ever be infinitely above the whole human race. {PTUK July 6, 1893, p. 212.3}

**PEACE IS REST**

Since the world began there has never been a time when there was perfect peace. Neither has there ever been a single nation in which at any time there has been peace. There have been times when no war was in progress, but the so-called peace that existed was made and preserved by force, just as the peace of Europe is maintained now by huge armies. But it is not peace. Peace is rest; but in all earthly governments there is a state of constant unrest. There is no real peace unless there is peace in the heart, and peace can be in the heart only by the presence of Jesus there. “He is our peace.” {PTUK July 6, 1893, p. 212.4}

The peace of God’s Government is not maintained by standing armies, nor by compelling people to submit to His laws, but by the infusing of His own life in the hearts of those who will receive Him. And now we can see why God does not arbitrarily interfere to put a stop to sin and its consequent misery. To do so would be to deny Himself, and to subvert His own Government; for His Government is peace, and peace cannot be forced any more than love can be. God is not only the King, but He is the Father of His people, and that means that His subjects are to associate with Him as with a father, on terms of intimacy. They are not to cower and cringe before Him as before a tyrant, not to fawn and flatter to obtain His favour, but to be as free as He Himself is. They are to have the liberty of His Spirit. While gladly acknowledging His infinite greatness, His people are to feel in His presence the freedom of equals. This is the mystery of God. The absolute perfection of liberty can be found only in Him. {PTUK July 6, 1893, p. 212.5}

In the beginning God filled all things by His presence. Then sin came in, and there was rebellion against His gentle sway. But He did not change. His rule now is the same that it was in the beginning, and the same that it will be in the earth made new. It is ever a reign of peace. So now He is seeking to bring men back to His mild rule, in the same way that He will rule when all acknowledge Him. He stretches out His hands to all. He reveals His love and tenderness, and begs and entreats all to be at peace with Him; but He compels none against their will, for He has set that forever free. Those who obstinately and persistently refuse Him, and choose their own way, are left to their own way, which is death (Proverbs 16:25), because it is separate from the life of God. {PTUK July 6, 1893, p. 212.6}

It would not do to close without calling attention to the contrast between the way in which God works to extend His Government among men, and the way in which men work to do the same thing. Religious law made by men have only the power of physical force, while God’s law has the power of His own life of peace. It will be seen that when men make laws professedly for the purpose of extending Christianity, they are working against God, instead of for Him. So for human governments to enact and enforce religious laws, is to oppose and exalt themselves against God. Civil laws concerning religion, therefore, even though they expressly state that they are to upbuild the religion of Christ, are only the work of antichrist. They upbuild the religion of physical force, while His religion is that of spiritual peace. They misrepresent God, and cause Him to be hated, or at least dreaded. But when God is represented as He is, men love Him. Therefore let all His servants say, “Acquaint now thyself with Him, and be at peace; so shall good come to thee.” {PTUK July 6, 1893, p. 212.7}

**“One Book” The Present Truth 9, 14.**

E. J. Waggoner

A great many people who would be shocked at the suggestion that they are infidels, imagine that faith is entirely consistent with a disbelief of many of the records of the Bible, especially of the Old Testament. They think that they believe the Gospel, yet they make no scruple of pulling the Old Testament record of that Gospel to pieces. There are many portions of the Bible that they are very doubtful about; and as for the story of Jonah, and the account of the flood, they can scarcely have patience with anyone who professes to believe them. The Bible account of the creation of the earth, they regard as at the best only a beautiful fable. {PTUK July 6, 1893, p. 213.1}

Can one believe the Gospel, and disbelieve the Old Testament? Bet us see. The Apostle Peter speaks about the salvation of our souls, and says, “Of which salvation the prophets inquired and searched diligently who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by these which have preached the Gospel unto you with the Holy Ghost sent down from heaven.” 1 Peter 1:10-12. {PTUK July 6, 1893, p. 213.2}

Read the above text carefully, and you will see that it states that the prophets of old ministered the very same things that are announced by those who preach the Gospel. Then the prophets must have written the Gospel. When Peter was preaching Christ in the house of Cornelius, he said, “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. And the Apostle Paul said, “Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that Christ must suffer, and how that He first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.” Acts 22:22, 23, R.V. Therefore whoever says that the Old Testament does not contain the Gospel, says that the Apostle Paul did not preach the Gospel. {PTUK July 6, 1893, p. 213.3}

Suppose the position be taken that the story of creation, and of the fall of man, is only a fable. If that were so, then there would be no Gospel at all. For if there were no fall of man, there need be no redemption. So that if the account of the fall were imaginary, then we have the entire Gospel built on a fable. And besides, if the story of creation and the fall of man be a fable, how can we know that the whole Bible is not the same? We must either accept the whole Bible, or reject it all. We cannot pull it into pieces. {PTUK July 6, 1893, p. 213.4}

Take the account of the prophet Jonah. Many people would feel almost insulted if it were intimated that they were so simple as to believe it. They say that it never really happened that the great fish never swallowed Jonah, and that it would have been impossible for him to live three days in its belly. But Christ said, “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.” Matthew 12:40. Now if Jonah was never in the whale’s belly, and could not have been, then we have the Saviour likening His death and resurrection to an impossibility. Therefore to deny the story of Jonah, is to deny the foundation of the Gospel. {PTUK July 6, 1893, p. 213.5}

It will not do in this case to say as so many of the “higher critics” do, that the Saviour spoke of the things that were currently reported among the Jews, as illustrations, taking the people on their own grounds, without stopping to explain that those things were really fables. If the story were not true, the Lord knew it; yet He said that just as Jonah was in the belly of the whale so He should be in the heart of the earth. If the story of Jonah were not true, then we have Christ saying that He would not be in the heart of the earth at all. Is it not better to believe a thing that we cannot understand, than to throw away the entire Gospel? Who dare say that it is of no importance whether or not we believe all the records of the Old Testament? {PTUK July 6, 1893, p. 213.6}

The saddest part of this matter is that the people have not been led to this loose way of regarding the Bible by professed infidels, but by professed ministers of the Gospel. It is they who are responsible for the current of unbelief that is carrying so many away. Indeed, one can scarcely pick up a religious journal without seeing more or less about the controversy that is now going on over the Bible. There is a controversy, for there are many ministers who stand for the truth of the Bible; yet there are so many ministers of high standing and influence, who seem to be actuated by intense fear that the people will really believe too much of the Bible, that it is necessary to raise a voice of warning. We need not pass sentence of condemnation upon those ministers, but simply warn the people to beware of them as false teachers. {PTUK July 6, 1893, p. 213.7}

**LESSONS FROM THE FLOOD**

We have just seen a sermon on the flood, which instead of seeking to strengthen the faith of the weak, is almost wholly devoted to an attempt to prove that there never was any such thing. Here are some of the statements. We give them because doubts in regard to the flood are becoming quite common. The preacher says: “No student of science is able to believe that any such flood as that recorded in the early chapters of Genesis ever took place in the history of the human race.” “We are not to take the account of the deluge for history infallibly inspired and rigidly accurate in all its details.” That view he tells us, “is no longer held by persons of ordinary education.” How easy it is to brush aside a proposition with the statement that no one of ordinary education believes it. A false fear of being called ignorant is at the bottom of a large part of the infidelity of these days. {PTUK July 6, 1893, p. 213.8}

But what about the flood? May we throw it aside as a myth, and still hold fast our faith in the Gospel, and in the Bible in general? Let us see. Christ used the flood and its time as an illustration of the last days. “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.” Luke 17:26, 27. In the book of Hebrews we are informed who the “all” were who were destroyed by the flood. “By faith Noah being warned of God of things not seen as yet, moved with fear; prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” Hebrews 11:7. It was the world that was condemned by the preaching of Noah, because they did not believe it; and it was the world that was destroyed by the flood. Christ in person, and also through His chosen apostle, bears witness, to this. {PTUK July 6, 1893, p. 213.9}

Again the flood is put in the same list as the creation of the world, and the general judgment. The Apostle Peter says that they who scoff at the promise of the coming of the Lord, are willingly ignorant of the fact that “by the word of the Lord the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:5-7. Whoever discounts the story of the flood, thereby discounts the story of creation, and also the promise of the coming of the Lord to judge the world. The same word that brought the flood upon the earth, created the earth, and will make it new again. The Scriptures, from Moses onward, testify of Christ, and they cannot be rejected without rejecting Christ. {PTUK July 6, 1893, p. 214.1}

Still further, if the story of the flood is a myth, then there is no comfort in the Gospel. It is upon that fact, and the things connected with it, that the Lord gives us assurance that He will not forget us. Speaking to Jerusalem which is above, and is the mother of us all, which is now desolate; mourning the absence of her children, God says, “For this is as the waters of Noah unto Me, for as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.” Isaiah 54:9. Her joy and glory will be the restoration of her children, by the salvation of the righteous; therefore the assurance that God will save His people is no greater than the assurance that there was a flood in the days of Noah. “As I have sworn that the waters of Noah should no more go over the earth so have I sworn that I would not be wroth with thee.” But if there were no flood, then the Lord did not swear that the waters of the flood should no more go over the earth; and so in that case we have no assurance that He will remember to save His people. Again, we read the words of inspiration through the Apostle Peter: “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness; to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly; ... the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” 2 Peter 2:4-9. If the Lord did that, He knows how to deliver the godly out of temptations; but if He did not do that, what then? the only conclusion is that He does not know how to deliver the godly out of temptations. And so those who deny the story of the flood throw away all the consolations of the Gospel. {PTUK July 6, 1893, p. 214.2}

More might be said in the same line, but this is sufficient to show that no one can lightly deny any part of the Sacred Record. It all stands or falls together. No, that is not correct: it all *stands* together; it does not fall, notwithstanding the assaults of men. “For ever, O Lord, Thy word is settled in heaven.” Psalm 119:89. “Thy word is true from the beginning; and every one of Thy righteous judgments endureth for ever.” Verse 160. We have written this to call attention to what is involved in setting aside any portion of the Bible, and to enable the reader more clearly to see that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. It is all profitable, and all necessary. {PTUK July 6, 1893, p. 214.3}

**“More than Queer” The Present Truth 9, 14.**

E. J. Waggoner

The following paragraph is clipped from the *South Wales Echo:*- {PTUK July 6, 1893, p. 214.4}

Our English Sunday is perhaps the queerest anomaly that ever existed in a queer world. The statistics showed that not more than 30 per cent. of the population, on the most liberal computation, attend church or chapel on a Sunday, but, so far, the minority have been strong enough to tell the majority that if they do not attend to religious duties on that day they shall not do anything else. The favourite argument on the one side is that if people do not go to church they ought to do so. But the fact remains that 70 persons out of every 100 don’t, and surely the needs of the 70 deserve some consideration. There is no more painful sight in a large town on a Sunday than to see the thousands wandering aimlessly about, employed in the mere task of killing time, accomplishing a sort of self-effacement, engaged in the salutary but wearisome pastime of “taking a walk.” {PTUK July 6, 1893, p. 214.5}

The mother who would lay an absolute prohibition on her children, that they should do no work, or even engage in wholesome sport, but should enjoin on them a condition of absolute idleness, would be not only queer, but decidedly foolish. But no mother would be so foolish. Without any training in the science of government, her knowledge of children would teach her that nothing is more conducive to mischief than idleness. And that is true not only of children, but of adults as well. {PTUK July 6, 1893, p. 214.6}

Now when we remember that only a small portion of the people of any country make even a profession of religion, and that the majority have no real reverence for Sunday, more than any other day, it will not be difficult to see that for the government to prohibit labour on Sunday is to put temptation in the way of the people, and to use its authority to drive them into mischief. {PTUK July 6, 1893, p. 214.7}

It may be objected that the same charge lies against the Lord, since in the fourth commandment He says: “Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do work,” etc. But the charge does not lie against the Lord, for the following reasons:- {PTUK July 6, 1893, p. 214.8}

1. The keeping of the true Sabbath does not consist in absolute idleness. Christ’s example shows that. He healed the sick on the Sabbath day, defending Himself against the charge of Sabbath-breaking by saying, “It is lawful to do well on the Sabbath days.” Matthew 12:12. That was not a new version of the law of the Sabbath, but the statement to the effect that the law of the Sabbath sanctions works of love and mercy on that day. Christ declared that He Himself kept the commandments. Therefore the fourth commandment itself must give warrant for labour of the class Christ did on the Sabbath. {PTUK July 6, 1893, p. 214.9}

Turning to the commandment we see that is *our* work that is forbidden on the Sabbath. But Christ came not to do His own work, but the will of the Father. So it is lawful, according to the commandment, to do work on the Sabbath day, which is in no sense for ourselves, and by which we are to derive no personal benefit whatever, but which is done solely and purely for the love of God. {PTUK July 6, 1893, p. 214.10}

As stated before, the Sabbath does not consist primarily in physical rest. That is, the true Sabbath. “The seventh day is the Sabbath of the Lord thy God.” It is His rest. But since God is Spirit (John 4:24, R.V.), His rest is spiritual rest; therefore to keep His Sabbath is to yield to the influence of the Spirit, and to enjoy the rest from sin that it gives. The body may be active; but the principle that only God’s work, and not that which is for our own personal gain, must be done, will, if conscientiously followed, guard against all violation of the Sabbath. {PTUK July 6, 1893, p. 215.1}

2. God does not force anybody to keep the Sabbath, even in this higher sense. He is love; His law is a law of love; and the keeping of the Sabbath is a purely voluntary matter, a growing out of love to God. He who does not keep the Sabbath willingly and gladly, does not keep it at all. The true worshippers worship God in spirit and in truth, and the Father seeketh only such who worship Him. John 4:23, 24. {PTUK July 6, 1893, p. 215.2}

“Whatsoever is not of faith is sin.” Romans 14:23. Whatsoever is forced is not of faith, and therefore the service that is forced is sin. So if God should force man to keep the Sabbath, or to appear to keep it, by abstaining from labour, He would be forcing them to sin, instead of serve Him. But “let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man.” James 1:13. {PTUK July 6, 1893, p. 215.3}

God has no delight in the formal, outward observance even of the things which He has commanded. Through the prophet Amos He said to those who were worshipping Him in appearance, but not with the heart, “I hate, I despise your feasts, and I will take no delight in your solemn assemblies, yea, though ye offer Me your burnt offerings and meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment fall down as waters, and righteousness as a mighty stream.” Amos 5:21-24, R.V. {PTUK July 6, 1893, p. 215.4}

And later Christ said to the punctilious Jews: “Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men.” Matthew 15:7-9. Since God looks with such abhorrence on the mere outward observance even of things commanded, with what pain and loathing must He regard compulsory observance of that which He has not commanded? {PTUK July 6, 1893, p. 215.5}

**“An Unforeseen Outcome” The Present Truth 9, 14.**

E. J. Waggoner

One of the London dailies lately contained the following from a Cardiff correspondent, which opens up a phase of the Sunday legislation question, that is not given much attention:- {PTUK July 6, 1893, p. 215.6}

“Each Sunday there is now to be witnessed in this town and extraordinary spectacle. Large numbers of men congregate in an open space near a populous suburb, and subscribe money for the purpose of buying beer, which is obtained in casks from the nearest wholesale stores. This is then shared and drunk openly, a recent decision by the stipendiary magistrate having legalised their action, on the ground that they constitute a crude but genuine club. On the seventh there were some 150 men engaged in this Sunday drinking. On Sunday last the number had risen to 500, with some 2,000 spectators, and next Sunday considerable development of the movement is expected. This is surely an unforeseen and curious outcome of the Sunday Closing Act.” {PTUK July 6, 1893, p. 215.7}

That is similar to what occurred in Chicago, where the gates of the Exposition were closed on Sunday, and consequently thousands of people who were denied admittance, spent the day, and their money, in the numerous side shows, beer halls, etc. But the advocates of Sunday legislation will say that such cases as that at Cardiff can be easily remedied by a law suppressing clubs, or at least prohibiting the drinking of liquor in them. Suppose that that is done, and the people then buy liquor on Saturday and drink it in their own private houses on Sunday, one man inviting a dozen of his neighbours to visit him on that day, and share his hospitality. What is to be done? If the course already begun be carried out, the next step will be to prohibit Sunday drinking in private houses, and then all privacy will be at an end, since the police will have power to search any house in which they may expect that people are drinking; and, indeed, they will have to keep informed of the practices of the inhabitants of every house. This will be another difficulty, but it need not be unforeseen by any who will give a little study to the nature of religious legislation. It will readily be seen that civil liberty cannot be enjoyed when religious liberty is interfered with. {PTUK July 6, 1893, p. 215.8}

It does not require argument, but only that the attention of the thoughtful should be directed a little way ahead, to enable them to see that all the wickedness of the Inquisition is logically in Sunday legislation, or in any other religious legislation. The only reason why we do not see the Inquisition established in every Government where there is Sunday legislation, is because that legislation is so nearly a dead letter. It needs, however, only a revival of misdirected religious zeal to set the Inquisition in full operation. {PTUK July 6, 1893, p. 215.9}

Observe that in this question of Sunday drinking the right of the State to prohibit the sale or manufacture of intoxicating liquor is not involved. The total prohibition of the liquor traffic, on the ground that alcohol is a poison, and the free use of it dangerous to life and property, is quite another matter. The only question here involved is the right of the State to prohibit the use of liquor on Sunday, not out of regard for the lives and property of the people, but out of regard for the day. It is a question of whether or not religion is a matter between the individual and God; of whether the Government has the right to be conscience for all citizens, and to compel all to act in harmony with the convictions of a few. This is the most important question now before the people, not only of England but of the world, and it will soon come to the front in a way that will demand a decision by every individual. {PTUK July 6, 1893, p. 215.10}

Notice also how religious legislation not only establishes the Inquisition, but also establishes a false standard of morality. The standard of morality must necessarily be a false one, since it is a human standard, and the ways of man are as much lower than the ways of God as the earth is lower than heaven; as much lower as man is inferior to God. The whole tendency of Sunday closing, as applied to the liquor question, is to teach that it is worse to drink liquor on Sunday than to drink it on any other day. Now no sane man can suppose that alcoholic liquor is any more poisonous on Sunday than it is on Monday or Tuesday. Therefore when its use is freely allowed on six days in the week, but prohibited on Sunday, the natural conclusion is that there is nothing wrong in the use of liquor, but that there is some peculiar sacredness to Sunday. And here again we have a false standard, since Sunday observance has no Divine sanction, God having never imparted the least sacredness to the day. {PTUK July 6, 1893, p. 215.11}

Another point should always be borne in mind in the discussion of Sunday legislation. It is this: That in protest against such legislation, no thought is had of hindering anyone from resting on that day. Although Sunday is not the Sabbath, and has no trace of sacredness nor of Divine sanction, every man has the right to observe it as strictly as he pleases, and no man or combination of men has the right to forbid him so to do. This does not mean that it is right to keep Sunday, but simply that God his given to every man the right and privilege to choose his own course, and to receive the due reward or punishment at the Judgment. Jesus said: “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47. The simple proposition is that no civil Government has the right to go beyond Christ, and do what He does not do. Judgment belongs to Him, but He judges no man till His coming. The State therefore is to let this whole matter alone, and leave people as free as God has given them the right to be. The further the State goes in this matter of religious legislation, with the idea that it is responsible for the morals of men, the more unforeseen difficulties will it encounter. {PTUK July 6, 1893, p. 215.12}

**“Holy Places” The Present Truth 9, 14.**

E. J. Waggoner

Some of the towns in India are said to be very holy, especially those on the banks of the River Ganges. The water of the Ganges is thought to be so holy that it makes the towns on it holy. Some of them are made more holy than others because many parts of the river are considered more holy than other parts. Among these are Allababad, Jugarnaut, Muthra, Hurdwar, and Benares the most sacred of all. {PTUK July 6, 1893, p. 219.1}

Benares is said to have been built by the God Siva out of gold and precious stones, but on account of the sins of the people who lived there it was finally turned into stone and thatch. “The Hindus think Benares is 80,000 steps nearer heaven than any other place, and that those who died there will go straight to Siva’s heaven, the best of all.” {PTUK July 6, 1893, p. 219.2}

There are 2,000 temples in Benares a large number of sacred wells and pools, and 500,000 idols! There is also the Monkey Temple, the temple full of sacred cows, and the Well of Knowledge of which we learned last week. Many are the pilgrims that go there from all parts of India hoping to obtain purity and wholeness by coming in contact with such a holy place. But holiness is not obtained in that way, nor from such things, so they go home as unsatisfied and as unholy as when they came. Their gods have no power, there sacred waters are no more holy than any other waters. {PTUK July 6, 1893, p. 219.3}

What makes a place sacred? What makes a thing holy? Look in your Bible and you will see. {PTUK July 6, 1893, p. 219.4}

In the third chapter of Exodus we are told of a wise and good man named Moses, a shepherd, who was taking care of the flock of Jethro his father-in-law. One day as he was leading the sheep to the backside of the desert, and came near to a mountain called Horeb, he suddenly stopped, for he saw something very wonderful. Off to one side was a bush on fire, and it burned and burned, but did not burn up! {PTUK July 6, 1893, p. 219.5}

“And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground*. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.” {PTUK July 6, 1893, p. 219.6}

Ah, it was the glory of the living God that wrapped a bush in flames; it was the presence of the King of kings that caused Moses to hide his face; it was the holiness of Him who alone is holy that caused that barren wilderness to become holy ground. Before the Lord appeared there it was not holy, and after the Lord left there it was not holy; it was His presence that made it holy. {PTUK July 6, 1893, p. 219.7}

Once more the Lord appeared in this same wilderness on Mount Sinai, when He came with all His angels and spoke the ten commandments with His own voice. And the mountain became so holy that the children of Israel did not dare to go near it. “And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” {PTUK July 6, 1893, p. 219.8}

Wherever the Lord is, there is a holy place, as we see it again in the fifth chapter of Joshua: “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the captain of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is *holy*. And Joshua did so.” {PTUK July 6, 1893, p. 219.9}

Again we read of the *holy* mount where Jesus appeared in His glory and the voice of God said, “This is My beloved Son, Hear ye Him.” {PTUK July 6, 1893, p. 220.1}

The apartment of the temple in which the Lord appeared above the mercy seat was the Most *Holy* Place, because God appeared there. But as soon as He stopped visiting the temple it was no longer holy. {PTUK July 6, 1893, p. 220.2}

We see, therefore, that it is not where God has been or where He is going to be that is holy, but it is where God *is*. No place is holy because Jesus was once there, but if it is holy at all it must be because He *is* there now, a *living* Saviour. {PTUK July 6, 1893, p. 220.3}

Not only in the wilderness does the Lord have a holy sanctuary. He says that wherever two or three are gathered together in His name, there is He in the midst of them. Then if He is there, is it not holy? Should not we, like Moses, be very careful how we act in His presence, that we grieve Him not away and bring not a curse upon ourselves? He says, “Ye shall keep my Sabbaths, *and reverence My sanctuary;* I am the Lord.” Why? {PTUK July 6, 1893, p. 220.4}

He does not say because I am *a* Lord, and you should respect Me as you do earthly kings and lords; no, you should reverence Him for He says, “I am *the* Lord,”-the Holy One. “For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.” {PTUK July 6, 1893, p. 220.5}

It is very sad to see even children noisy and impolite and disrespectful in church and Sabbath-school, for it shows that they do not realise that they are in a holy place on account of the presence of the Holy One who is King of kings and Lord of lords, and the Creator of the heavens and the earth. They are not showing disrespect to their teacher merely, but to the God of heaven. {PTUK July 6, 1893, p. 220.6}

We read that the Bible, God’s Word, is *holy*. Then since no place can become holy unless Jesus is there, who must be in God’s word? Yes, Jesus Himself lives in it by His Holy Spirit. {PTUK July 6, 1893, p. 220.7}

Since Jesus dwells in the words of God, since Jesus *is* the Word of God, you see it is easy to let Him into our hearts. It can be done just by letting God’s word into our hearts. If we read it, and believe it, and accept it as God’s word to us, and love it, and take it as our rule, it will bring Jesus, the Holy One, into our hearts. {PTUK July 6, 1893, p. 220.8}

Since Jesus makes holy every place that He enters, our hearts will be holy as soon as Jesus comes in. No wickedness and insecurity can stay where Jesus is. It flees before Him even as it did when He entered the temple at Jerusalem and found the priests and rulers buying and selling cattle. And that is just what Jesus has bought for us. He has bought us with a price, even the precious blood of Christ, that our bodies may be holy temples where He may dwell. {PTUK July 6, 1893, p. 220.9}

So you see you do not need to go on long pilgrimages, as the Indians do, to find holiness. He, the Word, the Holy One, is nigh thee, waiting to be invited to make of *you* a holy temple unto Himself. Will you let Him in? And remember that it is not enough to let Him in. You must let Him stay in, if you would have your heart continue to be holy. {PTUK July 6, 1893, p. 220.10}

**“The Things that Are Made” The Present Truth 9, 14.**

E. J. Waggoner

How children do love to play! They love to play in the house with their blocks and games, dishes and dolls. But they love to play out-of-doors still better, because there are so many pleasant things there that they cannot find in the house. {PTUK July 6, 1893, p. 221.1}

The air out-of-doors is so fresh, the sun so bright, and sky so blue, and the carpet of soft green grass all over the ground is so much finer than the carpet in the house. Here and there are tiny flowers and red strawberries peeping out of the grass and waiting to be picked. Bees and bright-winged butterflies and dear little humming birds are flying in and out among the rose bushes. In the great leafy trees are young birds with their mouths wide open, waiting for the mother bird to give them something to eat. There are pet hens, so tame that they will come and eat right out of your hand, with soft, downey little chicks that follow them wherever they go. {PTUK July 6, 1893, p. 221.2}

In the farm yard some little people find pet kitten, rabbits, lambs, and goats; the horses waiting to be fed, and the cows to be milked. In tiny streams they find pretty stones and pebbles, and many queer little animals and fish, besides the ducks and geese that love to float upon the water. {PTUK July 6, 1893, p. 221.3}

Then, there is the garden, in which may be found at different seasons, strawberries, lettuce, radishes, onions, cabbage, beets, currents, gooseberries, blackberries, raspberries, and many other things that are good to eat. Out in the fields are the turnips and potatoes waiting to be hoed, and the fresh hay to be raked up in heaps. In the orchard are apple, peach, and cherry trees, where at certain times are red cherries, great rosey apples, and sweet juicy peaches. Along the road or in the woods are other trees which are sometimes loaded down with hickory nuts, hazelnuts, butternuts, walnuts, beechnuts, filberts, and chestnuts. {PTUK July 6, 1893, p. 221.4}

