**“Abounding Grace” The Present Truth 10, 5.**

E. J. Waggoner

*Abounding Grace*.-By the abundance of the air which God has given to surround us we may know how freely the Lord has given us His Spirit; and as we draw in the breath of life so easily, we may know how easily we may drink in the Spirit of God, which is the water of life. {PTUK February 1, 1894, p. 65.1}

**“Learning” The Present Truth 10, 5.**

E. J. Waggoner

*Learning*.-When we come to the point of giving ourselves to the Lord as freely as He has given Himself to us, and taking Him for all He is to us, it will not be difficult for us to learn. The Lord can flash into our minds in half a minute more than we can learn by groping along with intellectual effort for months. {PTUK February 1, 1894, p. 65.2}

**“Power of Elijah” The Present Truth 10, 5.**

E. J. Waggoner

*Power of Elijah*.-The angel Gabriel said of John the Baptist: “Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:16, 17. When we think of the power of Elijah our minds rest on the wonderful miracles that were wrought by him. He shut up and opened heaven, brought down fire, divided the waters of the river, and raised the dead. John “did no miracle,” yet all the power that Elijah had was manifested in him. In what way?—In the word that he preached. The power of God is not always shown in what are commonly called miracles. He who has the word of God dwelling in him, has the miracle by which alone all miracles were ever performed. {PTUK February 1, 1894, p. 65.3}

**“Joy in Creation” The Present Truth 10, 5.**

E. J. Waggoner

*Joy in Creation*.-When the Lord laid the foundations of the earth, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. What was their joy? There was creation. Whenever a sinner is converted “there is joy in the presence of the angels of God.” Luke 15:10. It is a creation. The marvel of the new creation causes all heaven to shout for joy. {PTUK February 1, 1894, p. 65.4}

**“Presumption” The Present Truth 10, 5.**

E. J. Waggoner

*Presumption*.-There are very many professed Christians who think it would be presumption for them to say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Yet they have no hesitation in saying that they are trying to live righteously, so that they may be fit representatives of Christ. They who think it would be a presumption to allow Christ to live His own life in them by faith, are presumptuous enough to attempt to live His life for Him! {PTUK February 1, 1894, p. 65.5}

**“God Not Limited” The Present Truth 10, 5.**

E. J. Waggoner

*God Not Limited*.-In a review of the past year, we read: “Whatever God may or may not have done for us this past year, He has certainly done all that He could be expected to do in view of the material with which He has to work.” If the thought here suggested were true, namely, that God is limited in His work by the material at His hand, it would be most discouraging; for He will never have any better material of which to make saints than He now has. It is to the glory of God that He can do great things with the poorest and most unpromising material. “Base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.” 1 Corinthians 1:28. Nothing is too hard for Him, for He is the Creator. If we are but willing, and continually willing, He can and will take us at our lowest state, and make us “to the praise of the glory of His grace.” {PTUK February 1, 1894, p. 65.6}

**“Giving and Taking” The Present Truth 10, 5.**

E. J. Waggoner

The grace of God is manifested in giving. “God so loved the world, that He gave His only begotten Son.” “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. “This is the record, that God hath given to us eternal life. And this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:11, 12. {PTUK February 1, 1894, p. 65.7}

As Christ has given Himself for us and to us, so must we give ourselves to Him. He has bought us with His own blood, so that we are not our own (1 Peter 1:18, 19; 1 Corinthians 6:19, 20); yet He will not seize His own, but waits for us to deliver up to Him that which He has purchased. We are to acknowledge the purchase, and give ourselves to Him. He “gave Himself for our sins,” and so He has bought them; therefore we are to give Him our sins, and let Him do as He will with them. {PTUK February 1, 1894, p. 65.8}

Now there are many professors who grasp only one side of the truth of the Gospel. They accept the matter of giving, but not of taking. They give themselves to the Lord, but they do not believe that He takes them; and so they can never say for certain that they are the Lord’s. They believe that Christ gave Himself for them, but they do not take Him; and so they never dare say that He is theirs. This is one reason why there are so many half-hearted Christians. It is a most unsatisfactory state in which to be. {PTUK February 1, 1894, p. 65.9}

Let everybody who gives himself to the Lord, know for a certainty that He is the Lord’s. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” The minute we yield ourselves to the Lord, we are His. We are, indeed, His before, without knowing it, but when we yield, we must know and declare that we are His. {PTUK February 1, 1894, p. 66.1}

There are many people who do conscientiously give up their sinful ways to the Lord. They are sincere in their consecration, and yet they do not have the peace that they need; their sins seem to come back to them, or rather to remain in full force. Why is this? It is simply because they do not take Jesus in place of their own sinful ways. They are willing and anxious to give themselves to the Lord, but they are afraid to claim Jesus as theirs. They think that it would be presumptuous to do so. And so since they do not take anything in the place of self, self stays. {PTUK February 1, 1894, p. 66.2}

“The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.” Revelation 22:17. We must take as freely as the Lord gives. To refuse to take, is virtually to say that He has not given. To take sparingly, is to imply that He gives grudgingly. {PTUK February 1, 1894, p. 66.3}

The Psalmist says, by inspiration, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.” Psalm 116:12, 13. How are we to pay the Lord for all that He has done for us? By taking of His nature. He loves to give. He is the soul of generosity and benevolence. He gives unselfishly. He asks nothing for Himself, for although He asks us to give ourselves to Him, He gets nothing, for we are nothing. His joy is in giving. He is never so happy as when we take freely of His gracious gift. When we take freely, we honour Him, because it shows that we believe Him to be just what He is. {PTUK February 1, 1894, p. 66.4}

God has done much for me, therefore I will discharge of my obligation to Him taking more. But that increased gift brings increased obligation, which I can discharge only by taking more. But I soon find that I am under infinite obligation to Him, and nothing will suffice but that I must take His infinite gift. And still grace does “much more abound.” What a wonderful Giver! {PTUK February 1, 1894, p. 66.5}

Therefore “unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” {PTUK February 1, 1894, p. 66.6}

**“Two and Two Make Four” The Present Truth 10, 5.**

E. J. Waggoner

We must believe as we go, if we would make progress in Bible study, learning of the Lord experimentally. Suppose we come to such a text as this, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. Suppose we do not believe it; so that we dare not say from the heart it is so to us. Shall we say, “Never mind, we will go on studying the other thing; we cannot quite take this text now, but there are others which we can take.” Let us see how this will work. {PTUK February 1, 1894, p. 66.7}

Two and two make four. Suppose I do not believe it; you cannot make me believe that it is so. Well, never mind; we will go on through the arithmetic. This is only a little thing, only one point; I do not see why you will not let me go on into multiplication, and fractions, and cube root. What is the difference if I do not believe in it? How much progress would I make, disbelieving this one thing? Just none at all. The whole progress in mathematics depends on that one point. {PTUK February 1, 1894, p. 66.8}

Suppose it could be demonstrated that two and two do not make four. It would overturn all mathematical calculations. If I do not believe that two and two make four it is just the same to me as though it were not so. I cannot believe anything that is based upon that. My disbelief of the fact does not affect its truth, so far as I am concerned two and two would not make four. My study of mathematics would be a confused jargon. {PTUK February 1, 1894, p. 66.9}

Suppose I am willing to go so far as to say that two and two make five; but I cannot get down to four. Now we will go on with our study of mathematics on that basis. Can we not ignore that little point, and still get good out of the mathematical study? Would not the discipline of the mind in the study be just as great if we went at it on the basis of two and two making five? The mind that got its discipline from the study of mathematics on that basis would be all wrong. It would be worse than no mind at all. Whoever put confidence in it, would be deceived and deluded. {PTUK February 1, 1894, p. 66.10}

So it is with this or any other text in reading the Bible into practical experience. There is no place for argument about it. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” It is a simple lesson. By believing it we know it is so, and this we must know in order to go on in the knowledge of the Lord, and of His Word. {PTUK February 1, 1894, p. 66.11}

**“Comfort in Conviction” The Present Truth 10, 5.**

E. J. Waggoner

“It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him to you. And when He is come, He will reprove the world of sin, of righteousness, and of judgment.” John 16:7, 8. The first thing that the Holy Spirit does in the way of comforting is to convict of sin. But does the Holy Spirit condemn? Christ said, “I came not to condemn the world.” There is a difference between conviction and condemnation, and in the recognition of this difference we get the Lord. Many suppose that when the Lord reproves, it is a sign of His anger against us. {PTUK February 1, 1894, p. 66.12}

Conviction is showing a man that he is guilty. Condemnation is the putting of the sentence upon him. We are all already under condemnation, because of transgression. Now the Lord comes to us and convicts us by His Spirit, but when He has brought us to that place where we are convicted and acknowledge the fact that we have sinned and are worthy of death, just there the Lord comes in and takes away the condemnation. He carries us to that point, and then the sentence is remitted. {PTUK February 1, 1894, p. 66.13}

God describes Himself as the “Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Corinthians 1:3, 4. He comforts us by showing us sin. The comfort of God’s reproof lies in the fact that the very thing which causes the conviction is the righteousness which is given to take away the sin for which we are convicted. {PTUK February 1, 1894, p. 66.14}

Now what is the purpose of the comfort which Lord gives us? That we may be able to comfort any who are in trouble. God gives us His Spirit in order that we may be able to minister the same to others. So before we can be of any use in proclaiming the message of the Gospel to others, we must receive this comfort in the conviction of sin. {PTUK February 1, 1894, p. 67.1}

Here is the line between condemnation and justification. We may hold back and pass into condemnation, or we may yield and have no condemnation. If when the conviction comes we accept it, and the righteousness which brings the reproof, then there is no condemnation. But “this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil.” John 3:19. When the Holy Spirit comes the light is come. It is shining into our hearts to make us see where we have been making mistakes and failing. Many things which we thought virtues we find to be vices. Our defence was trust in ourselves, and the fear that we thought was modesty and goodness we find it is simply self-love and sensitiveness, and the fear of what somebody might say. We thought it was an evidence of our humility, when it was pride. {PTUK February 1, 1894, p. 67.2}

This is an evidence that “thy light is come.” Now if we cling to self, that light will be condemnation and become darkness, “and if the light which is in you be darkness, how great is that darkness!” We had been in darkness all the time because the light which was shining had not been received. Now if the light shines and we allow it to become darkness, we are worse off than before. But yielding to it, we who sometimes were darkness become “light in the Lord.” Ephesians 5:8. {PTUK February 1, 1894, p. 67.3}

**“A Store of Merit” The Present Truth 10, 5.**

E. J. Waggoner

In Roman Catholic theology, the works of some-called saints-have been more than was required and these supererogatory works constitute a store of merit from which the church draws for those who have been deficient, to release from purgatory or grant indulgences. Of course such a doctrine could originate only with those who expected to earn salvation by their good works. This being the case, the man who could do an exceptional amount of goodness, more than others who are earning eternal life, would have more merit than is really required. {PTUK February 1, 1894, p. 67.4}

To fear God and keep His commandments is the whole duty of man. Anyone who can do more than this does more than is required. But it took nothing less than the Divine life of Christ to meet the demands of the law. Unless one has more than this to give, he can do more than is required. The law of God is His own way, His own character, and therefore the Lord requires of us nothing less than His own perfection and goodness. {PTUK February 1, 1894, p. 67.5}

Further, only one who is good can do good works. “There is none good but one, that is God.” Matthew 19:17. Then we can work not the slightest good. “Not by works of righteousness which we have done,” thank the Lord, “but according to His mercy He saved us.” Titus 3:5. {PTUK February 1, 1894, p. 67.6}

There is a store of merit, of good works for those who are deficient-and all have “come short of the glory of God.” Christ of God is made unto us, first of all, wisdom, and righteousness-right doing. Not works stored up by mortal men have we to draw upon, but by faith in Him we have the treasures of His merits counted unto us for righteousness. Our works are wrought in Him. “Oh how great is Thy goodness, which Thou hast laid upon them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” Psalm 31:19. Wrought for us, but also wrought in us by His own power. {PTUK February 1, 1894, p. 67.7}

**“Raised from the Dead” The Present Truth 10, 5.**

E. J. Waggoner

The miracle of the resurrection lies at the very foundation of the Christian’s hope. There would be no hope for any man were it not for the resurrection of Christ. The Apostle Paul makes this point very clear in his epistle to the Corinthians. “I delivered unto you,” he writes, “that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.” “Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.... ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.” 1 Corinthians 15:3, 4, 12-20. {PTUK February 1, 1894, p. 67.8}

It would have accomplished nothing for us that Jesus Christ should have died for our sins and been buried, if the work had stopped there. With that alone to look to, we would only be plunged deeper into the darkness and despair of our mortality. But the record does not end in the gloom of the sepulchre, but in the glory of triumph. Christ “was delivered for our offences,” but He “was raised again *for our justification*.” Romans 4:25. {PTUK February 1, 1894, p. 67.9}

The resurrection was a most glorious demonstration, before all the universe, of the success of the plan of redemption. It was the crowning manifestation of the power of God in the flesh. It told Satan in unmistakable language that all his work must fail, and his kingdom come to an end. It was an unmistakable assurance of the power of God to put life and righteousness into one who was dead in sin. And what it was then, it is to-day. {PTUK February 1, 1894, p. 67.10}

Jesus Christ was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:4. In the same way do we become the sons of God. We are begotten again, Peter tells us, “unto a lively hope by the resurrection of Jesus Christ from the dead.” “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Peter 1:3, 23. And Paul said, that he counted all things but loss for the excellency of the knowledge of Christ Jesus, and had suffered the loss of all things, that he might “know Him, and the *power of His resurrection*, and the fellowship of His sufferings, being made conformable unto His death;” if by any means he “might attain unto the resurrection of the dead.” Philippians 3:8-11. And he also prayed for us, that the eyes of our understanding might be enlightened and we might know “What is the exceeding greatness of His power to usward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” Ephesians 1:18-20. {PTUK February 1, 1894, p. 67.11}

In times past, before we believed the word of salvation, we walked “according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience.” But now it is said to us, “And you hath He quickened, who were dead in trespasses and sins.” For “God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:1-6. {PTUK February 1, 1894, p. 67.12}

We can now say with Paul, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. “We are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6:4, 5. {PTUK February 1, 1894, p. 68.1}

And this resurrection from the dead is our assurance and the ground of our hope, because it is a triumphant demonstration of the power of God to give life and righteousness to one dead in trespasses and sins. Jesus Christ died as a sinner. “He was numbered with the transgressors.” God “made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” 2 Corinthians 5:21. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:5, 6. {PTUK February 1, 1894, p. 68.2}

Because our sin was put upon Him, He was cut off from the favour of God; and when upon the cross He cried out, “My God, My God, why hast Thou forsaken Me?” it was no fanciful utterance. God had forsaken Him. He had hidden His face from Him. In that last dreadful hour spent in Gethsemane, Christ passed without the pale of the mercy and favour of God; and it was this that caused His sufferings. He felt what the wicked will feel at the last day when they, because of sin, experience the wrath of God. {PTUK February 1, 1894, p. 68.3}

Christ went where men will never be compelled to go. We shall never have to experience the dreadful certainty that God has forsaken us. Christ stood in that place in order that we might never have to go there. If we are ever there, it will be entirely our own work {PTUK February 1, 1894, p. 68.4}

Satan had the power of death. Hebrews 2:14. And when Christ, as a sinner, passed into death, he hoped to be able to keep Him in his power. But his hopes were vain. God, by His glory, raised up Christ from the dead, and He came forth from the tomb a Conqueror, taking with Him the keys of death and hell. Revelation 1:18. That demonstrated the triumphant success of the plan of salvation,—that plan which is based on the power of God to give new life to the one who is dead in sins. The devil then knew that his work to defeat that plan had failed, and that his kingdom must come to an end. {PTUK February 1, 1894, p. 68.5}

And therefore God can judge the world in righteousness by Jesus Christ. For we read that “He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” Acts 17:31. What He did in Christ He can do in all; for Christ was made a man like ourselves. Hebrews 2:17. And therefore God can require all men to be righteous, and judge them by that standard. {PTUK February 1, 1894, p. 68.6}

To-day, that word of power by which Christ was raised up from the dead, is sounding in the earth, and whosoever will hear and believe in it will know the power of His resurrection. “Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light.” Ephesians 5:14. “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself,” and “as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will.” John 5:21, 24-26. {PTUK February 1, 1894, p. 68.7}

**“Religion and Business” The Present Truth 10, 5.**

E. J. Waggoner

*Religion and Business*.-The idea of a distinction between religion and business is a great mistake. Every man is brought into the world for the purpose of serving God. That is his business. Time is given him in order that He may prepare for eternity. To do that is of far more importance than everything else. Men who make religion a matter merely of church relationship, do not know what Christianity is. Nowhere is true religion more productive of results upon unbelievers than in business. God never puts a person in any place, even for a moment, where he cannot serve Him. Religion is man’s business, always; “business,” in the worldly sense of the term, is only an incident. “Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.” “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” {PTUK February 1, 1894, p. 68.8}

**“Infidelity: Worshipping Self” The Present Truth 10, 5.**

E. J. Waggoner

Suppose I say that I believe the word of God; but here is a text that I cannot believe. Yet this text is a part of what is declared to be the word of God. If I doubt this, how am I to determine that any other portion is the word of God? If reason determines it, I am simply worshipping the result of my own reason, and this is idolatry. Therefore if I do not believe that this is the word of God, do I really believe that any other word is the word of God? No; for it is all the same word. {PTUK February 1, 1894, p. 68.9}

If I think I believe another portion, then it is only my reason in which I believe. I can understand one portion, and what I can understand I will believe. Is not that a denial of God? It is saying that there is no being in this universe greater than I am; that I will not believe anything greater than my comprehension! If I believe one portion because it looks reasonable, and doubt another because it doesn’t look reasonable, then reason is the god of my life, and I am sitting in judgment on God. I am virtually saying that there is nothing of God that is greater than my reason. {PTUK February 1, 1894, p. 68.10}

Then my faith in the word of God is shown by my faith in any one text of that word. If I do not believe that word, I do not believe any of it. I may think I believe something else, but in that which I think I believe, I am simply putting myself in the place of God, and worshipping myself. I am putting my understanding in the place of God’s, and what I think is God is only myself. This is a fact. {PTUK February 1, 1894, p. 68.11}

This sort of thing is very common in the world, among professors of Christianity. One believes a text because it looks reasonable, and he can understand it, but that other cannot see. And yet he thinks he is not an infidel. “See what a large portion I do believe:” and yet he cannot go beyond the range of his reason. That is to say that there is no God in the universe who can speak words beyond the range of his reason. His reason is held to be equal to God’s, and even above it; because he sits in judgment on what God says. This is putting self above God. So, let us state it again; when we thought we believed the Bible, and noted a portion of it, and thought we believed in God, who was the god we were really worshipping, thinking it was the true God? Only self. That is the Papacy, pure and simple. {PTUK February 1, 1894, p. 68.12}

**“Whom Shall We Hear?” The Present Truth 10, 5.**

E. J. Waggoner

“Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” John 5:24, 25. {PTUK February 1, 1894, p. 69.1}

The voice which we are to hear is always the voice of the Son of God. Only that voice will give life; only they that hear that voice shall live. If man speaks, he is to be but the mouthpiece; the voice is to be God’s. “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. If anyone speaks with his own voice, him we are not to hear. {PTUK February 1, 1894, p. 69.2}

Some of the Samaritans believed on Christ because of what was told them by the woman whom Christ met at the well. But “many more believed because of His own words; and said unto the woman, Now we believe; not because of thy saying, but we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.” Their faith rested on the true foundation,—Christ’s word. No belief that does not rest on this will be enduring. {PTUK February 1, 1894, p. 69.3}

When many of Christ’s disciples turned from Him because they could not receive His sayings, and Jesus had asked the twelve if they also would go way, Peter said, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.” There was none other than Christ who had the words of eternal life; there is none other now. And those who hear His words, believe and *are sure* that He is the Son of God. They have a knowledge that is possessed by none others. {PTUK February 1, 1894, p. 69.4}

Jesus said, “My sheep hear My voice, and I know them and they follow Me.” John 10:27. When the true Shepherd “putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” Verses 4, 5. The true Shepherd “calleth His sheep by name.” This is how they know His voice. He speaks directly to them, to each one individually, and they know it. This is how we know the voice of the Son of God. {PTUK February 1, 1894, p. 69.5}

And for that voice, and that only, we are to listen. Many voices are crying, many saying, “Lo here!” and “Lo there!” but the Shepherd’s voice is different from them all. That is the voice of One whom, when we hear it, we know to be acquainted with us,—with our past lives, and the motives and thoughts and perplexities of our individual hearts. He knows us by name; and if we will hear His voice He will make known unto us His name. And “His name, through faith in His name,” shall make us whole, as it did the cripple at the beautiful gate of the temple. Acts 3:16. {PTUK February 1, 1894, p. 69.6}

**“Paganism in Prayers” The Present Truth 10, 5.**

E. J. Waggoner

The folly of vindictive prayers is well shown in the following newspaper item:— {PTUK February 1, 1894, p. 69.7}

It has been customary on Christmas day for the priests in the churches of St. Petersburg, during the celebration of High Mass, to say a prayer anathematising the French for their invasion of Russia in 1812. This traditional prayer was, for the first time since that year, omitted this Christmas day by the direction of the Metropolitan of St. Petersburg, as a mark of the appreciation in which the French demonstrations were regarded in Russia. {PTUK February 1, 1894, p. 69.8}

All these many years the priests have been commissioned by the State to pray the Lord to send destruction upon the French. But now the French have behaved so handsomely that they are to be let off. This is done in the name of the religion of Christ, and yet could anything be more utterly pagan than such prayers? The avowed pagan calls on all his gods to curse his enemy; but the gods of the heathen are like unto themselves. When men call on God to curse and destroy their enemies they make Him such an one as themselves. {PTUK February 1, 1894, p. 69.9}

But the Lord says, “Bless them that curse you, and pray for”—not against—“them which despitefully use you.” This is Christianity, and nothing less than this is. {PTUK February 1, 1894, p. 69.10}

Of a piece with this Russian custom, is the very common one of blessing gunboats, and saying prayers over the immense cannons which are designed to slaughter men by the score. Of course those who do these things are commissioned by the State authority to do them, and that is their business. But the Lord never commissions men save to preach His Gospel. The world talks of Christian nations, but there never will be Christian nations until the nations of the saved walk in the light of the city of God. {PTUK February 1, 1894, p. 69.11}

It is easy to see the paganism in such prayers as the Russian priests have been praying, but have we ourselves been guiltless? The paganism consists in making God a creature, a servant to carry out the selfish desires. Have we not often come to Him as the disciples did with the request, “Master, we would that thou shouldest do for us whatsoever we desire”? We have desired the blessing of the Lord upon the way, but have pleaded with Him to bless our way. We would make the Lord our servant to grant us what we wanted. This is sheer paganism again. “Not my will but Thine be done” is the prayer of Christ. “Bend Thy will to my will,” was really at the bottom of many of our prayers. {PTUK February 1, 1894, p. 69.12}

This brings us again to the truth that “there is no difference.” The pagan hewed his god out of a tree, fashioning it according to his ideas of a god. We have thought of God as in heaven, and yet have clothed Him with our own ideas, and while professing to know Him that He might live His own life in us in His own way. And the life of self that we have lived we have professed to be His life, making Him just what we are. When the Lord reveals Himself to us in His saving fulness we find that we have to repent even of our prayers. {PTUK February 1, 1894, p. 69.13}

**“Multiplication of Light” The Present Truth 10, 5.**

E. J. Waggoner

Christ is the light of the world. Now, I can have all there is of the sunlight, and everyone else can have all there is too. From one gas jet or torch you may light a thousand other lights, and each one will be just as bright. {PTUK February 1, 1894, p. 69.14}

So Christ can die and give the whole of His life to one man, and have just as much to give to you and me and everybody, because there is no diminishing of it. It increases, and never gets any less. Each one gets all there is of Christ. {PTUK February 1, 1894, p. 69.15}

Each one of us can be crucified with Christ. He tasted death for every man. And yet each one gets the whole of His life; and still He has as much more. So He could give His life over and over again for each soul, and still be alive. This is the quality of eternal life; always giving and never diminishing; always shining and never becoming dimmed. {PTUK February 1, 1894, p. 69.16}

**“Present Tense Religion” The Present Truth 10, 5.**

E. J. Waggoner

“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. “Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin because he is born of God.” “Whatsover is born of God overcometh the world; and this is the victory that overcometh the world even our faith.” 1 John 3:9; 5:4. {PTUK February 1, 1894, p. 70.1}

From these and many other texts that might be cited it is evident that the Christian religion is a religion of the present tense. In the Christian life, nothing counts for anything except that which is present. Whatever has been in the past is valuable only for its present influence and effect; and the same is true of that which is to come. {PTUK February 1, 1894, p. 70.2}

To be born of God is to receive our life from Him, just as we receive life through birth from our earthly parents. But the new birth is a continuous process, and thus something that is ever present. It is the life from the Vine coming into us, the branches. John 15:1. Thus it is a continuous flow of life from God into us. “I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit.” John 15:5. {PTUK February 1, 1894, p. 70.3}

If religion were a thing of the past tense, we would be turning our eyes backward instead of forward; and if it belonged to the future tense, we would be always waiting for the appointed time. In either case there would be no growth. This is the great trouble with many who profess to be Christian; they look always either to the past or to the future. If to the past, they measure the possibilities of the Christian life by some past experience; or, having had some genuine experience in the past, they think it could not have been genuine because they afterwards fail; and then they become discouraged. And if to the future, they wait for a time that never comes, since they can only live in the present. {PTUK February 1, 1894, p. 70.4}

Christianity in the present tense takes a person just where it finds him; and therefore none need wait or be discouraged. The Lord purposes to save men,—all men in the world who will let Him do it-and He cannot do this except by taking them just where there are, and just where they are at each succeeding moment of their lives. And therefore His purpose is to take you just where you are, not only now, but at each moment which will become “now” as soon as you reach it. If He cannot save men in this way, He cannot save them at all. But He has assured us that He is able to save all, to the very uttermost, that will look unto Him. {PTUK February 1, 1894, p. 70.5}

And therefore the only thing to do is simply to look to Him now and believe now, without reference to the past failures or future hopes. The only starting point in the Christian life is “now;” the only point attainable is “now.” To live now is not to wish or resolve or anticipate now, but to believe and take. It is looking to Christ now. It is when we forget to live in the present moment by looking at that moment to Jesus Christ for grace and strength,—by taking Him at the present moment as God’s gift to us-that we fail. {PTUK February 1, 1894, p. 70.6}

**“Spiritual Worship” The Present Truth 10, 5.**

E. J. Waggoner

True worship is always spiritual. “God is a Spirit, and they that worship Him must worship Him in spirit and in truth.” {PTUK February 1, 1894, p. 70.7}

Men, however, are prone to lose sight of the spiritual nature of worship and retain only the letter; the form, without the life. With men, the mere letter is of much value. With it they can satisfy their neighbours, and very often their own hearts, as regards their Christian attainments. But it is of no value in the sight of God. No forms and ceremonies, in themselves, have any value whatever. To worship God in the letter only, without the Spirit, is more offensive to God than not to worship at all. {PTUK February 1, 1894, p. 70.8}

Without the Spirit the worship of God becomes perverted, so that God and the real nature of His requirements are not discerned. Perverted worship is not the worship of God, but of something else. He who worships God must know God; otherwise he cannot give honour and glory to Him, for He will not know in what His honour and glory consist. Paul tells us that “the things which the Gentiles sacrifice, they sacrifice to devils and not to God.” 1 Corinthians 10:20. They do not intentionally sacrifice to devils; but not knowing God (for he who knows not God is a Gentile and a heathen), the devil puts himself in the place of God in their minds, and they do not know the difference. He does not, of course, present himself in the traditional hoofs, horns, tail, and other diabolical features with which popular theology has clothed him. He knows better than that. He presents himself as an angel light. 2 Corinthians 11:14. His character is not shown by his appearance, but by his words and actions. {PTUK February 1, 1894, p. 70.9}

**SATANIC CONCEPTIONS**

Among the more ignorant heathen, prayers are commonly offered to the deity for success in stealing or murdering or for some other design which enlightened people recognise as intrinsically wrong. It is the devil which prompts such design; yet the prayers are supposed to be offered to God. This is how the devil puts himself in the place of God, so that the worship which belongs to God, and is supposedly rendered to Him, is given to himself. The conception which the heathen have of God is nothing else than a conception of the devil; hence their worship cannot but be the worship of the devil. {PTUK February 1, 1894, p. 70.10}

And this is just as true of the enlightened and civilised heathen as of those who are ignorant, only the example of the latter is a little better for illustration. For whoever does not know God (and no one has, however “enlightened” and “civilised” can know Him but he to whom the Son reveals Him, Matthew 11:27), makes God such an one as themselves; he clothes Him with the attributes of humanity. He *must* do so, because naturally, he has no higher conception in his mind. {PTUK February 1, 1894, p. 70.11}

God says His ways are as much higher than man’s ways as the heavens are higher than the earth. Isaiah 55:9. Therefore no man can possibly know God’s ways and His thoughts by his own wisdom. He can know them only by revelation. And until he knows them by revelation, he attributes to God such actions as he himself would do and such motives as he himself would have were it left to him to deal with the world and with sinners. But a man’s own natural attributes are the attributes of the devil; for they were acquired, as the devil acquired his, by sinning against God. Through Adam, every man is by nature evil. And therefore when a man clothes the being whom he worships with his own attributes,—with envy, pride, spite, revenge, and all or any of those which make up the sum of human nature,—he simply clothes Him with the attributes of the devil and worships the devil in the place of God. {PTUK February 1, 1894, p. 70.12}

And this is what everyone does whose worship is of the letter without the spirit, for no one, without the Spirit, can know God. The Spirit searcheth all things, even the deep things of God, and reveals them unto us, so that we may have the mind of Christ. 1 Corinthians 2:10, 16. Knowing God, we can worship Him intelligently; we can do that which meets His mind, and which meets the requirements of the case; and only thus can our worship contribute to His honour and glory. To worship Him without knowing Him (if such acts could be called worship) would be like an African bushman offering himself as assistant to an astronomer. {PTUK February 1, 1894, p. 71.1}

The Jews knew not God, and therefore their worship degenerated into the mere letter of worship, which was nothing more than an attempt to observe the commandments of God in the wisdom of man. It was not the true letter of the commandments, for that cannot exist alone, but is quickly perverted when the Spirit is lacking. So the Jews had perverted and added many things to the letter of the commandments—“grievous burdens,” as our Saviour called them—and the history that is given us of their deeds and their words in the days of our Saviour afford some striking illustrations of the truth we are here considering. {PTUK February 1, 1894, p. 71.2}

**KEEPING THE SABBATH**

For example, consider the case of the impotent man whom Christ healed at the pool of Bethesda. He had had an infirmity thirty and eight years, and when the Saviour found him he was lying beside the pool waiting for the angel to trouble the waters. “When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?” And when the impotent man had stated his case to the Saviour, Jesus said to him, “Rise, take up thy bed, and walk.” “And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath.” John 5:6-10. {PTUK February 1, 1894, p. 71.3}

“The Jews therefore said unto him that was cured, It is the Sabbath day; it is unlawful for thee to carry thy bed.” They were outwardly strict observers of the Sabbath; but it was all mere form and ceremony. Of observance in the spirit and in truth they knew nothing. To their assertions the man who had been healed replied, “He that made me whole, the same said unto me, Take up thy bed and walk.” Such an answer should have been satisfactory to any one of sufficient intelligence to comprehend that something more than human power had been exercised in his miraculous restoration; but it was not so to the Jews. They had entirely lost sight of the real nature of the Sabbath and the object of Sabbath observance. They were not observing it to the glory of God; and therefore notwithstanding all their professions and outward show, they were not observing it at all. {PTUK February 1, 1894, p. 71.4}

Had they been worshipping God in spirit and in truth,—had they known God and what He requires and what constitutes His glory,—they would have seen that the course of the restored invalid was in strict harmony with the true spirit of Sabbath observance. They would have understood that the object of Christ’s miracle and the object of the Sabbath are one and the same; namely, to call attention to the true God, who alone has creative power to manifest in bringing into existence a world with all its various forms of life, or in restoring to strength a man who has lain helpless for thirty and eight years. By taking up his bed and walking, the attention of all would be signaling a call to the power which had wrought so mighty a change, and thus God would be glorified and the real purpose of Sabbath observance would be fulfilled. {PTUK February 1, 1894, p. 71.5}

