**“Doubt” The Present Truth 10, 9.**

E. J. Waggoner

*Doubt*.-Doubt means devil. You can keep this in mind by the fact that both words have the same number of letters, and both begin with the same letter; and they mean the same thing. Belief comes from Christ; for He is the Author and Finisher of faith. He is the faithful One. Doubt is simply the whispering of the devil. Belief is the acceptance of the Lord Jesus Christ. {PTUK March 1, 1894, p. 129.1}

**“The Ways of God” The Present Truth 10, 9.**

E. J. Waggoner

*The Ways of God.*-It is common for God to do good. It is common for Him to show great power; He cannot help it, for He is power. It is common for God to shower blessings. That is His way. It is common for God to show great mercy and love. That is His name. We must learn now to recognise Him, and we shall have no trouble about being thankful to the Lord. Nature is only God’s way of working. God Himself has always been near us although we have thought Him afar off. {PTUK March 1, 1894, p. 129.2}

**“In the Light of His Countenance” The Present Truth 10, 9.**

E. J. Waggoner

*In the Light of His Countenance*.-It is written in the Psalms, “Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.” Psalm 90:8. How many have thought that the Lord was holding them there against us, over our heads, and have found no comfort in this word of the Lord? But He is of purer eyes than to behold evil, and cannot look on iniquity. Habakkuk 1:13. Then when He sets our sins before His face, that iniquity is gone, consumed by the glory of the Lord. In the light of His countenance there is health and righteousness. That light dispels sin, just as the light of the same glory in the sunlight purifies a dark unhealthful place, and destroys the germs of disease. {PTUK March 1, 1894, p. 129.3}

**“Talking with a Friend” The Present Truth 10, 9.**

E. J. Waggoner

*Talking with a Friend*.-When we meet our friends to have a conversation with them, we do not approach them with stilted forms and set phrases, but we simply talk with them, and if we are honest we say the things we have in mind. We tell that which we wish them to know, and if we want something, we ask directly for that thing. So the Lord wishes us to know Him as a Friend. He calls us friends, because He will make known to us His secrets. We are to be on intimate terms with God the Maker of all things. His life is ours. We should expect Him to do great things because He is great. Prayer is simply talking to a wealthy Friend, who is our loving Father. And the talk is not to be one-sided. If we really talk to Him, we shall hear Him talking to us. {PTUK March 1, 1894, p. 129.4}

**“Living with Him” The Present Truth 10, 9.**

E. J. Waggoner

*Living with Him*.-We are to dwell in the house of the Lord continually, and the Lord doesn’t have a spare chamber for visitors. He has nothing that is not for every-day use. The best robe, the robe of righteousness, is not too good to be worn every day. His best room, the “secret place of the Most High,” is for us. When we leave a good meeting, we need not leave the Lord behind. We may go to the house of worship with Him, and go away in His company. And do not think the love of the Lord is going to forsake you when you get into the routine of daily work. The Lord loves a woman just as much when she is washing the dishes, as when praying in a prayer-meeting. Do not let this idea of the love of God be a thing for occasional use. He is not ashamed to associate with us in our daily tasks. His presence, if we let Him go with us, will keep us from vanity, and will keep us humble. {PTUK March 1, 1894, p. 129.5}

**“‘Every Word’” The Present Truth 10, 9.**

E. J. Waggoner

*“Every Word.”*—Man shall live by every word of God. Every word has the life of God in it. Wherever we get one word, that is the life, whether we understand another or not. But when we get the life in one word, we cannot reject it in another word, and still retain the life. While each word has life for us, and one word is enough to give us life, we must live by every word that comes to us. Thus we shall have life, and have it more abundantly. {PTUK March 1, 1894, p. 129.6}

**“God’s Glory His Gospel” The Present Truth 10, 9.**

E. J. Waggoner

When Isaiah saw the Lord on the throne, high and lifted up, surrounded by the seraphim, he heard those beings crying one to another, “Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory.” Isaiah 6:3. These words were spoken hundreds of years ago. Are they true now, and is the earth now full of the glory of the Lord?—Most certainly; all the while the word has been, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. {PTUK March 1, 1894, p. 129.7}

The whole earth is full of the glory of God. He has revealed it in every blade of grass, and every flower, and everything that He has made. “His glory covers the heavens, and the earth is full of His praise.” The plant springing up and yielding its fruit, is showing forth the glory of God; for when in Cana of Galilee Christ accelerated the process, and, instead of waiting six months for the rain to come down and be taken up into the vine and converted into the juice of the grape, changed the water into wine by the power of the same word which sends the rain and is the life of the plant, it was written that this beginning of miracles did Jesus in Cana of Galilee, “and manifested forth His Glory.” {PTUK March 1, 1894, p. 129.8}

