**“Front Page” The Present Truth 9, 36.**

E. J. Waggoner

Physical power moves the arm of men, intellectual power the arm of the nation; but spiritual power moves the arm of God. Prayer can set in motion the mightiest force in the universe. {PTUK December 7, 1893, p. 561.1}

“Elias was a man subject to like passions as we are,” although he stands out boldly in sacred history as one who had power to shut up heaven so that it should not rain, and to open heaven and bring down its rain or its fire upon the earth. We are not to think of Elias, or Moses, or Isaiah, or the other prophets, as men different in their origin or nature from ourselves. They were all subject to the same passions, and of themselves had no more power than we have; but they yielded themselves to God, and thus became instruments in His hands. That is all the difference. When we will fully yield ourselves to Him, God will make us His instruments,-not, perhaps, to call down fire or to withhold rain, but to do work which is no less His work, and no less honourable and needful than that done by His prophets of old. {PTUK December 7, 1893, p. 561.2}

We are apt to think that the work of God is some visibly great work, something that affords some striking manifestation of superhuman power and majesty, like some of the mighty miracles never performed by the prophets or the apostles. But this opinion comes only from the finite nature of our human minds. The human mind would naturally have concluded that the Lord was in the wind, or the fire, or the earthquake, that passed before the fugitive Elijah on Mount Horeb; but we learn from the record that God was not in these, but in this “still, small voice.” It is “not by might, nor by power, but by My Spirit, saith the Lord.” {PTUK December 7, 1893, p. 561.3}

We are told that John the Baptist “did no miracle,” and yet Jesus said, “Among men that are born of woman, there has not arisen a greater than John the Baptist.” His work was the work of preparing the way for the Son of God, and as the prophet tells us, every valley was exalted, and every mountain and hill brought low; the crooked was made straight, and the rough places plain. Isaiah 40:3. That was as great a work as was ever done through men. And so likewise our work is no less a great work though there be nothing about it especially calculated to arrest the eye or startle the senses. If through us the still small voice speaks, and is heard by other hearts around us, we are doing a greater work than that of producing tornadoes and earthquakes. It is a mightier miracle to work upon and change the human heart, than to work upon inanimate matter, which has been given no will power of its own. {PTUK December 7, 1893, p. 561.4}

The power of God is the same power in all ages, and the same in all persons through whom it is manifested. And all persons through whom God manifests His power are the same in nature; all are of like passions with ourselves. If we will believe this, it will be to us a source of much encouragement. Elias had power to shut up the rain or to call it down, and to bring down fire from heaven. These are the two grand agents of destruction,-the one, that which destroyed the earth in the days of Noah, the other, that which will destroy it again in the day of Judgment, which comes in our day. But to the righteous, God places even these agencies of His wrath in subjection. And so we, men of like passions with Elias and all the prophets, having like them the righteousness of God, who is the “same God over all” and equally “rich unto all them that call upon Him” may have all confidence in the day of His appearing. {PTUK December 7, 1893, p. 561.5}

**“True Riches” The Present Truth 9, 36.**

E. J. Waggoner

True riches do not consist in the possession of gold, or real estate, or government bonds, or any of the many things which we commonly associate with the idea of riches. True riches cannot be seen with the natural eye. Gold can secure to an individual many advantages, but it cannot save him from accident, loss of physical and mental power, or of life itself. The true riches consist in that which secures to the soul the highest blessings, and benefits which will never be lost. {PTUK December 7, 1893, p. 561.6}

True riches are not laid up in earthly banks, but are stored in the bank of heaven. We are exhorted, “Lay not up for yourselves treasures upon earth.... but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Matthew 6:19, 20. In another text we are told how to lay up treasure in heaven: “Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.” Luke 12:33. By disposing of our earthly riches, in the right way, we may obtain the true riches. That which is done for the sake of Christ here, is a deposit in the bank above, which will never be lost. {PTUK December 7, 1893, p. 561.7}

But the true riches cannot be purchased with money. The obtaining of them is not dependent upon the possession of earthly wealth. The poorest and humblest of mortals possess them as well as the kings and potentates of the financial world; yes, even easier, for earthly gold is naturally a barrier to the possession of the wealth of greater value. And this is the satisfactory thing about the true riches,-all may have them. Inequalities of earthly fortune are no barrier in the way of any in obtaining this wealth. It is a gift, and anyone may have it who will take it. {PTUK December 7, 1893, p. 561.8}

The faithful and true Witness says, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich.” Revelation 3:18. Are you seeking for earthly wealth? Pause and listen to these words of Christ, for they are addressed to you. His counsel cannot be disregarded except at a price which no man can afford to pay. You are not too poor to buy, for we buy of God, “without money and without price.” Isaiah 55:1. And what is the “gold tried in the fire”? The fire is that which will enable us to endure it. Peter refers to this in language addressed to those who “now, for a season, if need be, .. are in heaviness through manifold temptations.” He says, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” 1 Peter 1:6, 7. The gold is faith, and faith, we are told, “worketh by love.” Galatians 5:6. {PTUK December 7, 1893, p. 562.1}

Have you faith and love? If not, you may buy them “without money and without price” of Him who counsels you to obtain them. He has such gold to sell; He has gold that has been tried in the fire. It is His own faith and love, which were tried in the furnace of affliction while He was “a Man of sorrows and acquainted with grief,” here on the earth. It is faith and love that have stood every test to which humanity can by any means be subjected. If such faith and love are in our hearts, they will keep us amidst all the trials and temptations of this life, as they kept the Saviour while He lived and walked in human form among the inhabitants of Judea. {PTUK December 7, 1893, p. 562.2}

Are you seeking for earthly riches, to the neglect of the true riches, the gold tried in the fire? If you are, then God says unto you, “Thou fool” (Luke 12:20); for “so is he that layeth up treasure for himself, and is not rich toward God.” “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” Matthew 6:23. Seek first the true riches, and all other riches will come after them,-if not immediately in this life, then when our brief existence here is ended; for the children of Abraham by faith are heirs with him of the whole world. Romans 4:13; Galatians 3:7. “Hearken, my beloved brethren,” writes the Apostle James, “hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” James 2:5. Are you one of the “poor of this world”? Then be satisfied if you are “rich in faith;” for you are an heir of all things, and no reversal of fortune can take the inheritance from you. {PTUK December 7, 1893, p. 562.3}

The Apostle Peter writes, “And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindest charity.” 2 Peter 1:5-7. Here is marked out the road to wealth, and all may enter it who will. There are not too many competitors in the way to lessen in any degree the certainty of success. These are golden steps, at the top of which are riches that infinitely exceed all the fortunes of earth, awaiting whomsoever will come and take them. {PTUK December 7, 1893, p. 562.4}

**“The Purpose of Truth” The Present Truth 9, 36.**

E. J. Waggoner

To the Jews Jesus said, “Ye shall know the truth, and the truth shall make you free.” John 8:32. {PTUK December 7, 1893, p. 562.5}

The Saviour here stated the purpose for which men need the truth. Not that a man may be exalted, not that he may be exalted, not that he may take advantage of his fellow-men, but that he may be free, is the purpose for which he should search for the truth. If men could first realise that without the truth they are in bondage, they would search for the truth with more earnestness and with a different spirit than is commonly to be seen at the present time. {PTUK December 7, 1893, p. 562.6}

How often are Divine truths treated more as curiosities than as living principles which can save the soul. The Bible must not be searched as though it were but a great museum filled with the relics of the religious thought and life of a bygone age. Its truths are not given for the purpose of gratifying any inclination of the natural heart. Their purpose is, as Paul wrote to Timothy, to make men “wise unto salvation.” He who comes to them with any other purpose in view will fail entirely of attaining the end which God by their means has placed within his reach. {PTUK December 7, 1893, p. 562.7}

To the tempter Jesus said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” The word of God has been given to men that they may live. Life is in it, and if men will feed on the word, its life will be in them. {PTUK December 7, 1893, p. 562.8}

When God spake the law amidst the lightnings and thundering of Mount Sinai, the terror-stricken Israelites removed afar off and said to Moses, “Let not God speak with us lest we die.” God cannot speak to man directly, for he cannot bear it. So He has veiled His terrible Majesty in the flesh of humanity, and His word has come to us through His apostles and prophets, who spake as they were moved by the Holy Ghost. But it is none the less the word of God, and no less entitled to our reverence and implicit faith than though it came sounding in our ears with the awful tones of the voice of God, accompanied by lightnings from heaven, and convulsive tremors in the earth. {PTUK December 7, 1893, p. 562.9}

If the Jews had accepted the truth which Christ gave to them, it need not have been written of them, as it was by Paul, that “Jerusalem which now is... is in bondage with her children.” Galatians 4:25. But they did not want truth for the purpose of becoming free, for they imagined themselves to be already in possession of freedom. The use they made of truth was to exalt themselves, to bind it upon their garments in ostentatious display, while they flattered themselves that they were thereby elevated above the remaining majority of mankind. And they were elevated above them in point of privilege, but that only laid upon them a greater responsibility of obedience to the Divine requirements. Having only their own exaltation in view, they lost sight of the truth they most needed to learn,-that Christ had come to free them from bondage, and that only by accepting Him they become “free indeed.” {PTUK December 7, 1893, p. 562.10}

Self blinds the spiritual eyesight to the needs of the soul, so that the individual fails to see that he needs the truth-the word of God (John 17:17)-because he is in the bondage of sin, and thinks that the chief value of truth is to exalt him above his fellows. It leads him to view the study of the word of God as an optional matter, and not a necessity. No one can see the grandest and most important truths that are to be known, so long as self stands in his line of vision. When we approach the word, self, with all its preconceived wisdom, must be put away. We must come with a sense of our need, and a belief that life and freedom are contained in its sacred truths. He who will do this will *know* the truth, and experience the “glorious liberty” prepared for the children of God. {PTUK December 7, 1893, p. 562.11}

**“The Church vs. Christ” The Present Truth 9, 36.**

E. J. Waggoner

It is well-known that Archdeacon Farrar and Canon Knox Little appear as the champions of the evangelical and the Romanist parties, respectively, in the Church of England. Farrar protests against the idea of a sacrificing priesthood, the Mass, and auricular confession, all of which Knox Little defends, claiming that the Church of England prayer book authorises them. The latter has written a reply to Farrar’s denunciation of Sacerdotalism, which reply is highly commended by the *Church Times* in its issue of November 24. On the point of receiving the communion fasting, as to whether or not it is as a mere matter of self-denial, or as an honour to the Lord, whose real presence is claimed to be in the bread and wine, the *Church Times* says:- {PTUK December 7, 1893, p. 563.1}

This particular phase of the question does not, however, touch the essential point of Canon Knox Little’s controversy with Archdeacon Farrar on the binding force of the custom of the Catholic Church. The Canon does not go as fully as we could wish into the important question whether it is sinful to break the fast before communion. No one has ever stated that it is wrong *in itself* to eat food before communion; but if the established custom of the church is the law for Christian people, and that is one of the fundamental principles of jurisprudence, then there must be sin in breaking such law, just in proportion as there is willful disregard of ecclesiastical authority. {PTUK December 7, 1893, p. 563.2}

There is much more in this than the simple question of fasting communion and the real presence. The whole matter of the source of authority in matters of religion is involved. Is it “the church” or is it Christ? If “the church” is decided to be the source of authority, then the question is, What is the church? If “the church” is the lawgiver, who are they who are to obey? It is evident that as soon as it is claimed that “the church” has the power to make laws, it is also claimed that “the church” consists of something else than the body of professed believers in Christ. For in this latter case, we should have the anomaly of the individual members making laws for themselves, and that would be anarchy. {PTUK December 7, 1893, p. 563.3}

The idea that “the church” is the lawgiver, therefore, implies that a certain class compose “the church,” and that all who join the church must join those few, so that joining the church would be something distinct from joining Christ. This is the Roman Catholic theory, that “the church” consists of the “clergy,” and that they control and make laws, while the people-the “laity”-have only to obey their “superiors.” This is founded on Cyprian’s *dictum* that “the church is in the bishop.” {PTUK December 7, 1893, p. 563.4}

We hope our readers will pay special attention to this point, because it is the very foundation of the Papal fabric, and because that idea has so strong a hold upon professed Protestants. What “our church” says and allows, and the “customs of the church,” have a great deal to do with directing the course of many who nominally repudiate the pretensions of Rome. And now, having called attention to the main point involved, let us see where the sole authority in matters of religion rest. {PTUK December 7, 1893, p. 563.5}

Read again Ephesians 5:23, 24: “For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject to Christ, so let the wives be subject to their own husbands in everything.” {PTUK December 7, 1893, p. 563.6}

Again, we read that God hath set Christ “at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to in the church.” Ephesians 1:20-22. {PTUK December 7, 1893, p. 563.7}

Here we find that Christ is the Head in all things; that “the church” itself needs to be saved, and is to be subject to Christ. It is subject, therefore, and not in authority. It needs to be saved from sin, instead of being the one to set the standard of righteousness. {PTUK December 7, 1893, p. 563.8}

Again we read, “There is one Lawgiver, who is able to save and to destroy.” James 4:12. Who is that one Lawgiver?—The prophet Isaiah answers: “The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: He will save us.” Isaiah 33:22. “Sin is the transgression of the Law.” 1 John 3:4. And since God is the one Lawgiver, it is evident that sin is the transgression of the law of God, and not of any law of “the church.” If anyone ever should sin in deviating from any custom of “the church,” it would be only because he violated the law of God, and not because he did not conform to the custom of “the church.” When “the church” presumes to originate customs and laws, or when it claims lordship in customs and laws which Christ has given, it is usurping the place of Christ, the true Head, and thereby becomes antichrist. {PTUK December 7, 1893, p. 563.9}

**“The Authority for Sunday” The Present Truth 9, 36.**

E. J. Waggoner

In the same connection as that which we have quoted in the preceding article, the *Church Times* proceeds to speak of the necessity for people to be present at communion, whether they partake or not. This “necessity” is of course on account of the custom of “the church.” Speaking of Canon Knox Little’s treatment of this subject, under the head of “Eucharistic Worship,” the *Church Times* says:- {PTUK December 7, 1893, p. 563.10}

He pleads earnestly for the liberty of the English Churchmen to be present at the offering of the Holy Sacrifice, whether they are going to receive or not; but it is not so much a question of liberty as of duty. It is as much a custome of the Catholic Church to hear Mass every Sunday as it is to receive Holy Communion fasting. We might ask Archdeacon Farrar why he insists on the observance of Sunday, as we suppose he does, and he could give no adequate answer except that it is enjoined by the Church; but the same Church has laid down as the one obligatory devotional exercise the hearing of Mass, whilst communion on any other Sunday than Easter Day is left to the conscience of each individual. {PTUK December 7, 1893, p. 563.11}

We should very much like to know how Archdeacon Farrar, or any other professed Protestants, would answer the above question. It really seems as though it is the “evangelical” portion of the Church of England, that is in the dilemma, while the Romanising portion is consistent. We say *consistent*, but not correct. The “Protestants” reject the Mass and fasting communion, as Romish customs, while they cling closely to Sunday observance, which has no other authority than the custom of the Roman Catholic Church. {PTUK December 7, 1893, p. 563.12}

Ask a Ritualist or an avowed Roman Catholic why he keeps Sunday, and he can promptly reply, “Because it is a custom of the Church.” Ask a professed Protestant why he keeps Sunday, and he can make no other reply; for the Bible gives no more sanction to Sunday observance than it does to the worship of images. But in returning that answer, the professed Protestant would convict himself of inconsistency, because he indignantly spurns the Mass and other customs of the same church. {PTUK December 7, 1893, p. 563.13}

The truth is that the Roman Catholics have not nearly so difficult a task before them, to win England back to the allegiance to Rome, as many suppose. If Churchmen and other observers of the first day of the week, do not repudiate that practice as strongly as they ever did the Mass and the infallibility of the Pope, they will be forced into the Catholic Church by their own sense of consistency. It will not be long before the issue will be set squarely before them, and we wait with deep interest to see what they will do. May God help many thousands of them to accept the truth. {PTUK December 7, 1893, p. 564.1}

One word more ought to be added. We have said that if a professed Protestant were asked why he keeps Sunday, he could make no other reply then that it is the custom of “the church.” And therein he would show that he is not indeed a Protestant. Not all professed Protestants would make such an answer. We know of many who, if they were asked why they keep Sunday, would each promptly and emphatically reply, “I do not.” If asked why not, he would reply, “Because I am a disciple of Christ, and because Sunday observance has no authority but that of “the church.” If asked what he does do, he would reply, “I keep the Sabbath of the Lord our God,-the seventh day of the week,-upon which Christ, ‘by whom the worlds were made,’ rested, and which He blessed and sanctified, and of which He declared Himself to be Lord; the day which He Himself observed when He was on earth.” Who would dare accuse him of sin in thus following the precepts and practice of the Lord? {PTUK December 7, 1893, p. 564.2}

**“A Free Conscience” The Present Truth 9, 36.**

E. J. Waggoner

The following item is from *Truth:*- {PTUK December 7, 1893, p. 564.3}

A striking example is reported to me from Gloucestershire of the manner in which religious persecution is still practised in our midst. In the village of Brockworth feeling has recently run very high between the High Church and Low Church parties. The vicar and the High Church party being in the ascendant, the Protestant Union sent out lay-readers to hold private religious meetings. A cottage where such meetings were held was occupied by a woman whose son was gardener to a lady connected with the High Church party. The son was actually informed that his mother must stop the meetings at her cottage, or he must take lodgings in another house and undertake not to support his mother out of his pay. The young man naturally declined to accept either alternative. As a consequence he was summarily dismissed from his situation. Such is the extent to which liberty of conscience prevails in rural England in 1893. {PTUK December 7, 1893, p. 564.4}

Such is the extent to which religious bigotry prevails in “rural England in 1893,” and doubtless in cities as well. But the writer is mistaken in supposing that such actions are any infringement of liberty of conscience. The incident itself shows that the young man’s conscience was not bound. No laws nor persecution can better any conscience that is not already in chains. God has placed the conscience beyond the reach of narrow-minded bigots. {PTUK December 7, 1893, p. 564.5}

**“Putting the Creature Above the Creator” The Present Truth 9, 36.**

E. J. Waggoner

At the dedication of a Catholic church, called St. Joseph’s in a town in Wisconsin, U.S.A., the preacher, who had among his hearers Monsignor Satolli and the bishop of the diocese, delivered the following:- {PTUK December 7, 1893, p. 564.6}

Joseph was the head of the family; the foster father of Jesus; the spouse of Mary. Jesus was subject to him, so the Scriptures say, not only loving him, but was a dutiful child, obeying him readily. A mere wish of Joseph had the power of command for Jesus. The relations of the three are not now changed, although the surroundings are; the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary, Queen of Heaven and Earth, is still the perfect spouse, and Jesus still subject to Joseph, his foster father, gives some idea of the high position in heaven of Joseph; with the exception of the blessed Virgin he alone of all the saints, takes for strength; for even Mary and Jesus pay homage to Joseph, what they could pay to no one else. Therefore his influence with the Fountain of Grace must be powerful; a mere wish of Joseph equalling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients, and as protector of their temporal interests. {PTUK December 7, 1893, p. 564.7}

The New York *Independent,* from which we clipped the above, says of it: “This is very curious language, and makes assertions which no human being living can justify by any knowledge.” That is true, but it is no less the truth. The whole truth is that it makes assertions the falsity of which every living person can demonstrate by the surest knowledge. We will note three points. {PTUK December 7, 1893, p. 564.8}

Take the statement that Jesus pays homage to Joseph, and that Joseph exercises authority over Jesus, using his influence over Jesus in favour of his “clients.” That would make Joseph superior to Jesus, and the most important factor in the salvation of men. Now let us read a few Scriptures. Peter, full of the Holy Spirit, said of Jesus, “Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be say.” Acts 4:12. The name of Joseph and of the Virgin Mary are excluded. {PTUK December 7, 1893, p. 564.9}

Again, after speaking of the sacrifice of Jesus, the Apostle says: “Wherefore God also hath highly exalted Him, and given Him a name that is above every name; that the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” Philippians 2:9, 10. {PTUK December 7, 1893, p. 564.10}

The scripture tells us that Christ “upholds all things by the word of His power,” and that after he had “by Himself purged our He our sin” He “sat down on the right hand of the Majesty on high.” Hebrews 1:3. To make Him pay homage to a created being, is to exalt the creature above the Creator. This fact, therefore, shows that Roman Catholicism is the direct, lineal descendant of heathenism. See Romans 1:21-25. {PTUK December 7, 1893, p. 564.11}

Again, the Apostle Peter assures us by inspiration that Jesus “is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him.” 1 Peter 3:22. The Bible affords ample evidence by which anybody may detect the fallacy of the assumption that there is any creature that is above Jesus, or that divides honours with Him. {PTUK December 7, 1893, p. 564.12}

But the simplest and strongest evidence has not yet been given; that is that neither Joseph nor Mary are in heaven, to influence Jesus by their prayers or commands, or to look after the temporal interests of earthly “clients.” Not only so, but they are utterly unconscious of and indifferent to all the idolatrous adulation that is paid to them. Read the words of Scripture:- {PTUK December 7, 1893, p. 564.13}

“The living know that they shall die; but the dead know not anything.” Ecclesiastes 9:5. {PTUK December 7, 1893, p. 564.14}

“Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. {PTUK December 7, 1893, p. 564.15}

These two texts are sufficient to settle for ever any question as to the souls of the departed being in purgatory or paradise. If the Scriptures were believed, there could never be any saint worship, prayers for the dead, or masses to help souls out of purgatory. Of all the faithful souls of old, the apostle says that they have not received the promise, “God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:40. When the Lord descends, and the last trump sounds, the dead shall be raised incorruptible, and the living changed, and together all will meet the Lord, and ascend with Him to heaven. “And so shall we ever be with the Lord.” 1 Corinthians 15:51, 52; 1 Thessalonians 4:15-18. Then Joseph and Mary, with all the redeemed saints, will render humble and grateful service to Jesus, the only Mediator between God and man, the Saviour of mankind. {PTUK December 7, 1893, p. 564.16}

**“Rome Is Gaining” The Present Truth 9, 36.**

E. J. Waggoner

The *English Churchman* of Nov. 16, contained some correspondence between the Protestant Alliance and the Home Secretary, in regard to Roman Catholic processions. They refer to a royal proclamation issued in 1852, warning against violation of an Act of Parliament passed in the tenth year of George IV., which enacted that no Roman Catholic ecclesiastic nor member of any of the religious orders of the Church of Rome, should exercise any of the rites of that Church, or wear any of the habits of his order, except in the usual places of worship. The Protestant Alliance calls attention to the report of the Roman Catholic procession, and prays Her Majesty’s Government to take steps to enforce the law. {PTUK December 7, 1893, p. 565.1}

The Home Secretary promised that the matter should receive attention. About three weeks later, having received no reply, the Alliance sent another letter to the Home Secretary, asking what action had been taken, whereupon the Secretary replied that Her Majesty’s Government did not purpose to take any action in the matter. {PTUK December 7, 1893, p. 565.2}

This decision is all right in itself, for such a discrimination against Roman Catholic processions was unjust, and out of place; nevertheless the incident shows that a great change has taken place in the attitude of the English Government towards the Roman Catholic Church. {PTUK December 7, 1893, p. 565.3}

**“Women’s Christian Temperance Union” The Present Truth 9, 36.**

E. J. Waggoner

There is a “Women’s Christian Temperance Union” in a town in Nebraska, U.S.A., which has introduced a new line of work. Its members, some of whom are the wives of the leading men in town, and all of whom had been considered highly respectable, got the idea that some of the young ladies of their acquaintance were not as discreet as they should be. Accordingly they set about reforming them. Decoy letters were written to the young ladies, who were thereby induced to visit the park in the evening. There they were seized, bound, and gagged by the eminently respectable ladies aforesaid, who wore masks. After all the girls had arrived, they were most cruelly flogged by the women, who were armed with great whips. Some of the girls in their struggles had their clothes nearly torn from them. Of course great indignation was aroused, but the women gloried in their deed and boldly justified themselves. The affair has been compromised by each of them paying a nominal fine. They still retain the name “Christian,” and are preparing an extended sketch of the raid for the publication. The worst of the matter is that many people who recognise the dastardliness of such conduct, will think that it is really prompted by Christianity, since its perpetrators bear the name. {PTUK December 7, 1893, p. 565.4}

**“Rome’s Challenge to Protestants” The Present Truth 9, 36.**

E. J. Waggoner

The watchful eyes of Rome are ever alert to discover a wrong move in the camp of Protestants. They are alert to note any vantage ground which may be given her through the blindness and perversity of those with whom she is contending for the mastery. Rome is wise. She has access to the treasured wisdom of centuries of experience, and inconsistency has not blinded her eyes to the true situation. And she has discovered a vantage ground of the utmost importance to her ends,-one from which she can compel the large majority of Protestants to acknowledge themselves inconsistent in their course for the past three hundred years, or to admit (tacitly if not openly) the claim of Rome that not the Bible alone, and the Bible as interpreted by itself, the Bible as interpreted by the Church “Fathers,” and tradition with it, is the correct basis upon which the Church of Christ should rest, a claim as false as it is presumptuous. {PTUK December 7, 1893, p. 565.5}

This vantage ground for a successful warfare with Protestantism as represented by the various so-called “orthodox” sects, she has long seen; but the time has now come when Protestants themselves, by their frantic seeking for State aid to uphold one of Rome’s institutions, have given her the opportunity of using this vantage with telling effect; and our Rome has risen to the occasion, and has issued a challenge to the Protestant world for a combat on the latter’s own ground, which they must either accept or ignore. But if they accept it, Rome well knows that the ground is utterly untenable for them, professing as they do that the Bible and the Bible alone is their only rule of faith. And on the other hand, if they reject or ignore it, it is a tacit confession of their own weakness, which in the popular mind must greatly tend to the advantage of Rome. {PTUK December 7, 1893, p. 565.6}

This challenge appears in the *Catholic Mirror*, the official organ of Cardinal Gibbons in the papacy and the United States. Its nature will appear from the following heading under which the *Mirror* published four leading editorials, one for each of four consecutive weeks:- {PTUK December 7, 1893, p. 565.7}

*The Christian Sabbath:* The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The claims of Protestantism to any Part Therein Proved to be Groundless, Self-Contradictory, and Suicidal. {PTUK December 7, 1893, p. 565.8}

The following short quotation from the *Mirror’s* first article will set in view the leading facts of the situation: {PTUK December 7, 1893, p. 565.9}

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, entitled “Appeal and Remonstrace” embodying resolutions adopted by the General Conference of the Seventh-day Adventists (Feb. 24, 1893). The resolutions criticise and censure with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World’s Fair on Sunday. {PTUK December 7, 1893, p. 565.10}

The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first. Hence their appellation, “Seventh-day Adventists.” Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God Himself, repeatedly reiterated in the sacred books of the Old and New Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God whilst on earth. {PTUK December 7, 1893, p. 565.11}

*Per contra*, the Protestants of the World, the Adventists excepted, with the *same* Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time-honoured practice of the Jewish people before their eyes, have rejected the day named for His worship by God, and assume, in apparent contradiction of His command, a day for His worship never once referred to for that purpose, in the pages of that sacred volume. {PTUK December 7, 1893, p. 565.12}

After noticing the “loud and impassioned invectives” against Sabbath desecration, with which Protestant pulpits so often ring, and “the fanatical clamour of the professed Protestant ministers throughout the length and breadth of the land, against opening the gates of the World’s Fair on Sunday,” the *Mirror* proceeds to an examination of the ground upon which Protestants stand in their observance of Sunday, from the standpoint of “the Bible, and the Bible alone.” “The discussion of this paramount subject,” it declares, is not “above the capacity of ordinary minds, nor does it involve extraordinary study, it resolves itself into a few plain questions, easy of solution“:- {PTUK December 7, 1893, p. 565.13}

First, Which day of the week does the Bible enjoin to be kept holy? {PTUK December 7, 1893, p. 565.14}

Second, Has the New Testament modified by precept or practice the original command? {PTUK December 7, 1893, p. 566.1}

Third, Have Protestants, since the sixteenth century, obeyed the command of God by keeping ‘holy’ the day enjoined by their infallible guide and teacher, the Bible; and if not, why not? {PTUK December 7, 1893, p. 566.2}

It is not our purpose to reproduce all that the *Mirror* says in its examination of the texts of the Old and New Testaments, which relate to the observance of the Sabbath. The examination is conducted in a style both clear and logical. As Sunday is never once referred to in the Bible as the Sabbath, there is no great chance for argument from the standpoint of “the Bible and the Bible alone,” since there is only one side to the controversy. All that can be done is to examine the texts which speak of the Sabbath, and note the fact that in every case reference is made to the seventh and not to the first day of the week. Anyone with a Bible and concordance can make the examination for himself. {PTUK December 7, 1893, p. 566.3}

Some statements made by the *Mirror* “in conclusion” will show the attitude of Rome towards Protestants in this matter. She says:- {PTUK December 7, 1893, p. 566.4}

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognising it as “the only infallible teacher,’ while the disciples of that teacher have not once for over three hundred years observed the Divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, while the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the twentieth article of religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything “*contrary to God’s written word*.” God’s written word enjoins His worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify. {PTUK December 7, 1893, p. 566.5}

*Their pretence* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught in the written word*. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved, and by a perversity as wilful as erroneous they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasing the situation and what may be aptly designated “a mockery, but delusion and a snare.” {PTUK December 7, 1893, p. 566.6}