All man’s worship amounts to nothing if its end be not the glory of God; and the end cannot be the glory of God if the worshipper does not know God and what is required to honour Him. God is a God of mercy, and has said, “I will have mercy and not sacrifice;” and Jesus said to the Jews that had they known what these words meant, they would not have condemned the guiltless. Matthew 12:7. Had they believed the words which God spoke to Moses when He passed by before him and proclaimed His name on Mount Sinai, they would not have lost sight of the good done to the impotent man in his seeming violation of the strict letter of the Sabbath law. {PTUK February 1, 1894, p. 71.6}

And this truth has a practical application in our own day. No one, however learned and great, can know God except the one to whom Christ will reveal Him; and no one who knows not God can worship Him in Spirit and in truth. And he who does not so worship Him will not keep the law of God, and will condemn the one who does keep it. Jewish history in the days of Jesus of Nazareth will repeat itself-is already doing so-in our own time. {PTUK February 1, 1894, p. 71.7}

Christ has revealed the Father to the world, and all may know Him sincerely desire to know Him and do His will. God has no favourites; He gives equal privileges to all. God has spoken to the world by His Son Jesus Christ (Hebrews 1:2), and whosoever will believe His words and take the Spirit that is freely given to guide us into all truth, will have understanding to worship God aright. By the word of God we are born again, and passed from the natural man, which discerneth not the things of God, to the new man, and become capable of spiritual discernment. The word is the Bible. Therefore let us diligently search it and receive it into our hearts in faith, that we may be made wise unto salvation. {PTUK February 1, 1894, p. 71.8}

**“‘I Want to Be the Lord’s’” The Present Truth 10, 5.**

E. J. Waggoner

You do not want to be the Lord’s unless you are the Lord’s, for the Lord wants you to be His so much that He gave Himself for you; and the only thing that ever kept you from Him was your unwillingness. “I want to serve the Lord.” You do not want to serve Him unless you are serving Him. “To whom ye yield yourselves servants to obey, His servants ye are.” Romans 6:16. The enemy is simply deceiving you. Satan has deceived multitudes of souls, and is still deceiving, making them satisfied with the want to live the Christian life instead of the Christian life. People have thought, If we can only want and keep wanting, and let the Lord and the people know that we want everything that is good, want the Lord to dwell with us, and want to serve Him, what more could be asked than that? {PTUK February 1, 1894, p. 71.9}

There is a good deal more we could ask for. I am hungry; I want something to eat. What more could you ask? Food is better than that. Eating is a good deal more satisfactory than wanting to eat. To want to eat is dissatisfaction. When a man is hungry and wants to eat, there is nothing in the world that will satisfy him but something to eat. The man who is always *wanting* to serve the Lord, will be “found wanting” at last. {PTUK February 1, 1894, p. 71.10}

The Lord says there is no want to them that fear Him, for He supplies the want. “Thou preparest a table before me in the presence of mine enemies.” Satan is round about us seeking to destroy us. Yes; and the enemy has dominion in ourselves, in the evil that is in our hearts. Yet the Lord prepares the table before us. That presents a picture of wonderful confidence in God. The enemy is raging around us, while we sit down to eat with the Lord, and have a good feast. The Lord has provided the table, and says we are to eat. “Yes, Lord, but here is the enemy coming.” “Never mind; eat.” What is the food that is prepared in the presence of the enemy? “As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.” John 6:57. Eat Him. Take Him into the inmost being, and there is life. Then He gives the victory. He is the victory. He is our strength. He satisfies the desire of every living thing. “My God shall supply all your need, according to His riches in glory.” Philippians 4:19. {PTUK February 1, 1894, p. 71.11}

**“Christ’s Identity with the Sinner” The Present Truth 10, 5.**

E. J. Waggoner

It is the sinner who can say, “Christ liveth in me.” If a man could not say it while yet a sinner he never could say it. Christ comes to him and says, “I identify Myself with you, as having committed that sin. We are sinners together. I go with you to the depths of sin.” He does not ask us to come up a little way; but He comes right down to identify Himself with our sin. {PTUK February 1, 1894, p. 72.1}

But He took it that He might destroy it. We are crucified with Him, that the body of sin might be destroyed. We simply have to decide whether we will have the sin destroyed. If I am willing to have the sin destroyed, and believe Christ, then I am crucified with Christ, because He is the sin destroyer. He takes all the sin upon Himself, and swallows it up by the power of an endless life. He swallows up death in victory, and sin in His righteousness. {PTUK February 1, 1894, p. 72.2}

So He comes to me in the sin, and says, “I am with you in that.” Just as soon as I am willing to say I want this sin destroyed, as soon as I cry out as Paul did in Romans 7:24, “O wretched man that I am! who shall deliver me from the body of this death?” I can say as he did in the next verse, “I thank God through Jesus Christ our Lord.” {PTUK February 1, 1894, p. 72.3}

The sinless One is willing to be counted a sinner. “He was reckoned among the transgressors.” When we know more of that grace of Christ, who, although He knew that He was holy and righteous, and knew that He came from God and went to God; knew there was no guile in Him, and that He always did the will of His Father in heaven, and yet was willing to be made of no reputation, and was willing to suffer the shame and be counted as a sinner, and have laid upon Him the iniquity of us all, it will be easier for us to suffer reproach wrongfully and take it patiently. In fact, that is the only way we can be able to “endure grief, suffering wrongfully.” {PTUK February 1, 1894, p. 72.4}

**“Second-hand Smoke” The Present Truth 10, 5.**

E. J. Waggoner

A contemporary calls attention to the likelihood of the infants of the poor being poisoned by having to inhale an atmosphere saturated with tobacco smoke. While the limited accommodation at their disposal, it is quite conceivable that men after coming home from work, and in the early morning, poison the air of the room in which the family live. A correspondent gone so far as to say, indeed, that he has met with many such cases, the correctness of his diagnosis being proved by the recovery of the infants when the cause was suppressed. {PTUK February 1, 1894, p. 74.1}

**“The Secret of a Happy Home” The Present Truth 10, 5.**

E. J. Waggoner

A home is composed of individuals, and a happy home is composed of happy individuals. Whatever, therefore, will bring happiness into the heart of each one of its inmates will bring happiness into the home. {PTUK February 1, 1894, p. 76.1}

The Lord reveals the secret to us in Psalm 146:5. He says, “Happy is *he that hath the God of Jacob* for his help, whose hope is in the Lord his God.” {PTUK February 1, 1894, p. 76.2}

David declares that he found this to be true, for he says, “I have set the Lord always before me; because He is at my right hand, I shall not be moved. *Therefore my heart is glad,* and My glory rejoiceth.” Psalm 16:8, 9. “Thou wilt show me the path of life: *in Thy presence is fulness of joy*.” Psalm 16:11. He says also that God is his “*exceeding joy*.” Psalm 43:4. {PTUK February 1, 1894, p. 76.3}

Paul tells us in Romans 14:17 that the “kingdom of God is not meat and drink, but righteousness, and peace, and *joy* in the Holy Ghost.” Again in the fifteenth chapter and thirteenth verse he says, “Now the God of hope fill you with *all joy and peace* in believing, that ye may abound in hope, *through the power of the Holy Ghost*.” {PTUK February 1, 1894, p. 76.4}

Peter adds his testimony in these words concerning Christ: “Whom having not seen, ye love, *in whom,* though now ye see Him not, yet believing, *ye rejoice with joy unspeakable and full of glory*.” 1 Peter 1:8. {PTUK February 1, 1894, p. 76.5}

And Luke says that Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed to the words. “And there was *great joy* in that city.” Acts 8:5-8. {PTUK February 1, 1894, p. 76.6}

Jesus Christ, then, received into the heart by faith brings into that heart “happiness,” “gladness,” “great joy,” “*all* joy and peace,” and “joy unspeakable and full of glory.” Is that in each heart not enough to make any home happy? {PTUK February 1, 1894, p. 76.7}

But why does God’s presence in our hearts bring such joy? Because “God is love” (1 John 4:16), and the fruits of His Spirit are “love, *joy, peace,* longsuffering, gentleness, goodness, faith, meekness, temperance.” {PTUK February 1, 1894, p. 76.8}

Without the Spirit of God in our hearts it is utterly impossible for us to have a happy home, for the best fruits or works of our flesh are “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” {PTUK February 1, 1894, p. 76.9}

With God all things are possible. The most unlikely, gloomy, wretched, sinful home, may be filled with love, joy, peace, light, and righteousness, by letting Jesus in. His light will drive out all darkness, His love will drive out all hate, His peace will drive out all clamour, His joy will drive out all sadness, and His righteousness all sin. In short, the fruits of His Spirit will take the place of all the works of the flesh. {PTUK February 1, 1894, p. 76.10}

The inmates of that home may thus become accustomed to the atmosphere of heaven, and be prepared to live at last in all the purity and glory of Eden restored. {PTUK February 1, 1894, p. 76.11}

Oh, shall we not let Him in? {PTUK February 1, 1894, p. 76.12}

**“A Happy Home” The Present Truth 10, 5.**

E. J. Waggoner

“If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and make Our *abode with him*.” John 14:28. {PTUK February 1, 1894, p. 77.1}

Have you not sometimes wondered who gave the names to all the birds and animals? Your Bible tells, in the second chapter and nineteenth and twentieth verses. It says that on the sixth day God brought all the birds and animals to Adam, the man whom He had made, to see what he would call them; “and whatsoever Adam called every living creature, that was the name thereof.” But among all the creatures that passed before Adam, none were equal to him or fitted to be his companion. Without someone who could talk and sympathise with him and who could enjoy things with him, all the beauties of a perfect home could not keep him from feeling lonely, or make him perfectly happy. God did not think it best for him to live alone (Genesis 1 and 18), and so He “caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof;” and out of the rib He made a woman and brought her to Adam for his companion. Genesis 2:21-24. Adam could not help loving her, for she was part of his own flesh; and Adam called his wife’s name Eve. Genesis 3:20. {PTUK February 1, 1894, p. 77.2}

Yet one thing more God gave them as a token of His special love and care,—the most beautiful home that man ever looked upon, prepared by the hand of God Himself. They needed no stone walls or thick roof to protect them from the cold and storm, for it never rained then (Genesis 2:6), and the climate was warm and pleasant; God, therefore, did not give them a palace for their home. The blue sky was its roof; the earth, with its velvety carpet of flowers and grass, was its floor; and the leafy branches of the trees were the arched ceilings of its lofty rooms. Its walls of shrubs and trees were hung with clinging vines, the music of fountains and birds floated through the air, and the sun was its lamp by day, and the moon and the stars by night. In it grew “every tree that is pleasant to the sight and good for food;” flowers of every form and colour, and “lovely vines drooping under their load of tempting fruit.” The most beautiful of all the trees stood in the centre of the garden home and was called the Tree of Life, because it had the power of keeping people alive as long as they ate of its fruit. “The lion and the lamb sported peacefully around Adam and Eve, or lay down together at their feet, and the happy birds flitted about them without fear.” What a beautiful home! {PTUK February 1, 1894, p. 77.3}

But it was not only a beautiful home, it was a happy home. Beautiful things alone do not bring happiness. The reason that their home was so happy was because there was no sin there; they loved and obeyed God, and loved each other. No cloud of sin separated them from God. They were visited by the Creator Himself, and by His shining angels. You remember that He is surrounded in light too glorious for us to look upon, and that angels are as bright as lightning. How it must have lighted up the place! {PTUK February 1, 1894, p. 77.4}

Adam and Eve did not wear clothing as we do, but “were clothed with a covering of light and glory such as the angels were.” Their work was to dress and keep the garden and train the vines into arbours of beauty. Genesis 2:15. Their study was of God’s power and wisdom and goodness, as shown in the wonderful things that He had made. Their songs were hymns of praise to the Giver of all their joys. There drink was of the crystal waters, and there meat the fruits and grains. Genesis 1:29. {PTUK February 1, 1894, p. 77.5}

God gave them the whole earth in all its beauty with everything upon it-all but just one tree called the Tree of the Knowledge of Good and Evil, near the Tree of Life, in the midst of the garden. They were to show their love and faith and obedience to God by not eating of this tree. Would you not think that they would rejoice to have this opportunity to show their love for the One who had done so much for them? {PTUK February 1, 1894, p. 77.6}

1. What animals have you seen? {PTUK February 1, 1894, p. 77.7}

2. Who gave names to all the birds and beasts and creeping things? Genesis 2:19, 20. {PTUK February 1, 1894, p. 77.8}

3. When did he do it?—On the sixth day. {PTUK February 1, 1894, p. 77.9}

4. Could any of them talk with Adam and think and understand it as he could?—No; even the parrot and other birds that can be taught to talk, do it very poorly and only repeat what someone has said; they do not understand what they say, as man does. {PTUK February 1, 1894, p. 77.10}

5. Then were any of them fitted to be his companion? {PTUK February 1, 1894, p. 77.11}

6. Did God think it good for man to be alone? Why not? Genesis 2:18. {PTUK February 1, 1894, p. 77.12}

7. Whom did He create and give to Adam for his companion? Genesis 2:21-23. {PTUK February 1, 1894, p. 77.13}

8. Out of what was she formed? {PTUK February 1, 1894, p. 77.14}

9. Was Adam pleased with her? {PTUK February 1, 1894, p. 77.15}

10. What name did he give to her? Genesis 3:20. {PTUK February 1, 1894, p. 77.16}

11. Then who were the first man and first woman that ever lived upon this earth? {PTUK February 1, 1894, p. 77.17}

12. What did God give them? Genesis 1:28. {PTUK February 1, 1894, p. 77.18}

13. Besides giving them all these things, how did God show them His special love and care? {PTUK February 1, 1894, p. 77.19}

14. Where did God plant a garden?—In Eden. Genesis 2:8. {PTUK February 1, 1894, p. 77.20}

15. Because it was in Eden what is it called?—The Garden of Eden. {PTUK February 1, 1894, p. 77.21}

16. Name a few of the beautiful things in their Eden home. {PTUK February 1, 1894, p. 77.22}

17. Which was the most beautiful of all the trees? {PTUK February 1, 1894, p. 77.23}

18. What strange thing did it have power to do? {PTUK February 1, 1894, p. 77.24}

19. Do beautiful things alone make people happy? {PTUK February 1, 1894, p. 77.25}

20. Why were Adam and Eve so happy in their new home? {PTUK February 1, 1894, p. 77.26}

21. How may we be happy in our homes? Psalm 146:5; John 14:23. {PTUK February 1, 1894, p. 77.27}

22. Did Adam and his wife ever have any visitors? {PTUK February 1, 1894, p. 77.28}

23. Who? {PTUK February 1, 1894, p. 77.29}

24. Did this add anything to the light and joy of their home? {PTUK February 1, 1894, p. 77.30}

25. Is it possible for us to have these heavenly visitors in *our* homes?—Yes; we may not see them, but we have the promise that Jesus will abide with us and angels encamp around us if we love God and do as He says in His Word. John 14:23; Psalm 34:7. {PTUK February 1, 1894, p. 77.31}

26. If Jesus and angels live with us, what kind of homes are we sure to have?—Happy homes. {PTUK February 1, 1894, p. 77.32}

27. What kind of clothing did Adam and Eve wear? {PTUK February 1, 1894, p. 77.33}

28. Did they have any work to do? What? Genesis 2:15. {PTUK February 1, 1894, p. 77.34}

29. Then if God thought it best for them to work, should we ever dislike to work? {PTUK February 1, 1894, p. 77.35}

30. What do idle hands learn to do?—Wicked things that grieve God and destroy us. {PTUK February 1, 1894, p. 77.36}

31. About what did they study? {PTUK February 1, 1894, p. 78.1}

32. What kind of songs did they sing? {PTUK February 1, 1894, p. 77.1}

33. What did they drink? {PTUK February 1, 1894, p. 77.2}

34. What did they eat? Genesis 1:29. {PTUK February 1, 1894, p. 77.3}

35. In what special way were they to show their love and obedience to God? Genesis 2:16, 17. {PTUK February 1, 1894, p. 77.4}

**“Blood” The Present Truth 10, 5.**

E. J. Waggoner

Blood is to your body what sap is to the plant. It is the common building material of the body. Hair, teeth, gums, nails, bones, and all the different parts of the body, are made and kept in repair by the red fluid, called blood. {PTUK February 1, 1894, p. 77.5}

The blood is made from the food you eat. “There are little mouths in your stomach that suck in the nourishing part of the food that you eat, as the mouths in the *root* suck up the nourishing part of the earth.” {PTUK February 1, 1894, p. 77.6}

How important, then, that we should eat and drink only those things that will make good blood. {PTUK February 1, 1894, p. 77.7}

**“Interesting Items” The Present Truth 10, 5.**

E. J. Waggoner

-The Russian Government is taking steps to push forward the construction of railways in Central Asia. {PTUK February 1, 1894, p. 77.8}

-Horseflesh as an article of food is triumphing over prejudice in Paris. Last year over 20,000 horses were devoured. {PTUK February 1, 1894, p. 77.9}

-Cholera has broken out at Namur, a town southeast of Brussels. Thirty-four cases are reported, with twenty-two deaths. {PTUK February 1, 1894, p. 77.10}

-Sir H. Ponsonby Fane, who has been the Queen’s private Secretary since 1878, it in failing health, being now in his 69th year. {PTUK February 1, 1894, p. 77.11}

-According to despatches received in Rome, the war indemnity to be paid by Morocco to Spain on account of the Melilla affair will be 20,000,000f. {PTUK February 1, 1894, p. 77.12}

-According to advices received In San Francisco from Samoa, dated the 8rd inst., the natives of Aiwa have rebelled and proclaimed Tarnasese king. {PTUK February 1, 1894, p. 77.13}

-Turin University has been closed in consequence of the disorderly conduct of the students, who are protesting against the refusal of the authorities to hold an extraordinary term for examinations. {PTUK February 1, 1894, p. 77.14}

-A chemist at New York has discovered an antidote for morphine poisoning in permanganate of potassium. A number of tests made with the antidote are said to have proved its efficacy beyond a doubt. {PTUK February 1, 1894, p. 77.15}

-The directors of the Church Missionary Society have decided to reinforce and extend their mission in Matabeleland without delay, as soon, it is said, as “the circumstances of the country permit of the active resumption of missionary work.” {PTUK February 1, 1894, p. 77.16}

-The London School Board is engaged in debating the question of religious instruction in Board Schools. On the motion of Canon Bristow, it was resolved to add the word “Christian” to the religious instruction given in the schools. {PTUK February 1, 1894, p. 77.17}

-An electric engine has been tried on the railway between Havre and Paris. It was attached to a train of thirteen carriages, and attained a speed of seventy-five miles an hour. The experiment is considered by engineers as a very satisfactory one. {PTUK February 1, 1894, p. 77.18}

-A Rome telegram announces that M. Casimir Perier has paid to Signor Ressmann, the Italian Ambassador in Paris, the sum of 420,000f., the amount of the indemnity granted by France to the relatives of the Italians killed during the rioting at Aigues Mortes. {PTUK February 1, 1894, p. 77.19}

-Prince Bismarck and Emperor William have at last become “reconciled,” much to the satisfaction of the people in Berlin and throughout Germany. The result is due to overtures from the Emperor, sent to the ex-Chancellor to a nephew of the late Von Moltke. {PTUK February 1, 1894, p. 77.20}

-A telegram from Orenberg reports a terrible railway collision not far from Samara between a passenger train and a goods train. Five trucks laden with petroleum caught fire, and the flames at once spread to the wrecked carriages of the passenger train. Fifteen persons perished. {PTUK February 1, 1894, p. 77.21}

-The allied Honduras revolutionists and Nicaraguans have experienced a reverse at Tegucigalpa by the Honduras Government forces, but the latter are not expected to maintain the struggle much longer. General Machado will, it is reported, be proclaimed president of Honduras by the citizens. {PTUK February 1, 1894, p. 77.22}

-The Russian Volunteer Fleet, which receives an annual subsidy of 600,000 roubles from the Government, for maintaining constant communication between the Black Sea ports and Vladivostock, is to be gradually increased by six large steamers, which can be used either as cruisers or as transports. {PTUK February 1, 1894, p. 77.23}

-The resignation of Dr. Talmage from the pastorate of the Brooklyn Tabernacle is announced to take place on March 22 next. No reason is assigned by Mr. Talmage, except his conviction that he has been connected with one church long enough. It is, however, rumoured that the Church finances are in a bad condition. {PTUK February 1, 1894, p. 77.24}

-A telegram from St. Louis, Senegal, published by the *Journal des Débats*, announces that a French column has entered Timbuctoo without firing a shot. The *Temps* says, “This capture completes the military conquest of the Soudan.” {PTUK February 1, 1894, p. 77.25}

-King Lobengula is reported to be advancing south from his late position on the Zambasia, with the intent of surrendering himself upon the assurance of good treatment said to have been made in an agreement between Mr. Rhodes and Sir H. Loch, He will not be deported from the country except with his own “consent.” {PTUK February 1, 1894, p. 77.26}

-Admiral Dr Mello has been deposed from his position as leader of the Brazilian insurgents, owing to his failure to bring troops from the south to aid the movements of the fleet by operations on land, and is said to be now on board the insurgent vessel *Republica* as a non-combatant. The insurgents are suffering from scarcity of provisions. {PTUK February 1, 1894, p. 77.27}

-The Russian Minister of the Interior has sanctioned the publication of an important new journal, which is to enjoy the especial privilege of exemption from examination by the censorship prior to publication. It is to be devoted to politics and literature. In the new paper, the old title of the *Golos* is to be revived. It is to be called the *Russki Golos* (Voice of Russia). {PTUK February 1, 1894, p. 77.28}

-Negotiations are in progress between the United States and the British Government respecting the amount of damage which the former shall pay to the Canadian sealers in conformity with the Behring Sea Award. The Canadian claims are stated to amount to ?180,000 or there abouts, but it is expected that the matter will be compromised by the payment of ?100,000. {PTUK February 1, 1894, p. 77.29}

-London’s death rate in 1892 was close upon 22 per 1,000 of the population, as compared with under 21? per 1,000 in the previous year. Bronchitis is the greatest enemy of Londoners, slaughtering its 10,000 every year, and generally a thousand or two more. Consumption takes its 8,000 victims, and pneumonia has never had less than 6,000 since 1889. Influenza, which had only three victims in 1888, and five in 1889, now claims over 2,000 a year. Cancer carries off more than 3,000. {PTUK February 1, 1894, p. 77.30}

-Cold of unprecedented severity is reported from Kursk, a town about 300 miles to the South of Moscow, the mercury having fallen so low as 36deg. below zero (Fahrenheit). Fires have had to be lit in the streets in order that the passers-by may obtain some warmth. Many persons have succumbed to the cold of have been severely frost-bitten, and wolves in packs are committing ravages among the cattle. In contrast to this rigorous temperature, St. Petersburg is enjoying weather of autumnal mildness. {PTUK February 1, 1894, p. 77.31}

-The Russian Minister of Public Worship, M. Pobiodonostseff, in answer to inquiries from the educational authorities of the southern provinces as to what course should be pursued when the children of Stundists attending the national schools refuse to attend the instruction in religion, and to cross themselves before the icons, has just replied that Stundist children must be made to observe rigorously all Orthodox religious observances practised in the school, and that non-compliance must be punished with immediate expulsion from the schools. {PTUK February 1, 1894, p. 77.32}

-Renewed offers of hospitality have been made through the Papal Nuncios by several European Governments to the Pope in case the situation in Italy becomes dangerous to the personal safety of the Sovereign Pontiff. The chief of these is by Spain, although the offer of Miramar by Austria still remains open. The reply of Leo XIII. would indicate that the Pope has no intention of leaving the Vatican during any civil commotion affecting Italy only. But in case of war with another country the pontiff would conceive it to be his duty to seek some asylum where the independence of his “See” could be maintained. {PTUK February 1, 1894, p. 77.33}

-The following statement is made by the Hong Kong Correspondent of the *Times* as to England’s naval strength in Eastern waters. He says that the force consists of nineteen warships, together of 39,000 tons, carrying 135 large guns, Including those of four-inch calibre, and 150 smaller guns. The total crown consist of 3,000 men, against the combined French and Russian squadrons of twenty-one warships of equal tonnage, carrying 153 large guns and 147 smaller guns, 4,000 men, with sixteen torpedo boats, and volunteeer cruisers besides. This startling comparison proves, he says, that, without more men and ships there, Great Britian is exposing wilfully her immense Eastern interests to great danger. {PTUK February 1, 1894, p. 77.34}

**“How to Study the Bible” The Present Truth 10, 5.**

E. J. Waggoner

*How to Study the Bible*.-Just believe in it. “We know that the Son of God is come.” Believe it. Stop on that until you know it-know that He is coming to you; and know it, not because it is generally talked about and generally accepted as a fact, but because it is an experience to you. No one who does not know that the Son of God is come to him individually can know that He came eighteen hundred years ago. “We know that the Son of God is come.” There is light in that one statement that will explain and make light the whole Bible. {PTUK February 1, 1894, p. 80.1}

**“He Knows All” The Present Truth 10, 5.**

E. J. Waggoner

*He Knows All*.-When God created the world, it was with a word. “He spake, and it was; He commanded, and it stood fast.” That word brought everything into existence in its perfection. Therefore we know that before He spoke, God had everything in His mind, even to the smallest detail. As the architect has a complete plan of the house in mind before he begins to build, so God could see the smallest detail, before the word was uttered. When we realise this, it is not difficult to believe that God now knows and cares for the smallest things. He had them in mind before they were created, and it is not difficult for Him to keep them in mind. Nothing is so small as to escape His notice, and it is no trouble at all for Him to attend to it. {PTUK February 1, 1894, p. 80.2}

**“The Wrong Man” The Present Truth 10, 5.**

E. J. Waggoner

*The Wrong Man*.-It will be worth all the world to me if when the time of reckoning comes the avenger cannot find me. The accuser of the brethren comes every day, and here we are before the Judge. “We have come,” says the apostle, “to God the Judge of all.” The accuser says I am a liar and deceitful, have borne false witness, and have done everything that is evil. This is what you are, he says. Now it would be worth more to me than all the gold that could be piled in the Bank of England, and ten thousand times that, if I could say, “You are mistaken. The one who did all those things is dead, and you are too late. Another man lives here now. Christ liveth in this house. You may bring against Him all the charges you please, for He is able to settle with you for them; but the one you are charging is dead, and you have no case at all.” In order to be able to say that, I must be willing that the Lord should take my life, and all that pertains to it. It will be like taking my life, for my life has been made up of sin. So in the midst of sin and temptation I say, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” {PTUK February 1, 1894, p. 80.3}

**“Trusting in Man” The Present Truth 10, 5.**

E. J. Waggoner

*Trusting in Man*.-The *Chronicle*, referring to the case of Mr. Jabez Balfour, who figured prominently in the recent “Liberator” scheme and is now wanted in England for obtaining money under false pretences, says that “it is now probable that a man may be in this Christian land not only highly respectable, but an apparent pillar of the church, and yet may be grasping all the time at that, the love of which his Bible tells him is the ‘root of all evil.’” {PTUK February 1, 1894, p. 80.4}

If people would only read their Bibles, they would understand that a high position in the church and a high profession do not make any person a Christian. Christianity is a *life*, and not a profession or a position of influence among men. By trusting in the representations of Mr. Balfour and his partners in crime, many people lost their money; but a far worse fate awaits the deluded ones who hang their spiritual welfare upon the representations of bishop or prebendary or vicar or some other apparent “pillar in the church,” without studying for themselves the word of God. Less confidence in men and more confidence in the word is the most import lesson of the hour. {PTUK February 1, 1894, p. 80.5}

**“Experience as Memory” The Present Truth 10, 5.**

E. J. Waggoner

*Experience as Memory*.-No person ever has to make an effort to recall the incidence of a railway or other accident in which he narrowly escaped death; they do not have to set down in a note book the incidents of their wedding day, or of the birth of their children, or of the death of a dear friend, and con them over frequently lest they should forget them. No matter how much they may be troubled with “a poor memory,” they can give all the details of such events without any effort. {PTUK February 1, 1894, p. 80.6}

Why is this?—It is because these are matters of experience. These things are a part of their lives; they cannot forget them, because they have lived them. Even so it is with the truths of the Bible. No one can ever forget the words of Scripture that he has made a part of his life. If he has experienced the truth, he will not have to cudgel his brains and spur up his memory, in order to be able to present it to some other person. He will simply be telling, in the words of the Bible, a portion of his own life history. Such presentation of truth will be with power. If you would remember truth, leave it with the heart unto salvation. {PTUK February 1, 1894, p. 80.7}

**“Examining Ourselves” The Present Truth 10, 5.**

E. J. Waggoner

We are to examine ourselves, whether we be in the faith. It is not to find out what is in the heart, because no man on earth can find out what is in the heart. The man who starts out to do that is going to be terribly deceived; for “the heart is deceitful above all things,” and it will deceive him every time. But the Lord says, “I the Lord search the heart.” He makes known to every man the fruit of his ways, and we want to have confidence enough in Him to let Him do the searching of the heart. When we find out that we are in the faith, we shall not be afraid to trust the Lord to search the heart and make known the sin. If we be in the faith we know that Christ died for sinners, in order that they might be separated from sin. Therefore He is more interested in having us know the sins, so as to give them up to Him, than we are to know them. It is not an unheard of thing, by any means, to find professed Christians who do not know that the Lord loves them when in sin; and so they are always afraid of the Lord, from a sense of their sinfulness. Are you in the faith? If so, you will accept the knowledge of sin as a result of the revelation of the righteousness which will take away that sin, and rejoice in the Lord. {PTUK February 1, 1894, p. 80.8}

**“Thanksgiving” The Present Truth 10, 6.**

E. J. Waggoner

*Thanksgiving*.—“With thanksgiving let your requests be made known unto God.” Thanks are the basket for carrying away the blessing of God. You will carry away just as much as your thanks show that you believe in. {PTUK February 8, 1894, p. 81.1}

**“Looking for Peace” The Present Truth 10, 6.**

E. J. Waggoner

*Looking for Peace*.—“Peace I give unto you, My peace I leave with you.” Have you that peace of God, then? You look for it to see if you have it, and you are alarmed because you cannot find it. That is not the way to know that we have in it. By believing His word, which says He has given us peace, we have His peace. It is not what we can find by looking about, but what we know by the word of the Lord, and in that word we can rest and have peace, for He speaks peace. {PTUK February 8, 1894, p. 81.2}

**“The Power of the Cross” The Present Truth 10, 6.**

E. J. Waggoner

*The Power of the Cross*.-The power of the cross is love; but the love of God is the life of God; for “God is love.” God was in Christ reconciling us to Himself, and in the cross it is that He gives us His life. Failure to realise this, is the reason we have failed many times in the crosses we have borne. We bore crosses separated from Christ, and therefore the power in the cross was only the power in our own lives. It was nothing. But when we are crucified with Christ, and thus bear the cross with Him, we get the power of the cross, which is the power of the life of Christ. It was a power that all the hosts of Satan could not affect. It was a power that Satan could not hold in the grave. So when the cross comes, if we share it with Christ, then the power of the cross to us is the power of His endless life. {PTUK February 8, 1894, p. 81.3}

**“Counting It Joy” The Present Truth 10, 6.**

E. J. Waggoner

*Counting It Joy*.-Christ is crucified, and as He dwells in the heart by faith, His cross is set up in every heart. So we may count it all joy when we fall into divers temptation; because being crucified with Him, His life is with us, and by His life the temptations are met. And in His presence there is fulness of joy. There is joy in the overcoming of temptations. It is the joy of life. “For the joy that was set before Him,” Christ endured the cross. With the joy set before us, we may endure the cross with Him. Only let us not make the mistake of trying to bear the cross and leave Christ out. {PTUK February 8, 1894, p. 81.4}

**“Seeing Objections” The Present Truth 10, 6.**

E. J. Waggoner

*Seeing Objections*.-It is most unfortunate for us when we always see the difficulties in the way of a truth, because then we never get the good out of anything. A person never can get the good out of the Scriptures until he believes whatever truth comes to him from the word, whether he can see an inch ahead or not. The difficulty in the minds of some is, they cannot see it all clearly, in order that we may believe. The spiritual way is to believe, in order that we may see. When the truth comes, seize it, get the good out of it, and you will find that the application of it in your life will open out the difficulties as fast as the Lord wants them opened to you. And that which cannot be known, we may be content to leave unknown. {PTUK February 8, 1894, p. 81.5}