**POWER AND GLORY**

The power of God is the glory of God. He showed His mighty power in the resurrection of Christ from the dead; but Christ was raised from the dead “by the glory of the Father.” The power of God is also shown in the things that He is made, and the Gospel, which is this power manifested unto salvation, it is the “glorious Gospel” of God. The Gospel is glory; it is also power. {PTUK March 1, 1894, p. 130.1}

And the whole earth is full of it. The earth preaches no set sermons. It does not begin with firstly, secondly, thirdly, and deliver an artistic address. What does the earth do? It receives the light from God, and manifests it forth. It simply receives the gifts that God sends upon it, and glorifies God in returning the fruits of the life. That is the Gospel. The Gospel is “the power of God unto salvation, to every one that believeth,” “for therein is the righteousness of God revealed from faith to faith.” {PTUK March 1, 1894, p. 130.2}

**WHY ALL DO NOT GLORIFY GOD**

Someone may ask, “Then why am I not as much to the praise of God as the heavens?” Simply because you do not desire to be. We are all exactly what we wish to be. It is a fact that God satisfies the desire of every living thing. The trouble with some is that they do not want to be satisfied. {PTUK March 1, 1894, p. 130.3}

If you really want to know the Lord, nothing in the world can hinder; because the Lord wants you to know Him. There is no use in standing off, and saying we want to know the Lord, and want to serve Him, when for many years He has been seeking for us, and knocking for us to open the door and let Him in, and has been speaking to us in every way He could. He has spoken to eyes, and ears, into every sense we have; for there is not a thing in heaven or earth that does not proclaim the power and the glory of God. {PTUK March 1, 1894, p. 130.4}

Therefore as soon as we are willing to believe that the Lord is better than we are, that He is more at peace and rest than we are, we shall have Him; for we shall then be willing to give up our ways, and our poverty, and our unrest and disquietude, and have the peace and rest of God, and the riches and righteousness which He has given to us. But this is a giving up of all there is of self. To give up our ways means to confess that we do not know as much as we thought we did, and that is hard. It is a difficult thing to say that we are mistaken, and that we have no wisdom, or might, anything that is good and worth having. This hurts; but it is only saying that the Lord is greater than we are, and that we are willing that His life in us shall manifest forth His glory, that we also may be to the praise of the glory of His grace. {PTUK March 1, 1894, p. 130.5}

**“Messengers of God” The Present Truth 10, 9.**

E. J. Waggoner

Human eyes are often dazzled, and human minds bewildered, by the imminence and splendour of earthly potentates; but there is a position open to men that is far higher than any held by these. Above all the imminence of kings and queens, emperor or president, is the calling and station of a messenger of the Lord of hosts. {PTUK March 1, 1894, p. 130.6}

Human hands place a crown upon the head of an earthly potentate, or administer to him the oath of office, and human wills commission him to the place of earthly dominion; but how inferior is this to the commission given by the eternal God and sanctioned by the infinite host who stand in His presence! {PTUK March 1, 1894, p. 130.7}

The prophet Isaiah presents before us a picture of the scene attending his own commission as a messenger from God to Israel. “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. {PTUK March 1, 1894, p. 130.8}

“Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go!” Isaiah 6:1-9. {PTUK March 1, 1894, p. 130.9}

What earthly scene of coronation or investment with the authority of man, could ever be compared with this? And who that could be commissioned with the authority and power of the King of kings would ever thirst for the honour that comes from men? Yet all God’s servants may be so commissioned, for God desires that they shall be. For they are to be His witnesses, witnessing to His power (unto salvation) by revealing it in themselves before all men. They are to be ambassadors of God unto the world, clothed with the glory and authority of the Divine government which they represent. This is the position open to all who will become, by faith, the children of God. {PTUK March 1, 1894, p. 130.10}

Who will choose this honour in preference to worldly fame and distinction,—the honour that is seen and recognised by “the lust of the flesh, and the lust of the eyes, and the pride of life”? To-day “the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him.” 2 Chronicles 16:9. To-day the call is sounding, “Whom shall I send, and who will go for us?” Who is willing to have his sins purged and his iniquity taken away by a live coal from the altar of the Lord, in order that he may say, “Here am I; send me”? The altar of the Lord represents sacrifice; and only those who possess the spirit of sacrifice, even “a broken and a contrite heart” (Psalm 51:17) for their undone condition in sin, can become the messengers of God. It is ours to repent and believe, and His to do the sending. {PTUK March 1, 1894, p. 130.11}