How many of these things did *you* ever see? Well, all of these, and many other things, cause it to be more pleasant out-of-doors than in the house. {PTUK July 6, 1893, p. 221.5}

In the winter, it gets very cold in some places, and when little boys and girls go out they have to put on thick coats and gloves, and something over their ears. But how beautiful it is even then! The soft, fleecy snow falls gently from the clouds and covers the houses and trees and ground with a robe of the purest white. Then the sun in the daytime, and the moon and the stars at night, shine upon this snow and make it so bright and sparkling that we can hardly look at it. What fun to go out and skate and play snow ball, to make snow men and snow houses, or to ride down the hill on a sledge! What beautiful and wonderful things are all around us! {PTUK July 6, 1893, p. 221.6}

But the grass, and flowers, and trees, and animals, and sunshine were already here when your father and mother were little children, and when your grandfather, and grandmother, and all your grown-up friends were children. (Ask them to tell you about it.) As all of these things were already here, when your friends were children, we know that none of these friends made them. {PTUK July 6, 1893, p. 221.7}

Did you ever stop to think where all the beautiful and wonderful things that you see came from? and how they were made? See if you can tell by the next week where we can find out all about it. {PTUK July 6, 1893, p. 221.8}

1. Do you like to play? {PTUK July 6, 1893, p. 221.9}

2. With what do you like to play when you are at home? {PTUK July 6, 1893, p. 221.10}

3. Where do you like to play better, in the house, or out-of-doors? {PTUK July 6, 1893, p. 221.11}

4. Why do you like to play out-of-doors better than in the house? {PTUK July 6, 1893, p. 221.12}

5. What kinds of animals have you at home? {PTUK July 6, 1893, p. 221.13}

6. What kinds of birds? {PTUK July 6, 1893, p. 221.14}

7. What kinds of trees grow near your house? {PTUK July 6, 1893, p. 221.15}

8. What kinds of flowers grow in your garden? {PTUK July 6, 1893, p. 221.16}

9. Tell what else you see when you go out-of-doors. {PTUK July 6, 1893, p. 221.17}

10. When you go out on a clear night and look up, what do you see? {PTUK July 6, 1893, p. 221.18}

11. Have you a father and a mother? a grandfather? a grandmother? any other grown-up friends? {PTUK July 6, 1893, p. 221.19}

12. Do you think that they were ever little like you? {PTUK July 6, 1893, p. 221.20}

13. Did the sun and the moon and the stars shine, and were their animals, and trees, and flowers when *they* were little children? {PTUK July 6, 1893, p. 221.21}

14. How do you know? {PTUK July 6, 1893, p. 221.22}

15. Then could they have made these beautiful things? {PTUK July 6, 1893, p. 221.23}

**“Items of Interest” The Present Truth 9, 14.**

E. J. Waggoner

-The largest dredger in the world has just been built and tested for the Mersey Harbour Board. It will raise 24,000 tons of sand in a day. {PTUK July 6, 1893, p. 221.24}

-King Alexander of Servia has granted an amnesty to all ecclesiastics banished or dismissed from their offices by the Metropolitan and Consistory. {PTUK July 6, 1893, p. 221.25}

-The cholera at Mecca is increasing with great rapidity. On the 26th of June there were 455 deaths, and on the 29th the number of deaths was 999. {PTUK July 6, 1893, p. 221.26}

-The Ministry of Ways and Communications in Russia has given orders for the establishment of compartments reserved for lady-smokers in all railway trains. {PTUK July 6, 1893, p. 221.27}

-The Pope has issued an encyclical on the subject of a native Catholic clergy in India, exhorting the Catholics of Europe to co-operate with him in the work of founding Indian seminaries. {PTUK July 6, 1893, p. 221.28}

-Nearly all the German newspapers now concede that as the result of the late elections, the Government will have a majority in the Reichstag and that the Army Bill will doubtless be passed. {PTUK July 6, 1893, p. 221.29}

-A list of 111 Jewish families living in Tiflis has just been sent to the Governor of that province, with the request that he is to take steps to have them removed from his government before November 1. {PTUK July 6, 1893, p. 221.30}

-In the twenty-seven years during which Dr. Barnardo has been engaged in his work, 22,000 waifs and strays have been rescued. There are now about 5,000 children in the fifty-one different institutions under his care. {PTUK July 6, 1893, p. 221.31}

-A serious riot, in which many people were killed, broke out during the Mohammedan festival at Rangoon, which began June 25, owing to the refusal of the magistrate to allow the Mohammedans to slaughter a cow in the vicinity of the Hindu temple. {PTUK July 6, 1893, p. 221.32}

-An inn keeper has been sentenced by the imperial tribunal at Liepzig, to seven years penal servitude and ten years loss of the rights of citizenship, for “attempted high treason,” in having, as was charged, furnished drawings of the fortress of New Breisach, in Alsace, to the French Government. {PTUK July 6, 1893, p. 221.33}

-Governor Altgeld, of Illinois, has pardoned Fielden, Neebe, and Schwab, three of the Anarchists who were sentenced to imprisonment for life for complicity in the Haymarket riots in Chicago, in 1866, in which many policemen were killed by a bomb. The Governor holds that the court was prejudiced, and that they did not have a fair trial. The Anarchists are jubilant, and the law-abiding people are indignant, and fearful as to the results. {PTUK July 6, 1893, p. 221.34}

-It is said that ten of thousands of Jews are congregated on the Russo-German frontier. Driven from their homes in the interior by the Russian officials, they are met on the opposite banks of the Vistula by German sentinels, who refuse to allow them passage into Germany. Permitted neither to go forward nor to return, with little means, and no way of earning a livelihood, they seem destined to perish miserably unless succour is at once sent them. {PTUK July 6, 1893, p. 221.35}

-In the House of Commons, on the 28rd ult., a motion was made to the effect “That, in consequence of the pressure of public business, and the failure of this House to deal with Scottish affairs in accordance with the wishes of the Scottish people, it is desirable to devolve upon a Scottish Legislature all matters exclusively relating to Scotland.” The motion was defeated by a veto of 168 to 150. The House evidently regards one Home Rule Bill at a time as sufficient. {PTUK July 6, 1893, p. 221.36}

-A terrible calamity occurred in the Mediterranean, June 23rd. ult., The new turret ironclad Victoria, having on board Admiral Sir George Tryon, commander of the fleet, went down after collision with the *Camperdown*, taking with her about 400 men, including the commander. The collision occurred while the fleet was manoeuvering off Tripoli, Syria; but the details are not known. The *Victoria* sank, bottom upward, in seventy fathoms of water, within fifteen minutes after she was struck. {PTUK July 6, 1893, p. 221.37}

-In some parts of the Continent the drought has been severe. In the Jura, the Ardennes, and especially in the Vosges, the drought has completey destroyed the forage crops. It is said that even in the most favoured regions, there is but one-tenth of an ordinary crop. At the fair of Mirecourt, three horses have been sold for seven francs and a half. At Darney, a pair of oxen in good condition, and three years old, went for seventy-five francs. At Epinal, horses which found no purchaser have been abandoned on the market. {PTUK July 6, 1893, p. 221.38}

-A large cylindrical petard, capable of destroying an entire building, was found on the 26th ult. in the Royal Alcazar, at Seville Spain, a burning fuse being attached. A mason employed in making some repairs discovered the bomb and extinguished the fuse by throwing a bucket of water over it. The frequent discoveries of bombs here have thrown the inhabitants of the city into a state of consternation. Armed guards are kept stationed outside many houses, with orders to fire upon any one approaching during the night. {PTUK July 6, 1893, p. 221.39}

-A correspondent of the *Daily Graphic* speaks thus of the effects of the famine in Algeria: “Men with sunken cheeks, eyes starting from their sockets, legs and arms little more than skin and bone, women in utter despair crying out for a morsel of food to keep their little ones and themselves from starvation, with just a few rags to cover their bodies, excite one’s deepest sympathy. It is not uncommon to find people dead along the roads, of sheer starvation. One sees men and women digging everywhere for roots which they dry in the sun and then grind into powder, with which they manufacture a kind of bread, very indigestible, thereby adding a further amount of suffering.” {PTUK July 6, 1893, p. 221.40}

**“Back Page” The Present Truth 9, 14.**

E. J. Waggoner

In his twenty-fourth anniversary sermon, Dr. Parker said:- {PTUK July 6, 1893, p. 224.1}

“I open this word of God anywhere (as my mother used to do), and there is the balm, the cordial for me. To me this book is not a rag-shop, where I may find a patch of velvet here and a patch of silk or cotton there. My Bible is to me the word of God which abideth for ever. I have witnessed a great many funerals-funerals in the air. Shut out the visible, and see these funerals in the air. These funerals are always very silent. The theory, the hypothesis, is born amid great acclamation, but the poor little wraith is carried out very quietly, and buried without a tear! I have witnessed several thousands of these funerals in the air. But the all-enlightening Bible abideth for ever. Get rid of hypotheses. {PTUK July 6, 1893, p. 224.2}

The danger of falling does not diminish as one ascends. On the contrary it increases. And what is more, the hurt is greater from the higher fall. Even so the Christian of long experience and great attainments has no warrant that he will not fall. He need not fall, for Christ is able to keep him from falling; but the point is, that it is as easy for him to fall as for the one just beginning the Christian life. “Wherefore let him that thinketh he standeth, take heed lest he fall.” “Thou standest by faith; be not high-minded, but fear.” Faith means humility, which alone insures one’s standing. As Bunyan has aptly put it:- {PTUK July 6, 1893, p. 224.3}

*“He that is down needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.” {PTUK July 6, 1893, p. 224.4}*

At the meeting of the Baptist Missionary Society the Rev. R. Wright Hay related the following incident: “An intoxicated Brahmin, a man of position and education, staggered at midnight to the door of the mission house, clamouring for the sacred privilege of baptism, and argued, ‘Am I not as drunk as any Christian?’” What an example that man must have had before him, to imagine that drunkenness is an essential part of Christianity. If he should come to this country, with the popular notion in his mind that this is a Christian nation, would the illusion be dispelled? It would seem as though all Christians would for the honour of Christ, repudiate the idea that any nation can be Christian, and would let it be widely proclaimed that to be Christian is to be like Christ. {PTUK July 6, 1893, p. 224.5}

On Thursday, June 29, the ceremony of placing England under the patronage of St. Peter and the Virgin Mary was performed at the Brompton Oratory. Cardinal Vaughan officiated, assisted by all the Catholic bishops of England except two. It was stated that the ceremony was one of “reconsecration,” since it is claimed that Peter was from earliest times the patron saint of England. To demonstrate how intimately devotion to St. Peter entered into the life of the common people, it was stated that there is evidence of the familiar use of his name as an expletive, or mild form of swearing! The Cardinal had previously published a statement to the effect that no slight is intended to St. George, in thus handing the country over to Peter. St. George is to be, as heretofore, the military protector, and St. Peter the spiritual protector, of England. {PTUK July 6, 1893, p. 224.6}

Two Armenians, Professors Thoumaian and Kayayan, of the American College at Marsovan, have, among others, been sentenced to death for the alleged offence of inciting to rebellion against the Turkish Government. It is thought that their sole offence was that they preached vigorously, urging the Christians to greater zeal and unity; and the evidence on which they were convicted was very insufficient. In view of this, Sir E. Gray, when speaking of the matter in the House of Commons, said that there was “every reason to hope that the Sultan would, when the evidence was laid before him, exercise the prerogative of mercy without delay.” This hope has been echoed even by the religious press, seemingly without an idea of its incongruity. To release innocent men is but an act of simple justice. Mercy is unmerited favour. God exercises mercy in pardoning the guilty; and there is justice in His mercy, because His pardon makes guilty men innocent. On the contrary, men outrage justice in the name of mercy, and by presuming to “pardon” an innocent man, make him appear to be guilty. {PTUK July 6, 1893, p. 224.7}

One of the daily papers recently said in an editorial, “No law was ever passed that did not work a slight injustice to somebody. If this be true, then there was never a just law. Nobody would claim that a law must work injustice to everybody, in order to be unjust. The question to be decided, therefore, is To how many people must a law work injustice in order to be an unjust law? Injustice is injustice, whether it be to one man or to a thousand, and a law which works injustice to a single person, is an unjust law. Now an unjust law is an unjust law, and nothing else. It cannot be both just and unjust at the same time. Therefore a law which works injustice to one man is, as a matter of fact, unjust to everybody. But however the case may be with human laws, the law of God stands for ever as a law that provides perfectly equal and exact justice for all. {PTUK July 6, 1893, p. 224.8}

It seems that the great question now before the churches is whether or not the Bible is true. One would think that that question ought to have been settled long ago. It is not surprising that it should be raised by worldlings; but if professed Christians doubt the Bible, why are they professed Christians? One religious paper says that “the missionaries of the primitive church did not proclaim the infallibility of the New Testament, for the New Testament did not exist.” But they made the New Testament, and the Apostle Paul wrote to one church: “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” 1 Corinthians 14:37. And to another he wrote: “We thank God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believeth.” 1 Thessalonians 2:13. If this is not a claim for infallibility, what could be? {PTUK July 6, 1893, p. 224.9}

The *Christian World* says:- {PTUK July 6, 1893, p. 224.10}

“We learn on good authority that M. Pobedonostseff, the procurator of the Russian Holy Synod and chief Inquisitor of the Standists, has been recently approached by persons anxious to mitigate the present condition of the Stundists. The cruel law by which the children of these unfortunate Protestants can be kidnapped from their parents was specially brought to the Minister’s notice. In reply, M. Pobedonostseff stated distinctly that he would not consider any suggestion for the amelioration of the ‘heretics,’ and that as to the children he was determined to save their souls, and the souls of those who in the future would be their children, even though in so doing he gave pain to their Stundist relatives. It is the answer of a cruel fanatic.” {PTUK July 6, 1893, p. 224.11}

It is that, and more. It is the answer of a consistent Church and State man. What ought to be done at all, ought to done thoroughly. If Government is to teach religion, it can only be because it thinks that it alone has the true religion. But the only power that the State has is force, therefore religion taught by the State means religion by force. And if people can be saved by force, which is the principle of Church and State, then the more force is used, the more surely will the people be saved. That is the theory of the Spanish Inquisition, but it is needless to say that it has not the slightest connection with the Gospel. {PTUK July 6, 1893, p. 224.12}

**“Front Page” The Present Truth 9, 15.**

E. J. Waggoner

“Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man.” Proverbs 3:3, 4. {PTUK July 13, 1893, p. 225.1}

“In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3:7. To knowledge God is to acknowledge that He has all wisdom, all power, all goodness. And that means to acknowledge that we lack all those things, and are dependent on Him for them. That means meekness and submission; and the promise is, “The meek will He teach His way.” Thus acknowledging God in all our ways will make our ways such as God Himself will acknowledge. {PTUK July 13, 1893, p. 225.2}

**“Character and Reputation” The Present Truth 9, 15.**

E. J. Waggoner

*Character and Reputation*.-Character is what a man really is; reputation is what others think him to be. There is a vast difference between the two. A man may have a brilliant reputation and a most vicious character. This is very common. On the other hand, a man may have no reputation and an excellent character. Most people think more of having a good reputation than they do of having a good character. With our reputation we have nothing to do; if we take care to have a good character, our reputation will take care of itself. But those who are very jealous for their reputation, devoting all their attention to shielding it, are certain to deteriorate in character. The reason is that character is reality, while reputation is only appearance; and he who spends his whole time “keeping up appearances” will have no time to keep up the realities. The only absolutely perfect character ever known on this earth, “made Himself of no reputation,” and He says to us, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.” Matthew 5:11. “Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men’s matters. Yet if any man suffer as a Christians, let him not be ashamed; but let him glorify God on this behalf.” 1 Peter 4:15, 16. {PTUK July 13, 1893, p. 225.3}

**“The Fruits of Righteousness” The Present Truth 9, 15.**

E. J. Waggoner

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” Philippians 1:9-11. {PTUK July 13, 1893, p. 225.4}

The fruits of righteousness are righteous fruits. These fruits are by Jesus Christ, as He says: “I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.... Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; He that abideth in Me, and I in him, the same bringeth forth much fruit; for without [apart from] Me ye can do nothing.” John 15:1-5. {PTUK July 13, 1893, p. 225.5}

The last verse quoted shows clearly that the fruit borne by the branch that abides in Christ, is deeds of righteousness. The statement is that whoever abides in Christ brings forth much fruit, while separate from Him we can *do* nothing. Doing nothing is made equivalent to not bearing fruit. So then bearing fruit in the vine is identical with doing something. There is nothing more passive than the bearing of fruit; and yet there is nothing in which more intense activity is shown than in a fruitful vine or tree. The tree can do nothing to make itself bear fruit, yet the bearing of fruit is a period of activity. {PTUK July 13, 1893, p. 225.6}

In Galatians 5:22, 23 we have the fruits of righteousness spoken of as the fruit of the Spirit. These are, “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” The fruits which are by Jesus Christ are the fruits of the Spirit, for Christ said of the Spirit, “He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” John 16:14. This glorifying Christ is in the fruit that is borne of the Spirit; for the glory of Christ and the glory of the Father are the same, and Jesus said: “Herein is My Father glorified, that ye bear much fruit.” {PTUK July 13, 1893, p. 225.7}

In the fifth of Galatians we have it made very plain that the fruits of righteousness are active deeds. In verses 19-21 we have a list of “the works of the flesh,” which are “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” And the apostle says, “they which do such things shall not inherit the kingdom of God.” Then in direct contrast with these he places “the fruit of the Spirit,” which consists of deeds of a directly opposite nature to the works of the flesh. One set is active wickedness, and the other is active righteousness. {PTUK July 13, 1893, p. 225.8}

Moreover, the apostle follows the list of the fruits of the Spirit with the statement, “against such there is no law.” That means that they are in harmony with law. As the works of the flesh are violations of law, the fruit of the Spirit is obedience to law. {PTUK July 13, 1893, p. 225.9}

Evil deeds are called works, because they are done for the purpose of getting a gain, although the doer is grievously disappointed in his wages; “for the wages of sin is death.” Romans 6:23. But righteous deeds are those that are done with no thought of self, but as the manifestation of the life and love of God in the heart; and the doer receives, not wages, but a free gift; for “the gift of God is eternal life through Jesus Christ our Lord.” {PTUK July 13, 1893, p. 226.1}

There is one most encouraging thing in connection with bearing the fruits of righteousness, and that is that the Lord does not cut off the branch that bears only a little fruit. On the contrary, He encourages it, by giving to it the best conditions for bearing more fruit. In the thirteenth of Luke we have a parable, which is represented by a man with a fig tree in his vineyard, to which for three years he has come looking for fruit. To the words, “Cut it down; why cumbereth it the ground?” the vine dresser says, “Let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; but if not, then after that thou shalt cut it down.” When the man comes the next year, and finds that the tree has begun to bear fruit, although in a feeble manner, will he cut it down? No, indeed. If he would bear with it three years when it bore no fruit at all, he will certainly much more bear with it now. He will hail the indications of fruit with gladness, and will more thoroughly continue the work of pruning and dressing, “that it may bring forth more fruit.” {PTUK July 13, 1893, p. 226.2}

So the Lord “is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. “A bruised reed shall He not break, and the smoking flax [dimly-burning wick] shall He not quench; He shall bring forth judgment unto truth.” Isaiah 42:3. “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 5:8-10. {PTUK July 13, 1893, p. 226.3}

**“Fruit Trees Yielding Fruit” The Present Truth 9, 15.**

E. J. Waggoner

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.” Genesis 1:11, 12. {PTUK July 13, 1893, p. 226.4}

As we have already seen, righteousness is declared to be fruit that is borne by those who are abiding in Christ. We have not by any means exhausted the references in which the fruit-bearing is spoken of. “The fruit of righteousness is sown in peace of them that make peace.” James 3:18. “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.” Psalm 92:12-14. {PTUK July 13, 1893, p. 226.5}

Fruit grows on trees and vines. Therefore as the righteousness of the saints is declared to be fruit, they themselves are called plants. Notice the text just above. They are rooted in Christ (Colossians 2:7), or are branches from Him as the vine. John 15:5. So the Lord, in the parable of the vineyard, says, “The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant.” Isaiah 5:7. {PTUK July 13, 1893, p. 226.6}

Again we read that the Spirit of the Lord anointed Jesus “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:3. {PTUK July 13, 1893, p. 226.7}

In harmony with this, we are told that the bringing forth of righteousness is exactly like the bringing forth of natural fruit. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isaiah 61:11. {PTUK July 13, 1893, p. 226.8}

In like manner we read in the first psalm: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” A man is like a tree in that his doings are fruits. {PTUK July 13, 1893, p. 226.9}

Still further, we have a striking likeness as presented in the fourth of Mark, verses 26-29: “And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth ripe, immediately he putteth in the sickle, because the harvest is come.” This describes the growth of righteousness, because the kingdom of God “is righteousness, and peace, and joy in the Holy Ghost.” Romans 14:17. Therefore as we have learned that the perfecting of righteousness is exactly like the bearing of fruit by the plants of the garden, let us look for a few minutes at {PTUK July 13, 1893, p. 226.10}

**HOW PLANTS GROW**

Three things are necessary to the growth of plants. These are, a good soil, good sunlight, and plenty of moisture, either from rain or dew, or from both. There is nothing more wonderful than the luxuriant growth of plants under these conditions. Without them, all the efforts of science and art are in vain. Yet we have all seen plants growing under very unfavourable conditions. We said that nothing is more wonderful than the luxuriance with which plants grow under favourable conditions; but really the most wonderful thing is that plants grow at all under some circumstances. {PTUK July 13, 1893, p. 226.11}

Who has not wondered to see the trees growing seemingly out of the very rocks on the mountain side? Who has not seen the tender plant pushing its way through the almost imperceptible crevices between the stones of the pavement? Who has not passed through a corn field and noticed the tender blades coming up under the most discouraging circumstances? Take, for instance, the case where the seed has been sown in heavy soil, and then the rain has come, followed by sunshine which has baked the earth before the seed sprung up. As you pass through the field you will see little cracks where the blade is forcing its way to the light of day. Here and there you will see a clod of earth standing on edge, and looking beneath you will see that it has been lifted up by a blade of corn. The clod will perhaps weigh several pounds, and the blade of corn only a few grains, yet the clod has to give way before it. The blade of corn will be so tender that if you pull it up it will not be able to stand alone. It cannot, when removed from that spot, bear up its own weight; yet it grows right along, pushing the heavy clod away from before it, as it needs the space, as though the weight upon it were nothing. {PTUK July 13, 1893, p. 226.12}

The same wonder is seen in the germination of the seed. Take for instance a nut, the shell of which is so hard that several sharp blows of a hammer in the hands of a strong man are scarcely sufficient to crack it; yet when the proper time comes the shell parts as easily and as gently as the opening of the rose bud. This is the same miracle that is seen afterwards in the tender plant pushing its way to the surface against the opposing forces of stones and heavy clods of earth. {PTUK July 13, 1893, p. 227.1}

There we have a remarkable exhibition of power. But whence comes that power? Does it reside in the plant itself? Is it a part of the outfit of the little corn that lies coiled up in the shell, so tiny that often it is invisible to the naked eye? Surely not. Scarcely anything could be weaker or more helpless. If anyone is asked what the power is He can only say that it is *life*. The power exhibited in the growing plant is the power of life. We can see the results of it, but we cannot see the life itself. No eye was ever yet formed that could discover anything in the tiny germ, or the tender blade, that would indicate the power that it afterwards manifests, or rather that is manifested in it. {PTUK July 13, 1893, p. 227.2}

For the power does not reside in the plant, as an inherent part of itself. In the beginning God spoke to the earth, saying: “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.” Immediately the earth responded to the word of the Lord, and since that time it has been obedient to that word. “The word of God is living, and powerful.” Hebrews 4:12. The words that the Lord speaks are Spirit and life. John 6:63. The words of God are the breath of the Lord, and that is the breath of life. Therefore the life that is exhibited in the growing plant is the life of the word of the Lord. No other explanation can be given of the source of the power that we see in the things that are made. The apostle Paul expressly tells us that the eternal power of God is seen in the things that He has made. Romans 1:20. {PTUK July 13, 1893, p. 227.3}

This is not by any means an ignoring of the statement that the plant grows because of moisture and sunlight. “For the Lord God is a sun and shield.” Psalm 84:11. The light which the sun gives is only a part of the glory of God. “The heavens declare the glory of God.” Psalm 19:1. “O Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory upon the heavens.” Psalm 8:1. So it is true in the most literal sense, that Christ is the Light of the world. His word also sends the rain upon the earth. {PTUK July 13, 1893, p. 227.4}

Plants grow, therefore, because of the voice of the Lord. In the beginning He spoke, and they came forth; and that same word continuing until this day, still causes them to grow. “He sendeth forth His commandment upon earth; His word runneth very swiftly. He giveth snow like wool; He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels; who can stand before His cold? He sendeth out His word, and melteth them; He causeth His wind to blow, and the waters flow.” Psalm 147:15-18. Thus we may see the direct power of God in all His works. {PTUK July 13, 1893, p. 227.5}

**THE FULNESS OF GOD**

The food materials that are in the soil, the light of the sun, and that dew and rain, which cause the plant to grow, are all from God. In the energy manifested in the plant we see the working of the life of God in it. Without Him nothing exists. All life is from God. He is both Creator and Father. His creating is begetting. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.” Psalm 90:2. {PTUK July 13, 1893, p. 227.6}

But although it is the life of God that is the life of all creatures, both animate and inanimate, there is endless variety in creation, because God is infinite. Not only are there many kinds of plants and animals, but no two of the same kind are exactly alike. “God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.” 1 Corinthians 15:38-41. Since we have the statement that the firmament declares God’s glory, which He has placed upon the heavens, we know that the apostle does not mean that the heavenly bodies get their glory from different sources, but that they each have a different measure of it. Yet each one is perfect in its glory; each one gives forth all the glory that it was designed to display. {PTUK July 13, 1893, p. 227.7}

So in the growth of plants. God has planned each one “after his kind.” The life of God in the vine makes it perfect after its kind; the same life in the oak tree makes it perfect in its sphere. The vine can never become an oak, and yet the same life is in both. Each one, being filled with the life of God, grows to perfection, according to the purpose for which God designed it. {PTUK July 13, 1893, p. 227.8}