**“All Things Freely” The Present Truth 10, 6.**

E. J. Waggoner

*All Things Freely*.—“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?” Where is Christ? “Far above all principality, and power, and might, and dominion,” in glory. Are we to be groping along in the dark having a hard time of it? “And the glory which Thou gavest Me I have given them.” So coming to Him as a living sacrifice, ever slain yet ever living, to you that believe He is precious, and you may walk with Him in the light of His glory. {PTUK February 8, 1894, p. 81.6}

**“God’s Love for Sinners” The Present Truth 10, 6.**

E. J. Waggoner

“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have by drawn thee.” Jeremiah 31:3. He loves because He is love. And since His love was manifested in the gift of His son, and since He still loves us, He still gives His Son for us. {PTUK February 8, 1894, p. 81.7}

We must not believe that God is like a man, and that He bases His love on something He has received. Human love, the love of man for his fellow, is based on the good he sees in that other, and what this other man returned in kind. “Greater love hath no man than this, that a man lay down his life for his friends.” And sometimes we have thought of God as such an one as ourselves. “But God” on the contrary, “commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. {PTUK February 8, 1894, p. 81.8}

Does the fact of our condition in life, whether as to poverty or wealth, power or influence, or character have anything to do with the fact of God’s love for us? Does He love a rich man better than a poor man? “Let not the rich man glory in his riches.” Does He love a man of one nation any better than another? God “hath made of one blood all nations of men.” Does He not love a man of might and influence better than the man with no influence? “Let not the mighty man glory in his might.” Does He love the wise man more than the ignorant man? “Let not the wise man glory in his wisdom.” {PTUK February 8, 1894, p. 81.9}

The preaching of the Gospel to the poor was the highest evidence which the disciples of John the Baptist were to carry to him as proof of Christ’s mission. They were to tell him that the blind saw, the lame walked, the lepers were cleansed, the deaf heard, but above all that, “to the poor the Gospel is preached.” {PTUK February 8, 1894, p. 82.1}

We have the statement that God loved sinners. And that which may be known of God is manifested unto all, because He sends His sun to shine on the evil and on the good, and sends the rain to the just and to the unjust. Then no matter what I have been, no matter what I know I am, there is one fact I may be sure of, that God loves me. Christ “loved me, and gave Himself for me.” We cannot imagine how anyone can deliberately say that, believing it, without feeling a thrill of joy begin to spring up in his heart. {PTUK February 8, 1894, p. 82.2}

**“Not Too Short” The Present Truth 10, 6.**

E. J. Waggoner

*Not Too Short*.-The rope of God’s salvation let down to earth is not too short to reach all individuals just where they are. Many who desire to be saved, however, talk as though it were too short. They say that they “want to” live for Christ and “are going” to live for Him, etc., as if it were out of the question for anyone to say that he is *now* a son of God and has Christ now living in him. {PTUK February 8, 1894, p. 82.3}

What a sad state of things it would be if God had provided a plan of salvation which reached *almost* to the sinner, but yet stopped just above his reach; if the cord of faith let down from heaven came just to the point represented by “going to,” and there ended! It would be a mockery, which would but add to the horror of our despair. If we could not grasp it *now*, but had to wait till next week or to-morrow, or even the next hour, how sad would be our condition at the present moment. A man who has fallen to the bottom of a well has no more connection with the means of salvation if the rope that is let down to him stop short just beyond his reach, than as though no rope had been let down at all. He has no connection with safety until he has the rope actually within his hands. {PTUK February 8, 1894, p. 82.4}

The God of all mercy has not left us in such a condition as this. The cord of the faith of Jesus let down from above reaches to the golden moment “now.” For “the righteousness which is of faith” says, “The word is nigh thee, even in thy mouth and in time heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Romans 10:8, 9. We have but to grasp it and be safe. {PTUK February 8, 1894, p. 82.5}

**“Christ Lifted Up” The Present Truth 10, 6.**

E. J. Waggoner

Paul preached Christ crucified. But you say, “Surely he preached something besides that. That would do well enough for an introduction in preaching to the people, but he must have gone on beyond that.” But the apostle told the Corinthians that he was determined to know nothing among them “save Jesus Christ and Him crucified,” and the preaching of that brought out a church in Corinth, a church keeping the commandments of God, instructed in all Christian duty, and possessing in abundant measure the gifts of the Spirit. {PTUK February 8, 1894, p. 82.6}

This is because Christ crucified is Christ alive. He is crucified now; He is the Crucified One; but He lives. It was not possible, says Peter, that having been crucified He should be held in the grave. Acts 2:24. There was, and we thank God for the revelation of that truth, a risk of everything on Christ’s part in coming to this earth in the likeness of sinful flesh, so that every one of us has just exactly as good a chance and prospect of overcoming as He had. But when Christ was crucified, all doubt was for ever settled. The power of the cross settled everything. “It is finished,” He said, and then the complete victory was gained, and the devil was for ever vanquished. His resurrection was assured, for it was not possible for the enemy to hold Him in the tomb, since he had not been able to lead Him to sin. He had “spoiled principalities and powers,” “openly triumphing over them,” in His cross. There was no doubt then of His being raised above all principalities and powers. {PTUK February 8, 1894, p. 82.7}

So when we see Christ crucified, we see Christ the Victor. Then when I am willing to say, “I am crucified with Christ,” I see myself a conqueror, and more than conqueror, through Him that loved me. {PTUK February 8, 1894, p. 82.8}

Christ says that if He is lifted up from the earth, He will draw all men. “As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.” He is lifted up from the earth. So when I am crucified with Christ I am lifted up from the earth. {PTUK February 8, 1894, p. 82.9}

*“I rise to walk in heaven’s own light,
Above the world and sin.” {PTUK February 8, 1894, p. 82.10}*

This crucifixion means more to the believer every day. It means death to sin, crucifixion itself. “In that He died, He died unto sin once.” So when I can say “I am crucified with Christ,” it means that that sin, that miserable thing which has been the taproot of all my wicked life, the sin that doth so easily beset me, is crucified with Him. When that can be said from the heart, letting every wicked thing go, then know of a surety that Christ crucified is Christ lifted up from the earth, and ourselves with Him. {PTUK February 8, 1894, p. 82.11}

That crucifixion is a present thing. It never can be in the past. We may say, “I *was* crucified with Christ.” But so long as we can say, “I *am* crucified,” in that crucifixion we are lifted up from the earth. “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” So when we are crucified with Him, that means that it is the power of God to us. That is the Gospel; for the Gospel is the power of God unto salvation. There are infinite worlds of glory and gladness in the cross of Christ. {PTUK February 8, 1894, p. 82.12}

**“Afraid of God” The Present Truth 10, 6.**

E. J. Waggoner

How many children have heard words to this effect, “You are a bad boy, and the Lord doesn’t love you.” And the child has grown up believing that the Lord hates bad people, and is only waiting to punish them. The first part was true enough; the last part was the wickedest lie ever told on this earth. Oh, it is a wicked thing to tell a child that. {PTUK February 8, 1894, p. 82.13}

There are multitudes of professed Christians who have been taught that, and who are afraid of the Lord. In order that parents may not convey to their children that impression, even though they are not injudicious enough to say it in words, they must know that God is love, for their children’s sakes as well as their own. They must know that He is love, and that He loves sinners; and they must exhibit that love in their words and actions. {PTUK February 8, 1894, p. 82.14}

The children know they are bad. They do not need to be told that half as much as they need to be told that the Lord loves them. The child who is brought up in an atmosphere of love, by those who know the love of God, and can reveal that love in their lives, will not grow up as one who is taught even indirectly, that the Lord has no love or care for those who are bad. {PTUK February 8, 1894, p. 83.1}

**“Having Our Way” The Present Truth 10, 6.**

E. J. Waggoner

The only question involved in the problem of right living is whether we will have our way or let God have His way. If we insist on having our own way, it is certain that right living will not follow. {PTUK February 8, 1894, p. 83.2}

The heart of man is very deceitful, and prone to have its own way. Indeed, there is nothing more natural than for a person to think he knows better what is best for him than God does. Of course it is not anything bad that he wants; it is something good and desirable, and he has the best of reasons for wanting it. But that which is good and desirable in itself, may or may not be suited to the circumstances of the individual desiring it. His desire for it is based on the assumption that just the right time and circumstances exist in his case for what he seeks,—an assumption which only the possession of superhuman wisdom could justify. {PTUK February 8, 1894, p. 83.3}

King Hezekiah, one of the best kings of Judah, was at one time “sick unto death,” and received word from the Lord by the prophet Isaiah that he should “die and not live.” Hezekiah, however, did not wish to die, but thought it would be better for him to live; and he “wept sore” and prayed that he might live. He expressed his reasons for desiring to live. “I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not seek the Lord, even the Lord, in the land of the living.” “The grave cannot praise Thee; death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth.” Isaiah 38:10, 11, 18. Certainly, if reason can ever show a better way than the one indicated in the word of the Lord, it was so in the case of Hezekiah. {PTUK February 8, 1894, p. 83.4}

The Lord heard Hezekiah’s prayer, and sent Isaiah to him with the word that his life should be prolonged fifteen years. But these fifteen years added nothing to Hezekiah, but rather took from the lustre of his reign. For we read that “Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.” 2 Chronicles 32:25. Also “in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land [in causing the sun to return ten degrees backward], God left him, to try him, that he might know all that was in his heart.” Verse 31. And Hezekiah died, leaving on the throne a son that had been born to him during the added fifteen years; and thus the wicked reign of Manasseh followed. {PTUK February 8, 1894, p. 83.5}

It is never safe, even with apparently the best of motives and of reasons, to seek our own way in opposition to the word of the Lord. The only place any person can afford to be in, is the place where God puts him; and when in His providence the time comes, if it does, that we are to be put in the grave, it will not be wise for us to prefer and seek life in preference to death. The language of wisdom is always, “Thy will, not mine, be done;” and “Though He slay me, yet will I trust Him.” {PTUK February 8, 1894, p. 83.6}

**“Meeting the Law” The Present Truth 10, 6.**

E. J. Waggoner

We read in the book of Samuel that on account of the apostasy of Israel brought about by the wickedness of the sons of Eli, they were smitten before the Philistines in battle; and that, thinking to make themselves secure against another defeat, they sent to Shiloh and brought from thence the ark of the Lord into the midst of their camp. But they were defeated again by their enemies with great slaughter, and the ark of God was taken by the Philistines. {PTUK February 8, 1894, p. 83.7}

The Philistines were very glad to get possession of the ark, for they knew there was a supernatural power that attended it, and they supposed that, having possession of that sacred chest, they would also have possession of the power. So they took the ark and set it up in the temple of Dagon, thinking that with the power of the ark of the Lord united with the power of their god Dagon, they would make themselves invincible. {PTUK February 8, 1894, p. 83.8}

But the experiment did not work to their satisfaction. Dagon fell down on his face before the ark of the Lord and was mutilated to the extent of ruin; and the judgments of the Lord came upon the men of Ashdod, causing a great destruction, so that they soon became as anxious to get rid of the ark as they had been before to get it in their possession. So they sent it to Gath. And “the hand of the Lord was against the city with a very great destruction.” Next they sent it to Ekron, and “there was a deadly destruction throughout all the city; the hand of God was very heavy there.” 1 Samuel 5. {PTUK February 8, 1894, p. 83.9}

Then the Philistines took measures to send the ark back again from whence it came, and they set it upon a cart drawn by two milch kine, and it came to Bethshemesh. And the men of Bethshemesh (who were Israelites) opened the sacred structure and looked into it, to get a view of the mysterious power that it contained. But terrible was the result; for the Lord “smote the men of Bethshemesh, because they had looked into the ark of the Lord; even He smote of the people fifty thousand and threescore and ten men. And the people lamented because the Lord had smitten many of the people with a great slaughter.” {PTUK February 8, 1894, p. 83.10}

All these judgments were not arbitrary acts on the part of God, done to punish the Philistines for taking the ark of the Lord from the Hebrews, or the men of Bethshemesh for the sin of looking into it. They have a deeper significance than that. They teach us what is the inevitable result when the law of God is brought into contact with sinners. {PTUK February 8, 1894, p. 83.11}

The ark of the Lord contained the law of the Lord, written on the tables of stone with the finger of God. This was the potent fact which was the secret of the power that went with the ark. It was the power of the life and righteousness of God; for the law of God is nothing less than His life and righteousness. It was indeed a power very desirable to possess, but no less dangerous than it was desirable. For the sinner to reach out and attempt to take it would be like taking hold of a wire charged with the most powerful electric current. Death, quick and inevitable, would be the result. {PTUK February 8, 1894, p. 83.12}

And this is just what the Philistines, in their sinful ignorance, did. They took the ark, thinking to gain the power that went with it; but they only brought into their midst the holy and terrible law of the Lord. There could be but one result,—judgment and death upon the sinner. {PTUK February 8, 1894, p. 83.13}

The men of Bethshemesh, curious to see more about the power that attended the ark, ventured to open it and look within; when lo, they stood face to face with the terrible law of God, as holy and righteous as Himself! And the law spoke death to them; it could not be otherwise. And more than fifty thousand people perished! When the law of God meets the sinner face to face there is nothing for the latter but death. {PTUK February 8, 1894, p. 83.14}

Happily for us, God has not left sinners to meet His holy law in this way. The plan of salvation is nothing else but the means He has provided whereby sinners may meet the law and live. And that means is Jesus Christ. He stands between the law and the sinner, and in Him, the sinner can meet the law and not die. In Christ, the sinner exchanges his sins for God’s righteousness, which is the righteousness that the law demands. In Christ, also, the penalty for sin has been paid. Christ is the law freed of its terrors, and human flesh divested of its sin. We meet Him as sinners and lose our sin, and also meet the law without meeting its penalty. {PTUK February 8, 1894, p. 84.1}

This idea is presented by Paul in his letter to the Hebrews. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh, ... let us draw near with a true heart in full assurance of faith.” Hebrews 10:19, 20. Entering into the “holiest,” we enter into the presence of the law of God; and well might the sinner fear to enter there and stand face to face with the law which he has transgressed. But the apostle tells us we may enter in with “boldness” through the “new and living way,” “His flesh.” Jesus Christ is now our High Priest, mediating for us in that temple which John saw “opened in heaven,” and wherein also was seen “the ark of His testament.” Revelation 11:19. In other words, our Saviour is now “a minister of the Sanctuary and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:1. And in the great Judgment day, all who meet the law in Him will be accounted guiltless, and have life throughout the ages of eternity. {PTUK February 8, 1894, p. 84.2}

Far should it be from sinners to glory in possessing the law of God when it does not come to them in Christ. That was what the Israelites did when they sent and fetched the ark from Shiloh into their sinful camp. When the sacred structure appeared-the symbol of the power and protection of Jehovah-they raised a shout, as if they had won the victory; but when the battle was joined, they were smitten with great slaughter. With the law of God in their midst, it fared much worse with them than it did before. But meeting the law in Christ, the law is a blessing; as it was to Obed-edom, of whom we read, “The ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom, and all his household.” 2 Samuel 6:11. {PTUK February 8, 1894, p. 84.3}

**“Walking in the Light” The Present Truth 10, 6.**

E. J. Waggoner

**THE PERFECTION OF LIGHT**

In the account which the beloved disciple gives of his vision of the new heavens and the new earth, we read: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” {PTUK February 8, 1894, p. 84.4}

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” “And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; ... and there shall in no wise enter into it any thing that defileth.” Revelation 21:2, 3, 10, 11, 22-27. {PTUK February 8, 1894, p. 84.5}

In the sixtieth chapter of Isaiah we have similar language with reference to the same thing: “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light.” {PTUK February 8, 1894, p. 84.6}

These Scriptures show us that the light of the new Jerusalem will be the glory of God and of the Lamb. Not only will the city be lighted by the glory of God, but the whole earth as well. “As truly as I live, all the earth shall be filled with the glory of the Lord.” Numbers 14:21. “Blessed be His glorious name for ever; and let the whole earth be filled with His glory.” Psalm 72:19. {PTUK February 8, 1894, p. 84.7}

The glory of the Lord, therefore, is not a mere name, but is a real thing. The light that shines from God is light by which people can seek to carry on the affairs of life. The nations of the saved shall walk in the light of God’s glory. It will be to them, especially in the new Jerusalem, in the place of the sun. “For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.” Psalm 84:11. {PTUK February 8, 1894, p. 84.8}

That will be simply the perfection of light. “And it shall come to pass in that day, that the light shall not be with brightness and with gloom; but it shall be one day which is known unto the Lord; not day, and not night; but it shall come to pass that at evening time there shall be light.” Zechariah 14:6, 7. R.V. The light will not be fitful, but continuous, because the curse will be removed. The Lord will be the everlasting Light, and all men will gladly walk in that light. {PTUK February 8, 1894, p. 84.9}

**EFFECT OF THE LIGHT**

Light is life. God is light, because He is the source of life. The beloved disciple says: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us). That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.” 1 John 1:1-5. {PTUK February 8, 1894, p. 84.10}

Comparing the first, third, and fifth verses of the above text, we see that the light of God is the life of God. The apostle says that he has seen and handled and heard the Word of life, and that which he has seen he declares unto us, and then he tells us that the message which he has to declare is that God is light; thus showing that the Word of life is the light of God. {PTUK February 8, 1894, p. 85.1}

This is what we learn elsewhere. Of Christ, the Word God, it is said, “In Him was life, and the life was the light of men.” John 1:4. Jesus said, “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. {PTUK February 8, 1894, p. 85.2}

From this we learn that the light of that “perfect day” on the new earth, in which the nations of the saved will walk, will be the life of God and the Lamb. God Himself will be the life of all men, and His life will be their light. God’s life cannot only be their wisdom and their righteousness, but it will be everything to them: their food, as they eat of the tree of life; their drink, as they partake of the water of life which flows from God’s throne; and their light by which they see. They will draw continually from the fountain of life, and it will be literally true of all that in His light they will see light. {PTUK February 8, 1894, p. 85.3}

In the fifth chapter of the Ephesians we are exhorted to be followers of God. We have already learned that he who follows the Lord will have the light of life. So the apostle continues: “For ye were once darkness, but are now light in the Lord; walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth).” Verses 8, 9, R.V. {PTUK February 8, 1894, p. 85.4}

The fruit of the light of the life of God in man, is righteousness. Therefore it is that it is said of the people in the new earth, where God’s glory shines undimmed, that they “shall all be righteous.” Wherever the light of God is fully recognised, righteousness must be the result. {PTUK February 8, 1894, p. 85.5}

**THE LIGHT NOW SHINING**

We have seen that in the land of perfect day, where the light is not alternating brightness and gloom, the people are all righteous. We have seen also that righteousness is the fruit of the light. And we have also read that there shall in no wise enter into that land anything that defileth. All the inhabitants are made righteous before they enter, and they are made righteous by the same light in which they will then walk. Accordingly we read,—“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isaiah 60:1-3. {PTUK February 8, 1894, p. 85.6}

Notice that it is the glory of the Lord, by which the people addressed are to shine,—that same glory by which the holy city and the new earth are to be lighted. And that glory shines even now, when darkness covers the earth, and gross darkness the people, in order to turn them from the darkness of sin to the light of righteousness. That is, it is by the light in which people will walk in the new earth, that they are to be prepared for that glorious state. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. One light is not to be exchanged for another; but the same light in which the righteous now walk, will increase until it develops into the perfect day. So the Apostle Peter described himself as “a partaker of the glory that shall be revealed.” 1 Peter 5:1. {PTUK February 8, 1894, p. 85.7}

**DECLARING THE GLORY**

“The heavens declare the glory of God, and the firmament showeth His handiwork.” Psalm 19:1. “O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory upon the heavens.” Psalm 8:1. {PTUK February 8, 1894, p. 85.8}

These texts tell us that in the sun, moon, and stars, we may even now behold with our natural eyes some of the light of God’s glory. We could not now look upon the glory of God’s immediate presence, and so He reveals to us all the glory that we can endure, in order that by it we may be enabled to see more. {PTUK February 8, 1894, p. 85.9}

Christ says, “I am the light of the world.” This is a simple statement of fact, and is literally true. It was by Him that all things were created (John 1:1-3; Colossians 1:16, 17); and therefore it was by His word that light first shone upon the earth. “Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.” Genesis 1:2, 3. God’s word is light (Psalm 119:105), because it is life. John 6:63. That word went forth into the darkness of the earth, and carried with it the light by which we now live. Thus it is true in the most literal sense that Christ is the light of the world. {PTUK February 8, 1894, p. 85.10}

Light was sent forth into the world on the first day of creation, and on the fourth day God made the sun, moon, and stars to be bearers of the light. So we read again, “O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory upon the heavens.” Psalm 8:1. But it is the glory of God, as we have already learned, that is to be the light of the new Jerusalem, and the new earth; therefore we learn that the glory which is seen in the sun, moon, and stars, is some of the same light by which the holy city will be illuminated. Who that realises this fact can fail to regard the light of the heavens with new interest? {PTUK February 8, 1894, p. 85.11}

**THE LIFE OF THE EARTH**

All life on earth comes directly from the sun, moon, and stars, the sun, of course, being the chief source. The sun, however, does not originate its own light, but is simply the agent by which some of the light of the glory of God is transmitted to this earth. {PTUK February 8, 1894, p. 85.12}

Light is life and health. Without it there can be neither plant or animal growth. Shut a plant or an animal up in a perfectly dark place, and keep it there, and it will waste away. Plant seeds in the earth, and then shut away from that portion all the light and heat of the sun, and the seeds will never germinate. Physicians and nurses understand that sick people must have plenty of light. It was once thought that in certain diseases, at least, light must be shut away from a patient; but now it is known that sunlight is necessary in all cases. Sunlight destroys disease germs, simply because it is a part of the light and life of God, who alone conquers death. {PTUK February 8, 1894, p. 85.13}

All the fruits of the earth are the result of the light of the sun. The rain that waters the earth is first drawn into the sky by the power of the sun; and the rich juices of the fruit, as well as the bloom upon the outside, and the beauty of the flower and leaf, are the product of the sun’s rays. If the sun’s rays could be shut completely away from the earth for a year, the earth would be destitute of life. So Moses, in his inspired blessing upon the children of Israel, said to Joseph: “Blessed of the Lord be his land, for the precious things of heaven, for the dew, and the deep that coucheth beneath, and for the precious fruit brought forth by the sun, and for the precious things put forth by the moon.” Deuteronomy 33:13, 14. {PTUK February 8, 1894, p. 85.14}

By the sun the glory of the Lord is declared in all the earth, and the fruit of that glory is everywhere seen in the abundance that the earth brings forth; for “there is nothing hid from the heat thereof.” Psalm 19:6. {PTUK February 8, 1894, p. 86.1}

**LIGHT, LIFE, AND LAW**

“My son, keep thy father’s commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and *the law is light*; and reproofs of instruction are the way of life.” Proverbs 6:20-23. {PTUK February 8, 1894, p. 86.2}

The same truth is expressed by the Psalmist: “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. {PTUK February 8, 1894, p. 86.3}

The law is the life of God, as we learn from the following: “Out of the heart are the issues of life.” Proverbs 4:23. The law of God was in the heart of Christ (Psalm 40:8), and therefore was His life; but He lived by the Father (John 6:57), and therefore the law which was His life, was simply the life of God. The law of God is not a mere set of rules in a form of words, but is a living thing; it is the life of God. {PTUK February 8, 1894, p. 86.4}

But we have already learned that the life of God is light. “God is light, and in Him is no darkness at all,” because with Him is “the fountain of life.” It is in His light, or life, that we see light. The same life is in Christ, and that life is the light of men. He is the light of the world, because He is the life of the world. He says, “He that followeth Me shall not walk in darkness, but shall have *the light of life*.” {PTUK February 8, 1894, p. 86.5}

But we have also seen that Christ’s light is not a mere figure of speech, but is a real thing. His light it is that lightens the earth; it is His light that shines in the sun. And as the sunlight is the life of the earth, and of all mankind, so it is that Christ is actually the life of every created thing. The true light is that which “lighteth every man that cometh into the world.” {PTUK February 8, 1894, p. 86.6}

Since the light of the life of Christ shines in the sun, and the life of Christ is the law of God for all men, it follows that the law of God is revealed in the light which shines from the firmament of heaven. It is not as a figure of speech, but as an actual fact, that the Bible tells us that “righteousness shall look down from heaven.” Psalm 85:11. {PTUK February 8, 1894, p. 86.7}

**LAW FROM THE SUN**

Let us now see how this lesson is taught in the nineteenth Psalm: “The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” {PTUK February 8, 1894, p. 86.8}

Why is it that Inspiration connects the law of the Lord so closely with the heavens? Because “the commandment is a lamp, and the law is light.” The heavens declare the glory of God, and His glory is His righteousness, which is His law. This is shown by the fact that those who sin-transgress the law-come short of the glory of God. The law is the life of Christ, and that life is the light of men, and that light, or as much of it as men can endure, is revealed in the heavens. {PTUK February 8, 1894, p. 86.9}

God has designed that everything in nature shall teach men of His righteousness and salvation. In the tenth chapter of Romans the Apostle Paul quotes Psalm 19. For, as evidence that the Gospel has been everywhere preached. After saying that all have not obeyed the Gospel, he asks, “But I say, have they not heard?” and answers, “Yes verily, their sound went into all the earth, and their words unto the ends of the world.” Romans 10:16-18. {PTUK February 8, 1894, p. 86.10}

Suppose, now, that a man recognises God in all His works. He receives the light of the sun not merely as a gift from God, but as the very life of God. Wherever the light greets his eyes, he recognises this without being grateful. Then as he knows that all life on this earth comes immediately from the sun, whose light is a part of the light of the life of God, he will know that He lives directly from God. He will know, as the Apostle Paul has said, that “in Him we live, and move, and have our being.” Acts 17:28. And the continual recognition of this fact-the recognition of it in every act of life-constitutes the whole of the Christian life. {PTUK February 8, 1894, p. 86.11}

For example, a man is tempted to do an evil thing, but he says within his heart: “I am living by the life of Christ; His life is in me, and I must not pervert it. This thing is contrary to His life, and therefore ought not to be done by me. I acknowledge His life as mine, nay, I claim it as mine; ‘Christ liveth in me,’ and I will let him live His own life in His own way; I will not presume to divert it to my own selfish ways.” It is very evident that one who thus continually acknowledges God, will have his paths directed aright. As the light is diffused everywhere, he will always be conscious of the presence of the life of Christ, and will “walk openly as in the day.” {PTUK February 8, 1894, p. 86.12}

Thus we see that in the nineteenth Psalm there is no change in the subject, but that the heavens in declaring the glory of God do indeed proclaim His law. He who walks in the light of day, “as He is in the light,” seeing Christ in the light, will be a doer of the law. {PTUK February 8, 1894, p. 86.13}

**THE SUN AND SUNDAY**

In the first chapter of Romans we read that “the Gospel is the power of God unto salvation to everyone that believeth.” Then we are told that the power of God is seen in “the things that are made,” and that “that which may be known of God” is revealed to all men by this means. This is just what our study in the preceding sections has led us to. Then follows the description of the descent from the knowledge of God into the abominations of heathenism, in these words:— {PTUK February 8, 1894, p. 86.14}

“When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” Romans 1:21-25. {PTUK February 8, 1894, p. 86.15}

Men sought power in the things that God had made, but they failed to recognise that power as the power of God, and so they did not glorify Him as God. They attributed the power to the thing itself, and so worshipped the creature instead of the Creator. Of the creatures thus worshipped the sun was chief, as its influence was greatest and most widespread. So it, as the immediate source of all life on earth, was the centre of all heathen worship. The heathen god Apollo was one representation of the sun as the life-giver. The Egyptians worshipped the sun under many forms, chief of which was the bull Apis. Many other names in heathen mythology might be cited as illustrating the statement that they “changed the glory of the incorruptible God,” which is seen in the sun, “into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” {PTUK February 8, 1894, p. 86.16}

Note the statement that the truth of God was changed into a lie. There is mighty power manifested in the sun, and in all of God’s works. The truth of God is that this power is the direct power of God, acting through His created instruments; this truth is changed into a lie when the power is attributed to the instruments themselves; and this lie is continued to the present day in the teaching of philosophy. {PTUK February 8, 1894, p. 87.1}

As the sun, the chief light-bearer, was worshipped as the chief god, so the first day of the week, on which the light first shone, was taken as the day of the sun, and stood as the emblem of sun-worship. Since the worship of the sun was the result of changing the truth of God into a lie,—the attributing of the power of the Creator to the creature, and thus exalting the creature above God,—it was most natural that the day which should be chosen as the symbol of that worship, and ultimately as a day of rest, should be a day which even God Himself could not have made a Sabbath. For while God could have made the heavens and earth in one day, and rested on the second, He could not have made it in one day, and at the same time have rested on that day as a memorial of finished creation. Therefore Sunday, “the venerable day of the sun,” stands as the mark of all religion that sets forth the creature as able to exist independently of the Creator; which represents man as having life in himself, and as being able to evolve righteousness out of himself. The fact that it is regarded by the majority of the Christian world as the true Sabbath, does not at all disprove this statement, but shows the extent to which heathen customs have permeated professed Christianity. It was Constantine, whose presiding deity was Apollo, the sun, who effected the union of the Christian Church with the heathen State, thus paganising Christianity; and so Sunday observance inevitably characterises every phase of professed Christianity which does not utterly repudiate the idea that civil power has of right any voice in matters of religion. {PTUK February 8, 1894, p. 87.2}

**THE SUN AND THE SABBATH**

Turn now to the truth of the matter. The sun is only a creature. Its glory is the glory of its Creator, and it shines for the sole purpose of declaring His glory. But he recognises God in all His works,—who humbly acknowledges that no creature, not even man, has any power whatever in itself,—will, when he beholds the sun, naturally think of the Creator and Preserver, and of the time when all things were created. And as soon as he does that, he will remember that “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” {PTUK February 8, 1894, p. 87.3}

In the record of that fact he will learn that “the seventh day is the Sabbath,” and that it was given to men, as the Lord says, “to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. {PTUK February 8, 1894, p. 87.4}

Moreover, he will learn that “no man knoweth the Father save the Son, and He to whomsoever the Son shall reveal Him” (Matthew 11:27), so that the power and glory of God are known only as Christ is acknowledged. He is the One by whom all things are created, and it is His power and glory which the heavens declare. {PTUK February 8, 1894, p. 87.5}

The Sabbath, therefore,—the seventh day,—is the mark of the Divinity of Christ; for God is worshipped as Creator only as Christ is honoured as Creator. As the sun declares the glory of God, teaching us that He alone is the source of all life and power, so it is designed to teach us of the true Sabbath, which stands as the sign of perfect dependence upon God. True Sabbath keeping, therefore, is the mark of the most complete separation between religion and the State, God being recognised as the sole director and upholder, without any mediator except Jesus Christ. As no man has any power in himself to do right, so he cannot be made to do right by pressure brought upon him from without. Arbitrary rules and force may restrain him from open violence, but have no power to repress the desires of the flesh and of the mind, nor to cause the weakness of the flesh to produce active righteousness. {PTUK February 8, 1894, p. 87.6}

Although the truth of God as declared by the sun has been changed into a lie, that very fact assures us that he who will daily with grateful reverence recognise the glory of God in the sun, will inevitably be led into the observance of the Sabbath of the Lord, which is indeed the Lord’s rest, the rest which remains for the people of God. {PTUK February 8, 1894, p. 87.7}

**CHANGED BY THE GLORY**

“But we all, with open face, beholding as in a class the glory of the Lord, are changed into the same image, from glory to glory, and even as by the Spirit of the Lord.” 2 Corinthians 3:18. {PTUK February 8, 1894, p. 87.8}

The heavens reveal the glory of God, which He has placed upon them. But this glory of God is seen only through Christ, for no one can know the Father except as the Son reveals Him. Christ is the light of the world, and His light is His life. His life is the law of God. But the light of the firmament is simply the light of Christ’s life; and so, if we receive it, the sun shines the law of God directly into our lives. How this is in the case of the Sabbath, has been briefly indicated. {PTUK February 8, 1894, p. 87.9}

He who continually recognises the sunlight as light from Christ, thus acknowledging that his life comes wholly from Christ, will yield himself to the Lord, so that whatever he does may be to God’s glory. Such recognition and yielding must kill all pride and self-exaltation. Christ will be considered in everything. Of course food and air, which comes from God, serve the same purpose, but we are now considering only the light. {PTUK February 8, 1894, p. 87.10}

It is by beholding the glory, that we are changed into the image of God, which is righteousness and true holiness. The influence of the sun is the most widely diffused of anything that God has made. It is emphatically the life of all things. Now he who daily and hourly recognises this, giving thanks not to the sun, but to the Creator, the power of whose life the sun reveals, will inevitably be led in the right way. “In all of thy ways acknowledge Him, and He shall direct by paths.” Proverbs 3:6. {PTUK February 8, 1894, p. 87.11}