**“An Unideal World” The Present Truth 10, 9.**

E. J. Waggoner

*An Unideal World*.-In building a house not only a plan but materials are necessary. The best kind of a plan would be unworkable with useless and unsatisfactory material. This is the reason why, after all the centuries of time, and the patient and impatient labour of philosophers, the ideal society or commonwealth has never been seen except on paper. Mr. Herbert Spencer confesses in the last *Fortnightly Review* that the theories which he and his school had originally conceived cannot be worked out except by people of a certain type, and this type cannot be found in actual society. Before the French Revolution the philosophers had beautiful theories of fraternity and peace, but when it came to actually putting these things into operation it was a massacre rather than a millennium that followed. {PTUK March 1, 1894, p. 130.12}

When God is left out of the plan there must be failure, the matter how correct it may be in form; and the only way to get the Lord into it is to take His own plan. He makes no plan that is not perfect, and, as a perfect plan requires perfect material, He first of all sends the Gospel of power to transform and perfect those who are willing to be delivered from their own evil ways. This Gospel knows nothing of reforms in masses and communities, but takes hold of individuals. This Gospel of salvation from sin and self may look very barren to those who stand aside from it, and are impatient to see wrongs righted in social and political matters; but as it was sin that brought every evil, so in the Gospel is the only remedy for wrong of every kind. Men will not believe this; for the natural man has always thought himself wiser than God. But the first chapter of Romans, taught to a man by the Spirit of God, contains more wisdom on social economy than all that the world knows outside of the Lord. {PTUK March 1, 1894, p. 131.1}

**“Debatings” The Present Truth 10, 9.**

E. J. Waggoner

The religion of Jesus Christ is a life to be lived, and not a theory to be debated about. Christ did not debate with the devil in the temptation in the wilderness; He simply lived. There is no debating the question of actual life; and anything less than this is not worth debating about. {PTUK March 1, 1894, p. 131.2}

“You say you are alive,” someone says; “let us debate the question.” {PTUK March 1, 1894, p. 131.3}

“I refuse to debate such a question.” {PTUK March 1, 1894, p. 131.4}

“If you do not debate, people will think you are afraid.” {PTUK March 1, 1894, p. 131.5}

Suppose a man should, in order to “defend the truth,” get up and debate the question as to whether he is alive or not. Anyone who would do that would show that his life is not of sufficient value to give him good sense. {PTUK March 1, 1894, p. 131.6}

The truth as it is in Jesus, is the life of God, and the life of God lived in His own way. All that we have to do is to let Him work in us, so that the injunction may be obeyed, “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life.” Philippians 2:14, 15. {PTUK March 1, 1894, p. 131.7}

The word to us is, “Arise, shine,”—not debate. The lighted gas jet is very quiet. We may argue with it all we please, that it has no light, nevertheless it shines, and by the power of its shining it silences all cavilling. The sun shines, and men may rail at it all they wish, but it has not time to stop shining to go to arguing. The religion of Christ is the life of Christ, and it is the life that is the light. Let it spring up, and do not try to stop the flow. It is a fountain; do not be afraid of exhausting the supply. {PTUK March 1, 1894, p. 131.8}

**“How Do You Know?” The Present Truth 10, 9.**

E. J. Waggoner

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:6-10. {PTUK March 1, 1894, p. 131.9}

This is the way of righteousness and this we want to learn. Christ is the way, the truth, and the life. Righteousness comes by Him; but where shall we find Him? Who knows anything about Him? We have in the Bible the story of His life, and have read about His crucifixion and resurrection and ascension to heaven; but how do we know that it is true? We never saw the men who wrote the Bible, nor anybody who did see them. Who knows that Christ ever came into the world to save sinners, about which we have read? If we should ask the average man whom we meet to-day, if he believes there was and is such a being as Jesus of Nazareth, he would say, “Yes, of course.” You say you believe in it; but what reason have you for believing it? Can you give any evidence of it? {PTUK March 1, 1894, p. 131.10}

This is a fair question, and one that we ought to expect that the world will ask. The Lord expects that people will ask us a reason of the hope that is in us, and tells us that we should always be ready to give an answer. There are different ways people have of answering this question; but there is only one right way. Now and again we see in papers professedly devoted to Christian evidences, efforts to substantiate the truth of the Gospel by references to contemporary heathen writers who had mentioned the Scriptures, or by quotations from the ancient fathers, who professed faith in them. We sometimes see quotations from the sayings of great men of past days, or from men still living, who say they believe the Bible; and if they, with all their learning and greatness, believe it, why should not we? But that is no reason to us at all. We cannot believe it because somebody else does. We may believe the person to be honest in his belief, but that cannot make us know it. No man, however great and learned, can believe for another, no matter how mean and ignorant he may be. {PTUK March 1, 1894, p. 131.11}