All inanimate creation is passive to the will of God, yet we do not see in the most perfect plant the perfection that was in the beginning, when “God saw everything that He had made, and, behold, it was very good.” But this is not the fault of the plant. “The creature was made subject to vanity, not willingly.” Romans 8:20. When man sinned, God said “Cursed is the ground for thy sake.” Genesis 3:17. And again, after Cain had murdered his brother: “When thou tillest the ground, it shall not henceforth yield unto thee her strength.” Genesis 4:12. This is the reason why we do not find perfection in anything. Yet the trees and plants afford the best illustration of the power of life of God. {PTUK July 13, 1893, p. 227.9}

Now just as God manifests His life in the plants, so He will in man, provided man will voluntarily be as passive as the plants are by nature. Man has the power and the right of choosing for himself; and if he chooses to allow the life of God to dwell in him, he will be made as perfect as a man, as the plant is as a plant. For the same life will dwell in them both; only just as the life of God makes a perfect vine and a perfect oak, so the same life in man will develop him into just the perfection that God designed for him. {PTUK July 13, 1893, p. 227.10}

A little thought will show that the life in man is the same as that in the plant. We have already seen that there is life and energy in the plant, that is not derived from itself, but must come directly from God. The same life that is in the growing plant is all stored up in the seed, to furnish either life for another plant, or for man. The grain is made into bread, and men eat and derive strength from it. A man becomes faint and at the point of death, through long fasting; he eats bread, and life comes to him. No one questions the fact that the new life which he feels comes directly from the bread; but the life in the bread is the life that was in the growing plants; and that was life from God. So whenever we sit down to the table we are as surely taking in the life of Christ as were the men who ate of the five loaves which in the hands of Christ became as many thousands. {PTUK July 13, 1893, p. 227.11}

**FLESH AND SPIRIT**

The careful reader will now imagine that he detects a fallacy. He will explain, “If what you say is true, then everybody must be good; then all those ‘works of the flesh’ must be in reality manifestations of the life of God; and therefore since God cannot deny Himself, it must be that all will be saved.” Not so fast; there is no fallacy here; every man is partaker of the life of God, and yet all men will not be saved. Let us study a little further. {PTUK July 13, 1893, p. 228.1}

That every man is a partaker of the life of God, is expressly declared in the Scriptures. Inspiration has set the seal of approval to the statement of a heathen poet, that “we are His offspring;” and the apostle was speaking to a congregation of heathen when he said, “In Him we live, and move, and have our being.” Acts 17:28, 29. {PTUK July 13, 1893, p. 228.2}

But let it not be forgotten that man differs from the plants and from beasts, in that he has perfect freedom and power of choice, and that in this is his pre-eminence over them. God Himself will not interfere with man’s will. He will not bend nor break it; He will not in any way coerce it. God leaves man’s will as free as His own. This is why there is in man the possibility of being a companion of God, and of associating with Him on terms of the closest intimacy. If God to the slightest degree coerced the will of man, then man would be to that extent the slave of God, and not the son and companion, and therefore could not spend eternity with Him; for “the bondservant abideth not in the house for ever; but the Son abideth ever.” John 8:35. {PTUK July 13, 1893, p. 228.3}

God pleads with man to submit his will to Him; He asks us to choose His will in place of our own, so that our wills may be the same, but when we do that, our will is still free. {PTUK July 13, 1893, p. 228.4}

Now just as we do not see God’s life work complete perfection in the inanimate creation, through no fault of its own, so we do not see it work complete perfection in most men, and that because of their own wilfulness. The inanimate creation is subject to vanity unwillingly; man is subject to vanity of his own choice. {PTUK July 13, 1893, p. 228.5}

The plant and the beast cannot choose how the life of God shall develop them. Consequently the will of God concerning them is perfected, except in the measure wherein they are degraded through the sin of man. {PTUK July 13, 1893, p. 228.6}

But men can choose what the life of God shall work in them. If they choose to live only a fleshly life, that will be all that the life of God can develop in them. Their life, then, will be of the same nature as that of the beast; and as flesh is corruptible, enduring only for a little while, they are choosing only the limited existence of the beast. So “man that is in honour and understandeth not is like the beast that perish.” Psalm 49:20. “Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning.” Verse 14. {PTUK July 13, 1893, p. 228.7}

If, however, on the other hand, men submit themselves fully to Christ, His life will develop in them all the perfection which God in the beginning designed for them. What possibilities there are for man, the heights of attainment, no man has ever dreamed. Only God knows the thoughts He thinks toward man,-thoughts of good, and not of evil, to give him an expected end. But although man’s possibilities of development are so great that only God’s mind can comprehend them, if man will but voluntarily submit himself to the life of God as fully as the plant does involuntarily, he will be brought to that high state of perfection. The same life that brings the plant to its full measure as a physical plant, will make the man reach his highest destiny as a spiritual man. {PTUK July 13, 1893, p. 228.8}

In the beginning the life of God flowed freely through all things. Man gladly accepted God’s will as his own, and so, of course, perfection was seen in all creation. That dominion is lost, but it is to be restored through Christ the Creator acting as Redeemer. Micah 4:8. Christ died and went into the grave, and rose again and ascended into heaven, in order “that He might fill all things.” Ephesians 4:8-10. So the possibility before men, even in this life, is thus stated: “That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love” (note the characteristics of a plant), “may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Ephesians 3:16, 19. {PTUK July 13, 1893, p. 228.9}

So the church, the body of Christ, consisting of all who abide in Christ, and allow Christ to abide in them, not as their physical life only, but as their wisdom, and righteousness, and sanctification and redemption,-is “the fulness of Him that filleth all in all.” Ephesians 1:22, 23. {PTUK July 13, 1893, p. 228.10}

And when the time comes that God fills all in all, that is, when God is everything in everybody and in everything, then there will be no place for those who have chosen only the fleshly life, and have rejected the Spirit. “They shall be as though they had not been.” Obadiah 16. Then God will be glorified in His saints, and in all creation, for there will be nothing that will not be the perfect expression of His own personality. Then “every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them,” will be heard saying, even though some of the created things have no voice, “Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.” Revelation 5:13. {PTUK July 13, 1893, p. 228.11}

**“A Godly Life” The Present Truth 9, 15.**

E. J. Waggoner

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Titus 2:11, 12. Godliness is of the character of God. The Scriptures declare it to be “profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. {PTUK July 13, 1893, p. 228.12}

The character of God cannot be separated from His life. And the life of God is known only in Christ. Christ was good, for He “knew no sin;” (2 Corinthians 5:21) He “did no sin, neither was guile found in His mouth.” 1 Peter 2:22. Yet to the young man who came to Him and called Him “Good Master,” He said, “Why callest thou Me good? none is good save one, even God” (Mark 10:18), thus showing that He Himself was God. See also John 1:1, 14. To Philip, who said to Him, “Lord, show us the Father, and it sufficeth us,” He replied, “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.” John 14:8, 9. “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. Of His work He said, “The Father that dwelleth in Me, He doeth the works.” John 14:10. His life, therefore, was in the fullest sense a godly life. It is the life of Christ that saves us. Romans 5:10. Not the simple fact that He once lived on earth, but the fact of His now living in us. He is a present Saviour. “Every spirit that confesseth that Jesus Christ is come in the flesh, is born of God.” 1 John 4:2. Note well that it does not speak about confessing that Jesus *has come* or *did come* in the flesh, but that He *is come* in the flesh. Through Christ dwelling in the heart by faith, the life also of Jesus is to be manifested in our mortal flesh (2 Corinthians 4:11) that so we may be filled with the fulness of God. Ephesians 3:17-19. {PTUK July 13, 1893, p. 228.13}

Christ’s life on earth was a life of obedience. Said He, “I have kept My Father’s commandments.” John 16:10. Again, “I honour My Father,” and, “I know Him, and keep His saying.” John 8:49, 55. He was subject to His earthly parents.” Luke 2:51. He came to save life and not to destroy. Luke 6:9. So far was He from taking that which was not His own, or even from coveting, that He gladly gave up His own, and did not think it a prize to be retained. Philippians 2:5-7. No guile was in His mouth, for He was the embodiment of truth. “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” John 18:37. {PTUK July 13, 1893, p. 229.1}

He also kept the Sabbath day, namely the seventh day of the week, the same day that the Pharisees professed to keep. Although they found fault with Him for His acts of mercy on that day, they well knew that He was not violating the Sabbath, but only disregarding their senseless and wicked traditions. They were constantly on His track seeking for something of which they might accuse Him to the rulers, yet they found nothing; and when at last He was betrayed into their hands, they had to bribe the false witnesses against Him. It was His custom to attend service on the Sabbath day. Luke 4:16. As for Sunday, the first day of the week, no one has ever yet been found with the hardihood to claim that He ever paid any more attention to it than to any other working day. {PTUK July 13, 1893, p. 229.2}

Therefore the life of God, which Christ will live in us if we allow Him, will be a life of obedience to the commandments. There will be manifested in it obedience to parents, truthfulness, reverence, unselfishness, gentleness, together with Sabbath keeping not merely in form, but in fact. Since there was no Sunday observance in the life of Christ, it is impossible for Him to put any of it into the lives of His followers. Where that is exhibited in the life and it shows a lack of perfect submission to the life of Christ, although that lack of submission may not be intentional, but may arise from failure to recognise Sabbath keeping as part of His life. {PTUK July 13, 1893, p. 229.3}

But some one says, “The keeping of the seventh-day Sabbath was part of Christ’s life as a Jew, and we are not saved by Christ as a Jew.” Listen: Jesus Himself said, “Salvation is of the Jews.” John 4:22. His truthfulness, obedience to parents, reverence, gentleness, etc., were also a part of His life as a Jew. Shall we cast them aside? If we do, we shall simply be denying Christ. {PTUK July 13, 1893, p. 229.4}

Just think what it means to say that we are saved by Christ’s life, but not by His life as a Jew. It charges Christ Jesus with having two different lives, that is, of having two characters; with being changeable. Yet when a man is one thing in one place and another thing in another place, he is lightly esteemed. Even so must Christ be held in light esteem by those who think He lived any differently on earth, saving His poverty, than He did or does live in heaven. {PTUK July 13, 1893, p. 229.5}

No; Jesus Christ is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. The life which He lived on earth was the life of God, and with Him there is “no variableness neither shadow of turning.” James 1:17. To say that every portion of Christ’s earthly life is not necessary for us, is to say that a part of God is of no consequence. {PTUK July 13, 1893, p. 229.6}

Christ lived on earth to give us a living example of the life of God, so that we may know to what we should submit, that He may live it in us. He left us an example, that we should follow in His steps. 1 Peter 2:21. Christ is not divided, and therefore we must take Him as a whole. When we take Him we shall not at first know all that there is in His life. Indeed we shall never be able to fathom the depths of His character. But we have such confidence in Him that we take Him on trust for all that may be revealed to us in Him, as well as for what we see in Him. Who will make this complete surrender to Him, that He may fill them with the fulness of His life, and at last bring them to enjoy that life in immortality? {PTUK July 13, 1893, p. 229.7}

**“England and the Virgin” The Present Truth 9, 15.**

E. J. Waggoner

In the sermon of “reconsecration” of England to the Virgin Mary and to Peter, was the following passage:- {PTUK July 13, 1893, p. 229.8}

“And now a few words on the act to be made to-day. I observe, then, that it is not a mere act of personal devotion. It has been announced as an act by which the Catholic Church in England consecrates Our Lady and St. Peter not merely its own actual members, but the whole of England. Are we competent to perform an act like this, we who for only a minority, and even a small minority of the nation? I reply that what would be certainly presumptuous and ridiculous in a modern sect, well befits the ancient Church that brought England to the faith, and held it in the unity of the faith for a thousand years. If she has been deposed from her throne by force and cruelty, she has never ceased to claim the nation as her appanage. This reason would hold good though some entirely new act were in contemplation. But, in fact, the national act was performed long since by the king of England and his united people. England then gave herself in free oblation to Our Lady. What we now ask, and what the Catholic Church throughout England is about to ask, is that our dear Lady would enter again into full possession of her ancient dowry. {PTUK July 13, 1893, p. 229.9}

“One other thing we must not forget. Devotion in this wretched world must ever mean reparation and expiation. As the procession of Corpus Christi was a reparation for the blasphemies of Berengarius, and afterwards of the Hussites and the Lollards, so, too, the consecration of England to Our Lady coincided with the outbreak of Wickliffe’s impieties against her, and was quickened by those insults.” {PTUK July 13, 1893, p. 229.10}

Thus it appears that the act of consecrating or as it is called, of “reconsecrating” England to the Virgin, is a step in the recovery of the power which the Catholic Church once had in this kingdom, and which she regards as lawfully hers still. Of course the ceremony itself is only a pious farce, since the Virgin Mary and Peter are both dead hundreds of years ago, and know nothing of what is going on, and would be no party to it if they were alive. But it is intended to quicken the zeal of Catholics, who believe that the dead are more alive than ever, and that Peter, if he were alive, would consent to be made lord over God’s heritage. Let the reader now couple with the reference to the reformation under Wickliffe and Huss, the following which appeared in the *Tablet* of Oct. 1, 1887. It was published beneath the Papal arms, and was entitled, “a letter of our Holy Father Pope Leo XIII. the Bishops of Italy, on the Rosary: {PTUK July 13, 1893, p. 229.11}

“Since God has called us to govern His church on earth, we have sought to use every possible means that we deemed suitable, for the sanctification of souls, and the extension of the reign of Jesus Christ. We have excepted from our daily solicitude no nation and no people, mindful that our Redeemer and His precious blood on the cross, and opened the reign of grace and of glory for all. None, however can be surprised that we showed special care for the Italian people, for our Divine Master Jesus Christ chose, from out all the world, Italy to be the seat of His Vicar on earth, and in His providential designs appointed Rome to be the capital of the Catholic world. On this account the Italian people are called upon to live close to the Father of the whole Christian family, and to share in a special way in his sorrows and his glory. Unfortunately we find in Italy much to sadden our souls. Faith and Christian morals, the precious inheritance it bequeathed by our ancestors, and in all past time the glory of our country and of Italy’s great ones, are being attacked artfully and in covert ways, or even openly, with a cynicism that is revolting, by a handful of men who seek to rob others of that faith and morality they themselves have lost. In this more especially is seen the work of the sects, and of those who are more or less their willing tools. Above all, in this city of Rome, where Christ’s Vicar has his See, are their efforts concentrated, and their diabolical designs displayed with ferocious obstinacy. We need not tell you, venerable brethren, with what bitterness our soul is filled at seeing the danger there is for the salvation of so many of our beloved children. And our sorrow is greater because we find it impossible to oppose such great evil with that salutary efficacity we would desire, and have the right to use; for you know, venerable brethren, and all the world knows, the state to which we are reduced. On this account we feel a still greater desire to call upon the Mother of God, and to ask her help. And our most lively and sure hope is placed in the Queen of the Rosary, who has shown herself, since she has been invoked by that title, so ready to help the church and Christian peoples in their necessities. Already have we recorded these glories, and the great triumphs won over the Albigenses and other powerful enemies, glories and triumphs which have not only profited the church afflicted and persecuted, but also of the temporal welfare of peoples and nations. Why in this hour of need should we not behold again such marvels of the power and goodness of the August Virgin, for the good of the church and its Head, and of the whole Christian world, if the faithful only revive on their part the magnificent examples of piety given by their forefathers under similar circumstances.” {PTUK July 13, 1893, p. 230.1}

The reader will notice that the horrors inflicted upon the Albigenses, by which a province was depopulated, are by Leo XIII. termed glorious victories, and are said to have been gained under the patronage of the Virgin. {PTUK July 13, 1893, p. 230.2}

Note also that the Pope mourns the spread of heresy, and the fact that he has not now the power to use those “salutary” means which he desires, and which he claims the right to use, in order to check the spread of error. It is for this reason that he calls on the Virgin, that she may restore to him the power which he used so effectively in the case of the Albigenses. {PTUK July 13, 1893, p. 230.3}

Can the reader now have any difficulty in seeing why England is put under the special patronage of the Virgin? Can there be any doubt as to the meaning of the ceremony recently performed? We well know that most people will laugh at the suggestion; but Rome likes nothing better than that people should laugh at her movements, if they do not believe. The carelessness with which Romish assumption is regarded in these days is regarded as an evidence of freedom from the bigotry which Protestants once exhibited. It is thought to show that the world is getting more tolerant. But the fact remains that Rome is not growing more tolerant. She has not changed since the days of the Albigenses; and the carelessness with which professed Protestants view her encroachments, is evidence only of the fact that professed Protestantism has receded from the standard of the Reformation, and is unconsciously assimilating to Rome. A marked instance of the Papal spirit in professed Protestantism was afforded in the position which the churches of the United States took in regard to the Sunday closing of the World’s Fair, when a meeting of the Evangelical Alliance desired President Cleveland to compel Sunday closing with the aid of troops. {PTUK July 13, 1893, p. 230.4}

The designs of the Pope upon England which are obvious enough, are not such as can be thwarted by legislation. Appeals to the patriotism of Englishmen will effect nothing. It is not a question of patriotism but of Christianity. The fact that the churches did not seem to regard the appeal to arms, that was made by the Evangelical Alliance of Boston, as a very serious matter, is evidence that the spirit of the Papacy has permeated them to an alarming extent. Nothing can oppose the progress of Rome, but the “preparation of the Gospel of peace,” and a love of the truth as it is in Jesus. {PTUK July 13, 1893, p. 230.5}

**“One Word, One Spirit” The Present Truth 9, 15.**

E. J. Waggoner

*One Word, One Spirit*.-He who would derive any real food from the Bible must study it as the word of God, and not as the word of man, believing that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. There are many writers of the Bible, and only one Spirit. The various writings do not make many different books, but one complete, harmonious book. It is given by inspiration of God, and is profitable; he who believes it will be thoroughly furnished unto all good works. And as it is all profitable, He who doubts any part of it will be lacking in some essential. Indeed, since it is one book instead of many, he who disbelieves a part of it, throws discredit upon the whole, and thus cuts himself off from the profit to be derived from it. {PTUK July 13, 1893, p. 230.6}

**“The Fakirs of India” The Present Truth 9, 15.**

E. J. Waggoner

There are three millions of these fakirs in India. Some of them are Hindus and some of them are Mohammedans. {PTUK July 13, 1893, p. 235.1}

They do not shave, so their hair grows very long and they often coil its filthy links into ropes, and wind them about their arms. “They do not have homes but wander about from one place to another, either without any clothes at all or else in the poorest rags they can get, and with both their rags and their bodies as dirty as they can be. Sometimes they torment themselves with human bones.” They never earn anything themselves but are beggars, living on what is given them. {PTUK July 13, 1893, p. 235.2}

“Mohammedan Fakirs are not pleasant men to meet, for they think it is a very good thing to kill an ‘unbeliever,’ whenever they get the chance. They do their best to imitate madmen, and succeed so well that often they end by going mad themselves. Sometimes they sit for years together looking at a stone wall, and say they are trying to forget everything but God; sometimes they live in cages; and some of them clench their fists as tightly as they can, and keep them so, till their nails grow through their hands, or they tie their hands and feet together, and roll thousands of miles instead of walking. The Mohammedan Fakirs do more of this kind of thing than the Hindu; and even little children are taught to give themselves up to such a life as this.” {PTUK July 13, 1893, p. 235.3}

“They go on pilgrimages to holy places: if they are Hindus, to the Ganges, or to some of the great temples; if they are Mohammedans, to Arabia, either to Mecca, where Mohammed was born, or to Medina, where he was buried.” {PTUK July 13, 1893, p. 236.1}

At the melas or yearly festivals may be seen different kinds of fakirs, some with matted hair and beards, others with large bonnet-shaped head coverings; others with a wild expression upon their faces which tell that they are far from being holy or perfect. {PTUK July 13, 1893, p. 236.2}

“Some fakirs make a vow of perpetual silence, and seldom, if ever, open their lips in conversation; some wander from place to place, never remaining long in any locality; others take up their abode by some river or temple, or under some sacred tree, and never stir; many smear their bodies with dust and ashes, and present a frightful appearance as they walk about;” again others have their ears split, and wear large wooden or bone earrings. {PTUK July 13, 1893, p. 236.3}

“Some take to this profession from sheer laziness, preferring to wander through the country begging, to honest work, while others give up pleasant homes, thinking by such self-denial to win the favour of God” and obtain pardon and holiness. {PTUK July 13, 1893, p. 236.4}

“A fakir, near Benares, said that from childhood he had wished to know about God. He read his sacred books to see what they could tell him, but did not find what he wanted there. At the age of eighteen he became a fakir and went away into the jungle, there to think about God. Finding the solitude and danger of this life still gave him no light, he hollowed out a pit beneath the floor of his hut and for two years sat there, seeing neither sun nor moon. His mother was his only visitor, but even to her he did not speak. After this He sat alone for twenty-two years outside a certain village, hoping that God would show Himself to him there. But, after all this, he still sadly confessed, ‘I do not know God, and I do not know the way of peace.’” {PTUK July 13, 1893, p. 236.5}

One missionary says, “One day we went to a village called Little Calcutta, situated on the banks of the Ganges. As we walked down to the sacred river, we were surprised to see a man who had his home in a box which floated upon water. The box was about six feet square, and was set in a native boat shaped like a canoe. It was a novel sight, and so we approached the man, whom we recognised as a fakir, and began talking to him. His one desire was to obtain deliverance from sin, and for this reason he had given up the world and become a fakir. He had lived twenty years in a dry well, the people bringing him food and water; but this had failed to give him peace. He then made this box, and took up his abode in it, floating about on the sacred river. Twenty years more were thus passed, and still he felt that the load of sin had not been taken away.” {PTUK July 13, 1893, p. 236.6}

He was between eighty and ninety years old. A wonderful change has taken place in him since then. The darkness of sin has given way, and the light of God’s word has shown into the old man’s heart, shedding abroad the peace and joy which only Christians know. He has found that when he goes at it in the right way, when he stops trying to save himself and trust alone in Jesus, Jesus is able to save even to the uttermost all that come to God by Him. Although a hundred years old, his eye is not dim, and his voice is strong and clear, as he goes about with his Bible telling of the power of Christ to save. {PTUK July 13, 1893, p. 236.7}

**“You Cannot Save Yourself” The Present Truth 9, 15.**

E. J. Waggoner

“I was quietly sitting in my tent door,” says Rev. E. T. Pegg, “and an Indian of rather good caste came up to me, and we talked of Christ. He said that three months ago his wife died, and the priest told him that if He wished to obtain pardon for her sins he must wander about the fields, and enter house for three months. He did so; it being the rainy season, he fell ill, had a fever, and came to me nearly dead. His furniture had all been stolen. He said he could not trust in heathenism any longer.” And no wonder that he could not trust in such works any longer. What good have they done him? Learn a lesson from this poor Indian and from the fakirs. You cannot make yourself good, and you cannot make your friends good; you cannot save yourself, and you cannot save your friends. {PTUK July 13, 1893, p. 236.8}

The very best works that you could ever do would be only *your* works, and it is *God’s* works that you must have. He says that His ways are as much higher than your ways as the heavens are higher than the earth. So you see how impossible it is for you to make yourself good and save yourself. {PTUK July 13, 1893, p. 236.9}

There is only one way that you can get the goodness and salvation of God: Jesus says, “*I* am the way.” {PTUK July 13, 1893, p. 236.10}

God is not pleased when you try some other way. It grieves Him when you try to work it out for yourself, or try to buy it from Him, for He has offered it to you as a *free gift*. He has given you His only Son Jesus, and if you will only take Him into your heart, you will find everything that you need to save you, for in Him is wisdom, righteousness (goodness of God), salvation, and eternal life. If you will invite Jesus in and allow Him to stay and use you to do His ways, willingly giving up your ways, you will be saved. {PTUK July 13, 1893, p. 236.11}

Do not wait one moment thinking that you must make yourself good before you invite Jesus in. He knows just how naughty and weak and wicked you are, and how impossible it is for you to do one good thing without Him. He therefore stands at the door and knocks and pleads for you to let Him in now, *just as you are,* that He may do for you what you cannot do for yourself. {PTUK July 13, 1893, p. 236.12}

Jesus is the *only* way, and His is the only name under heaven given among men whereby you can be saved. {PTUK July 13, 1893, p. 236.13}

**“The Best Book” The Present Truth 9, 15.**

E. J. Waggoner

“Every word of God is pure.” Proverbs 30:5. {PTUK July 13, 1893, p. 237.1}

Last week we talked about the trees, grass, flowers, birds, animals, sunshine, and many other beautiful things that we see when we go *out* of the house. {PTUK July 13, 1893, p. 237.2}

This week we shall talk about a certain thing that we see *in* the house. *It* can tell you who *made* the grass and animals and just how they were made. It is a wonderful *book* called the “Holy Bible,” and it can tell you all about these and many other things of which you would like to know. Ask someone to please open it and read the first chapter to you. {PTUK July 13, 1893, p. 237.3}

The first chapter in the Bible says that *God*, who lives up above the stars in heaven, is the One who made the sun, moon, and stars, the flowers, birds, and animals, and all living things. {PTUK July 13, 1893, p. 237.4}

In Ephesians the third chapter and Colossians the first chapter we also read that God created “all things by Jesus Christ” His Son, “all things that are in heaven, and that are in earth, seen and unseen.” “For it please the Father that in Him [the Son] should all fulness dwell.” And in Hebrews the Father says to the Son, “Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” {PTUK July 13, 1893, p. 237.5}

No man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, He hath declared, or made Him known to us. So we need not be afraid to trust Him, for Jesus has come down to the earth and shown us that God is so powerful, and wise, and good, and loving, and kind, that among the gods there is none like Him, neither are there any works like unto His works, but He is God alone. {PTUK July 13, 1893, p. 237.6}

And yet God says that “all should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him.” And “unto the Son He saith, Thy throne, O *God*, is for ever and ever.” “And again when He bringeth in the first begotten into the world, He saith, And let the angels of God *worship* Him.” In Hebrews we read that God “hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds, who being the brightness of His glory, and the express image of His person,” upholds all things by the word of His power, and is set down on the right hand of the Majesty on high. {PTUK July 13, 1893, p. 237.7}

Now there are many books in the world but all of them together are not worth so much as this one book-the Bible-which introduces us to the God who made the heavens and the earth. It is the only book that is perfectly good and perfectly pure, because it is the only book that comes to us from God Himself. It came not as other books, by the will of man, but holy men of God spake *as they were moved by the Holy Ghost*. It is therefore God’s word to us, and can have nothing wrong in it. When it says that God made the grass and flowers, we may believe every word that it says about it. {PTUK July 13, 1893, p. 237.8}