So the Christian goes along, continually looking up, walking in the light,—“heaven’s own light,”—and rejoicing in it because God is in the light; and thus the transformation proceeds daily. He himself will be unconscious of the change, even as Moses was unconscious of the glory that shown in his face, because he will be absorbed in beholding the glory of God. {PTUK February 8, 1894, p. 87.12}

Peter described himself as a “partaker of the glory that shall be revealed.” This is the case with every true child of God; for Christ said in His prayer to the Father, “The glory which Thou gavest Me, I have given them.” John 17:22. This glory is now imparted in the form of grace, awaiting the time when it shall be “revealed in us.” Romans 8:18. Those who trust God for the accomplishment of this work, are content with it. They care not if their bodies are not attractive, because they have the promise that when He shall appear He will change their vile bodies that they may be fashioned like unto His glorious body; and they are content with the meek and quiet Spirit of Christ, with which that glory even now adorns them. Those who have not this hope, are driven to adorn their bodies with gold, pearls, diamonds, feathers, etc., as a substitute for the glory of God. A poor substitute it is indeed. {PTUK February 8, 1894, p. 88.1}

But while the Christian is looking up, lost to himself in the contemplation of the glory of God, the coming of the Lord draws near. Christ is soon to be revealed in person in the heavens “in the glory of His Father,” sitting upon the throne of His glory. The saints of God are looking up, expecting Him. In this looking up, beholding His glory, their characters become completely transformed, and made like Christ’s. While still looking, the light in which they have walked blends into “the perfect day,” as Christ appears in the fulness of His glory. They are not dazzled by the sight, for it is the glory which they have been beholding, and as it bursts upon their vision, the first glance completes the transformation that has been going on, their vile bodies are changed “in a moment, in the twinkling of an eye,” and thus “the righteous *shine forth* as the sun in the kingdom of their Father.” {PTUK February 8, 1894, p. 88.2}

And so the heavens which now declare the glory of God, and the firmament, which showeth His handiwork, impart their glory to those who fully trust and acknowledge the Lord, until even their bodies shall shine “as the brightness of the firmament,” and “as the stars for ever and ever.” {PTUK February 8, 1894, p. 88.3}

**“The Song in the Heart” The Present Truth 10, 6.**

E. J. Waggoner

Often those who are glad in the Lord for the revelation of what He is to all men, feel diffident about telling of His goodness, because they feel unable to frame their thoughts in words. It is like the tune, the air of which runs in the mind, but which the person cannot sing audibly. But the apostle speaks of “singing and making melody in your heart to the Lord.” God understands the language of the heart. {PTUK February 8, 1894, p. 88.4}

We read that the saved sang a new song before the throne, which none could learn except those who had gone through that experience. Sometimes the trouble is that when we sing the Lord’s song, we want to put it into our own words. But He furnishes the music, and He will furnish the words also. Let Him do it. So if we cannot sing that song in the words we would choose, let Him put the words in our mouth. {PTUK February 8, 1894, p. 88.5}

Perhaps it may not sound so finished and elegant in phrase, but sometimes the Lord will let us be fools for His sake. Let it be so. Sometimes we interfere with the Lord. He fills our heart with a song of joy and gladness, and we attempt to sing it in our own way, instead of in His way. David said, “He hath put a new song in my mouth.” The Lord put it there. Suppose David had said, “Lord, these are not just the words I was going to use; I think it ought to be put in this way.” Just leave the Lord free, and He will make it all right. He who is a fool for the Lord’s sake is a blessed one. {PTUK February 8, 1894, p. 88.6}

We have all heard those simple, broken testimonies that came with more power and did more good than the most finished exhortations. It came from the heart, and it was the power of the life of God in them that was manifest. One of the most eloquent testimonies we remember was one where the individual could not speak a word. The heart was too full for expression. The Spirit of the Lord understood the language of the heart, and translated it into language that all who knew the voice of the Spirit could understand. {PTUK February 8, 1894, p. 88.7}

**“Confessing Unseen Sins” The Present Truth 10, 6.**

E. J. Waggoner

The Lord sometimes reproved us for sins which did not seem to be sin to us, and we have refused to confess. The Lord said it was wrong, but we could not see that it was so, and so we would not confess it until we could see it; for we thought that that would be dishonesty. We were so intensely loyal to the truth, as we thought, that if we could not see the thing to be a sin, we would not say it was, no matter what the Lord said. The devil is very glad to have us honest in this way, and he will do his best that we may never see what we profess to be willing to see. {PTUK February 8, 1894, p. 88.8}

“In Thy light shall we see light.” The word of the Lord is light. Then it is our business to say what the word says. Suppose the Lord points out in His word, by whatever means His word comes to us, that a thing is wrong; or it may be a duty to be performed as, for instance, Sabbath-keeping. The Lord says the seventh day is the Sabbath. Someone says, “I do not feel as though it was. As soon as I feel so I will acknowledge it, for I always follow my convictions.” When we talk in that way in the course of action we practically say, I always follow my own mind; I never deny myself; I always have my own way. Many people mistake inclination for conviction. {PTUK February 8, 1894, p. 89.1}

When the Lord speaks we have no business to feel about it. The Lord says a thing is so, and he who will confess it to the Lord simply says that the Lord speaks the truth. We know He cannot speak falsely, and when we take His word as the light that it is, we shall see light always. If we believe His word, that word will enable us to see. {PTUK February 8, 1894, p. 89.2}

**“The Desperate Condition of Sicily” The Present Truth 10, 6.**

E. J. Waggoner

It seems as hard for nations as for individuals to learn the extreme folly of trying to keep pace in appearances with their neighbours who possess several times their wealth. We have already several times alluded to the example furnished by Italy in this respect, in her efforts to maintain her part of a “triple alliance” with Austria and Germany; but the following particulars, said to be furnished by an eye-witness, afford a more vivid picture of the actual state of things than could be given by general statements. We quote from *Public Opinion:*— {PTUK February 8, 1894, p. 89.3}

“An eye-witness, writing from Chiaramonte, in the province of Syracuse, reports that he has seen the *messi* (rate collectors) sees the most necessary articles of daily life from the impecunious peasant, upon them for a fifth of their value, and then proceed to further seizures on their next official round. ‘I have seen them,’ he says, ‘tear the ragged cloak from the shoulders of the miserable defaulter; I have seen them snatched from him the only coverlet that served not so much, perhaps, to keep off the cold as to hide the squalid misery of his hovel; I have seen them take the cattle or pot from over the few burning sticks in the fireplace, an empty on the ground a thin soup which was all that stood between the wretched household and starvation. Well-nigh every week, and within the Palazzo Communale (the Communal Hall) itself, I have looked on at the sale of household goods seized and pawned by the rate collectors. These goods have been valued at about a fifth (or less than a fifth) of what they are worth. A handful of knavish confederates “stand in,” and make a show of bidding against each other; they raise by a few centimes up set price; and the article is knocked down to one of them, who passes it on, often to the collector himself. At harvest time, at the vintage, at the gathering in of the olive crop, seizures are made of the fruit as it hangs from the tree, and this is placed in pawn. The owner, as frequently as not, finds this process has been carried out against him behind his back-having had no notification from the *depositario*, who often enough exists only *pro forma* in the writ. On auction day itself he is apt to be still ignorant that he has been made the object of such proceedings, and he finds all too late that the fruits of his labour passed into the clutches of the *speculatori sulla miseria* (traders in misery). Nor is that enough. ‘As often as not,’ continues the eye-witness, ‘after the small farmer or wine-grower has been thus perfidiously plundered, after he has had snatched from his mouth the bit of bread he has earned with such crushing labour, after he has been reduced to something more than despair, he is informed by the collector that his goods sold by auction have not sufficed to cover his debt and costs, and that he must at once pay up the balance if he does not want the whole process to be the gun again.’” {PTUK February 8, 1894, p. 89.4}

And all this in order that Italy may make as big a show as her powerful neighbours and her army and navy! What wonder that the poor Sicilians cannot wholly restrain their feelings of desperation. What have they to gain by a “triple alliance”? And what have the people, individually, to gain by the wars of nations? How much longer can this state of things go on, before the appearance of the “Prince of Peace,” who “maketh wars to cease unto the ends of the earth,” becomes an actual necessity? Certainly the time is short. {PTUK February 8, 1894, p. 89.5}

**“The First Sabbath” The Present Truth 10, 6.**

E. J. Waggoner

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the *seventh* day is the Sabbath of the Lord thy God.” Exodus 20:8-10. {PTUK February 8, 1894, p. 93.1}

We have learned that on the sixth day God formed the beasts and creeping things, and man and woman, and that He planted the Garden of Eden. The work of creating things was now finished. In six short days the Lord had made the heavens and the earth, the sea and all that in them is; and “God saw everything that He had made, and, behold, it was very good.” Surely “among the gods there is none like unto Thee, O Lord; neither in the works like unto Thy works. Thou art great, and doest wondrous things; Thou art God alone.” Psalm 86:8, 10. “For all the gods of the nations are idols; but the Lord made the heavens.” Psalm 96:5. {PTUK February 8, 1894, p. 93.2}

*Could* man ever forget such a God? It does not seem possible. But God, in His wisdom, saw that men would be tempted to forget Him as the One who gave them all their strength, and power to do right, and He knew that if they did thus forget Him they would learn to trust in the other gods that could not help them, and they would then become wicked and unhappy, and finally be destroyed. He knew that without Jesus no one could be good, or truly happy. God so loved the beings whom He had created that He wanted them always to live and be as good and happy as they then were. He therefore made and gave them something to remember Him and His wonderful works by;-something beautiful, pure, and good; something that would follow them to any part of the earth, and that would present itself to them fresh and new every few days. What a strangely beautiful gift it must be! Look in the second chapter of your Bible and you will find what it is, and how it was made. {PTUK February 8, 1894, p. 93.3}

It says that the works of creation were all finished, so that instead of working on the seventh day when it came, God rested from all His work which He had created and made. Verses 1-3. God did not rest because He was tired (Isaiah 40:28), but because He wanted to make the seventh day into a Sabbath or rest-day for man,—not that man’s *body* might get rest, but that his *heart* might have time to drink in new strength to do right, and might receive special help and refreshing in the presence of Jesus. This Sabbath was a wonderful gift that He was going to give man to remember Him by. {PTUK February 8, 1894, p. 93.4}

Instead of calling the next day after the seventh the eighth day, and the one after that the ninth, and so on, they were to begin all over again, calling the next day after the seventh the first day, and the one after that the second, and so on, until they counted seven again. This they were to do all the time. Every time the seventh day came it was to be the Sabbath to remind them of their God, and of His wonderful works for them,—a sign of what He was able to do for them every day. In this way, you see, they would be strongly reminded of Him again and again every few days. As they were to call every seven days a week, the Sabbath, therefore, would come upon the last day of every week. {PTUK February 8, 1894, p. 93.5}

After God had rested upon the seventh day, He put a special blessing upon it such as He did not put upon any other day in the week, and He sanctified, or made it holy, by putting His own life and presence into it. (He is so holy and good that His very presence makes a place holy. Exodus 3:1-5; Joshua 5:13-15.) The Sabbath, therefore, was made to be the glory of the whole week, the holiest of all, set apart and appointed for the special dwelling-place of God, and for a special blessing to man. But whoever should dare to enter it with sinful hearts or their own works would pollute it and bring a curse upon themselves as surely as did the priest who bought and sold in God’s temple in Jerusalem. God therefore told man to “Remember the Sabbath day to *keep* it holy.” {PTUK February 8, 1894, p. 93.6}

That all might know just when it begins and ends, the Lord says it is to be kept from “even to even” (Leviticus 23:32), from the going down of the sun to the going down of the sun. Deuteronomy 16:6. {PTUK February 8, 1894, p. 93.7}

Men now call the first day of the week Sunday, the second day Monday, the third day Tuesday, the fourth Wednesday, the fifth Thursday, the sixth Friday, and the seventh Saturday. But God gave a name to the seventh day Saturday. He named it His holy Sabbath day. {PTUK February 8, 1894, p. 93.8}

The Sabbath was made not only for Adam, but for “man” (Mark 2:27), and that means all men. It was made for even little children like you, for we read in Exodus 20:10: “In it thou shalt not do any work, thou, nor thy *son,* nor thy *daughter*, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.” You see it is for us all. How we ought to praise God for His wonderful token of remembrance! We cannot lay it away and forget to take it with us, for it comes to us every week, no matter where we may be. {PTUK February 8, 1894, p. 93.9}

And this is what the Sabbath says to you every time it comes: “I come with a message from God; He says to you, *‘Think of Me.’* I still love you as I did when I created man in Eden. I am just as strong and wise as I was then, and as able to care for, and help you to do right. I am willing to use all of My power to help you if you want it. Colossians 1:11. Look around you and see how powerful I am. I still uphold the shining worlds above, and cause the grass and flowers and trees to grow; I care for the beasts, and scatter food for the tiniest creatures that I have made. If you use the Sabbath day in not doing your own ways, or finding your own pleasure, nor speaking your own words, and call it a delight, you will delight yourself in Me, for I am in it; and I will bless you greatly. Isaiah 58:13. You then cannot forget Me and worship idols, for My Sabbath will be a sign between Me and you, that you may know that I am the Lord your God, who can save you from sin and death.” Ezekiel 20:12, 20. {PTUK February 8, 1894, p. 93.10}

It will always be true that God created the heavens and the earth, that He is as powerful now to help us as He was then. Since there will never be a time when we do not need to remember this, there will therefore never be a time when Jesus will not want us to keep the Sabbath. {PTUK February 8, 1894, p. 94.1}

We read that those who keep it faithfully here and love God with all their hearts will finally live on the new earth; and even then they will come together every Sabbath to worship the Lord. Isaiah 66:22, 23. Dear child, you may be among that happy company if you now take Jesus for your best Friend, and now remember His Sabbath day to keep it holy. {PTUK February 8, 1894, p. 94.2}

1. In how many days did God create the heavens and earth and all things therein? Exodus 20:11. {PTUK February 8, 1894, p. 94.3}

2. Has any other being ever done such a wonderful thing? {PTUK February 8, 1894, p. 94.4}

3. Who alone can create?—The One who made the heavens and earth. {PTUK February 8, 1894, p. 94.5}

4. Then what must He be?—The only true God. {PTUK February 8, 1894, p. 94.6}

5. How many days are there in a week? {PTUK February 8, 1894, p. 94.7}

6. What did God do on the seventh day? Genesis 2:2. {PTUK February 8, 1894, p. 94.8}

7. Was He tired? Then why did He rest? {PTUK February 8, 1894, p. 94.9}

8. What did He do to the day after He had rested upon it? Genesis 2:3; Exodus 20:11. {PTUK February 8, 1894, p. 94.10}

9. What only can make a place or thing holy? Exodus 3:1-5; Joshua 5:13-15. {PTUK February 8, 1894, p. 94.11}

10. Why did God give a Sabbath day to man? Ezekiel 20:12. {PTUK February 8, 1894, p. 94.12}

11. Why did He want man to remember Him and His great power? {PTUK February 8, 1894, p. 94.13}

12. Why would a day help him to remember God better than some other gift? {PTUK February 8, 1894, p. 94.14}

13. How often would it search him out and present itself to him? {PTUK February 8, 1894, p. 94.15}

14. Was Adam the only man who should keep the Sabbath holy? {PTUK February 8, 1894, p. 94.16}

15. Name over a few of those to whom He has given this precious token of remembrance. Exodus 20:10. {PTUK February 8, 1894, p. 94.17}

16. Do little ones like you need to keep His Sabbath that you may remember Him and love Him as you ought? {PTUK February 8, 1894, p. 94.18}

17. Which day of the week is the Sabbath? Exodus 20:8-10. {PTUK February 8, 1894, p. 94.19}

18. How can we know just when to stop our work and play and begin to keep it? {PTUK February 8, 1894, p. 94.20}

19. How can we know when it is at an end? Deuteronomy 16:6. {PTUK February 8, 1894, p. 94.21}

20. How much of the Sabbath is holy? And how much does God say we are to *keep* holy? {PTUK February 8, 1894, p. 94.22}

21. How, then, do you suppose it makes God feel when He sees us neglect to get ready for the Sabbath in time, and work a little while after the Sabbath begins? And how when we begin our work again before the sun is down in the evening? {PTUK February 8, 1894, p. 94.23}

22. What does the Sabbath say to you every time it comes? {PTUK February 8, 1894, p. 94.24}

23. Why should it make us love God and be glad when we think of His great power, and that He is willing to be our Friend? {PTUK February 8, 1894, p. 94.25}

24. If we love the Sabbath and use it as God says, what does He promise us? Isaiah 56:2; 58:13, 14. {PTUK February 8, 1894, p. 94.26}

25. How long will it be true that God created the heavens and the earth in six days? {PTUK February 8, 1894, p. 94.27}

26. How long will we need to remember God and His great power? {PTUK February 8, 1894, p. 94.28}

27. Then how long does Jesus want us to keep the Sabbath? {PTUK February 8, 1894, p. 94.29}

**“Interesting Items” The Present Truth 10, 6.**

E. J. Waggoner

-A German professor claims to have discovered the bacillus of chronic rheumatism. {PTUK February 8, 1894, p. 94.30}

-A return shows that 1,055 lives were lost in the coal mines of the United Kingdom last year. {PTUK February 8, 1894, p. 94.31}

-A strong agitation is reported in Lisbon against the increase of license fees and other taxes on industry. {PTUK February 8, 1894, p. 94.32}

-Whistling is not permitted in the streets of Berlin. A page-boy who blow a whistle to hail a cab has been fined. {PTUK February 8, 1894, p. 94.33}

-The German Government will in all probability soon pass a bill to punish all persons caught engaged in capturing or dealing in slaves. {PTUK February 8, 1894, p. 94.34}

-According to the *Etoile Beige*, of Brussels, the Congo Free State has decided to construct a telegraph line from Boma to Lake Tanganyika. {PTUK February 8, 1894, p. 94.35}

-Serious Anarchist disturbances are still reported from various portions of Europe, notably Zurich, Berlin, Paris, Barcelona and Madrid {PTUK February 8, 1894, p. 94.36}

-The Russians are erecting a tower or the loftiest point of the Mount of Olives, so big that both the Mediterranean and Dead Seas can be seen from the top. {PTUK February 8, 1894, p. 94.37}

-The Queen of Italy has imposed on herself a year of self-denial. She will refrain from buying pictures, jewellery, etc., and will hand over the sum thus saved to the poor. {PTUK February 8, 1894, p. 94.38}

-The Anglo-Jewish authorities have resolved that in future February 4th shall be kept in honour of the re-settlement of the Jews in this country by Oliver Cromwell. {PTUK February 8, 1894, p. 94.39}

-The Panama Canal scandal has been revived by fresh disclosures from Dr. Cornelius Herz, which are said to touch several prominent Frenchmen not heretofore implicated. {PTUK February 8, 1894, p. 94.40}

-At an extraordinary sitting of the Congregation of Rites at the Vatican, on Jan. 27, the beatification of Joan of Arc was decided upon. The Pope has since confirmed the decision. {PTUK February 8, 1894, p. 94.41}

-A spark set fire to a great cotton mill at Oldham, doing damage to the extent of ?100,000. The mill contained 80,000 spindles. So sudden was the outbreak that the operatives had to be rescued by fire-escapes. {PTUK February 8, 1894, p. 94.42}

-Three hundred students of Brussels University have addressed a protest to the Pro-Rector, expressing their sympathy with their expelled comrades, and declaring that they will not enter the university until the present council is dismissed. {PTUK February 8, 1894, p. 94.43}

-A Glasgow barque laden with a valuable cargo of copper ore from Southern California, went ashore Jan. 28 in Tralee Bay. In spite of every effort to save them, the captain and crew, twentyfive all told, were drowned, and the vessel went to pieces. {PTUK February 8, 1894, p. 94.44}

-King Christian of Denmark has issued a deems to the inhabitants of Iceland stating that the Bill for a new constitution in the island, recently passed by the Icelandic Althing, cannot receive the royal sanction even should it pass the newly elected Althing. {PTUK February 8, 1894, p. 94.45}

-Lighting St. Paul’s by electricity is to be tried afresh, this time on a more extensive scale than during the previous experiment, which failed. Fourteen strong are lamps will be placed in the dome, incandescent lamps a little lower down, and musters of lights on the columns. {PTUK February 8, 1894, p. 94.46}

-A London magistrate has decided that idleness is a crime. A young woman had positively refused to work, and in three years had entered the workhouse on twenty-three occasions. She was sentenced to one day’s imprisonment, and consented to enter an industrial home. {PTUK February 8, 1894, p. 94.47}

-Telegrams from Nagoya, Gifts, Osaka, Kyoto, Kofu and Tattozi, in Japan, report violent earthquake shocks at all those towns. Houses were overthrown, and there was some loss of life. In many places the people fled from the neighbourhood of the houses and camped out in the open. {PTUK February 8, 1894, p. 94.48}

-The American Tariff Bill, with the Internal Revenue Bill, including the income-tax, was adopted Feb, 1, by the House of Representatives, amid a scene of great excitement by 200 votes against 185. The heavy duty imposed by it on diamonds has caused a panic among diamond dealers in America. {PTUK February 8, 1894, p. 94.49}

-Mob opposition to open air preaching in Dublin, which seems to augur so ill for religious equality under a Home Rule Government, was renewed Jan. 28. in spite of a letter from Mr. Davitt urging that the Evangelists should not be molested; they were driven back to their rooms, and a large force of police had great difficulty in clearing the streets. {PTUK February 8, 1894, p. 94.50}

-Serious agricultural distress is reported from South-Eastern Spain, which it is feared may lead to the spread of the Socialist movement. At a town of 10,000 inhabitants in the province of Seville, the agricultural labourers resolved to appropriate a quantity of private land and proceeded to divide it among themselves by lot. A force of gendarmes was sent to the spot and the ringleaders were arrested. {PTUK February 8, 1894, p. 94.51}

-The question of religious instruction is more and more deeply engaging the attention of the London School Board. Recently a nine-hours’ discussion took place over a proposition by the School Management Committee to send a circular to the teachers in the service of the Board, telling them that the religion to be taught in the schools was the Christian religion, and defining what the committee conceived to be the Christian religion. {PTUK February 8, 1894, p. 94.52}

-The Imperial Courts of Europe are in dismay. The Shah of Persia has announced his intention to visit Berlin, St. Petersburg, Paris and Vienna during the present year. He will start in May or June and remain in Europe several months. The occasion for the dismay is the fact that he always carries with him a very large retinue, and entertaining him is more expensive than entertaining any other monarch; yet they can hardly decline the honour. {PTUK February 8, 1894, p. 94.53}

-The chief incident of the week in connection with the Brazilian revolution has been the vigorous action of the American commander Admiral Benham in Rio harbour is protecting American merchantmen engaged in landing cargoes. The insurgent vessel *Guanabara* having fired at an American barque which was making its way under American escort to the Sandre piers, the United States warship *Detroit* after a warning shot, fired a small shell into the stern-post of the *Guanabara*. The latter then signalled that she would cease firing. {PTUK February 8, 1894, p. 94.54}

**“Back Page” The Present Truth 10, 6.**

E. J. Waggoner

“There is no use denying the fact,” says the *Indian Witness*, “that opium has gained immensely in popular estimation through the Opium Commission.” This simply shows again how readily apologists for almost every species of wickedness can be found in all walks of life. {PTUK February 8, 1894, p. 96.1}

Apropos of the School Board agitation, Archdeacon Sinclair deplores the scandal of having sacred truth “dragged into a heated election contest through the arena of the pothouse and the sporting club.” But truth can never be dragged into such surroundings. It is only error or the *form* of truth that men get hold of, when they get into debating as an electoral contest. The truth is in Jesus, and nowhere else, and men cannot make Him King by force, nor compel a knowledge of Him by the ballot box. {PTUK February 8, 1894, p. 96.2}

The Pope charges the social disorder in Italy to those who have broken with the rule of the Vatican. But the same social discontent exists in Spain to almost as great a degree, and Spain is most loyally Catholic. The apparent reason why Italy should be more deeply in the mire than Spain is that it has been sporting such a heavy military armament; but it was the fear of and knowledge of the intriguing hostility of the Papal court which, more than anything else, led the Italian statesmen to join the Triple Alliance. {PTUK February 8, 1894, p. 96.3}

This is the Roman Catholic plan for the future of America, according to the *Catholic Times* and *Catholic Opinion:* “The Catholics of America have of late years consolidated their force, and with an almost universal determination have agreed that the opportunity America gives them is to make their country from sea to sea Catholic.” The people of America, notably the professed Protestant churches have indeed given the Catholics opportunity, and they have used it so well that the task is now almost completed. {PTUK February 8, 1894, p. 96.4}

A native physician of India, an old man of thirty years experience in his profession, testified before the Opium Commission to the terribly destructive nature of the opium habit. Concluding he said:— {PTUK February 8, 1894, p. 96.5}

I would not stop with opium alone; I would include alcohol just as thoroughly, as the rapid and alarming spread of alcoholic intemperance among the people during the last few years has led to the reproachful saying that “England found India sober and made her drunk.” {PTUK February 8, 1894, p. 96.6}

A Correspondent of the *Christian*, speaking from experience in theological colleges, says that the study of the Scriptures is relegated to a small place in the course because the time of the student is occupied with other studies which “it is hoped” may better fit him for Bible study. And after beginning work in the pulpit the preacher is expected to read the principal books against the Bible by the learned critics, and so he does not get time for real Bible study. This is given as accounting for the common habit of “regarding the Bible as a collection of ‘texts,’ each of which was useful in proportion as it set flowing the fountain of original thought in the servant manufacturer.” And the people and the learned critics are perishing for lack of knowledge. {PTUK February 8, 1894, p. 96.7}

**“‘Great Words’” The Present Truth 10, 6.**

E. J. Waggoner

On Sunday, Jan. 28, the Pope held a reception in St. Peter’s, at which in response to an address, his secretary read a discourse previously prepared by the Pope. In this discourse, after deploring the present afflicted condition of Rome and Italy, he indulged in the following blasphemous claim for himself:— {PTUK February 8, 1894, p. 96.8}

It is to be hoped that people will at least profit by bitter experience to see the first origin of the evil, and the most efficacious remedy. It is useless to dissimulate that the ruin of religion, designedly accomplished, has opened the way to moral and material ruin as well. Not only justice, therefore, but political common sense demands that those responsible should retrace their steps, restore religion to the honour in which it was held by our ancestors, and approach with confidence and without suspicion him who holds from God the supreme religious magistracy, for the words of eternal life, of which the Pope is the dispenser, have also the virtue of rendering prosperous even this our mortal existence.” {PTUK February 8, 1894, p. 96.9}

**“Hungering and Thirsting” The Present Truth 10, 6.**

E. J. Waggoner

*Hungering and Thirsting*.—“Blessed are they which do hunger and thirst after righteousness.” But surely there would be no blessing in it if it were simply to hunger and thirst. We do not like to be hungry, and be unable to get anything to eat. It is intolerable torture to be thirsty, and to go hour after hour finding no water. The Saviour says, that they that hunger and thirst after righteousness are blessed, “for they shall be filled.” The blessing is that He has such an abundance that He satisfies the hungry at once. “They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasure.” Hungry and thirsty, yet satisfied with good things, and full of delights. The Lord says, “Eat ye that which is good; and let your soul delight itself in fatness.” {PTUK February 8, 1894, p. 96.10}

**“Making Mistakes” The Present Truth 10, 6.**

E. J. Waggoner

*Making Mistakes*.-The fact that God dwells in an individual, as He does in every one that believes on the name of Jesus, does not preclude that individual from exhibiting the limitations of humanity. It keeps him from sin, but not from all the mistakes that arise from the limitations of human vision and judgment. The mystery of godliness is God in man,—God manifested in the life of righteousness and man manifested in the frailties of the flesh. The one contrasts with the other, and by the very contrast it is manifest that the life is not of man, but of God; and that to Him alone belongs the glory. {PTUK February 8, 1894, p. 96.11}

**“Wanting at Last” The Present Truth 10, 6.**

E. J. Waggoner

*Wanting at Last*.-People say they want to serve the Lord; want to be consecrated; want to do right; want the blessing of the Lord, etc. That kind of service will find one wanting at last. Wanting, wanting, wanting,—and never getting; thanking the Lord that we want to do this or that, and never doing it. That experience cannot result in anything at last, but, “Thou art weighed in the balances, and art found wanting.” If you want blessings, take them. The Lord has given them to you. If you want the Lord, take Him; for He is yours whether you have acknowledged it or not. And you are the Lord’s whether you want to be or not; for He has bought you with His own blood. {PTUK February 8, 1894, p. 96.12}

**“When to Be Discouraged” The Present Truth 10, 7.**

E. J. Waggoner

*When to Be Discouraged*.-When in your study of the word of God, you can find where He has spoken a single word of discouragement to you. {PTUK February 15, 1894, p. 97.1}

**“The Objects of Love” The Present Truth 10, 7.**

E. J. Waggoner

*The Objects of Love*.-When did the Lord love us? “But God commendeth His love toward us in that, while we were yet sinners, Christ died for us.” “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” Then can we ever let the fact that we have sinned be an obstacle to our trusting in the Lord? That is the great cause for trusting in Him. {PTUK February 15, 1894, p. 97.2}

**“Behold Your God” The Present Truth 10, 7.**

E. J. Waggoner

*Behold Your God*.-The message preparatory to the coming of the Lord is, “Behold your God.” See Him. Those who do not look upon the Lord now, will not be able to look upon Him when He comes. It is only by fastening the eyes upon Jesus daily, becoming acquainted with His looks and His glory, that we shall be able to endure the sight when His glory is revealed without a cloud. {PTUK February 15, 1894, p. 97.3}

**“Yokefellows” The Present Truth 10, 7.**

E. J. Waggoner

*Yokefellows*.-Acknowledging that we are weak and without strength makes us yokefellows with Christ; for He took upon Him our sins, and is now “touched with the feeling of our infirmities.” He tasted death for every man. “The Lord hath laid on Him the iniquity of us all.” Then He says to us, “That is not your sin any more, it is Mine;” for He gave Himself for our sins. If you believe Him, that weakness, that infirmity that binds you down is not your yoke; it is His, and He bears it for you, while you walk at liberty. He says, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matthew 11:29. {PTUK February 15, 1894, p. 97.4}

**“What Hinders?” The Present Truth 10, 7.**

E. J. Waggoner

*What Hinders?*-God will not force us to separate from iniquity. He will not force us to give up our own ideas and thoughts, and therefore if we cling to our own purposes and ways we simply refuse to take what He said. That is the only thing that can keep us from having the fulness of the Spirit. If there is a soul that is not rejoicing in the peace and joy of the Holy Ghost, it is because that soul is hanging on to something and is not willing to give up. {PTUK February 15, 1894, p. 97.5}

**“Power and Freedom” The Present Truth 10, 7.**

E. J. Waggoner

Power belongs to the Lord alone. It is not safe to trust men with power. When men have power and use it they always become tyrants. The Lord has all power, and in the thought of that is the most wonderful revelation of love, and kindness, and longsuffering, and freedom. {PTUK February 15, 1894, p. 97.6}

With absolutely all power, with the hearts of men in His hands, the Creator of men, living in the flesh and giving His life to us, so that we live upon His life, has never exercised His power over us against our wills. Such is the Lord. Then no one who knows the Lord, and who yields to Him and His power, will have anything of arbitrariness; there will be nothing savouring of force or compulsion in him. No man who knows the power of God, which is love, will try to compel others to agree with him; and of course nobody of men who know the Lord will do so. {PTUK February 15, 1894, p. 97.7}

It is the Lord’s power that is to work in men. That power we see in all the visible creation. There is a mighty power there, as in vegetation; but no arbitrariness. That power will work its way out wherever there is an opening; but it works in quietness. That power has dwelt in us, yet never has it been exercised against our will. Can we conceive of any freedom greater than that? It is the freedom the Lord has guaranteed to men, and He Himself will maintain it. {PTUK February 15, 1894, p. 97.8}

The very fact that the Lord has never compelled us to do anything, should show us that His will is not something against man. The Lord has revealed His will to us that we may choose it. His will is life and righteousness. When we choose that His will shall be done in us, then He will do it; for He has all power to work it. He “worketh all things after the counsel of His own will. And when we give Him the privilege, yielding our way to His way, our judgment to His judgment, although He works in us, yet we are still free. {PTUK February 15, 1894, p. 97.9}