And now notice how history sustains Rome in this attitude, as shown in the following language of a Protestant writer:- {PTUK December 7, 1893, p. 566.7}

“It was upon this very point that the Reformation was condemned by the council of Trent. The Reformers had constantly charged, as here stated, that the Catholic Church had apostatised from the truth *as contained in the written word*. ‘The written word,’ ‘The Bible and the Bible only,’ ‘Thus saith the Lord,’ these were their constant watch words; and ‘the Scripture, as in the written word, the sole standard of appeal,’ this was the proclaimed platform of the Reformation and of Protestantism. ‘The Scripture *and tradition*,’ ‘the Bible as interpreted by that church and according to the unanimous consent of the Fathers,’ this was the position and claim of the Catholic Church. {PTUK December 7, 1893, p. 566.8}

“This was the main issue in the Council of Trent which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers. The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party even of the Catholics within the council, who were in favour of abandoning tradition and adopting *the Scripture only*, as the standard of authority. This view was so decidedly held in the debates in the council, that the pope’s legates actually wrote to him that there was ‘a strong tendency to set aside tradition altogether, and to make Scripture the sole standard of appeal.’ But to do this would manifestly be to go a long way toward justifying the claims of Protestants. {PTUK December 7, 1893, p. 566.9}

“By this crisis there was devolved upon the ultra-Catholic portion of the council the task of convincing the others that ‘Scripture and *tradition*’ was the only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day until the council was fairly brought to a standstill. Finally, after a long and intense mental strain, one of the ultra-Catholic members came into the council with substantially the following argument to the party who held for Scripture alone:- {PTUK December 7, 1893, p. 566.10}

‘The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatised from the written word and follows tradition. Now the Protestants’ claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. Proof: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the commission of the Church. Consequently the claim of “Scripture, alone as the standard,” *fails*; and the doctrine of “Scripture *and tradition*” as essential, is fully established, the Protestants themselves being judges.’ {PTUK December 7, 1893, p. 566.11}

“There was no getting around this, for the Protestants’ own statement of faith-the Augsburg Confession, 1530,-had clearly admitted that ‘the observance of the Lord’s day’ had been appointed by ‘the church’ only. {PTUK December 7, 1893, p. 566.12}

“The argument was hailed in the council as of Inspiration only; the party for ‘Scripture alone,’ rendered; and the council at once unanimously condemned Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546, ‘to the publication of two decees, the first of which enacts, under anathema, that Scripture *and tradition* are to be received and venerated equally, and that the deutero-canonical [the apocryphal] books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supercede the original text: forbids the interpretation of Scripture contrary to the sense received by the church, ‘or even contrary to the unanimous consent of the Fathers,’ etc. {PTUK December 7, 1893, p. 566.13}

“Thus, it was the inconsistency of the Protestant practice with the Protestant profession, which gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency, was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church. {PTUK December 7, 1893, p. 566.14}

“And this is to-day the position of the respective parties to this controversy. To-day, as this document shows, this is the vital issue upon which the Catholic Church arraigns Protestantism, and upon which she condemns the course of popular Protestantism as being ‘indefensible, self-contradictory, and suicidal.’” {PTUK December 7, 1893, p. 566.15}

The question is, What are Protestants going to do about it? What are they going to reply to Rome’s challenge? or will they make no reply at all? Whichever it be, they are in a sad dilemma, for who does not see that Rome intends to make vigorous use of the weapon which they by their inconsistency have put in their hands, to greatly accelerate the influx from without into her fold? There is just one thing left for Protestants to do to save themselves from the overthrow in which such weakness must end, and that is to stand squarely and consistently upon the position defined in the rule they profess to have adopted,-“the Bible and the Bible alone,”-by repudiating the Sunday sabbath as an institution not sanctioned by Scripture, and returning to the Bible Sabbath, the “Sabbath of the Lord thy God,” the seventh day of the week. {PTUK December 7, 1893, p. 566.16}

But it is not a question for some denomination or body, but for you. What are *you* going to do? It is a question between your own soul and your God. Will you observe the Sabbath which He has instituted as the memorial of His creative power, and thus acknowledge yourself a worshipper of the true God, “that made heaven and earth,” or will you cling to the Sabbath which “the Church” (of Rome) actuated by that spirit of apostasy which Paul said in his day did “already work” (2 Thessalonians 2:7, 8), instituted as the sign of her authority, thus repudiating the principle of “the Bible and the Bible alone,” and making yourself a worshipper of that power which stands in opposition to the power that creates and redeems? The issue is raised; the decision must be made; and upon your choice will depend your eternal welfare. {PTUK December 7, 1893, p. 567.1}

**“Christmas in Gaol” The Present Truth 9, 36.**

E. J. Waggoner

In his account of how he spent Christmas in an gaol, Mr. W. T. Stead pays his respects to gaol chaplains as follows:- {PTUK December 7, 1893, p. 567.2}

Gaol chaplains have great opportunities, and some of them are great frauds. There was one wretched creature who was officially charged with ministry to my spiritual welfare when I was in Goldbath Fields, who might have been a tolerable groom, although I should have been sorry for his horses, but who as chaplain was simply intolerable. Our chaplain at Holloway was a good old gentlemen, well-meaning and diligent. But even he occasionally set our teeth on edge. I nearly threw a hymn-book at his head that Christmas morning in Holloway. I am sure that I was not very wrong in repressing that healthy, instinctive desire to emphasise my protest against his inhuman doctrine. The good man was appealing to his congregation to lead better lives, and in the course of his appeal he said, “I do not appeal to you by your love for your wives and children; I do not appeal to you by your domestic sympathies and your love of home. The fact that you are here shows that you have long ago trampled all these finer feelings out of existence.” {PTUK December 7, 1893, p. 567.3}

He says also that “there is no doubt that their office tends to harden them from human beings into near perfunctory machines.” This is doubtless true, and it is not through the fault of the men themselves, but their office as officers of the State. A man who has to preserve his dignity as a government officer cannot possibly show the loving sympathy with sinners and unfortunate men, that should be shown by a servant of Christ alone. {PTUK December 7, 1893, p. 567.4}

**“Which Shall It Be?” The Present Truth 9, 36.**

E. J. Waggoner

In the solemn scene grouped together on Calvary we have all the three possible forms of death. We have the death of the Sinless; we have the death of the sinner who repents; and we have the death of the sinner who puts away repentance. Which of the three shall yours be? It cannot be the death of the Sinless. That belongs to Jesus alone. Therefore your death, as that of a sinner, is limited to two possibilities-that of the penitent and that of the impenitent. How awful is that of the latter, close beside the former, and Christ as near to the one as to the other, only to be put willfully and, as far as we see, hopelessly away. In that other criminal, as near the opened fountain, as welcome, had he asked it, to the living water, no conversion is seen; in his last end there is no testimony and no prayer, and if he believed not that Christ was He, must he not have died in his sins? It is as fixed as destiny, but it is fixed by choice. {PTUK December 7, 1893, p. 569.1}

Were it not for the equal promise, revived by the record of all the great sinners whom the Cross has saved, we should all despair; but as it is we all may and, if we believe it, must hope. He who remembered that penitent in His own hour of mortal sorrow, will not forget us now. {PTUK December 7, 1893, p. 569.2}

*“Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more.” {PTUK December 7, 1893, p. 569.3}*

**“Look Up!” The Present Truth 9, 36.**

E. J. Waggoner

Looking done, when there is a crown of glory just above his head! Looking down, raking to himself the worthless straw and small sticks and the dust of the floor, when there are the eternal riches hanging over him! Dressed in filthy rags, when there are beautiful garments awaiting his upward look! What is the matter with the man? Why does he not look up? {PTUK December 7, 1893, p. 571.1}

Should we not rather ask, What is the matter with *us!* and why do *we* not look up? For have we not been doing just what this man is doing? Have we not been so taken up with the perishing things of earth that we have lost sight of the imperishable treasures? Have we not become so accustomed to looking down that it is well-nigh impossible to look up, even when we are told of the priceless riches above us? And have we not drawn our “filthy rags” of self-righteousness close about us, and failed to realise that we are “wretched and miserable, and poor, and blind, and naked”? {PTUK December 7, 1893, p. 571.2}

‘Tis true that the Father of all has filled the earth and seas with wonders for the comfort and service of man; and “He has made His wonderful works to be remembered,” and to be appreciated; but they were made to lead our minds upward and not downward, to cause us to worship and serve the Creator and not the creature. He plainly tells us that we are to set our affections “on the things above, and not on things on the earth”; thus we are to “love not the world, neither the things that are in the world,” for “the world passeth away and the lust thereof.” “Here we have no continuing city,” but we are to “seek one to come, whose builder and maker is God” for He hath prepared for us a city. We are to be “strangers and pilgrims” here, with our citizenship in “a *better* country, that is, an heavenly,” His own “meek and quiet Spirit.” Is there bread and water on earth? there is better Bread and Water in heaven. Are there mansions down here? there are better mansions up there. Have we friends below? we have a better Friend above. Do we belong to the royal families of the earth? it is better to be sons and daughters of the King of kings and Lord of lords. There are no pleasures and no treasures of earth but that will soon pass away never to return. Therefore the Lord counsels us to lay up our treasures in heaven where moth cannot corrupt nor thieves break through and steal, and to seek the pleasures that are for ever at His right hand. {PTUK December 7, 1893, p. 571.3}

Then let us “look up.” Let us seek “*first* the kingdom of God and His righteousness.” If we look down and seek earthly things, we shall receive only earthly things, but if we look up and seek *first* the *heavenly*, we shall receive both the heavenly and all that is necessary of the earthly! {PTUK December 7, 1893, p. 571.4}

**“A Three Days’ Work” The Present Truth 9, 36.**

E. J. Waggoner

A man can make but a few things in three days, even when he works hard and has plenty of material out of which to make them. But did you ever stop to think of a great number of wonderful and beautiful things that God made in only three days? And the greatest wonder of all is that He made them by His word! {PTUK December 7, 1893, p. 573.1}

On the first day, you remember, God made the heavens and earth and light. On the second day He made the firmament, that is, the air, and sky, and clouds. On the third day He gathered the waters together into seas, caused dry land to appear, and all kinds of grass, herbs, and trees to grow. He just said, Let these things be; and they were! There are so many stones and grains of sand *in* the earth, so many trees, plants, and flowers *on* the earth, and so many clouds *above* the earth, that no one but God can count them. But in all these things that God made, He made no mistakes. He looked at them and behold they all were good. Just think, God made things by His word; He made so many in only three days that no man can count them; and He did not make a single mistake! How much more wise and powerful than any man. And He it is who is our heavenly Father, who loves us and cares for us, and gives us everything that we have; who loves and cares for the smallest thing that He has made. Surely we need not be afraid to trust such a Father. {PTUK December 7, 1893, p. 573.2}

1. What are carpenters? {PTUK December 7, 1893, p. 573.3}

2. Did you ever watch them at their work? {PTUK December 7, 1893, p. 573.4}

3. How many things can a man make in three days? {PTUK December 7, 1893, p. 573.5}

4. How many things did God make in only three days?—So many that no man can count them. {PTUK December 7, 1893, p. 573.6}

5. Out of what did He make them? {PTUK December 7, 1893, p. 573.7}

6. Can we make things thus? {PTUK December 7, 1893, p. 573.8}

7. And did you ever see a man who never made mistakes? {PTUK December 7, 1893, p. 573.9}

8. Did God make any mistakes in His work? {PTUK December 7, 1893, p. 573.10}

9. Which, then, is wiser and more powerful, God, or man? {PTUK December 7, 1893, p. 573.11}

10. What does He do for the smallest thing that He has made?—Loves and cares for it. {PTUK December 7, 1893, p. 573.12}

11. What does the Bible call Him? “Our heavenly Father.” {PTUK December 7, 1893, p. 573.13}

12. Do you think that we need to be afraid to trust such a Father? {PTUK December 7, 1893, p. 573.14}

13. What did God make upon the first day? Genesis 1:1-5. {PTUK December 7, 1893, p. 573.15}

14. Which part of the day comes first, the dark part, or the light part? Genesis 1:5, last part. {PTUK December 7, 1893, p. 573.16}

15. Which do you like better, light or darkness? {PTUK December 7, 1893, p. 573.17}

16. How may our path always be as pleasant as the shining light?—Proverbs 4:18; John 8:12. {PTUK December 7, 1893, p. 573.18}

17. With what was the earth at first covered? {PTUK December 7, 1893, p. 573.19}

18. What did God say on the second day?—“Let there be a space, or firmament between the waters.” Genesis 1:6. {PTUK December 7, 1893, p. 573.20}

19. And what happened?—Part of the waters rose right up from the other waters and were bound up in clouds, and the air was made in which they float. Genesis 1:7. {PTUK December 7, 1893, p. 573.21}

20. Can you see the air? {PTUK December 7, 1893, p. 573.22}

21. And how do you know that there is air? {PTUK December 7, 1893, p. 573.23}

22. How may we know that *God* is? {PTUK December 7, 1893, p. 573.24}

23. What did God do on the third day? Genesis 1:9-13. {PTUK December 7, 1893, p. 573.25}

24. What would happen to us if the water were taken away? {PTUK December 7, 1893, p. 573.26}

25. But can it cause us to live for ever? {PTUK December 7, 1893, p. 573.27}

26. Of what fountain must we drink if we would have eternal life? John 7:37; 4:14. {PTUK December 7, 1893, p. 573.28}

27. Is there enough for all?—“Whosoever will.” Revelation 22:17. {PTUK December 7, 1893, p. 573.29}

28. What would we do without the riches of the dry land? {PTUK December 7, 1893, p. 573.30}

29. What does God say about our loving them? Colossians 3:2. Why? {PTUK December 7, 1893, p. 573.31}

30. Where does He tell us to lay up our treasures? Matthew 6:26. Why? {PTUK December 7, 1893, p. 573.32}

31. Is God pleased when we do not notice or think about the things that He has made? Psalm 111:4. Why not? {PTUK December 7, 1893, p. 573.33}

32. Name some other things through which He wishes to teach us useful lessons. {PTUK December 7, 1893, p. 573.34}

**“Interesting Items” The Present Truth 9, 36.**

E. J. Waggoner

-A military expedition against the Sofas, a West African tribe, has been started from Sierra Leone. {PTUK December 7, 1893, p. 574.1}

-The Jews are preparing to emigrate in large numbers from Bessarabia in the early spring. They will go to Argentina. {PTUK December 7, 1893, p. 574.2}

-The French and Italian Governments have within the past fortnight experienced a reconstruction of their respective Cabinets. {PTUK December 7, 1893, p. 574.3}

-A serious shock of earthquake has occurred at Montreal. Much injury was done to property, though so far no loss of life is reported. {PTUK December 7, 1893, p. 574.4}

-News from Calcutta states that a serious engagement has taken place between a force of Gwalior police and a band of Dacoits. Seven of the Dacoits were killed and three of the police. {PTUK December 7, 1893, p. 574.5}

-Senator Palmieri, the director of the observatory on Mount Vesuvius, after conference with the other officials, has come to the conclusion that the present activity of the volcano presages an eruption on a large scale. {PTUK December 7, 1893, p. 574.6}

-According to a Tangier telegram the Riff tribes in arms against the Spaniards at Melilla have been sending criers throughout the Shinhaza district, urging the followers of Islam to join them against the Nazarenes. {PTUK December 7, 1893, p. 574.7}

-The persecution of Stundists and Baptists in Russia continues with unabated severity. The Baptist meeting house at Tiflis has been shut up by the police, and the congregation assembles for worship in the mountains outside of the town. {PTUK December 7, 1893, p. 574.8}

-During the year ending in March, 1893, the Bible Society has placed on the list of its versions nine which are entirely new. These include one for Central Asia, one for India, two for Australasia, and five for Africa. The total number is now 313. {PTUK December 7, 1893, p. 574.9}

-One of the largest and most influential Presbyterian Churches of Baltimore, U.S.A., has seceded from the Presbyterian body, as a result of the Briggs controversy which recently ended in the condemnation of Prof. Briggs by the General Assembly. {PTUK December 7, 1893, p. 574.10}

-The demand for Sunday opening of public, libraries, says the *Chronicle*, is evidenced by the figures for Sunday attendance at the Manchester libraries during the past year. These show that 314,193 visits were paid in the twelve month, or 6,412 each Sunday. {PTUK December 7, 1893, p. 574.11}

-Influenza in an exceedingly acute shape is making many victims in the provinces of Posen and East and West Prussia, the disease in many cases developing into inflammation of the lungs. At several manufactories one-fourth of the workmen are on the sick list. {PTUK December 7, 1893, p. 574.12}

-A Bill modifying the McKinley tariff has been drawn up by the Democratic majority of the Committee of Ways and Means of the United Status House of Representatives. The measure reduces the duty on a large number of articles, and places many others on the free list. {PTUK December 7, 1893, p. 574.13}

-Volapiik is threatened with a rival universal language called ‘Esperanto.’ The inventor claims for Esperanto that it is equally suitable to prose or poetry. There are only sixteen rules in the grammar, and the language can, it is said, be completely acquired in a few days. {PTUK December 7, 1893, p. 574.14}

-A Belgrade correspondent of a German paper states that ex-King Milan is again in want, of money, having spent since his abdication 3,500,000 francs. It is feared that the ex-King may attempt a fresh *coup d’*é*tat*, and it is added that he has advised King Alexander to suspend the constitution. {PTUK December 7, 1893, p. 574.15}

-A coal strike is in progress in Scotland, owing to the refusal of the coal owners to grant the men a shilling advance on the present price of labour. The stoppage is already affecting other industries. Coal has risen more than fifty per cent., and many worker, whose employment depends upon a supply of fuel have been rendered idle {PTUK December 7, 1893, p. 574.16}

-A district of Persia comprising the city of Kuchan and the surrounding territory has been desolated by earthquake shocks which began Nov. 17 and continued for a week. The city of Kuchan and neighbouring villages were completely destroyed, with an estimated loss of 19,000 lives, and 50,000 domestic animals. {PTUK December 7, 1893, p. 574.17}

-The German Emperor, addressing some recruits, said: “I want Christian soldiers who say their Lord’s Prayer. The soldier should not have a will of his own, but all of you should have one will, and that is my will. There exists only one law, and that is my law. And now go and do your duty, and be obedient to your superiors.” {PTUK December 7, 1893, p. 574.18}

-A serious railway disaster is reported from Limito, near Milan, an express train having collided with a goods train, owing, it is believed, to a thick fog, which prevented the signals being seen. The wrecked train caught fire, and many people were burnt to death. The loss of life is estimated at twenty-two, and an equal number were seriously injured. {PTUK December 7, 1893, p. 574.19}

-There are, according to the Belfast Chamber of Commerce, 400 floating wrecks at the present moment in the Gulf Stream within a distance of 1,350 miles. These are a great menace to any vessels of lesser size than the trans-Atlantic liners, as they give no warning of their presence in time to avoid what may be a disastrous collision. {PTUK December 7, 1893, p. 574.20}

-Emperor William and Count von Caprivi have each been made the recipient of an “infernal machine,” sent by some miscreant unknown. As their suspicious appearance cat. sod them to be turned over to the police and opened by the latter with great care, the plot of the sender failed and no explosion resulted. In unskilful hands, however, the opening would have boon attended with terrible results. {PTUK December 7, 1893, p. 574.21}

-A late steamer arrival at Victoria, B.C., brings word from Alaska that there have been four earth-quakes during the summer at St. Augustine Island (Chorna Borna), where the mountain is now emitting douse clouds of smoke, forewarning another eruption. The natives, remembering the devastation caused by the eruption twelve years ago, are deserting the island in haste, abandoning all their interests. The last eruption rendered useless all existing charts of the neighbouring waters, causing five shipwrecks. {PTUK December 7, 1893, p. 574.22}

-A telegram to the *Vossiche* *Zeitung* from Kovno, gives an account of a terrible affair which is reported to have taken place at Krosche, a small town in the government of Kovno, about thirty miles from the German frontier. The authorities at that place, it is stated, received orders from the Russian Government to close the local Roman Catholic church, and to prove it this from being done, the Roman Catholics assembled in the church, and occupied it day and night. Finally a detachment of troops led by the government, one night forced their way into the building, and attacked its occupants with drawn swords. Before the building was cleared twenty persons were killed and more than 100 were wounded. The remainder then fled, but were pursued by Cossacks, and in attempting to escape across a neighbouring river, a large number of them were drowned. Some hundreds were taken prisoners, and are to be tried before a court-martial. {PTUK December 7, 1893, p. 574.23}

**“‘Can’t Remember’” The Present Truth 9, 36.**

E. J. Waggoner

*“Can’t Remember.”*—One of the most common complaints that we hear from religiously-inclined people is that they cannot remember what they read in the Bible. This they usually attribute to their poor memories. They wish that they had memories equal to that of some of their acquaintances, but since they have been deprived of that blessing, they resign themselves to what they suppose is their fate. {PTUK December 7, 1893, p. 576.1}

Now the fact is, in nine cases out of ten, that the same people have very good memories. Engage them in conversation on their special line of work, and they will tell all the details, the state of the market, etc., with a minuteness that will astonish you. Some of these “poor memory” people can give you all the gossip of the neighbourhood for years back, without losing a link. And yet they “can’t remember” a Bible text. The man who can in the dark lay his hand on any article among the hundreds or thousands in a shop, where the woman who can do the same thing with her household affairs, or who can tell what every woman of her acquaintance wears, even to the exact shade of every ribbon, cannot tell where a single passage of Scripture may be found. Why is this? {PTUK December 7, 1893, p. 576.2}

The answer is simple. The trouble is not with the memory, but with the attention. They give their minds to the one thing, and not to the other. It is the thing that makes a distinct impression on the mind, that we remember. A person may read half a dozen chapters in the Bible every day, in a desultory manner, and not remember anything. It is not to be expected that he should. But let him become so interested in the subject that for the time it fills his mind to the exclusion of everything else, and he will never forget it. It is not always the length of time that one bestows upon a thing, that makes him remember it. If the impression is vivid, a minute will serve to accomplish what hours would otherwise fail to do. It is not by any means always the case, but it is so very often, that “poor memory” is but another name for “poor interest.” That same person will remember without difficulty that in which he is deeply interested. {PTUK December 7, 1893, p. 576.3}

The writer has often tried a plan which was very effectual in teaching him to remember the location of a text. It was very familiar, would come to his mind at appropriate times, but where to find it he could not tell. To turn it up in the concordance will do in case of emergency, if he must have it then, and the concordance is near; but the trouble is that the concordance is needed time after time for the same text. The first time the writer put the plan into use, he thought the desired text was in Isaiah, but was not sure but that it might be in Jeremiah, or even Ezekiel. So he began at the first verse of Isaiah, and read till he found it. In that case he found it before reading the book of Isaiah quite half through. He never forgot it. Sometimes he has had to read the Psalms half through in order to find a text, and it has paid, because he has not only fixed that one in mind, but has learned many other things as well. {PTUK December 7, 1893, p. 576.4}

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” This is a comforting assurance to those who have little or no ability to read the Bible, or who, by reason of age or infirmity, have little power of memory. There is life in every word that proceeds from God. One need not necessarily know all the word of God, in order to have life from it. If he knows but one word of God, and knows it as the word of God, it is life to him. If he knows more, that is life to him. Of course, if one has much of the word, and ignores part of it, he gets no life at all from any of it; because to ignore one word of God, is to ignore it all, since one life is in it all. Man must live by every word of God; but if only one word comes to him, he will get life from that. {PTUK December 7, 1893, p. 576.5}

**“Back Page” The Present Truth 9, 36.**

E. J. Waggoner

The Bishop of Liverpool has just delivered his fifth triennial charge. In it he dwelt upon the “unhappy divisions” in the English Church, which, he says, “are far more serious than any we have ever had to face in the Established Church since the era of the Reformation. He described the church as “drifting, drifting, drifting, and in imminent danger of shipwreck.” He says that the inevitable result of these divisions, if they are not healed, will be “the disruption and complete breaking up of the Establishment to England.” This he regards as the greatest possible calamity, not to the church only, but to the State, so much so that he would far rather see “any one of the sects established in this country, than see the State ceasing to recognise God.” The bishop evidently confounds recognition of a church with recognition of God. {PTUK December 7, 1893, p. 576.1}

It is stated that in the elections just concluded in New Zealand, the women voters, who exercised the franchise for the first time, gave their votes, as a rule, to the candidate professing Christianity and “advanced temperance.” Many people will doubtless hail this as a wonderful addition to the cause of Christianity, but thoughtful ones will see in it a special bid in favour of hypocrisy. When a profession of Christianity is generally considered essential to public office, every political hack in the world will at once *profess* Christianity, and will shout himself hoarse in his anxiety to demonstrate the strength of his profession. {PTUK December 7, 1893, p. 576.2}

From the Chicago correspondent of the *Congregationalist* (Boston, U.S.A.) we learn that Mr. Stead has been in the former city, lecturing the ministers. The correspondent says: “He has addressed our ministers, and with an earnestness which carried everything before it, urged them to seek some kind of union with the leaders of the Trades Unions. He has secured the appointment of a committee to bring this about.” The result of such an alliance will be simply that the church will carry on its work more in accordance with worldly policy. The proper work of the church is to save people, but no one will ever be converted through trade unionism. {PTUK December 7, 1893, p. 576.3}

It is estimated that there are about 10,000,000 Spiritualists in America, and 12,000 mediums. {PTUK December 7, 1893, p. 576.4}

**“Front Page” The Present Truth 9, 37.**

E. J. Waggoner

“We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.” 1 John 3:14, Revised Version. {PTUK December 14, 1893, p. 577.1}

This is much more comprehensive than the rendering, “He that loveth not *his brother*, abideth in death.” Moreover it is identical with 1 John 4:7, “Love is of God,” and verse 19, “We love, because He first loved us.” Perfect love is unselfish, and comes from God alone. It appears in man only when the love of God is shed abroad in his heart by the Holy Spirit. Romans 5:5. {PTUK December 14, 1893, p. 577.2}

The Holy Spirit is the Spirit of life. “It is the Spirit that quickeneth.” John 6:63. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Romans 8:2. Christ symbolised the Spirit as “living water” (John 7:37, 39), and also said, “Whosoever drinketh of the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:14. “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans 8:11. {PTUK December 14, 1893, p. 577.3}

Love and life, therefore, come from God, through His Spirit. This is what is indicated by the text first quoted. Love is the evidence of having passed out of death into life. That is, the new life from above, which begins in those who believe on Christ (John 3:36) is love, and the beginning of that life in man is the beginning of love. True love and real life are identical. {PTUK December 14, 1893, p. 577.4}

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. In giving His Son, God gave Himself. “God was in Christ reconciling the world unto Himself.” 2 Corinthians 5:19. It is the death of Christ that reconciles us to God. Romans 5:10. Therefore God was in Christ in His death. So the elders are exhorted to “feed the church of God, which He hath purchased with His own blood.” Acts 20:28. We cannot understand the mystery of it, but the fact remains that God has given His own life for man; and those who pass from death to life receive the life of God. Love is but the outflowing of the life of God. {PTUK December 14, 1893, p. 577.5}

“This is the love of God, that we keep His commandments.” 1 John 5:4. “Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.” Romans 13:10. We have seen that the life of God is love; and since love is the fulfilling of the law, it is evident that the life of God is the perfect law. So that life, love, and law are identical. “God was in Christ;” in Him the life of God was fully exhibited, so that in the life of Christ we find the perfection of the law. As the hymn says,- {PTUK December 14, 1893, p. 577.6}

*“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 December 14, 1893, p. 577.7}*

What then necessarily follows from the fact that it is the life of God which comes into believers?—Nothing less than that the law comes in with the life, because the life is the law. What that law of life and love is, we see stated in the ten commandments, which Christ spoke from Sinai, and which He lived out in Judea and Galilee. He kept the Father’s commandments (John 15:10), because the law was within His heart. Psalm 40:8. But Jesus Christ is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. Therefore when He lives in the heart by faith, He will live as He did when on earth eighteen hundred years ago. There will be no change. God changes not (Malachi 3:6; James 1:17); Christ changes not; therefore the law which is but the life of God in Christ, cannot change. “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. {PTUK December 14, 1893, p. 577.8}

**“Witnesses for God” The Present Truth 9, 37.**

E. J. Waggoner

“Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are My witnesses, saith the Lord, that I am God.” Isaiah 43:10-12. {PTUK December 14, 1893, p. 577.9}

Coming down to New Testament times, we find very frequent utterances to the same effect. The Saviour impressed this truth upon the minds of His disciples. “Ye shall be witnesses unto Me,” said He, “both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:9. And Peter writes, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.” What is our witness to be? For answer we may inquire what it was that Christ witnessed when He was a mortal like ourselves? for His life is our example. And Christ said, when He stood before Pilate, “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. We also, then, are to bear witness unto the truth. {PTUK December 14, 1893, p. 577.10}

But what is the truth? This question is answered in the prayer of Jesus for His disciples, recorded in John 17:17: “Sanctify them through Thy truth; Thy word is truth.” There is a great controversy raging between truth and error, represented by the forces of God and of Satan. The character of God and the justice of His dealings with His creatures, are on trial before the universe. The rebellion of Satan is based on his assertion, persistently maintained ever since it was first uttered in heaven, that God is unjust and that His system of government is faulty. Jesus Christ came into the world to demonstrate to all intelligences that “God is love,” and that justice and judgment are the habitation of His throne. Psalm 89:14. Therefore it was that the heavenly choir sang at the birth of Christ: “Glory to God in the highest; and on earth peace, goodwill toward men.” {PTUK December 14, 1893, p. 578.1}