The word “Bible” means book. It is the “*Holy Bible*” (*Holy* Book), because Jesus by His Holy Spirit dwells in it. Jesus is so holy that His very presence makes a place holy. The Bible is therefore the purest and the best book in the whole world. {PTUK July 13, 1893, p. 237.9}

It is the most wonderful book of all for by studying it and believing it and receiving it in our hearts we receive the pure and lovely Jesus in our hearts, because He dwells in it. Thus it can take from us every naughty thing; for naughtiness cannot stay where Jesus is. {PTUK July 13, 1893, p. 237.10}

1. Have you found out who caused the pretty flowers and grasses and animals to grow? {PTUK July 13, 1893, p. 237.11}

2. Who was it? {PTUK July 13, 1893, p. 237.12}

3. Where only can we find out all about it? {PTUK July 13, 1893, p. 237.13}

4. What is the Bible? {PTUK July 13, 1893, p. 237.14}

5. Who sent it to us? {PTUK July 13, 1893, p. 237.15}

6. Then what kind of book is it-a good book, or a bad book? {PTUK July 13, 1893, p. 237.16}

7. Why is it a good book?—Because it is the Word of God, and God is good. {PTUK July 13, 1893, p. 237.17}

8. How are other books written? By the will of man. {PTUK July 13, 1893, p. 237.18}

9. How was the Bible written?—By the will of God, holy men wrote only as they were guided by the Spirit of God. {PTUK July 13, 1893, p. 237.19}

10. Then whose word is it? {PTUK July 13, 1893, p. 237.20}

11. Therefore when it says that God made the grass and every living thing, what may we believe? {PTUK July 13, 1893, p. 237.21}

12. Is it always safe to believe what other books say? Why not? {PTUK July 13, 1893, p. 237.22}

13. Why may we believe all that the Bible says? Proverbs 30:5. {PTUK July 13, 1893, p. 237.23}

14. If we really receive God’s Word into our hearts, what a wonderful change will it work in us? Why? {PTUK July 13, 1893, p. 237.24}

15. Can any other book do so much for us? {PTUK July 13, 1893, p. 237.25}

16. Then which is the best book in the whole world? {PTUK July 13, 1893, p. 237.26}

17. Has any one ever seen God? {PTUK July 13, 1893, p. 237.27}

18. Then how can we know Him?—By knowing Jesus. John 14:6, 7; 1:18. {PTUK July 13, 1893, p. 237.28}

19. What does the Father call Him?—God. Hebrews 1:8. {PTUK July 13, 1893, p. 237.29}

20. What did He tell the angels to do?—To worship Him. Hebrews 1:6. {PTUK July 13, 1893, p. 237.30}

21. How does He command us to honour Him? John 5:23. {PTUK July 13, 1893, p. 237.31}

22. By whom did God create all things? Ephesians 3:9; Colossians 1:16. {PTUK July 13, 1893, p. 237.32}

**“What Do You Think About?” The Present Truth 9, 15.**

E. J. Waggoner

The Lord says that as a man thinketh in his heart, so is he; and the same is true of a little child. {PTUK July 13, 1893, p. 237.33}

You become like the things which you think about. If you get into the habit of looking at bad pictures, pictures of battles, of murders, of impurity, you will think about them and began to love such things, and ere long you will be doing such things yourself. {PTUK July 13, 1893, p. 237.34}

If you learn to read silly books you will become silly. If you read novels or books that are not true, you will lose all love for true things, and your mind will become like a sieve, which allows whatever is good and useful to escape, and keeps only a mass of coarse and useless rubbish. {PTUK July 13, 1893, p. 237.35}

Then if you would become pure and noble you must choose good companions, good pictures, good books, and good plays, yes, and good food and drink, and helpful clothing. Rich food and fiery drinks and unhealthful clothing cause you to have bad thoughts as surely as bad books. {PTUK July 13, 1893, p. 237.36}

Remember that in the Bible you may find the best book, the best companions, the noblest pictures, the purest water, the most heavenly dress, and the only living bread. If your greatest pleasure is found in reading and thinking of its wondrous works, your thoughts will grow more and more Christlike, and so will your words and actions; for *as a man thinketh, so is he*. {PTUK July 13, 1893, p. 237.37}

Please learn this little verse”- {PTUK July 13, 1893, p. 237.38}

*“Bad thought’s a thief; He acts a part,
Creeps through the windows of the heart,
And if he wants has his way can win,
He lets a hundred robbers in.” {PTUK July 13, 1893, p. 237.39}*

**“Interesting Items” The Present Truth 9, 15.**

E. J. Waggoner

-The new constitution granting Natal responsible Government has been proclaimed. {PTUK July 13, 1893, p. 238.1}

-A freehold estate of 297 acres in Essex was sold on the fourth for £560, or 37s. an acre. {PTUK July 13, 1893, p. 238.2}

-The city of Seville, Spain, is kept in a state of constant alarm by the petard explosions which are continually occurring. {PTUK July 13, 1893, p. 238.3}

-During the past 20 years, the Lord Mayors of London have collected £20,000,000 for charitable and benevolent purposes. {PTUK July 13, 1893, p. 238.4}

-A Bill has been presented to the Reichstag on behalf of the members of the Centre in favour of the revocation of the decree of expulsion against the Jesuits. {PTUK July 13, 1893, p. 238.5}

-As a result of the recent rich discovery of gold near Coolgardie, Western Australia, people are flocking to the scene in large numbers. {PTUK July 13, 1893, p. 238.6}

-A seamen’s strike in connection with the Federated Union has been declared at Sydney. Many vessels have been detained in consequence. {PTUK July 13, 1893, p. 238.7}

-During the month of June the loss of twenty-seven British vessels, with a tonnage of 12,378, was reported to the Board of Trade. The loss of life involved was 57. {PTUK July 13, 1893, p. 238.8}

-Anti-Christian troubles are said to have broken out in China, at a place sixty miles from Hankow, and two Swedish missionaries are reported to have been murdered. {PTUK July 13, 1893, p. 238.9}

-A colliery explosion occurred July 4 in a mine at Thornhill, a suburb of Dewsbury, Yorkshire, by which over a hundred miners lost their lives. The cause of the explosion is unknown. {PTUK July 13, 1893, p. 238.10}

-The Earl of Rosberry has informed the House of Lords that although the Turkish Court of Cassation has confirmed the sentence upon the Armenian professors, they will be pardoned and sent out of the country. {PTUK July 13, 1893, p. 238.11}

-According to Mr. Gladstone’s resolution, which has been carried, allotting a specified time for the different clauses of the Home Rule Bill, the committee stage of the Bill, is to close altogether on July 27. {PTUK July 13, 1893, p. 238.12}

-Later reports show that the collision of the *Camperdown* and *Victoria*, by which the latter together with nearly 400 men was sent to the bottom of the sea, was due to a blunder on the part of Admiral Tryon, who also went down. {PTUK July 13, 1893, p. 238.13}

-The Paris students of the Latin quarter have come into collision with the police, and serious riots have occurred. That portion of the city was in a state of siege. The number of killed is not definitely known, but hundreds have been wounded. {PTUK July 13, 1893, p. 238.14}

-From Maloroshovaya news comes that six Stundist families there have been fined some far above their means, and that the police have taken from them their bedding and clothes, which will be sold by auction unless the fines are paid at once. {PTUK July 13, 1893, p. 238.15}

-The loss to the agricultural wealth of India this year from rinderpest alone, exceeds 46,000,000 sterling. Rinderpest is increasing among cattle yearly. People who subsist on the fruits and grains that God made for the food of man, are much safer than those who eat animals. {PTUK July 13, 1893, p. 238.16}

-Socialist disturbances are again reported from Bohemia. A force of infantry and cavalry was called out to assist the gendarmes and police, and many of the rioters were wounded with bayonet thrusts and sabre cuts. Ninety persons, including a number of women, were arrested. {PTUK July 13, 1893, p. 238.17}

-Owing to the depreciation in silver the mine owners in Colorado have decided to close every mine in the State. Thirty thousand men will, it is expected, be thrown out of work in consequence. It has also been decided to close the Broken Hill Mine, Victoria, and it is probable that the Chilian silver mines will likewise be closed. {PTUK July 13, 1893, p. 238.18}

-The glacier of Devdorak, on Mount Kazbek, one of the highest peaks of the Central Caucasus, is causing great alarm in Vladikavkaz and all along the course of the Terek river. Its movement downwards has recently been greatly accelerated, and there is great danger that in a very short time it will temporarily dam the Terek, and divert a vast body of water on the plains where Vladikavkaz stands. So great is the alarm that numbers of people are leaving the lower part of the town for higher levels. {PTUK July 13, 1893, p. 238.19}

-Violent measures against the Stundist Protestants of the province of Kherson are reported from Tiraspol. Six men, leaders of the movement, have been summarily arrested in Yoshitski by the local commissary of police. For the first two days of their incarceration they were kept together without food, and it is stated that the police and village authorities came and made game of them, enjoying their hunger, and flinging the most opprobrious epithets at them. {PTUK July 13, 1893, p. 238.20}

-Archbishop Alarcon has presented the National Museum at the City of Mexico with a stone head of an idol, which, until its discovery by some Roman Catholic missionaries a short time ago, was still being worshipped by the Indians in the State of Merelos. The head was on a statue of immense size covered with a crocodile’s hide. Those who worshipped it were only poor Indians; the Archbishop should come to London, and he could make a large collection of idols for a Museum. Only two weeks ago professed images of Peter and the Virgin Mary, six foot high, were worshipped by crowds of people in the Oratory at Brompton. {PTUK July 13, 1893, p. 238.21}

**“Back Page” The Present Truth 9, 15.**

E. J. Waggoner

Some time ago the committee of Convocation rendered a report favouring Sunday opening of museums, etc., and it was thought that the church was going to place itself in opposition to a strict observance of Sunday. But the Bishops have indefinitely postponed the consideration of the subject, and the lower House has passed a resolution against it. The Sunday institution is going to be exalted instead of being made to occupy a lower place. {PTUK July 13, 1893, p. 240.1}

“If prejudice and ignorance could be removed from the world, the Gospel might make rapid strides.” That is the same as saying that if sin could be removed from the earth, the Gospel might make rapid strides. “But,” some one will say, “if sin were removed from the world, there would be no need of the Gospel.” Exactly; and that would be the case if wicked prejudice and ignorance were removed. Prejudice, and the ignorance that arises from it, is sin, and the work of the Gospel is to remove sin, and not to wait for sin to be removed by force, so that it can have a chance. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK July 13, 1893, p. 240.2}

The representative of the *Christian Commonwealth* has had an interview with Dr. B. W. Richardson, and in the course of the conversation asked the Doctor (who, by the way, is not Sir Benjamin) if he had any faith in any of the alleged cures for drunkenness. The Doctor replied:- {PTUK July 13, 1893, p. 240.3}

“Oh, no! none whatever; in my opinion they are quite impostures. There is no cure for inebriety but total abstinence. Of that I am quite sure. There is no reason to suppose that it should be otherwise. Alcohol produces a constitution of its own, it remains long in the body after a man has commenced to be an abstainer, and so long as it is there the craving is there-the desire for itself. There is a sort of mental attraction for it, which goes on until the thing is entirely eliminated from the body; then the taste for it if forgotten, and the body itself is reconstituted out of healthy material. Then you have your healthy abstainer, and even he is not so sound as a person who has never from the beginning of his life tasted alcohol.” {PTUK July 13, 1893, p. 240.4}

The fact that Jesus has done everything for man is sometimes perverted. It is often said that as He fulfilled the law, keeping it for us, we have nothing whatever to do with it. That is the same as saying that because He always told the truth, we may lie with impunity; that as He honoured the Father, we are free to dishonour Him. No greater error could be conceived. It is true that He fulfilled all of the law, but it was in order “that the righteousness of the law might be fulfilled in us.” Romans 8:3. It is true that He kept the law for us, but it was that He might keep it in us. We are “saved by His life,” but not unless we have His life. And if we have His life we shall have all the obedience to the law that was in it; for He has not changed, but lives the same life to-day that He did eighteen hundred or six thousand years ago. {PTUK July 13, 1893, p. 240.5}

A man sits in his room, looking out over the country with a telescope. Away he sees a traveller crossing the plain. The traveller can see but a few rods before him, while the man with the telescope can see for miles ahead of him, and can note all the difficulties or pleasant places in the way. Now the fact that the man with a telescope sees what the traveller is coming to does not oblige the man to come to them. It has no effect upon him in any way whatever. Even so the foreknowledge of God does not affect the destiny of man. God knows the end of everything from the beginning, not because He studies it out, but because He is God. He inhabits eternity, and everything is present with Him. The thing a thousand years in the future is as much present with Him as a thing of to-day. Man by searching cannot understand God, and we are not called upon to explain all His acts; but we may trust Him, knowing that “He doeth all things well.” {PTUK July 13, 1893, p. 240.6}

At its last meeting, the Peace Society passed a resolution disapproving of the influence and tendency of the Boys’ Brigade. It has all along been denied that the Brigade tended to foster a disposition on the part of the boys to follow a soldier’s life; but this has not changed. At the last meeting of the Brigade, the chairman admitted that some of the boys had entered the army, and justified it on the ground that so long as the country has an army, no one can object to its being recruited from the best material. Facts will ultimately demonstrate what any thoughtful person might know at once, that giving boys a military training is no part of Christianity, even though it be done under the name of church work. {PTUK July 13, 1893, p. 240.7}

The same principle that would justify the churches training boys for the army, and the Boys’ Brigade, because the army ought to be recruited from the best material, would justify the church and Sunday-school in training boys for jockeys, gamblers, publicans, etc., on the ground that since those professions exist it is better to have them filled by Christians, so that they may be transformed. The true followers of Christ are in the world but not of the world. When the church enters into any kind of partnership with the world, it at once loses its converting power, and instead of bringing the world up to its standard it sinks to the level of the world. {PTUK July 13, 1893, p. 240.8}

It is getting to be quite a favourite idea among professed Christians that the work of the church lies largely in the region of politics. “Christians must enter politics, in order to purify them,” is the cry. Must Christians keep gambling dens and public houses in order to purify them? Many men have tried it, and found that it worked the other way. The “purifying” of politics is expected to be accomplished by the passing of “Christian” laws. But everybody knows that the man who wishes any favourite measure passed, must adopt “political methods;” and when that is done, the agent of purity himself becomes the tool of corruption. There is a curse pronounced in the Scripture upon those who say, “Let us do evil that good may come.” {PTUK July 13, 1893, p. 240.9}

Christians are the salt of the earth. That means that they are to have a saving, purifying influence on the world. But that does not mean that they are to become a part of the world, and to adopt the ways of the world, salt must remain salt, if it is to do any good. If we use it to preserve meat, we do not want it to turn to meat, but to retain its distinctive character. The church is not going to overcome the world by using the weapons of the world. The Gospel is the power of God, not the power of man; and God’s ways are as much different from man’s ways as the heavens are different from the earth. {PTUK July 13, 1893, p. 240.10}

**“Front Page” The Present Truth 9, 16.**

E. J. Waggoner

“Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.” {PTUK July 20, 1893, p. 241.1}

Many people do not believe that statement, because they have wanted some things very much, and have not obtained them. Others have attempted such seemingly impossible things as removing mountains, and have failed. And yet the word is true. The only trouble is that people do not observe the conditions. They forget that the promise is not that a man shall have the thing simply because he thinks he wants it, nor simply to amuse him or gratify his vanity. He is to have it only in response to his faith. {PTUK July 20, 1893, p. 241.2}

“Well,” says one, “I tried as hard as I could to have faith, but it didn’t do any good; I didn’t get what I asked for.” Of course not; the fact that you tried to have faith shows that you didn’t have any. Faith is not credulity, nor is it the imagination. It is not an effort to make yourself believe something that may or may not be so. It is the simple acceptance of a fact, and the acting upon it as a fact, although it is unseen. Faith deals only in facts. There is nothing uncertain about it. It simply enables a person to grasp unseen things, and to know things of which he would otherwise be ignorant. {PTUK July 20, 1893, p. 241.3}

“Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. Where there is no word of God, there can be no faith. His promise is what faith is built upon. So when the Lord says that if we shall say to a mountain, “Be thou removed, and be thou cast into the sea,” and shall have perfect faith, with no doubt in the heart, it shall be done, He does not mean that our action is to be based on a freak of fancy, but on a word from the Lord. He can speak to us by His word concerning the things that personally concern us, as well as He could to Enoch, Abraham, or David. Knowing that His word cannot fail, we do not make an effort to believe in it, but believe without trying. Nobody has to make an effort to believe what he knows to be true. And when God has not spoken a thing, we ought not to want to believe. He who acts upon this principle will find that faith always brings its object. {PTUK July 20, 1893, p. 241.4}

**“A Better Way” The Present Truth 9, 16.**

E. J. Waggoner

*A Better Way*.-The three men who were imprisoned in 1887 on a charge of complicity in the Anarchist riot in Chicago, and of the murder of policemen, and who have just received a pardon, have pledged themselves to have nothing more to do with anarchists. Following is a portion of a reported interview with Fielden:- {PTUK July 20, 1893, p. 241.5}

“Six years in prison,” said he, “give a man a chance to change his mind.” {PTUK July 20, 1893, p. 241.6}

“In what respect have your views on social subjects changed?” {PTUK July 20, 1893, p. 241.7}

“That would require a long time to answer. Certainly there is much wrong in the world that needs to be righted, but violence is not the way.” {PTUK July 20, 1893, p. 241.8}

That man has discovered a great truth. No wrongs righted by force. Truth must win its way by its own inherent truthfulness. He who, even with the best of intentions, attempts to correct evils by force, only adds to the evil. There are many professed Christians whose zeal might well learn a lesson from the sometime anarchist. God does not need human force to carry on His work. On the contrary, His work is hindered by it; for “the wrath of man worketh not the righteousness of God.” “The fruit of righteousness is sown in peace.” {PTUK July 20, 1893, p. 241.9}

*“The evil cannot brook delay;
The good can well afford to wait.” {PTUK July 20, 1893, p. 241.10}*

**“The Love of God” The Present Truth 9, 16.**

E. J. Waggoner

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:5. Note that it does not say that *love for God* is shed abroad in our hearts, but that *the love of God* is shed abroad. The latter does not exclude loving God, but embraces it, and means much more. He who has the love of God shed abroad in his heart, will most certainly love God, for He will be of the same nature as God. The love of God is the love that God has; and since God is love, we can have His love in our hearts only by having Him to dwell there. The Spirit of God brings the loving life of God into our hearts, and makes it a part of us. {PTUK July 20, 1893, p. 241.11}

When God dwells in the heart, His will must reign there. His will then will be ours. In the second chapter of Romans we learn what the will of God is. “Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and approvest the things that are more excellent, being instructed out of the law.” Verses 17, 18. God’s law is His will, for they who are instructed out of the law know His will. So then, He who has the love God in his heart, has the law of God there, even as Christ, who said, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. {PTUK July 20, 1893, p. 241.12}

This is also plainly indicated in 1 John 5:2, 3: “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.” Put this with Romans 5:5, and we find that to have the love of God shed abroad in our hearts, is to have the keeping of the commandments there. This is the work that God has convenanted to do, for He says, “I will put My law in their inward parts, and write it in their hearts.” Jeremiah 31:33. {PTUK July 20, 1893, p. 242.1}

Again we learn that there are two possible states for men,-carnal and spiritual. These are directly opposite states. See Romans 8:4-8; Galatians 5:16-18. “The carnal mind is enmity against God; for is not subject to the law of God, neither indeed can be.” Therefore the spiritual mind is one that is subject to the law of God. “For we know that the law is spiritual; but I am carnal.” Romans 7:14. Wherever the Spirit of God is, there must be the law of God; and that law is love. {PTUK July 20, 1893, p. 242.2}

Love and true charity are the same. In the Revised Version we find the word “love,” where in the old we find “charity.” Now remembering that “this is the love of God, that we keep His commandments,” and “love is the fulfilling of law,” let us read the description of love, or, in other words, of the law of God. We find it in 1 Corinthians 13:4-7:- {PTUK July 20, 1893, p. 242.3}

“Love suffereth long and is kind, love envieth not; love vaunteth not itself, it is not puffed up, doth not behaved itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” {PTUK July 20, 1893, p. 242.4}

To keep the commandments of God, therefore, is to be patient, cheerful, loving, kind, gentle, truthful, courteous, and meek. In fact, it is to have every good quality, because it is to have the character of God. It is too often thought that love takes the place of the law. Men sometimes get the idea that before Christ’s first advent the law was the rule of life, but that since that time love has superseded it. That is a great mistake. The law is love, and was such from the beginning. {PTUK July 20, 1893, p. 242.5}

Read in the blessing wherewith Moses the man of God blessed the people before his death: “The one Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them. Yea, He loved the people.” Deuteronomy 33:2, 3. The law was given as a manifestation of the love of God. It was just as true in the wilderness of Sinai, and when Israel crossed the Jordan, as it is now, that the keeping of the ten commandments was nothing else but love. {PTUK July 20, 1893, p. 242.6}

Love-the keeping of the law-includes both hope and faith. Love hopes and believes. See 1 Corinthians 13:7. Therefore it is the greatest of all things, because it includes all things. He who has not the faith in God does not keep the commandments. For he who does not believe God, has made Him a liar. But God cannot lie, and therefore he who makes Him a liar, is himself a liar; and lying is forbidden by the commandments. {PTUK July 20, 1893, p. 242.7}

“Love never faileth.” But “love is the fulfilling of the law.” Therefore the fulfilling of the law will never fail. But “it is easier for heaven and earth to pass, than one tittle of the law to fail.” So throughout the ages of eternity God’s holy law will be performed, for His love will fill all hearts, and the most perfect manifestation of love is but the carrying out of the things enjoined in the ten commandments just as they were given from Sinai. “Thy word is true from the beginning; and every one of Thy righteous judgments endureth for ever.” Psalm 119:160. {PTUK July 20, 1893, p. 242.8}

**“The Suffering of Christ” The Present Truth 9, 16.**

E. J. Waggoner

The prophet says: “All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:6. “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.” Verse 5. Note that the healing is present; but present healing means a present remedy, therefore Christ suffers from the stripes even now. “With His stripes we *are healed*.” {PTUK July 20, 1893, p. 242.9}

The sufferings of Christ for us were not all confined to the cross. “For in that He Himself hath suffered being tempted, He is able to succour them that are attempted.” Hebrews 2:18. “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:14-16. {PTUK July 20, 1893, p. 242.10}

It was the sins of men that nailed Christ to the cross. “He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” 2 Corinthians 5:21. “Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are were healed.” 1 Peter 2:24. “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” Galatians 3:13. {PTUK July 20, 1893, p. 242.11}

The suffering, therefore, that Jesus endured for us, was not simply the pain of the nails through His hands and feet. Many men have endured that physical suffering. At that very time there were two thieves undergoing the torture of crucifixion; and many men have been tortured in body to the fullest extent that fiendish cruelty could invent; yet no man has ever suffered as Jesus did. And why?—Because no one but He has ever suffered the sins of the world. “All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all.” It was human weaknesses and frailties that caused the suffering of the Son of God. {PTUK July 20, 1893, p. 242.12}

Now the apostle says that although He is in the heavens, He is still “touched with the feeling of our infirmities.” That is, the same things that caused Him pain when He was on earth, cause Him pain now. And this is still further shown by the statement that those who turn away from the Lord, and go deliberately into sin, “crucify to themselves the Son of God afresh.” Hebrews 6:6. {PTUK July 20, 1893, p. 242.13}

Surely in this there is something to hold us back from sin. We cannot keep the Son of God from suffering, for in all our affliction He is afflicted, and He suffers in all the temptations that beset us; but we can keep from putting Him to open shame. The thought that our sins cause grief and pain even now to the Son of God, and also that in our temptations He has the sympathy that comes from actual common suffering, must draw us to Him. It must bind us to Him, so that, as He shares our suffering, we may share His strength that is able to bear it. {PTUK July 20, 1893, p. 242.14}

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.” {PTUK July 20, 1893, p. 243.1}

**“Christ in Everything” The Present Truth 9, 16.**

E. J. Waggoner

“For to me to live is Christ, and to die is gain.” Philippians 1:21. These words are often quoted, but scarcely ever with a sense of the unselfishness that prompted them. On the contrary, if they meant what they are usually supposed to mean, they would show that the Apostle Paul was very selfish even in the midst of his work for Christ. The reason why they are so little understood is not because they are so difficult, but because they are read without any reference to their connection, as though they stood all by themselves. Let us read the connection, and see if there is any doubt as to who Paul expected would be the gainer by his death. {PTUK July 20, 1893, p. 243.2}

At the time the epistle to the Philippians was written, the apostle was in a Roman prison. But he did not write about that, except to thank his dear friends in Christ for their kind remembrance of him. We find in the whole epistle not one syllable of complaint. Instead, he says, “I have learned; in whatsoever state I am, therewith to be content.” And again, “I have all, and abound.” Philippians 4:11, 18. At his first visit to Philippi, when the Gospel was first carried to the brethren to whom he was now writing, he was cruelly beaten, and thrust into the inner prison, and his feet made fast in the stocks; yet when he was released the next morning, he went direct to the brethren, and comforted them. Acts 16:40. Not a complaint did he have to make. He was not going to begin pitying himself at that late day. {PTUK July 20, 1893, p. 243.3}

So he begun his epistle with thanksgiving. One might suppose that his thoughts would naturally be very much taken up with his own situation, preparing for his defence before the emperor. But not so. His thoughts were mostly upon his brethren, for whom he constantly prayed. And now he is rejoiced almost beyond measure in the prison, because Epaphroditus, who was the bearer of assistance from the Philippians, had brought word that they were abounding in faith and love. {PTUK July 20, 1893, p. 243.4}

Then he speaks of himself, but not to complain. Indeed, it is not really of himself that he speaks, but of the work of the Lord. “But I would ye should understand that the things which happened unto me have fallen out rather unto the furtherance of the Gospel.” Verse 12. The result had been that the Gospel of Christ had been made known not only in the court of Cæsar, but in all other places. The courage of the brethren in Rome had been quickened, and they had begun to preach Christ. It is true that all did not preach from love, but the fact remained that Christ was preached, and he said, “Christ is preached; and I therein do rejoice, yea, and will rejoice.” Verses 18. There is not the slightest trace of self cropping out there. {PTUK July 20, 1893, p. 243.5}

Now read carefully the next two verses. “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.” And then follows the words, “For to me to live is Christ, and to die is gain.” {PTUK July 20, 1893, p. 243.6}