This is religious liberty, the liberty that is to be proclaimed to man. There are many who profess to know the Lord, who are zealous and sincere, who yet do not know the Lord, because they think He is pleased to have them dictate as to how people shall serve Him. The only way this can be counteracted, as far as it ever will be, is to proclaim the Lord, and the freedom of the Lord, to everybody. {PTUK February 15, 1894, p. 97.10}

Those only can proclaim the freedom of the Lord, who know it. When we recognise the fact that the Lord has been with us all the years, and yet waiting, having all power, and yet refusing to use one particle of it against our will, we shall know what it is that the Lord wants to be proclaimed to men. And this message will be proclaimed in love, for that is the power of the Lord. {PTUK February 15, 1894, p. 97.11}

It is His power alone that is to be manifested. We stand where Christ stood. “I can of mine own self do nothing.” We can say, “His power is dwelling in me, because I am willing it shall. I am zealous of good works. I know His power is sufficient to work them. I have tried to manufacture them, and could not; now I yield to Him, that He may work in me that which is good through Christ Jesus.” Then it His power working in us mightily, and that power will work only that which is persuasive and gentle. There will be no compulsion of others, and the man who knows the Lord will always be a free man. “With freedom hath the Lord made us free.” The Gospel proclaims liberty to the captives; let us exercise it, and enjoy it. {PTUK February 15, 1894, p. 97.12}

**“The Coming of the Lord” The Present Truth 10, 7.**

E. J. Waggoner

We often hear about warning the world of the coming of the Lord. It is true that men must be warned of the coming of the day of God, but there has been in the preaching of the coming of the Lord too much of simply warning. It is a message of joy. We are not to warn the world to look out for the Lord, and be afraid of Him. But we are to carry such a knowledge of Him that it will be joy. People are to have such an acquaintance with the Lord that the news of His coming will be to them a joyful message. That makes it glad tidings of great joy. {PTUK February 15, 1894, p. 98.1}

As we hold Christ by faith in the heart continually, we know the joy of the Lord, and then we can proclaim to any man that the Lord is God, that He is a mighty Saviour, that He has all power in heaven and in earth, and that this power is not exercised in harshness, but in love and righteousness; and that this Being is near at hand. Take Him, receive Him, and you will live with Him now. {PTUK February 15, 1894, p. 98.2}

Begin to live with Him now, and then you will go right on living with Him when He comes. There will be no break in the Christian experience. It will be simply a progressive acquaintance with the Lord. While we are looking, the heavens part as a scroll, and the Lord of glory bursts upon our sight. “Look up, for your redemption draweth nigh.” We look up at the brightness of His glory, and that changes us as we are looking. {PTUK February 15, 1894, p. 98.3}

The change takes place unconsciously to ourselves. We are conscious only of the greater glory. As we look, suddenly the glory is brighter, and we see Him in person, and the change goes on. “We shall all be changed, in a moment, in the twinkling of an eye.” The first glance perfects the change. And we go on looking and living, for our life is in looking. To all eternity we will simply be looking. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; and they that look shall live. There is life in a look, and looking at the Lord, and not at self, will be our life throughout eternity. {PTUK February 15, 1894, p. 98.4}

**“The Will of God” The Present Truth 10, 7.**

E. J. Waggoner

Some people never think of the will of God except when some disaster comes. Somebody dies, and they say that is the will of God, and we must bow to it. They attribute only that which is terrible or sorrowful to the will of the Lord. When anything comes that we can rejoice in, they seem to think that that is something that slipped in when the Lord was not watching. That is heathenism. Moloch, the god of the heathen, was made to represent the idea of God always watching in anger over the people, and they offered their children as sacrifices to appease his anger. The Lord is good. His tender mercy is over all His works. He sends joy and peace; and even the sorrows which come as the result of the curse and sin, He turns to our good, and those who love Him will get good in them. “All things work together for good to them that love God.” {PTUK February 15, 1894, p. 98.5}

We like to do everything we can for our children. We like to have them enjoy themselves. Sometimes they ask something that we know is not best, and we have to deny them. Suppose they should go away grumbling, and say that we never tried to do anything for them. “It is his will; and I suppose we must yield to it.” They know better. They know that we plan enjoyments for them, and desire their happiness; and when something comes up that is contrary to their minds, they feel it is all right. They thought it was the best thing, but they have confidence in our judgment, and so give it up. In that way they get the good out of that very thing that is denied them. {PTUK February 15, 1894, p. 98.6}

Sometimes things may look very dubious. The way seems dark, and there are troubles and difficulties on every side. Now shall we groan over it and mourn and get all the hardness out of it? Some people seem to think that we must be duly solemn and mournful about a trial, because the Lord wants to make us miserable, and we must make it as hard as possible. No; there is good in it, and we get the good if we believe what the Lord says. We may not be able to see how there can be good in it; but He is the one who is to make it work for good. We do not have to make it work for good, and so we need not worry if we cannot see how it will be done. We cannot understand how the Lord will turn a temptation of the devil into strength for us. If He should tell us how He does it, we could not do it nor comprehend it. As it is His power alone that does it, we need not be troubled about how it is done. {PTUK February 15, 1894, p. 98.7}

What a blessed thing it would be if men would recognise the will of God in prosperity, as well as in the adversity that they suffer. It is the will of God that men should be saved. Why do not men submit to that? If they should, they would find more pleasure in God’s will. {PTUK February 15, 1894, p. 98.8}

It is the will of God that we should be delivered from this present evil world. Galatians 1:4. It is the “good pleasure of His will,” that He has made us accepted in the Beloved. It is the will of God that Christ should save us, and raise us up at the last day. John 6:39. Paul expected “a prosperous journey by the will of God,” to visit the church in Rome. And he had it too, although he was shipwrecked on the way; for he knew that “all things work together for good to them that love God.” Romans 8:28. {PTUK February 15, 1894, p. 98.9}

If people who talk so solemnly about submitting to the will of God, whenever some affliction occurs, would talk also about submitting to His will in the sunshine, the showers, the air, the food, the flowers, and the fruits of the earth, they would soon learn that God is not always trying to make it unpleasant for His children; and they would soon be able to say, “I delight to do Thy will, O my God; yea, Thy law is within my heart.” {PTUK February 15, 1894, p. 98.10}

**“Wonderful Assurance” The Present Truth 10, 7.**

E. J. Waggoner

*Wonderful Assurance*.-Jeremiah prayed: “We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for thy name’s sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.” Jeremiah 14:20, 21. {PTUK February 15, 1894, p. 98.11}

We come to the throne of glory. The apostle prays that “according to the riches of His glory,” we might be strengthened with might. And so Jeremiah prays that the Lord will not disgrace the throne of His glory. If it were possible to conceive of such a thing as are coming to the Lord acknowledging ourselves sinners, cast down by a sense of the sinfulness, and claiming His righteousness, and yet He neglect to give it, the glory would depart from His throne. God’s word, which word upholds all things, would be broken, and the universe would come to an end. Therefore in our sinfulness we may come boldly to the throne of grace and glory, knowing that it will not be disgraced; the glory will not depart from it. {PTUK February 15, 1894, p. 98.12}

**“Speculation and Faith” The Present Truth 10, 7.**

E. J. Waggoner

Speculation is uncertainty. It is always a risk. A man ventures something, not knowing what the result will be. He thinks that a certain investment will be a safe one, and will yield large returns, but he is not sure. He has no means of being sure. If he could be sure of the result, it would not be speculation. Very often the man who feels the most confident of the good results of his investment is most sorely disappointed. {PTUK February 15, 1894, p. 99.1}

This element of uncertainty is that which wears out the speculator, and makes him prematurely old. His nerves are always in tension. He may have all his fortune at stake, and it is impossible for him to rest in perfect ease when he knows that a very little thing may dash it from him in a moment. No wonder that a man in such a condition often finds it impossible to sleep. {PTUK February 15, 1894, p. 99.2}

Faith is altogether different from this. Faith knows. It runs no risks. There is no element of uncertainty in it. Christ is the only object of faith, and He is “the same yesterday, and to-day, and for ever.” He never fails. His power is almighty, and He loses nothing that is intrusted to Him; no one can snatch anything from His hands. See John 10:28, 29; 17:12. {PTUK February 15, 1894, p. 99.3}

Christ is the “tried stone,” the “precious corner stone,” the “sure foundation;” and “he that believeth in Him shall not be confounded.” His ability to keep is shown in the fact that He upholds all things by the word of His power. Hebrews 1:3. When the Lord would encourage us to put our trust in Him, He says, “Lift up your eyes on high, and see who hath created these, that bringeth them all by name; by the greatness of His might, and for that He is strong in power, but not one is lacking.” Isaiah 40:26. {PTUK February 15, 1894, p. 99.4}

So it is as unto “a faithful Creator” that we are to commit the keeping of our souls to Him. That which may be known of Him, even “His eternal power and Godhead,” are clearly revealed in the things that He has made, so that all have ample opportunity to become acquainted with Him. Therefore the language of faith is, “I am not ashamed; for I know whom I have trusted, and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. {PTUK February 15, 1894, p. 99.5}

Faith knows nothing of worry. There is no straining of the nerves to the utmost pitch of anxiety, for fear of what may happen in the future. He who knows the Lord would as soon think of worrying lest a comet should strike the earth, or lest the earth should come into collision with some other planet, and thus be wrecked, as to worry lest at some future time the Lord might allow him to fall. His strength is in quietness and confidence. Under the shadow of the Almighty he abides secure, and is not afraid, knowing that nothing present or to come can separate the soul from that “everlasting love.” {PTUK February 15, 1894, p. 99.6}

**“Asking a Sign” The Present Truth 10, 7.**

E. J. Waggoner

It is only unbelief that asks for a sign; faith never asks for anything more than God’s word. The Jews were constantly asking a sign of Christ; but the Saviour said to them, “a wicked and adulterous generation seeketh after a sign.” Matthew 16:4. It is no more creditable to be seeking for a sign now than it was then. When God has spoken, all the evidence has been given that anybody needs; and to ask for a sign in addition is only an evidence of unbelief and an evil state of the heart. {PTUK February 15, 1894, p. 99.7}

Not only has all needed evidence been given when God has spoken, but all the evidence has been given that could be given; for there is nothing greater and more powerful than the word of God. No sign can add anything to the word, though the word can add to the evidence of the sign. “By the word of the Lord were the heavens made.” “He spake and it was done; He commanded, and it stood fast.” Psalm 33:6, 9. Thus the creation of heaven and earth is itself but a sign of the power of God’s word; and therefore the word itself is a greater sign than any sign that has been given since. In other words, the evidence of God’s word in confirmation of a thing is just as great as would be furnished by such a sign as the creation of heaven and earth. {PTUK February 15, 1894, p. 99.8}

In the parable of the rich man and Lazarus, the former is represented as asking of Abraham that Lazarus be sent to the house of the rich man to warn his brothers of the fate which had overtaken him, and saying, “If one went unto them from the dead, they will repent.” But Abraham replied, “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” If one believes not the word, the greatest sign is powerless to convince him. {PTUK February 15, 1894, p. 99.9}

But who is asking for a sign? This is a question which each one should ask themselves. Let no one depend upon the integrity of his own heart, for “the heart is deceitful above all things, and desperately wicked.” The deceitfulness of the heart is often acting and bearing fruit when we do not know it; and thus it may be with reference to what God has spoken. God has given to us “exceeding great and precious promises,” and has “blessed us with *all* spiritual blessings in Christ;” and if His word is sufficient for us, if we ask no more evidence than that, we have these blessings, and they are manifested in our lives. By them we are “made partakers of the Divine nature.” We have all that any man has ever had; for God has given His Son, and with Him freely given all things, to every individual one on the earth. Romans 8:32. “Elias was a man subject to like passions as we are.” James 5:17. The difference between him and ourselves is not a difference in nature or in the amount that he had from God, but in the amount that he appropriated by faith. He believed God’s word and asked no further evidence. If we are waiting for some greater evidence, some special experience, some “sign” that what God has promised and says He has given us, *is ours,* we are simply in the position of the Pharisees. The trouble is not in God’s not giving, but in our not taking. We are manifesting unbelief, and depriving ourselves of the greatest blessings. {PTUK February 15, 1894, p. 99.10}

No miracle was ever done by God to convince the person who doubted His word; and no miracle ever did convince such a person. Unbelief cannot be overcome in that way. And for God to deal thus with unbelief would be contrary to the principles on which He works. It would be to belittle His word. Of one place where our Saviour went it is recorded that “He did not many mighty works there, because of their unbelief.” Christ could not do anything to put a premium on unbelief. He could not do anything to tempt men to disbelieve until they had seen a miracle. They might no doubt have been pleased, as Herod would have been, to have seen some mighty miracles done by Him, but He could not work miracles to gratify the desires of the flesh. And as has been said, it would have had no good effect had He performed them. The example of Pharaoh stands out as an example for all ages of the inability of miracles to overcome unbelief. {PTUK February 15, 1894, p. 99.11}

When doubting Thomas had beheld his Lord and touched with his hands the wounds made by the nails and the spear at the crucifixion, and said “My Lord and my God!” Jesus said to him, “Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.” The faith that does not require sight is the faith that will stand the test. We do not need a sign; all we need is to believe His word. We do not need something more than God has given. We only need to appropriate by faith what we already have. {PTUK February 15, 1894, p. 100.1}

**“The Knowledge of Want” The Present Truth 10, 7.**

E. J. Waggoner

The word says, “There is no want to them that fear Him.” That is because that when we know the Lord, we no sooner had a knowledge of want then the want is supplied. The revelation or sense of want comes from Him. So when we feel the want in our soul, it is God’s way of saying He has that thing to give us. {PTUK February 15, 1894, p. 100.2}

You want righteousness, do you? That is, you feel the lack of it. How did you find out that you wanted it? who told you your need? The Lord let you know that want. How did He make you know it? Simply by the revelation of the thing which will supply the want. {PTUK February 15, 1894, p. 100.3}

If we were to go into the wilds of Africa, out of this track of civilisation entirely, where the people know absolutely nothing of the conveniences of modern life, should we find the people begging for watches, for instance? Of course not; they would know nothing about such things. But in our cities a boy doesn’t get very old before he wants a watch. The knowledge of that thing, and the possibility of it, create the want. {PTUK February 15, 1894, p. 100.4}

Why is it that you want righteousness? It is only because the Lord has revealed righteousness to you, the knowledge of right; for there can be no knowledge of wrong without a corresponding knowledge of right. We know a thing is wrong because it is contrary to the right. {PTUK February 15, 1894, p. 100.5}

In every heart there are desires, greater or less, for a better life. We do not know how many discouraged souls there are longing to be delivered from the degradation into which they have fallen. They do not know how to get deliverance; and the reason is that they do not know love. They have not learned that God is love, and have not seen God’s love manifested in those with whom they have associated, and so they do not know how to have their longings supplied. But every desire of the human heart for anything better, every longing for righteousness, has been created by the Lord, and created in order that the soul might look to Him for the supply of the want. {PTUK February 15, 1894, p. 100.6}

Whenever we want to be better than we are, the very moment that want comes, it is the plain language of God to us, saying, “Here is something that you lack; take it.” This is why there is no want to them that fear God; for every want is supplied and the very knowledge of it, if we but know it. In Christ there is everything, even the fulness of God. He is the “Desire of all nations,” and in Him is all that men can desire. {PTUK February 15, 1894, p. 100.7}

**ILLEGITIMATE DESIRE**

Men may, it is true, desire many things that are not in Christ. But we can all testify from our own experience that the receiving of those things did not satisfy the desire. There was still a want there. Then that was not the real thing that we wanted, after all. We thought it would satisfy us, but a trial of it showed that there was no satisfaction in it. {PTUK February 15, 1894, p. 100.8}

It is as if we should sit at a table, hungry, and should try first one thing and then another, without finding the hunger satisfied. At last we find just the thing which the taste seemed to be calling for and which satisfies. There are longings as of the intemperate man for drink. He drinks; but he is not satisfied. The more he drinks, the more the longing is cultivated. There is this and that pleasure that men desire and indulge in, which do not satisfy. The Lord says, “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.” Isaiah 55:2. {PTUK February 15, 1894, p. 100.9}

There is not a longing in man that is not, unconsciously to himself it may be, really a drawing out after God, and for something which God can supply. So David says, “My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.” Psalm 84:2. The nature of the flesh is sinful, and always sinful. But all this longing of the flesh is dissatisfaction. There is only one thing that can satisfy, and that is God. He is the Desire of all nations, and He satisfies “the desire of every living thing.” {PTUK February 15, 1894, p. 100.10}

If you do really want to be better, if you want God’s righteousness, stop and thank Him that He has given it to you. “His Divine power hath given unto us all things that pertain unto life and godliness.” {PTUK February 15, 1894, p. 100.11}

**“Christ’s Trust in Adversity” The Present Truth 10, 7.**

E. J. Waggoner

There is no time when one would naturally feel less that the Lord is with him than when being sorely tempted. But that is the very time when we must know it and confess it. {PTUK February 15, 1894, p. 100.12}

The tempted one says, I am bad; is the Lord in me now? I believe He was there in that good meeting, when every one was happy. But here I am alone, and feeling depressed, and everything goes wrong, and the enemy is tempting me, and I feel as though the Lord had left me. By and by when this temptation passes, and I feel better, and as though the Lord is with me, I will confess it then. {PTUK February 15, 1894, p. 100.13}

But it is in the trial that we need Him with us. It was in the trial that the Saviour confessed the Father. “The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not winds My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? ... Behold, the Lord God will help Me; who is he that shall condemn Me?” Isaiah 50:5-9. {PTUK February 15, 1894, p. 100.14}

When Jesus was in the Judgment Hall, and every one of His disciples had forsaken Him, and the soldiers were mocking Him and heaping upon Him the refinement of insult, who saw in Him the Son of God? Not even His own disciples. There was no outward evidence. The priests and soldiers saw no sign that He was the Son of God. “If they had known it, they would not have crucified the Lord of glory.” What evidence had He Himself? What fruit of all His labours was there? He had chosen twelve disciples, and one of them had betrayed Him, one had denied Him with cursing, and all had fled. Of course His enemies would throw this in His face. They doubtless said, “You came making great professions; but where are your followers?” We know that they did mock at His claim to be the Son of God. See Matthew 26:68; 27:39-44. Even the face of God was hidden from Him. {PTUK February 15, 1894, p. 100.15}

What evidence did the Saviour have?—The word of God. “I know I shall not be ashamed. He is near.” It was the same in the temptation in the wilderness. Weakened by fasting, His visage “marred more than any man, and His form more than the sons of men,” a wanderer in the desert, the devil comes to Him and says, “You do not look much like the Son of God.” Himself coming as an angel of light, he tries to make out that Christ is an imposter. He says, If you are the Son of God, you created all things. Why don’t you take the stones and satisfy your hunger? {PTUK February 15, 1894, p. 101.1}

And Christ knew that He could have done it. He knew that He was the Son of God in the wilderness, just as well as when at the supper, He washed the feet of the disciples as an humble One, He knew “that He was coming from God, and went to God.” He held to the word of God all through His temptation. He confessed, and declared the name of the Lord, witnessing a good confession. {PTUK February 15, 1894, p. 101.2}

That is what it means to confess that Jesus Christ is come in the flesh. It does not mean simply on certain occasions when there seems to be a wave of glory sweeping over the congregation, and we are moved in spite of ourselves. It is so just as much when we are physically helpless. It is just as true when the enemy is pressing us with temptations. It is as much so when afflictions are pressing about us, as when all is pleasant and clear. To confess is to hold the word of God as true continually. And the value of confession is confessing it in the heart. “Believe in thine heart.” “This word shall be in thine heart.” Let not the enemy snatch it away. {PTUK February 15, 1894, p. 101.3}

It is only by the fixed knowledge, through His word, that God is with us, that we can ever resist any temptation. So when the enemy comes in like a flood, let the Spirit of the Lord lift up the standard against him in your heart. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.” Keep “the faith of Jesus,” and victory is yours. {PTUK February 15, 1894, p. 101.4}

**“The Papacy and the Schools” The Present Truth 10, 7.**

E. J. Waggoner

For over twenty years the Board of Schools of London have been conducted according to a “compromise,” to the effect that “religion” shall be taught, but that the children shall not be instructed in any distinctive doctrines. Of course this resulted practically in no religious teaching at all, and thus satisfied many Nonconformists who thought that religious instruction is the work of the church, and not of the Government. But as it was only a compromise, trouble must necessarily result from it. There are now two distinct parties on the School Board, and among the people. One party wishes to have the teaching of definite dogmas, while the other party wishes to have the compromise maintained. There are none on the Board, and none to speak of among the people, who dare advocate no religious instruction whatever in the public schools. {PTUK February 15, 1894, p. 101.5}

It is obvious that the party which stands for definite religious instruction has the stronger position, and it is also the stronger in numbers. For any thoughtful person can see the inconsistency of trying to maintain “religious” teaching while insisting that nothing definite shall be taught. {PTUK February 15, 1894, p. 101.6}

Quite recently the party which is determined to force definite religious instruction upon the school children, has scored a victory. This party may be styled the “church party,” since its leaders are very “high” churchmen. The victory consists in the passage of an amendment to the effect that the “*Christian* religion” is to be taught. Of the value of this amendment the *Catholic Times and Catholic Opinion* speaks thus:— {PTUK February 15, 1894, p. 101.7}

The denominational party in the London School Board have scored a triumph. Mr. Athelstan Riley and his friends had carried an amendment which is of vast importance for the future of religious instruction in Board Schools. To some easy-going people there may not appear much in the resolution which substitutes the words “Christian religion and morality” for “religion and morality.” But there is a deep, underlying principle in the change. {PTUK February 15, 1894, p. 101.8}

Indeed there is, and that “deep, underlying principle” is the principle of the Papacy. In the fourth century, when Constantine was manipulating the church for political ends, he first issued an edict granting freedom of worship to all. Then he commanded that all church buildings should be restored to the Christians. But this was not definite enough, because there were divisions among the professed Christians; and therefore Constantine issued another decree specifying that the property must be given only to the “Catholic” Christians, as distinct from the Arians. But this was not sufficient, as there were parties in the so-called “Catholic” church; therefore Constantine had to specify which party of the Catholic church He meant to favour. {PTUK February 15, 1894, p. 101.9}

So we see that the *Catholic Times* has good reason to be pleased with this triumph of the denominational party in the School Board. It knows that the logical outcome is the specification of what the “Christian religion” is, and that means eventually the complete Romanising of the schools. {PTUK February 15, 1894, p. 101.10}

This next step is already being taken. A few days ago there was a contest in the Board, of over nine hours’ duration, over the proposed issue of a circular to the teachers defining exactly what they should teach as the Christian religion. The matter was not settled before adjournment, although the church party had a majority. It might be a matter of interest to know that in this struggle the spirits of the church party were kept up by a liberal supply of beer and oysters, while the members of the opposing party regaled themselves with oranges and buns. {PTUK February 15, 1894, p. 101.11}

We have space for only the two following paragraphs of the circular which the church party propose to send to all the teachers:— {PTUK February 15, 1894, p. 101.12}

The Board have never intended their teachers to diverge from the presentation of the Christian religion which is revealed in the Bible. While following the Syllabus which is suggested to you yearly, you are at liberty to refer to other parts of the Bible by which the principles of the Christian religion may be elucidated and enforced. But in the course of the lessons as opportunity occurs you will impress upon the children the relation in which they stand to God the Father as their Creator; to God the Son as their Redeemer; and to God the Holy Ghost as their Sanctifier. {PTUK February 15, 1894, p. 101.13}

The Board cannot approve of any teaching which denies either the Divine or the Human Nature of the Lord Jesus Christ, or which leaves on the minds of the children any other impression than that they are bound to trust and serve Him as their God and Lord. {PTUK February 15, 1894, p. 101.14}

In moving the adoption of this circular, Canon Bristow congratulated the Board on the stage at which it had arrived on this difficult and important question. He said that they had settled that the religious instruction was to be in the Christian religion. “The further question now came, What did they mean by the Christian religion? The circular explained exactly what they meant.” {PTUK February 15, 1894, p. 101.15}

Still further, the Rev. J. J. Coxhead, who is the author of the circular, in replying to a speaker who asked “that there should be left in the hands of the teachers absolute liberty to explain according to their private judgment the doctrines of the Bible,” said that “they had no right to give that amount of liberty to the teacher.” Therefore we are assured that the religion to be taught in the schools is not merely the Christian religion, but is to be the Christian religion as defined by the majority of the School Board. {PTUK February 15, 1894, p. 102.1}

It is useless to raise the cry of bigotry, or to charge the promoters of this scheme with being hypocrites. We cannot allow that they are thoroughly honest in their convictions, and that there is no more bigotry in their composition than there is in those who are opposed to the circular. Hard words will not affect the matter in the least. {PTUK February 15, 1894, p. 102.2}

Neither will we at this time speak particularly of the manifest injustice of taking the money raised by taxation of the entire body of the people, for the purpose of teaching what is believed by only a portion. The precept, “Whatsoever ye would that men should do unto you, do ye even so to them,” should be honoured by all who profess to be Christians. Therefore if a Christian would object to being taxed to support the teaching of infidelity, he should be as unwilling to tax an infidel to support the preaching of the Gospel. The fact that the Gospel is right, and that infidelity is wrong, has nothing to do with it. Christ who is the Truth, says, “If any man hear My words, and believe not, I judge him not.” John 12:47. That course which is contrary to the teaching of Christ, is not Christian, no matter what it may be called. {PTUK February 15, 1894, p. 102.3}

The ground on which we base our dissent from such a course as is proposed, is the ground that the Christian religion cannot be taught in the way that is proposed; it cannot be made a matter for examination, as is arithmetic and grammar. We believe in God; we believe in Jesus Christ as the Word is God, and who was made flesh; and we believe in the Holy Spirit as the Divine revealer of both the Father and the Son,—a Being so wonderfully sacred as not to admit of description even by Inspiration. But the truth about the Father, Son, and Holy Spirit cannot be taught in Board Schools. The teaching will at best be but a form of godliness, without the power, and that is the Papacy, or Paganism veneered with seeming Christianity. {PTUK February 15, 1894, p. 102.4}

The Scripture says: “No man can say that Jesus Christ is Lord, but by the Holy Ghost.” 1 Corinthians 12:3. When Peter made his clear confession of faith to the Saviour, “Thou art the Christ, the Son of the living God,” Jesus replied, “Flesh and blood hath not revealed it unto thee, but My Father which is in heaven.” Matthew 16:16, 17. And again Jesus said: “All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him.” Matthew 11:27. {PTUK February 15, 1894, p. 102.5}

From these Scriptures it is evident that any amount of teaching about God will not make people acquainted with Him, unless the Holy Spirit prompts and accompanies the teaching. No man knows of the Lord, unless he knows Him as His own, personal Saviour. No one knows Jesus Christ, except he in whom the Holy Spirit dwells. Therefore the only way in which the children can be taught the things which the circular requires, is for the teachers to turn the schools into missions, and to labour in earnest for their genuine conversion. We strongly suspect that the churchmen who are clamouring for religious instruction, would be the first to object if such teaching were given as would lead the children really to know the Lord. {PTUK February 15, 1894, p. 102.6}

This movement is wholly Papal. There is in it none of the religion of Jesus. It is essentially Papal, in that it requires teachers to take their religious ideas from the School Board, which thus occupies the position of pope. {PTUK February 15, 1894, p. 102.7}

It is Papal, in that it makes religion to consist of dogmas, instead of being only the life of Christ. Pure and undefiled religion is nothing less than the life of Jesus Christ personally lived by Himself in an individual. The life of Christ can never be put into a formula nor a creed. No man can comprehend God; and so no man can describe Him. Therefore no man, nor any body of men, can frame any propositions that will set forth the true religion. The life of God is “broader than the measure of man’s mind.” Personal yielding to God, for Him to live His own life in us in His own way, is the only true religion. {PTUK February 15, 1894, p. 102.8}

We pass by the fact that an inquisition would be demanded to decide upon the ability of men and women to teach religion. The main point is that at the very best the form of godliness would be taught, without the power. It would be religion without life, which is Paganism. But it would be Paganism under the name of the church of Christ, and that is Papacy. {PTUK February 15, 1894, p. 102.9}

We call no man hard names, and have nothing to do with the controversy. Our part is to set forth the religion of Jesus Christ, and that leaves no time for controversy. And we wish that all who profess to love the Lord, might be so well acquainted with Him that they would know that it is hollow mockery to profess to make either adults or children acquainted with Him, by familiarising them with a form of words. {PTUK February 15, 1894, p. 102.10}

**“God’s Word to You” The Present Truth 10, 7.**

E. J. Waggoner

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.” Hebrews 1:1, 2. “Us” means each one, each individual, to whom the words that are spoken come. The same thought is presented in the language of Paul’s discourse in the synagogue at Antioch: “Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.” Acts 13:26. {PTUK February 15, 1894, p. 102.11}

God’s word, therefore, comes directly from Him to us as individuals; and in this way we should receive it. There are two things that we should note in connection with the word of salvation; first, that it is *God* who speaks; and second, that *we* are the ones to whom He speaks. If we fail in either of these points, the word is not, to us, the word of salvation. {PTUK February 15, 1894, p. 102.12}

The word of man is nothing, and whatever word we receive as from man, amounts to nothing to us. If we do not hear the voice of God, the words spoken can do us no good. And if, hearing the voice of God, we do not take it to ourselves so that we receive it into our hearts, we likewise derive no benefit. {PTUK February 15, 1894, p. 102.13}

Paul and his letter to the Thessalonians, expresses his thanks to God, that “when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” When it is received as the word of God, it effectually works in the believer’s heart; and this is the benefit that it brings to us. If we receive it not as the word of God, or receive it not in our own hearts, it cannot work in us, and it is in vain that we have heard it at all. {PTUK February 15, 1894, p. 102.14}

It is a fatal mistake to let anything come between us and the word of God, for thereby we debar the word from entering into our hearts. The Psalmist said, “Thy word have I hid in mine heart, that I might not sin against Thee.” The word of God in the heart, keeps the individual from sin, and this is the greatest good that can come to any one of the children of Adam. But when something comes between us and the word, the safeguard against sin is not there. {PTUK February 15, 1894, p. 103.1}

No pope, no church, nor any man or invention of man, should stand between the individual and the word of the Lord. He who receives the light of God’s word through the traditions or opinions of men, whether ecclesiastical or not, will receive it so darkened that he will be unable to discern by it the way of life. He who lets priest or minister explain to him the word of God, and depends upon that rather than on the word itself, is not standing on a foundation that cannot be removed. First receive the word in truth, whether it be understood or not; and then look to God to make His meaning clear. Then whatever means God uses to do this, will be recognised as but a means, all the attention will be drawn alone to God. {PTUK February 15, 1894, p. 103.2}

Let it be ever remembered that the word of God is Jesus Christ. “God ... hath spoken unto us by His Son.” And we read also that “In the beginning was Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” John 1:1, 14. That Word is Christ. Therefore if Christ be in us, God’s word is innocent; and if His word be not in us, neither is His Son, and we are with those “having no hope and without God in the world.” {PTUK February 15, 1894, p. 103.3}

In Christ, who has identified Himself with sinful flesh, the word of God is veiled, so that its glory and power do not destroy us. There was a time when God spoke His word directly to men with an audible voice, as we read in Exodus 20., which describes the giving of the law from Mount Sinai; but the Israelites could not endure the words, and removed in terror and stood afar off, and said to Moses, “Speak thou with us and we will hear; but let not God speak with us, lest we die.” Exodus 20:19; Hebrews 12:19. And the Lord said that their words were well spoken; for He knew that they could not endure His words. Deuteronomy 5:28; 18:17. So God spoke to them through Moses and “by the prophets;” and in “these last days” He speaks to us “by His Son,” “in whom we have redemption through His blood, even the forgiveness of sins.” Colossians 1:14. In Christ we have the life of the word of God, but not that which speaks death to sinners, and struck such terror to the hearts of the listeners around Mount Sinai. When Christ’s intercession for man is ended, when His work as High Priest in the heavenly Sanctuary is done, then the Word of God will come forth again to men in unveiled majesty; and the result will be that described in Revelation 19:13-15. {PTUK February 15, 1894, p. 103.4}

If we receive not that word now, we must receive it then, when its effect will be destruction. Therefore let us receive the word now, by faith, by believing it, while it is veiled in the flesh of Christ. Christ is the Word; and that word is now to us, if we but take it, “wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. {PTUK February 15, 1894, p. 103.5}