Our lives are a constant testimony either for the principles maintained by God, or for the assertions maintained by Satan. The life of Christ was a constant and unvarying testimony to the truth of the words of God and the perfection of His character and government; our lives give a testimony that is strangely inconsistent with itself. At one time we witness for God; at another time we die Him. How deny Him? We read of some who “profess that they know Him, but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.” Titus 1:16. We deny God by sinning against Him. Every transgression is a testimony on the side of Satan. It is a testimony on the side of Satan. It is a testimony that under God’s government we cannot do that which is right, that His grace is not sufficient for us, and that the misery and ruin into which we come by transgression are the necessary result of the circumstances, under His government, surround us; for we justify at the time the act by which we transgress. This is in direct harmony with Satan’s claim, for he declared that God’s government was not a just and perfect one, and seceded from it to set up, as he claimed, a better one. This is the true significance of sin. It is a declaration before all the universe in denial of God, and in justification of God’s great enemy. {PTUK December 14, 1893, p. 578.2}

But when we obey God, and when we exercise faith and claim His promised power to enable us to do His will, we testify that sin is without excuse; that God’s government is just and right, and that in it every provision is made for the welfare and happiness of His creatures. This is that which we are to witness for God. What an honour to glorify Him by giving this testimony before men, before angels, and before all the beholding universe! {PTUK December 14, 1893, p. 578.3}

**“‘I Am with You’” The Present Truth 9, 37.**

E. J. Waggoner

These are the words left by Jesus Christ with His disciples for their comfort amidst the trials and temptations which beset their pathway here. And how well adapted they are to cheer and sustain His followers through the vicissitudes of their earthly pilgrimage. “I am with you always,”-I, who have all power in heaven and in earth-I, who “am the way, the truth, and the life,” the embodiment of perfect wisdom and grace and righteousness. How full of comfort are such words if we will but believe them and keep them with us. {PTUK December 14, 1893, p. 578.4}

Is your place in life a very humble one, so that you seem altogether beneath the notice of men? The word of Christ to you is, “I am with you.” Is your lot a hard and painful one? Still the assurance comes, “I am with you.” The Saviour condescends to occupy any place, no matter what, that can be filled by one of His disciples. No station is to humble for Him; no lot too trying. Do you suffer for the necessaries of life? Christ knows what it is to feel the pangs of hunger. Are you without friends? He knows what it is to be friendless; in the very hour of His trial, “all the disciples forsook Him and fled.” Are you without a home? The Son of man had not where to lay His head. Wherever you have been as His followers, there He has been; wherever you are, there He is. {PTUK December 14, 1893, p. 578.5}

Christ has passed through lower depths and darker trials than any that ever have been or can be experienced by His earthly children. He did this that He might “save to the uttermost all that come unto God by Him.” He descended to the lowest depths of human woe, that He might reach and save those who were sunken therein, as well as those who had fallen less low. {PTUK December 14, 1893, p. 578.6}

And not only has the Son of God *been* through all these dark places, but He is in each one of them with you. When you feel, He feels. He identifies Himself with you in all your trials and sufferings. And thus it is that He will say to those who have clothed the naked, and visited the sick, fed the hungry, and in other ways ministered to the necessities of the needy, “Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.” {PTUK December 14, 1893, p. 578.7}

The Apostle Paul tells us that “unto you is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Philippians 1:29. But, we are further told, “as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:5. “In all our tribulation,” said the apostle, “we are exceeding joyful.” In suffering, we have fellowship with Him. Philippians 3:10. And therefore we may think it not strange concerning the fiery trial that comes upon us, but rejoice, inasmuch as we are made partakers of Christ’s sufferings; and when the hour of darkness comes, commit the keeping of our souls to Him, as unto a faithful Creator. 1 Peter 4:12, 13, 19. {PTUK December 14, 1893, p. 578.8}

**“Not Majority, But Unanimity” The Present Truth 9, 37.**

E. J. Waggoner

Much is said about majority rule, and most people seem to think that for the majority to rule, even in religious matters is a most just and equitable arrangement. But whatever may be said for it in worldly affairs, it is a fact that the Gospel knows nothing of any such rule. Unanimous action is the only thing recognised in the Bible. Note the following texts: {PTUK December 14, 1893, p. 578.9}

“And when the day of Pentecost was fully come, they were all with one accord in one place.” Acts 2:1. {PTUK December 14, 1893, p. 578.10}

“And the multitude of them that believed were of one heart and of one soul.” Acts 4:32. {PTUK December 14, 1893, p. 578.11}

When there was a question under consideration in the church at Jerusalem, “the apostles and elders, with the whole church” were of one mind in regard to it. See Acts 15:22. {PTUK December 14, 1893, p. 578.12}

The Apostle Paul wrote: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” {PTUK December 14, 1893, p. 578.13}

Again: “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” Romans 15:5, 6. {PTUK December 14, 1893, p. 579.1}

This last text gives the secret of unanimity. It must come from God. “Let this mind be in you, which was also in Christ Jesus.” Philippians 2:5. This comes not by discussion and argument, but by prayer for the Spirit of submission one to another. Therefore prayer and the study of the word of God, in which is the mind of Christ is revealed, and not discussion and legislation, is the proper way to settle all the affairs that concern the church of Christ. If there is not perfect unanimity in the church, there is wrong there. The wrong may lie with the majority, or with the minority, or with both; but it is certain that when there is not unanimity in regard to any question, the proper thing to do is to drop that question for the time, and seek the Lord. The “peace of God” is the only thing that should rule in the church of Christ. {PTUK December 14, 1893, p. 579.2}

**“Christianity and ‘Christendom’” The Present Truth 9, 37.**

E. J. Waggoner

*Christianity and “Christendom.”*—Religious journals are not prone to recognise the distinction between a “Christian” nation and one in which Christianity, in form at least, is the prevailing religion; but *The Christian*, looking across the ocean to semi-civilised lands which have become the field of Christian missionary effort, sees the distinction very plainly, it is led to speak as follows:— {PTUK December 14, 1893, p. 579.3}

The distinction drawn by Dr. Pentecost between Christianity and Christendom, between the followers of Christ, and the inhabitants of so-called Christian countries, is of the utmost importance. The drink and opium traffic, the legalisation of vice, and other forms of evil are not Christian but heathen. There is no Christian nation in the world, in the sense in which the word Christian is used in that classical passage which declares that “the disciples were called Christians first at Antioch.” {PTUK December 14, 1893, p. 579.4}

There is therefore in the Bible sense of the term “Christian,” no such thing as a Christian nation on earth. But will *The Christian* and other religious journals of England admit this fact when it is not a question of clearing Christianity from the stigma sought to be put upon it by the heathen by the means above mentioned, but of maintaining religious customs and traditions which come down to us with the sanction of very many prominent ecclesiastics and laymen of England, both by precept and practice? Will it be admitted then that the voice of government, which now permits “the drink and opium traffic, the legalisation of vice, and other forms of evil,” is not the voice of Christianity? {PTUK December 14, 1893, p. 579.5}

**“The Church—True and False” The Present Truth 9, 37.**

E. J. Waggoner

The Bible contains very little of what is known as “church history.” We find abundant testimony as to what the Church of Christ ought to be, and what it will be when He returns to receive it to Himself; but we find only enough of its history to enable us to see that such a church as the Bible requires is not an ideal affair, but that it did once actually exist; and thereby we may know that it will exist again. There are numerous “Church Histories” in existence, but they are only the history of apostasy. People who study church history to find out what the church should be, are as those who go to a crippled to learn how to walk. Since the days of the apostles, the names and history of the members of the true church of Christ have been written only in the books in heaven. {PTUK December 14, 1893, p. 579.6}

We cannot at this time enter into a study in detail of what the church ought to be. Suffice it to say that the Church of Christ is the body of Christ, and that therefore it draws its life from Him. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. Of Him it is said that He “did no sin, neither was guile found in His mouth; and who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:22, 23. Although He was rich, for our sakes He became poor, that we through His poverty might be made rich. 2 Corinthians 8:9. And the church is exhorted thus: “Let this mind be in you, which was also in Christ Jesus; who, ... made Himself of no reputation, and took upon Him the form of a servant.” Philippians 2:5-7. {PTUK December 14, 1893, p. 579.7}

To find out, therefore, what the church of Christ must be, we have only to study the life of Christ; “because as He is, so are we in this world.” 1 John 4:17. We may, however, quote a few words that Christ has spoken to His followers. By keeping them in mind, we shall easily be able to discern and be on our guard against the spirit of antichrist whenever we meet it. {PTUK December 14, 1893, p. 579.8}

**UNSELFISHNESS AND HUMILITY**

At one time two of the disciples made a request, through their mother, for the two highest places in Christ’s kingdom. When the rest of the disciples heard of it, they were moved with indignation against the two. They thought that it was unfair for the two to steal a march on them in a place for preferment. “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 December 14, 1893, p. 579.9}

In the world men seek for place and power for themselves. But in the church of Christ the rule is, “In honour preferring one another.” Romans 12:10. Whenever a spirit of seeking a position for oneself, or a disposition to exercise authority over another, comes into the church, then it is the world, and not the church of Christ. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 John 2:16. {PTUK December 14, 1893, p. 579.10}

The true church is the body of Christ, “the fulness of Him that filleth all in all.” Ephesians 1:22, 23. Therefore we find this exhortation: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant.” Philippians 2:2-7. {PTUK December 14, 1893, p. 579.11}

It was the mind that Christ had when He was in heaven, that led Him to do that. In heaven He had the spirit to serve, and it only needed that He should take the *form* of a servant, for men could not look upon Him in His glory. In Him we see in what His church must be. He “went about doing good,” living among men as one that served. So it is said to us, “By love serve one another.” Galatians 5:13. This mind can be in men only as they yield themselves to the Word of God, for the word is spirit and life. The prophecy concerning Christ was, “I will put My words in His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:18. And when He came, He took as the rule of His life, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Accordingly we find that the characteristics of the church at the time when the Spirit of God dwelt in it were humility and loyalty to the word of God. “They were all with one accord in one place.” Acts 2:1. “And the multitude of them that believed were of one heart and of one soul.” Acts 4:32. Their prayer was that with boldness they might speak the word. Verse 29. When they were dispersed from Jerusalem, they “went everywhere preaching the word.’ Acts 8:4. {PTUK December 14, 1893, p. 579.12}

**THE BEGINNING OF APOSTASY**

But this state of things did not last long, and change all came through the disloyalty to the word of God. To the elders of the church at Ephesus, the Apostle Paul said, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20:29, 30. Notice that the “perverse things” spoken would have the effect of drawing disciples after the speakers, instead of to God. “He whom God hath sent speaketh the words of God.” John 3:34. The effect of speaking the words of God, will ever be to draw men to Him; but he that speaketh his own words, draws to himself. It was for this reason that the Apostle Paul through the Spirit gave the solemn charge to Timothy:- {PTUK December 14, 1893, p. 580.1}

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Timothy 4:1-4. {PTUK December 14, 1893, p. 580.2}

Even in the days of the apostles, the seeds of this apostasy were in the church. Paul wrote, “The mystery of iniquity doth already work.” 2 Thessalonians 2:7. John says, “I wrote unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.” 3 John 9, 10. He spoke perverse words, to draw away disciples after Himself. {PTUK December 14, 1893, p. 580.3}

**THE CAUSE OF APOSTASY**

It was not long before the fine gold had become dim, and a different voice than Christ’s was heard in the church. Within a little more than a hundred years after John wrote, a “Theological Seminary’ was in full operation at Alexandria, spreading the darkness of Egypt over the earth. The two principal teachers at the school were Origen and Clement. To this school young men came from all parts of the world, to learn how to preach; and so great was its influence, that we are told that nearly all the servants of the day were taken either directly or indirectly from Origen. We have only to learn the sentiments of the teachers in that school, to know the kind of husks upon which the churches were fed. {PTUK December 14, 1893, p. 580.4}

Origen wrote a work on the principles of things, from which we quote:- {PTUK December 14, 1893, p. 580.5}

Having spoken thus briefly on the subject of the Divine inspiration of the Scriptures, it is necessary to proceed to the consideration of the manner in which they are to be read and understood, seeing numerous errors have been committed in consequence of the method in which the holy documents ought to be examined not having been discovered by the multitude.-*De Principiis, book 4, chap. 1, section 8*. {PTUK December 14, 1893, p. 580.6}

Clement also said: “For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit.” {PTUK December 14, 1893, p. 580.7}

Here we have a direct contradiction of the words of Christ, who said that the things of God were revealed unto babes, and that they who receive the kingdom of God must do so as little children, and not as philosophers. When Christ was on earth, “the common people heard Him gladly.” Mark 12:37. They could understand the deep things which the learned men found so difficult. But let us read further what these men said. Origen said, “With respect to Holy Scripture, our opinion is that the whole of it has a spiritual, but not the whole a bodily meaning, because the bodily meaning in many places proved to be impossible.” {PTUK December 14, 1893, p. 580.8}

Again He said, in the same book:- {PTUK December 14, 1893, p. 580.9}

The word of God has arranged that certain stumbling-blocks, as it were, and offences, and impossibilities, should be introduced into the midst of the law and the history, in order that we may not, after being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the true doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more divine. And this also we must know, that the principal aim being to announce the “spiritual” connection in those things that are done, and that ought to be done, where the word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where, in the narrative of the development of super-sensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwoven in the history the account of some event that did not take place, sometimes what could not have happened; sometimes what could, but did not. And sometimes a few words are interpolated, which are not true in their literal acceptation, and sometimes a larger number. And a similar practice also is to be noticed in regard to the legislation, and which is often to be found what is useful in itself, and appropriate to the times of the legislation; and sometimes also what does not appear to be of utility; and at other times impossibilities are recorded for the sake of the inquisitive, in order that they may give themselves to the toil of investigating what is written, and thus attain to a becoming conviction of the manner in which a meaning worthy of God must be brought out in such subjects.-*Section 15*. {PTUK December 14, 1893, p. 580.10}

And as though this was not enough, he proceeded to say:- {PTUK December 14, 1893, p. 580.11}

Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first, and second, and third days, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, without a sky? And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, and placed in it a tree of life, visible and palpable, so that one tasting fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the Paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally.-*Section 16*. {PTUK December 14, 1893, p. 580.12}

**THROWING THE BIBLE AWAY**

Before noting the necessary results of such teaching, let us see how diligently it has been transmitted to the present time. Many quotations might be given like the following, which is taken from an article by a clergymen, in one of the most prominent religious journals: “The infallibility of Scripture is on a par with the infalliblity of the Pope, and the desire to lean on it is evidence of a like weakness.” Again, “I have been surprised that so little stress has been laid hitherto, except by Dr. Clifford, upon the grave popular mischief that is worked by this doctrine of Biblical inerrancy. It is the Communist stumbling-block to young disciples, and the stoutest weapon of the ignorant unbelievers.... If common man held a reasonable Christian doctrine of Scripture, four out of every five secularist arguments would have no point left.” {PTUK December 14, 1893, p. 580.13}

So Origen thought, and he proceeded to take the point out of secularist objections to the Bible, by throwing the Bible overboard. It was thus that some of the ministers of America proceeded to answer Ingersoll several years ago. When the infidel carped at the flood, and at other things mentioned in the Old Testament, they met it by saying that those things were not believed by educated Christians. That is, they met his objections, by agreeing with him. {PTUK December 14, 1893, p. 581.1}

Bearing in mind the fact that the same thing that Origen taught nearly seventeen hundred years ago, is in the church to-day, let us see what is involved in it. {PTUK December 14, 1893, p. 581.2}

In the first place it is evident that it is the spirit of antichrist, because it directly contradicts the words of Christ, who said that the things of God are revealed unto babes. Then it puts man above God, inasmuch as it claims that God is not able to make Himself understood by common people, without the help of men who have been trained in philosophy. It puts man in the place of God, and really makes man God, since the man who is able to tell when God means what He says, and when He does not, and who is able to find out by his own wisdom “a meaning worthy of God,” must have a mind even greater than that of God. {PTUK December 14, 1893, p. 581.3}

Anyone can see, also, that the result of such teaching must be the same as to take the Bible away from the common people by force. For once get the common people to believe that the Bible is a book that they cannot understand, and that it needs special interpreters, and they will certainly not trouble themselves with reading it. Thus it appears that the result of teaching that the Bible has errors, and that people who read it for themselves, and who believe just what they read, will fall into dangerous errors, is to place all religious teaching in the hands of a few self-constituted interpreters. Thus are fulfilled the words of the Apostle Paul, that men should arise, speaking perverse things, to draw away disciples after them. Of course with the Bible practically out of the hands of the people, there was no manner of false doctrines that their teachers could not palm off upon them. {PTUK December 14, 1893, p. 581.4}

Clement’s teaching was that “Before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training for those who attain to faith through demonstration.”-*Stromata, Book 1, chap. 5*. Therefore it followed that in course of time only those who had taken a course in “philosophy,” especially that of Plato, were thought fit to teach the Scriptures; just as in these days a man cannot be counted a “theologian” unless he has taken a thorough course in the heathen classics. The study of heathen writers is considered one of the prime essentials in the preparation of a minister of the Gospel. {PTUK December 14, 1893, p. 581.5}

The result of this philosophical training for the ministry in the early days of the Christian era, was that it let the teachers of religion, “to involve in philosophical obscurities many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things of which not a word can be found in the Holy Scriptures.”-*Mosheim*. Not only so, but the greater part of the Platonists, imbibing the idea that Christianity was only another system of philosophy, “were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles.”-*Ibid*. {PTUK December 14, 1893, p. 581.6}

And thus, as a result of departing from the plain word of God, and being turned to fables, the church was utterly corrupted, so that it came to pass that the greatest “heretics” were those who believe the Bible. Everything was perverted. In process of time it happened that even the teachers themselves lost all the knowledge of the Bible that they ever had; for since all that they taught they drew from their own heads, using the name of the Bible to give weight to their opinions, it soon became unnecessary to so much as refer to the Bible. When the priests spoke, the people were led to believe that it was the same as if God Himself had spoken. This will be more apparent when we consider the {PTUK December 14, 1893, p. 581.7}

**TRUE PASTORS, OR BISHOPS**

In the primitive church, which is the only model for the church in all ages, there were no officers but elders and deacons. Each church had not simply one elder, but several. Thus Paul and Barnabas ordained “elders in every church.” Acts 14:23. Paul wrote to Titus saying, “For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and ordained elders in every city.” Titus 1:5. {PTUK December 14, 1893, p. 581.8}

The office of elder was identical with that of bishop. Thus when Paul wrote to Titus as above, that he should ordain elders in every city, he proceeded to state the qualifications of the elders,-“if any be blameless,” etc.n-“for,” said he, “a bishop must be blameless.” Titus 1:6, 7. “Elder” and “bishop,” therefore, are but two terms for the same person and office. {PTUK December 14, 1893, p. 581.9}

The word bishop is “*episkopos*,” from which we have the word “episcopal.” The literal meaning of the word is *one who looks over* or *oversees*. Accordingly we find Paul addressing the elders of Ephesus thus: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” Acts 20:28. {PTUK December 14, 1893, p. 581.10}

But although elders are bishops or overseers, they are not to be lords or drivers. They are to feed the flock. To feed a flock is the duty of a shepherd; and so we read the following exhortation:- {PTUK December 14, 1893, p. 581.11}

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:1-4. {PTUK December 14, 1893, p. 581.12}

One who feeds a flock is a shepherd; therefore the elders are called shepherds, feeding the church under the direction of Christ, the Chief Shepherd. Shepherd is the same as pastor, the latter being the Latin word for shepherd. As shepherds, the elders are to have the oversight of the flock, thus exercising the office of bishop, still under the direction of Christ, who is Shepherd and Bishop of our souls. 1 Peter 2:25. {PTUK December 14, 1893, p. 581.13}

In the above text, therefore, we find that elders, pastors, shepherds and bishops, are all one and the same thing. The church of Christ knows no higher office than that of the elders, or presbyters, which is simply and Anglicised form of a Greek word for elder. Peter declared himself to be an elder. {PTUK December 14, 1893, p. 582.1}

These elders were not to exercise lordship over the church. They were to be esteemed very highly in love, for their works’ sakes; but they were not to assume any airs, nor to claim any respect as “superior” officers. The church of Christ knows no such thing as rank. So the Apostle Peter continues his exhortation, “Likewise ye younger submit yourselves to the elder; yea, all of you be subject one to another, and be clothee with humility.” 1 Peter 5:5. Remember the words of Christ, “He that will be chief among you, let him be your servant.” {PTUK December 14, 1893, p. 582.2}

**EXALTATION OF THE BISHOPS**

As already intimated, the exaltation of the bishops grew out of and was parallel with the withdrawing of the Bible from the people. The idea that the Bible needed to be “interpreted,” naturally led to what Neander describes as “the formation of a false sacerdotal caste in the Christian church.” The body of bishops regarded themselves as far above the common people, whence arose the terms, “clergy,” and “laity.” The word “clergy” is from the Greek word *klaros*, meaning a lot, or an inheritance,-a heritage,-and the application of this term to themselves by the bishops, show that they regarded themselves as the heritage of God, while all the rest were simply the “laity,” that is, the people. It was the old heathen Roman distinction of patricians and plebeians. On this point we read the following from Hase’s Church History:- {PTUK December 14, 1893, p. 582.3}

It seemed desirable to increase the generation which necessarily attends the virtues and a faithful performance of official duties in the church, by mysterious forms of ordination, by connecting them through various associations with the Old Testament priesthood, and by external tokens of peculiar sanctity. The result was that even in the second century the priests were represented as the official mediators between Christ and the congregation. To speak in the church, and to administer holy rites, were conceded to be the special prerogatives of the clergy, although learned laymen were sometimes heard in the public assembly, with the consent of the bishop. {PTUK December 14, 1893, p. 582.4}

But this was not enough. Ambition is never satisfied, but only grows with each successive step in its gratification. The bishops were not content with being as a body above the people, but they must strive for supremacy, one over another. Accordingly one of the elders in the church assumed and was granted the sole right to be called “Bishop,” while all the others retained the simple title, “presbyters.” Thus the two names for the one office were made to indicate two different offices. The deacons were an order below the presbyters, and still below these were added, in course of time, several other orders; because the introduction of new orders among the “clergy,” raised the rank of those already existing. {PTUK December 14, 1893, p. 582.5}

Another step in the exaltation of the bishops was the distinction that was made between the bishops residing in the city and those over country churches. The churches in the villages and the country round the city, were considered as territory to the larger body, and the bishops as under the bishop of the city church. They were considered as above the presbyters, but beneath the chief bishop. {PTUK December 14, 1893, p. 582.6}

**COUNCILS**

Still another step was the holding of Councils. “For by then, in the first place, the ancient rites and privileges of the people were very much abridged; and on the other hand, the influence and authority of the bishops were not a little augmented. At first the bishops did not deny that they were merely the representatives of their churches, and that they acted in the name of the people; but by little and little, they made higher pretensions, and maintained that power was given them by Christ Himself, to dictate rules of faith and conduct to the people. In the next place, the perfect equality and parity of all bishops, which existed in the early times, these councils gradually subverted. For it was necessary that one of the confederated bishops of a province should in those conventions be intrusted with some authority and power over the other; and hence originated the prerogatives of Metropolitans. And lastly, when the custom of holding these councils had extended over the Christian world, and the universal church had acquired the form of a vast republic composed of many lesser ones, certain head men were to be placed over it in different parts of the world, a central point in their respective countries. Hence came the Patriarchs; and ultimately a Prince of Patriarchs, the Roman pontiff.”-*Mosheim*. {PTUK December 14, 1893, p. 582.7}

All this would have been avoided if the Bible had been held. Truth does not depend upon majorities, nor on great men, the Bible is the truth, and it makes no difference how unlearned and despised a man is who states truth in the language of the Bible; it is just as true, and has as much authority as though it were stated by a council of Doctors of Divinity. {PTUK December 14, 1893, p. 582.8}

**THE CHURCH PAGANISED**

The limits of this article do not allow the statement of all the errors that crept into the professed church. It is sufficient to say that they were all the abominations of heathenism, gilded over with the appearance of Christianity. This was inevitable, for when it came to be a settled thing that the study of heathen philosophy was the necessary preparation for the teaching of religion, it could not be otherwise than that the religion taught after that preparation had been gained, should be the religion of heathenism. Thus it is that the Catholic Church is simply the continuation of ancient heathenism under the name of Christianity. Not but that there are thousands of people in that church who are as sincere as men can be, and who have the spirit of loyalty to the truth, as far as they know it; but the church itself is paganism. This may be seen in the fact that the clergy of the church gladly accepted all the homage that had previously been paid to the heathen priests. Cæsar gave the following account of the priests of Gaul in Britain:- {PTUK December 14, 1893, p. 582.9}

The Druids are in great honour among them; for they determine almost all controversies, public and private; and if any crime is perpetrated, if a murder is committed, if there is a contest about an inheritance or territories, they decide and determine the rewards or punishments. If any one, whether a private or public character, will not submit to their decision, they debar him from the sacrifices. The Druids are not accustomed to be present in battle, and argue they pay tribute, with the other citizens; but are exempt from military service, and from all of their burdens. Allured by such privileges, and from inclination, many embrace their discipline, and are sent to it by their parents and friends. {PTUK December 14, 1893, p. 582.10}

In a note to Mosheim’s Ecclesiastical History, Schlegel shows how naturally this homage paid to the Druids came to be transferred to the bishops of the church. He says:- {PTUK December 14, 1893, p. 582.11}

That these pagan nations had been accustomed to treat their idolatrous priests with an extraordinary reverence, is a fact well known. When they became Christians, they supposed they might show the same respect to the Christian priests. Of course they honoured their bishops and clergy as they had before honoured their Druids; and this reverence disposed them to bear patiently with their vices. Every Druid was accounted a very great character, and was feared by everyone; but the chief Druid was actually worshipped. When these people became Christians, they supposed that the Bishop of Rome was such a Chief Druid, and that he must be honoured accordingly. And this was one cause why the Roman Pontiff obtained in process of time such an ascendancy in the Western countries. The patriarch of Constantinople rose indeed to a great elevation; but he never attained the high rank and authority of the Roman patriarch. The reason was that the people of the East had not the same ideas of the dignity of Chief Priest as the people of the West had.-Cent. part 2, chap. 2, section 7. {PTUK December 14, 1893, p. 582.12}

When the reader remembers that heathen philosophy had taken the place of the Bible, and that great numbers of learned heathen had been led to accept this paganised Christianity, thinking, as was true, that it was only another form of paganism, and that they did not think it necessary to change any of their practices and principles, it will not be difficult to see how the Papacy became so firmly established. {PTUK December 14, 1893, p. 583.1}

**TAKING THE PLACE OF GOD**

But the “Fathers” of the church had prepared the way for this long before. Cyprian, Bishop of Carthage, had written: “The church is founded upon the bishops, and every act of the church is controlled by the same rulers.”-*Epistle xxvi*. Again he wrote in his sixty-eighth epistle: “They are the church, who are a people united to the priest, and a flock which adheres to its pastor. Once you ought to know that a bishop is in the church, and the church in the bishop; and if anyone be not with the bishop, that he is not in the church.” And yet again he made the following blasphemous claim, putting the bishops on a level with God:- {PTUK December 14, 1893, p. 583.2}

But deacons ought to remember that the Lord chose apostles, that is, bishops and overseers; while apostles appointed for themselves deacons after the ascent of the Lord into heaven, as ministers of their episcopacy and of the church. But if we may dare anything against God who makes bishops, deacons may also dare anything against us by whom they are made.-*Epistle lxiv*. {PTUK December 14, 1893, p. 583.3}

But let it not be thought that the fault lay wholly with the bishops. They grasped for power, but they could not have gained the power that they did, if the people had not given it to them. If the people had held fast to the Bible, no ambitious priests could ever have brought paganism into the church. But the truth is, that the majority of people desire a pope fully as much as anybody desires to be one. Just as we read of antichrist, and then read that there are “many antichrists in the world,” so we may know that although there is one who is universally known as *the* Pope, there are many popes in the world. So strong is the pope-making spirit in the world, that the truest minister of the Gospel must needs exercise all the grace that God gives him, in order to keep from being made a pope against his will. Let us see how this is done. {PTUK December 14, 1893, p. 583.4}

**MAKING POPES**

Instead of believing the promise of God, that He will give the Holy Spirit to everyone who asks, and that the Spirit will make known the words of God, people prefer to go to their minister, to find out his opinion. In short, they put the minister in the place of the Spirit of God. Now while it is his duty to open the word of God, and to hold forth the word of life to the people, he is not to hold forth himself. He is to give them only the word of God, and not the word of man. But the people find it much easier to let somebody else do their thinking for them, and so, attaching themselves to some minister in whom they have confidence, they take his words as the words of God. Of course this reverence and deference is very pleasing to the natural man. It is very soothing to have one’s opinions received, without question, as the settlement of all controversies, and therefore the man who is not on his guard will, without realising it, be pope to as great an extent as his influence extends. Most people are bound to have a pope. Instead of studying the word of God for themselves, they will beseech a minister to tell them what this or that means, to give his opinion upon this text of Scripture, and to tell them what they ought to do in this or that matter. Many a good man, therefore, who can scarcely find language strong enough to condemn the Papacy, are themselves popes without being conscious of it. {PTUK December 14, 1893, p. 583.5}