Can anybody, after reading the previous part of the chapter, and especially the verses that immediately precede the statement that to die is gain, say that Paul had in mind gain to himself? Nothing could be more out of harmony, not only with the text, but also with Paul’s entire life. Would it be possible for the apostle to say that his only desire was to preach Christ with all boldness, and that Christ should be magnified in his body, whether it was by life or by death, and then to immediately congratulate himself that if he was put to death that would be a great gain to himself personally? The idea is so absurd that the question needs no answer. {PTUK July 20, 1893, p. 243.7}

Paul’s whole soul was wrapped up in Christ, and in the desire to see His cause advanced. When the brethren tried to dissuade him from going to Jerusalem, where he was seized by enemies, he said to them, “What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.” Acts 16:13. And a little before that, while he was upon the same journey, he had said:- {PTUK July 20, 1893, p. 243.8}

“And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” Acts 20:22-24. {PTUK July 20, 1893, p. 243.9}

So then, the apostle was not thinking of any gain to himself, when he wrote to the Philippians, but only of the gain to Christ. His only desire was that Christ should be magnified, whether it was by his life or by his death. For he knew that whenever he should die, it would be the death of a martyr, and that therefore the cause of Christ would be glorified thereby. Let this fact be borne in mind, and it will assist materially in understanding the verses that immediately follow. {PTUK July 20, 1893, p. 243.10}

**“Being with Christ” The Present Truth 9, 16.**

E. J. Waggoner

He who loves, always wishes to be with the object of his love. For love of men, Christ came to earth to dwell with them; and then, as He was about to return to heaven again, He prayed, “Father, I will that they also, whom Thou hast given Me, be with Me where I am.” John 17:24. In like manner also, they who loved the Lord, long for nothing so much as to be with Him where He is. The disciple who loved the Lord the most, and who leaned on His breast at the last supper, begins the Revelation with the words, “Behold, He cometh with clouds,” and closes with the prayer, “Even so, come, Lord Jesus,” in response to the promise of Jesus, “Surely I come quickly.” Revelation 22:20. {PTUK July 20, 1893, p. 243.11}

When the disciples were sorrowing over the fact that Jesus had made known to them, that He was about to go way, He said to comfort them, “Let not your heart be troubled; ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:1-3. The coming of the Lord is the Christian’s hope-the blessed hope. Titus 2:13. {PTUK July 20, 1893, p. 243.12}

The Apostle Paul, more than any other, wrote of the coming of the Lord. In all his epistles he had something to say about it. He loved the Lord, and therefore he loved His appearing. Just before his martyrdom, he said, “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love His appearing.” 2 Timothy 4:6-8. {PTUK July 20, 1893, p. 243.13}

In writing to the Philippians, he said, “What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.” Philippians 1:22, 23. As seen in what has been said about the preceding part of this chapter, there was nothing of selfishness in this desire of Paul’s. He was the last person in the world to think about himself, and to spend his time sighing for rest. He had no desire to leave his work before it was done. There was no joy to him in thinking of leaving the work undone, for someone else to finish. {PTUK July 20, 1893, p. 244.1}

The preceding article has set forth the fact that when Paul said, “To die is gain,” he had no thought of gain to himself, in getting rid of some of the work. His only desire was that Christ should be magnified in his body, whether it was by life or by death. And as he did not know in what way the Lord would best be magnified, he had no choice in the matter, as to whether he should live or die. So in the verses before us, he says that he does not know what he would choose, if the choice were given him. The true Christian will not choose for himself, but will leave all choice to the Lord. {PTUK July 20, 1893, p. 244.2}

It is manifestly absurd to suppose that the apostle Paul expressed an earnest desire to die, immediately after saying that he did not know what he should choose. To suppose that when he said that he had a desire to depart, and to be with Christ, which is far better, when he had just said concerning life and death, “What I shall choose I wot not,” is to accuse him of the inconsistency of saying, “I do not know whether I should choose to live or to die, but I should much prefer to die.” {PTUK July 20, 1893, p. 244.3}

Paul did not know whether life or death would best glorify the Lord, and therefore he left the whole matter with the Lord, who alone could know, and did not trouble his mind about it. He had no choice in the matter. But there was something which he desired as far better than either one, and that was to be with Christ. And being with Christ is something that cannot be gained, either by remaining on this earth, or by dying. {PTUK July 20, 1893, p. 244.4}

**HE WILL COME FOR US**

How may we be with Christ? There is only one way, and that is by His coming for us. Christ said to His disciples, “If I go and prepare a place for you, I will come again, and receive you unto Myself, that where heart I am, there ye may be also.” He will not come in vain. He comes in order that His people may be with Him, where He is; and that would be useless if they could be with Him in some other way. It would not only be useless, but very foolish, for Christ to come again, to take His people to Himself, so that they may be with Him, if they could go to be with Him by dying; for the most of them, at least, would in that case be with Him before He came. The fact that Christ said that He is coming in order that His people may be with Him, is evidence enough that they cannot be with Him except by His coming. {PTUK July 20, 1893, p. 244.5}

The Apostle Paul well understood this. To the Thessalonians he wrote: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:15-17. {PTUK July 20, 1893, p. 244.6}

What the apostle longed for, therefore, was the coming of the Lord. And there could be no selfishness in this; on the contrary, it was pure love for the Lord. There was in the desire nothing like a longing to leave the work for someone else to finish; for the coming of the Lord is at the end of the work. “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. So the longing for the return of the Saviour has taught us, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” {PTUK July 20, 1893, p. 244.7}

The Apostle Paul had wonderful revelations, but the time of the coming of the Lord was not one of them. To the apostles Christ had said, “It is not for you to know the times or the seasons, which the Father hath put in His own power.” Acts 1:7. When Daniel, the beloved of the Lord, desired to know about the times which had been shown him in vision, it was said, “Go thy way, Daniel; for the words are closed up and sealed till the time of the end.” Daniel 12:9. “But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.” Matthew 24:36. {PTUK July 20, 1893, p. 244.8}

This is in order that all Christians, in all ages, may alike look for the coming of the Lord. Nothing else has ever been set before man as the object of their hope; for by that alone can they be with the Lord. It makes no difference though Apostle Paul knew that he was to die before the coming of the Lord; that was not the object of his desire, but Christ’s coming only. When he was about to be executed, the coming of the Lord was the one theme on his tongue. And so we, not knowing and not caring whether it will be our lot to sleep or to live till the end, may, with the apostles and prophets, rejoice in hope of His coming. {PTUK July 20, 1893, p. 244.9}

**“The Lord’s Day” The Present Truth 9, 16.**

E. J. Waggoner

The beloved disciple had been banished to the isle of Patmos “for the word of God, and for the testimony of Jesus Christ.” Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them. “I was in the Spirit on the Lord’s day, and heard behind me a great voice.” Revelation 1:10. {PTUK July 20, 1893, p. 244.10}

From this we know that there was a certain day known at that time as the Lord’s day, and that John, as a faithful follower of Christ, observed it. We also know that it the Lord had a special day for His own then, He must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible. {PTUK July 20, 1893, p. 244.11}

In the fifty-eighth chapter of Isaiah we find the Lord’s day mentioned in those words: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” Verses 13, 14. {PTUK July 20, 1893, p. 244.12}

Here the day which the Lord Himself calls, “My holy day,” is “the Sabbath!” Now what day is the Sabbath? The Lord Himself tells us this, also: “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.” Exodus 20:8-10. {PTUK July 20, 1893, p. 244.13}

It is plain that the Sabbath-the seventh day-is the same day that in Isaiah is called by the Lord, “My holy day.” With these two texts alone we have found that the Lord’s day is the Sabbath-the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions from God, was the seventh day, the Sabbath. Thus, to put the matter into compact form: The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord Himself calls it “My holy day.” John was in the Spirit on the Lord’s day; therefore John was in the Spirit on the Sabbath day. {PTUK July 20, 1893, p. 245.1}

We have further evidence. At one time Jesus and His disciples went on the Sabbath day through the corn; and His disciples being hungry began to pluck the ears of corn, and to eat. The Pharisees, who were ever on the watch to find something against Jesus, accused His disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So when they said, “Behold, Thy disciples do that which it is not lawful to do upon the Sabbath day,” they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that is called the Sabbath day in the New Testament. {PTUK July 20, 1893, p. 245.2}

But Jesus would not allow that His disciples had done wrong in plucking and eating corn on the Sabbath day. Still later, on that same day, when about to heal a man, He said, “It is lawful to do well on the Sabbath days.” To the Pharisees He said, in defending His disciples from the false charge of Sabbath-breaking: “If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day.” Matthew 12:7, 8. {PTUK July 20, 1893, p. 245.3}

Since it was the seventh day that the Pharisees professed to keep, and which they charged the disciples with breaking, it was of the seventh day that Jesus declared Himself to be the Lord. For “the seventh day is the Sabbath of the Lord thy God.” How did Jesus come to be Lord of the seventh-day Sabbath?—By making it, and setting it apart for man’s use. Thus, after the account of the six days of creation, we read:- {PTUK July 20, 1893, p. 245.4}

“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. The One who created was the One who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things, as we read in John 1:1-3; Colossians 1:12-17, and many other places. {PTUK July 20, 1893, p. 245.5}

Christ is the Lord of the seventh-day Sabbath, therefore, by virtue of His being Creator. He says of His people, “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. So the Sabbath is a sign that in Christ as Creator we have “wisdom and righteousness and sanctification and redemption.” Consequently the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that He has power to redeem. Hear His words on this point:- {PTUK July 20, 1893, p. 245.6}

“Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. {PTUK July 20, 1893, p. 245.7}

“And it is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. {PTUK July 20, 1893, p. 245.8}

And though the present heaven and earth pass, they will be created new, and the promise is: “For as the new heavens and the new earth, which I will make, shall remain before Me saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” Isaiah 66:22, 23. {PTUK July 20, 1893, p. 245.9}

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14. {PTUK July 20, 1893, p. 245.10}

“They that forsake the law praise the wicked.” Proverbs 28:4. {PTUK July 20, 1893, p. 245.11}

**“The Sabbath and the Cross” The Present Truth 9, 16.**

E. J. Waggoner

We have in another article seen that the Lord’s day is, according to the Bible, which is our only guide, the seventh day of the week. And yet very many people do not so regard it, because they think that in some way or other the crucifixion of Christ made a change in the day. It ought to be sufficient to say that while the Lord with His voice from Sinai called the seventh day His day, afterwards claiming the Sabbath as His day, through Isaiah, and while the Lord Jesus Christ declared Himself to be Lord of the day which the Jews professed to regard sacred, He never gave even so much as a hint that any other day was His special day. No other day was ever called His day; but all the other days of the week are classed under the general head of “the six working days.” The least that should be expected of one who claims Sunday for the Lord’s day, is that He should show from the Scriptures as plain a declaration to that effect as there is for the seventh day. {PTUK July 20, 1893, p. 245.12}

But leaving this negative argument, let us see exactly what relation there is between the cross of Christ and the Sabbath. {PTUK July 20, 1893, p. 245.13}

In the first place we find that the Sabbath was given to man at the close of the creation of the earth, before the fall. It is an institution of Eden. See the second chapter of Genesis. Therefore the keeping of it as it was given, must bring something of Eden into this wicked world. {PTUK July 20, 1893, p. 245.14}

It was given to commemorate creation completed. “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. “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 20:11. And so when the psalmist says that the work of the Lord is honourable and glorious, he adds, “He hath made His wonderful works to be remembered.” Psalm 111:3, 4. How has He made His wonderful works to be remembered? By giving the Sabbath. That which causes a thing to be remembered is a memorial; and so we have the plainer and more literal rendering of the last text, “He hath made a memorial for His wonderful works.” {PTUK July 20, 1893, p. 245.15}

There is another thing that dates back at least as far as the Sabbath, and that is the crucifixion of Christ. We read of Christ that He is “the Lamb slain from the foundation of the world.” Revelation 13:8. Therefore the Sabbath and the cross run parallel through the history of the world, and it is certain that the hanging of Christ upon the cross of wood, in the sight of men, could make no difference with the Sabbath. Any effect that the cross was to have upon the Sabbath must have been seen in the very beginning; but it is certain that since the crucifixion of Christ was only the continuation of a thing that had taken place at least four thousand years before, it could make no change in the Sabbath which had existed all that time in connection with it. {PTUK July 20, 1893, p. 245.16}

**THE POWER OF GOD**

The Sabbath, as we have seen, is the memorial of the wonderful works of God. But the power of God is clearly seen in the things which He has made, and God expects all men to see His power in them; for He holds all men inexcusable if they do not know His eternal power and Godhead. “For the invisible things of Him since the creation of the world are clearly seen being perceived through the things that are made, even His everlasting power and Divinity; that they may be without excuse.” Romans 1:20, R.V. Now the Gospel is “the power of God unto salvation to everyone that believeth.” Verse 16. Therefore since the power of God is seen in the things that He has made, and the Sabbath is the memorial of His works, it is evident that the Sabbath is the great Gospel memorial. In and through it we learn the power of Christ to save. {PTUK July 20, 1893, p. 246.1}

The cross of Christ is also the power of God. “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18. Therefore since the Sabbath and the cross of Christ both show forth the same power of God, it is evident that not only are they parallel, but that they are most intimately connected. The connection is shown in the following passage of Scripture:- {PTUK July 20, 1893, p. 246.2}

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Colossians 1:12-17. That is to say, that Christ, who is the image of the invisible God, is the one through whose blood we have redemption, because by Him all things were created. Instead of “by,” in verse 16, we should have “in,” the same as in verse 14. The Revised Version so gives it; and we have the truth set forth before us more clearly that we have redemption in Christ, because all things were created in Him, and all things exist in Him. {PTUK July 20, 1893, p. 246.3}

Christ shed His blood on the cross; and through that we have redemption. But this is so only because all things were created in Him. Therefore the Sabbath, which is the memorial of God’s works, may show forth identically the same thing that the cross of Christ sets forth to us. It shows the power of God unto salvation to everyone that believeth. For redemption is creation. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. See also Psalm 51:10; 2 Corinthians 5:17. {PTUK July 20, 1893, p. 246.4}

**THE POWER OF THE LIFE**

Creation and redemption are the same, and the Sabbath and the cross are so intimately connected, because both are alike manifestations of the life power of Christ. He is the first-born of every creature, or of all creation. In Him all things were created. He is the beginning, the head or source, of the creation of God. Revelation 3:14. That is, in the begetting of Christ by the Father, in the eternal ages past, the creation of all things was accomplished. In Him they were created. In Christ all things existed from the days of eternity, just as surely as they did after He by His word made them to appear. All things spring from His life. In the life of the things that are made, we see the life of Christ. “In Him all things consist.” “In Him we live, and move, and have are being.” Acts 17:28. {PTUK July 20, 1893, p. 246.5}

But it is by the life of Christ that we are saved. Romans 5:10. The blood is the life, and we have redemption through His blood. On the cross Christ shed His blood, or poured out His life for man. The preaching of the cross is the power of God, because it is the preaching of the giving of the life of Christ for our salvation. But that life which was given for us on the cross, is the life from which all creation sprung. Therefore the cross of Christ brings to us the creative power which is commemorated by the Sabbath. “Is the law then against the promises of God? God forbid.” Galatians 3:21. So the Sabbath of the Lord, instead of being opposed to the Gospel of Christ, is the very heart of that Gospel. {PTUK July 20, 1893, p. 246.6}

We often hear about the cross involved in the keeping of the Sabbath. By this is meant the loss of employment or possibly of friends, etc. for it is a fact that to very many there seems to be nothing ahead of them but starvation, if they begin to keep the Sabbath of the Lord. Then, too, people who do so peculiar a thing as to keep the seventh day of the week, are often despised, and deemed almost insane. All these things are naturally trying to a person’s feelings. And so Sabbath keeping is called a cross that is hard to bear. {PTUK July 20, 1893, p. 246.7}

How little those who speak of it in that manner realise what the cross is. There is more truth in what they say about the Sabbath and the cross, than they think; but how different! The Apostle Paul said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14. The cross of Christ, therefore, is something to glory in. Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. Hebrews 11:26. It is by the cross that the Lord gives to us His life, by which we are saved; and therefore the glory of the cross is the joy of salvation. {PTUK July 20, 1893, p. 246.8}

We are reconciled to God by the death of Christ, and saved by His life. The life which does this, is the life from which all created things came, and by which they exist. The power of redemption is the power of creation, and that is the power of the life of Christ. The Sabbath is a great memorial of the wonderful works of God, which are the measure of His graciousness. He gave it that we might know that He is the Lord that sanctifies us. Therefore as the cross of Christ brings joy and celebration, so the cross of the Sabbath is not a cross hard to be endured, but a cross that lifts up and saves. Instead of mourning over the difficulties involved in keeping the Sabbath, we say with the psalmist, “For Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.” Psalm 92:4. {PTUK July 20, 1893, p. 246.9}

**“The Royal Wedding” The Present Truth 9, 16.**

E. J. Waggoner

The sixth of July, 1893, will be long remembered by the people of London, as the day of the Royal Wedding,-“a ceremony destined to go down to posterity as one of the most brilliant in the whole *repertoire* of Royal functions of the past fifty years, receiving as it does, the unanimous and enthusiastic approval of the people of the land, and uniting the Duke of York to Princess May of Teck,” the expected future King and Queen of England. “Never before perhaps, has the ancient city been so profusely decorated.” “Never-within the memory of the oldest police man-has so solid a phalanx of sightseers wedged itself between the bricks and mortar of our streets.” {PTUK July 20, 1893, p. 247.1}

Many were so anxious to get a good view that they begun to line the roads soon after midnight. “As early as four o’clock some of the specials from the north began to deposit their human freights, and the main arteries of the city soon became crowded.” For hours and hours they stood there in the scorching sun,-men, women, and children, and mothers with infants in their arms. The minutes seemed to multiply themselves, the sun waxed hotter, and hotter, “and the sufferings of that wedged, helpless crowd of sightseeing humanity grew every moment more intense. The Ambulance Corps were in constant demand, now in this direction, now in that, and the presence of nurses with surgical bandages in their hands, and grim cases of the scissors and lancets hanging from their girdles suggested the unpleasant possibilities attaching to great State functions and loyal crowds.” Hundreds of persons were carried out of the crowd fainting from the heat and fatigue, a few of whom never recovered; and others died from accidents and sunstroke. But of those who lived through the terrible ordeal none seemed to be sorry that they had gone, for they had seen the royal procession, and had celebrated the Royal Wedding. {PTUK July 20, 1893, p. 247.2}

The thought comes to me o’er and o’er. How many of us are willing to go through that much trouble to be present at the Marriage Supper of the Lamb? {PTUK July 20, 1893, p. 247.3}

That will be a scene before which the grandest of earthly pageants will sink into utter insignificance. There will be royalty that you and I cannot afford to miss seeing,-the King of kings and Lord of lords, with all His royal attendants each one as bright as the lightning and clothed in dazzling white. {PTUK July 20, 1893, p. 247.4}

But the joy of it is that we shall not be permitted merely to stand in crowds and see Him pass by, but we shall be guests of honour, seated at the royal table and served by the King Himself,-everyone of us will put on the beautiful wedding garment that He has so kindly provided for us. It is a garment more costly than that worn by any princess of earth. Silks and satins and diamonds are not to be compared with it, for it cost the life of the Son of God. And yet He offers it freely to us because He loves us so. Did ever earthly king show such love for his subjects? {PTUK July 20, 1893, p. 247.5}

Oh, let us not deceive ourselves into thinking that we can make our own dress for that grand day. The King makes it very plain that no earthly hand is skillful enough to weave those threads of purity. Neither let us deceive ourselves into thinking that we can attend that Royal Feast without a wedding garment on, or we shall be found speechless, like the man in the parable. {PTUK July 20, 1893, p. 247.6}

You and I are not only invited to be present at that Supper, but we are invited to become *members* of the Royal Family,-we are invited to become sons and daughters of the King, and live with Him in His Royal City! We are called to wear never-fading crowns, and bear palms of victory, and sit on thrones! Shall we accept the invitation? Can we take time to prepare for this great event? Shall we have on the wedding garment and be all ready and waiting “when the King comes in”? Shall we lift our voices in glad shouts of welcome when His cloudy chariot appears? {PTUK July 20, 1893, p. 247.7}

**“The Homes of India” The Present Truth 9, 16.**

E. J. Waggoner

The homes of India are very different from your home. {PTUK July 20, 1893, p. 251.1}

In the southern part of India the villages are very pretty. They are built amid palm groves, and have no walls. The low, mud houses have thatched roofs-often covered with vines. In the north the houses are close together, and are built entirely of clay. There are no trees, and few flowers. The villages are generally surrounded by clay walls. {PTUK July 20, 1893, p. 251.2}

The educated and wealthy live in the cities and large towns. Some cities contain very magnificent palaces and mosques of marble and stone, but the houses are mostly built of brick around a central court-yard, on which all the rooms open. There are scarcely ever any windows on the outside, only a blank prison-like wall, with one door for entrance. When there are windows they are so small and high that the street cannot be seen from them. The streets are very narrow and dirty. {PTUK July 20, 1893, p. 251.3}

You would be the most surprised if you were to visit some of the villages of the hill tribes, for you would find their houses, not on the ground but up in the trees! They build them there that they may be out of the reach of wild elephants and tigers. {PTUK July 20, 1893, p. 251.4}

“The houses of the Hindus are mostly one story in height, though some are two-storied. They are built of clay bricks dried in the sun and white-washed with a kind of lime. They have an open verandah towards the street. The door is placed in the middle. Entering this door you come into a small room with a raised *pial*, or alcove, on each side. Here the owner receives his guests. Passing on, you come to an open court, paved, but not roofed, and around this the house is built. There are three deep verandahs, and behind these are some small dark rooms where the people sleep when it is very hot or very cold or damp. In ordinary weather, and at night during the hot weather, they sleep either in the open court-yard, or in the verandahs, or on the roof. In one of the verandahs the cooking goes on; there is no kitchen such as we understand it. The stove is made of earth, and stands only a foot from the ground, so an Indian women *sits* when she does her cooking. {PTUK July 20, 1893, p. 251.5}

“One room is set apart for the use of the women and girls, and the others for the other members of the family, as well as for various purposes, such as eating, storing grain, etc. The household gods are usually kept in the kitchen, and worship is paid to them before eating. In better houses a special room is set apart for this purpose, where anyone who wishes may go for worship. There are no tables or chairs, but a low bedstead, without mattress, a box for keeping clothes and jewels, a rush mat, and a few earthen and metal pots, are all the furniture. {PTUK July 20, 1893, p. 251.6}

“Some of the educated and wealthier classes now have chairs, tables, couches, pictures, lamps, etc., but this is not the general custom. In large houses there is often a second smaller court and a small garden with a well in it. The ceiling, rafters, and beams are of teak or palmyra wood, and the roof is covered with tiles. The dwellings of the poorest natives consist of four mud walls, with bamboo rafters, covered with grass or palm-leaf thatch. Cows, buffaloes, and fowls are freely admitted inside an ordinary Hindu house, and may be seen entering at the front door!” {PTUK July 20, 1893, p. 251.7}

A missionary says of a rich man’s house in India: “If you went into the upstairs rooms, where the gentlemen live, you would find them very nicely furnished, but very dusty. Hindu rooms are always dusty and full of cobwebs, for the Hindu think it is very lucky to have plenty of spiders, and that it is a great sin to disturb them.” {PTUK July 20, 1893, p. 251.8}

But although you will find plenty of gentlemen enjoying themselves, and little boys and big boys and little girls running about playing and laughing, you would not be able to find one lady or one big girl, until you go into another square building, smaller and not so nice as the other. There up at the top after going through a dark narrow staircase we find ourselves on a verandah, “with a few doors and little windows with bars to them, too high up for you to see out, opening into it; and now at last we have got at the women and girls, hidden away up here altogether, where they cannot see anyone, and nobody can see them. There they are, shut away by themselves all the year round, from the time they are a few years old, to the time they die.” {PTUK July 20, 1893, p. 252.1}

“You will find no nice furniture in the ladies’ rooms, like that you saw in the gentlemen’s; no tables or chairs or sofas; no pictures, except of dreadful gods and goddesses painted on the walls themselves, and no books. Perhaps you will find a bedstead with a mat on it, and there may be even two or three hard pillows; but most likely not. There will be a box in one corner for the ladies’ clothes, and a brass cup for them to drink out of, and generally that is all. Not quite, though, for running about under the bedstead, on the box, anywhere, you will find hens and chickens and dogs, that live there with the ladies. So you may imagine how dirty everything is; and remember this is not a poor man’s house but a rich man’s, and these ladies, living in this dirty, close, bad-smelling place, are the wives and children of the richest men of India. The rooms where they live form what is called a zenans. {PTUK July 20, 1893, p. 252.2}

“Under the house, we find a passage leading out of the court to a piece of ground with a high wall all round it, in the middle of which there is a pond. The water in the pond comes from a spring which stops running in the very hot dry weather, and then the pond gets green and muddy, and stays like that till the rain begins. This is all the high-caste Hindu ladies know of a garden. In a very few of these courts there are two or three trees by the side of the pond; but there are some ladies in India, even old ones, who never saw a tree in their lives.” The pond is the ladies’ bath, in which they bathe every day, and sometimes even twice a day. {PTUK July 20, 1893, p. 252.3}

Some Hindu ladies have to begin this shut-up life when they are six years old. Do you not think that you have a very pleasant home compared with these poor souls? They are often treated with such unkindness that their lives are very miserable. Their husbands do not visit with them and take them out to pleasant places with them; they see nothing that goes on in the streets, and never go for an outing under the pleasant trees, as you do; and they have very little that is pleasant to do or think about, and no books or pictures to look at. But worse than all else, their gods do not hear them when they cry to them, and cannot help them when they are ready to drop under their heavy burdens. Very few of them know of the *living* God who can hear their cries, and lighten their heavy burdens, who can bring beauty and sunshine and love into the humblest house, and peace and hope and joy into the saddest heart. {PTUK July 20, 1893, p. 252.4}

**“Our Homes” The Present Truth 9, 16.**

E. J. Waggoner

“It matters not,” says J. R. Miller, D.D., “how little or how much of grandeur, of luxury, of costly adornment, there may be. Money and art can do many things, but they cannot make a *home*. There may be more of the spirit of a true home in a lowly cottage or in the one room where poverty finds a shelter, than in the stateliest mansion. {PTUK July 20, 1893, p. 252.5}