**“Defining Religion” The Present Truth 10, 7.**

E. J. Waggoner

In one course of the discussion upon the question of teaching religion in the London Board Schools, a point was recently reached where it seemed to devolve upon the School Management Committee to define religion which it is proposed to have taught, which is doubtless meant to be the Christian religion. Some definition will of course be necessary if religion is to be placed in the catalogue with other well-defined subjects which pertain to school education, and made, as they are, a matter of Board supervision; for the only way in which a School Board or Committee can know whether religion is being taught or not in the schools is to ascertain whether the teacher is conforming to some standard of religious teaching which has been previously determined for his guidance. {PTUK February 15, 1894, p. 103.6}

Wherever religion is made a subject of law or school regulation, a definition of religion becomes necessary in order to know whether the regulation is being carried out or infringed. Without it, the regulation would become inoperative. We may draw an illustration from the National and State Constitutions in America. The United States Constitution provides that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;” yet this did not prevent the National Congress in the summer of 1892 from enacting that the gift of $2,500,000 in aid of the World’s Fair at Chicago should be conditional upon the observance of Sunday in all things that pertain to the Fair. And the State Constitutions, most, if not all of which guaranteed to all citizens entire freedom in religious belief and practice, are not considered to be violated by laws which compel those same citizens to keep Sunday by refraining from all work except works of necessity and charity. These provisions might and probably would be more or less evaded even were they accompanied with a definition of what the term “religion” includes; but without it there is practically no restriction at all, since the law is left to become operative in as many different ways as there are different conceptions of “religion” in the minds of members of Congress or of State legislatures, or of the courts. Nor is this diversity of opinion any less among people here than it is across the Atlantic. {PTUK February 15, 1894, p. 103.7}

We have not yet seen any definition of religion purporting to come from the authorities having charge of the Board Schools and do not know whether they have yet attempted to produce one; but we are certain that whatever definition of religion they may produce will not be a correct one. It cannot be; for religion, as a belief, cannot be defined. Why not? Because it is not a belief, or system of doctrines, but a *life*. It is something a person can receive, but not something that he can learn. It cannot be given him by man, but must be imparted to him by God, through the *experience* of death (to sin) and the resurrection. {PTUK February 15, 1894, p. 103.8}

Only God Himself can define religion, and He has never seen fit to do so. But the man, whose thoughts and knowledge are as much below God’s as the earth is below the heavens, thinks himself competent for the task! The work which men have done in making creeds and “Confessions of faith” in past times, affords no lesson to the wise men of this generation. But did not the Apostle James define religion? Yes; James said, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1. 27. But this is a life, and not a creed. It can be lived, by Christ dwelling in the heart; but it cannot be defined. It cannot be separated into different precepts and put piecemeal into the youthful minds. It can never be made available for any such purpose as that now agitating the authorities of the Board Schools. {PTUK February 15, 1894, p. 103.9}

Solomon says, “Fear God and keep His commandments, for this is the whole duty of man.” Ecclesiastes 12:13. The ten commandments are, indeed, a definition of religion, but not one that is available for us. The sin-darkened mind cannot understand the law of God; it must be enlightened by the Spirit of God in order to discern that which the law forbids. The law itself does not enlighten the sinner. It only condemns him. Christ is the source of enlightenment, for He is “the light of the world;” so that it is useless to try to teach people religion by teaching them the law; for until they first have Christ, they can neither understand the law or keep it. Without Christ, the law is a yoke of bondage, speaking only death; and all ceremonies, observances, and doctrines become but the works of the flesh. {PTUK February 15, 1894, p. 104.1}

Religion-the Christian religion-is Christ dwelling in the heart by faith, living His life and working His works. When Christ and His life can be defined, religion can be defined, and not before. And until Christ can be put into the heart by a course of instruction, as history and mathematics can be put into the mind, it will be useless to try to teach the Christian religion in the schools. All that any person can do is to let Christ live the Christian religion in him, so that it will attract those around him, and teach them the language of the word of God. Then they can get the Christian religion by believing that word, and this is the only way that any person can ever get it. The knowledge of the Christian religion comes not through man, but through faith in the word of God. {PTUK February 15, 1894, p. 104.2}

**“Sitting in Heavenly Places” The Present Truth 10, 7.**

E. J. Waggoner

The Christian, though on earth, sits in heavenly places; for we read that “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:4-6. {PTUK February 15, 1894, p. 104.3}

Sitting in heavenly places, we have a view of heavenly things. We have not been raised to heavenly places to continue still looking at earth, but in order that our themes of contemplation may be the exalted themes of the life immortal. This is our privilege, now, even while still here in the flesh. We have been as it were taken out of this world, and lifted above into the glorious realm of eternal joy and light and peace; and the Lord now wants us to realise the fact, and open our eyes and ears to take in the glories which this realm affords. Though still on earth, we have been translated, as it were, to heaven itself, that our thoughts may be the thoughts of heaven and our language the language of heaven. The Lord does not compel us to wait till the last work is done before knowing and seeing something of the celestial Canaan. He is willing that we should know something of it here. He is anxious that we should see and experience now the joys of the life to come. {PTUK February 15, 1894, p. 104.4}

God shut man out of the literal paradise, lest he should as a sinner put forth his hand and eat of the fruit of the tree of life, and live for ever; but He has never shut man out of the spiritual heaven. He has never withheld from man anything that was for his good. He has never shut away from him the light and joy and peace which heaven knows. On the contrary, He has at infinite cost kept these still within man’s reach, and invited and pleaded with him to take them. Though confined bodily to this world of darkness and sin, God never designed that man should give himself up to the influence of its darkness and see nothing but its misery and sin. Enoch the seventh from Adam, walked with God. He had the society of God, the thoughts of God, and all the joys that companionship with God affords. He experienced heaven below; and it is just this that we may do and must do before we know it above. {PTUK February 15, 1894, p. 104.5}

We have been made to “sit together in heavenly places in Christ Jesus,” and all we have to do is to open our eyes and behold what is around us. But we may keep our eyes shut, and still not know where we are; and how pitiable is the condition of the one who has been exalted to heaven, but refuses to open his eyes, and so imagines himself still on earth! No person will know anything of heaven until he is willing to open his eyes. Until he does that, he will never see anything more than he has seen, and his thoughts will never rise above the same low level. {PTUK February 15, 1894, p. 104.6}

The mission of Jesus Christ is “to open the blind eyes.” Isaiah 42:7. He opens the eyes that are blind to spiritual things. He is the light of the world; and in Him we see. We cannot see when we are not in the light. So likewise we cannot see heavenly things outside of Him. We “sit together in heavenly places” not without Him, but in Him. To be in Him and abide in Him, we must believe. So in order to see, we must have faith. People commonly reverse this and think they must first see in order to have faith; but such is not the scriptural way. By faith we abide in Him, and then, being in the light, we see. {PTUK February 15, 1894, p. 104.7}

If we try to see first, we shall not be able to do it; for we are in the blackness of darkness before we have faith. What we have to do is to believe, and then He will take care of the seeing. Believe His word, believe all His promises, believe that He has given you all that He says He has, that He has blessed you with “all spiritual blessings in Christ,”—believe them strongly enough to claim them, and you will know that you are raised up to sit in heavenly places in Him, and that henceforth heavenly views and heavenly joys are yours. {PTUK February 15, 1894, p. 105.1}

**“Boldness to Enter In” The Present Truth 10, 7.**

E. J. Waggoner

“Having therefore, brethren, boldest to enter into the holiest by the blood of Jesus, .. let us draw near with a true heart, in full assurance of faith.” Hebrews 10:19, 22. “That we, being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” Luke 1:74, 75. As we have access by Christ unto the Father, of what need we be afraid? {PTUK February 15, 1894, p. 105.2}

One who has free access to the palace and the table of royalty will not tremble with fear in the presence of some lower officer of State. Such an one enters the presence of the highest in the kingdom, and it is only a light matter to come before ordinary people. {PTUK February 15, 1894, p. 105.3}

How can it be that one who has boldness to enter into the presence of the King of kings, even into His secret chamber, not merely into the outer court, but into the “secret place of the Most High,” and not only to enter there, but to abide, as a friend who has a right there,—how can such an one be afraid of anything else in the universe? We have that privilege, and the Lord desires us to use it. {PTUK February 15, 1894, p. 105.4}

How would any parent feel, who has a parent’s heart, if his children should start with fear when he came into the room? if when they wanted something they should come cringing in a fearful manner, as though they did not know whether or not they had a right to live? We like them to have that confidence in us that they will come with boldness and ask for that which they want, knowing that it will be given them if it is for the best. {PTUK February 15, 1894, p. 105.5}

So we can imagine how God must feel to have those for whom He has done everything, for whom He has given His life to bring all things to them, and has given them all things before they ask, fearing to come to Him to claim anything, almost apologising for their very existence. He does not want us to be afraid of Him. {PTUK February 15, 1894, p. 105.6}

The Lord came down to earth to show us how gentle He is. He lived and talked with people. He sat down by the wayside with them. He took children in His arms and blessed them, and they were not afraid of Him. Whosoever will receive the kingdom of God must receive it as a child, with trusting confidence. He is goodness, and mercy, and tender-heartedness itself. He is pleased that our very boldness. {PTUK February 15, 1894, p. 105.7}

The boldness is not presumption; it is not arrogance. No one who is puffed up with pride, who is haughty, can ever come into the presence of the Lord with boldness. The pride and arrogance of men is simply the result of their separation from Him. When they put him far off, and hide Him from them, they can be very bold. But when they come into the presence of God, every mouth will be stopped. It is impossible for one to come into the presence of the Lord with arrogance, knowing that he is in His presence. {PTUK February 15, 1894, p. 105.8}

But the believer may come with boldness, lifting up the head. It shows that we believe that He is a God who keeps His word, that He is just what He is, a God of tenderness and infinite lovingkindness. And dwelling in the secret place, and abiding under His shadow there is no fear. “Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” “Thine heart shall meditate terror,” but there will be no fear in it. {PTUK February 15, 1894, p. 105.9}

If we can endure the time of greatest trouble, such as is here described, when destruction shall be over all the land, then we can have no fear now. No matter what persecution might be stirred up, we are free in the Lord, without fear, because we are walking and talking with the Lord; enduring as seeing Him who is invisible. We can stand in the presence of authorities and kings, if need be, to answer for the faith, and not be afraid; because we are living in the presence of the King of kings. {PTUK February 15, 1894, p. 105.10}

**“The Faith of Jesus” The Present Truth 10, 7.**

E. J. Waggoner

*The Faith of Jesus*.—“Here are they that keep the commandments of God and the faith of Jesus.” In the twenty-second Psalm it is said, “He trusted on the Lord.” He had faith, and was made to hope even from His mother’s breast. How are we going to get that faith? We have it. “The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach.” The only thing we have to do is to keep the faith, as Paul did. “God hath dealt to every man the measure of faith.” Romans 12:3. “One Lord, one faith, when baptism. One God and Father of all, who is above all, and through all, and in you all.” “But unto every one of us is given grace according to the measure of the gift of Christ.” One faith, and that only the faith of Jesus, and God has dealt it to every man. Only recognise it, and thank God for it. “Hold fast that thou hast.” {PTUK February 15, 1894, p. 105.11}

**“The First Week” The Present Truth 10, 7.**

E. J. Waggoner

The air that we breathe, the water that we drink, the food that we eat, the light that we enjoy, is full of life, wonderful life. The grass and herbs and trees live and grow. Multitudes of creatures great and small live in the sea; beasts and creeping things live on the dry land; and birds and insects live in the air. Besides all these, men, women, and children live and move and have there being in nearly all parts of the earth. {PTUK February 15, 1894, p. 109.1}

Where does all this power and life come from? Not from the creatures themselves, for they cannot keep themselves alive one moment; not from men, for he cannot cause so much as one little blade of grass or wonderful insect to live. Man can take life, but he cannot give life; he can kill, but he cannot cause to live; he has not more life than he needs for himself. {PTUK February 15, 1894, p. 109.2}

But there is One with whom is the fountain of all this life, from whom flows the life of every living thing, and the breath of all mankind. In Him *we* live and move and have our being, for it is He that hath made us, and not we ourselves. We read that in six days He created the heavens and the earth, and all that in them is, and rested the seventh day. Can you tell, now, who it is? {PTUK February 15, 1894, p. 109.3}

The Lord needs not that anyone should give Him life, for He has life in Himself, a never-ceasing *fountain* of life, so that there is enough for Him and for all the creatures that He has made. As He is the only fountain of life in all the universe, it must be that every person and every thing that has life receives it from Him. {PTUK February 15, 1894, p. 109.4}

Is He not good to be willing to share His life with us who have never done anything for Him? How it must grieve Him when we use it to dishonour Him and take His name in vain, and to do contrary to His will! Oh, let us not do it anymore. Since it is His own life, let us allow Him to live it in us just as He wants to. He wants His life to work out goodness and eternal life in us, but it cannot as long as we hold onto it ourselves and do our own wicked ways with it. When we give it up to Him and let Him use it just as He wishes, we shall become new creatures, not hateful and full of sin, but lovely and good like Him. {PTUK February 15, 1894, p. 109.5}

He whose life had power in the beginning to create man and all things perfect and good, can by that life *now* create us anew, if we allow Him to. His life has power to drive out all sin and to bring in all righteousness. {PTUK February 15, 1894, p. 109.6}

Look around you and above you at all the wonderful things that God created. See the starry worlds on high, more than you can count. They are hung upon nothing, and travel faster than the fastest train that you ever saw, and yet they never fall, and never run into one another. Who holds them and keeps them where they belong? See the tiny spires of grass pushing their way up through the hard ground every spring. What gives them such power? Why do they not forget to come up some year? See the birds and all the creatures so full of life and beauty. Who is it that gives them life now, and tends to all their wants? Who keeps us alive through the night as well as through the day? We read that the same One who created all things changes not and does not slumber nor sleep, but that He keeps and cares for the smallest creatures that He has made. {PTUK February 15, 1894, p. 109.7}

Since God is still alive and still as powerful to create and uphold as He was in the beginning, can we not trust Him to care for us? When He says that He is able to keep *us*, to keep us from falling into sinful ways, and is able to present us without fault before the throne of God, can we not believe Him and trust ourselves to Him to let Him live His own way in us? It is no more difficult for Him to keep *us* in the right way than it is for Him to keep the *stars* in the right place, that is, if we allow Him to have His way with us as fully as the stars do. {PTUK February 15, 1894, p. 109.8}

As you look at the beautiful light, and remember that on the first day God said, “Let there be light; and there was light,” remember also that He is able to put the light of His life in your sin-darkened heart, that you may all the time be like the shining light. {PTUK February 15, 1894, p. 109.9}

As you see the wondrous workings of the unseen air, and remember that God created it on the second day, remember also that although God’s Spirit and life is unseen, it can work wondrous things in you if you will allow it to. {PTUK February 15, 1894, p. 109.10}

You drink of the crystal water, and remember that God gathered the waters together on the third day, remember also that He invites you to drink just as freely of the “*living* water,” which is His Holy Spirit. {PTUK February 15, 1894, p. 109.11}

When you see the grass and flowers and vines and trees and think of how they sprang up on the third day at God’s word, think also of how you are like the grass, perfectly helpless without God; of how you may trust in God and grow as the lily; of how Jesus is the Vine and we are the branches; of how you may bear fruit for God and be rooted in His love. {PTUK February 15, 1894, p. 109.12}

As you look at the sun, moon, and stars and remember how God on the fourth day, made them His light-bearers, do not forget that you may be His light-bearer too. Do not put this off, for the sun and moon have darkened and the stars have fallen from heaven, and that is a sign that Jesus is coming very soon to take His light-bearers to shine with Him in heaven. {PTUK February 15, 1894, p. 109.13}

When you see the water animals and birds and insects, remember that God created them on the fifth day, think of the wisdom and love shown in making such multitudes of beings in one day, all perfect, and provided with just the clothing and tools that they need! Remember that *your* heavenly *Father* feedeth the birds, and therefore will not forget you,—also that God says that you may learn useful lessons even from little insects. {PTUK February 15, 1894, p. 109.14}

When you look at the noble horse and friendly dog, and remember how all the beasts were created on the sixth day, remember that the Lord has promised to create a new heaven where all the animals will again be so friendly that a little child can lead them. {PTUK February 15, 1894, p. 109.15}

When you remember that man was created on the sixth day in the image of God, do not forget that God is *your* Creator too, and that if you remember Him now in the days of your youth, and let Him live as He wills in you, He will change *you* into His own image, and at His coming will give you even a body like unto His glorious body. {PTUK February 15, 1894, p. 110.1}

As the seventh day returns to you week after week, to remind you of God, and you remember how He created all things and rested on the seventh day and blessed it, and made it holy with His presence; remember also that the Sabbath is a sign between Him and you that you may know that He is the God that has power to sanctify you and make you holy in the same way in which He made the Sabbath holy. And then, oh, let Him in, and you will indeed find rest from your sins. {PTUK February 15, 1894, p. 110.2}

1. Name some of the things in this world that have life. {PTUK February 15, 1894, p. 110.3}

2. Where only is the fountain of life? Psalm 36:9. {PTUK February 15, 1894, p. 110.4}

3. Then from whom has every living thing received the life that it has? Job 12:10. {PTUK February 15, 1894, p. 110.5}

4. Why cannot men make things live? {PTUK February 15, 1894, p. 110.6}

5. Why is the Lord called the *fountain* of life? {PTUK February 15, 1894, p. 110.7}

6. Since every living thing has received life from God, who must have given life to *you*? {PTUK February 15, 1894, p. 110.8}

7. Is He not good to share His life with you? {PTUK February 15, 1894, p. 110.9}

8. How must He feel when you never thank Him for it, and when you use it to please yourself and dishonour Him? {PTUK February 15, 1894, p. 110.10}

9. What had His life power to do in the beginning?—To create all things perfect. {PTUK February 15, 1894, p. 110.11}

10. What has it power to do now if you will allow it to live in you in God’s own way?—To create *you* anew and make you perfect. Ephesians 2:10; 2 Corinthians 5:17. {PTUK February 15, 1894, p. 110.12}

11. Will God be able to keep you in the right way after He is created you anew? {PTUK February 15, 1894, p. 110.13}

12. What makes you think so? Colossians 1:17; Hebrews 1:3; Jude 24. {PTUK February 15, 1894, p. 110.14}

13. Will He take time to help a little child like you? {PTUK February 15, 1894, p. 110.15}

14. What makes you think that He will? Matthew 6:26; 19:14. {PTUK February 15, 1894, p. 110.16}

15. When are you going to ask Him to do it? {PTUK February 15, 1894, p. 110.17}

16. What did God create on the first day? Genesis 1:1-3. {PTUK February 15, 1894, p. 110.18}

17. Then is He not able to put the light of His life into your heart? {PTUK February 15, 1894, p. 110.19}

18. What did God make on the second day? Verses 6-8. {PTUK February 15, 1894, p. 110.20}

19. Although unseen, like the air, what can God’s Spirit do if you allow it to have its way in your heart? {PTUK February 15, 1894, p. 110.21}

20. What did God gather together on the third day? Verses 9, 10. {PTUK February 15, 1894, p. 110.22}

21. Of what does He want us all to drink as freely as we drink of the water? John 7:37, 39; Revelation 22:17. {PTUK February 15, 1894, p. 110.23}

22. On the third day what sprung up at the word of God? Genesis 1:11, 12. {PTUK February 15, 1894, p. 110.24}

23. In what way are you like the grass? Psalm 103:15; 1 Peter 1:24. {PTUK February 15, 1894, p. 110.25}

24. Who cares for the lily, and clothes it with all its purity? Matthew 6:28-30. {PTUK February 15, 1894, p. 110.26}

25. If you drink in His Spirit, and feed on His word, what does God promise?—That you shall grow as the lily. Hosea 14:4, 5. {PTUK February 15, 1894, p. 110.27}

26. What can a branch do without the vine? {PTUK February 15, 1894, p. 110.28}

27. What can you do without Jesus, the True Vine? John 15:4, 5. {PTUK February 15, 1894, p. 110.29}

28. In what way may you be like a good fruit-tree? Romans 7:4. {PTUK February 15, 1894, p. 110.30}

29. What did God cause to appear on the fourth day? Genesis 1:14-19. {PTUK February 15, 1894, p. 110.31}

30. How may you be a light-bearer for Jesus? John 8:12; Ephesians 3:17. {PTUK February 15, 1894, p. 110.32}

31. How do we know that Christ’s coming is near, even at the doors? Matthew 24:29-33. {PTUK February 15, 1894, p. 110.33}

32. What did God create on the fifth day? Genesis 1:20-23. {PTUK February 15, 1894, p. 110.34}

33. Who feeds the birds? Matthew 6:26. {PTUK February 15, 1894, p. 110.35}

34. Then do you need to fear that He will forget you? {PTUK February 15, 1894, p. 110.36}

35. What was created on the sixth day? Genesis 1:24-31. {PTUK February 15, 1894, p. 110.37}

36. What promise has God made about the beasts? Isaiah 11:6, 7. {PTUK February 15, 1894, p. 110.38}

37. Who is *your* Creator? Psalm 100:3. {PTUK February 15, 1894, p. 110.39}

38. If you remember Him now what will He do for you? {PTUK February 15, 1894, p. 110.40}

39. What does the Lord call the seventh day? Exodus 20:10. {PTUK February 15, 1894, p. 110.41}

40. Of what is it a sign? Exodus 20:12. {PTUK February 15, 1894, p. 110.42}

41. What does God say we shall do if we allow Him to live His life in us? Exodus 20:8-11. {PTUK February 15, 1894, p. 110.43}

**“Interesting Facts” The Present Truth 10, 7.**

E. J. Waggoner

-There are 350,000 unemployed persons in Austria, and 100,000 in Vienna alone. {PTUK February 15, 1894, p. 112.1}

-A number of Balmacedists have been arrested at Santiago de Chile, and a state of siege has been proclaimed. {PTUK February 15, 1894, p. 112.2}

-The United Kingdom’s annual imports of foreign fruit are valued at something like ?10,000,000. {PTUK February 15, 1894, p. 112.3}

-A London magistrate has decided that a divorce granted by Jewish rabbis does not dissolve the marriage tie. {PTUK February 15, 1894, p. 112.4}

-A rich Jewish family, with their servants, numbering thirteen in all, have been poisoned at Minsk, in West Russia. {PTUK February 15, 1894, p. 112.5}

-Serious religious riots between Mohammedans and Hindus have occurred at Ycola about a hundred miles from Bombay. {PTUK February 15, 1894, p. 112.6}

-The execution of the anarchist Valliant took place In Paris on the morning of Feb. 5, unattended by any disturbance. {PTUK February 15, 1894, p. 112.7}

A serious riot occurred Jan. 26 at the iron-works at Nishni-Tagil, in the Ural, Russia, where some 5,000 workmen are employed. Soldiers were called in, and in the conflict which ensued many were killed on both sides. {PTUK February 15, 1894, p. 112.8}

-A second encounter has taken place between British and French native forces in West Africa, resulting in some loss on both sides. {PTUK February 15, 1894, p. 112.9}

-A new submarine boat has been tried in the Gulf of Spezia, and is said to have proved a complete success. The boat belongs to the Italian navy. {PTUK February 15, 1894, p. 112.10}

-M. Nielsson, a well-known Swedish hunter, starts in a fortnight’s time for Greenland in search of the members of the Björling Arctic Expedition. {PTUK February 15, 1894, p. 112.11}

-Wolves are said to be unusually fierce this winter in the Russian province of Sarstoff. Several peasants have been attacked by them and devoured. {PTUK February 15, 1894, p. 112.12}

-The French Government has proposed an increase of import duty on wheat, in consequence of which immense quantities of wheat are being landed at Havre. {PTUK February 15, 1894, p. 112.13}

-Father Castaneda, a priest who was accused of conspiring against the Mexican Government, has been shot by the authorities near Tenancingo, in the State of Mexico. The event has produced a deep impression on public opinion. {PTUK February 15, 1894, p. 112.14}

-An official report has been received at Berlin respecting the flogging of women by Germane in the Cameroons, which led to the recent revolt of the natives. It is probable that the officers responsible for the flogging will be punished. {PTUK February 15, 1894, p. 112.15}

-The Police Department of New York has just completed the census of the unemployed in that city. The report states that there are 68,000 people at the present moment out of employment, while 80 per cent. of these are actually suffering from want. {PTUK February 15, 1894, p. 112.16}

-An instance of the depreciation in the value of estates is afforded by the fact that Lord Iveagh has practically completed the purchase of Elvedon for ?150,000. In the year 1876 the Maharajah Duleep Singh refused an offer of ?500,000 for this estate. {PTUK February 15, 1894, p. 112.17}

-News has reached Liverpool to the effect that the French have hoisted their flag at Half Cavally and practically annexed it. Half Cavally adjoins the Liberian coast, and it was captured by the Liberian troops from the natives a few months ago and occupied by them. {PTUK February 15, 1894, p. 112.18}

-Intelligence has reached Paris of the destruction of a French column near Timbuctoo by Touaregs. Several French officers are said to have been killed. It is supposed that the attack was made owing to the irritation of the Touaregs at the hoisting of the French flag. Details are wanting. {PTUK February 15, 1894, p. 112.19}

-The Sikkim-Thibet Convention has fixed the trade mart where the Indian and Thibetan traders can meet at Yatung, on the Thibetan side of the frontier. From May 1 British subjects will be free to reside at this place. Trade will be unrestricted, all goods except arms, salt and liquors being exempt from duty for five years. {PTUK February 15, 1894, p. 112.20}

-A telegram from Rome gives several instances of the persecution of Roman Catholics in Russia, whose position is said to have become intolerable. Among other matters, it is mentioned that no bishop is allowed to write to Rome except though the intermediary of the Russian Imperial Chancellery, and any priest who baptises a child born of a mixed marriage, or hears the confession of a Uniate, is exiled to Siberia. {PTUK February 15, 1894, p. 112.21}

-According to the *Figaro*, a Corsican engineer living in Paris has invented a magazine rifle of surpassing deadliness. Its chief peculiarity is that it can discharge two different sizes of bullets, the lighter being used for long distances, and the other at ranges up to 800 yards. Each magazine consists of 100 shots, which can be discharged with the utmost rapidity, without causing the barrel to become unduly heated. Both rifle and ammunition are very light, 100 cartridges weighing only 2lb. 9oz., whereas 100 of those used in the Label, or German military rifle, weigh 6lb. 3oz. {PTUK February 15, 1894, p. 112.22}

-Stirring events are likely to occur at Rio Janeiro in the course of the next few days. Admiral da Gama, the commander of the insurgent fleet, has given forty-eight hours’ notice that he intends to establish a blockade of Rio de Janeiro. He has already drawn up the vessels composing the insurgent fleet under his orders, and is prepared to carry out his threat. This step is equivalent to a claim of belligerent rights on the part of the insurgents, and the action of the various foreign admirals is looked forward to with great anxiety. Meanwhile it is stated that the Brazilian Government fleet has again sailed for Rio, and a naval conflict is expected. {PTUK February 15, 1894, p. 112.23}

**“Back Page” The Present Truth 10, 7.**

E. J. Waggoner

In the *Glasgow Herald* a writer states that “two-thirds of the priests in England, Wales, and Scotland, whose names are contained in this year’s (Roman) Catholic Directory, are either ex-Anglican ministers or the sons of converts.” {PTUK February 15, 1894, p. 112.24}

The Vatican is deeply stirred by the persecution of Catholics in Russia. Priests are severely punished for receiving members of the Greek Church, or for sprinkling the children of a mixed marriage between Roman and Greek Catholic parents. But this same question has long existed in Austro-Hungary, where Protestants have similarly suffered at the hands of Roman Catholics. {PTUK February 15, 1894, p. 112.25}

In the circular which it was proposed to send to the teachers of the Board Schools, we can see an expression of the popular idea of the Christian religion, and of the relation of the Bible to it. The circular says: “While following the Syllabus that is presented to you yearly, you are at liberty to refer to other parts of the Bible, by which the principles of the Christian religion may be elucidated and enforced.” The idea is that the Christian religion consists in certain statements of doctrine, and that the Bible is useful as a book which by judicious manipulation by a skilful “exegete,” may be made to furnish texts in support of those statements. That the Bible itself is the only possible statement of the Christian religion, and that religion itself is a life, is what the people need to learn. {PTUK February 15, 1894, p. 112.26}

The *Catholic Times* states that several correspondents have written complaining of the difficulty that they find in keeping Lent properly, on account of not being able to get good fish. One correspondent says that the fish is “dressed with some liquid taking away all the taste so delightful in fresh fish, but which has the quality, so welcome to the fishmonger, of preventing decay being so readily perceived.” We learn that at Billingsgate market alone, eighty-nine tons of fish were seized by the inspectors last month, and condemned as unfit for food. That was of fish already decayed. How many tons of fish that had not reached that stage, but reached it while in the hands of the retail dealers, thus finding its way into the hands, and stomachs, of consumers, no one knows. We know of only one sure remedy against this evil, and that is to leave the fish alone; how such a course would affect the church regulations concerning Lent, we do not know. {PTUK February 15, 1894, p. 112.27}

The Rev. H. Hensley Henson, vicar of Barking, writing to yesterday’s *Times* on the religious instruction question, says that Sunday schools cannot do the work of day schools because, among other reasons, “the time is insufficient, and the children who most need religious instruction do not, and apart from compulsion will not, attend Sunday schools.” Mr. Henson thus confesses that in his opinion the Church is incapable of doing the work for which it exists, namely, the teaching of religion, unless the help of the secular arm is given in order to compel people to receive the Church’s instruction. The founder of the religion which Mr. Henson professes did not require the aid of the governor of Judea to induce children or anyone else to listen to his teaching.-*London Daily Chronicle,* *Feb. 7*. {PTUK February 15, 1894, p. 112.28}

In closing a lengthy review of a new and striking monograph on “The Great Pestilence (A.D. 1348-9), now commonly known as the Black Death,” the *Daily Chronicle* shows that we are by no means now insured against such visitations. He says:— {PTUK February 15, 1894, p. 112.29}

One reflection is forced upon us as we read these dreadful stories with their shocking details, and that reflection is not a little disquieting. There seems to be no reason why a similar outbreak of deadly pestilence should not burst upon the nations again and play its fearful havoc. The science of medicine has not advanced so rapidly but that even now the medical profession can do little to avert or to cope with such epidemics as have prevailed among us during our own times. The origin of the black death is still a *crux* to the profession-the nature of the poison is unknown. If the scourge should visit us again with the old violence, who shall say whether the number of its victims would be incomparably less in the nineteenth century than they were in the fourteenth? {PTUK February 15, 1894, p. 112.30}

**“Only a Shadow” The Present Truth 10, 7.**

E. J. Waggoner

*Only a Shadow*.-Every shadow of darkness, every cloud of gloom, every fear of whatever kind is simply the shadow of death and of the devil. He has cast his hellish shadow over the world. Now, as Zacharias prophesied by the Holy Ghost at the birth of his son, the Lord has visited us and delivered us out of the hand of our enemies that we “might serve Him without fear.” {PTUK February 15, 1894, p. 112.31}

He has delivered us from every tremor of fear, and hath sent the Day-spring from on high “to give light to them that sit in darkness and in the shadow of death.” If you have His life you have His light. What is there to be afraid of? To the one in Christ death itself is only a shadow. The sting is gone. Satan can cast a shadow over him, but there is nothing in a shadow to be afraid of. He is delivered from the power of darkness. He is going through an enemy’s land, whose weapons are all broken. He is going into a nest of scorpions, whose stings have been removed. He is going into a prison house, the key of which is held by One who loves him. {PTUK February 15, 1894, p. 112.32}

**“Sacrifices” The Present Truth 10, 7.**

E. J. Waggoner

*Sacrifices*.-There is only one sacrifice in the Christian religion, and that was made by Christ. We have never made a sacrifice. God does not call us to make sacrifices, but to accept the sacrifice that He has made. True, we have to give up all things that pertain to self, but giving up self is simply taking Christ. Suppose a poor beggar comes to us, with ragged clothing, and a few coppers in his pocket, and we say to him, “Take off these rags and we will give you a new suit, and give up the coppers and we will fill your pockets with sovereigns.” Would he begin to mourn, or talk about the great sacrifice he was called upon to make in giving up his rags and the coppers he had in them? {PTUK February 15, 1894, p. 112.33}

Of course we give up something, but what sacrifice is it, when we get ten thousand times as much, and infinitely more? God wants us to give up our miserable ways, and take *His* ways; our narrow, circumscribed thoughts, and take His thoughts; our poverty, and get His riches; our gross ignorance, and get His wisdom; our wickedness, and get His righteousness. {PTUK February 15, 1894, p. 112.34}