We need not expend all our indignation on the Pope of Rome. The man who puts his trust in man instead of in God’s word, is as culpable as the Pope, inasmuch as they who make popes are as guilty as those who consent to be made popes. A Protestant Papacy is no better than a Roman Catholic Papacy. The evil of the Papacy does not consist in the special errors that are held by it, but in the fact that man is put into the place of God. All the errors spring from that. Therefore repudiating some false doctrines of the Papacy, does not necessarily mean a repudiation of the Papacy itself. A man may cry out against all the false doctrines of the Papacy, and still be in reality a part of that false system. For whenever there is the spirit of exaltation of self, or the trust in man, there is the Papacy. {PTUK December 14, 1893, p. 583.6}

The word of God is the only safeguard. “Thy word have I hid in mine heart that I might not sin against Thee.” Psalm 19:11. “Concerning the works of man, by the word of Thy lips I have kept me from the path of the destroyer.” Psalm 17:4. Of the righteous it is said, “The law of His God is in his heart; none of his steps shall slide.” Psalm 37:31. Therefore the only work of the minister of the Gospel is to hold forth the word. He is to resist every attempt to make him a pope, by teaching the people that the man who puts his trust in man is cursed. It makes no difference if the fact which they get from man is the truth. He who accepts any truth on the authority of man, has not the truth on that point; for he has not received it as God would give it to him. Moreover he who receives a truth on the authority of man, will just as readily receive an error on the same authority. And there is no man in the world who is infallible. Therefore the people are to be taught that no man’s opinion is of any value whatever, in religious matters. Not only is a man to refrain from giving his opinions about the Bible to other people, but he is as strictly to refrain from giving his own opinions to himself. He is not to put his opinions into or upon the sacred word. He who approaches the Bible with any opinion of his own, will learn only from himself, and not from God. Such are walking in sparks of their own kindling, and not in the light of God. {PTUK December 14, 1893, p. 583.7}

Let everyone understand, then, that the Papacy is all contained in deviation from the word of God; in putting man in the place of God. Let them know that Protestantism does not consist in denunciations of the Pope of Rome, nor is it simply anti-Catholicism. True Protestantism is positive, not negative. It consists in perfect loyalty to the word of God. “Whoso keepeth His word, in him verily is the love of God perfected; hereby we know that we are in Him.” {PTUK December 14, 1893, p. 583.8}

**“Love the Manifestation of the Life of God” The Present Truth 9, 37.**

E. J. Waggoner

Since love is the manifestation of the life of God in the soul, and that is righteousness, it should be evident to everybody that righteousness cannot be forced. No man can force another to do right; no man can even compel himself to do right. Neither good resolutions in individuals, no laws in the State, can make people righteous, or contribute anything toward it. Societies, in which the members bind themselves to love one another, or even to love those who are not of their number, are of no account. Love is a growth, not something tied on; it is from within, not from without. It flows spontaneously from the heart. When the love of God is in the hearts of men, they do not have to resolve to love one another, neither do they love only those of their own class. {PTUK December 14, 1893, p. 583.9}

**“Shunning Evil” The Present Truth 9, 37.**

E. J. Waggoner

A very baneful but popular error which has obtained the sanction even of ministers of the Gospel, consists in supposing that an evil, to be shunned, must first be seen and examined. In America recently a prominent minister of Ohio illustrated from his pulpit the “three-card-monte” game or trick before an immense audience which had assembled to witness the exhibition. Of course, his purpose was to expose the evil of card gambling, but whether he did not turn more minds in his audience in the direction of gambling than he turned away from it, is more than questionable. Ministers sometimes go to the theater in order to be prepared to expose its evils before their congregations; and some, like the “Rev.” Dr. Parkerhurst, of New York, investigate even worse places than that, in order that they may be able to preach against them effectively! Such methods are altogether unscriptural, and thus result in more harm than good. {PTUK December 14, 1893, p. 584.1}

The Bible rule is, “Abstain from all appearance of evil.” Moral evils are not in this world to be studied, but to be shunned. The devil, of course, who introduced them, wants people to look at them and “investigate” them, because he knows that aversion, through the magic power of constant beholding, changes to pity and then to love, as expressed in the well-known lines of Pope. But moral evils, to be seen and realised in their true character, must be looked at in the light of that which is pure and righteous; they must be studied by contrast, and not by themselves. {PTUK December 14, 1893, p. 584.2}

And therefore the only proper method of treating people to shun them is to familiarise them with that which is good and pure; as the Apostle Paul says, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Philippians 4:8. When we are familiar with these things, as God by His Spirit will make us familiar if we will let Him, we shall have no trouble in instantly recognising and shunning evil in any of its forms. {PTUK December 14, 1893, p. 584.3}

**“The Bible Sabbath” The Present Truth 9, 37.**

E. J. Waggoner

Last weekly we published some statements about the Sabbath, from the *Catholic Mirror*, under the heading, “Rome’s Challenge to Protestants.” Following is a further portion of the hard problem which it sets for Sunday-keeping Protestants, who profess to take the Bible as their sole guide. The idea of the *Mirror* is to demonstrate the insufficiency of the Bible; we hope, however, that our readers will hold to the Bible, and wholly repudiate Roman Catholicism. The Scripture quotations in the following are of course from the Douay Version:- {PTUK December 14, 1893, p. 585.1}

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognises no rule of faith, no teacher save the “infallible Bible.” As a Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of the church, so too, the Protestant recognises *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and practice. The language of Chillingworth: “The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants,” is only one form of the same idea multifariously convertible into other forms, such as, “The Book of God,” “The Charter of our Salvation,” “The Oracle of God,” “God’s Text-book to the Race of Mankind,” etc., etc. {PTUK December 14, 1893, p. 585.2}

It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue. Recognising what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity (the Seventh-day Adventists excepted) on the one hand, and that of the Jewish people on the other, both observing different days of the week for the worship of God, we will proceed to take the testimony of the only available witness in the premises; viz., the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the sacred word, is found in Genesis 2:2: “And on the seventh day He [God] rested from all His work which He had made.” The next reference to this is to be found in Exodus 20., where God commanded the seventh day to be kept, *because* He had Himself rested from the work of creation on that day; and the sacred text informs us that *for that reason* He desired it kept, in the following words: “*Wherefore*, the Lord blessed the seventh day and sanctified it.” Again we read in the thirty-first chapter, fifteenth verse: “*It is an everlasting covenant,”* “and a perpetual sign,” “for in six days the Lord made heaven and earth, and in the seventh He ceased from work.” {PTUK December 14, 1893, p. 585.3}

In the Old Testament, reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself *first kept it,* making it obligatory on all as “*a perpetual covenant*.” Nor can we imagine anyone foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel had been keeping the Saturday from the giving of the law, A.M. 2514 to A.D. 1893, a period of 3383 years. With the example of the Israelites before our eyes to-day, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only defined religion hitherto, had for a period of 1490 years anterior to Christianity, preserved by weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept “holy to the Lord,” which tradition they have extended by their practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point for reasons that will appear more fully hereafter. The Bible-the Old Testament-confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches then, with absolute certainty, that God had, Himself, named the day to be “kept holy to Him,”-that the day was Saturday, and that any violation of that command was punishable with death. “Keep you My Sabbath, for it is wholly unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people.” Exodus 31:14. {PTUK December 14, 1893, p. 585.4}

It is impossible to realise a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday-school and pulpit, than that of keeping “holy” the Sabbath day. {PTUK December 14, 1893, p. 585.5}

Having secured with absolute certainty the will of God as regards the day to be kept, and from His sacred word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for His worship? For it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation; viz., the New Testament, for the command of God canceling the old Sabbath, Saturday. {PTUK December 14, 1893, p. 586.1}

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher-the New Testament-contains a decree canceling the mandate of the old law, and at the same time substituting a day for the divinely-instituted Sabbath of the old law viz., Saturday. For inasmuch as Saturday was the day kept and ordered to be kept by God, *divine authority alone*, under the form of a cancelling decree, could abolish the Saturday covenant; and another divine mandate appointing by name another day to be kept “holy” other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognised by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept “holy” by the Biblical world, it is surely incumbent on the Reformed Christian to point out in the pages of the New Testament, the new Divine decrees repealing that of Saturday and substituting that of Sunday, kept by Biblicals since the dawn of the Reformation. {PTUK December 14, 1893, p. 586.2}

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times. {PTUK December 14, 1893, p. 586.3}

In one instance the Redeemer refers to Himself as “the Lord of the Sabbath,” as mentioned by Matthew and Luke, but during the whole record of His life, while invariably keeping and utilising the day (Saturday), *He never once hinted at a desire to change it*. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after His death*, and while His body was yet in the tomb. Luke 22:36 informs us: “And they returned and prepared spices and ointments, *and rested on the Sabbath day according to the commandment.”* “But on the first day of the week, very early in the morning [they came] bringing spices and ointments they had prepared.” The “spices” and “ointments” had been prepared Good drew near.” Verse 54. This action on Friday evening, because “the Sabbath the part of the personal friends of the Saviour proves beyond contradiction, that *after His death* they kept “holy” the Saturday, *and regarded the Sunday as any other day of the week*. Can anything, therefore, be more conclusive than that the apostles and the holy went women never knew any Sabbath but Saturday, up to the day of Christ’s death? {PTUK December 14, 1893, p. 586.4}

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the cancelling act can be discovered in the practice of the apostles during that protracted period. {PTUK December 14, 1893, p. 586.5}

But, alas! We are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the “Acts,” but it is the *Saturday* (the old Sabbath). Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts 13:14; same chapter, verse 27; again, verses 42, 44. Once more, chapter 15, verse 31; and chapter 17, verse 2; and chapter 18, verse 4. “And He [Paul] reasoned in the synagogue *every Sabbath* and persuaded the Jews and the Greeks.” *Thus the Sabbath (Sabbath) from Genesis to Revelation!!!* {PTUK December 14, 1893, p. 586.6}

Thus it is impossible to find in the New Testament the slightest interference by the Saviour, but on the contrary, an entire acquiescence in the original arrangement, nay, a *plenary indorsement* by Him while living; and an unvaried, active participation *in the keeping of that day and no other by the apostles,* for thirty years after His death, as the Acts of the Apostles have abundantly testified to us. {PTUK December 14, 1893, p. 586.7}

Hence, the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists, have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defence for his substitution of Sunday for Saturday. {PTUK December 14, 1893, p. 586.8}

**“The Sun, Moon, and Stars” The Present Truth 9, 37.**

E. J. Waggoner

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.” Genesis 1:14, 15. {PTUK December 14, 1893, p. 589.1}

How bright, and sparkling, and beautiful! Did you ever wonder how they got up in the sky, and what makes them so bright? {PTUK December 14, 1893, p. 589.2}

The Bible says that *God* placed them there on the fourth day. You remember that He made light on the first day, but on the fourth day He placed the sun, moon, and stars, in the sky, put the light upon them, and took them to hold it for Him; and ever since then they have been God’s light-bearers (light-carriers) for the earth. {PTUK December 14, 1893, p. 589.3}

The moon does not really have a light for itself, but it reflects the light that the sun shines upon it, just as a looking-glass reflects the light that the sun shines upon it. Because the sun is so much larger and brighter than the other lights, and rules the day, he is called the *King* of day. Because the moon is a lesser light and rules the night, she is called the Queen of night, and the stars her attendants. {PTUK December 14, 1893, p. 589.4}

Besides holding the light to warm the earth, to cause things to grow and ripen, and to make it pleasant that we may see, God says that He placed these lights in the firmament to divide the day from the night, to tell us when the days, weeks, months, years, and seasons begin and end, and to be for signs. {PTUK December 14, 1893, p. 589.5}

Men say that the days begin in the middle of the night, when people are asleep, but God makes everything so plain that there is no need of making a mistake. He says that every time the sun goes down in the west, a new day begins (Leviticus 23:32; Deuteronomy 16:6). What a wonderful clock to be placed in the sky? It never goes too fast nor too slow, and all the people in the world can tell by it just when their old day ends and their new day begins! {PTUK December 14, 1893, p. 589.6}

The earth, you remember, is round like a ball, therefore the sun cannot shine all over it at once. It shines on this side of the earth, and then the earth turns on and allows it to shine on the other parts of it. The sun and moon look as though they come up in the east and pass over us and set in the west; but they do not. The earth turns round so fast that it makes the sun, moon, and stars look as though they were passing us, when we are really passing them, just as the railway trains go so fast when we ride upon them that it makes the trees and houses look as though they were passing us instead of our passing them. {PTUK December 14, 1893, p. 589.7}

The sun, moon, and stars were to be for *signs*. You know what a sign is. The shoemaker puts a large wooden boot in front of his shop, or boots and shoes in his window; this is a sign that he has boots and shoes for sale. A little green bud comes on your rosebush; and you know that it is a sign that a rose is coming. The leaves come out on the trees, and we know that it is a sign that summer is coming. Jesus hung out in the heavens the sun, moon, and stars for His signs. He says that when the sun and moon are darkened, and the stars fall from heaven that it is a sign that *He* is soon coming to this earth the second time, and that His coming is near, “even at the doors.” {PTUK December 14, 1893, p. 589.8}

Now we know that He has not yet come the second time, for we read that this time when He comes, “every eye shall see Him” (Revelation 1:7). “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matthew 24:27.) {PTUK December 14, 1893, p. 589.9}

How earnestly, then, ought we to study the sun, moon, and stars, for they show us not only the glory and wonderful handiwork of the great Creator, but they tell us when to look for His second coming, not the day and hour to be sure, but when it is very, very near. And this time He comes not to suffer and die, but to receive all who are ready, and take them to live with Him in His beautiful home. {PTUK December 14, 1893, p. 589.10}

What a dreadful thing it would be if we were not ready! He is waiting now for us to get ready (2 Peter 3:9), but when He finally comes He can wait no longer, and if we are not already and looking for Him we shall have to be left behind. {PTUK December 14, 1893, p. 589.11}

And we have not long in which to prepare, for the stars have already fallen, many are now living who saw them fall; the sun and moon also have been darkened, you could read about it in many different books and papers. We therefore know that the Lord is coming very soon. {PTUK December 14, 1893, p. 589.12}

Those who are ready when Jesus comes will not have a single spot of sin about them (2 Peter 3:14). They will have given themselves to Jesus, and will have allowed Him to come into their hearts by His Spirit and take away all their naughty habits, and use them to do good instead of evil. They will be kind and gentle and helpful and lovely like Jesus. They will be washed in blood from all their sins, and clothed in His purity and righteousness. {PTUK December 14, 1893, p. 589.13}

Oh, shall we not now, before it is too late, ask Jesus to cleanse us and clothe us and help us to get ready? {PTUK December 14, 1893, p. 589.14}

1. Have you learned anything more about the grass and trees and flowers this week? {PTUK December 14, 1893, p. 589.15}

2. In what way are we like the grass? {PTUK December 14, 1893, p. 589.16}

3. Then have we any reason for being proud? {PTUK December 14, 1893, p. 589.17}

4. What should we always remember when we look at the lily? {PTUK December 14, 1893, p. 590.1}

5. In what way are we like fruit-trees? {PTUK December 14, 1893, p. 590.2}

6. What kind of fruit does Jesus love best? Kind words, loving acts, etc. {PTUK December 14, 1893, p. 590.3}

7. What does the grape-vine teach us? {PTUK December 14, 1893, p. 590.4}

8. Has the sun always shone upon the earth? {PTUK December 14, 1893, p. 590.5}

9. When did God first make the sun, moon, and stars His light-bearers for the earth? Genesis 1:14-19. {PTUK December 14, 1893, p. 590.6}

10. Where did He tell them to stay while they held the light for Him? Genesis 1:17. {PTUK December 14, 1893, p. 590.7}

11. What do we sometimes call the sun? The moon? Why? {PTUK December 14, 1893, p. 590.8}

12. Can you count the stars? Who can tell the number of them, and call them all by their names? Psalm 147:4. {PTUK December 14, 1893, p. 590.9}

13. Do they shine only here where we live? Psalm 19. For-6. {PTUK December 14, 1893, p. 590.10}

14. Where do they always appear to rise? Where do they go down? {PTUK December 14, 1893, p. 590.11}

15. Do they really rise in the east and pass over our heads and go down in the west? {PTUK December 14, 1893, p. 590.12}

16. What makes them appear? {PTUK December 14, 1893, p. 590.13}

17. How do we know when every day begins? {PTUK December 14, 1893, p. 590.14}

18. Then how do we know when to stop work and begin to keep the Sabbath? Leviticus 23:32; Deuteronomy 16:6. {PTUK December 14, 1893, p. 590.15}

19. For what else are the heavenly lights good? {PTUK December 14, 1893, p. 590.16}

20. Did you ever see a shoemaker’s sign? What is a sign of summer? {PTUK December 14, 1893, p. 590.17}

21. What wonderful signs has Jesus hung out in the sky? {PTUK December 14, 1893, p. 590.18}

22. When the sun should be darkened and the stars should fall, of what did He say that would be a sign? {PTUK December 14, 1893, p. 590.19}

23. Has the sun ever become dark? Yes, on May 19, 1780. {PTUK December 14, 1893, p. 590.20}

24. And have the stars fallen? Yes, on Nov. 13, 1833 in the Western world, and in 1866 in the Eastern world. {PTUK December 14, 1893, p. 590.21}

25. Then of what may we be sure? That Jesus is in coming. Matthew 24:29, 30. {PTUK December 14, 1893, p. 590.22}

26. For what is He coming? Hebrews 9:28; 1 Thessalonians 4:13-18. {PTUK December 14, 1893, p. 590.23}

27. What must be we do to get ready? 2 Peter 2:14; Romans 13:11-14. {PTUK December 14, 1893, p. 590.24}

**“Studying Our Mercies” The Present Truth 9, 37.**

E. J. Waggoner

Even the darkest, saddest life is endowed richly with the Divine mercies. God is not angry with us if, when He has seen fit to allow some terrible misfortune to befall us, we temporarily forget them to some extent. He understands and pities us while He chastens. But as soon as we recover our mental and spiritual balance sufficiently, we can see that they have not failed us. We even come to perceive it usually that our very distresses were mercifully sent. {PTUK December 14, 1893, p. 590.25}

These and kindred truths often are admitted freely, and not only by professed Christians. They ought also to be studied attentively. It is more than merely worth one’s while to appreciate them. What would be thought of a merchant who should make careful estimate of his debts and of the possibilities of a commercial disaster, and should refuse or neglect to reckon up also his assets and the reasonable probabilities of future prosperity? Does not the same principle apply in spiritual things? No one can rightly understand his actual relation to either God or man, or face the future calmly and cheerfully until he is counted and weighed his mercies. {PTUK December 14, 1893, p. 590.26}

We also owe it to ourselves to deal justly by our Heavenly Father. We are bound in honour to recognise gratefully the blessings which come to each of us from His hand. We dwarf our own better natures and we wrong Him if we fail to appreciate His goodness. Too much of the depression which seems to engloom some lives is wholly needless. There are even some people who seem to hug their misery and to refuse such cheer as is offered. Studying our mercies habitually, prayerfully, never fails to sweeten the bitterest lot and to illumine even more the brightest experience of life. {PTUK December 14, 1893, p. 590.27}

**“Interesting Items” The Present Truth 9, 37.**

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-The insurgents are still gaining ground in Brazil. {PTUK December 14, 1893, p. 590.28}

-It is rumoured that Satolli, the Papal delegate to America, is soon to be made a Cardinal. {PTUK December 14, 1893, p. 590.29}

-A severe hurricane has visited the Province of Cordova, and has caused great devastation. {PTUK December 14, 1893, p. 590.30}

-A dispute has broken between Ecuador and Peru, and there is some fear that the outcome will be war. {PTUK December 14, 1893, p. 590.31}

-The steamship *Nyanza* has been wrecked off St. Ives, and her crew of 22 men are supposed to have been drowned. {PTUK December 14, 1893, p. 590.32}

-In France there are 781 localities which have Protestant houses of worship, and 887 pastors in charge of congregations. {PTUK December 14, 1893, p. 590.33}

-Signor Zanardelli, to whom was entrusted the formation of a new Italian Cabinet, has failed in his task, and King Humbert has sent for Signor Crispi. {PTUK December 14, 1893, p. 590.34}

-An International Exhibition is being organised at Antwerp for next year. The buildings are already completed, and are of very large extent. {PTUK December 14, 1893, p. 590.35}

-Professor Tyndall, the famous scientist, died at Haslemere in his seventy-fourth year. An overdose of chloral is supposed to have been the cause. {PTUK December 14, 1893, p. 590.36}

-The British ship *Jason*, of Greenock, was wrecked on the night of Dec. 5, off Boston, Massachusetts, and her crew, with the exception of one man, perished. {PTUK December 14, 1893, p. 590.37}

-The Servian Government is wrestling with the problem of the formation of a new Cabinet. General Gruich will, it is thought, be the central figure when the task is finished. {PTUK December 14, 1893, p. 590.38}

-The latest news from Matabeleland shows that the force of the British South African Company is still pursuing Lobengula, and the early capture of the king is expected. {PTUK December 14, 1893, p. 590.39}

-Intelligence from Warsaw states that a number of Russian students and several ladies have been arrested at Kieff and Czernikoff on suspicion of being concerned in Nihilist plots. {PTUK December 14, 1893, p. 590.40}

-It has been decided to let the World’s Fair buildings at Chicago remain standing until next Spring. {PTUK December 14, 1893, p. 590.41}

-The Swiss federal Council has authorised the issue of a new Swiss Loan for twenty million francs, most of which will be devoted to needed improvements in the national defences. {PTUK December 14, 1893, p. 590.42}

-The steamer service of the Peninsula and Oriental Steamship Company is such that less than a month is now required for the transmission of mail from Bombay to London and return. {PTUK December 14, 1893, p. 590.43}

-Some Scotch forests were almost swept away during the recent storm. The trees blown down in two counties alone numbered close upon a million and a half, the damage being estimated at £282,683. {PTUK December 14, 1893, p. 590.44}

-The invitation for the Universal Week of Prayer observed during the early days of January has been issued by the Evangelical Alliance. The document bears the signatures of representatives of branches of the Alliance throughout the whole world. {PTUK December 14, 1893, p. 590.45}

-The serious character of the coal dispute in Scotland is becoming intensified. At Glasgow the miners’ delegates decided to call out the 17,009 then who had received the 1s. advance; also to appeal to Mr. Gladstone to intervene, as in the case of the English lock-out. {PTUK December 14, 1893, p. 590.46}

-President Cleveland’s Message to Congress was read in both Houses. In the references to foreign affairs allusion is made to the action taken by the American representative at Hawaii in connection with the disposition of the Queen, the President announcing that the wrong will be redressed. {PTUK December 14, 1893, p. 590.47}

-There is prospect of a repeal of the anti-Jesuit laws now in force in Germany. A motion to that effect recently passed the Reichstag, and it is said that although the immediate acceptance of such a measure, by the government is not to be expected, the proposal will receive important support in the Bundersrath. {PTUK December 14, 1893, p. 590.48}

-A despatch from Barcelona announces that several more arrests have been made there in connection with the bomb outrages. Two foreign Anarchists were arrested of Tuesday, and subsequently three more were taken into custody, one being the proprietor of a beershop where Anarchists were accustomed to meet. {PTUK December 14, 1893, p. 590.49}

-The official inspection of the Manchester Ship Canal was made December 7, by the directors, prior to the opening on January 1st. The steamship *Snowdrop*, containing the directors, left the landing stage, Liverpool, at an early hour, and as the vessel passed Runcorn and Warrington, there were various demonstrations of pleasure by the people. {PTUK December 14, 1893, p. 590.50}

-Bishop Tucker has arrived in London from Uganda. Speaking of his work there, he said: “The Church is now almost fully equipped. If one could see the native deacons raised to the rank of presbyters, then its equipment would virtually be complete. The native ministry is now at work; we shall, I hope, see priests as well as deacons, and in time even a native bishop.” {PTUK December 14, 1893, p. 590.51}

-The famous Tchoodova Monastery in Moscow has again been robbed of a quantity of silver lamps and other valuable Church furniture. The robbery on this occasion took place in the Church of the Miracle of the Archangel Michael, the same in which stolen jewels and money were discovered hidden inside the altar last May, when the Tchoodova Monastery was robbed of treasure valued at over 1,000,000 roubles. {PTUK December 14, 1893, p. 590.52}

-A “safe deposit,” or subterranean fortress, has been opened in the heart of London. It covers half-an-acre, and extends to two floors underground. The strong rooms and safes are, constructed of impenetrable steel plates. It is provided with the electric light. A guard with loaded rifles will patrol the place at night, although the place is regarded as impregnable, proof alike against burglars and fire. {PTUK December 14, 1893, p. 590.53}

-The discovery of a new explosive, fulgurite, is announced. The discoverer is M. Pietet, a Swiss engineer, who was a pupil in Paris of Berthelot, the famous chemist. He has experimented with his explosive at Thun and Fribourg, in the presence of a military and scientific commission. He claims for fulgurite (says the *Daily News* correspondent) equal power with dynamite as an explosive, and greater power if used as a gunpowder. It is smokeless, and gives out relatively to older explosives but a small quantity of deleterious gas. Weather and water do not injure this explosive. {PTUK December 14, 1893, p. 590.54}

**“Back Page” The Present Truth 9, 37.**

E. J. Waggoner

The Vicar of Old St. Pancras (London), has determined to bring before his parishioners “the duty of commemorating the faithful dead,” and has received the permission of the Bishop of London for a “celebration of the Holy Eucharist, to be offered annually on behalf of the departed.” From praying for the dead, it is only a short step to praying to the dead. {PTUK December 14, 1893, p. 592.1}

It is good to know that there are still many people with sentiments like the following from a correspondent of *The Freeman:—* {PTUK December 14, 1893, p. 592.2}

I grow a little weary of this talk about “the spirit of this century.” The spirits of this world have ever been anti-Christian. We are not to be saved by the spirit of the age, but by the Spirit of the Lord. When the Apostle Paul was instructing Timothy, he did not tell him to adapt the Gospel to the spirit of the times. The instruction of our Lord abides for every generation,-“Except a man be born of the Spirit, he cannot enter into the kingdom of God.” {PTUK December 14, 1893, p. 592.3}

In the opinion of General Sir Archibald Alison, the great European war cannot be long delayed. The strain of constant preparation will soon become unendurable, and a break must come. When it comes, Russia and France will be able to put into the field 5,437,971 men, 9,920 field guns, and 1,480,000 horses. The Triple Alliance-Germany, Austria, and Italy-can oppose them with 5,914,276 men, 8,184 field guns, and 813,996 horses. We are given the “comforting” assurance that “England will remain neutral so long as her interests are not directly involved.” No doubt, and so will all the other powers. {PTUK December 14, 1893, p. 592.4}

The apostles said: “Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.” Acts 6:2-4. Accordingly “they chose Stephen, a man full of the Holy Ghost, and Philip,” etc. “And Stephen, full of faith and power, did great wonders and miracles among the people.” Moreover, the adversaries, “were not able to resist the wisdom and Spirit by which he spake.” Philip, also, approved to be an excellent evangelist, by the guidance of the Holy Spirit. The obvious lesson is that while a minister of the Gospel cannot consistently employ any of his time in mere business affairs, even though it is the business of charity, business men may be full of the Holy Ghost, and are not shut out from the ministry of the word. {PTUK December 14, 1893, p. 592.5}

**“Bomb-Throwing in the French Parliament” The Present Truth 9, 37.**

E. J. Waggoner

*Bomb-Throwing in the French Parliament*.-Anarchy, with its terrible accompaniment of bomb-throwing, has made its appearance in the French Chamber of Deputies. On the afternoon of December 9, a bomb thrown from the gallery was exploded on the floor of the Chamber, causing injuries to fifty deputies and visitors. Such an event is a warning to every country that it will be called on to meet an attack of this foe to human life and civilisation, for every such deed will be a stimulus to anarchists all over the world. Meanwhile we hear frequently of the discovery of some new and more deadly explosive. And thus the troubles augment which darken the pathway of statesmen, and cause men’s hearts to fail them for fear and for looking after the things that are coming. Luke 21:26. Happy is he who can see in these portentous events the fulfilment of the word of prophecy, and look up, knowing that his redemption draweth nigh. Luke 21:28. {PTUK December 14, 1893, p. 592.6}

**“The Fighting Instinct” The Present Truth 9, 37.**

E. J. Waggoner

*The Fighting Instinct*.-One of the most prominent novelists of the day, whose standing is indicated by the fact that he delivered an address before the Reunion Conference at Grindelwald, last summer, and has addressed other religious gatherings, writes to the *Daily Chronicle* a defence of prize fighting. The *Chronicle* had declared that the prize ring developed only bullies, and not heroes, which the novelist denies, saying, among other things:- {PTUK December 14, 1893, p. 592.7}

It is time enough to discourage any instinct when it has ceased to be of use to the community. With all Europe one armed camp, the fighting instinct is as necessary in this country now as ever it has been; and the day may be coming when we may find that our ancestors had some reason for its systematic encouragement. {PTUK December 14, 1893, p. 592.8}

If the nations of Europe are “Christian nations,” then of course their standing armies must be Christian institutions; and so we need not be surprised to see the prize ring, which helps to develop the “fighting instinct” by which these “Christian nations” are maintained, upheld as a Christian institution when properly “regulated.” Perhaps the “Boy’s Brigade” will be the form it will assume in the future. {PTUK December 14, 1893, p. 592.9}

**“The Pope Defending the Scriptures” The Present Truth 9, 37.**

E. J. Waggoner

*The Pope Defending the Scriptures*.-The religious world is being treated to the amazing spectacle of the Pope of Rome constituting himself a champion in defence of the authenticity of the Scriptures, against the “Protestants” who by the “higher criticism” and other inventions of disguised infidelity, are doing all they can to cast discredit upon the Bible. What a comment upon the “Protestantism” of our times! {PTUK December 14, 1893, p. 592.10}