“What is it that makes a home complete after all that the architect, the builder, the painter, the upholsterer, the furniture maker, and the decorator can do? What is it that comes into the furnished house and makes it a home? Is not the answer found in one word-God? If we leave Him out our most perfect home will be but like a marble statue, with all the grace and beauty of life, but having neither breath nor heart-throb.” {PTUK July 20, 1893, p. 252.6}

We need Jesus in our homes to help us each to do our duties faithfully. The parents need Him, or how *can* they train up their children in the way they should go? The brothers and sisters need Jesus, even the tiny ones, for they have a duty in the making of a pleasant home. How can they be kind and thoughtful, unselfish and helpful to one another and to their parents, if they have not Jesus with them? {PTUK July 20, 1893, p. 252.7}

“Kindness and patience must rule in the home to make it happy.” “Thankful hearts and kind looks are more valuable than wealth and luxury; and contentment with simple things will make home happy if love, the love of God, be there.” When Jesus was on earth “He was a light and blessing in every home, because He carried cheerfulness, hope, and courage with Him.” We read that He is the same “yesterday, to-day, and for ever.” Then if we let Him into our homes to-day, will He not bring the same blessings that He did then? {PTUK July 20, 1893, p. 252.8}

“Oh that we could be satisfied with less heart-longings, less strivings for things difficult to obtain wherewith to beautify our homes, while that which God values above jewels, the meek and quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection, would make a paradise of the humbles home.” {PTUK July 20, 1893, p. 252.9}

We need Jesus in our home in the time of prosperity and in the time of sorrow. “Where is the home into which sorrow comes not? We can build no walls strong enough or high enough to shut it out. We can gather within our doors no treasures so sacred that sorrow will never lay its hand upon them. Then when sorrow comes where shall we find comfort if not in the religion of Jesus Christ? Shall we find anything in the splendors of architecture, in the beauties of art, in the luxuries of costly furnishing or adorning, to bring calm and comfort to our hearts when one of our household lies in the struggle of death?” {PTUK July 20, 1893, p. 252.10}

“But in the home of prayer when trial comes there is help at hand. An unseen presence walks amid the shadows. A voice others hear not whispers peace. A hand others see not ministers consolation. Religion pours light in the darkness. No home is prepared for the trials which are at some time inevitable which has not its altar standing in the centre, whereon the fires burn perpetually.” {PTUK July 20, 1893, p. 252.11}

As we read of the sad hopeless homes of heathen India, as we so often call it, let us pause and think. What mark is there that distinguishes our home from the home of our godless neighbours, from the homes of heathen India? Is our home blessed with the daily presence of the living God, or is it cursed with the idols of gold, of appetite, of self, that can do nothing but drag us to the same pit into which our heathen neighbours are falling? {PTUK July 20, 1893, p. 252.12}

May God open our eyes to the grand possibilities in our homes. God has given us our homes, not for our own selfish pleasure, not for our permanent abiding place, but merely as a halting place in which to prepare for the home above, in which to become acquainted with Jesus and accustomed to the atmosphere of heaven. If He finds that He can trust us in our present homes, we soon shall be called up higher to a home where there is no sin, no sorrow, and no death. {PTUK July 20, 1893, p. 252.13}

Oh, shall we not, young and old, invite Jesus into our homes? Shall we not yield up our wills and choose His will? Shall we not begin to *use* the lamp of God’s word? Then our homes will be filled with the light of heaven, for the word of God in our hearts brings Jesus into our hearts, and where Jesus is there is no darkness at all for He is the light of the world. {PTUK July 20, 1893, p. 252.14}

*“In the time of trouble, cry
To the Lord who rules above,
To thy help he’ll quickly fly,
For His heart is made of love.” {PTUK July 20, 1893, p. 252.15}*

**“Our Best Friend” The Present Truth 9, 16.**

E. J. Waggoner

“There is a Friend that sticketh closer than a brother.” Proverbs 18:24. {PTUK July 20, 1893, p. 253.1}

All little boys and girls like to have friends-those who love them-to whom they can go and tell all of their joys and sorrows. Some children have a great many friends. There are their playmates, with whom they go to school and spend many happy hours. Then there are their uncles, and aunts, and cousins, their brothers and sisters, and best of all their father and mother. Their father and mother are the best earthly friends that they have, because they love them more and have done more for them than any other of their friends. {PTUK July 20, 1893, p. 253.2}

Some children have lost their father and mother and do not have many other friends. But no matter how poor and lonely they may be, *all* children have one Friend, “that sticketh closer than a brother,” a Friend that loves them more and has done more for them than any father and mother. He gave them their parents, and brothers and sisters. He caused the wheat to grow that they might have bread to eat. He made water for them to drink, air for them to breathe, and warm sunshine to keep them well and strong. And He made the animals, and birds, and bright flowers, with which they love to play. He watches over them and takes care of them day and night. Can you think who this good Friend is? Yes, it is God, our kind Heavenly Father, of whom we learned last week. {PTUK July 20, 1893, p. 253.3}

It is right for us to love our fathers and mothers, and to do all that we can to please them, for they have suffered and done a great deal for us. But our Heavenly Father has done more for us than they, so we will love Him *best of all*. And we will try to show our love and thankfulness to Him by doing all that we can to please Him. {PTUK July 20, 1893, p. 253.4}

We cannot see Him now, for we are too weak and full of sin to bear even the sight of His purity and brightness. His face is brighter than the sun, and His garments are of dazzling white. He has beautiful angels (messengers), more then we can count, and each one shines like lightning, and is clothed in light as white as snow. He has a wondrous white throne, encircled with a rainbow. And He lives in a city with gates of pearl and streets of purest gold, a city where there is no sin, sickness, pain, or death. How rich, how great, how glorious! {PTUK July 20, 1893, p. 253.5}

But best of all, this glorious King is so loving and good that He is willing to be *our* best Friend. Such a Friend! How we should love and praise Him for His goodness. He says, Can a woman forget her little baby? Yes, they may forget, yet will I not forget thee. (Isaiah 49:15.) Let us remember this precious promise when we get into trouble. And let us remember that although His home is in heaven, He is not so far away but that He can see us all the time, and can hear us whenever we cry unto Him. {PTUK July 20, 1893, p. 253.6}

1. Have you any brothers and sisters? {PTUK July 20, 1893, p. 253.7}

2. Do you ever play with anyone else? Who? {PTUK July 20, 1893, p. 253.8}

3. Have you any cousins, or aunts, or uncles who come to see you? {PTUK July 20, 1893, p. 253.9}

4. Have you a father and mother? {PTUK July 20, 1893, p. 253.10}

5. Which of these friends do you love best? Why? {PTUK July 20, 1893, p. 253.11}

6. How can you show them that you love them?—The best way is to try to please them. {PTUK July 20, 1893, p. 253.12}

7. Then if you do not try to please them, what will they think?—They will think that you do not love them. {PTUK July 20, 1893, p. 253.13}

8. Would you be very lonely without all of these dear friends? {PTUK July 20, 1893, p. 253.14}

9. Who gave them to you? {PTUK July 20, 1893, p. 253.15}

10. What else has God done for you? {PTUK July 20, 1893, p. 253.16}

11. Has anyone else done so much for you? {PTUK July 20, 1893, p. 253.17}

12. Then who is the *best* friend of all? {PTUK July 20, 1893, p. 253.18}

13. How can you show Him that you love Him and thank Him for all His kindness? By trying to please Him. {PTUK July 20, 1893, p. 253.19}

14. Can we see God now? Why not? {PTUK July 20, 1893, p. 253.20}

15. How bright is His face? Matthew 17:2; Acts 26:13-15; Revelation 1:13-16. {PTUK July 20, 1893, p. 253.21}

16. How is He clothed? {PTUK July 20, 1893, p. 253.22}

17. How many beautiful angels has He? Revelation 5:11; Hebrews 12:22. {PTUK July 20, 1893, p. 253.23}

18. How bright are their faces? Matthew 28:2, 3; Daniel 10:5, 6. {PTUK July 20, 1893, p. 253.24}

19. What kind of garments have they? {PTUK July 20, 1893, p. 253.25}

20. What do angels do?—They are God’s messengers, going here and there at His bidding. Psalm 103:20, 21; Hebrews 1:14. {PTUK July 20, 1893, p. 253.26}

21. Tell what you can about God’s throne. Revelation 20:11; Daniel 7:9; Revelation 4:3-8; Ezekiel 1:26-28. {PTUK July 20, 1893, p. 253.27}

22. Who only have thrones?—Kings. {PTUK July 20, 1893, p. 253.28}

23. Then what is God?—A mighty king. {PTUK July 20, 1893, p. 253.29}

24. In what kind of city does He live? Revelation 21:10-23. {PTUK July 20, 1893, p. 253.30}

25. Where is this city? {PTUK July 20, 1893, p. 253.31}

26. Although so great, what is He willing to be?—*Your* best Friend. {PTUK July 20, 1893, p. 253.32}

27. A better friend than a brother? Proverbs 18:24. {PTUK July 20, 1893, p. 253.33}

28. And what does He say that shows Him to be a better friend than even your own mother? Isaiah 49:15. {PTUK July 20, 1893, p. 253.34}

29. Can He hear when you call upon Him? Psalm 34:17; 145:18. {PTUK July 20, 1893, p. 253.35}

**“Eating in India” The Present Truth 9, 16.**

E. J. Waggoner

The Hindus usually have but two meals a day-one at twelve o’clock, and the other at night, although the labouring classes do take a little something early in the morning. {PTUK July 20, 1893, p. 254.1}

“The principal food is curry and rice. Curry is a kind of powder made of pepper, salt, turmeric, ginger, tamarinds, onions, cocoanut juice, garlic, saffron, etc., mixed so as to suit the taste of the person. This is added to the rice, fish, fowl, piece of mutton, or vegetable, which is boiled in an earthen vessel.” {PTUK July 20, 1893, p. 254.2}

There are no tables, chairs, knives, forks, or spoons. The person sits cross-legged on the ground. A plantain leaf, sometimes several fig leaves sewn together, form the plate. The curry and rice is placed on this. The women cook the food and bring it when ready and set it before the men and boys, as the women and girls are never allowed to eat with the men. When the men have finished, the women eat the remainder from the same leaf plate. {PTUK July 20, 1893, p. 254.3}

The fingers are used in eating. Some of the curry and rice is taken, rolled up into a sort of ball, and thrown into the mouth. Ripe fruits are eaten raw when in season. Sweets are much used, and buttermilk and curds. {PTUK July 20, 1893, p. 254.4}

**“Interesting Items” The Present Truth 9, 16.**

E. J. Waggoner

-Justice Blatchford, of the United States Supreme Court, died on the 8th inst. {PTUK July 20, 1893, p. 254.5}

-The first reading of the German Army Bill was passed by the Reichstag on the 8th. {PTUK July 20, 1893, p. 254.6}

-There are in Great Britain and Ireland 10,655 breweries. In Germany there are 23,138. {PTUK July 20, 1893, p. 254.7}

-Nearly 10,000 persons are reported as drowned or crushed to death by falling houses, from floods in China. {PTUK July 20, 1893, p. 254.8}

-Of the 1,847 deaths in London the week before last, 1,054 were of persons under twenty-one years of ago. {PTUK July 20, 1893, p. 254.9}

-It is estimated in Somerset that the farmers in that county have lost £1,000,000 by the failure of the hay crop. {PTUK July 20, 1893, p. 254.10}

-Cholera is reported to be spreading among the villages in Russia along the Dnieper and the Dniester Rivers. {PTUK July 20, 1893, p. 254.11}

-During a severe storm at Chicago and on Lake Michigan, on the 9th inst. several boats were capsized, and about thirty persons were drowned. {PTUK July 20, 1893, p. 254.12}

-For the half-year ending the 30th ult. the number of failures in the United States was 6,400, with liabilities of over $171,000,000. The failures included 175 banks, {PTUK July 20, 1893, p. 254.13}

-Now that the Chinese land telegraph line has been joined to the Russian system, messages can be sent to every part of the world from any telegraph station in China. {PTUK July 20, 1893, p. 254.14}

-The twenty-eighth anniversary of the formation of the Salvation Army was celebrated on the 9th inst. There are now 8,068 corps, and 10,816 paid officers at home and abroad. {PTUK July 20, 1893, p. 254.15}

-Two hundred persons are under trial before the Assize Court at Viterbo, Italy, charged with aiding and abetting the notorious brigands Tiburzi and Fioravanti in their criminal career. {PTUK July 20, 1893, p. 254.16}

-There is trouble again in Brazil. Telegrams from Rio Grande de Su report a partial revival of the insurrection in that province. The City of Rio Grande is stated to be infested by the rebels. {PTUK July 20, 1893, p. 254.17}

-The brig *Odorilla* brings the news to Philadelphia that thousands of people are dying of yellow fever at Santos, a part of Brazil whence great quantities of coffee are exported. The death-rate averages 310 a day. {PTUK July 20, 1893, p. 254.18}

-According to recent advices from Australia, the late financial troubles have had the effect of increasing the discontent among the unemployed, which agitators are taking advantage of for the purpose of fomenting trouble. {PTUK July 20, 1893, p. 254.19}

-The crush of persons to view a marble Madonna at the Milan Cathedral-the image is credited with having the power of healing the lame-has been such that the police have had great difficulty in preventing accidents. {PTUK July 20, 1893, p. 254.20}

-The village of Pomeroy, Iowa (U.S.A.), was destroyed on the 7th inst. by a cyclone. Fifty-three persons were killed, and one hundred and fifty have suffered severe injuries, and half of the injured are not expected to recover. {PTUK July 20, 1893, p. 254.21}

-More than fifty persons were drowned or burnt to death in the destruction by fire of the Volga steamer *Alphonse Zevecke*. General Petroshieffsky, who was amongst the victims, was one of the most celebrated generals in the Russian army. {PTUK July 20, 1893, p. 254.22}

-It is reported as an event worthy of record, that the first shipment of hay ever made from the United States was cleared from New York two weeks ago. It was carried in a German vessel, and shipped to France, the charge for carrying being 10s. 6d. a ton. {PTUK July 20, 1893, p. 254.23}

-A religious riot broke out in Montreal on the evening of the 8th, because an Indian missionary at the Gospel tent of the Christian Endeavour Association made in comparison between the Roman Catholic Church and idol worship. The Christian Endeavour leaders apologised for the remarks. {PTUK July 20, 1893, p. 254.24}

-Official returns show the general revenues of Cape Colony, during the eleven months, July to May, 1892-93, to have yielded £4,574,982, as against £4,112,895 for the corresponding period of 1891-2. The net increase amounts to £462,1107, customs showing an increase of £63,309, and railway receipts £372,359. {PTUK July 20, 1893, p. 254.25}

-During a terrific thunderstorm which raged throughout Lincolnshire on the afternoon of 8th, a large pleasure boat, called the *Shannon* was capsized off Skegness, and thirty workmen, excursionists from London were drowned. The men were employés of the North London Railway, and were on their annual trip. Most of them have families. {PTUK July 20, 1893, p. 254.26}

-The Socialists in Vienna have been recognised by the authorities to the extent of being allowed the use of the town-hall for a mass meeting in favour of universal franchise. For the first time also the Socialists were allowed to march through the streets carrying Socialist emblems. Although 40,000 were in the demonstration, there was no disorder, and few policemen were present. {PTUK July 20, 1893, p. 254.27}

-Disastrous floods and landslips, caused by heavy rains and cloudbursts, are reported from the Tyrol, the principal scene of destruction being the upper and lower Inn Valleys, the Oetzthal and the Zillerthal. Many houses have been swept away, together with the inhabitants and their cattle, while others have been buried in landslips, among them being the building at Brixlegg in which the Passion Play took place {PTUK July 20, 1893, p. 254.28}

-A terrible fire, resulting in the death of thirty firemen, occurred on the 10th in a cold storage warehouse on the World’s Fairgrounds at Chicago. The building, although not used for purposes of exhibition, and half a mile from the nearest exposition building, was, architecturally, one of the finest in the park. The fire was first observed in the high tower of the building, and the firemen climbed up to it, when the fire suddenly broke out on all sides beneath them, cutting off their escape. {PTUK July 20, 1893, p. 254.29}

-At a Silver Convention held last week in Denver, Colorado, at which 2,000 people were present, Governor Waite made a speech in which he said: “If the money power should attempt to sustain its usurpation by a strong hand we shall meet that issue when it is forced upon us, for it is infinitely better that blood should flow to the horses’ bridles than that our national liberties should be destroyed. If it is true that the United States is unable to carry out its governmental policy without the dictation or consent of foreign Powers; or if we are a province of European monarchies, then we need another revolution, another appeal to arms.” Many other speakers confirmed these sentiments. {PTUK July 20, 1893, p. 254.30}

-While the Czarewitch was in Loudon attending the wedding of his cousin, the Duke of York, he received a warning letter from the Nihilists of this city. The writer forwarded to him a piece of rusty chain, which he begged the Czarewitch to keep always before him as an emblem of the tyranny and cruelty which prevailed in the Russian Empire. The waiter expressed a hope that His Imperial Highness might profit from what he saw among the happy people in this free country, stating that if he sought to ameliorate the condition of the unfortunate people in his father’s country, it would be well, but that if the barbarous cruelty prevailing in Russia be continued, all the Guards of the Russian Empire would not be sufficient to protect him from the vengeance that would surely be meted out to him. {PTUK July 20, 1893, p. 254.31}

-Following is the new plan that has been put into effect to regulate the drink traffic in South Carolina:-A State Commissioner, a total abstainer, buys in bulk all the intoxicating liquor to be sold in the State. The liquor is tested by a State chemist, then sold to a body of legally appointed dispensers. This dispenser must not be addicted to drink, neither a hotel keeper, nor in the amusement business, and his petition for appointment must be signed by a majority of the voters in his town or district. A county dispenser can only sell in packages not less than half a pint, and this must not be opened on the premises. He must take oath to sell to no minors, drunken persons, or persons unknown to him. The idea of the law is to lessen the drink habit, and give the State all the profit on the liquor that is sold. {PTUK July 20, 1893, p. 254.32}

**“Back Page” The Present Truth 9, 16.**

E. J. Waggoner

An armed cruiser, with a displacement of about 3,000 tons, has just been completed at Newcastle-on-Tyne for the Japanese Government. {PTUK July 20, 1893, p. 256.1}

It is stated that out of 50,000 school children in England, more than 30 per cent. were found on examination to be suffering from physical or mental defects, largely attributable, either directly or indirectly to the drinking habits of their parents. {PTUK July 20, 1893, p. 256.2}

Another Presbyterian, Professor John Campbell, of Canada, has declared his disbelief of the Bible. He takes the strong ground that there is no infallibility in the Bible. Such statements as that are the best evidence of the tendency of professed Protestantism to unite with Catholicism. {PTUK July 20, 1893, p. 256.3}

The mayor of a town in Valencia, Spain, has just been convicted on 217 counts of forgery and falsifying public records, and has been sentenced to fourteen years’ imprisonment on each count, making a total of 3,068 years’ imprisonment, to which he is sentenced. Earthly courts have long assumed the prerogative of sitting in judgment on matters pertaining wholly to God, but this is the first instance we have known of their assuming jurisdiction in the world to come as well as in this world. {PTUK July 20, 1893, p. 256.4}

The “Conference for the Reunion of the Churches” is now in session at Lucerne. In the opening address, Dr. Lunn stated that the unity of the Christian Church was to be the great testimony to an unbelieving world, of Christ’s mission; and then he added the statement that this testimony could never be afforded by any invisible unity. Of course “invisible unity” would be no unity at all; but the fact remains that the cause of the unity of the Church of Christ is invisible, and the thing itself will be a source of wonder to the world, when it is seen. “I in them, and Thou in Me, that they may be made perfect in one; that the world may know that Thou hast sent Me,” were the words of Christ, in His prayer to the Father. This will be brought about, not by formal federation, but by individual submission to Christ. {PTUK July 20, 1893, p. 256.5}

This is the plan which the Rev. Canon Curteis, of the Chapel Royal, Savoy, has submitted to the Reunion Conference, at Lucerne, for the union of all the churches:- {PTUK July 20, 1893, p. 256.6}

“It seems to be that the Church of England ought to consent (if Nonconformists vehemently and sincerely demand it) to some sort of disestablishment and disendowment; and certainly Churchmen ought to give up at once their worrying and senseless policy about ‘religious education.’ But, then, on the other hand, it ought to be candidly and charitably borne in mind that the great mass of Church of England people hold (superstitiously if you like) to Episcopal ordination, and it should perhaps be taken much to heart, whether (hypothetically or somehow) all ministers in charge of congregations ought not to place themselves on a brotherly footing of equality in that matter.” {PTUK July 20, 1893, p. 256.7}

Of Christ it is said, “He shall not fail nor be discouraged.” Isaiah 42:4. “In the Lord Jehovah is everlasting strength.” Isaiah 26:4. “He is our peace.” Ephesians 2:14. “If we believe not, yet He abideth faithful; He cannot deny Himself.” 2 Timothy 2:13. If He lost courage and strength and faithfuless every time we do, we should be in a pitiable condition. Our comfort is in the fact that He is “the same yesterday, and to-day, and for ever.” Therefore we are to derive courage from His courage, strength from His strength, peace from His peace, and trust from His faithfulness. And there is a never-failing supply of all. {PTUK July 20, 1893, p. 256.8}

Arrests for Sunday labour are becoming more and more frequent in the United States, Tennessee and Maryland taking the lead. Among the latest arrests for Sunday labour in Maryland is that of the young lady who was caught in the very act of sewing in her own room. She was taken before the magistrate and fined, but the case was appealed. The result will doubtless be, as in other cases, imprisonment. Surely, it is in place now, if ever, to sing, {PTUK July 20, 1893, p. 256.9}

*“O, say, does the star spangled banner yet wave
O’er the land of the free, and home of the
brave?” {PTUK July 20, 1893, p. 256.10}*

Although the flag undoubtedly waves, we fear that the question must be answered in the negative. {PTUK July 20, 1893, p. 256.11}

When it is said that God is able to speak to us now as He was to speak to Enoch, or Abraham, or David, or Isaiah, it should not be understood as depreciating the Bible. That is the word of God. It contains all the revelation that God has for men; and there is nothing that man will ever need to know from God, that is not in the Bible. So when God speaks to us as plainly as He did to the patriarchs and prophets of old, He speaks to us by the same word which He spoke to them. Many read the Bible, and do not hear the voice of the Lord. The province of faith is to enable us to come into personal relation to the word, so that through the written word we may hear the voice of God speaking to us individually, about even the everyday affairs of life. {PTUK July 20, 1893, p. 256.12}

**“Seeing Life” The Present Truth 9, 16.**

E. J. Waggoner

“*Seeing Life.”*—One of the evening papers contains a dispatch from San Francisco, of which the following is a portion:— {PTUK July 20, 1893, p. 256.13}

“Charles Stenzel, of this city, who had previously been in moderate circumstances, inherited $75,000 from a wealthy relative some years ago, and being anxious to see a little life, soon made the acquaintance of a number of supporting characters.” {PTUK July 20, 1893, p. 256.14}

The remainder is summed up in the statement that the young man got into trouble which nearly cost him his life, and which permanently disfigured him. The paragraph is referred to for the purpose of calling attention to the false view of things which sin has made so common. The reader will note the fact, when his attention is called to it, “to see a little life” is generally understood as equivalent to learning the ways of sin. The following scriptures show how gross a perversion of the truth that is:- {PTUK July 20, 1893, p. 256.15}

“For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.” Romans 6:20, 21. {PTUK July 20, 1893, p. 256.16}

“For to be carnally minded is death; but to be spiritually minded is life and peace.” Romans 8:6. {PTUK July 20, 1893, p. 256.17}

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 14:12. The tragic end of so many who boast that they are “seeing life,” and even of the young man referred to, is a striking comment on this text. {PTUK July 20, 1893, p. 256.18}

“He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” John 3:36. {PTUK July 20, 1893, p. 256.19}

Here is the description of the true way to see life: “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it.” 1 Peter 3:10, 11. {PTUK July 20, 1893, p. 256.20}

**“Front Page” The Present Truth 9, 17.**

E. J. Waggoner

“My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.” Psalm 5:3. The Revised Version renders its, “and will keep watch.” For what would he look up and keep watch? Evidently for the blessings for which he prayed. Said he: “I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.” Psalm 121:1, 2. Too many people make their requests known to God, but don’t keep watch, so that, although the blessings are extended to them, they do not see them. The Lord loves to have people do Him the honour of acting as though they expected to receive from Him the things that He has promised. {PTUK July 27, 1893, p. 257.1}

**“Creative Power” The Present Truth 9, 17.**

E. J. Waggoner

*Creative Power*.-“For we are His workmanship created in Christ Jesus unto good works, which God hath before prepared that we should walk in them.” Ephesians 2:10, margin. God adapts things to each other. He makes good works, and then creates good men to do those works. “Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” Psalm 31:19. “He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:21. Only the works that God does are of any value; and only the man who is God’s workmanship can manifest those works. The same power that created all things in the beginning, creates the good works, creates men new creatures in Christ, and will create all things new for their inheritance. {PTUK July 27, 1893, p. 257.2}

**“Keeping Power” The Present Truth 9, 17.**

E. J. Waggoner

*Keeping Power*.-The Apostle Peter tells us of an “inheritance incorruptible, undefile, and that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:4, 5. Two things are kept,-the inheritance, and the people. The inheritance is kept for us, and we are kept for the inheritance. No one doubts that God is able to preserve the inheritance intact for the saints, therefore they should not doubt that God is able to keep the saints intact for the inheritance. The same power that keeps the inheritance undefiled, will also keep undefiled all who trust it. {PTUK July 27, 1893, p. 257.3}

God’s people are His elect “through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus.” 1 Peter 1:2. From the beginning God hath chosen us to salvation “through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2:13. Indeed He has chosen us, in Christ, before the foundation of the world.” Ephesians 1:4. Still He allows us full liberty to accept or reject His choice for us. We may resist the Spirit, and grieve it away, and then our election will fail. If we say, “We will not have this Man to reign over us,” Christ will not compel us to serve Him. But if we gladly submit ourselves to Him, choosing His ways, we make our calling and election sure. {PTUK July 27, 1893, p. 257.4}

“Whom, having not seen, ye love.” 1 Peter 1:8. This is said of Christ. We cannot see Him, yet we may love Him. But we cannot love one with whom we are not acquainted. We may admire traits of character, which a man is described to us as possessing, but that is only the character in the abstract that we admire. Love can be felt only for one with whom we are personally acquainted. So the one who loves the Lord, is the one who knows Him. Only such do love Him; and everyone who knows the Lord must love Him, for He is love. All that is necessary in order to have faith is to get acquainted with the Lord. Then they can say with Paul; “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. {PTUK July 27, 1893, p. 257.5}