**“‘Common Things’” The Present Truth 10, 8.**

E. J. Waggoner

*“Common Things.”*—How many go on day after day and year after year receiving the light of the sun, breathing the air of heaven, and never think of recognising God in them. These things are regarded as only “natural;” the sun shines because it is natural for it to do so, the air is here as a regular thing, the grain and the fruits grow because that is their nature, and these all are but common things. {PTUK February 22, 1894, p. 113.1}

*Common to Heaven*.—“Common things!” If it were possible for one who goes on day after day receiving these things from God without recognising them continually and praising God for them,—if it were possible for such an one to get to heaven, he would think it a common thing to seek the glory of God day by day, and would regard the water of life as a common thing. If a man sees the glory of God in His works here, and takes it as a common thing, he would regard the glory seen in the works of God in heaven just the same; for it is the same glory and the same power, only there it will be revealed in fuller measure than the eye of mortal man can endure. {PTUK February 22, 1894, p. 113.2}

**“Common Paganism” The Present Truth 10, 8.**

E. J. Waggoner

*Common Paganism*.-A man may profess to be a Christian, may belong to the church, and may use the name of God in his prayers every day,—taking His name in vain,—but if he does not recognise God as a present, living Saviour, who in the gifts of food and drink, and air, and sunshine, and everything, is simply giving us His own life and salvation, that man is simply in Paganism. The Gospel is the power of God unto salvation, “for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Romans 1:16, 17. And the power of God is seen in the things that He is made. Verse 20. Therefore, as the Gospel is the power of God, we should see the Gospel in the things that are made, in the sunlight, air, food, and drink, and all things. The righteousness of God is revealed in them. It was the failure to recognise the power and righteousness of God in the things that are created, that made men base heathen. See Romans 1:18-28. {PTUK February 22, 1894, p. 113.3}

**“Breathing in the Gospel” The Present Truth 10, 8.**

E. J. Waggoner

*Breathing in the Gospel*.—“The just shall live by faith.” But men live by breathing, whether just or unjust. When God made man He put into his nostrils the breath of life, and man became a living being. The ungodly man has all his life been using that breath,—not recognising God in it,—to speak his own words, and even to blaspheme. He has been making the Lord to serve with his sins (Isaiah 43:24), by perverting the breath of the life of God. But when that unjust man takes the breath by which he lives as being indeed the very breath of the life of God, and lives in the recognition of it, then he is living by faith. And faith justifies. “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Such a recognition of the life of God, implies a constant yielding to God to direct the life to His own glory. God has multiplied the means of grace, so that in all the things that He has made men may see Him, and believe on Him unto salvation. {PTUK February 22, 1894, p. 113.4}

**“A Glorious Gospel” The Present Truth 10, 8.**

E. J. Waggoner

*A Glorious Gospel*.-Should a man ask how he can receive this breath of the life of God, we can say, You have it. “The word is nigh thee, even in thy mouth and in thy heart.” God has given His life to all, and has surrounded all with an atmosphere of life. This is the glorious Gospel, and if it be hid, it is hid to them that are lost; in whom the God of this world has pulled a veil over the eyes of them that believe not, lest the light of the glorious Gospel of Jesus Christ should shine in. It cannot help shining in if men will let it. We have not to go and search for it. In the power of God His righteousness is revealed, and the power of God is seen in the things that He has made, which are all about us and in us. So if a man will only recognise it, the light of the sun will shine the righteousness of God into the heart. The sun will shine every precept of the law of God into the heart of the man who recognises God in the light, and walks “in the light as He is in the light.” {PTUK February 22, 1894, p. 113.5}

**“Religious Liberty” The Present Truth 10, 8.**

E. J. Waggoner

Religious liberty, freedom from control in religious matters, must have its spring in every individual heart. This liberty is not effected by wholesale, but it is an individual affair. All the favourable law that could be thought of might be passed, but that could not bring it. We might get a majority vote, proclaiming freedom of religion, but that would not be it. {PTUK February 22, 1894, p. 113.6}

Religious liberty comes only from the yielding of the individual mind to the Lord, and from His freedom ruling in the heart. The Lord has made all men free to give themselves to Him. The devil himself cannot prevent us. Although sold to him, and though he holds us with an iron chain, and will still control the flesh, yet the conscience and the will God has set in every man eternally free. Men can choose, and just as soon as he chooses God, he is God’s, because he belongs to God. The Lord has bought him. Christ tasted death for every man, and by His blood purchased the right to every soul. Whoever yields himself to obey, his servant he is to whom he obeys. Oh, the breadth and depth of the plan of salvation! The power of this love is that which wins us to Him. “Let the peace of God rule in your hearts, and be ye thankful.” {PTUK February 22, 1894, p. 113.7}

**“Overcoming Evil” The Present Truth 10, 8.**

E. J. Waggoner

The heathen way of overcoming evil is expressed in the well-known maxim, “Fight the devil with fire.” This is the method which the human heart seeks naturally to employ, and unfortunately the conditions are everywhere favourable for its practical application. On every side, in affairs both small and great, the results of the application of this principle may be seen; yet evil and deplorable as they are, the natural heart is too blind to see that there is any better method available. {PTUK February 22, 1894, p. 114.1}

A forcible illustration of the baleful workings of this method of overcoming evil is afforded where crime, real or imaginary, is punished with lynch law, as in some parts of North America. Recently the *Independent*, in many respects the leading American journal, devoted a large amount of space to the consideration of the nature of this evil and what can be done to remove it; for so frequent have these lynchings become in some of the Southern States that the national reputation is at stake, and many minds are being filled with apprehension and alarm as to what will be the outcome. {PTUK February 22, 1894, p. 114.2}

The victims of these terrible affairs are almost invariably negroes, and there is no doubt but that bitter race prejudice plays a leading part in actuating those who are most guilty; but even were the miserable victims guilty of the revolting crimes with which they are charged, as in some cases they doubtless are, the method of dealing with them would illustrate no less forcibly the futility and wickedness of this way of overcoming evil. So far from eradicating it, the occasions of such a terrible lawlessness have only become more frequent since the method was first introduced. And this, of course, was inevitable; for all crime grows when it has something to feed on. Lawlessness never cultivated a respect for law. We mention these occurrences only because they afford a striking illustration of the inherent badness and uselessness of the principle we are considering, and which is held by men everywhere, of fighting the devil with fire. {PTUK February 22, 1894, p. 114.3}

When fire can put out fire, when murder can put down murder, and self can cast out self,—then and not till then will it be either sensible or right to fight the devil, or the evil which he causes, with his own weapons. Satan does not cast out Satan; his kingdom is not divided against itself. And we have much better weapons for overcoming evil than any that Satan could give us. We have the word of God, which is “the sword of the Spirit.” We have Jesus Christ Himself. Only Christ can cast out self, which is the first step to be taken by each individual in the conflict with people. Only God and His power can put evil out of the heart. The only uplifting and reforming power in the world is the religion of Jesus Christ. {PTUK February 22, 1894, p. 114.4}

**“Teaching Children Religion” The Present Truth 10, 8.**

E. J. Waggoner

In these days when the matter of religious teaching in schools is the cause of so much controversy, it is worthwhile to consider what religious teaching really is, and how it is to be carried on. As with everything else that pertains to religion, the Bible is our only sure guide, and in Deuteronomy 6:4-9 we find the subject made very plain, in these words:— {PTUK February 22, 1894, p. 114.5}

“Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord woman thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” {PTUK February 22, 1894, p. 114.6}

The reader’s attention is directed to a few of the important truths set forth in the above scripture. {PTUK February 22, 1894, p. 114.7}

1. The words to be taught are not empty sounds, nor are they simply combinations of certain letters of the alphabet. And they are such words as can be in the heart, and that means that they are life, even the life of God. The life of God, revealed in Christ, is the only law for mankind. The teaching of Bible religion, therefore, does not consist in the teaching of certain dogmas, or statements of doctrines, backed up by certain texts of Scripture, but in presenting Christ so that through the Holy Spirit He may be formed within, the hope of glory. {PTUK February 22, 1894, p. 114.8}

2. We learn that the duty of teaching religion to children rests with the parents. If they choose to allow others also to instruct their children in religion, that is doubtless there privilege; but no parent can lightly shift upon another his own responsibility. Although the elders or pastors of the church are to feed the lambs as well as the sheep, parents are not thereby released from their obligation to teach their own children. If they are negligent in this matter, the work will never be perfectly done, for— {PTUK February 22, 1894, p. 114.9}

3. Religious teaching is to be constant, and not confined to one or two hours of the day. Bible religion is not only life, but it is the whole of life. Everything in nature is to be used to impress the truth of God upon the mind of the child. In the margin of Deuteronomy 6:7, we have as an equivalent of “teach them diligently,” “whet, or sharpen.” The idea is that of repetition. But the repetition is not to be the repetition of a form of words, but of vital truths. {PTUK February 22, 1894, p. 114.10}

Children can understand the Gospel as well as their elders. It is true that they cannot understand the theological terms, but neither can a grown people. Nobody understands what is meant by theological terms and formulas, and that is the reason why there is so much discussion over them. They are arbitrary terms, and mean to each individual whatever he happens to think about them. But simple, practical Scripture truth is easy of comprehension by a child. Timothy knew the Holy Scriptures from childhood, and knew them to his salvation. 2 Timothy 3:15. Whoever enters the kingdom of God must do so as a child. There is no religious truth that cannot be understood by a child as well as by anybody else. {PTUK February 22, 1894, p. 114.11}

4. Whoever teaches must first have the words of life in his own heart. Since true religion is not only a life, but *the life*, it follows that no one can sharpen a child or anybody else in it, unless he himself has the life. The question will arise, “What if the parents are deficient in this respect? shall the children therefore be deprived of religious instruction?” Not necessarily. The true Christian is a missionary, and the church of Christ has no other business on earth but to seek out the lost, both old and young. If Christians do this work in the Spirit of Christ, there will be none who do not hear the sound of the Gospel. {PTUK February 22, 1894, p. 114.12}

It is very evident that this teaching is not such as can be done according to programme. He who has the word of life in his heart, will not need that somebody else should tell him what he should teach, and how he should teach it. And he who cannot teach religion except according to a syllabus, cannot teach true religion at all. {PTUK February 22, 1894, p. 115.1}

The conclusion of the whole matter is this, that religious instruction must be wholly a voluntary affair, and must be a labour of love. It must aim at direct practical results, namely, the conversion of those who are taught. While the labourer must live, it is evident that true religious teaching cannot be done by one who engages in the work as a profession. He who has the words of life in his heart, will need no urging to make them known, but will be unable to refrain from teaching in some way. The love of Christ constrains them, and they cannot but speak the things that they have seen and heard. The main thing is to have the life in the soul. If the living word abides in the teacher, that word will regulate everything. {PTUK February 22, 1894, p. 115.2}

**“Identified with Us” The Present Truth 10, 8.**

E. J. Waggoner

The Lord has given His life to everyone. “In Him we live and move and have our being.” This was said, not to Christians, but to heathen. It was His life that we have been squandering in fulfilling the desires of the flesh and of the mind. Only by the power of His life, which He allowed to remain with man when he had sinned, could man work evil, and live on in wickedness. Thus He is “touched with the feeling of our infirmities.” He feels the infirmity, and feels it now; for He still gives life to men. He is one with us. {PTUK February 22, 1894, p. 115.3}

Then the very fact that we feel the weaknesses of the flesh will be, if we allow it to be so, a reminder of Christ. How He feels our infirmities and bears our weaknesses we do not know, but so it is. It is because He feels the infirmity, and because sin touches His very life, that He makes it known to us, in order that we may free Him from the burden of that sin, and ourselves also may walk at liberty. He felt it, and reminded us of it, causing us to long to renounce it. {PTUK February 22, 1894, p. 115.4}

We may take this thought as encouragement, that God is not far from every one of us. The enemy has made us think that the Lord was far off, and that has been the source of our weakness. But, so far from having us discouraged at the weakness, the Lord would remind us by that very thing that He is near. When we feel the weakest, then we may be more sure of the presence of the Lord. We know that Christ was without sin, even though He bore our sins; and therefore when the weaknesses of the flesh remind us of His identification with us in the flesh, they also remind us of the fact that He is with us as the power of God. By this we can understand what the apostle means when he speaks of those who “out of weakness were made strong.” Hebrews 11:34. {PTUK February 22, 1894, p. 115.5}

**“The Cross and Crosses” The Present Truth 10, 8.**

E. J. Waggoner

The failure with many people is that they make a distinction between the cross of Christ and their own crosses. There is no cross that comes to any person on earth, except the cross of Christ. If we will always remember this, it will be life and joy to us. {PTUK February 22, 1894, p. 115.6}

The Lord does not give us some crosses of our own,—little crosses adapted to different ones,—one having one cross and another another. We cannot separate Christ from His cross. Christ is crucified; He is the only crucified one; therefore whatever cross comes to us must be the cross of Christ; and that cross is with us continually. But in the cross of Christ we find Christ Himself. {PTUK February 22, 1894, p. 115.7}

**UNION WITH GOD BY THE CROSS**

What do we get through the cross?—Forgiveness of sins, reconciliation. “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” 1 Peter 3:18. “That He might reconcile both unto God in one body by the cross.” It is the cross, then, that unites us to God, and makes us one with Him. Everything then that is a real cross is life to us, because it brings us to God. Take the things that come to us; new duties, perhaps, are revealed to us; sins, it may be, are shown to us, that must be denied. Different things come up that cut directly across our habits and our own way and convenience. We can take them in a hard and cheerless way, groaning over our religion, and giving everybody that comes near a the idea that it does not agree with us, but that we must endure the service of Christ, hoping that by and by we shall get something better, when we get out of this grinding service. Or we can find joy in the cross, and salvation and peace and rest, by recognising that cross as the cross of Christ. {PTUK February 22, 1894, p. 115.8}

**THE CROSS WITHOUT CHRIST**

Suppose we are stingy. Well, we have to make sacrifices for the cause of God, and so we know we must give something. We groan over it, and shrink from it, but finally by dint of hard work, will manage to give something. Then we think afterwards of what a hard cross we have borne. {PTUK February 22, 1894, p. 115.9}

Or take the Sabbath as a typical case. To keep the Lord’s Sabbath is very inconvenient for our business, and we perhaps stumble over that cross a long time. But there it is plainly before us: “The seventh day is the Sabbath of the Lord thy God.” If we do not keep the Sabbath, we are afraid we shall be lost. So in order to save ourselves from destruction, we agree to keep the Sabbath. It is a weekly cross, and we are always thinking of the inconvenience and hardship. Surely it must be we shall get credit for that because it is so hard to do. Not so; when we take it that way it is our own cross, with Christ left out; and there is no salvation except in the cross of Christ. {PTUK February 22, 1894, p. 115.10}

With a thousand other things it is the same. We mourn over them, and it is only by will power that we force ourselves up to the rack, and take the bitter medicine, consoling ourselves with the thought that by and by all this will be ended. We shall not have such hard times when we get into the Kingdom. {PTUK February 22, 1894, p. 115.11}

Possibly we put this rather strongly and yet this is the idea of the Christian life with a great many people who profess to be Christians. We sing of the “resting by and by,” and of joys to come, giving the world the idea that there is no joy in the present. The idea too commonly is that the harder the cross is, the more joy there will be when it is done with. {PTUK February 22, 1894, p. 115.12}

**PAGAN AND PAPAL PENANCE**

That is not Christianity at all. It is heathenism. How much more Christianity is there in that than in the case of the man who puts pebbles into his boots and goes on a pilgrimage, so that the worse he can make himself feel now, the better he will feel when his journey is ended? The only difference is in the sort of penance we endure. We take this duty and that as scourges with which to afflict ourselves, thinking we are working out everlasting joy for ourselves by and by. {PTUK February 22, 1894, p. 115.13}

We have all done more or less of this. It is human nature. That is the devil’s way of deceiving people. He does not care how many crosses we endure. In fact, he must thoroughly enjoy seeing people groaning over their religion, and having a hard time of it generally. {PTUK February 22, 1894, p. 116.1}

Now all these things we have been labouring over may be things that God requires us to do. He doesn’t require us to scourge ourselves with whips, or to go on pilgrimages on our knees; but the only difference between ourselves, when we have made burdens of our duties, and the man who has scourged himself or worn a hair shirt, is that we make our penances out of those things which God requires, and he makes his out of those things which the Lord has not required. Yet we have thought we were better than he! {PTUK February 22, 1894, p. 116.2}

**OPPOSITION TO CHRIST**

Both classes are trying to put up a cross that would take the place of the cross of Christ. People ask the Lord to accept their offering for sin. Every cross men bear in that way is hard. If that were all that is in the cross, those crosses ought to have served the purpose; for they were bitter and cruel enough. Then there must be something else in the cross besides hardness. Popularly the idea is that anything that is a discomfort-that a person doesn’t like to do-is a cross, and some men perform their duties as the Catholic wears his hair shirts, to make themselves uncomfortable all the time. {PTUK February 22, 1894, p. 116.3}

It makes no difference how much people talk about the Lord; how much they say they believe in Christ; how much they call themselves Christians; the setting up of a cross aside from the cross of Christ, is opposition to Christ. Although there is much about Christ and much about crosses, in Roman Catholicism, we know that in the system itself there is none of Christ. Of course many individual Catholics have Christ, and many more would gladly know of Him; but, as a system, with its penances put upon the people, we know that Catholicism tends to eclipse and shut out the cross of Christ; so that each individual is virtually to have his own cross, and atone for his own sins. In many cases the individual is deluded with the idea that what he is enduring is the cross of Christ, and that is worse yet. {PTUK February 22, 1894, p. 116.4}

Now thousands of professed Protestants are doing what amounts to the same thing, and yet all the time they are preaching and talking against the Papacy. These crosses, men have thought, were going to bring them nearer the Lord. The idea has been, “No cross no crown;” the more we suffer, the more we shall enjoy by and by. This is the time of suffering; by and by we shall have the time of enjoyment. So we will endure it. Certainly, we thought, these crosses will bring us nearer to God. {PTUK February 22, 1894, p. 116.5}

But as a matter of fact, try as hard as we could, even at things that were right in themselves, we couldn’t get nearer to the Lord than before. We were always wanting to get nearer, and yet finding ourselves afar off. Then we did not have Christ in the cross, although we persuaded ourselves that we were believing in Christ and bearing His cross. For if we had had Christ in the crosses that we bore, we should have been brought near to God. The trouble was that we had a cross in the place of the cross of Christ,—a substitute for it. {PTUK February 22, 1894, p. 116.6}

**SELF IN PLACE OF CHRIST**

Who was on that cross?—Self. The power of the cross of Christ is the power of His life,—the power of an endless life. The power in our crosses was only the power of our own life, which is nothing, and could not bring us nearer to God. We were crucifying ourselves on our own crosses; and as we thought that those crosses were the cross of Christ, we were putting ourselves in the place of Christ. We were very antichrist ourselves. And all the time we were doing that, we were throwing stones at the Pope. Christ said those who were without sin might throw stones; and whoever indulges in stone-throwing, thereby tacitly proclaims himself to be sinless. {PTUK February 22, 1894, p. 116.7}

And those who do as described above are claiming that very thing; because the cross is a sacrifice for sin, and atonement for it, and they are “bearing the cross.” Didn’t we do this duty? Didn’t we perform that uncomfortable service? Didn’t we deny ourselves? And thus by all these crosses, had we not, in our own minds, freed ourselves from sin, so that we could throw stones at other people? Again we put the case rather strongly, perhaps, and yet we are assured that we are giving the experience of the natural heart. Many who have found Christ indeed testify to these old experiences, and there are many who are living through these experiences now, and are finding the way hard and wearisome and deceitful. {PTUK February 22, 1894, p. 116.8}

**ONLY ONE CROSS**

There is only one actual cross in the world, and that is the cross of Jesus Christ. “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” We have often thought we were denying self, when we were only building self up; we were putting ourselves in the place of Christ. Our talk of self-denial was but Pharisaism. People are apt to get a wrong idea of what a Pharisee was. The word “Pharisee” denoted one who was “separated.” They were the separated once, zealous for the law, and for God, as they supposed. They were not bad as people saw them. The observer might find nothing crooked in the outward life of Saul, the Pharisee; before men he was blameless. But when he came to himself he saw that he was all sin. There is no writer who states the depravity of human nature so vividly as the Apostle Paul. While it was all written by inspiration, he wrote what he had experienced. When he told of the wonderful grace of God, he told exactly that grace that had been revealed to him, as chief of sinners; for the man who sins and calls it righteousness, is of all sinners the chief. {PTUK February 22, 1894, p. 116.9}

**KNOWING CHRIST**

The question for everyone is, Do you know that Christ lives in you? Are you joined to Him? There are many who are workers for Him professedly, who dare not say that Christ lives in them; they do not know that Christ is one with them. When we were bearing crosses after the manner we have described, we could not say, “Christ liveth in me.” So we were separated from Him, and thus separated from His cross. It was self in the place of Christ, “a form of godliness but denying the power thereof,” for the power of godliness is the cross of Christ. We denied the cross of Christ, and so denied the power of the Gospel. {PTUK February 22, 1894, p. 116.10}

**THE JOY OF THE CROSS**

Christ endured the cross, but He endured it for the “joy that was set before Him.” Hebrews 12:2. Now the joy set before us is the only thing that will enable us to endure the cross, His cross. Remember that the Lord does not have separate crosses for us. There is one cross, the cross of Christ. When we get to that we will find connected with it what He found. When we take it as His and not our own, there is the joy in it which was His strength to endure it. {PTUK February 22, 1894, p. 116.11}

We are not crucified with Christ except we are one with Him in the crucifixion. He must be identified with us in the cross; for it is His. There is no crucifixion of the man that amounts to anything unless he is crucified with Christ. Crucified together with Him, there is virtue to us, because we get the virtue that is in Christ. That virtue is freedom, separation from sin, and redemption, life, joy, peace. So it is not so difficult a thing to bear the cross when we are crucified with Christ. He is with us and in us. Now it is Christ enduring the cross, and to us there is joy in the Lord in it. Christ is made peace for us through the blood of His cross. {PTUK February 22, 1894, p. 117.1}

**RECONCILED BY THE CROSS**

Christ was crucified for sin. There was no cross except for sin. He bore our sins. There is wonderful joy that comes to us in this, that while we are yet in sin we are permitted to claim Christ as ours, and to say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” If we could not assert this with all assurance while yet sinners, we never could assert it. But while in sin we may claim Christ as ours, and that He is in us. We know it because the Holy Ghost says that it is so. To the man who believes the Lord and dares assert it, it is everlasting strength. “God who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ.” We could not be quickened or made alive together, unless dead together. So Christ identifies Himself with us in death, even the death in trespasses and sins, and it is He who bears the burden in His own body on the cross; and while we are crucified with Him we also live with Him, delivered from sin. {PTUK February 22, 1894, p. 117.2}

**SAVED BY THE LIFE**

Christ is the present Saviour of all men. He is the “Lamb slain from the foundation of the world.” John says, “If any man sin, we have an Advocate [or Comforter] with the Father, Jesus Christ the righteous; and He is the propitiation [sacrifice] for our sins.” 1 John 2:1, 2. Him “God hath set forth to be a propitiation [sacrifice] through faith in His blood.” Romans 3:24. His blood is now shed for us; He is now lifted up for us. The knowledge that the cross is set up in every heart, that He is crucified for us, makes a delight of the crosses which come to us, all the burdens to be born, all the habits to be given up, which are as taking our life, because they are our life. The knowledge that now Christ is crucified for us, that now are we crucified with Him, not in fancy but in fact, makes the presence of the cross a joy to us, for there we find Christ, and are brought into fellowship with His death, and live with Him. Being reconciled by His blood, we know we shall be saved by His life. To take up the cross is to take Him. To deny self is to own Him. To crucify self indeed is to take His life, and the life we live with Him is not one of hardness and discomfort, and the performance of disagreeable duties for the sake of joy by and by, but it is the constant springing up of life and joy; so that with joy and not groaning we draw water from the wells of salvation. It makes all the difference when we have His cross. “Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head.” Isaiah 51:11. {PTUK February 22, 1894, p. 117.3}

**“Kept from Honour” The Present Truth 10, 8.**

E. J. Waggoner

In the twenty-fourth chapter of Numbers there is a record which very clearly sets forth the nature and the value of earthly honour. Balak, king of the Moabites, had sent for Balaam the prophet to come and curse Israel; and Balaam had come, but instead of cursing Israel he blessed them. Several times the king attempted to get from the prophet’s mouth a curse upon his enemies, but each time with exactly the opposite result; until finally, in a rage, he smote his hands together, and said to Balaam, “Flee thou to thy place; I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.” {PTUK February 22, 1894, p. 117.4}

This reveals the relation between worldly honour and the honour that comes from God: or rather it shows that there is no relation whatever between them. A prophet of God, yet kept “back from honour!” Losing that which Balak had to bestow, and therefore losing “honour”! Thus does the voice of the world always speak to the Christian, to persuade him to give up Christ and grasp as much as he can of earthly fame. Alas, that any are so foolish as to listen to it! {PTUK February 22, 1894, p. 117.5}

There was Balak, with all the nation over which he ruled, in mortal terror for themselves and their kingdom, because of the approaching host of the armies of Israel; the wicked king trembling for his very existence, with no flattering prospect of its long continuance, and yet offering to promote Balaam to “great honour”! What honour had such an one to bestow, and what thought had he for Balaam’s welfare?—Simply none at all. All he cared about was the welfare of himself,—to avert, if it were possible, the destruction which threatened himself and his kingdom. He could confer upon Balaam a momentary distinction of honour or wealth in the eyes of men, and that was all. This was what he called “great honour;” and this is what the world designates “great honour” to-day. {PTUK February 22, 1894, p. 117.6}

The Lord had put Balaam in his position, and now a man offers to “promote” him above the promotion given him by the Lord! This is the “promotion” which the world has to give to its votaries in place of that which is offered by the God of heaven; nothing that is real, nothing that is lasting, nothing that satisfies, or brings happiness and peace to the soul, yet it judges a man very foolish who will not seek for it in place of seeking for the honour which comes from God. The earth is plunging into the gulf of ruin, whirling swiftly across the threshold of eternity, separated by only a hand breadth from the hour of its dissolution; yet offering to promote men unto “great honour” if they will but devote all their time and their powers to its affairs. The honour it has to confer is just that which Balak had to bestow on Balaam. {PTUK February 22, 1894, p. 117.7}

Those who take earthly honour, cannot have that which comes from God; and those who seek that which God bestows, cannot have the honour of the world. The two will not mix or grow together. The world will not honour righteousness; God will not honour sin. No person ever yet had honour both from the world and from God at the same time. {PTUK February 22, 1894, p. 117.8}

Those whom God honours are those who honour Him. 1 Samuel 2:30. They are those who serve the Lord Jesus Christ. John 12:26. And how can a man honour God? He cannot honour God as he would honour a fellow-mortal. God gives men all the honour he has, and man’s only way of showing respect and honour to God is to believe His word. “Without faith it is impossible to please Him.” “Faith which worketh by love,” is the only actuating power by which a man can do service to God. {PTUK February 22, 1894, p. 117.9}

Those who seek worldly honour cannot have faith. “How can ye believe,” said the Saviour, “who receive honour one from another, and seek not the honour that cometh from God only?” John 5:14. It is useless to expect to know the will of God and understand His word while seeking honour from man; for no one can understand God’s word until he first believes it. But relinquishing the honour of the world, he can then believe, and by faith receive the honour that God bestows, which is that of being made a son of God, and a brother of Jesus Christ, and an heir of all things. 1 John 3:4; Romans 8:17; Hebrews 2:11. How much better to be kept back from the worldly honour by God than to be kept back from infinite and eternal honour by the world! {PTUK February 22, 1894, p. 118.1}

**“Fiendishness” The Present Truth 10, 8.**

E. J. Waggoner

Here is a horse at the bottom of the hill, with a load as great as he can possibly draw on a level road. Every particle of strength that the poor horse has is exerted to draw the load on the smooth, level road; but notwithstanding that, the merciless driver plies the lash with all his might, to try to compel the horse to draw it up the hill, a thing which is impossible. Could anything be more wickedly cruel? If the horse had sufficient strength, a little application of the lash would incite him to use it, but it cannot impart any strength to him. Whipping a horse never adds to his strength; and so to whip a horse to make him do that which he has no strength to do, is fiendishness. Who would not feel indignation at such cruelty? {PTUK February 22, 1894, p. 118.2}

Here is a man who is “without strength,” to do that which is right. That weakness he shares in common with all men, “because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. No man is stronger than Christ was, and He said, “I can of Mine own self do nothing;” “the Father that dwelleth in Me, He doeth the works.” John 5:10; 14:10. And now a company of men associated together in some capacity, decide that that man shall be compelled by all the pains and penalties of civil law, to serve the Lord. They will bring all the machinery of Government to be upon him, to compel him to do that which is utterly beyond his power. If the other is fiendishness, what is this? {PTUK February 22, 1894, p. 118.3}

Ought not the man to do right?—Yes. Does not God require him to do right? {PTUK February 22, 1894, p. 118.4}

Most certainly. Then why is it wrong for his fellow-men to try to compel him to do what the Lord requires him to do?—Simply because the Lord Himself does not seek to compel men to do that which is right. He knows that that would be of no use. He knows that man has not the power, and so He Himself supplies the power that the man needs. He comes and works in the man, “both to will and to do of His good pleasure.” Surely God’s way is infinitely above man’s way. {PTUK February 22, 1894, p. 118.5}

**“Not a Creed” The Present Truth 10, 8.**

E. J. Waggoner

Justification by faith, and that means salvation by the Lord Jesus Christ, is not a theory. It can never be put into a creed, a form of words. Every professor of religion who has certain points of doctrine which he holds, and who is satisfied with them just as he has put them into a formal statement, has as iron-bound a creed as any ever imposed by a council. {PTUK February 22, 1894, p. 118.6}

But the truth of God is ever-growing, ever enlarging. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18), and we cannot put that light into writing and say, “This is the sum of the doctrine.” We may speak what we know, and write what we know, but this simply calls attention to the truth; there is more and more. There are oceans of light and truth, wonderful revelations that the Lord will make to every soul, beyond what he has ever seen, in the treasures of the grace of Christ, if he will but give up to the Lord continually for Him to live His own marvellous life in him. Continually should the prayer be made, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Every difficult thing that we see is but the forerunner of a still more wonderful thing to be revealed, if we will but be open to receive it. {PTUK February 22, 1894, p. 118.7}

**“All Things Given” The Present Truth 10, 8.**

E. J. Waggoner

*All Things Given*.—“What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him.” The natural conclusion would be, “How much more shall your Father which is in heaven give good gifts.” And this is really the way it does end, for the Holy Spirit comprises every good gift. God has given His Spirit freely, has poured it out abundantly to all. If we will but open our hearts to receive it, every good and perfect gift will come in its train, because all good gifts are in the Spirit. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” James 1:17. This does not mean simply that there is nothing good except that which comes from God; but every good gift cometh down from above. God has withheld nothing; everything that He has comes down to us. There is no selfishness with God. He has not a single good thing in His possession that He has not given to us. Every good gift cometh down,—is coming down now. He gives Himself for us, and everything is in Him; and yet the enemy seems to paralyse the senses so that we seem incapable of comprehending the fact that everything is ours. {PTUK February 22, 1894, p. 118.8}

**“The Works of the Flesh” The Present Truth 10, 8.**

E. J. Waggoner

“Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” Galatians 5:19-21. {PTUK February 22, 1894, p. 118.9}

The flesh can do nothing good. Its works are sin, and that only. Even though it tries to do something good, as it often does, the result is the same. The flesh is joined to sin, and there is no way in which the two can be separated. When the one is manifested, the other is manifested also. In life or death, the two must go together. {PTUK February 22, 1894, p. 118.10}

The flesh works whenever faith is absent. “Whatsoever is not of faith is sin.” Romans 14:23. Where faith is present, God works; where faith is absent, the flesh works. The flesh cannot do the works that God does. This the Saviour declared when the Jews asked Him what they should do in order to work the works of God. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. By faith, we receive Christ, and then the works that are done are done by Him. Consequently they are the works of God. {PTUK February 22, 1894, p. 118.11}

The great mistake which men make is in thinking that the flesh can do the works of God. The natural mind is so ignorant of what those works are,— the ways and thoughts of man are so far below the ways and thoughts of God-that we have naturally no conception of what righteousness is. Consequently we go about, like the Jews of old, to establish our own righteousness; and in so doing we miss the righteousness of God. We may get something which looks like righteousness to us, but in the Judgment day we shall, if we depend upon that, find ourselves terribly mistaken. {PTUK February 22, 1894, p. 118.12}