Of course, the Pope does not aim to lead people to come direct to the Bible as the word of God; the sacred word is to be “interpreted” in harmony with the teachings of the “Fathers” and the rules laid down at the Council of Trent, and with the aid of the study of ancient languages and monuments. But in the public mind it will serve the purpose intended-that of making the Pope appear as the great champion of the Scriptures, and therefore the one who is more in accord with their own principle of “the Bible and the Bible alone” than the Protestants themselves! By standing upon the ground of Rome, and clinging to the institution of Sunday, and upon that of infidelity, by discrediting the truthfulness of the Biblical record, Protestants (so-called) have placed themselves in a position where Rome can attack them with the certainty of complete victory. And Rome knows all this, and is preparing to act accordingly. {PTUK December 14, 1893, p. 592.11}

We say “so-called” Protestants; because there is a true Protestantism maintained by the remnant of the worshippers of Jehovah, who neither cling to an institution of the Papacy nor question the infallibility of the Scriptures, but accept them as the word of God and not of men, to be interpreted and understood, not by the wisdom of man, but by the “Spirit of truth,” which is promised to guide the believers into all truth. The true Protestantism still has its champions. There yet remain in Israel seven thousand men that have not bowed the knee to Baal. {PTUK December 14, 1893, p. 592.12}

**“Front Page” The Present Truth 9, 38.**

E. J. Waggoner

All the sin and misery that have ever blighted this earth, are the result of a look; and all the righteousness and peace that will glorify the earth made new will also be the result of a look. Thus consider the two ways of looking, that produce such widely different results. {PTUK December 21, 1893, p. 593.1}

Pain and death are the result of sin, and sin is from the devil. See Romans 5:12, and 1 John 3:8. Satan was once Lucifer, the light-bearer, the son of the morning. Isaiah 14:12. He was one of the cherubim above the throne of God, “full of wisdom and perfect in beauty.” He was perfect in his ways from the day that he was created, until iniquity was found in him. Ezekiel 28:12-17. He sinned, and was cast down to the earth, where he succeeded in instilling his wicked spirit into the hearts and minds of men. {PTUK December 21, 1893, p. 593.2}

In the Scripture last referred to we read: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy his brightness.” The lifting up of his heart was shown thus: “Thou hast said in thine heart, *I* will ascend into heaven; *I* will exact my throne above the stars of God; *I* will sit also upon the mount of the congregation, in the sides of the north; *I* will ascend above the heights of the clouds; *I* will be like the Most High.” Isaiah 14:13, 14. {PTUK December 21, 1893, p. 593.3}

The fall of Satan was the result of his pride, and his pride was on account of his beauty and brightness. Why did his beauty cause him to be proud?—Because he looked at it. He began to look at himself, to consider his own beauty and accomplishments, all of which were lent him by the Lord, and the result was a rebellion that contemplated nothing less than the dethronement of Jehovah. {PTUK December 21, 1893, p. 593.4}

“For this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8. All evil springs from love of self. 2 Timothy 3:1-5. Men love themselves because they look at themselves so much. Thus the spirit of Satan is manifest in men. Now if Christ destroys the works of the devil and men, it must be by getting them to cease looking at self. And this He does by offering them something better to look at, namely, Himself. “As Moses lifted up the serpent in the wilderness, and even so must the Son of man be lifted up.” The serpent was lifted up in order that people might, by looking, be healed of their wounds; Christ is lifted up in order that, by looking at Him, men may be healed of sin. {PTUK December 21, 1893, p. 593.5}

Men always become like those with whom they constantly associate. Reading bad books, looking at evil sights, tends inevitably to corruption. So he who looks at his own sinful self will become only more sinful. “Looking unto Jesus” takes one away from self. There is nothing of self in Him, because, although He was perfect, He emptied Himself, that the Father alone might appear. So we read, “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.” “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Let us then be among those who will heed the general invitation: “Look unto Me, and be ye saved, all the ends of the earth.” {PTUK December 21, 1893, p. 593.6}

**“Asking and Receiving” The Present Truth 9, 38.**

E. J. Waggoner

“Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.” 1 John 2:21-23. The first verse quoted, concerning heart condemnation and confidence toward God, has been dealt with in a previous number of the paper. There we found that the only just reason for our hearts not condemning us is that God Himself does not condemn us. When God justifies us, our hearts have no business to condemn us; and so our ground of confidence toward God is not our righteousness, but God’s mercy. {PTUK December 21, 1893, p. 593.7}

Now for the next verse, “And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.” Many souls have been discouraged by the faulty use of this verse, namely, taking it out of its connection. They have supposed that before we can expect to receive anything that we ask of the Lord, we must be able to show that we have kept all the commandments, and that if after a careful examination of the commandment and our own hearts, we are not able to demonstrate that we have kept them all, then it is useless for us to ask. True, people who have that idea do go through the form of asking, but they never really expect to receive anything. {PTUK December 21, 1893, p. 593.8}

If it were the case that our confidence that we shall receive what we ask from the Lord grew out of our knowledge that we have lived perfect lives, then we should not be asking favours of the Lord, but demanding our just do. “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Romans 4:4, 5. The same apostle declares that it is “not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5. {PTUK December 21, 1893, p. 593.9}

“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Faith is what brings the blessings of God; for “faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 11:1. Now this is just what is taught by the text at the head of this article, as will be seen when it is not cut off from its connection. Thus: “Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. *And this is His commandment, That we should believe on the name of His Son Jesus Christ*.” {PTUK December 21, 1893, p. 594.1}

Is faith in Christ, then, a substitute for the keeping of the commandments? Not by any means; it *is* the keeping of the commandments. The Jews asked Jesus, “What shall we do, that we might work in the works of God?” Jesus replied, “This is the work of God, that ye believe on Him whom He hath sent.’ John 6:28, 29. “With the heart man believeth unto righteousness.” Romans 10:10. {PTUK December 21, 1893, p. 594.2}

The law of God is unfathomable. The human mind will never be able to explore its utmost depths. Eternity will ever have something new to reveal to us in it, because it is the very life of God, and no man can by searching find out God. Therefore no man can ever be able to declare that he has kept all the commandments of God. “Who can say, I have made my heart clean, I am pure from my sin.” Proverbs 20:9. Only God can declare a soul to be righteous, and then only as the soul accepts His righteousness through Christ by faith. {PTUK December 21, 1893, p. 594.3}

Faith brings not only freedom from the consequences of past transgressions, but it also brings the keeping of the commandments in the present time. “The just shall live by faith.” Faith works by love. The only righteousness that will enable one to stand in the day of Lord’s coming, is “That which is through the faith of Christ, the righteousness which is of God by faith.” Philippians 3:9. And this is real righteousness, because it is the active righteousness of God. It will be manifested in the life, although its possessor will be too unconscious of it to boast. Boasting is excluded by faith, although the believing one will be showing forth in his life the excellencies of the Lord. It is just because it is the righteousness of the Lord, who dwells in him, that he will have nothing of which to boast. And so we may still continue to sing, and may we sing it from the heart,- {PTUK December 21, 1893, p. 594.4}

*“Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe;  
O Lamb of God, I come, I come.” {PTUK December 21, 1893, p. 594.5}*

**“Requests with Thanksgiving” The Present Truth 9, 38.**

E. J. Waggoner

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6. This does not give another condition besides faith, by which we are to receive blessings from God; but it shows a feature of faith, which many people do not understand. Thanksgiving is just as much a part of acceptable prayer, as is the request itself. {PTUK December 21, 1893, p. 594.6}

Jesus said, “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. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:23, 24. The promise is sure only to him who believes. Faith makes the promise a present reality, for “faith is the substance of things hoped for, the evidence of things not seen.” He who believes that he really has that which he asks for, has it. This is not imagination, but fact. The promise of God holds out the reality; faith lays hold of it. {PTUK December 21, 1893, p. 594.7}

Now ordinary politeness demands that one shall return thanks for what he receives. Therefore thanksgiving must necessarily attend a prayer of faith, for such a prayer brings the things that it asks for. He who has not enough faith to thank the Lord for the thing asked for, even while asking for it, has not enough faith to claim the thing that he asked for. {PTUK December 21, 1893, p. 594.8}

Unthankfulness leads to heathenism. The heathen became such, “because that when they knew God, they glorified Him not as God, and neither were thankful.” Romans 1:21. He who is not thankful is not a worshipper of God; for, “he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.” Hebrews 11:6. He who does not believe that God is a rewarder of them that seek Him, does not believe that He is, therefore he who does not thank God for what he asks from Him, does not really ask anything from Him. He does not worship God. So as soon as men cease to thank God, they begin to lapse into a heathenism. Let us then remember the exhortation, “In everything give thanks; for this is the will of God in Christ Jesus concerning you.” 1 Thessalonians 5:18. {PTUK December 21, 1893, p. 594.9}

**“Asking in His Name” The Present Truth 9, 38.**

E. J. Waggoner

Jesus said, “He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it.” John 14:12-14. This is as comprehensive a promise as can be found in the Bible. Who believes it? {PTUK December 21, 1893, p. 594.10}

There is no qualification to this statement. “If ye shall ask anything in My name, I will do it.” There is no limit. Someone will say, “I have been asking for something in the name of Jesus, and I have not received it.” That cannot be, for Jesus Christ is “the faithful and true Witness,” and He cannot lie. Perhaps you do not know what it is to ask in the name of Jesus. {PTUK December 21, 1893, p. 594.11}

The Apostle Paul tells us that “All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.” 2 Corinthians 1:20. The name of Christ, therefore, stands to all the promises of God. God is good, and therefore He gives only that which is good. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17. But this text assures us that God gives everything that is good. He withholds nothing. “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. {PTUK December 21, 1893, p. 594.12}

Since all the promises of God are in Christ, it is evident that we do not ask in the name of Christ unless we ask for something that God has promised. God will honour every draft presented at the bank of heaven, if it has the name of Jesus upon it. But let everyone beware how he attempts to forge that name. That name is written in blood, even the blood of Christ, and every forgery will be detected instantly. He who puts the name of Jesus to a request for a thing that God has never promised, is taking that name in vain; “and the Lord will not hold him guiltless that taketh His name in vain.” {PTUK December 21, 1893, p. 595.1}

**“‘According to His Will’” The Present Truth 9, 38.**

E. J. Waggoner

In close relation to the above promise is the following statement: “And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” 1 John 5:14, 15. Here is something definite. It is positive knowledge. On this basis we do not have to imagine that we receive the things that we ask for, nor to wonder if we shall receive them; but we *know*, every step of the way. {PTUK December 21, 1893, p. 595.2}

Of course the first question that will arise is this, “How may we know that we are asking according to the will of God?” We may know by His word. The word of God contains His will. In it He has recorded the “exceeding great and precious promises,” which guide us in our request. Let us note a few of the statements of what His will is. {PTUK December 21, 1893, p. 595.3}

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:3, 4. This gives us a wide range for requests. Anything that pertains to this present evil world,-the lust of the flesh, the lust of the eyes and the pride of life,-we may know that it is the will of God to deliver us from. Therefore whatever evil thing we wish deliverance from, we have only to ask for deliverance, and we know that God hears us; and we know that He hears us, we also know that we have the thing that we asked for. Therefore in asking the Lord for deliverance from evil, we may thank Him for the deliverance granted. {PTUK December 21, 1893, p. 595.4}

Here are some more promises: “I will heal their backsliding; I will love them freely.” Hosea 14:4. “I will give unto him that is athirst of the fountain of the water of life freely.” Revelation 21:6. “Call upon Me in the day of trouble; I will deliver thee, and thou shall glorify Me.” Psalm 50:15. “When thou passest through the waters, I will be with thee.” Isaiah 43:2. “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.” Isaiah 43:25. “I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour out My Spirit upon thy seed, and My blessing upon thine offspring.” Isaiah 44:3. {PTUK December 21, 1893, p. 595.5}

But time and space would fail us if we should attempt to repeat all the statements of the will of God concerning us. There are things enough in the Bible,-things that it is the will of God to give to us,-to keep us asking as long as we live; and whenever we ask for one of them we not only may, but must, know that He hears us, and that He gives us what we ask for. It is His will to do so, and He cannot deny Himself. {PTUK December 21, 1893, p. 595.6}

But suppose now that there is something concerning which we do not know the will of God; what shall we do? Well, we may ask Him to reveal His will to us. He is able to do it, and it is likely that the reason that we do not know it is that we have not given close enough heed to His word. Often our impatience, or our selfish desire for a certain thing, prevents us from hearing the voice of the Lord in the matter. {PTUK December 21, 1893, p. 595.7}

We will suppose, however, that the will of the Lord has not been made known to us, in a certain case. Shall we then not ask at all? Certainly we may ask, but only according to His will; for what confidence can we have that our request will be granted, if we do not know that God is willing to give it to us? This is a very simple thing, if our wills are only submitted to God. The Saviour left us an example, when He prayed, “O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.” Matthew 26:39. {PTUK December 21, 1893, p. 595.8}

When we do not know what the will of God is, we may ask that His will, whatever it may be, may be done. This does not mean that God has to be asked to do His own will, but it is simply telling Him that we are willing that He should do His will in our case, whatever it may be. What shall we then do?—Leave the matter with the Lord, and await the result, and be sure that whatever the result is, it is according to the will of God, and be satisfied with it. The trouble with so many who pray in this way is that they allow their desires to destroy the force of their prayers. They decide in their own minds what the result ought to be, and when that result does not follow, they say that the Lord did not hear their prayers. This is charging God foolishly. If we do not know what the will of the Lord is, then we are not to allow our desires to become fixed upon what may prove to be a forbidden thing to us. {PTUK December 21, 1893, p. 595.9}

There is a text that opens up a vast field for our prayers. “Delight thyself also in the Lord; and He shall give thee the desires of thine heart.” Psalm 37:4. This is unlimited. The one whose delight is in the Lord, can make any request he pleases, and it will be granted. Such an one will not make any selfish request. At another time, if the Lord will, we shall consider the matter of delighting in the Lord. {PTUK December 21, 1893, p. 595.10}

**“Praying for the Dead” The Present Truth 9, 38.**

E. J. Waggoner

The *Church Times* of November 24 says that “the celebration of the holy eucharist,” with the English Church Union “offers in the fall of the year on behalf of its departed members, is now so firmly established that there is little that calls for remark in the service which was held on Tuesday last in the Church of St. Matthew, Westminster.” It therefore proceeds to give quite a full account of the sermon that was preached on that occasion, which was for the purpose of justifying the practice of praying for the dead. In conclusion, the speaker used the following language, which is fully as Catholic and Spiritualistic as can be:- {PTUK December 21, 1893, p. 595.11}

And now as we pass to the Holy Sacrifice and to the adoration of the Lamb, may those blessed spirits be near us, all our own loved ones who have passed away since our last service, that we may meet with them for a few minutes in this mystery of love, and then go back refreshed to our life of toil and conflict, until in due time we enter with them into rest. {PTUK December 21, 1893, p. 595.12}

Following the report noted above, there is a brief report of “a solemn Requiem for departed members,” which was celebrated at the Church of St. Raphael the Archangel, Bristol. The reader must remember that these services were not in Roman Catholic churches, but were regular services of the Church of England. The *Church Times* is careful to state that “the ritual no where exceeded the limits prescribed by the prayer book.” {PTUK December 21, 1893, p. 595.13}

In this second service there was “censing of the altar,” and quite a complete Romish service. The *Church Times* says that the sermon “was a very practical one, enforcing Christian duty both as to the living God and the departed. The preacher quoted a passage from Dr. Newman’s last sermon at Littleworth, and cleverly pointed out how all the gifts which Newman so plaintively desired have been granted in God’s own good time to the faithful of the English Church.” {PTUK December 21, 1893, p. 596.1}

No wonder that Cardinal Vaughan feels hopeful of the return of England to the Church of Rome. Such a return can scarcely be called an undoing of the Reformation, since the Reformation was never really accomplished. Wycliffe and Tyndale started a real reformation in giving the Bible to the people, and in teaching loyalty to the word of God alone; but when the Church of England seceded from the Pope, the prayer book was made the standard, instead of the Bible; and wherever the Bible is not, there Romanism is. {PTUK December 21, 1893, p. 596.2}

**“Be Steadfast” The Present Truth 9, 38.**

E. J. Waggoner

The apostle writes, in his letter to the Corinthians, “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” 1 Corinthians 15:58. {PTUK December 21, 1893, p. 596.3}

This, then, is a privilege and duty of every Christian, and every person in the world, for God is no respecter of persons. Christ died for all, and all alike may have the victory through Him. Amidst all the influences which draw away from truth and right, and swell the mighty tide that is sweeping downward to perdition, we may stand like immovable rocks, breasting the current of worldliness and sin, and maintaining the principles of our righteous King. {PTUK December 21, 1893, p. 596.4}

This we can do by faith. The apostle Paul says, “But thanks be to God, who giveth us the victory throughout our Lord Jesus Christ.” 1 Corinthians 15:57. And John writes, “This is the victory that overcometh the world, even our faith.” 1 John 5:4. By faith we see what cannot be discerned by the natural eye. By faith Moses, at the court of Pharaoh, “endured as seeing Him who is invisible.” And this is why it is that men by faith “out of weakness were made strong.” Hebrews 11:34. The psalmist writes, “I have set the Lord always before me; because He is at my right hand, I shall not be moved.” Psalm 16:8. Peter, quoting the Psalmist’s words on the day of Pentecost said, “I foresaw the Lord always before my face.” The Lord is there; He is at our right hand to help us; as Paul said to the people at Athens, He is not far from every one of us. Acts 17:27. And it only requires the eye of faith to assure our hearts of this fact. {PTUK December 21, 1893, p. 596.5}

**“Knowing God” The Present Truth 9, 38.**

E. J. Waggoner

“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. {PTUK December 21, 1893, p. 596.6}

These words set forth the whole purpose and end of man’s existence. Wisdom, might, or riches, with God left out, count for nothing. But he who knows God cannot be without wisdom and might and riches. The highest study of mankind is not man, but God. {PTUK December 21, 1893, p. 596.7}

There is a wisdom of the world which is possessed by those whom the world recognises as its wise men; but no one should glory in the possession of this. True wisdom is from above, and not from beneath. The wisdom of the earth will perish, and will save no one from perishing with it. It will perish because it knows not God. Whatever is of the world is not of the Father, and every plant that God has not planted must be rooted up. Not that knowledge will perish; for in the future state knowledge will abound much more than it does now; but the wisdom of this world will perish. Wisdom is the ability to use knowledge. Satan, as an angel in heaven, had a vast amount of knowledge, but his course was the most unwise that he could have taken. And so of the knowledge of the wise men of the earth. They know much, but they know not God. They see many things, but they do not see God. They do not discern God in that which they see. God has “made His wonderful works to be remembered,” and true wisdom sees God in all things that He has made. And thus to the one who has true wisdom, all things speak of God. {PTUK December 21, 1893, p. 596.8}

But worldly wisdom speaks not of God. It speaks of science, it speaks of evolution, of forces that are “inherent” in nature and matter, and of the wonderful intellect of man; but it speaks not of the Creator who made all things. It glorifies Him not as God. And so it was that “the world by wisdom knew not God.” That which should have served to draw their attention to God, was perverted to an opposite purpose. Their knowledge lacked the one essential thing that makes the difference between wisdom and foolishness. {PTUK December 21, 1893, p. 596.9}

We read in the epistle of James: “Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.” Chap. 3:13. And we are told what are the characteristics of true wisdom, that it “is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” This is “the wisdom that cometh down from above.” It is nothing else than the manifestation of the knowledge of God. And if these things are not a part of your life, then whatever knowledge you may have, you have not true wisdom. If knowledge points not to God, it can only tend to destruction. {PTUK December 21, 1893, p. 596.10}

“Neither let the mighty man glory in his might;” for his might is nothing. Light without God is of no more value that wisdom without God. There is no might but of God. Romans 13:1. Whether it be the power of angels or man or of devils, it is still His. “The powers that be are ordained of God.” Men who have power are but the stewards of the power of God. When Pilate said to Christ, “Knowest thou not that I have power to crucify thee, and have power to release thee?” Jesus answered, “Thou couldest have no power at all against Me except it were given thee from above.” John 19:11. Men may pervert their stewardship, as Pilate did, but in the end they must give account thereof to God. The Master requires that all things should be done according to His will. Those who do according to their own will, making their possession of power an occasion for the glorifying of self, will sooner or later discover with sorrow the exceeding folly of their course. {PTUK December 21, 1893, p. 596.11}

No one has a knowledge of God who does not know that all power belongs unto Him. “God hath spoken once; twice have I heard this; that power belongeth unto God.” Psalm 62:11. This truth is to the Christian a source of joy, since he can look to God as his Father. Whatever manifestation of power he beholds, he recognises has the power of God, and knows it the same time that the power of God is for his good, since it is to him the means of salvation. Romans 1:16. It is a truth which comforts him and gives trust in the place of fear. Since all power is of God, it necessarily follows that “all things work together for good to them that love God” and believe on Him unto salvation. {PTUK December 21, 1893, p. 596.12}

What has been said of wisdom and power, may also be said of riches. All wealth belongs unto God, and no man to whom God entrusts a part of it has occasion thereby to glory. To him who would do this the question comes, “What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou didst not received it?” 1 Corinthians 4:7. God only is rich; and His riches do not consist of silver or gold, or of anything that has in itself no value. The riches of God are riches of mercy and grace; and in the ages to come we shall know “the exceeding riches of His grace, and His kindness toward us through Christ Jesus.” See Ephesians 2:4-7. He “is rich unto all that call upon Him.” Romans 10:12. He is rich, therefore, in that which they need who call upon Him, and this is mercy and grace. These are things of intrinsic worth. And God says of them, “In these things I delight.” {PTUK December 21, 1893, p. 597.1}

No flesh has anything whereof to boast. No man has anything whereof to glory, save in the knowledge of God. “God forbid that I should glory,” says the apostle, “save in the cross of our Lord Jesus Christ.” Galatians 6:14. Christ is the wisdom of God and the power of God. 1 Corinthians 1:24. In Him are manifest the riches of the mercy and grace of God. To know Him is to have the knowledge of God. “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. {PTUK December 21, 1893, p. 597.2}

But “not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Corinthians 1:26-31. {PTUK December 21, 1893, p. 597.3}

**“Religious Education” The Present Truth 9, 38.**

E. J. Waggoner

The controversy over the question of religious instruction in Board Schools is waxing warmer. The ladies have now taken a hand in the struggle, and have formed a “Woman’s League for the Maintenance of National Christian Education,” of which Lady Shaftesbury is president. In a prospectus which they have issued, their purposes are avowed to be the defence of the rights of parents, of liberty of conscience, and of the Christianity of England, all of which they conceive to be seriously threatened by the leading of some of the school boards and the direction of secular instruction only. {PTUK December 21, 1893, p. 597.4}

How near this organisation is likely to come to the realisation of any true defence of the rights of parents and of liberty of conscience, may be seen by a brief glance at this prospectus and a letter addressed by the president to the *Church Times*, setting forth the aims of this society, and the reasons for its formation. “The League is based,” it says, “on the principles of liberty of conscience and the rights of parents. Christian parents and Christian rate-payers are saying to their rulers, ‘You *compel* us to send our children to school. You compel us to pay rates to support the schools, therefore you must make the education such as we can conscientiously accept.’ Especially are the Christian women and mothers of England saying this, and the League is meant to unite their voices and make them effective. We are entirely prepared to concede to non-Christians the rights which we demand for ourselves. The Jewish religion is at this moment being definitely taught to the Jewish children in the Board schools of London by Jewish teachers, who are paid from the rates to which we are compelled to contribute, and to which we would contribute willingly provided that Christian instruction as definite might be given to the children of Christian parents, otherwise liberty of conscience and parental rights are violated.” {PTUK December 21, 1893, p. 597.5}

We had always supposed that the term “non-Christians” would include others besides the Jews and those belonging to the various non-Christian sects. But it appears from the above quotation that those who do not profess any religion, and do not wish their children educated in any form of religion, are left wholly out of the question; while the emphasis placed upon “the Christian women and mothers of England” in connection with this move throws additional light upon the phrase, “the rights of parents.” When we are considering a question of rights, Christians and non-Christians, of members of religious sects or those belonging to no sect at all, stand upon exactly the same level. Human rights do not depend upon religious belief. They are outside the sphere of religion altogether. {PTUK December 21, 1893, p. 597.6}

No one can rightfully be compelled to pay for the teaching of religion in any form, either in Board schools or anywhere else. And why? Simply because a person’s religious beliefs and his attitude toward religious precepts and obligations are matters between him and his God, and God has never ordained that any person shall be *compelled* to and or support religion. The Gospel is not compulsion, but persuasion. God leaves every person perfectly free to do as he sees fit in the matter of religious faith and practice. He sends him light and blessings from heaven, and throws around him such influences as will draw him to Christ if he will yield to them; but if he does not voluntarily choose to do so, there is no further pressure brought to bear upon him. In the day of final reckoning everyone will have to give account of himself to God for the course he has pursued here, and any attempt on the part of man to hold his fellow-man accountable in that which pertains to religion, is an attempt to usurp the place of God. {PTUK December 21, 1893, p. 597.7}

All offerings to the gospel-to be acceptable to God-must be voluntary. He will have nothing that is forced. He might have created man in such a way that he could not transgress His will, or He might now if He chose, by the exercise of His all mighty power, compel every creature on earth to reverence and obey Him; but He has not chosen to exercise His power in that way. What human parent would be satisfied with a respect and obedience that came from compulsion instead of from love? and will God be less particular than men? No; “God is love;” and love alone is that which satisfies Him. {PTUK December 21, 1893, p. 597.8}

Religion, therefore, is altogether out of place in the hands of the State; for State power means compulsion. Not the guidance and control of the State, but of the Holy Spirit, is necessary to the proper teaching of the Christian religion; for Christian truths are spiritual, and spiritual things must be spiritually discerned. And if Christian parents are willing to be made to pay for the teaching of Judaism in the schools, it does not right the inconsistency and wrong of such a thing, to compel Jews and atheists to pay for the teaching of the religion of the Church of England. {PTUK December 21, 1893, p. 597.9}

The training and education of children have been committed by God to their own parents. But a marked tendency is noticeable at the present day to shirk this responsibility, and shift it onto the shoulders of others. But will God not hold parents accountable for the children He has entrusted to their care? Let no parents flatter themselves that they can please Him by leaving the religious instruction of their children in the hands of the teachers of Board schools. In the Old Testament are found repeated instructions to parents upon this point of the religious training of their children, and parents will not be guiltless who neglect a matter of such importance. {PTUK December 21, 1893, p. 598.1}

In all that pertains to the welfare of the child, there is nothing that can take the place of home influences. Let those influences be what they should be, and the child will go forth into life’s battle with strength to meet and conquer the obstacles and temptations which oppose him; but let those influences be pernicious, let there be no memories of a mother’s patient and loving instruction, of a mother’s pleading and a mother’s prayers, and the outcome of the battle of life with that child is more than doubtful. What would the world have known of Moses, or of John and Charles Wesley, if religious instruction had been left by parents in their day to the supervision and control of the State? {PTUK December 21, 1893, p. 598.2}

As to the part which this League-or for that matter any other human organisation-can play in the defence of Christianity, it is only necessary to observe that Christianity is not in the hands of men, but of God, and He is its Defender. Christianity-the Gospel-is “the power of God unto salvation.” Romans 1:16. The power of God does not need to be defended by man. The heathen often manifest a belief that man can do something to defend his gods; but it is only such gods as those of the heathen that need the protection of man. A system of religion which depends upon men for its support, is not the system which has in it the power of God. {PTUK December 21, 1893, p. 598.3}

We are sure, therefore, that the energy and means devoted to the “Woman’s League for the Maintenance of National Christian Education” could be expended to much better purpose for other ends than those for which the League is now organised. {PTUK December 21, 1893, p. 598.4}

**“Protection to Religion” The Present Truth 9, 38.**

E. J. Waggoner

The idea that Christianity must be “protected” by the State is so common in these days, that even the Baptists, who have always been in the front ranks of the advocates of religious liberty, are falling into the error. Thus, in noticing a pamphlet from the pen of Sir Theodore Hope, formerly of the Council of the Governor-General of India, the *Freeman* says:- {PTUK December 21, 1893, p. 598.5}

Sir Theodore is dissatisfied with the amount of support given by the State to Christianity and India. We are glad he does not advocate the establishment of the Church of England in that part of the British Empire. So far as we are concerned, we should be glad if the State ceased to show the least favour to any Church or clergy, but dealt out to all the same measure of protection and the exercise of undoubted rights and of the religious freedom to which every subject of the British crown is entitled. At the same time we agree that the State should provide the ministrations of religion for those of the servants that are withdrawn from their homes and placed in localities where, without such provision, it would be deprived of these ministrations. But in the appointment of chaplains or ministers in these instances no denomination should enjoy advantages or suffer disadvantages more than any other denomination. Beyond this the State should not go, and within these limits the State should act with caution. {PTUK December 21, 1893, p. 598.6}

“Protection” is necessary for false systems of religion, for they could not exist without it. Since they originate with man, of course they must be upheld by human power. A religion without power, is no religion at all; but a religion that does not come from God, and does not have Him to support it, must necessarily derive its power from the State. The very fact that a religion asks and receives protection of the State, shows that the State is above it; for the greater never seeks protection from the less. That which is protected is weaker than that which protects. {PTUK December 21, 1893, p. 598.7}