**“‘Seventy Times Seven’” The Present Truth 9, 17.**

E. J. Waggoner

“Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven.” Matthew 18:21, 22. {PTUK July 27, 1893, p. 257.6}

Doubtless Peter thought that he had stretched the matter of forgiveness to its utmost limit when he asked if he should forgive his brother seven times; and the reply of Jesus must have astonished him. Seventy times seven is practically without limit, for remember that this is with only one, and there are very few that would be called upon to forgive one brother four hundred and ninety times. Or even supposing a brother were so great an offender as that, where is the soul so mean as to keep tally of every call for forgiveness, so as not to exceed the exact number? One who would do that would not really forgive at all. Surely the Lord has not left any provision for the cherishing of enmity. {PTUK July 27, 1893, p. 257.7}

But we have something which makes the case even stronger. Luke 17:4 thus records the words of Christ concerning our dealing with a brother: “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” Seven times in a day, days without number, are we to forgive the one who trespasses against us, if forgiveness be needed so often. If a brother shall do the same thing seven times in one day, and each time ask forgiveness, we are to grant it freely. {PTUK July 27, 1893, p. 258.1}

But whether the brother asks for forgiveness, or not, is to make no difference with our feelings toward him. We are to feel the same toward him if he does not ask to be forgiven, that we do if he does ask forgiveness. We are told to forgive one another “even as God hath for Christ’s sake forgiven you.” Ephesians 4:32. If God had not manifested forgiving love to us before we asked for it, we would be lost. “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. It is the goodness of God that leads us to repentance. Romans 2:4. So we are to win an erring brother to repentance by love. A bitter spirit will never do it. “A soft answer turneth away wrath, but grievous words stir up anger.” {PTUK July 27, 1893, p. 258.2}

Our object, however, in calling attention to these texts is not exhortation, but encouragement. It is of very little use to exhort a man to forgive, as a matter of duty, if he has not himself felt the touch of Divine forgiveness, which is the spring of all tenderness. But we write for the encouragement of those who feel that they have sinned too greatly to be forgiven, or that they have so often asked forgiveness for a single failing, and so often repeated the same fault, that God must be weary of forgiving. God is not a man. Says He to us:- {PTUK July 27, 1893, p. 258.3}

“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. {PTUK July 27, 1893, p. 258.4}

Those who despondently imagine that God cannot forgive their oft-repeated sin, virtually say that God is not so forgiving as He demands that we shall be, and in so doing they greatly wrong God. His infinity is no less in the direction of love and tenderness than it is in that of wisdom and power. Why, we cannot even know how to forgive if we do not learn from Him. And whether we know how to forgive or not, the fact remains that we are required to forgive the same brother times without number, even to seven times in one day, for the same offence, and that God is infinitely more willing to forgive than man can be. {PTUK July 27, 1893, p. 258.5}

This is not said for the purpose of encouraging anybody in wrong-doing; and let no one say that the emphasising of this matter will lead people to think that they can sin with impunity. If the forgiving love of God would tend to confirm men in sin, God would not have made it known. The fact is that nothing but the love of God can turn a man away from sin. The world was in sin, and God manifested to them His infinite love, in order that they might be able to cease from sin. The fact that some will despise the riches of His goodness and forbearance and long-suffering, does not cause Him to withdraw His love, and should not prevent us from dwelling upon it, for the encouragement of any who may want to do God’s will. {PTUK July 27, 1893, p. 258.6}

But it is not alone by what God requires of us that we may learn what He is anxious to do for us. The death of the Son of God is the pledge of God’s infinite love for us, and of His inconceivable desire to cleanse us from sin by the application of His healing forgiveness. “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 8:32. The gift of Christ comprises everything. And trusting in that unspeakable gift, the humblest and most debased sinner may look up from the midst of his sore temptations, and confidently say:- {PTUK July 27, 1893, p. 258.7}

“Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:37-39. {PTUK July 27, 1893, p. 258.8}

**“Soul Winner” The Present Truth 9, 17.**

E. J. Waggoner

The evangelist B. Fay Mills tells of a young man who went out from the London Pastors’ College, and after a time came back and said: “Mr. Spurgeon, I am very much disappointed. I try to preach like you do, but while you see a great many people coming to Christ, I do not see anybody.” The story goes on to show that the reason for Mr. Spurgeon’s success was that he always expected converts, while the other failed because he did not. But the story failed to point out the fact that the young man had no reason to expect converts. His failure was the natural result of copying another. He who would succeed in the work of the Lord must have a personal message to give, and not the echo of one that another has given. A phonograph can never be a successful winner of souls, even though it be made of flesh and blood, instead of metal. {PTUK July 27, 1893, p. 258.9}

**“‘Hear Him’” The Present Truth 9, 17.**

E. J. Waggoner

“And there came a voice out of the cloud, saying, This is My beloved Son; Hear Him.” Luke 9:35. Does this absolve us from hearing and obeying the commandments of the Father? They who thinks so, evidently do not know who it is that we are commanded to hear. Read what is said of Him: “I will raise them up a Prophet from among their brethren, like unto thee and will put My words in His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:18. Now hear Him: “Jesus answered them, and said, My doctrine is not Mine, but His that sent Me.” John 7:16. Hear Him: “For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak.” John 12:49. “The words that I speak unto you, I speak not of Myself; but the Father which dwelleth in Me, He doeth the works.” John 14:10. “As My Father hath taught Me, I speak these things.” John 8:28. {PTUK July 27, 1893, p. 258.10}

Hear Him: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.” Matthew 5:17. “And it is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. “Not every one 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.” Matthew 7:21. {PTUK July 27, 1893, p. 258.11}

Christ is the manifestation of God to man. The law of God is the righteousness of God. See Isaiah 51:6, 7; Romans 3:21, 22. It is God’s way. Psalm 119:1, 2. God’s way is His life, for He does not act a part. Therefore the law of God is the life of God. He says, “Be ye holy; for I am holy.” 1 Peter 1:16. Christ, whom we are to hear, says, “Seek ye first the kingdom of God, and His righteousness.” Matthew 6:33. But Christ is God. “In the beginning was Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” John 1:1, 14. “I and My Father are one.” John 10:30. But the Father and the Son have one life; therefore the righteousness of God is the righteousness of Christ. The commandments of the Father are, therefore, equally the commandments of the Son. {PTUK July 27, 1893, p. 258.12}

This is shown more clearly by the fact that it was Christ who spoke the ten commandments from Sinai. The Apostle Paul, in showing the fact that the law and the Gospel are inseparable, says that the law “was ordained by angels, in the hand of a Mediator.” Galatians 3:19. And then he adds, “Now a mediator is not a mediator of one, but God is one.” And again, “There is one God, and one Mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5. In this the apostle is showing exactly what John did in the words, “Grace and truth came by Jesus Christ.” John 1:17. In Him righteousness and peace are met together. {PTUK July 27, 1893, p. 259.1}

Christ spoke the law from Sinai, by virtue of His position as the only manifestation of God to man. He spoke as God, for He is God. When He said, “Thou shalt have no other gods before Me,” He spoke by Divine right. He was the Creator of all things, and therefore He was by right the lawgiver. “God was in Christ” on the mount Sinai, in Arabia, as well as on mount Olivet, in the land of Judea. {PTUK July 27, 1893, p. 259.2}

The law was in the hand of a Mediator, and that only Mediator is Christ. For “in Him was life; and the life was the light of men.” John 1:4. “As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.” John 6:57. His life is the life of the Father, and that is the life which He gives to all who receive Him. {PTUK July 27, 1893, p. 259.3}

But we have already seen that the law of God is His life; and since the Father and the Son have both one life, it follows that the life of Christ is also the law of God. In the life of Christ we see the law of God in action. As Watts has sung, {PTUK July 27, 1893, p. 259.4}

*“My blest Redeemer and my Lord,
I read my duty in Thy word;
But in Thy life the law appears
Drawn out in living characters.” {PTUK July 27, 1893, p. 259.5}*

Therefore the law of God-ten commandments-are found in their fulness only in the life of Christ. He is the Mediator between God and men, because His life is the medium through which the law of God flows into men. And the fact that the ten commandments were ordained in the hands of Christ, the one Mediator, is most positive evidence that the law just as it was spoken from Sinai is the very thing which Christ as Mediator ministers to us. {PTUK July 27, 1893, p. 259.6}

So we are commanded to hear Him, because only as we hear Him can we hear the voice of God. He is the only one who can bring us to God. He does not set aside or alter in any way the law of God, for that law is His own law as well, and “He cannot deny Himself.” “The Father hath committed all judgment unto the Son even as they honour the Father.” John 5:23. {PTUK July 27, 1893, p. 259.7}

**“Citizens and Strangers” The Present Truth 9, 17.**

E. J. Waggoner

“Only let your conversation be as it becometh the Gospel of Christ.” Philippians 1:27. In every instance except one, where the word “conversation” is used in the New Testament, it is used in its original sense of turning to and fro, embracing the whole course of one’s life. So in the Revised Version the modern equivalent for the Greek word is used, and it is rendered, “manner of life.” In the text before us, we have this idea still further emphasised by the alternate rendering in the margin, “behave as citizens worthily.” The apostle Paul, therefore, exhorted the Philippians, and through them us, to behave as citizens worthily. {PTUK July 27, 1893, p. 259.8}

Of what country does the apostle exhort us to be worthy citizens? He himself informs us in the same epistle, where he says, “For our citizenship is in heaven.” Philippians 3:20, R.V. In the margin we have the reading, “commonwealth.” The apostle did not concern himself with telling the Christians about their duty to vote, and how they ought to mould politics, as so many preachers are beginning to do; He knew that if the disciples of Christ behaved as became citizens of the heavenly country, they would do their duty to earthly rulers. {PTUK July 27, 1893, p. 259.9}

Is it a fact that true Christians are not citizens of this earth? or is it only in figure that they are said to have their citizenship in heaven? Let us read further. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that war against the soul.” 1 Peter 2:11. In the sixth chapter of Hebrews we are exhorted to be followers of them who through faith and patience inherit the promises. Reference is made especially to Abraham, and so we will read concerning him. {PTUK July 27, 1893, p. 259.10}

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.... Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” Hebrews 11:9-16. {PTUK July 27, 1893, p. 259.11}

Those who are without God in Christ, are declared to be “aliens from the commonwealth of Israel, and strangers from the covenants of promise.” Ephesians 2:12. But those who are at home in the earth, and strangers to the heavenly country, are in Christ made nigh to God, and then they are addressed thus: “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Verse 19. Here we learn that those whose citizenship or commonwealth is in heaven, are of the commonwealth of Israel. {PTUK July 27, 1893, p. 259.12}

But God is not only the King of heaven, but He is the Father of His people. Earthly rulers like to be considered the fathers of their subjects, but God is indeed Father. His subjects are His own children, so that the commonwealth of the Israel-those whose citizenship is in heaven-are all one family. “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.” Ephesians 3:13, 14. Those who are “fellow-citizens with the saints,” are, “of the household of God.” But they are strangers on this earth. {PTUK July 27, 1893, p. 259.13}

“Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” James 4:4. As we have seen, the sons of God are members of the commonwealth of heaven. As such they must be strangers on earth. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not.” 1 John 3:1. Christ said to His disciples: “If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:18, 19. {PTUK July 27, 1893, p. 260.1}

**CHRISTIANS AND EARTHLY OFFICE**

This being the case, it is evident that the followers of Christ cannot possibly court the favour of the world to the extent that is necessary in order to be chosen to positions of honour and power in the governments of the world. Christ’s example marks the course to be followed. When two of His disciples, with their mother, did a little office-seeking on their own account, and the other disciples were indignant because the two had stolen a march on them, Christ said to them all, and to us as well:- {PTUK July 27, 1893, p. 260.2}

“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:25-28. {PTUK July 27, 1893, p. 260.3}

The rule for Christians, therefore, is self-sacrifice. But that is not the way that offices are obtained in this world. He who would be the greatest in the kingdom of heaven, must be content to be the least in the earth. This effectively cuts off the Christians from seeking place and power on earth. The apostle Paul writes: “Be kindly affectioned one to another with brotherly love; in honour preferring one another.” Romans 12:10. Again: “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Philippians 2:3. How much headway would a man make in politics, if he adhered to these injunctions? The politician, even though he professes to be a Christian, will tell you that such directions are not adapted to the century. But the men of this century are no different from the men in the first century. And the injunctions of the apostle and of Christ were intended for Christians of every age. {PTUK July 27, 1893, p. 260.4}

Remember that Christ’s followers are strangers and pilgrims on the earth. Those who are out of Christ are called aliens and strangers to the commonwealth of Israel. Christ said, “My kingdom is not of this world.” John 18:36. Now just as it would be greatly out of place for worldly men to presume to direct the affairs of the kingdom of heaven, and to guide the church of Christ, even so it is out of place for those whose citizenship is in heaven to presume to direct the affairs of earthly governments. {PTUK July 27, 1893, p. 260.5}

When the Israelites came into the land of Canaan, they were forbidden to make any alliance with the nations around them. The reason was that they were the church of God, and the church cannot have any connection with the nations of the earth. Even when the Israelites had so far apostatised as to desire a king, that they might be like the nations around them, the same prohibition remained, for God had not rejected them, although they had rejected Him. And when Christ Himself came to earth, He carried on His works solely by the power of the Spirit of God, and asked no favours of earthly power; neither did He presume to take any part in their government. It should be enough for the disciple that he be as his Lord. {PTUK July 27, 1893, p. 260.6}

The apostles went out to fulfil their commission to preach the Gospel to every creature, but they asked nothing from earthly rulers. Neither did they seek office for themselves or their converts. The believers were designated as the “called out,” the meaning of which has been lost sight of in the modern translation, “church.” They were to be a separate people; separate not because of exclusiveness or unfriendliness, but because by their profession they were cut off from participation in the things which engross the attention of the people of the world. They were to be in this situation of men in a foreign country. They may have their residence there, and they may be doing business there, but they are still separate. While they will mingle socially with their neighbours, they take no part in their political affairs. {PTUK July 27, 1893, p. 260.7}

**CHRISTIAN INFLUENCE ON POLITICS**

And yet the apostles and those who followed in their steps exerted a most powerful influence on the government of the world. It was not, however, by engaging in politics. It was by the preaching of the Gospel by the power of the Spirit. By the power of the preaching of the Gospel alone, a complete revolution took place in the Roman Empire. Within less than three hundred years from the ascension of Christ, the Roman government, which was the whole world, proclaimed the principle of religious liberty and equality for all men. Such a thing had never been known before. Both Christians and heathen were given full liberty to adopt whatever religion they chose. It is true that that liberty was maintained only for a moment, as it were, but it was long enough to show the power that there is in the simple preaching of the Gospel. {PTUK July 27, 1893, p. 260.8}

Christianity has exerted a great influence upon men who have never acknowledged it. Wherever in any government we find principles of liberty established, it is the influence of the Spirit of Christ that is responsible. But never has any government been benefited by the interference of the ministers of the Gospel. Christians are sent to influence the whole world, but it is only by preaching and living the Gospel; when they think to accomplish the end in any other way, they are bound to fail. {PTUK July 27, 1893, p. 260.9}

The fact that Christians are not of right a part of earthly governments, does not make them anarchists, or in any way evil disposed to civil government. On the contrary they are bound by their profession of Christianity to be the most law-abiding people on earth. As subjects of the Prince of peace, they must always keep the peace. They are to live peaceably with all men. They are to love their neighbours as themselves, and consequently they can never do any injury to anybody. They are to submit themselves “to every ordinance of man for the Lord’s sake.” They must submit even to unjust laws, if they involve no transgression of the law of God; and even when the human laws require disobedience to the law of God, Christians are not to rebel, but are to obey God, taking meekly whatever consequences may follow ignoring the law of man. {PTUK July 27, 1893, p. 260.10}

It may be remembered by some that the Apostle Paul often shielded himself from unjust punishment by asserting the fact that he was a Roman citizen. But in that action of his we have no contradiction of the principles here set forth. He was by birth a Roman citizen, yet he did not engage in any of the politics of the Roman Empire, and did not try to influence politics in favour of the Gospel. But men have certain rights in this world, with which they are endowed by their Creator. When an appeal to these rights will be recognised by men, then Christians are justified in making the appeal. It is simply appealing to the sense of justice in man. But nations are selfish, and will not generally pay much attention to the rights of men who are aliens. Therefore the apostle made use of the fact that he was by birth a citizen of Rome, to secure the rights he ought to have been accorded as a man. The same thing may be done by the Christian citizen of any country, but never to the extent of compromising the Gospel, or of admitting that the State can have any manner of connection with the church of Jesus Christ. {PTUK July 27, 1893, p. 260.11}

The principles here drawn from the Scriptures, are far-reaching, and are of the most vital importance. The professed church of Christ is losing her power in the world, solely because she is coquetting with the State, in the vain hope of increasing that power. The true church will keep clear of every shade of alliance with the world, and leaning only on the arm of her Beloved, will shine forth “fair as the moon, clear as the sun, and terrible as an army with banners.” {PTUK July 27, 1893, p. 261.1}

**“A Sad Prospect” The Present Truth 9, 17.**

E. J. Waggoner

The *Quiver* contains an interview with the principle of Chesnut College, where young men are trained for the Congregational ministry. No more important sign of the times can be found; for in the statement of how the young men are trained, we see what is the nature of the religious instruction that is to be given to the world. The principal says, among other things:— {PTUK July 27, 1893, p. 261.2}

“They (the students) of course read along lines of study we indicate to them, taking up very carefully the long-ago preparation in eastern and western heathendom for the conception of ‘The Word Made Flesh;’ the Christology of the Old Testament; the Alexandrine Gnosis; the special teachings of the four Gospels; our Lord’s testimony of Himself; and the theological conceptions deducible therefrom; but on this they graft their own study of modern theology.” {PTUK July 27, 1893, p. 261.3}

“I have elaborated a rather comprehensive plan of theology, which I am gradually opening up to my classes. I am dealing a good deal with comparative religion, the relation of Christianity to philosophy and theology, starting from Christology, and thence to theology. I teach them that the Incarnation is the great centre, and how it presses on conscience and heart. I take up the doctrine of the Godhead, and here I instruct them in ‘Vanoosterzee,’ Ellicott’s ‘Being of God,’ and ‘Dorner.’ I advise them in their exegesis and general theology to take up the great books, and to regard theology equally with the biblical, the philosophical, and the historical point of view, tracing it all from the Scriptures to the present day.” {PTUK July 27, 1893, p. 261.4}

But this is not all; they must have a special course in infidelity before they are prepared to preach; for the principal says:- {PTUK July 27, 1893, p. 261.5}

“They have a three years’ course in philosophy, psychology, history, dogma, and ethics. They are specially instructed in the points of agnostic and infidel controversy; they are advised where to concede, and where to hold fast.” {PTUK July 27, 1893, p. 261.6}

We have no words of censure; but, oh, the pity of the thing! It would be bad enough if it ended with the young men themselves, but when we think of the thousands of unsuspecting and confiding people upon whom all that mass of speculation, heathen philosophy, and infidel controversy is to be unloaded, the prospect is appalling. It was through just such theological teaching in the seminary under Origen and Clement of Alexandria, that the professed Christian church in the third century became paganised, and only the same results can follow now. {PTUK July 27, 1893, p. 261.7}

**“Christianity in Schools” The Present Truth 9, 17.**

E. J. Waggoner

The question of religion in the schools has been very much discussed in London in the past few months, both in the School Board, and even in Parliament. The facts, in brief, are that for some twenty years there has been a “compromise” measure in force, to which all the religious denominations are parties. By this compromise, religion is to be taught, but in a colourless, non-sectarian way, so that the particular beliefs of no party or sect are to be taught. Certain churchmen are very much dissatisfied with this arrangement, with which the non-conformist bodies profess, through their representatives, to be perfectly satisfied. The following extract from a letter to the *English Churchman*, by the member of the School Board who is most prominent in the demand for more definite religious teaching, puts the matter clearly:- {PTUK July 27, 1893, p. 261.8}

“The Board’s rule-the ‘compromise’ as it is called-provides that ‘the Bible shall be read, and instruction given therefrom in the principles of religion.’ Last November I brought before the Board evidence that, in certain cases, teachers acting under this rule were denying or ignoring such cardinal principles of the Christian religion as the Incarnation and the Trinity, and I call upon the Board to set this right; hence the whole controversy. {PTUK July 27, 1893, p. 261.9}

“Here is the position. The Board’s rule contemplates a common or ‘undenominational’ religion. Our opponents contend that this must be of such a character as not to offend Unitarians, who they allege, were parties to the compromise, and further maintain that the School Board has no right to make any inquiries as to the religious character of the teachers who give this instruction. I and my friends contend that this common religion ought to be, and, in fact, was originally intended to be, at least Christian, and that to place the child of Christian parents under a Unitarian or infidel teacher (and we have many such now giving the religious instruction in the London Board-schools) and to permit that teacher to ignore, or to explain away and deny, the doctrines of the Incarnation, the Atonement, and the Trinity when professing to give instruction from the Holy Scriptures to that child, is monstrous and intolerable.” {PTUK July 27, 1893, p. 261.10}

Speaking of the “compromise” clause, he says:- {PTUK July 27, 1893, p. 261.11}

“I, in company with many High Churchmen and Low Churchmen, wish to see it repeated, because I regard it as the great support of undenominationalism, and undenominationalism means logically and, as the London School Board controversy shows, practically, no Christianity.” {PTUK July 27, 1893, p. 261.12}

We must say that the Churchmen have the best of the controversy; for indefinite religious teaching is nothing; it is like sugar without sweetness. What benefit the nonconformist bodies think can possibly be gained from religious teaching that scrupulously avoids teaching anything, we cannot imagine. In the discussion of the Education Bill, Mr. Gladstone expressed a “wish that the exposition of the Bible in schools should take its natural course, that it should be confined to the simple and devout method of handling which is adapted to the understanding and characters of children;” but at the same time he would “not admit that that simple and devout character of teaching can be secured by an attempt to exclude all references to tenets and doctrines.” {PTUK July 27, 1893, p. 261.13}

But the fact is, that Christianity, pure and simple, cannot possibly be taught in the schools, and that any attempt to teach it is a grievous wrong, not so much to the children as to the cause of Christianity. {PTUK July 27, 1893, p. 261.14}

The Bible is not like any other book. It cannot be taught in the same way that secular history or geography are taught. Christianity is life, even the life of Christ, and can neither be taught nor accepted except through the Spirit of God. A person may be able to explain any one or all of the varying creeds of Christendom, and yet be no nearer the kingdom of heaven than an ignorant heathen. In some of the so-called missionaries schools of India there are Hindus and Mohammedans who can write as able papers on the evidences of Christianity as a theological professor could, and yet they have not the slightest belief in Christianity. It is purely an intellectual exercise with them. Will anyone claim that they are the better for it? Are they not more impervious to true Christianity than if they had never heard the name? {PTUK July 27, 1893, p. 261.15}

Bible teaching which does not impress the learner with the fact that the Bible is the living word of the living God, and that gives only theory, leaving the heart unmoved, can result only in producing indifference to the Bible, and that is worse than positive irreverence. Whenever the Bible is taught it should be only with the one purpose of making Christians. It was given for no other purpose, and any other use of it is an abuse of it. {PTUK July 27, 1893, p. 262.1}

It may be claimed by the advocates of more definite religious instruction in schools, that this is what they desire. The desire is laudable, but they are seeking to carry it out by a means not adapted to the end. The schools are Government institutions, and Governments do not exist for the purpose of teaching religion. Government is something which pertains to all people equally, while religion is purely a personal matter between a man and God. {PTUK July 27, 1893, p. 262.2}

It will not be denied that God gives to every man full liberty to believe the Gospel. It cannot be claimed that He forces men to believe. If He did, there would be no liberty; for liberty to accept a thing necessarily implies liberty to refuse it. If there were no liberty to refuse, then there would be no liberty in the Gospel. But the Gospel is the very essence and perfection of liberty. “Where the Spirit of the Lord is, there is liberty.” 2 Corinthians 3:17. Therefore where the Spirit of the Lord is not, there is no Gospel. Therefore religious teaching which is forced, is not the Gospel, no matter how glibly the Incarnation and the Atonement are taught. Those things can never be understood by the intellect, but are to be grasped and made part of the life by faith. {PTUK July 27, 1893, p. 262.3}

But it is said that if religion is not taught in the schools, many children will not get any religious instruction. Perhaps; but whose fault will it be? It will be the fault of those whose sole business it is to teach the Gospel, and they are the professed members of the church of Christ. Christ’s commission, which is in full force to-day, was, “Go ye into all the world, and preach the Gospel to every creature.” It is the church’s business to carry religious instruction to the homes of those who do not get it elsewhere. {PTUK July 27, 1893, p. 262.4}

“But what if the people will not allow religious instruction in their homes?” This is their risk; they cannot be forced to take it, as a spoiled child is made to take medicine. If a man has taken poison, an antidote may be administered, and it will counteract the effect of the poison just as well if the patient is averse to swallowing it, as it will if he takes it gladly; but the Gospel cannot be administered in that way with any success. {PTUK July 27, 1893, p. 262.5}

The example of Christ will guide us in this particular, as in everything else. Many of His own people rejected Him. He had untold blessings for them, but was forced to say in sorrow, “Ye will not come unto Me, that ye might have life.” John 5:40. But He did not force them to come to Him, although His power over them was shown in the cleansing of the temple. In sending out His disciples to preach, He gave them directions how to act toward those who would not receive them. See Luke 9:5. And still His Spirit says, “Whosoever will, let him take the water of life freely.” Revelation 22:17. Whosoever will not will be left to the consequences of his own choice. {PTUK July 27, 1893, p. 262.6}

“The Divine right of dissent” is not an idle phrase. There is indeed such a thing. Jesus Christ Himself is the originator of it. Said He: “I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” John 12:46, 47. {PTUK July 27, 1893, p. 262.7}

We have no sympathy with Unitarianism or infidelity; but by the permission of the Author of Christianity, infidels and Unitarians have as much right to disbelieve in the Divinity of Christ, as others have to believe it. He has given to every man full liberty to hear Him or not to hear Him, just as he may choose; and no man has any right to go a step farther in the line of compulsion than He did. This is not a local question, but is of world-wide interest. It is a live question everywhere, and the principles involved ought to be thoroughly understood by every Christian. {PTUK July 27, 1893, p. 262.8}