**THE FLESH IN BONDAGE**

When the flesh tries to do the works of God, there is manifested only bondage. The flesh is in bondage to the law of God, for it is “not subject to the law of God, neither indeed can be.” There can be no harmony between them. The Spirit lusteth against the flesh, and the flesh against the Spirit (Galatians 5:17), so that “ye cannot do the things that ye would.” And this is what reveals the bondage of the flesh,—the inability to do the things that it tries to do, and that God has commanded to be done; the lust of the flesh against them; the utter inability of the flesh to come into harmony with them. When the flesh stops trying to do the works of the law, there comes a sense of freedom, not because the bondage is gone, but because it is not felt. The captive struggling to walk at liberty has a keen sense of the chains that bind him; but when he relinquishes his efforts and sits passively down, the power of the chains is not felt. And if a man were as blind to literal things, he might easily imagine that he was no longer in bondage. {PTUK February 22, 1894, p. 119.1}

The flesh is chained to sin; and whenever it tries to go in a direction contrary to sin the chains hold it back, and the individual realises a sense of bondage. But if he ceases trying to go contrary to sin, he no longer feels the pulling of the chains. The individual may then, in his blindness, imagine himself at liberty, and rejoice at having as he thinks gotten out of bondage into freedom. But he has no freedom, only the freedom that Satan gives. For Satan holds the chains, and leads his victim captive at his will. So long as he moves where Satan wants him to go, he feels not the restraining force of his bonds. The devil will give his captive rope enough so that he will not be unpleasantly conscious of his captivity. But the moment he tries to leave the path of sin and walk in the paths of God, he finds himself in bondage, and try so hard as he may, he cannot set himself free. He finds himself joined to sin, so that he can only go where sin goes also. {PTUK February 22, 1894, p. 119.2}

By the law is the knowledge of sin. Without the law, sin is dead. Romans 3:20; 7:8. The individual is now then conscious of his inability to work the works of God. But when the commandment comes, sin revives. Romans 7:9. The bondage of sin makes itself felt. To the flesh, “the law worketh wrath.” It “gendereth to bondage.” Galatians 4:24. It brings forth bondage, so that it is felt and realised by the individual. “The woman which hath an husband is bound by the law to her husband so long as he liveth... So then if, while her husband liveth, she be married to another man, she shall be called an adulteress.” Romans 7:2, 3. The individual who, in the flesh, takes upon him the name of Christ, thus becomes guilty of adultery, which is the first mention of the works of the flesh. For the flesh is the “old man,” the first husband of the “woman,” and this husband must be dead before she can be lawfully joined to another. Thus the very effect of the flesh to work the works of God becomes only an effort to commit adultery. Whatever the flesh does or tries to do, is of course but a work of the flesh; and they which do such works “shall not” we are told, “inherit the kingdom of God.” Galatians 5:21. {PTUK February 22, 1894, p. 119.3}

**SOME ILLUSTRTATIONS**

Abraham tried at one time to work the works of God through the flesh. God had promised him that he should be the father of many nations, and Abraham was anxious of course that the promise should be fulfilled. But as Sarah his wife was barren, he had no son. So Abraham and Sarah set about working out the fulfilment of the promise. The result was Ishmael, the child “born after the flesh,” the “son of the bondwoman.” Galatians 4:29, 30. In this Abraham and Sarah showed a lack of faith, for faith would have believed that God could do what He had promised, even under conditions which would seem to make it impossible. And faith being absent, what they did was a work of the flesh, and the result was a son born after the flesh. The flesh, attempting to accomplish the work of God, simply gendered to bondage. {PTUK February 22, 1894, p. 119.4}

Jacob and Rebekah tried to work out God’s promise for Him when they deceived Isaac, and induced him to bestow the blessing intended for the firstborn, upon Jacob; and the result was a life-long separation, with much suffering and deep repentance on the part of Jacob before he was restored to the tranquility of his early years. Moses thought to work out the promise of deliverance for the captive Israelites by his own might, when he “slew the Egyptian, and hid himself in the sand;” but that was not God’s way, and he was obliged to flee into the desert while the fulfilment of the promise was delayed forty years. And thus it is with every attempt of the flesh to work out the purposes of God. It falls as far short of that which God intends and requires as the mind of man falls short of the mind of God. The promise is never fulfilled, the work never accomplished, until it comes through faith. {PTUK February 22, 1894, p. 119.5}

**DELIVERANCE THROUGH DEATH**

God has given to us “exceeding great and precious promises;” but we can never know their fulfilment through the works of the flesh. “To Abraham and his seed were the promises made;” and only they who are the children of faith are the seed of Abraham. In the flesh, we are bound to the “old man,” the carnal nature, which is not, and cannot be, subject to the law of God; and therefore we cannot in the flesh be Christ’s. But we can become Christ’s by being crucified with Him. We may meet Him and become united with Him at the cross. Galatians 2:20. At the cross the “old man,” the first husband, is crucified and put to death, and we can then be “married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.” Romans 7:4. The flesh cannot be separated from sin; and therefore, in order that sin may cease, it must die. We are then delivered from the “law of sin and death,” the law which bound us to sin while we were in the flesh. “For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead [the law of sin] wherein we were held [because the flesh is dead]; that we should serve in newness of spirit, and not in the oldness of the letter.” Romans 4:5, 6. {PTUK February 22, 1894, p. 119.6}

This is the wonderful change that is wrought in us at the cross. The law does not die, but the flesh dies, the law of sin and death is abolished, the enmity between us and the law dies, the bondage ceases, and we become joined to Christ in faith, and the law becomes to us “the law of the Spirit of life in Christ Jesus.” Then the works of the flesh cease, and we work the works of faith, which bring forth the fruits of the Spirit, and are heirs with Abraham of the promises made to him and to his seed. {PTUK February 22, 1894, p. 119.7}

**“‘Let This Mind Be in You’” The Present Truth 10, 8.**

E. J. Waggoner

The Creator of heaven and earth in a stable! The King of glory in a manger! How came He there? Ah! that is the wonder. He never would have been there if His mind had been like Satan’s mind, like the mind that you and I so often have. {PTUK February 22, 1894, p. 123.1}

We sometimes think that because God is the King of all kings, and is so wise and powerful, that He must be proud and selfish like many of the kings of earth. But this is a great mistake, as you will see when you become better acquainted with the babe in the manger. {PTUK February 22, 1894, p. 123.2}

God is unselfish and altogether lovely. He is not in the habit of looking upon His own things and forgetting whether those around Him have anything or not. But He is always looking upon others to see if they have all that they need. If they have not, His greatest joy is, not to please Himself, but to do something for them, going without Himself if necessary, in order that they may have what they need. Notice carefully and you will see that this is true. {PTUK February 22, 1894, p. 123.3}

Man, who had been created pure and good in the image of God, had given up his life and purity and all that he had to Satan, the enemy of God and man. The Lord knew that that meant sin, and sorrow, and eternal death for every one of us. For Satan was a hard and cruel master and much stronger than we, so that he would never allow one of us to go free. {PTUK February 22, 1894, p. 123.4}

It was all man’s fault, to be sure, but God loved us so that in spite of all that, His heart was overflowing with grief when He saw our helpless condition. His heart yearned over us as a mother’s heart yearns over her dying child. The riches and glories of heaven were nothing to Him compared with His love for us. He could not be happy and enjoy them alone; He must have us to share them with Him. {PTUK February 22, 1894, p. 123.5}

Why did He not send someone to overcome Satan, then, and break his fetters and give man back his freedom and his life of purity? Ah, who could He send? No man could do it for Satan was stronger than any man. Not even the angels could do it, for they had no more life for purity than they needed for themselves; all they had was given them by God. God only was stronger than Satan. And with Him alone was the fountain of purity and life. Nothing could drive out the darkness of sin but the *light* of His life. Nothing could break the chords of sin with which Satan had bound us, but the *righteousness* of His life. Nothing could take away the keys of the grave but the *power* of His marvellous life which could go down into the grave, and pass through the grave, and carry the keys away with it. {PTUK February 22, 1894, p. 123.6}

But this would mean a life of pain and temptation in sinful flesh, and a cruel death upon the cross-for *God!* Oh, did He love us enough to give up His glorious home and all His riches and joys in heaven, and come down to earth as the poorest of the poor, and the weakest of the weak, and pass through every pain and temptation of sinful flesh, even to death’s dark door? Yes, He did! God came in His Son to reconcile the world unto Himself. {PTUK February 22, 1894, p. 123.7}

Look at Him there in the rude manger of Bethlehem. {PTUK February 22, 1894, p. 123.8}

Look at Him in the lowly home of Nazareth, subject to His parents in all things and sharing all the homely burdens and labours of His father-as the carpenter. {PTUK February 22, 1894, p. 123.9}

Look at Him in the wilderness without food for forty days and forty nights, and tempted by the devil. {PTUK February 22, 1894, p. 123.10}

Look at Him thrust out of the synagogues and cities and hunted to the death by those whom He came to save. {PTUK February 22, 1894, p. 123.11}

Look at Him going about without a home or friends with no place to lay His head, yet with never a murmur, and with always a kind word and a helping hand. {PTUK February 22, 1894, p. 123.12}

Look at Him in Gethsemane sweating as it were great drops of blood. {PTUK February 22, 1894, p. 123.13}

Look at Him betrayed by the kiss of one of His professed followers. {PTUK February 22, 1894, p. 123.14}

Look at Him in the judgment hall mocked, scourged, spit upon, dressed in an old purple robe, and crowned with a crown of thorns. {PTUK February 22, 1894, p. 123.15}

Look at Him fainting by the way, and oh, look at Him hanging on the cursed cross with His tender hands and feet still quivering from the cruel nails! Look at Him dying of a broken heart because of your sins and mine! “Behold your God!” {PTUK February 22, 1894, p. 123.16}

Oh, can you longer doubt His love for you? Can you doubt His willingness to accept you as His child? Can you ever doubt His unselfishness? {PTUK February 22, 1894, p. 123.17}

Follow Him to Joseph’s new tomb, and see Him laid away with a great stone before the door. {PTUK February 22, 1894, p. 124.1}

But look once more. The stone is rolled away. The grave clothes lie there, but our Lord is risen! Death could not hold *Him*. The glorious work is finished. He has bought us back and has broken the last fetter and unlocked the last door that shut us in with Satan! HE HAS SET US FREE! He has proclaimed liberty to every captive “and the opening of the prison to them that are bound!” In the name of Jesus we may walk out into all the liberty of the sons of God. Satan cannot overcome us or cause us to sin once more if we believe in Jesus and stand fast and rejoice in the liberty wherewith Christ hath made us free. As long as we believe that He has made us free and yield to Him in everything, letting His mind be in us, Satan cannot touch us. {PTUK February 22, 1894, p. 124.2}

We, to-day then, are called upon to make the same decision that the angels of heaven made so long ago. “Who is on the Lord’s side?” “He that is not for Me is against Me.” {PTUK February 22, 1894, p. 124.3}

We, as they were, are left perfectly free to choose for ourselves. We need not be on the Lord’s side unless we wish. But, oh, do we not *wish* to be? Has He not proved Himself to be “the chiefest among ten thousand and the One altogether lovely”? Has He not shown Himself worthy of our confidence? What more could He do to show His love for us than He has done? {PTUK February 22, 1894, p. 124.4}

Having suffered Himself being tempted, He is able to help them that are tempted. He is still touched with the feeling of our infirmities. He knoweth our frame and remembereth that we are dust. Although we are so poor and wicked, yet He thinketh upon us, and His thoughts toward us are thoughts of peace. Oh, then, shall we not choose Him for our Master, and let this mind be in us, which was also in Christ Jesus? {PTUK February 22, 1894, p. 124.5}

**“Following Jesus” The Present Truth 10, 8.**

E. J. Waggoner

Jesus called Paul to go to Jerusalem, and Paul was willing to go, though he knew he should be bound with chains. Sometimes we do not like to do what we know we ought to do. Let us learn from Paul to follow Jesus, wherever He may lead us. A child who thinks he must have his own way will not make a good soldier for Jesus, for a soldier must always follow his Captain. {PTUK February 22, 1894, p. 124.6}

**“Two Masters” The Present Truth 10, 8.**

E. J. Waggoner

“Choose ye this day whom ye will serve.” Joshua 24:15. {PTUK February 22, 1894, p. 125.1}

When God created the angels they all were pure and good like everything else that God made. Their hearts were filled with joy and praise as they looked in the loving face of their Creator and thought what He had done for them. He gave them their beauty and wisdom and strength, and let them live in all the light and glory of His heavenly home. Lucifer was the wisest and most beautiful of all the angels. He was with God more than any of the other angels, and was loved and honoured next to Christ. God says that he was perfect in his ways from the day that he was created, till iniquity (sin) was found in him. {PTUK February 22, 1894, p. 125.2}

And this is the way sin came into his heart. Little by little he began to think of *himself* instead of God, and began to love himself in place of God. He looked at his own beauty, and thought of his great wisdom, and was too well pleased with the love and honour that was shown him by the angels. Instead of looking at Jesus and praising the wondrous beauty and tender love of Him who had created him and *given* him all that he had, he looked at himself and praised himself and felt jealous of his Creator. He thought that he ought to be obeyed and honoured as much as God Himself. He became so proud that he thought he knew more than God, and thought he was able to be a better master to the angels than Jesus. Instead of a pure-hearted angel he became Satan; and that means “an enemy.” {PTUK February 22, 1894, p. 125.3}

He began to work slyly against God. He secretly talked with the angels and found fault with God, and told things about Him that were not true, until he caused many of the angels to think that he was right, and God was wrong. He caused them to believe that if they would follow him he would be a better leader than Jesus. You see he wanted to be king himself, and have the angels honour him instead of God. {PTUK February 22, 1894, p. 125.4}

God’s love for Satan and his followers was great. It grieved Him at His heart to see them destroy their own happiness. They were no longer contented and happy, for you remember that no one can be truly happy without Jesus. He bore with it long and did all that He could do to draw them back to Him, but they would not. {PTUK February 22, 1894, p. 125.5}

Finally Satan got his followers to believe that they were stronger than God and His Son, and could easily overcome them and have the kingdom. Thinking of self he made his heart so ungrateful and cruel that he gathered his followers together and *fought* against his Creator! “And there was war in heaven,” Jesus and His angels fought against Satan; and Satan fought and his angels. But the One who could create was stronger than the ones created, so the angels who had made themselves so evil could not overcome Jesus. And Satan was cast out of heaven and, as lightning, fell to the earth; and his angels were cast out with him. Once more love and harmony was in heaven. Never again came Satan into the beautiful home that he had left; but it was all his own fault. {PTUK February 22, 1894, p. 125.6}

God knew that Satan did not deserve to live another moment, but he had done his evil work so secretly that others did not know how bad he was, what terrible thing sin would bring. If God had destroyed him then they would have thought that He was cruel, and would not have served Him because they loved Him, but because they feared Him. So God in His goodness still allows Satan to live that all may see how wicked he is, and what a terrible thing sin is. Then they will know that God does right when He finally destroys him. God has said that by and by Satan and his angels and all his followers will be burned up. Then there will be no more sin or sorrow nor anyone to tempt or trouble the followers of God. {PTUK February 22, 1894, p. 125.7}

Now which of these two masters will *you* choose: Jesus or Satan? God says you may follow just which one you please. Jesus loves you and does all things for you. Satan hates you and tries in every way to destroy you. God says, “Choose you this day whom ye will serve.” He lovingly says to you, “Do not give place to the devil” (Ephesians 4:27), but “Come unto Me.” Matthew 11:28. If you listen to Satan, he will put his own hateful, selfish mind in you just as he put it in those angels in heaven who listened to him. But if you listen to Jesus and love His words, He will put His pure, unselfish mind in you, and you will think of God and His goodness and live to please Him, instead of living to please yourself. God says, “Let this mind be in you which was also in Christ Jesus.” {PTUK February 22, 1894, p. 125.8}

1. Who created the beautiful angels? Colossians 1:16. {PTUK February 22, 1894, p. 125.9}

2. When God created them how many were pure and good? {PTUK February 22, 1894, p. 125.10}

3. What did God give them? {PTUK February 22, 1894, p. 125.11}

4. Where did He allow them to live? {PTUK February 22, 1894, p. 125.12}

5. Must not that have been a beautiful home? {PTUK February 22, 1894, p. 125.13}

6. As long as they all looked to Jesus and remembered His love, how did they feel? {PTUK February 22, 1894, p. 125.14}

7. Which was the wisest and most beautiful of all the angels? Ezekiel 28:12; Isaiah 14. {PTUK February 22, 1894, p. 125.15}

8. How was he treated by the other angels? {PTUK February 22, 1894, p. 125.16}

9. How did sin finally come into his heart? Ezekiel 28:12-15, 17; Isaiah 14:12-15. {PTUK February 22, 1894, p. 125.17}

10. Then when we think more of ourselves than of others, and praise ourselves instead of praising God, like whom are we becoming? {PTUK February 22, 1894, p. 125.18}

11. What kind of mind has Jesus?—Unselfish; He is always thinking of others instead of Himself, and trying to make others happy. Philippians 2:5-8; Acts 10:38. {PTUK February 22, 1894, p. 125.19}

12. What will Satan do if we listen to him?—He will put his selfish mind into us. Philippians 2:5; Revelation 3:20. {PTUK February 22, 1894, p. 125.20}

13. Why?—Because he hates us and wants us to be destroyed. {PTUK February 22, 1894, p. 125.21}

14. What will Jesus do if we let Him?—He will put His unselfish mind into us. Philippians 2:5; Revelation 3:20. {PTUK February 22, 1894, p. 125.22}

15. Why?—Because He loves us and wants us to be saved. {PTUK February 22, 1894, p. 125.23}

16. What does God say that you should do this very day? Joshua 24:15. {PTUK February 22, 1894, p. 125.24}

17. How has God felt when He saw His brightest angel destroying his own happiness and leading others astray? {PTUK February 22, 1894, p. 125.25}

18. What did God and His Son and the good angels all plead with him to do? {PTUK February 22, 1894, p. 125.26}

19. Would he do it? {PTUK February 22, 1894, p. 126.1}

20. How did he finally treat the One who had made him, and given him all that he had? Revelation 12:7. {PTUK February 22, 1894, p. 126.2}

21. Where were he and his followers cast? Revelation 12:9. {PTUK February 22, 1894, p. 126.3}

22. Whose fault was it? {PTUK February 22, 1894, p. 126.4}

23. Why did God not destroy him then? {PTUK February 22, 1894, p. 126.5}

24. Will Satan always tempt and trouble God’s people? Revelation 20:7-10. {PTUK February 22, 1894, p. 126.6}

**“Interesting Items” The Present Truth 10, 8.**

E. J. Waggoner

-Large Dervish reinforcements have lately reached Dongola from Omdurman. {PTUK February 22, 1894, p. 126.7}

-A dispute has arisen in the Newcastle building trades, which has resulted in the looking out of 2,000 men. {PTUK February 22, 1894, p. 126.8}

-The Salvation Army has now in its ranks more than 200,000 “soldiers,” 10,237 local officers, and 3,258 bandsmen. {PTUK February 22, 1894, p. 126.9}

-A rumour emanating from native sources is current at Tati that Lobengula is dead. Runners have been sent out to verify the report. {PTUK February 22, 1894, p. 126.10}

-Cholera, which had almost completely disappeared from Constantinople, has again broken out. Some fifteen fresh cases and several deaths have been reported during the last three days. {PTUK February 22, 1894, p. 126.11}

-The French official version of the second and least important conflict between British and French forces in West Africa has been received in Paris, and tends to throw the blame upon the British. {PTUK February 22, 1894, p. 126.12}

-Statistics compiled by the Census Bureau show that in the United States there are 14,969,467 horses, or one horse for every four inhabitants; mules, 2,295,532; cows, 16,511,950; swine, 57,409,583; and sheep shorn, 32,126,868. {PTUK February 22, 1894, p. 126.13}

-Despatches from Honolulu, dated February 3, state that the position of Mr. Willis, the United States Minister, is growing uncomfortable. The Hawaiian newspapers call for his retirement, and if a Republic is formed it is thought likely that he will receive his passports. {PTUK February 22, 1894, p. 126.14}

-A striking departure in Chinese education was inaugurated at Tientsin on the opening in December of the Imperial Medical College by His Excellency the Viceroy of Pechihli. The college cost 30,000 taels, and will be under the administration of an English doctor. {PTUK February 22, 1894, p. 126.15}

-Admiral de Gama, the Brazilian insurgent leader, is reported to be dying from wounds received in a stubborn engagement between his forces and the government troops at Nictheroy, in which the former were repulsed in an attempt to advance upon Rio Janeiro. {PTUK February 22, 1894, p. 126.16}

-Hom?opathy has made rapid strides in the United States, where at the present time there are 1,000 hom?opathic practitioners, 22 special hom?omopathic newspapers, and 76 hom?opathic hospitals, one of which, that at Middletown, has 1,800 beds. {PTUK February 22, 1894, p. 126.17}

-Fighting is still going on in Nicaragua. President Vasquez succeeded in driving the insurgent beseiging forces a mile from Tegucigalpa, and reopened communication; but later despatches state that he is again closely hemmed in by the insurgents and their allies. {PTUK February 22, 1894, p. 126.18}

-The Swiss Federal Council has decided to expel from Switzerland six Italians, six Germans, and one Austrian as being the instigators of the riotous demonstration of sympathy with the population of Sicily which was made on January 28, in front of the Italian Consulate at Zurich. {PTUK February 22, 1894, p. 126.19}

-The following is the actual cost of maintaining for a year the specified parks under the control of the London County Council: Victoria, ?11,091; Finsbury, ?6,535; Clissold, ?1,878; Battersea, ?10,520; Kennington, ?1,408; Brockwell, ?2,483; Dulwich, ?3,272; Southwark ?3,461; Ravenscourt, ?1,619; and Waterlow, ?2,541. {PTUK February 22, 1894, p. 126.20}

-The French Government has sent a congratulatory telegram to Captain Philippe, commanding the French force at Timbuctoo, in recognition of his recent services. Three hundred men of the Foreign Legion have received orders to hold themselves in readiness for departure to the French Soudan in case their services should be required. {PTUK February 22, 1894, p. 126.21}

-A despatch from Mauritius reports that a fearful cyclone devastated Diego Suarez, on the north coast of Madagascar, on the night of Feb. 5. The military and civil buildings were greatly damaged. The hospital, school, clench, market, and warehouses were entirely destroyed. Two-thirds of the houses were overthrown, and the in-habitants were left without shelter. {PTUK February 22, 1894, p. 126.22}

-It is announced that the German Government has semi-officially requested the Vatican to exert its influence with a view to inducing the Centre party to vote for the Bill ratifying the Russo-German treaty of commerce. The Vatican however, has not received the advances favourably, and will, it is stated, leave the members of the Centro free to vote as they choose. {PTUK February 22, 1894, p. 126.23}

-Another terrible bomb explosion took place in Paris, the perpetrator being a young man, who was captured while running away. The scene of the explosion was the café of the Hotel Terminus, situated opposite the St. Lazare railway station. The café was crowded at the time, and terrible havoc was wrought by the bomb, one person being killed on the spot and about fifteen others wounded. The perpetrator affirms that anarchist motives prompted him to the deed. {PTUK February 22, 1894, p. 126.24}

-Brigandage, which has been rapidly spreading of late in many parts of southern Spain, is now assuming especially alarming proportions in the Mancha, the southern portion of the Province of Ciudad Real. The Governors of this province and of the neighbouring Province of Toledo have been ordered by the Minister of the interior to unite the whole of the available gendarmery forces of their two provinces, and to cooperate in a reconnaissance into the Toledo Mountains, with a view of driving out the brigands now infesting them. {PTUK February 22, 1894, p. 126.25}

-The great wall of China was recently measured by Mr. Unthank, an American engineer engaged on the survey of a Chinese railway. His measurement gave the height 13ft. Every few hundred yards there is a tower 25ft. high. The foundation of the wall is of solid granite. For 1,300 miles the wall goes over plains and mountains, every foot of the foundation being of solid granite, and the rest of the structure solid masonry. In some places the wall is built smooth up against the bank, or crosses a precipice where there is a sheer descent of 1,000ft. {PTUK February 22, 1894, p. 126.26}

-Dr. Dawson Burns gives some interesting statistics in the *Times* in relation to the annual drink bill. He says that as between the three kingdoms, the expenditure per head on intoxicating liquors is highest in England, Scotland being second, and Ireland third, the figures being ?3 18s. 5d., ?3 Os. 5d., and ?2 2s. 9d.; but as between the kinds of liquor the expenditure is very unequal. Beer takes ?2 12s. 3rd. from each inhabitant of England, of Scotland 19s. 9d., and of Ireland 15s. 7d. With regard to ardent spirits it is different, England paying 18s. 5d. per head, Scotland ?1 14s. 2., and Ireland ?1 1s. 5d. {PTUK February 22, 1894, p. 126.27}

-A terrific blizzard, which is said to be more severe than any during the last ten years, is reported from all parts of the Central States of North America. Property has been destroyed to the extent of millions of dollars, and scores or lives have been sacrificed to the storm and the cold. In Oklahoma the effects of the blizzard were most severely felt, owing to the unprotected state of the inhabitants, many of whom were living in tents or rude huts. One hundred persons are estimated to have perished there, and many other deaths are reported from neighbouring States. The loss of live stock is almost unprecedented. {PTUK February 22, 1894, p. 126.28}

-A statistician has calculated that a week’s work in Birmingham comprises among its various results, the fabrication of 11,000,000 pens, 6,000 bedsteads, 7,000 guns, 300,000,000 cut nails, 1,000,000 buttons, 1,000 paddles, 5,000,000 copper or bronze coins, 20,000 spectacles, 6 tons of papier mach? wares, over ?30,000 worth of jewellery, 4,000 miles of iron and steel wire, 10 tons of pins, 5 tons of half pins and hooks and eyes, 130,000 gross of screws for woodwork, 500 tons of nuts and screw bolts and spikes, 50 tons of wrought-iron hinges, 350 miles of wax for vestal, 40 tons of refined metal, 40 tons of German silver, 1,000 dozen fenders, 1,500 bellows, 800 tons of brass and copper wares, to say nothing of the myriad other articles, such as pianofortes., reed organs, fog horns and signals, ammunition of all kinds, cylinder castings, perambulators, wheels, axles, railway carriages and waggons, safes, locks, etc. {PTUK February 22, 1894, p. 126.29}

**“What Doubt Is” The Present Truth 10, 8.**

E. J. Waggoner

*What Doubt Is*.-Doubt is the difficulty which men find in the attempt to make the Scriptures harmonise with their ideas and experience. For instance, we read that God has blessed us with all spiritual blessings in heavenly places in Christ. But some one says that he has not experienced all blessings, and so he doubts the statement. In order, however, to seem to avoid the reputation of unbelief, he will declare that he believes the thing that the text may mean, but that it does not mean what it says. Another reads “the seventh day is the Sabbath;” but he has not been accustomed to observe that day, and he cannot make it harmonise with his plans and convenience, and so he straightway begins to doubt the statement. He, too, declares that it does not mean what it says. Doubt arises simply from the unwillingness of men to have their lives transformed, and fashioned after the Divine plan. {PTUK February 22, 1894, p. 128.1}

**“Board School ‘Bible Teaching’” The Present Truth 10, 8.**

E. J. Waggoner

For the benefit of those who think that there is no possible hope for the salvation of children unless they are taught religion in the Board Schools, we give two incidents that have come under our immediate notice, so that they may see the kind of “religion” that is sometimes taught. {PTUK February 22, 1894, p. 128.2}

One teacher was giving a lesson on the days of the week. Having elicited from the pupils the fact that Tuesday is the third day of the week, she asked, “Which do we keep as the Sabbath?” The reply was, “Sunday.” On being asked what day of the week that is, the children replied that it is the first day of the week. Then the teacher continued, “But the Bible says that the seventh day is the Sabbath; why do we not keep that day?” The children very naturally could see no reason for not doing as the Bible commands, and so the teacher informed them that although the Bible tells us to keep the seventh day, “we” keep the first day instead, because Christ rose from the dead on that day. {PTUK February 22, 1894, p. 128.3}

It is not likely that any member of the Board, whether in favour of “compromise,” or zealous for denominational teaching, would find any fault with the above. And that shows what they mean by desiring to have the Bible taught in the Board Schools. The last thing in the world that they desire, is to have the Bible really taught. If that teacher should teach the Bible just as it reads, in the matter of the Sabbath, and in many other things as well, she would not be able to keep her position. {PTUK February 22, 1894, p. 128.4}

In the above instance the Bible was squarely ignored. The teacher set forth the undeniable fact that the seventh day is the Sabbath, and then gave the children to understand that it makes no difference what the Bible says, if people choose to do differently. And this is called Bible teaching! {PTUK February 22, 1894, p. 128.5}

The other instance illustrates another phase of so-called “Bible teaching.” The lesson for the day was indeed the eighteenth chapter of Genesis, which begins thus: “And the Lord appeared unto him [Abraham] in the plains of Mamre; and he sat in the tent door in the heat of the day.” The teacher proceeded to draw on her imagination after this fashion: “Abraham was sitting in his tent door in the evening, resting himself after his hard day’s work, and I suppose he was smoking a long pipe to refresh himself; don’t you?”!!! {PTUK February 22, 1894, p. 128.6}

Ignoring the statement that it was “in the *heat* of the day,” the teacher allowed her “warm, ungoverned imagination” to picture the scene as evening; and then, to cap the climax, pictured Abraham, the patriarch and prophet, “the friend of God,” smoking a long pipe! Here her imagination seemed to fail her, for she did not represent him as hospitably offering pipes to his heavenly visitors, so that they might refresh themselves after their journey. {PTUK February 22, 1894, p. 128.7}

Here we have an illustration of the two most common methods of “Bible teaching.” One is to contradict the Scripture statement, or to teach that it is of no importance, and the other is to read a text, and then soar into the realms of fancy. Perhaps some people may think that it is better to have the Bible “taught” in that way, than that the children should have no “Bible instruction;” but we most emphatically dissent. We think that all who regard the Bible as the sacred word of the living God, will agree with us that it is better to leave the soil of the mind free, than to cumber it with such stuff. {PTUK February 22, 1894, p. 128.8}

“Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:5, 6. {PTUK February 22, 1894, p. 128.9}

In the foregoing we have looked at the matter only from the Bible point of view. We have not said anything about the impropriety of leading the children to think that smoking is both decent and helpful, nor the wickedness of making the Bible appear to sanction the pernicious and degrading habit. Of course the children, as well as grown people, take the *imaginings* of their Bible teachers as being Bible truths. {PTUK February 22, 1894, p. 128.10}

It is worthwhile, also, to note how indulging one’s fancy in regard to the Bible, is at the expense of other things as well. In this instance the teacher’s fancy led her wholly to ignore the fact that tobacco is a native of America, and was unknown to the Eastern Continent until about three hundred years ago. “Civilsation” is indebted to barbarism for the tobacco habit. The following facts are taken from the “Encyclopedia Britannica,” art. “Tobacco“:— {PTUK February 22, 1894, p. 128.11}

Although the fact has been controverted, there cannot be a doubt that the knowledge of tobacco and its uses came to the rest of the world from America. In November, 1492, a party sent out by Columbus from the vessels of its first expedition to explore the island of Cuba, brought back the information that they had seen people who carried a lighted firebrand to kindle fire, and perfumed themselves with certain herbs which they carried along with them.... The practice of tobacco-chewing was first seen by the Spaniards on the coast of South America in 1502. {PTUK February 22, 1894, p. 128.12}

While the plant came to Europe through Spain, the habit of smoking it was initiated and spread through English example. Ralph Lane, the first governor of Virginia, and Sir Francis Drake, brought with them in 1586, from that first American possession of the English crown, the implements and materials of tobacco smoking, which they handed over to Sir Walter Raleigh. Lane is credited with having been the first English smoker, and through the influence and example of the illustrious Raleigh, who “tooke a pipe of tobacco a little before he went to the scaffolde,” the habit became rooted among Elizabethan courtiers. During the 17th century the indulgence in tobacco spread with marvellous rapidity throughout nations. {PTUK February 22, 1894, p. 128.13}

“The fear of the Lord is the beginning of wisdom.” This is a truth that is not very much regarded; but it is a fact that the ignoring of strict Bible truth is a sure way to foolishness in general matters. {PTUK February 22, 1894, p. 128.14}