This obvious fact also shows that when men ask for State protection of Christianity, they have lost sight of its Divine origin. They must have forgotten that the Gospel is the power of God unto salvation, or else they could not ask human protection for it. For the State to offer its protection to Christianity, or for ministers of the Gospel to ask for it, or even to consent to receive such protection in behalf of Christianity, is an insult to its Founder. {PTUK December 21, 1893, p. 598.8}

There is but one thing that the religion of Christ asks from men, and that is that they should put themselves under its protection. It is not in the world asking favours, but giving them. {PTUK December 21, 1893, p. 598.9}

Who can read the second Psalm, and then talk about State protection of anything pertaining to the Gospel of God? Let us read, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” {PTUK December 21, 1893, p. 598.10}

This shows that the kingdom of God has nothing to fear from earthly rulers. All the powers of the earth in combination cannot destroy it; their thoughts of injuring it are nothing but vanity. But if they have no power to injure it, neither have they any power to protect it. For example, a great power like that of England, would laugh at a declaration of war against it by some petty tribe in Africa; what an absurdity it would be, therefore, for it to ask the protection of that same petty tribe. That is the way the case stands with the religion of Jesus Christ and earthly governments, only the difference is infinitely greater. Therefore the Lord says, “Be wise now therefore, O ye kings; be instructed, ye judges of the earth.” Instead of ministers of the Gospel asking for the protection of kings, they are instructed to offer to all men, including kings, the protection of God, if they will receive it. {PTUK December 21, 1893, p. 598.11}

A word as to the duty of the State to provide the ministrations of religion to those who are withdrawn from their homes. It can indeed provide the ministrations of religion to such ones, but it cannot provide the ministrations of the Christian religion. The State cannot give that which it has not; and the State has not the Gospel, for the Gospel is the power of God. Therefore whenever the State goes into the business of providing the ministrations of religion, it can at best provide nothing but a modification of Christianity,-a form of godliness without the power. {PTUK December 21, 1893, p. 598.12}

What then shall be done for those who are withdrawn from their homes, and placed where there are no churches to which they can have access? The answer is, Let the true ministers of Christ seek them out, and minister to them, if they will receive such ministrations. Christ came to seek and to save that which was lost, and it is the duty of His followers to do likewise. If men in such places do not wish the ministrations of religion, then they are not to be forced to receive it by the State. Christ came to proclaim liberty, and freedom to accept the Gospel, means freedom to reject it, and this Christ gives to every man. But no minister can adequately proclaim the liberty wherewith Christ makes men free, when he has so limited an idea of that liberty that he thinks it needs the protection of the civil power. {PTUK December 21, 1893, p. 598.13}

**“Wrestling” The Present Truth 9, 38.**

E. J. Waggoner

Wrestling was much more common in the ancient times than it is now, because warfare was then a hand-to-hand matter, and victory in a battle depended more on the athletic skill of the combatants, than it does these days of long-range rifles. The great battles were often little else than huge wrestling contests. This is why the Apostle Paul describes the warfare of the Christian as wrestling. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:11, 12. {PTUK December 21, 1893, p. 599.1}

This contest is to be carried on with the strength that the Lord gives, and the armour that He supplies. The wrestler is exhorted to “be strong in the Lord and in the power of His might.” He is to strive, but it is to be according to the working of God in him. Colossians 1:29. The power all comes from God, and it is really God that gains the victory over the enemy, working through the man who yields to Him. Jesus says, “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. Therefore we read, “This is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” 1 John 5:4, 5. {PTUK December 21, 1893, p. 599.2}

In the thirty-sixth Psalm, verses eleven and twelve, we have a reference to this wrestling against the wickedness of this world. “Let not the foot of pride come against thee, and let not the hand of the wicked remove me. There are the workers of iniquity fallen; they are cast down, and shall not be able to rise.” The hands and feet play the principal part in wrestling. Each wrestler seeks to trip up his antagonist with his feet. There is no foot so dangerous in wrestling as the foot of pride, because “pride goeth before destruction and an haughty spirit before a fall.” Therefore it is that the psalmist prays to be kept from the foot of pride. Only He can keep us from this dangerous foe, because He is meek and lowly in heart. Whoever abides in Him will be kept from the pride of man. {PTUK December 21, 1893, p. 599.3}

It is an unfortunate thing that most people have made a wrong use of the account of Jacob’s wrestling with the angel, who was the Lord Jesus Himself. They read the account of His wrestling all night, and then in the morning receiving a blessing, and think that means that we are to wrestle with the Lord in order to get a blessing from Him. Because of this mistaken idea, many people fail to receive the blessings that they might otherwise have. Let us study the case a little. {PTUK December 21, 1893, p. 599.4}

**WRESTLING AGAINST GOD**

A moment’s thought should be sufficient to show us that the Lord is not our adversary. He is not opposed to us. Therefore we do not have to fight with Him. Wrestling is fighting, and it is a dangerous position for one to occupy, to be fighting against God. God is for us, to protect us from all that come against us. We do not want to fight with the only Friend we have. {PTUK December 21, 1893, p. 599.5}

But of course the idea of fighting is not in the minds of those who speak of wrestling with God. Their idea is that of striving with Him to get Him to give us His blessing. But God has come to us with His blessing before we ever felt the need of it. “Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from His iniquities.” Acts 3:26. “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. If we were half as anxious to receive the blessings of God as He is to bestow them upon us, we should have more than we ever dreamed of. {PTUK December 21, 1893, p. 599.6}

But did not Jacob wrestle all night with the Lord? Yes, he did, but do not forget that he did not know that it was the Lord. He thought all the time that it was an enemy. And that illustrates the position of those who think that they must wrestle with the Lord for a blessing. Unconsciously they are regarding the Lord as their adversary, instead of their Helper. {PTUK December 21, 1893, p. 599.7}

Now let us see what we are to learn from the case of Jacob. When was it that he first found that the One with whom he was wrestling was not a man, but the Lord Himself?—It was when the Angel put forth His hand, and put Jacob’s thigh out of joint with a touch. Read the account in Genesis 32:24-28. How much longer did Jacob wrestle after he found out that he was wrestling with the Lord?—Not a minute, because such a thing was impossible. It was the dislocation of his thigh that made him know with whom he was wrestling; and no man can wrestle with a thigh out of joint. A man with his thigh out of joint would be at a greater disadvantage in wrestling, than a man with only one leg, because in addition to having only one leg to stand on, he would have the inconvenience and the intense pain of the useless one. {PTUK December 21, 1893, p. 599.8}

What, therefore, did Jacob do as soon as his dislocated thigh made known unto him with whom he was wrestling?—He did the only thing that he could do, namely, he threw his arms around the Lord for support. If one were wrestling or walking, or even standing still, and his thigh should suddenly be thrown out of joint, he would immediately fall to the ground. So Jacob would have fallen, if he had not held on to the Lord. And this we learn from the record. As soon as Jacob’s thigh was out of joint, the Angel said, “Let Me go, for the day breaketh.” And Jacob replied, “I will not let Thee go, except Thou bless me.” This shows, what we should naturally conclude, that as soon as Jacob learned that it was the Lord with whom he was wrestling, he ceased wrestling, and threw himself upon Him for support. {PTUK December 21, 1893, p. 599.9}

And it was then that Jacob prevailed. During all the night of wrestling he had not been able to gain anything, but as soon as he stopped wrestling with the Lord, and hung helpless upon Him, he gained a blessing. And so it will ever be. “For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; and quietness and in confidence shall be your strength.” Isaiah 30:15. “Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” {PTUK December 21, 1893, p. 599.10}

Then instead of striving with the Lord, let us yield to Him, and allow Him to do our fighting for us. See Psalm 25:1, 2. We shall find all that we wish to do, in keeping our wills subject to His. Power belongs to Him, and He will exert all in our behalf, if we will throw ourselves upon Him. {PTUK December 21, 1893, p. 599.11}

**“The Majority” The Present Truth 9, 38.**

E. J. Waggoner

Is your religious faith and practice in conformity with that of the majority? Are you dwelling at ease because you are on the side of the majority? Then beware! In Noah’s day the majority were drowned in the flood. In Abraham’s day the majority were idolaters. In the time of Moses the majority perished in the wilderness. In Elijah’s day the majority were worshippers of Baal. In the days of Christ the majority rejected Him, and crucified Him. In the days of Luther and the reformers the majority were Roman Catholics. {PTUK December 21, 1893, p. 600.1}

Is our own day an exception to all others? Verily, no. For “in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud,” etc. 2 Timothy 3:1-5. In our day the majority have a form of godliness, but deny (that is, do not know) the power thereof; and the inspired exhortation is, “From such turn away.” “Thou shalt not follow a multitude to do evil.” Exodus 23:2. {PTUK December 21, 1893, p. 600.2}

**“A Lesson from the Sun, Moon, and Stars” The Present Truth 9, 38.**

E. J. Waggoner

“Ye are the light of the world.” ... “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:14, 16. {PTUK December 21, 1893, p. 605.1}

How beautiful for the sun, moon, and stars to be light-bearers for Jesus! And what faithful light-bearers they are! Day after day and night after night finds them in their places, faithfully holding out the glorious light that their Maker placed upon them. {PTUK December 21, 1893, p. 605.2}

But did you know that the Lord created *you* to be His light-bearer, too? and that He has commanded *you* to shine, as truly as He ever bade the sun, moon, and stars to shine? Listen to what He says: “*Ye* are the light of the world.” ... “*Let your light so shine* before men, that they may see your good works and glorify your Father which is in heaven. “ {PTUK December 21, 1893, p. 605.3}

‘Tis true that you have no light of your own any more than the sun, moon, and stars had light of their own, but the Lord is able to give *you* of His light and glory as He was to give it to the sun, moon, and stars, that is, if you as fully yield yourself to Him and allow Him to. If you are not shining, the only reason is that you have not allowed God to fill you with His light. {PTUK December 21, 1893, p. 605.4}

Upon the sun, moon, and stars He placed some of His brightness and glory, and told them to show it to the people of the earth every day and every night that they might constantly be reminded of a glorious and powerful Being who made all things. {PTUK December 21, 1893, p. 605.5}

Upon you, and in *you*, He wants to put His own perfect and lovely life (for His life is His light, John 1:4) that you may show it to the people of the earth, and thus lead them to see that He is as kind and lovely as He is powerful, and as good and gentle as He is glorious. He says that your life will then be “as the shining light” (Proverbs 4:18), because you will show forth Jesus, “the Light of the world” (John 8:12), in all your actions. Your words and actions will show people the way to their heavenly home as plainly as the sun shows them the way to their earthly home. So you see that your words and actions will be a real light to them to lead them to heaven. You notice when Jesus says for you to let your light shine He says, “Let your light so shine before men that they may see your *good works”* and be led to glorify your Father which is in heaven. {PTUK December 21, 1893, p. 605.6}

Thus “the Lord is a *Sun*” (Psalm 84:11), a far greater sun than the one you see in the sky, for He not only gives the sun, moon, and stars all the light that they have, but His life can enter right into your heart and show you how to get to heaven, and shine on through you, and show those around you how to get there also. {PTUK December 21, 1893, p. 605.7}

His ten commandments are but a word picture of His ways, of His light, of His life, that He will live in you if you will let Him come in and use you. He knows that without this light of life, His life of goodness, you cannot live eternally any more than you can live this common life without the sunlight. He therefore pleads with you to let Him in, and 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.” {PTUK December 21, 1893, p. 605.8}

But how can you let this blessed Light in? He answers, “I am come a light into the world, that whosoever *believeth on Me* should not abide in darkness” (John 12:46); “That Christ may dwell in your hearts *by faith*.” Ephesians 3:17. {PTUK December 21, 1893, p. 605.9}

Then if you really *believe* what God says, that is opening the door and letting Him in. You must believe that the life of Jesus *is* the light of the world, that you cannot live for ever without it, and that He is able to come in and live it in you, and then that He keeps His promise and *does* come in as soon as you ask Him to. {PTUK December 21, 1893, p. 605.10}

No one but Jesus can do works that are good enough to shine and show others how to do, therefore you must not try to do right by yourself, even after you have let Jesus in, or you will stop shining. You must every day give up your way and just let *Him* use your hands and feet and whole body, *working in you* that which is pleasing in His sight. If you let Him stay with you all the time you cannot help shining, for He is Light, and the more you give up to Him and let Him have His way with you, the more and more of your life will shine unto the perfect day, the nearer and nearer you will be getting ready for His second coming. {PTUK December 21, 1893, p. 605.11}

For do you not see? Last week we learned from the sun, moon, and stars that His coming is very near, and this week we have learned from them how we may get ready. {PTUK December 21, 1893, p. 606.1}

If we would be ready when He comes we must, like them, allow Him to put His light within us, and then daily and nightly show it to the people of the earth. We must, like them to be faithful light-bearers for Jesus. {PTUK December 21, 1893, p. 606.2}

If we allow all our *actions* to shine with His gentleness, goodness, kindness and loveliness now, we shall be given a body like unto His glorious body when He comes, and then our *bodies* shall shine forth as bright as the sun in the kingdom of our Father (Matthew 13:48), and as the stars for ever and ever (Daniel 12:3). {PTUK December 21, 1893, p. 606.3}

1. When did the sun, moon, and stars begin to shine upon this earth? Genesis 1:14-19. {PTUK December 21, 1893, p. 606.4}

2. Did they have any light of their own? {PTUK December 21, 1893, p. 606.5}

3. Who gave them all that they have? {PTUK December 21, 1893, p. 606.6}

4. Then whose glory to they show? Psalm 19:1. {PTUK December 21, 1893, p. 606.7}

5. When the sun should be darkened and the stars should fall from heaven, of what was that to be a sign? Matthew 24:29-33. {PTUK December 21, 1893, p. 606.8}

6. Have the signs been seen in the heavens? Yes. {PTUK December 21, 1893, p. 606.9}

7. Then of what may we be sure? That the second coming is very near. {PTUK December 21, 1893, p. 606.10}

8. Why is He coming? {PTUK December 21, 1893, p. 606.11}

9. If we would be ready to go with Him when He comes, what must we do? We, too, must be light-bearers for Jesus. Matthew 5:14, 16; 1 Thessalonians 5:4, 5. {PTUK December 21, 1893, p. 606.12}

10. How can we shine when we have no light of our own? Let Jesus bring His light into our hearts. {PTUK December 21, 1893, p. 606.13}

11. Is He willing to come in? Revelation 3:20. {PTUK December 21, 1893, p. 606.14}

12. How can we let Him in? John 12:46; Ephesians 3:17. {PTUK December 21, 1893, p. 606.15}

13. What is His light? His life (John 1:4), His ways. {PTUK December 21, 1893, p. 606.16}

14. When we allow His loveliness to shine through all our actions, what will our way be like? Proverbs 4:18. {PTUK December 21, 1893, p. 606.17}

15. What will people see? Good works. Matthew 5:16. {PTUK December 21, 1893, p. 606.18}

16. What will our good works lead them to do? Matthew 5:16. {PTUK December 21, 1893, p. 606.19}

17. Then will not our words and actions be like a light to them? {PTUK December 21, 1893, p. 606.20}

18. If we thus shine for Jesus, or let Jesus shine through us every day, what does He promise us? Philippians 3:21; Matthew 13:43; Daniel 12:3. {PTUK December 21, 1893, p. 606.21}

19. How old must you be before you can shine for Jesus? You can shine for Him *now* if you believe Him and let Him come in and use you. {PTUK December 21, 1893, p. 606.22}

*“Shine like the stars above,  
Clear and bright, through the night;  
Tell of the Saviour’s love,  
Shine by doing right.” {PTUK December 21, 1893, p. 606.23}*

**“Interesting Items” The Present Truth 9, 38.**

E. J. Waggoner

-India is trying to borrow £10,000,000 to pay off the interest on her indebtedness, which is due in gold. {PTUK December 21, 1893, p. 606.24}

-The Burmah section of the “Opium Commission” is said to have decided against the abolition of the opium traffic. {PTUK December 21, 1893, p. 606.25}

-The death rate in London has reached the high percentage of 31 per 1,000, owing to the increasing prevalence of influenza. {PTUK December 21, 1893, p. 606.26}

-Evangelical circles in Germany are being stirred by a strong movement against the threatened repeal of the anti-Jesuit laws. {PTUK December 21, 1893, p. 606.27}

-A “National League for the Abolition of the House of Lords,” has been formed, and a recent meeting was presided over by Mr. Labouchere. {PTUK December 21, 1893, p. 606.28}

-Between Dec. 9 and 13 severe gales have been experienced over all portions of the British Isles, with much damage to shipping and considerable loss of life. {PTUK December 21, 1893, p. 606.29}

-The Panama correspondent of the New York *World* states that war is absolutely certain to break out between Peru and Ecuador on the boundary question. {PTUK December 21, 1893, p. 606.30}

-A telegram from Buenos Ayres states that the Argentine Congress has sanctioned the conclusion of an extradition treaty with Great Britain. The treaty is not retroactive {PTUK December 21, 1893, p. 606.31}

-Mr. Keir Hardie, M.P., stated in Parliament that he estimated that three persons in London died every two days from starvation or from suicide through fear of starvation. {PTUK December 21, 1893, p. 606.32}

-As the result of a conflict between gendarmes and peasants in the Italian province of Bari, a Customs officer was seized by the mob, and, after petroleum had been poured over him, was set on fire. {PTUK December 21, 1893, p. 606.33}

-Recently three shop-keepers at Lincoln were fined for trading on Sunday. Other convictions are said to have taken place, and a determined effort is being made there to enforce the Sunday laws. {PTUK December 21, 1893, p. 606.34}

-According to information from Honolulu, President Cleveland’s censure of the action of Mr. Stevens has created great bitterness. Preparations to actively resist the restoration and the queen had been made. {PTUK December 21, 1893, p. 606.35}

-A medical journal declares that something like 80,000 cases of lead poisoning, causing much sickness, occur yearly in England from drinking home-made wine and beer, brewed in glazed earthenware pans. {PTUK December 21, 1893, p. 606.36}

-A large and disastrous fire is reported from Antwerp. Some grain warehouses covering 80,000 square yards have been burnt, the total losses being estimated at from 5,000,000f. to 6,000,000f. The fire is believed to have been due to incendiarism. {PTUK December 21, 1893, p. 606.37}

-The Italian Cabinet is now fully constituted, with Signor Crispi as Premier, Minister of the Interior, and *ad interum* Minister for Foreign Affairs. Its programme will include the reduction of the Army Estimates by some half-million sterling. {PTUK December 21, 1893, p. 606.38}

-According to Dalziel advices from Bulawayo, Lobengula has been captured by Captain Wilson’s patrol. A Reuter’s telegram, however, states that Captain Wilson’s force was repulsed on attacking the King’s escort, and is in a perilous position. {PTUK December 21, 1893, p. 606.39}

-Two hundred thousand men in London are unemployed, and one hundred and seventeen thousand of Chicago’s citizens are in a similar predicament. And these cities but furnish instances of a destitution and distress that is world-wide. {PTUK December 21, 1893, p. 606.40}

-The coal dispute in Scotland has come to an end, a meeting of miners at Glasgow deciding for a general resumption of work on the employers’ terms. The men are urged to cooperate with the English miners in the formation of a conciliation board. {PTUK December 21, 1893, p. 606.41}

-Mr. Edison, the American, has produced an improved pattern of his “talking machine” which he claims will reproduce speech from a whisper to the loudest tones with greater intensity than the original voice. It will, he says, entirely do away with reporting. {PTUK December 21, 1893, p. 606.42}

-The Spanish commander at Melilla has presented an ultimatum to the Moorish Foreign Minister as a condition of bringing the present warlike operations to a close. The demands include the evacuation of the neutral zone by the Arabs, the surrender of 12,000 rifles, and the punishment of the leaders of the rebellious tribes. {PTUK December 21, 1893, p. 606.43}

-There has been repeated rioting by the Socialists at Palermo, in which the rioters were fired on, owing, it is said, to the troops mistaking an order from their officer, with the result that eight were killed on the spot and fourteen others wounded. The crowd, in revenge, after the retirement of the troops, out off the heads of the town clerk and his wife, and carried them away on pikes. {PTUK December 21, 1893, p. 606.44}

-In a proclamation issued by Admiral de Gama, who has taken over the command of the Brazilian insurgent squadron in the Bay of Rio, he covertly advocates the restoration of the monarchy. The secession of Admiral de Gama is regarded as important. Admiral Wandenkolk, the leader of a previous revolt, who is in prison, is expected to be appointed to the command of the Government squadron. {PTUK December 21, 1893, p. 606.45}

-At Mongtze, in China, a timber mine has been discovered. The trees have been buried under sandy soil to a depth of six to twenty-five feet, and they are well preserved. Apparently they have been overwhelmed by an earthquake at some immemorial time. They are of the pine trees called “Nain Hon” by the Chinese, and contain a preservative essence, hence the wood is employed in making coffins. {PTUK December 21, 1893, p. 606.46}

-The “Excelsior” the largest diamond in the world, is now deposited in one of the safes of the Bank of England. It was found in June last in the mines of Jagersfontein, Cape Colony. The “Excelsior” is said to be a stone of the purest water, and is worth about a million sterling. Exceptional precautions were taken to have it conveyed from the mine to the coast. A squadron of the 16th lancers guarded the carriage to Cape Town, from which it was brought to London in the gunboat *Antelope*. {PTUK December 21, 1893, p. 606.47}

-The Anarchists who threw the bomb in the French Chamber has been discovered, and is under arrest. The investigations being made at Paris as a result of the outrage, show that the Anarchists of Franco and Spain are in constant communication, incriminating letters having been found. An extensive search was made in the principal Anarchist centres in Paris, and some thirty expulsions are expected to follow. Special precautions are being taken by the Paris police for the protection of public buildings. By a bill passed in the Chamber a few days after the bomb-throwing, it is made an offence for any French paper to publish articles glorifying criminal acts. This is one of four bills which have been introduced with a view to the suppression of anarchy. {PTUK December 21, 1893, p. 606.48}

-The following particulars have become known relative to the recent Nihilist plot: “Through the numerous arrests made at Warsaw the St. Petersburg police learned that the Warsaw secret organisation, besides having its branches at Charkoff, Kieff, and Odessa, also extended its ramifications to St. Petersburg. Thus warned, the police were put on the alert, with the result that on the night of the 5th inst. the river police stopped a boat on the Neva, which on examination was found to contain three small cases filled with dynamite. The subsequent arrest of the person to whom the cases were addressed-a medical student-led to the discovery of the Nihilist plot. Up to the present, upwards of fifty persons have been taken into custody in connection with the affair, among them being several ladies, some of them more girls, and a large number of officers. The police declare that they have evidence to show that a bomb outrage on the Czar had been planned. It is said that the application of the knout has aliened a full confession from the medical student above-mentioned, and that the rest of the prisoners have also been knouted and subjected to other terrible tortures.” {PTUK December 21, 1893, p. 606.49}

**“Back Page” The Present Truth 9, 38.**

E. J. Waggoner

It is stated that the Pope of Rome has just conferred the rank of Monsignor and Domestic Chaplain upon a Bavarian village priest who has achieved much celebrity on account of his cures by the use of cold water. The Pope’s judgment in matters pertaining to the body is evidently much better than his judgment in spiritual things. {PTUK December 21, 1893, p. 608.1}

One of the most famous distributors of Bibles, if not the most famous, was Deacon William Brown, of New Hampshire, U.S.A., who recently died at the age of seventy-six. Since 1849, when He began the work, he had given out no fewer than 120,000 copies of the Scriptures. In the two years preceding his death, he canvassed 239 towns, and visited over 80,000 families. {PTUK December 21, 1893, p. 608.2}

The will of Gen. S. C. Armstrong, of Hampton, Virginia, who did so much in the way of educating and civilising Indian children, contains the following item: {PTUK December 21, 1893, p. 608.3}

I wish no effort of a biography made. Good friends might give up a pretty good story, but it would not be the whole truth-the truth of a life usually lies deep down, we hardly know it ourselves-God only does-I trust His mercy. The shorter one’s creed, the better; “Simply to Thy cross I cling” is enough for me. {PTUK December 21, 1893, p. 608.4}

The Apostle Paul wrote to Titus, “Let no man despise thee,” and similarly to Timothy, “Let no man despise thy youth.” How could they prevent it?—By not acting in a despicable manner. Many think to keep people from despising them, by bluster and show of authority. Such a course may keep people from exhibiting their contempt, but they will despise them in their hearts. He who is an example “in word, in conversation, in charity, in spirit, in faith, in purity,” will not be regarded as despicable, however much he may be hated by ungodly men. {PTUK December 21, 1893, p. 608.5}

There is nothing so far-seeing as faith, and nothing so short-sighted as unbelief. Judas was so blinded by unbelief that he could accompany Christ as one of His apostles, listen to His teachings, and behold His miracles, and yet make himself a thief, as if his Master would not know what he was doing! It was self that blinded Judas, for self is the essential element of unbelief. Not honest doubt, but doubt which is prompted by self, is unbelief. Faith depends not so much upon evidence as upon a clean heart. If you would have the former, first be sure that you have the latter. {PTUK December 21, 1893, p. 608.6}

“Faithful is this saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew for all His long-suffering, for an example of them which should hereafter believe on Him unto the eternal life.” 1 Timothy 1:15, 16. In this there is wonderful encouragement, namely, that the chiefest sinner will receive the chiefest grace. All may accept the Saviour’s salvation, for if a man is extraordinarily weak, Christ will bestow upon him extraordinary strength; if a man is the greater sinner, he may have the greater grace. Where sin abounded, grace does much more abound. {PTUK December 21, 1893, p. 608.7}

**“The Coming War” The Present Truth 9, 38.**

E. J. Waggoner

*The Coming War*.-The *Echo* says:- {PTUK December 21, 1893, p. 608.8}

No doubt there is some exaggeration in the following telegram from Rome, and yet it serves to show that the position of Italy is fast becoming intolerable:-“The terrible condition of Sicily is causing great anxiety. About 350,000 men and women have joined the ranks of the Socialists. The people are utterly desperate, the women being the worst, and leading the men on. ‘Bread or death’ is the general cry.” Yet poverty-stricken Italy continues to pay about fourteen millions a year for army and navy, and the new Prime Minister, Signor Crispi, himself a Sicilian, refuses to make any abatement in the war expenditure. {PTUK December 21, 1893, p. 608.9}

The only question is, How much longer can Italy stand the strain of the militarism that is cursing Europe? If she is not already in the “last ditch,” how long will it be before she gets there? And when she can go no further, then what? To all human appearance and to all predictions, the long-looked-for European war, with its whirlwind of murder and desolation! But Christ is coming, the “Prince of peace,” He who “maketh force to cease unto the ends of the earth,” and “breaketh the bow and cutteth the spear in sunder.” Psalm 46:9. Who will be ready to say in that day, “Lo, this is our God; we have *waited* for Him; and He will save us”? Isaiah 25:9. {PTUK December 21, 1893, p. 608.10}

**“Dead unto Sin” The Present Truth 9, 38.**

E. J. Waggoner

*Dead unto Sin*.-“Likewise recokon ye also yourselves to be dead indeed unto sin, but alive under God through Jesus Christ our Lord.” Romans 6:11. We are not to wait till some experience shows us that we are dead unto sin, before we reckon ourselves to be so, but count it as a fact from the first moment that we accept and believe on Christ. Sin may be in us, but when we count ourselves to be dead to it, and alive unto God, He works in us, and not the sin; and His work will be to remove sin from us, to “cleanse us from all unrighteousness.” And thus will we live here the life of those who are raised from the dead. {PTUK December 21, 1893, p. 608.11}

**“Murdering Sleep” The Present Truth 9, 38.**

E. J. Waggoner

*Murdering Sleep*.-The New York *Independent* of December 7, contains an article on “Sleep,” by Henry M. Lyman, A.M., M.D., in which the various causes of sleeplessness are noted, with the object of helping troubled ones to obtain needed rest. Among other things he says:- {PTUK December 21, 1893, p. 608.12}

In certain cases it will be found that the sufferer is a victim of malaria, or other infective poison, which must be thoroughly eliminated from the body before healthy sleep can be enjoyed. But, in the majority of the patients whom one encounters in our modern cities, there has been a slow poisoning of the brain with the narcotics and irritants that are so freely employed by the many who are ignorant of their effects. I do not now refer to alcohol and tobacco, for their pernicious activity is pretty generally recognised. I refer to those milder poisons, tea and coffee. These substances are slow and insidious in their action; and the comfort derived from their use is of such an agreeable nature that their harmful energy is often overlooked.For labourers, and for workmen who pass the greater part of their life in the open air, these beverages possess the minimum of noxious influence. But for women and children, and for men of the professional and official classes, whose life is passed indoors, and whose nerves are consequently in a highly sensitive condition, the constant use of tea and coffee, as ordinarily prepared, is very prejudicial to that nervous integrity that permits unbroken, restful sleep. These beverages should no more than alcoholic beverages be allowed as a daily means of refreshment. {PTUK December 21, 1893, p. 608.13}

He further says that tea and coffee as ordinarily used are “dangerous poisons.” This is a truth, and should be heeded. Thousands of persons who are troubled with sleeplessness and general nervousness would find relief and a great increase of strength by abandoning the use of tea and coffee. {PTUK December 21, 1893, p. 608.14}

**“Haven’t Time” The Present Truth 9, 39.**

E. J. Waggoner

*“Haven’t Time*.”—Have you no time to think of God, to seek Him, to study His word, and to learn of Him? “Are there not twelve hours in the day”—yes, in *your* day? Is it not as long as any other person’s day? “From him that hath not,” said the Saviour, “shall be taken away even that which he hath.” If you have no time now, you will have none hereafter. None are so short of time as those who have no time to prepare for eternity. {PTUK December 28, 1893, p. 609.1}