**“The Pope and Europe” The Present Truth 9, 17.**

E. J. Waggoner

In *McClure’s Magazine* for June, M. de Blowitz presents the following outline sketch of the work and influence of the Pope in Europe, which is interesting because of its suggestiveness:- {PTUK July 27, 1893, p. 262.9}

“No one can have any idea of the life and movement which reigns in this voluntary prison which lies over against the Quirinal. Thither flow innumerable missives from every part of the world, and could I only tell some of them, it would be seen how long still is the arm extending from the shadow of St. Peter’s; how dreadful still are the lips that speak in the shadow of the Vatican. I should show the Pope and his Cardinals writing to the Emperor of Austria, directing him by counsel and advice, and sometime almost by their orders. I should show Prince Bismarck continuing since his fall, to hold before the eyes of the Pope glimpses of the more or less partial restoration of the Papal power. I should show Leo XIII. now trying to unite, now to alienate, France and Russia, according as at the moment this or that policy seems to him most propitious for his own cause, or the cause of peace.... I should show, also, all the leading politicians of France, whether in power or out, soliciting the support, the protection, the favour, of Leo XIII. and the latter working with astounding insight for the fusion, more and more complete, of the liberal monarchical party with the Republic.” {PTUK July 27, 1893, p. 262.10}

**“Pagan Customs” The Present Truth 9, 17.**

E. J. Waggoner

In the *Echo* of July 13, a correspondent who signs himself, “M. A. (Oxon),” and who was brought up in the Romish Church gives the following account of “the origin of the two principal feasts of the Romish Church, namely, Easter and Christmas, which have also been adopted by the chief systems of Christendom.” The explanation is the same that is given by all ecclesiastical historians; but the re-statement of it may lead some one to inquire how the observance of Pagan festivals can be a part of Christianity. If the observance of Pagan ceremonies is not Paganism, what would be? But here is the article:- {PTUK July 27, 1893, p. 263.1}

“The English word Easter is directly derived from the Chaldean word Ishtar, another name of Astarte or Ashtoreth, the goddess of the Philistines, Sidonians, and other heathen nations; the name was found by Layard on the Assyrian monuments. (See Layard’s “Babylon and Nineveh,” p. 629.) {PTUK July 27, 1893, p. 263.2}

“If Eostre, as a correspondent remarks, is the name of a Saxon goddess, there can be no doubt that it is identical with or a transformation of Ishtar, and originated in Babylon, the mother and fountain head of all the idolatrous systems of antiquity. {PTUK July 27, 1893, p. 263.3}

“A further and most conclusive proof of the purely Babylonian origin, not only of the word Easter, but also of the idolatrous rites and superstitious ceremonies connected with the festival of Easter in the Romish Church, is the fact that a Lent of forty days was observed by the worshippers of the Babylonian goddess. Such a Lent of forty days, in the spring of the year, is still observed by the Yezidis, or Pagan devil worshippers of Koordistan, who have inherited it from their early masters, the Babylonians. Want of space forbids me giving further interesting details as to the spread of these Babylonian idolatries to distant countries, such as Mexico, where Humboldt found them to have been practiced from the earliest times, etc. {PTUK July 27, 1893, p. 263.4}

“Another most remarkable fact is that in the third and fourth centuries the festival now observed under the name of Easter was then called Pasch, the same as in most European countries at the present day, as Italy, Spain, Portugal, Denmark, Sweden, etc. Nor was there at that time the observance of a forty days’ Lent. In the fifth century, however, when the Papacy had become utterly corrupt, all this was changed, and rapid strides were made in the introduction of Pagan rites and abominable idolatries, so that at the present day a Roman Catholic church can hardly be distinguished from a Chinese pagoda with its ten thousand idols. {PTUK July 27, 1893, p. 263.5}

“Christmas.-At the winter solstice, they celebrated in Pagan Rome the feast of Saturn, the sun god, or Baal of the Babylonians. This feast, as regulated by Caligula, lasted five days; loose reins were given to drunkenness and revelry. This was precisely the way in which, according to Berosus, the drunken festival of the month Thebeth, answering to our December, in other words, the festival of Bacchus, was celebrated in Babylon; and many of the other observances still kept up in so-called Christian lands came from the very same quarter. {PTUK July 27, 1893, p. 264.1}

“The candles, in some parts of England, lighted on Christmas Eve and used so long as the festive season lasts, were equally lighted by the Pagans on the eve of the festival of the Babylonian god, to do honour to him; for it was one of the distinguishing peculiarities of his worship to have lighted wax candles on his altars. The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. {PTUK July 27, 1893, p. 264.2}

“Many more irrefutable proofs might be given of the absolute identity of this so-called Christian festival with the festival observed at the same time of the year in Babylon of old, and in Pagan Rome and Pagan Egypt.” {PTUK July 27, 1893, p. 264.3}

**“The Children of India” The Present Truth 9, 17.**

E. J. Waggoner

We introduce to you this week a few of your little brothers and sisters in India. Their faces are a light brown when they are babies, but soon become quite dark from playing in the hot sun. But that should not cause us to love them any the less, should it? Their eyes are as full of fun and mischief and good nature as yours, and they can feel and love and suffer as much as you can. How solemn they look as they carry their precious dollies down the steps to throw them into the river Ganges. They love their dolls as much as you love yours, although they are often but rude things made of clay or wood. {PTUK July 27, 1893, p. 267.1}

Dear little children! how their hearts would thrill with joy if they could have some of the pleasant things that you have. If they could have a pleasant home where there were no cross words, no frightful idols, and no child-marriages; a home where the little girls could be as free and happy as the little boys, and know that they were as welcome; a home where they could have the privilege of climbing upon father’s knee, of running to meet him when he returns from work, and of going for an outing with father and mother, or for a play under the green trees. How happy these little girls would be if they could have pretty picture books, and go to school and learn to read and write, and be taught how to knit and sew. And oh, if they only could gather around their mother’s knee in the quiet twilight hour and hear stories of the lovely Jesus Friend, and learn to sing His praises, and clasp their little hands in thankful prayer. {PTUK July 27, 1893, p. 267.2}

Dear child, if you are ever tempted to feel discontented with what you have, think of these little brothers and sisters who have so much less, and see if you do not find many things to thank God for. {PTUK July 27, 1893, p. 267.3}

Jesus loves little girls as well as He loves the little boys, and of course those parents who have the love of Jesus in their hearts love them also. But in India most of the fathers and mothers know nothing of Jesus so they do not have this impartial love in their hearts. {PTUK July 27, 1893, p. 267.4}

Their religion causes them to pay out so much money and to make such grand fees at the marriage of a daughter, that if they have many daughters it takes all their money and more too just to get them married. They therefore think it a great calamity to have many little girls, for they do not know how they ever can get money enough to have them all married. And married they must be before they are ten years old, or it would be thought a very great disgrace. {PTUK July 27, 1893, p. 267.5}

“You will hear a Hindu talk about ‘children and girls,’ as though girls were not children at all, but something not nearly so good; and often if you were to ask a father how many children he had, he would tell you only the number of boys, for they say ‘girls don’t count.’ When a little girl is born, the Hindus say the gods must have been very angry, or else they would have given a boy.” {PTUK July 27, 1893, p. 267.6}

You can imagine something, therefore, of the general rejoicing when a son is born, and of the anger and disappointment when a daughter is born. The mothers finally get over their disappointment and love and pet their girls, for they know that it is only when they are little that they can have any pleasure at all. {PTUK July 27, 1893, p. 267.7}

The boys and girls live together in much the same way until they are five or six years old, after that their lives are very different. The boys then begin to go to school, but as there are no Hindu schools for the girls they never go to school unless it be to some English or missionary school, but they begin to be taught how to worship the idols. {PTUK July 27, 1893, p. 267.8}

If they are high-caste they must be shut up in the zenana, or women’s room, as soon as they are married, for their husbands might kill them if they went out of doors or let another man see them. Some of them are married when they are but little babies not old enough to walk, and others when they are five, six, or seven years old, and all of them before they are ten. So you see how soon they must be shut away from everything that is pleasant. Some of them who are now grown never saw a green tree in all their lives. {PTUK July 27, 1893, p. 267.9}

The only useful thing the little girls do is to help their mothers to cook, and so learn to be good cooks. They are not taught to knit and sew, for the boys and men do all the sewing in many parts of India; and they have no picture books. {PTUK July 27, 1893, p. 268.1}

What a lonely tiresome life they must lead! About all they can do is to help with the cooking, and amuse themselves with putting up and taking down their mother’s long hair, and listening to her stories about the ugly idols. You see their mothers cannot read either, so they know no stories but what their husbands tell them. {PTUK July 27, 1893, p. 268.2}

We shall have to tell you at another time about the boys’ schools, and about the little girls after they are married. {PTUK July 27, 1893, p. 268.3}

Mohammedan children are not taught to worship idols of stone or brass, but to reverence the prophet Mohammed, and to turn their faces toward his birthplace, Mecca, when they pray. They are taught that Jesus is not the Son of God, so you see their prayers do not reach God any more than the Hindus’ prayers, for Jesus says that no man can come to the Father but by Him. {PTUK July 27, 1893, p. 268.4}

Their sacred book, the Koran, is written in the Arabic language, and the children are made to learn to repeat page after page of it, although they cannot understand a word it says. If they do not say it just right they are beaten. They are taught to say their prayers in Arabic also, and how to stand when they pray, how to clasp their hands, and throw themselves on the ground, and count the beads, saying a different name of God with every bead. {PTUK July 27, 1893, p. 268.5}

But we are happy to say that a few of the dear children of India are beginning to learn of Jesus, the living Saviour, and of His blessed Bible. And when they do get acquainted with Him they become just as good little Christians as any of our white boys and girls. {PTUK July 27, 1893, p. 268.6}

Some little girls have prayed so earnestly that their mothers have also begun to pray. They pray that Jesus will help them to learn their lessons, and when they get into trouble they tell Jesus, and He helps them out of it or gives them peace and comfort in bearing it. {PTUK July 27, 1893, p. 268.7}

Will not you, who have had so many more opportunities of learning of Jesus than these poor children have had, will not *you* go to Jesus with your difficult lessons and with all your troubles? He is just as willing to help you as He is to help them. If you only would study His word and become better acquainted with Him, we are sure you would thank Him for His goodness, and go to Him for help oftener than you do. Are you allowing His word to be a lamp to your feet, and are you doing all that you can to send this wonderful lamp to shine upon the pathway of others? {PTUK July 27, 1893, p. 268.8}

**“Our Best Lamp” The Present Truth 9, 17.**

E. J. Waggoner

“Thy Word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. {PTUK July 27, 1893, p. 269.1}

When your father is far from home and wants you to come to him, he writes you a letter telling you what to do to get ready, and what road to take to come. Then he tells you about the road. If there are any dangerous places he tells you just where they are, and how to keep out of them. If there is anything very pleasant, he tells you where to look for it that you may enjoy it. You feel quite safe and happy as long as you have father’s letter. {PTUK July 27, 1893, p. 269.2}

The heavenly Father, your best Friend, loves you so much that He wants you to come and live with Him in His glorious, happy home of which we learned last week. But the road is very narrow and straight, and there are broad, dangerous paths leading from it on both sides that lead to death. He does not want you to lose the right road and get into these dangerous places, so He has sent you a long, loving letter, which tells you all about the way to come to Him. He did not write it Himself, but holy men wrote as they were guided by His Holy Spirit. Do you know, now, what we call this letter that your Heavenly Father has sent to you? Yes, it is the Holy Bible. He says that it is for little ones like you, as well as for father and mother. {PTUK July 27, 1893, p. 269.3}

But this letter from your Father in heaven is much better in every way than the one from your earthly father; for if you do as it says, it will lead you to a home in heaven. There are no mistakes in it, and it tells so very plainly where to step and where not to step in the way to your heavenly home, that it is better than the best lamp that was ever made. You know in a dark night how a lamp shows the safe places and the dangerous places along the road. {PTUK July 27, 1893, p. 269.4}

But a lamp cannot lead you safely to your earthly home unless you use it, and unless you walk in the safe places that it shows you. Neither can the wonderful Bible lamp from heaven lead you safely to your heavenly home unless you use it, and do as it says,-unless you walk in the safe places and keep away from the dangerous places about which it tells you. {PTUK July 27, 1893, p. 269.5}

Jesus says that if you carefully read and study the Bible, and do what it says, just as you would follow the light of a lamp, He and His Father will love you and send holy angels to be with you all the time. But that is not all. He promises that if you love His words and do them they will lead you safely to His heavenly home, where you may live with Him for ever. {PTUK July 27, 1893, p. 269.6}

Ah, this precious letter from God, this heavenly lamp, is worth more to you than gold or silver, or any other thing on this earth. Love it; study it; do as it says; and you will be following its light. Walk in the narrow path of obedience, and keep out of the crooked paths of sin. Then you may truthfully say, “Thy word is a lamp unto *my* feet, and a light unto *my* path.” {PTUK July 27, 1893, p. 269.7}

1. When your father is far from home and wants you to come to him, what does he write you? {PTUK July 27, 1893, p. 269.8}

2. If there are dangerous places along the road, what does he tell you? {PTUK July 27, 1893, p. 269.9}

3. What do we call the letter that your heavenly Father has sent to you? {PTUK July 27, 1893, p. 269.10}

4. Why did He send it? {PTUK July 27, 1893, p. 269.11}

5. Which is better, the letter from your father, or this one from God? {PTUK July 27, 1893, p. 269.12}

6. Why is the one from God better? {PTUK July 27, 1893, p. 269.13}

7. How plainly does it tell where to go, and where not to go?—As plainly as a lamp shows the way in a dark night. {PTUK July 27, 1893, p. 269.14}

8. So what does David call it? Psalm 119:105. {PTUK July 27, 1893, p. 269.15}

9. Suppose you should never read the letter that God has sent, would it then be like a lamp unto your feet? {PTUK July 27, 1893, p. 269.16}

10. Suppose you should read it and learn all it says, but not *do* what it says, would you be walking in its light? {PTUK July 27, 1893, p. 269.17}

11. Then how must you use the Bible so that it will be to you a lamp? {PTUK July 27, 1893, p. 269.18}

12. What is the straight path in which it says you must walk?—Obedience to your parents and to God. {PTUK July 27, 1893, p. 269.19}

13. What are the crooked and dangerous paths which it says you must not go near?—Disobedience; all kinds of naughty ways. {PTUK July 27, 1893, p. 269.20}

14. If you study and love the Bible and do as it says, who will be with you every day? {PTUK July 27, 1893, p. 269.21}

15. And to what beautiful city will you finally come? {PTUK July 27, 1893, p. 269.22}

16. Can gold, or silver, or any other thing in the world do you so much good? {PTUK July 27, 1893, p. 269.23}

17. Then what is worth more to you than anything else in the world? {PTUK July 27, 1893, p. 269.24}

18. How can you show that you are very thankful for this precious gift from your best Friend? {PTUK July 27, 1893, p. 269.25}

**“Interesting Items” The Present Truth 9, 17.**

E. J. Waggoner

-There is trouble again among the native chiefs in Samoa. {PTUK July 27, 1893, p. 272.1}

-The telegraph brings daily reports of the suspension of United States banks. {PTUK July 27, 1893, p. 272.2}

-Thirty warehouses were destroyed in West London by a fire on the morning of the 18th. {PTUK July 27, 1893, p. 272.3}

-The coins struck in the German mint last year represented in value 3,117,969,059 marks. {PTUK July 27, 1893, p. 272.4}

-One of the Russian monasteries on Mount Athos has been attacked and plundered by a band of Greek pirates. {PTUK July 27, 1893, p. 272.5}

-The overland journey from the Atlantic to the Pacific is to be shortened twenty-two hours by the Canadian Pacific railway. {PTUK July 27, 1893, p. 272.6}

-An address on the peace question is about to be sent through the executive of the Society of Friends to the European monarchs. {PTUK July 27, 1893, p. 272.7}

-The Turkish Minister of war has signed a contract with a firm for the supply of 150,000 rifles, to be delivered before February, 1895. {PTUK July 27, 1893, p. 272.8}

-A narrow gauge railway line is being commenced by a French company between Beyrout and Damascus. The line will be 87 miles in length. {PTUK July 27, 1893, p. 272.9}

-Gold to the value of $87,503,468 was exported from the United States during the past fiscal year. The net silver exports amounted to $17,544,007. {PTUK July 27, 1893, p. 272.10}

-The barque *Royal Tar*, which sailed from Sidney July 16, for Monte Video, had on board 200 emigrants whose intention is to found a “New Australia” settlement in Paraguay. {PTUK July 27, 1893, p. 272.11}

-The Russian Minister of Imperial Domains has in hand a plan for laying under cotton cultivation an area of nearly 1,000,000 acres in the neighbourhood of the Merv Oasis. {PTUK July 27, 1893, p. 272.12}

-It is stated in military circles at St. Petersburg that the Russian Government will shortly reply in the adoption of the Army Bill in Germany by the formation of a 19th and 20th Army Corp. {PTUK July 27, 1893, p. 272.13}

-Troubles have broken out in Mashonaland, the territory of the British South Africa Company. The Company’s police at Fort Victoria have had a skirmish with some of Lobengula’s warriors, and a war with the Matabele is feared. {PTUK July 27, 1893, p. 272.14}

-The Vatican has just received an intimation from the German Government that the latter will not oppose the proposal to introduce into the Reichstag a motion in favour of the religious orders being permitted to return to Germany. {PTUK July 27, 1893, p. 272.15}

-Some weeks ago the Russian Government promised to send no further expeditions into the disputed terrritory in Central Asia, but now a body of troops is again on the march. The present expedition, which is the third of its kind, is intended to be a decisive one, the Russians having made up their minds to take possession of the Pamirs. {PTUK July 27, 1893, p. 272.16}

-A terrible tornado swept through Northern Italy, on the 18th. It did not leave a single building at Voghera undamaged, and a huge number of houses were levelled to the ground. The great Marogliano Palace is a vast mass of ruins. At Casteggio 100 houses were completely wrecked. The loss of life is great, but the number killed is not known. {PTUK July 27, 1893, p. 272.17}

-Sunday, July 10, was the last Sunday that the World’s Fair at Chicago will be opened. This decision of the Directors was by twenty-four votes to four, the reason being that Sunday opening has not paid. The proceeds of the last Sunday opening were devoted to the families of the firemen who perished in the recent terrible fire on the Fair grounds. {PTUK July 27, 1893, p. 272.18}

-There has lately been a serious conflict between Chinese men-of-war and a fleet of pirate vessels in Chinese waters. Three gunboats were escorting a flotilla of merchant junks, and the pirates opened fire upon them. After a fierce conflict in which the Chinese men-of-war lost sixty men, the pirates were captured, together with a large quantity of booty. {PTUK July 27, 1893, p. 272.19}

-After the 1st of December, postal orders in France are to be cashed at the residences of the persons to whom they are made payable. As the postmen in charge of this service will necessarily have at times large sums of money in their possession, the Post office authorities are considering the advisability of arming them. Thus the “advance of civilization” opens up greater possibilities for crime and violence. {PTUK July 27, 1893, p. 272.20}

-As might have been expected the South Carolina experiment of the State’s going into the wholesale and retail liquor business, is not giving satisfaction. People resent the intrusion of the police into their houses, to see if they have our liquor. It is in keeping with the paternalism of government, that the State should be supposed in some way to know just how much liquor each man may be allowed to drink with impunity to himself, and profit to the State, and to allow him just so much and no more {PTUK July 27, 1893, p. 272.21}

-On the 15th inst., the German Reichstag passed the third reading of the Army Bill by a vote of 201 to 185. On the result of the vote being announced, the Social Democrats left the House. “After the supplementary military estimates had been passed without debate, Count von Caprivi read the imperial message closing the Session, and expressed the thanks of the Emperor and the Federal Governments for the patriotic action of the Reichstag.” {PTUK July 27, 1893, p. 272.22}

-There is difficulty between France and Siam, some French gunboats having forced their way to Bangkok. The French claim that it was because they were fired upon by Siamese forts, although the evidence seems to be that the Siamese fired because the French ships were advancing. It is very easy for a great power to find that a weaker power has been making attacks upon it, which will justify it in taking the weaker power under its “protection.” It is said that the English are gradually leaving Siam. {PTUK July 27, 1893, p. 272.23}

-It is reported from America that the feeling against the suspension of silver coinage is so bitter in Colorado that “a secret organisation has come into existence in the Rocky Mountains called ‘The Knights of the Silver Circle.’ The knights threaten in case the Sherman law is repealed to compel Colorado to leave the American Union, and unite with the Republic of Mexico which is a silver coinage country. The western States are honeycombed with secret societies, who are deliberating the question of secession. Many of these societies are armed organisations, and it is said, are in the habit of holding moonlight meetings for purposes of drill.” {PTUK July 27, 1893, p. 272.24}

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E. J. Waggoner

In a recent contribution to the *North American Review*, Dr. Briggs, of Union Theological Seminary, New York, anticipates the union of all Protestant denominations, first with the Roman Church, and then with the Greek Church. The current is evidently in that direction. {PTUK July 27, 1893, p. 272.25}

“Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.” Proverbs 3:27. Whatever else may be included in this commandment, it certainly charges those who have money that is due to the Lord’s work, to give while they are alive, and not to keep it until after death. Then it is not in the power of their hand to do anything, and there is no certainty that their intentions while living will ever be carried out. If God loves a cheerful giver, how must He regard the man who holds fast to his money until his latest breath, having previously made a will that the Lord may have it when it is of no more use to him? {PTUK July 27, 1893, p. 272.26}

The Jews are not flocking to Jerusalem as rapidly as the advocates of a certain theory like to imagine that they are. There are about 45,000 Jews in the whole land of Palestine, 27,000 of whom live in and about Jerusalem. A large portion of those who are there are largely supported by charity. It is safe to say that the average Jew would far rather live in London or New York, where he can be unmolested, and can make an independent living, than to go to Jerusalem. There will be a gathering of Israel to Jerusalem, but it will not be to “Jerusalem which now is, and is in bondage with her children;” it will be the gathering of all the saints of God-the New Israel-to the New Jerusalem. {PTUK July 27, 1893, p. 272.27}

The Conference over “The Reunion of the Churches,” at Lucerne, has not made much progress. As a matter of fact a reunion is not expected, but only a federation, and that really exists now for all “practical” purposes for which union is desired, namely, influencing legislation. In the course of the discussion, Dr. Duff maintained that it was “unreasonable, and an insufficient argument, to take the New Testament as the one sole criterion of what a church in the nineteenth century should be.” That means that the New Testament may be followed as far as it meets men’s ideas, and depart from when men have ideas that they think better. And that is to put man in the place of the Bible. All the indications are that whatever “union” of the churches is effected will be upon the Papal basis. {PTUK July 27, 1893, p. 272.28}

When Livingstone was in Africa, there was a chief named Sechéle, who accepted Christianity, and who was very devoted to the missionary. Of this chief Livingstone tells the following story:- {PTUK July 27, 1893, p. 272.29}

“Seeing me anxious that his people should believe the words of Christ, he once said, Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and if you like, I shall call my head man, and with our *litupa* (whips of rhinoceros hide) we will soon make them all believe together.” {PTUK July 27, 1893, p. 272.30}

Let no one laughed at the simplicity of the African chief. He had grasped the great principle of the Union of Church and State. It was by such means that “the Gospel” was sought to be propagated in the Middle Ages; it was by similar methods that the different nations of Europe became “Christian nations”; thus it was that Cortez Christianised the Mexican; and in that way the Czar of Russia is “converting” all the people of his dominions. Whoever thinks to advance Christianity by any political method whatever has ideas of Christianity in common with the African chief. {PTUK July 27, 1893, p. 272.31}

As has been noted in our “Interesting Items,” the World’s Fair at Chicago will from now on be closed on Sundays, unless the Directors should take another freak, which, considering their past record, is not impossible. They have made themselves ridiculous by their lack of principle and purpose, and will receive no thanks from either the friends or opponents of Sunday closing. {PTUK July 27, 1893, p. 272.32}

Many readers have evidently misunderstood the position of the PRESENT TRUTH, on the matter of the Sunday opening of the World’s Fair. It has been stated that we are in favour of Sunday opening. This is a mistake. We neither favour nor oppose it. In the thing itself we have not had the slightest interest. Whether it should be open or not, has been from the first a matter of perfect indifference to us. We have continually stated that it was a matter for the Directors themselves to decide, just the same as whether or not a manufacturing establishment shall be opened on Sunday, or a railway train run on that day is solely a matter for the managers to decide. {PTUK July 27, 1893, p. 272.33}

What we have been interested in is the light that has been thrown on the development of the control of United States affairs by the churches. The question as to whether or not the Fair should be opened on Sundays has demonstrated the fact that the churches of the United States control Congress, and that the Spirit of the Inquisition is active. When Congress offered the Directors of the Fair a bribe of two and a half million dollars if they would keep the gates closed on Sundays, it was at the dictation of church people. Congress had no jurisdiction over the Fair, and hence could not order it to be closed; but what was done was in violation of the Constitution, which expressly declares that “Congress shall make no law respecting religion, or prohibiting the free exercise thereof.” Thus it was shown that the churches are held by Congress as above the Constitution. {PTUK July 27, 1893, p. 272.34}

In that lies the evil of the whole thing, and that evil cannot be undone by any action of the Directors, either in opening or closing the Fair on Sundays. The question is one wholly apart from that of whether or not Sunday is a sacred day. The interference of the church in the affairs of State, and State legislation upon religious affairs, is always a sin. It is never anything less than the manifestation of the spirit of antichrist. The Scriptures teach that the seventh day is the Sabbath, and that it alone of all the days of the week is holy. We heartily believe this; but if it were proposed that the State should make any law respecting the true Sabbath, that would in any way whatever tend to influence any person’s action upon that day, we should protest with all the vigour we possess. We repeat, State recognition of religion is always and everywhere a sin. The religion of Christ asks for nothing from the State,-not protection, nor recognition in any way. The worst thing that any government can do for Christianity is to presume to pass laws in its favour. {PTUK July 27, 1893, p. 272.35}

By this all readers may understand that all our reference to the controversy over the Sunday opening of the Chicago Exposition, has been for the purpose of illustrating a principle and of showing the growth of the union of church and State in the United States. With this we may let the Fair rest for the present. But the matter of union of Church and State, in whatever form it appears, we cannot be silent upon, since such union strikes at the very foundation of the Gospel. {PTUK July 27, 1893, p. 272.36}