**“Speaking for God” The Present Truth 9, 39.**

E. J. Waggoner

*Speaking for God*.-Who will speak of the wonderful love and power of God? Are there any special ones of His followers who are privileged to tell of His goodness, while others must keep silence? Hear what is written: “The Lord God hath spoken, who can but prophesy?” Amos 3:8. Evidently none can help speaking His word, save those who have not heard it. Jeremiah once, because of the criticism of men, thought he would not make mention of the Lord any more; but he said, “His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” Jeremiah 20:9. And so when the apostles were even commanded not to speak any more in the name of Jesus, they said “We cannot but speak the things which we have seen and heard.” Acts 4:20. And so it will always be; none will keep silence except those who have not known the voice of God speaking to them. {PTUK December 28, 1893, p. 609.2}

*“Let those refuse to sing,  
Who never knew our God;  
But servants of the Heavenly King  
May speak their joys abroad.” {PTUK December 28, 1893, p. 609.3}*

**“Our Song” The Present Truth 9, 39.**

E. J. Waggoner

*Our Song*.-“The Lord is my strength and song.” Exodus 15:2. Why then should it be thought that there is anything about the service of God that is dismal and sad? It is a service of song. The psalmist says, “He hath put a new song in my mouth, even praise unto our God.” Psalm 40:3. We are called to “show forth the praises of Him who hath called us out of darkness into His marvellous light.” 1 Peter 2:9. Is there anything sad about coming out from darkness into the bright light? This is what the service of God is,-standing in the light where His glory can be seen upon us (Isaiah 60:2), and rejoicing in it. And if we stand there, that song will be in our mouth, and not words of discouragement and lamentation; and then, many shall see it, and fear, and shall trust in the Lord.” Psalm 40:3. {PTUK December 28, 1893, p. 609.4}

**“Supping with Christ” The Present Truth 9, 39.**

E. J. Waggoner

*Supping with Christ*.-Jesus says: “Behold, I stand at the door, and knock; if any an 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 is the King of kings, yet He consents to sit as a guest with “any man,” even the humblest. Nay, He begs the privilege of associating with us. but what shall we set before Him, for He comes and knocks when we are “wretched, and miserable, and poor, and blind, and naked.” He knows this, and so He brings abundant provision with Him. He Himself is the Bread of life. He says, “Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.” Isaiah 55:2. But do not forget that we must sup with Him. What that means we learn from His prayer in the garden. Matthew 26, 27:42. If we would sup with Him, we must not refuse the cup of temptation, suffering, and reproach. The joy of it is that we have the presence of Christ with it. In Him we have peace in the midst of tribulation. There is exquisite joy in sorrow when Christ shares it with us. {PTUK December 28, 1893, p. 609.5}

**“Workers with God” The Present Truth 9, 39.**

E. J. Waggoner

To the Corinthians Paul wrote “We are labourers together with God.” 1 Corinthians 3:9. The work of God is carried forward by cooperation. But it is the cooperation of the branch with the vine. The branch bears fruit, but it receives all its nourishment, its strength, from the vine. “Without Me,” said Christ, “Ye can do nothing.” {PTUK December 28, 1893, p. 609.6}

No person can do anything that would save himself from the penalty of even the smallest sin. He might work all his life, and work harder than any man ever worked, and at the end he would be no nearer to salvation than he was at first. Yet he is required to cooperate with God, and he will not obtain salvation unless he does. All men are sinners, and before they can be saved that sin must be removed. God has provided a way whereby sin may be removed, but He did not in that act actually remove it. He opened “a fountain for sin and uncleanness;” and now all who will may come to that fountain and become clean. None are compelled to come; and all who do not come will die in their sins. {PTUK December 28, 1893, p. 609.7}

God works through man; but He works always for His own glory, and therefore He can use only those who will give Him the glory. And these are only those who deny (know not) self. Man can place himself where God can use him by denying self. In this work he can cooperate with God. {PTUK December 28, 1893, p. 609.8}

This thought is prominently set forth in the first part of Philippians 2; and then in verse eleven the apostle adds, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” But how can that be?—“For it is God which worketh in you, both to will and to do of His good pleasure.” Verses 12, 13. Thus man cooperates with God, and thus is it possible to “work out your own salvation.” The work of man is self-denial; the work of God is to fill the vacuum made thereby with His own life and power. {PTUK December 28, 1893, p. 609.9}

**“A Positive Force” The Present Truth 9, 39.**

E. J. Waggoner

A writer in the *News* has been discussing the question, “Is Protestantism a mere negation?” The answer to such a question must depend very much upon that signification given to the term “Protestantism.” If by that word is meant only what is seen in the most of that worship which differs in form from Catholicism, it may be doubtful whether it is a “mere negation” or not. Certainly a large part of it is not much more than this, and is so rapidly identifying itself with Romanism that it will soon cease to be even that. But if by that term we mean the faith of men like Luther, Wycliffe, and others who in former times earnestly contended against Rome for “the faith once delivered unto the saints,” and of the few who are contending in like manner to-day, then the question may be answered with an emphatic negative. Protestantism is not a mere negation, but a positive and most powerful force. {PTUK December 28, 1893, p. 610.1}

True Protestantism is something carried different from a mere denial of the errors of popery. It is a denial of those doctrines, just as truth is always a denial of error, although this is not the proper way to speak of truth. Truth comes first and error afterwards, so that error is a denial of truth, rather than truth a denial of error. And this is all error is; but truth is a positive, living force. It stands alone, beautiful and complete in itself, ignoring all error, and clothed with the power and life of Him who gave it birth. {PTUK December 28, 1893, p. 610.2}

True Protestantism is the Gospel of God, it is “Protestantism” only because of the protest of the princes whose faith led them to stand out against the corrupt communion of Rome. It is a belief, a faith. It was not created by the protest of the princes, but only acquired by that a new name. It existed long before “Protestantism,” as a name, was known; long before there was any occasion for such a name. It existed, indeed, for all eternity; for the Gospel of God is the “everlasting Gospel,” being “the power of God unto salvation to everyone that believeth.” Romans 1:16; Revelation 14:6. {PTUK December 28, 1893, p. 610.3}

The only protest that is needed against Rome’s errors is the proclamation of this Gospel, this power of God unto salvation. This is the most effective protest that could be made, for the straightforward proclamation of Divine truth is the best barrier that can be raised across the path of the error that denies it. The worst thing that can happen for error is to be contrasted with the truth. The worst thing that can happen for popery,-the power of the pope and the priest and the virgin unto salvation,-is to be contrasted with the power of God unto salvation, which is the gospel. This Gospel can be proclaimed without any reference to popery whatever, and still be just as strong and effective a protest against it. {PTUK December 28, 1893, p. 610.4}

But the adherents of the papacy wish to make it appear that Protestantism is something dependent upon popery, a mere denial of the doctrines of popery, and therefore something which could not have existed without it. They wish it to appear that popery was first, and Protestantism came after it. But it is only the name that came after it, and not the principles. Popery is the thing that denies, and not Protestantism. Gospel truth was first in the field; it was there for all eternity. It was preached to the children of Israel in the wilderness (Hebrews 4:1, 2); it was preached by the apostles eighteen hundred years ago; it was preached by a faithful few in the dark ages; it is preached by the “remnant” of Christ’s followers to-day. The Gospel is not on the defensive; it does not care for popish innovations; but now, as ever, it calmly and majestically pursues its way to every nation and people and tongue, being “the power of God unto salvation to everyone that believeth.” {PTUK December 28, 1893, p. 610.5}

The Gospel is a positive force; it is an infinite force. Popery cannot stop it, nor any other power that can be brought against it. This is the force which is in the true religion, the true Protestantism. It is a force which lives and works in individuals, and the word of God which abides in the hearts of Christians. If your religion does not contain this force, it is not the Gospel of God. If your heart does not feel this power, if your life does not manifest it, you are not yet in the way of salvation. {PTUK December 28, 1893, p. 610.6}

**“Abiding in God” The Present Truth 9, 39.**

E. J. Waggoner

The Saviour says, “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.” John 15:4. If we abide not in Him, our whole lives will be utterly barren. {PTUK December 28, 1893, p. 610.7}

How may we abide in Him? Turning to the fourth chapter of 1 John, we read (verses 7, 8), “Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.” If therefore we cherish enmity and hatred toward those around us, we cannot abide in God; we cannot even know Him. {PTUK December 28, 1893, p. 610.8}

But again we read (verse 16), “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” {PTUK December 28, 1893, p. 610.9}

And what must we do to love? Can we love by trying to love, by exerting ourselves to make love come into our hearts? Who was ever able to love in that way? Who ever seriously tries to get love for another by such a process? But if we cannot love one of the human family by trying and exerting ourselves to love them, no more can we love God in that way. “He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.” 1 John 4:20, R.V. {PTUK December 28, 1893, p. 610.10}

Love comes by beholding. We see one on earth whom we admire, and almost before we know it love has sprung up in our hearts. We made no exertion, but simply let it come, there was no barrier in its way. And that is the only way that love ever comes. “Love is of God,”-all love that is true love,-and whether it be love toward God or man, it comes in the same way. {PTUK December 28, 1893, p. 610.11}

The trouble is, there is a barrier in the way of our love toward God. Sin placed that barrier there; it is self. The door of the natural heart is closed to that which is Divine. Jesus 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 sup with him, and he with Me.” Revelation 3:20. Open that door, and the love of God will come in. Jesus will come in, and we shall see Him, “the chiefest among ten thousand,” and “ altogether lovely”; and love will be the inevitable consequence. {PTUK December 28, 1893, p. 610.12}

But until the door is open, we do not see Christ. There is much rubbish about the door, which must be cleared away,-the rubbish of self, selfish ambition, pride, jealousies, and all the other works of the flesh. We cannot see Christ through self. Though He is the beauty and the majesty of heaven, so long as we look at self, we shall not be able to discern Him. {PTUK December 28, 1893, p. 611.1}

We may remove this rubbish by counting ourselves dead unto sin (Romans 6:11), dead to all selfish desires and selfish acts. Then there will be no difficulty about opening the door; and then we shall see our Heavenly Visitor in His beauty, and our hearts will be filled with His grace. We will abide in Him. {PTUK December 28, 1893, p. 611.2}

“We love, because He first loved us;” because “love is of God” and we have opened our hearts and let that love in. And “love is the fulfilling of the law.” Romans 13:8, 10. By love will the keeping of the law be manifested to those around us. “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him. But whoso keepeth His word, in Him verily is the love of God perfected; hereby know we that we are in Him.” 1 John 2:4, 5. {PTUK December 28, 1893, p. 611.3}

**“The Word of Power” The Present Truth 9, 39.**

E. J. Waggoner

*The Word of Power*.-When the angel Gabriel announced to Mary the coming birth of Jesus, and how it was to be brought about, he said, “No word from God shall be void of power.” Luke 1:37, Revised Version. Every word of God is living, and active; every word is life, so that man may live by every word that comes from the mouth of God. Therefore the Lord says: “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:10, 11. His word cannot return to Him void, because it is power and life; it will produce life, just a surely as the rain causes the earth to bring forth fruit. Therefore all that ministers and teachers of the Gospel have to do, is to let the word of God dwell in them, so that they can speak it, and God will see that it reaches those who need it. “He that hath My word, let him speak My word faithfully.” “Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” {PTUK December 28, 1893, p. 611.4}

**“The Grace of Giving” The Present Truth 9, 39.**

E. J. Waggoner

The matter of raising money for religious work is one of the greatest perplexities connected with such work in these days. In almost every church the question of raising the minister’s salary and meeting other incidental expenses, takes more consultation and planning than the salvation of the people. Almost every denomination has its special agents to raise money for foreign missions,-men who have great power of persuasion,-and the successful pleader for money is considered the most useful man in the cause. And then there are the other methods for coaxing a few shillings out of people, such as suppers, fairs, and bazaars, with devices that ought not ever to be named as becoming Christians. {PTUK December 28, 1893, p. 611.5}

Now there cannot be any question about the necessity for money and the work of the Gospel. “The labourer is worthy of his hire,” and the Lord has “ordained that they which preach the Gospel should live of the Gospel.” 1 Corinthians 9:14. The only question is, How shall the means be raised? {PTUK December 28, 1893, p. 611.6}

This question is answered in the statement last quoted. “They which preach the Gospel should live of the Gospel.” God Himself has ordained this. It arises from the very nature of the Gospel, which begins and ends in giving. If sufficient attention were given to the Gospel, the money question would settle itself. Let us read a few texts about giving. {PTUK December 28, 1893, p. 611.7}

“For God so loved the world, that *He gave His only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. {PTUK December 28, 1893, p. 611.8}

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:3, 4. {PTUK December 28, 1893, p. 611.9}

“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 December 28, 1893, p. 611.10}

“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. {PTUK December 28, 1893, p. 611.11}

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.” 1 Timothy 6:17. {PTUK December 28, 1893, p. 611.12}

The Apostle Paul exhorts us to “abound in this grace also,” the grace of giving; for, says he, “Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” 2 Corinthians 8:9. {PTUK December 28, 1893, p. 611.13}

From these texts, and there are many other similar ones, we learn that the grace of God consists in giving. Grace itself is a gift. Ephesians 2:8; Romans 5:15-17. Righteousness is a gift, and so is eternal life. It is the love of God that leads Him to bestow these gifts upon us. The love of God must manifest itself in giving. Therefore when the love of God is shed abroad in the hearts of men, they will give according to their ability, just as freely as God Himself does. {PTUK December 28, 1893, p. 611.14}

See how this was demonstrated in the case of the believers in Macedonia. “Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea, and beyond their power, *they gave of their own accord*, beseeching us with much entreaty in regard to this grace and the fellowship in the ministering to the saints; and this, not as we had hoped, but *first gave their own selves to the Lord*, and unto us by the will of God.” 2 Corinthians 8:1-5. They knew the grace of the Lord, who gave Himself, and so they gave themselves; and in giving themselves they gave all that they had. {PTUK December 28, 1893, p. 611.15}

Notice also how the love of the brethren in Galatia showed itself. The Apostle Paul wrote, “I bear you record, that, if it had been possible, he would have plucked out your own eyes, and have given them to me.” Galatians 4:15. Nothing that they could give was withheld. What was the cause of this?—Jesus Christ had been set forth evidently crucified among them. Galatians 3:1. Let the Gospel be preached with the power of the Spirit, so that it becomes a living reality to the hearers, and there will be no trouble in regard to gifts. {PTUK December 28, 1893, p. 611.16}

All that is necessary, therefore, in order to raise money for the support of the Gospel, is to preach the Gospel of free grace of God. Men in whose hearts the love of God finds a place, will give without urging, and the Lord does not desire offerings from any others. “Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity; for God loveth a cheerful giver.” 2 Corinthians 9:7. God desires gifts from people who give without urging. {PTUK December 28, 1893, p. 611.17}

This is shown in the call for offerings for the tabernacle in the wilderness. “And the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering; *of every man that giveth it willingly with his heart ye shall take my offering*.” Exodus 25:1, 2. “And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments. And they came, both men and women, *as many as were willing hearted*, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord.” Exodus 35:21, 22. {PTUK December 28, 1893, p. 612.1}

That shows the kind of offerings that the Lord requires; and now for the result of such giving: “And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.” Exodus 36:4-7. What a sensation it would make for such a proclamation to be made in some congregation in these days. {PTUK December 28, 1893, p. 612.2}

Since not even the brethren are to be urged to give against their free will, it is very evident that it is not according to the will of God that contributions for the Gospel should be solicited from unbelievers. God is not so poor that He is obliged to beg for the support of His cause. “For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof.” Psalm 50:10-12. There is nothing more dishonouring to the cause of Christ, than the desperate efforts that are put forth by many who profess it, to induce the world to give to its support. The Apostle John says of the early ministers of Christ that “for His names sake they went forth, taking nothing of the Gentiles.” 3 John 7. {PTUK December 28, 1893, p. 612.3}

The love of God is the secret of real giving. When Christ dwells in the heart, the language will be “I am debtor.” This was the case with the early disciples. “And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own.” Acts 4:32. The mind that was in them, that made them one, was the mind of Christ, who gave Himself. Such ones delight to give, and thank God for the privilege, so that they can say with David: “Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.” {PTUK December 28, 1893, p. 612.4}

**“The Glory of God” The Present Truth 9, 39.**

E. J. Waggoner

Man was created for the glory of God. “Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.” “Even every one that is called by My name; for I have created him for My glory.” Isaiah 43:1, 7. Also in Revelation we read that the four and twenty elders before the throne of God worship Him, saying, “Thou art worthy, O Lord, to receive glory and honour and power, for Thou has created all things, and for Thy pleasure they are and were created.” Revelation 4:10, 11. {PTUK December 28, 1893, p. 612.5}

But God is not arbitrary in any of His acts. He is not selfish in any of His dealings. In creating man for His glory He had in view not only that glory but the good of man. God existed before any of His creatures were brought into existence, and He was then the Omniscient and the Omnipotent, just as He is to-day. He was dependent on nothing; He needed nothing. But He did not choose to enjoy existence by Himself; for “God is love,” “the same yesterday, and to-day, and for ever;” and love demanded that His power should be exercised for the good of others. The glory of a Being whose very nature is love must consist in the manifestation of that love; and hence man and all created things were created for the glory of God. {PTUK December 28, 1893, p. 612.6}

The word of God abounds with exhortations to man to give glory to Him. “Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name.” Psalm 96:7, 8. “For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” 1 Corinthians 6:20. But who is meant to glorify God? He has no glory in himself; he has nothing about him which is worthy of being offered to God. He has no power to get anything that would be worthy. Only that which comes from God Himself can be worthy of presenting back to Him. {PTUK December 28, 1893, p. 612.7}

God knew this when He created man, and provided that man should be given that which he did not possess himself for an offering to his Creator. From the Saviour’s words in John 17:1, we learn how it is that man is to glorify God: “Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.” God bestows His love and favour upon His children, and they, in making manifest that love, can glorify Him. As we are told by Peter, we are chosen of God that we should “show forth the praises” of Him who has called us out of darkness into His marvellous light. 1 Peter 2:9. And God has said, “Whoso offereth praise glorifieth Me.” Psalm 50:23. {PTUK December 28, 1893, p. 612.8}

God bestows His love upon man, and He in return manifests the love of God. God delights in acts of love and mercy, and His creatures thereby delight themselves in Him. The arrangement is a reciprocal one, and no less for the benefit of one party than for the other. That which is for the glory of God is for the benefit of man; and that which has been given for man’s benefit, if not perverted, redounds to the glory of God. And when God does some act of seeming severity, to maintain in the world the majesty and glory of His name, it is done really for the benefit of His creatures who depend upon Him. That which guards His glory, also guards their happiness. {PTUK December 28, 1893, p. 612.9}

But most men pervert that which God bestows upon them, using it to the glorification of self. Instead of reflecting the glory of God, by words and acts of praise to Him, they absorb it with the idea of thereby calling attention to themselves. This, of course, entirely fails of its objects, and robs God of His glory. Hence it is that He cannot bestow His glory in large measure upon those who would serve self. But He has bestowed some degree of it upon all, so that each one may, if he will, do something to the glory of God. And God will bestow upon a person just as much glory as he will use properly. He gives to each one all that can safely be entrusted to him. {PTUK December 28, 1893, p. 612.10}

The message God sends His people is, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. In manifesting to them the righteousness of His Son Jesus Christ, which is “unto all and upon all them that believe,” He has shewn His people the worthlessness and sinfulness of self, that they may cast self utterly away. And self being cast out, they are prepared to glorify God, to reflect back to Him the light which He sends upon them. And thus this call, this message, is the signal for God’s name to be glorified in the earth. No man will be glorified in it; but “His glory” shall be seen upon His people, and all the earth will note that it is the glory of God. {PTUK December 28, 1893, p. 613.1}

All men have sinned and come short of the glory of God. Romans 3:23. They have come short of giving to God the glory that is His. When sin is in the heart, the glory that God sends will not be perfectly reflected, but a part if not all of it will be absorbed by self. Self never throws out anything good, but always seeks to retain it. And therefore to make ourselves perfect reflectors of the glory of God, we must cast out self. To cast out out self we must look to Christ. Looking into His face, beholding the beauty and glory of “the chiefest among ten thousand and the One altogether lovely,” we will soon cease to be conscious of self; and then self is gone, and only the image of Him we see, remains with us. And Jesus is “the Light of the world” and the brightness of the glory of God. Hebrews 1:3; John 8:12. {PTUK December 28, 1893, p. 613.2}

When Isaiah beheld in vision the Lord seated upon His throne, he exclaimed, “Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of the people of unclean lips; for mine eyes have seen that King, the Lord of Hosts.” We, like him, are men of unclean lips; but when our lips have been touched by a live coal from off the altar of the Lord, we can be sent forth with His message. “O Lord, open Thou My lips, and my mouth shall shew forth Thy praise.” Psalm 51:15. {PTUK December 28, 1893, p. 613.3}

**“Note” The Present Truth 9, 39.**

E. J. Waggoner

An address by Mr. Charles Booth, recently read before the Royal Statistical Society, shows that there are in London 172,502 single room tenements; 189,700 tenements consisting of two rooms; 153,189 of three rooms; and 115,117 of four rooms. Of the single-room tenements, 60,115 are inhabited by one person only; 55,766 by two persons; 29,005 by three; 16,111 by four persons; 7,409 by five; 2,871 by six; 879 by seven; 231 by eight; 72 by nine; and three are some single rooms that are actually occupied by ten, eleven, and “twelve or more” persons. These figures tell their own story. {PTUK December 28, 1893, p. 613.4}

**“What Is Christmas?” The Present Truth 9, 39.**

E. J. Waggoner

Possibly ninety-nine out of every hundred people who give the matter any thought at all, would answer that it is the anniversary of the birth of Christ. So general has this idea become, that many people regard Christmas as a sacred day, and think that labour thereon is a sin. In the Catholic Church it is regarded as far more holy than Sunday. {PTUK December 28, 1893, p. 613.5}

As a matter of fact, nobody knows the month nor the day of the month on which Jesus of Nazareth was born. The only place where we could hope to find any definite information on the subject, namely, the Bible, is utterly silent regarding the matter. The fact that the Bible gives no sanction whatever to the celebration of the birth of Christ, not even mentioning when it occurred, is sufficient evidence that the Lord did not wish to have it celebrated. Whatever the Bible does not mention is forbidden. {PTUK December 28, 1893, p. 613.6}

There is only one thing that we can know with any certainty about the birth of Christ, and that is that it did not take place on the twenty-fifth of December, nor in the month of December. Read the record: “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Luke 2:8-11. {PTUK December 28, 1893, p. 613.7}

Winter in Palestine is the season of rain. Snow falls, and there are sharp frosts. While it is a subtropical country, it is certain that in the winter season sheep are not kept in the field, and shepherds do not in winter, watch their flocks by night “all seated on the ground,” as the hymn has it. Christ was undoubtedly born in the spring or summer, although at what day nobody knows, for no record has been kept. No one thought of celebrating any day as the birthday of Christ until about three hundred years after His ascension. Dr. Schaff tells us that we first find Christmas in Rome, “in the time of the Bishop Liberius, who on the twenty-fifth of December, 360, consecrated Marcella, the sister of St. Ambrose, nun or bride of Christ, and addressed her with the words, ‘Thou seest what multitudes are come to the birth festival of thy bridegroom.’ This passage implies that the festival was already existing, and familiar. Christmas was introduced in Antioch about the year 380; in Alexandria, where the feast of the Epiphany was celebrated as the nativity of Christ, not till about 430.” {PTUK December 28, 1893, p. 613.8}

Dr. Schaff also tells us something about the origin of the Christmas festival. He says:- {PTUK December 28, 1893, p. 613.9}

The Christmas festival was probably the Christian transformation or regeneration of a series of kindred festivals-the Saturnalia, Sigillaria, Juvenalia, and Brumalia-which were kept in Rome in the month of December, in commemoration of the golden age of unbridled freedom and equality, and in honour of the unconquered sun, and which were great holidays especially for slaves and children. This connection accounts for many customs of the Christmas season, like the giving of presents to children and to the poor, the lighting of wax tapers, perhaps also the erection of Christmas trees.... Had the Christmas festival arisen in the period of the persecution, its derivation from these pagan festivals would be refuted by the reigning abhorrence of everything heathen; but in the Nicene age this rigidness of opposition between the church and the world was in a great measure softened by the general conversion of the heathen. {PTUK December 28, 1893, p. 613.10}

When we recall the fact, stated by Mosheim, that in consequence of the introduction of pagan philosophy into the church, the heathen came into the church in great numbers, without thinking it necessary to materially change any of their former practices, we can understand how the opposition between the church and the world came to be softened by the general “conversion” of the heathen. As Dr. Schaff says, Christmas was adopted after the close of persecution, when abhorrence of everything heathen had ceased. There is not the slightest question but that Christmas is of purely heathen origin, and is one of the things which marked the progress of the transformation of Paganism into Roman Catholicism. {PTUK December 28, 1893, p. 613.11}

In the paragraph quoted above, Dr. Schaff says that the heathen festival which later became Christmas, was “in honour of the unconquered sun.” In heathen times, when sun-worship was universal, there was a festival in the latter part of December, to hail what the heathen termed the birth of the sun, when the sun began to rise higher and higher, after its decline. The professed Christian bishops, who were willing to make almost any compromise to enlarge “the church” numerically, adopted this festival, identifying the sun with Christ, “the Sun of righteousness,” so that the heathen could keep their old customs and still be called Christians. They continued to worship the sun, but were told that in doing so they were worshipping Christ. {PTUK December 28, 1893, p. 613.12}

Mosheim tells us that even in the second century, a large part of the Christian observances and institutions had the aspect of the pagan mysteries. This was because “the Christian bishops purposely multiplied sacred rites” for the purpose of conciliating the pagans. As illustrating the spirit of compromise he quotes the following from Gregory Nyssen’s life of Gregory Thaumaturgus: “When Gregory perceived that the ignorant and simple multitude persisted in their idolatry, on account of the sensitive pleasures and delights it afforded, he allowed them in celebrating the memory of the holy martyrs, to indulge themselves, and give a loose to pleasure (*i.e.*, as the thing itself, and both what precedes and follows, placed beyond all controversy, he allowed them at the sepulchres of the martyrs on their feast days, to dance, use sports, to indulge conviviality, and to do all things that the worshippers of idols were accustomed to do in their temples on their festival days), hoping that in process of time they would spontaneously come over to a more becoming and more correct manner of life.”-*Ecclesiastical History, Cent. 2, part 2, chap. 4, section 2, note 3*. {PTUK December 28, 1893, p. 614.1}

When “Christian” bishops would allow that, it would be but a light thing to them to adopt the very days themselves that the heathen celebrated. This is shown very fully in the following by Dean Milman:- {PTUK December 28, 1893, p. 614.2}

The festivals in honour of the martyrs were avowedly instituted, or, at least, conducted on a sumptuous scale, in rivalry of the banquets which performed so important and attractive a part of the pagan ceremonial.... Panegyrical operations were delivered by the best preachers. The day closed with an open banquet, in which all the worshippers were invited to partake. The wealthy heathens had been accustomed to propitiate the Manes of their departed friends by these costly festivals; the banquet was almost an integral part of the heathen religious ceremony. The custom passed into the church; and with the pagan feeling, the festival assumed a pagan character of gaiety and joyous excitement, and even of luxury.... As the evening drew on, the solemn and religious thoughts gave way to other emotions; the wine flowed freely, and the health of the martyrs were pledged, not unfrequently, to complete inebriety. All the luxuries of the Roman banquet were imperceptibly introduced. Dances were admitted, pantomimic spectacles were exhibited, the festivals were prolonged till late in the evening, or to midnight, so that other criminal irregularities profaned, if not the sacred edifice, its immediate neighbourhood. {PTUK December 28, 1893, p. 614.3}

The bishops had some time sanctioned these pious hilarities with their presence; they had freely partaken of the banquets, and their attendants were accused of plundering the remains of the feast, which ought to have been preserved for the use of the poor.-*History of Latin Christianity, Book 4, chap. 2*. {PTUK December 28, 1893, p. 614.4}

The Dean says that “the heathen calendar still regulated the amusements of the people.” These amusements, be it remembered, where the festival days of the church; so that the “church year” is but little else than the old heathen round of festivals. The heathen had a festival on the day that the sun was longest seen in the heavens,-the midsummer holiday. This was, of course, just six months before the winter festival which afterwards became Christmas, and so it was very conveniently adopted as the birthday of John the Baptist, and is known as St. John’s day. Most of the other church festivals had a similar origin and connection with sun worship. {PTUK December 28, 1893, p. 614.5}

Thus much for the compromising spirit in general, which adopted heathen customs, so that the heathen could be brought into the church. Now for one more statement, bringing the matter home. In “The Story of Religion in England,” by Brooke Herefore, D. D., we find the following in connection with the history of Saxon times:- {PTUK December 28, 1893, p. 614.6}

Gradually Christianity became the general religion of the whole people. The change was made easier by its not destroying all their old associations, but rather turning them to account. Augustine had found that at various times in the year there were great religious festivals kept up all over the land, and he knew that it would be very difficult to put these down, for they have been so kept up for centuries, yet he did not like them because they were associated with the old heathenism, and helped to keep it alive. So he sent to Rome to ask what he must do. The Pope wisely replied that he had better let the people keep them as before, and indeed keep their old customs generally, but that he must teach them new meanings for them, and turn them into festivals and customs of Christianity. Thus there was a great religious festival kept by the Saxons in honour of their goddess Eostre, in the spring, about the time when the Christians kept the festival of the resurrection, so it was changed into the Christian festival, but the old name, Eostre-our Easter-remained for it among the people, and still remains. Then in the winter the Saxons, like all the northern people, kept the great Yule feast, so this was turned into a festival of the birth of Christ, and by-and-by people forgot that Christmas had ever been anything else. {PTUK December 28, 1893, p. 614.7}

The wisdom of the Pope in giving the advice he did to Augustine, was worldly wisdom, and not the wisdom of Christ. The Apostolic injunction was, “Have no fellowship with the unfruitful works of darkness”; but “the church,” in its desire to become “Catholic,” went into full fellowship with those unfruitful works, and thus brought the darkness into the professed church of Christ. {PTUK December 28, 1893, p. 614.8}

“But is not Christmas a Christian festival now, since it is associated only with the birth of Christ?” It is just as much a Christian institution as a statue of the Emperor Nero would be a true image of Jesus, if people associated it with thoughts of Christ, and called it His statue. Thinking so, and calling it so, could not make it so. Calling the twenty-fifth of December Christmas does not the least take away the fact that it is a purely heathen affair. {PTUK December 28, 1893, p. 614.9}

The existence of such festival days in the professed Protestant Church to-day, only shows how incomplete was the work of the Reformation of the sixteenth century. That was only a beginning, and much yet remains to be done; for when Christ appears the second time He will find a church as free from Paganism as it was when He left it. The finishing of the work of the Reformation will not be brought about *en masse*, nor by any general or formal action, but by individuals taking the Bible alone as their guide, and daring to be counted peculiar for the sake of Christ. Who will be among the number? {PTUK December 28, 1893, p. 614.10}

**“Reproving the Works of Darkness” The Present Truth 9, 39.**

E. J. Waggoner

In the home or at business many Christians are brought into association with those who do not honour Christ,-whose ways are a source of pain. At every turn we are reminded that, though not “of the world,” we are yet “in the world,” and surrounded by the darkness of the world. The Lord tells us what should be our relation to all this. “Have no fellowship with the unfruitful works of darkness, but rather even reprove them.” Ephesians 5:5. {PTUK December 28, 1893, p. 614.11}

How is this reproof to be given? Is it by telling the wrong-doer of this or that act, and arraying before him its wickedness? Sometimes, when we knew no better, we have tried this way, and have found a warmth of spirit generated which left matters worse than before. In the verse following the one quoted, the Lord shows that this is not the way: “For the things which are done by them in secret it is a shame even to speak of.” {PTUK December 28, 1893, p. 614.12}

Then sins may be reproved without even speaking of them. “But all things when they are reproved are made manifest by the light.” We reprove the works of darkness by holding forth the light. “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” In the light sin is its own condemnation, and as Christ “was the true Light which lighteth every man that cometh into the world,” every man in sin knows the condemnation. Therefore the Christian is to be simply a light, a reflection of the glory of the life of Christ, and the light will reprove sin, and work with persuasive force to lead the sinner to yield. {PTUK December 28, 1893, p. 614.13}

It is not by pressing upon associates some form of words, or setting forth even various truths as a matter of doctrine, that we let the light shine. Many who are continually besieging their friends in this way cannot understand why their efforts are so unfruitful. The difficulty is this: the light is life. “In Him was life; and the life was the light of men.” Only as we have the life can we have the light. But the life of Christ lived in the home or the place of business is the powerful and constant reprover of sin, even though no words are spoken. And the words spoken will not be to press condemnation more heavily upon the one in darkness, but they will flow out from the life within, full of light and helpfulness. {PTUK December 28, 1893, p. 615.1}

This is the way the Lord treated us. Dead in trespasses and sins he called to us, “Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.” Then in the brightness of His glory self was made manifest. And we who “were once darkness,” became “light in the Lord,” and rejoiced in the life which He gave. Let us then “walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord.” {PTUK December 28, 1893, p. 615.2}

**“When Popery Comes In” The Present Truth 9, 39.**

E. J. Waggoner

*When Popery Comes In*.-This is when men began to turn away from the Bible as the very word of God. For instance, in Scotland for a series of years there has been a desperate effort on the part of many to overtake the advanced Biblical critics in other lands, and instead of the preaching of the word, the errancy of the word has been preached. {PTUK December 28, 1893, p. 615.3}

Now there is a marked Romeward tendency, which surprises many. A Scottish correspondent of a London paper calls attention to the spectacle of “multitudes running headlong to the superstitions of the Middle Ages,” and the other day Professor Blakie, presiding at a Protestant lecture, referred to the fact that some ministers of the Presbyterian Church had been expressing themselves in favour of the practice of prayers for the dead. All this is the sure result of shutting away the word of God from the people. The darkness of popery must follow as surely as the night the day. The only way to keep the spirit of the Papacy out of our own hearts is to let the word of God dwell in us, subduing self unto God. The man who slights the word of God may not be a Romanist, but he cannot avoid being a papist in principle; for the mystery of God, the word of the Gospel, is the one thing which is able to vanquish the mystery of iniquity, which has its seat in every unrenewed heart. {PTUK December 28, 1893, p. 615.4}

**“Speedy Deliverance” The Present Truth 9, 39.**

E. J. Waggoner

“Pray without ceasing,” is the inspired injunction. “Continuing steadfast in prayer,’ is another expression. “In everything by prayer and supplication with thanksgiving let your requests be made known unto God.” “Man ought always to pray, and not to faint,’ is what the Saviour said. Few understand the reason for these directions, and that is the reason why there is so much praying that seems to be to no purpose. {PTUK December 28, 1893, p. 615.5}

Prayer is not for the purpose of changing the mind of God, nor to make Him favourably disposed toward us. That is the heathen idea of prayer, and so the heathen connects with his prayer a sacrifice made by himself. Often it is a money offering as a bribe to God, and sometimes it is a self-inflicted injury, as was the case with the prophets of Baal, as recorded in 1 Kings 18:26-28. But God Himself has provided the sacrifice which brings the things that we ask for, and is willing and anxious to bestow good gifts upon us even before we are ready to receive them. It is His promise alone that is the basis of all true prayer. {PTUK December 28, 1893, p. 615.6}

The fact that God has made “exceeding great and precious promises” to us, and that in our prayers we have only to claim those promises, shows that prayer, instead of changing the mind of God, is simply coming to take what He unchangeablely holds out to us. He “satisfieth the desire of every living thing.” Wherever there is an intense, earnest desire for God’s good gifts, there follows the bestowal of them. “Blessed are they that hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. {PTUK December 28, 1893, p. 615.7}

Why, then, the necessity for continual, unceasing prayer?—Because there is continual need. “A man can receive nothing, except it be given him from heaven.” John 3:27. “Every good gift, and every perfect gift is from above.” James 1:17. We are to pray every day, “Give us this day our daily bread,” because we need food every day. The fact that we have eaten and been satisfied to-day, will not do away with the necessity for food to-morrow. So with all spiritual blessings. Our inward man must be “renewed day by day;” and it is just when we realise the necessity for natural food, that we get a continual supply. {PTUK December 28, 1893, p. 615.8}

This is the lesson conveyed by the parable of the importunate one and the unjust judge. The widow kept coming continually, because she realised that she was in extreme need. Her very existence depended upon her being delivered from the adversary who was about to devour her property. She would not be satisfied with anything less than complete deliverance. {PTUK December 28, 1893, p. 615.9}

The widow in the parable is an apt illustration of our case. We are in great need. Our “adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5:8. His power is the power of death (Hebrews 2:14), with which he would devour our life; and the sting of it is sin, which he leads us into. See 1 Corinthians 15:56; 1 John 3:8. What we need is deliverance from sin; the only difference between us and the widow is that she realised her need, while as a general thing we do not. See Revelation 3:17. {PTUK December 28, 1893, p. 615.10}

The poor widow obtained her request even from the judge who “feared not God, neither regarded man” (Luke 18:2), because she would not give him any rest until he granted it. He finally said, “Because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.” {PTUK December 28, 1893, p. 615.11}

“And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.” The Greek word rendered “though” in the above, is a regular word for “and,” which is given in the Revised Version. The whole sentence is, “And He is long-suffering over them.” Liddell and Scott’s Greek Lexicon renders the same expression, “long-suffering towards.” Wycliffe rendered “patience,” instead of “long-suffering,” the meaning of course being the same. {PTUK December 28, 1893, p. 615.12}

We may therefore read the passage thus: “And shall not God avenge [give satisfaction to] His own elect, that cry to Him day and night, and He is long-suffering [or patient] toward them?” Now we see the contrast clearly brought out between the Lord, “the righteous judge,” and the unrighteous judge. The latter forced the poor people to “bear long” with him; taxed their patience to the utmost. But with the righteous Judge, it is different; it is He that is long-suffering and patient. Whereas the unjust judge did not wish to do justice, and forced the people to wait long upon him, God is most intensely anxious to confer benefits, and is begging us to come to Him and be saved, but yet is extremely patient with our unwillingness. Here is the sharp contrast: The unjust judge did finally, much against his will, give the poor widow satisfaction, because her need made her importunate, how much more, then, we may expect God to give satisfaction to those who cry to Him, since He has long been imploring them to come to Him for deliverance, and has been patiently waiting upon them. {PTUK December 28, 1893, p. 616.1}

But what about their crying day and night unto Him? Does that mean that He will keep them waiting a long time? Will He hold them off as long as possible? By no means. “I tell you that He will avenge them *speedily*.” When will He avenge them, or give them satisfaction speedily?—When they are so in earnest that they will cry day and night for deliverance. When we ask God once or twice for deliverance from sin, but have so little burden for it that we may forget it for days, or even weeks, there is no real sense of need, and consequently no real desire for help, nor willingness to receive it. But when our whole being cries out for the righteousness of God, just as every fiber of a starving man’s body cries out for food, then the promise is, He will give speedy deliverance. What a blessed comfort is given us in the parable of the unjust judge. {PTUK December 28, 1893, p. 616.2}

Have we sins that have long beset us, with which we have kept up an intermittent struggle, sometimes in dead earnest, and sometimes willingly overcome, yet all the time feeling guilty and ashamed? Let us fully realise that those sins will shut us out of heaven, so that we shall cry out “Who will deliver me from this body of death?” and be so much in earnest that we must have that deliverance above all things else, and the promise is that it will speedily come. {PTUK December 28, 1893, p. 616.3}

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.” {PTUK December 28, 1893, p. 616.4}

**“Water Animals” The Present Truth 9, 39.**

E. J. Waggoner

“Stand still, and consider the wondrous works of God.” Job 37:14. {PTUK December 28, 1893, p. 621.1}

Last week, we learned about the sun, and the moon, and the stars that we see in the heavens above us, this week we shall learn about the “stars of the sea,” and about the many other curious and wonderful things that are found in the oceans, lakes, and rivers. {PTUK December 28, 1893, p. 621.2}

If you were to visit the sea-shore, and go down among the great rocks, and lift up the long sea-weeds that hang from their sides, you would find stars clinging tightly to the rocks,-not shining stars like the one in heaven, to be sure, but little, five-pointed, *living* stars. These star-fish, as they are called, are of different colours, but generally reddish orange yellowish. The upper part is hard and rough, while the underside is soft and contains the mouth, and an eye is said to be at the end of each of its five rays. This odd little creature sometimes presses the points of its rays upon the sand, and raises itself in the middle, until it looks like a five-legged stool. If one of its points, or rays, is bitten off, another grows in its place, and if the fish is torn entirely in two and thrown back into the water, the two parts will get new rays and grow into two perfect star-fish. {PTUK December 28, 1893, p. 621.3}

But this fish is but one of the many strange things that live in the water. The ocean is just swarming with the living creatures. Some of them are very large and many are too small to be seen; yet they are all wonderful. Most of the animals that live in the water have a broad tail and fans with which to swim, “but some crawl, as the crab, some float about, like the jelly-fish, and some lie still, like the oyster.” {PTUK December 28, 1893, p. 621.4}

Each animal has just such covering or clothing as it needs. The whale, the largest water animal, is so heavy, and goes to such great depths in the water that it needs a very strong covering to protect it from the pressure of the water and the force of the waves. We therefore find it covered with a thick “*blanket*,” as it is called. Its skin is so made that it can hold a great mass of oily matter, which, it is said, is never less than several inches in thickness, in many places nearly two feet deep, and as elastic or springy as India-rubber. The outside of the skin has no hair, but looks like velvet because of the oil that oozes from it. This causes the great animal to move easily through the water. We find the seals and some other animals dressed in soft, warm *fur*. One kind, called the Crested Seal, has even a little wood which it can fill with air to protect its head and nose. One animal is called the Sea Mouse, because it has such a *hairy* coat. It is small, and lives under stones and shells, at the muddy bottom of the sea; but it is exceedingly beautiful. Red, orange, yellow, green, blue, and violet flesh from every hair in its little coat, and make it seem like a tiny “breathing rainbow.” The fish are dressed in suits, hard, different-coloured *scales*, so lapped one upon the other that they keep out all the water and yet allow the fish to bend in any direction. The scales are kept oiled in order that the fish may glide swiftly through the water. Some animals are covered with sharp, needle-like *spines*, and others, like the turtle, with thick, *bony armour*, and still others which lead quiet lives, in houses of the most beautifully-tinted and pearly-lined *shell*. {PTUK December 28, 1893, p. 621.5}

Each animal has just such tools as it can use. The whale carries in its mouth a *strainer* made of fringed whale-bone with which to restrain the water out of its food. The Sword-fish has a *sword*, the Saw-fish a *saw*, and the Cuttle-fish and Squids carry *pen* and *ink*. The pen looks like an islinglass quill pen, and lies along the body just under the back. The black ink is carried in a little sac, and when the animal is in danger of being caught, it fills the water with ink. Then it cannot be seen and quickly darts away. The Angler-fish has *fishing-rod*, *and line and bait,* and can fish with them as deftly as any fisherman you ever saw. A small round fish called the Beaked Chætodon, has a little *gun*, or *bow*, and can shoot as straight as you can. The gun is on the end of its nose, and the bullet or arrow is nothing but a drop of water. If it sees a fly or other insects, hanging on the grass over the water, the fish comes up quietly and points its little gun towards the victim. Suddenly it shoots a drop of water at the fly, knocking it off its perch and into the water, where it is quickly snapped up by the cunning hunter. {PTUK December 28, 1893, p. 621.6}

But the creatures that live in the water are more than interesting; they are useful. Sometimes one hundred barrels of oil are obtained from one whale, besides the whale bone that is taken from its mouth, and the boot that is made from its tail. Food, oil, leather, fur, ivory, isinglass, trumpets, costly pearls, ornaments, and many other things are obtained from the creatures in the sea. Many of the windows and lanterns in China are made of the clear Chinese Window Shells; and your sponges are but the skeletons of animals that live in the bottom of the ocean. But what seem to be the most wonderful of all are the little coral insects, many scarcely larger than the head of a pin. And yet we find places in the bottom of the ocean that look like a beautiful flower gardens, vegetable gardens, and large forests; and more wonderful still, we find great islands miles and miles in length, which were made by these tiny builders of the sea. {PTUK December 28, 1893, p. 622.1}

Oh, where did they come from, all these wonderful, beautiful, and useful creatures? Being fitted each one with just the clothing that it needs, and gave it just the tools that it can use? Who taught them all to use their tools? Who painted the lovely shells and caused each hair of the Sea Mouse to reflect a rainbow? Surely it could have been no other than the Creator of the heavens and earth. The Bible says that on the fifth day He said, Let these things be; and they were. How wise, and how good! He has strewn “beautiful things even on the bottom of the ocean before us.” Shall we not love Him with our whole hearts, and praise Him continually? {PTUK December 28, 1893, p. 622.2}

1. Have you been trying to be a light-bearer for Jesus this week? How? {PTUK December 28, 1893, p. 622.3}

2. On the fourth day, what light-bearers did He place in the sky? {PTUK December 28, 1893, p. 622.4}

3. Where else may we find stars? Describe them. {PTUK December 28, 1893, p. 622.5}

4. Are these the only living things that live in the oceans, and lakes, and rivers? {PTUK December 28, 1893, p. 622.6}

5. Name a few others. {PTUK December 28, 1893, p. 622.7}

6. What kind of clothing does each animal have? {PTUK December 28, 1893, p. 622.8}

7. How is the great whale covered? {PTUK December 28, 1893, p. 622.9}

8. How are the seals dressed? {PTUK December 28, 1893, p. 622.10}

9. What kind of coat has the little Sea Mouse? The fish? the turtle? {PTUK December 28, 1893, p. 622.11}

10. In what kinds of houses to some of the quiet animals live? {PTUK December 28, 1893, p. 622.12}

11. What kinds of tools do the animals all have? {PTUK December 28, 1893, p. 622.13}

12. Name a few of the strange tools that are used by some of them. {PTUK December 28, 1893, p. 622.14}

13. Of what use is the whale? The seal? The Pearl Oyster? {PTUK December 28, 1893, p. 622.15}

14. Can you name any fish that are used for food? {PTUK December 28, 1893, p. 622.16}

15. Where did your sponge come from? {PTUK December 28, 1893, p. 622.17}

16. Did you ever see a piece of coral? {PTUK December 28, 1893, p. 622.18}

17. What wonderful things are done by the coral insects? {PTUK December 28, 1893, p. 622.19}

18. Were these marvellous creatures always in the waters of the seas and rivers? {PTUK December 28, 1893, p. 622.20}

19. Who placed them there? When? How? Genesis 1:20-23. {PTUK December 28, 1893, p. 622.21}

20. Who alone could give them just the clothes they need, and the tools that they can use? {PTUK December 28, 1893, p. 622.22}

21. What must they have to keep them alive? {PTUK December 28, 1893, p. 622.23}

22. Who gives it to them? Psalm 104:24-28. {PTUK December 28, 1893, p. 622.24}

23. Then could they live without God? {PTUK December 28, 1893, p. 622.25}

24. What must we have to keep us alive? {PTUK December 28, 1893, p. 622.26}

25. Who gives it to us? {PTUK December 28, 1893, p. 622.27}

26. Then could we live without God any longer than they? {PTUK December 28, 1893, p. 622.28}

27. What does the Bible say we should do when we see these wonderful things that He has made? Job 37:14. {PTUK December 28, 1893, p. 622.29}

28. Why? They will teach us to know God and to love Him better. {PTUK December 28, 1893, p. 622.30}

**“Interesting Items” The Present Truth 9, 39.**

E. J. Waggoner

—The Baptist denomination has now through-out the world 44,502 churches and 30,548 ministers. {PTUK December 28, 1893, p. 622.31}

—Mr. John P. Hopkins, a Democrat, has been elected Mayor of Chicago, in place of the late Mr. Harrison. {PTUK December 28, 1893, p. 622.32}

—Wages in Germany, in the iron, steel, and metal industries are very low, ranging from 11s. 6d to 19s. per work. {PTUK December 28, 1893, p. 622.33}

—Manchester is now constituted a harbour and port under the Manchester Ship Canal Act of 1865. Both this port and Southampton are now said to be nearer to New York by ship than Liverpool. {PTUK December 28, 1893, p. 622.34}

—A Vienna telegram gives details of a colonising experiment to he tried in British East Africa by a number of colonists of all nationalities, including, Englishmen and Americans, at a place some 190 miles south of Mount Kenia. {PTUK December 28, 1893, p. 622.35}

—As a result of the Anarchist outrage in Paris, every person entering or leaving France will be closely scrutinised by police, who are provided with descriptions of a number of well-known anarchists and revolutionists. {PTUK December 28, 1893, p. 622.36}

—A terrific bombardment of Rio is reported to have taken place at Rio do Janeiro, by which many persons were killed. It is also stated that Admiral de Mello is preparing to engage the new Government vessels *America* and *Nichtheroy*. {PTUK December 28, 1893, p. 622.37}

—Severe weather continues to prevail on the Atlantic. The Allan line steamer *Carean*, from Glasgow, recently arrived at St. John’s, Newfoundland, completely covered with ice. On one day of her voyage she made but fifty-six miles. {PTUK December 28, 1893, p. 622.38}

—It is reported that two hundred foreign Anarchists and Socialists are about to be expelled from France. This raises the question, Where will they go? They are considered more likely to come to England than to any other European country. {PTUK December 28, 1893, p. 622.39}

—Temperance women of Norway asked the public authorities a short time ago to make it unlawful for women or girls to serve in publichouses. The request has been granted, and at present an alehouse keeper cannot employ any other woman than his own wife. {PTUK December 28, 1893, p. 622.40}

—A freight train on the Chesapeake and Ohio Railway recently fell down an embankment 135ft. high. Three persons were killed, and four others have received such injuries that it is not likely they will recover four hundred pigs and one hundred head of cattle were crushed to death. {PTUK December 28, 1893, p. 622.41}

—In President Cleveland’s Message to Congress dealing with Hawaiian affairs, it is stated that the American Minister has been directed to aid in the restoration of the Queen, provided an amnesty is granted to those who took part in the recent revolt. This the ex-queen is unwilling to grant. {PTUK December 28, 1893, p. 622.42}

—The new Italian ministry propose to tread closely in the path of national economy. Signor Crispi will propose the retrenchment of 6,000,000 lire in the military and 4,000,000 in the Naval budget. In the ether State departments, savings to the amount of about 10,000,000 lire will be announced. {PTUK December 28, 1893, p. 622.43}

—Virginia raises 5,000,000 bushels of peanuts and $4,000,000 worth of fruits and vegetables. The iron product is 200,000 tons, and over $2,000,000 of gold has been sent to the United States Mint. This State has the largest lead mines in the South, and the greatest maganese mines in the world. {PTUK December 28, 1893, p. 622.44}

—It is announced that Signor Crispi will shortly pay a visit to Sicily to examine into the causes of the popular dissatisfaction there. From Palermo it is announced that further serious rioting has taken place at Monreale, where the rioters attacked the Customs House officers. The military had to intervene, and some of the combatants were wounded. {PTUK December 28, 1893, p. 622.45}

—Philanthropists in Maine have been fruitlessly endeavouring to induce unemployed factory girls in some of the Massachusetts mill centres to go out to domestic service. Most of these young women appear willing to undergo almost any hardship rather than accept employment in honourable work that offers them better remuneration and less hours than they can find in almost any other industry. {PTUK December 28, 1893, p. 622.46}

—Mr. F. Wheelock, an engineer at St. Paul, Minnesota, has just completed a model of a new electric fire engine. It does away with the use of coal, and can be put in motion with one horse and one man loss than the engines now in use. The engine weighs but 4,500 pounds, and is of 70 horse-power. This makes the machine weigh 9,000 to 10,000 pounds less than the apparatus now in use, while its efficiency is claimed to be much greater. {PTUK December 28, 1893, p. 622.47}

—In response to the alarming talk of several prominent ex-officials relative to the condition of the British navy, M. Clémenceau has started a similar campaign against the defective condition of the French Navy. He gives a deplorable account of the defence of the coasts, owing to the bad state of the torpedo service and the insufficiency of the fortresses, his object being to stimulate the French Government to keep pace with England in naval expenditure. Thus the process of adding to the military strain goes on. {PTUK December 28, 1893, p. 622.48}

—Statistics of the 1891 census dealing with the occupations of the people show that in England and Wales there are 24,232 clergymen of the Established Church, 2,511 Roman Catholic priests, and 10,057 ministers of other religious bodies. As compared with 1881, the priests and ministers in these classes have increased respectively by 2,569, 422, and 323. In the ministry of the Established Church there are seventy-three foreigners of European birth, in the Roman Catholic priesthood 365, in the ministry of other bodies 149, and amongst missionaries, etc., 121. {PTUK December 28, 1893, p. 622.49}

—According to authoritative information received at Vienna, the relations between the Vatican and Russia are not at present marked by the same cordiality as war the ease sumo time ago. It is understood that in an autograph letter recently addressed to the Czar, Leo XIII. complained of several acts on the part of the Russian Government contrary to the liberty of the Catholics in Russian Poland. It is added that, in the event of the Pope’s demands on behalf of the Polish Catholics not being well received at St. Petersburg, it will not be a matter of surprise if the supreme Pontiff makes the matter the subject of a public pronouncement. {PTUK December 28, 1893, p. 622.50}

**“Back Page” The Present Truth 9, 39.**

E. J. Waggoner

Three new tracts have just been issued by the International Tract Society, which should have a wide circulation. “What to Do with Doubt” (1d.) is a timely tract, not only for the professed doubter, but for the professed believer as well; for scepticism, the sin of all ages, is specially characteristic of this age. “The Sinner’s Need of Christ,” and “Consecration,” half-penny tracts, are full of gospel truth, simply and powerfully stated. {PTUK December 28, 1893, p. 624.1}

Nearly half of the wealthy people of Germany are Jews. Pastor Theodor Jellinghaus gives as the principal reason for this, the fact that in Germany it is not considered gentlemanly to be engaged in trade, and that the sons of wealthy Germans seek positions in the army, which is the sure road to admittance to “good society.” Of course their wealth decreases, passing into the hands of the Jews, who care more for wealth than for artificial respectability. {PTUK December 28, 1893, p. 624.2}

A letter from a friend in Basel, a few weeks ago, told of the zeal of the authorities of that city to enforce the Sunday law. All in the establishment with which he is connected observe the Sabbath day according to the commandment, and having rested on the seventh day by the command of the Lord, they do not feel free to dishonour Him by resting on the first day by the command of man. They had been warned by the officials, and were consequently expecting trouble the next Sunday; but a more recent letter says:- {PTUK December 28, 1893, p. 624.3}

The authorities have not as yet made us any trouble, and we hardly expect any this month, as the Sunday law is laid on the table for the last three Sundays of this month, on account of the extra amount of work. {PTUK December 28, 1893, p. 624.4}

Nothing could more clearly expose the shallowness, to say nothing of the wickedness, of all Sunday legislation. It is claimed that Sunday is a Divine institution, yet the city authorities grant indulgence to work on it when it suits their convenience. Who cannot see that the enforcement of Sunday laws is an act of the most arbitrary tyranny? It is all summed up in this: Certain ones say, in effect, “I do not want to work to-day, and so you shall not,” and then they get the government to enforce their decision. Even if Sunday were the Sabbath, such a proceeding would be a denial of the very foundation principles of Christianity. {PTUK December 28, 1893, p. 624.5}

**“True Worship of God” The Present Truth 9, 39.**

E. J. Waggoner

*True Worship of God*.-“The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.” John 4:23, 24. Mark, that spiritual worship is not a privilege merely, but a necessity. Jesus did not say that they that worship God *may* worship Him in Spirit, but that they *must* do so. There is no worship of God but spiritual worship. All professed worship of God, that is not in spirit, is but idolatry, and the taking of His name in vain. How can we worship Him in spirit?—By taking His Spirit, which He freely gives to all. Men cannot give it to us, they cannot compel us to have it; but God gives it as freely as the air, and we may have it as abundantly. {PTUK December 28, 1893, p. 624.6}

**“Celebrating Christ’s Birth” The Present Truth 9, 39.**

E. J. Waggoner

Many people think that it is almost infidelity, or even sacrilege, not to celebrate the birthday of Christ, even though no man has the slightest knowledge of the day or the month when it occurred. They would ask, “Shall we not devote at least one day in the year to thinking of the miraculous birth of the Saviour?” We would reply, not one day only, but every day. Let us see how this may be. {PTUK December 28, 1893, p. 624.7}

The birth of Jesus was by the Holy Spirit. The angel said to Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.” Luke 1:35. {PTUK December 28, 1893, p. 624.8}

By that same Spirit’s power Christ dwells in the hearts of all who believe. The Apostle Paul prayed to God for us, “That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith.” Ephesians 3:16, 17. That is the only way that we can have real life, for Christ is our life. Colossians 1:27. Christ in us is the hope of glory. Colossians 1:27. {PTUK December 28, 1893, p. 624.9}

Now the birth of Christ is nothing to anyone in whom His birth is not repeated. Indeed, he in whom Christ’s life has not sprung up, does not know of a certainty that He was ever born, and that He was crucified and raised. These things are known only by faith, and faith brings the life of Christ into our mortal bodies. No one can certainly know anything about Christ’s birth, if he does not know Christ Himself; and we know Him only by His life. See John 17:8; 1 John 1:1-3; 5:20. The birth of Christ, therefore, can be known and celebrated only through the new birth. {PTUK December 28, 1893, p. 624.10}

But this is not accomplished once for all. That is to say, the new birth is not an event of one hour or one day, to be celebrated ever after looked back upon and celebrated. “Whosoever *believeth* that Jesus is the Christ is born of God.” 1 John 5:1. Note that he is born while he *is believing*. The new birth is complete only as it is continually progressing. {PTUK December 28, 1893, p. 624.11}

To this end are the words of the Apostle Paul, in 2 Corinthians 4:10, 11, 16: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus’ sake, that *the life* also of *Jesus might be made manifest in our mortal flesh*.” Here we have Christ formed within, the real life of Christ. Now read, “For which cause we faint not; but though our outward man perish, yet *the inward man is renewed day by day*.” {PTUK December 28, 1893, p. 624.12}

He in whose heart Christ’s life is not daily renewed, cannot celebrate His birth, because he knows nothing about it. The birth of Christ is not a thing of memory, but of present experience. We commemorate it not by observing days, but by putting on the new man “which is renewed in knowledge after the image of Him that created him.” {PTUK December 28, 1893, p. 624.13}