Now the question comes to every professor of Christ, How do you know that such a person as Jesus of Nazareth ever lived? It is a question which every disbeliever in the Bible has a right to ask, and to which he has a right to expect an answer. It will do no good to berate him as an infidel; that will only serve to confirm him in his unbelief, by leading him to think that his questions cannot be answered. How will you answer? {PTUK March 1, 1894, p. 131.12}

You may tell him you believe in it. Very good; but that will not convince him, for there are other people who believe other things that are not true. He does not question the fact that you believe, but wishes to know why. You may quote him great men, but what of that? The Lord Himself would not admit that as evidence. On one occasion He said, “I receive not testimony from men.” It makes no difference how many men the questioner might be referred to, he would still want to know how they knew it was true. {PTUK March 1, 1894, p. 131.13}

**KNOWING BY FAITH**

There is only one way of knowing, and these words of Paul in Romans point that out. We have searched for Him, but the scripture says we have not to ascend into heaven to bring Him down, or into the deep, to bring up Christ, but “the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach.” “For with the heart man believeth unto righteousness.” This is the righteousness of faith; and in Ephesians 2:17 we read that Christ dwells in the heart by faith. We can really know nothing in this world about Christ, except that which we know by personal experience. The testimony of hearsay is valueless. We must tell only what we know. We have read about the crucifixion and resurrection, that Christ “suffered for sins, the just for the unjust;” that, “in that He died, He died unto sin, and in that He liveth, He liveth unto God;” and that “death hath no more dominion over Him;” but how do we know this is true?—By proving it. {PTUK March 1, 1894, p. 131.14}

**WITNESSING TO THE TRUTH**

“If thou shalt confess with thy mouth the Lord Jesus.” Now to confess a thing means to tell the truth about it. We are here as witnesses for God, just as the believers were sent out after Pentecost to be witnesses unto the Lord in Jerusalem, and in Samaria, and unto the uttermost parts of the earth. “Ye are My witnesses, saith the Lord.” Isaiah 43:10. We are to be witnesses with Him, who is the “faithful and true witness.” When the Saviour was asked before the Roman governor if He was a King, He “confessed and denied not.” And Paul says He “witnessed a good confession” before Pontius Pilate. 1 Timothy 6:13. In doing this He said, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” John 18:37. We are to confess with Him to the truth. {PTUK March 1, 1894, p. 132.1}

One who is a witness must run no risk in his testimony. When we go into the witness box, we are put under oath to tell the truth, and only what we *know* to be truth. It will not do to tell what we *think* is true, we run the risk of perjuring ourselves. So we dare not speak of things which we do not know positively. {PTUK March 1, 1894, p. 132.2}

Is Jesus of Nazareth raised from the dead? It may be you have talked about Christ and the resurrection. Do you know that He was dead, and is risen? The whole Gospel is summed up in that. The angels announced to the shepherds the birth of Christ, and said that the message was one of glad tidings of great joy, which should be to all people. Then if you have known the fact and do know it, it is joy to you, and you must have found joy in proclaiming it. If you have not found all joy and peace in it, then you must have missed the Gospel in some way, and if you have professed to believe in it, then you have been bearing false witness in your testimony. {PTUK March 1, 1894, p. 132.3}

It may be that you have assumed the birth of Jesus as a fact so well established that you thought it was hardly necessary to prove it. “Everybody,” you say, “believes that Christ lived and was crucified.” No; there are more who do not believe it than there are who do believe it. Even in what are termed “Christian lands,” there are many who do not believe it, and we cannot rest in the assumption that everybody believes it. {PTUK March 1, 1894, p. 132.4}

**FALSE WITNESSES**

Perhaps in the very telling about it to others, there was a dolefulness in the testimony which belied it. Unbelievers coming into a meeting where professed believers were in the witness box testifying before the Judge, would often get the idea that it is a very gloomy thing to be always giving up something. There is such a sadness, such a feeling of want and dissatisfaction in many testimonies, that they would think that there was little attractiveness in Christ. This is a bearing of false witness before God; because the angel from heaven announced that this was a message of great joy, and here are those talking about it, who give the impression that there is no joy in witnessing to it, but a hard striving after something that we hoped to get but did not have. {PTUK March 1, 1894, p. 132.5}

Then again, you have perhaps said that Jesus was raised from the dead, and have assumed that this was so generally accepted that you did not need to prove it. Some day someone may come to you face to face and ask you how you know that Jesus was raised from the dead. You may say, “Oh, the Bible says so.” But he will ask you how you know that the record is true. Here is a live question which comes to us eighteen hundred years after Christ. And were it not possible for us to-day to give just as sure evidence, and to speak just as positively as did the apostles, we should have to give up. If you do not know of positive knowledge that Jesus Christ is risen from the dead, then it is not possible for anyone to know it. Surely witnesses for God ought to be as sure of their testimony as witnesses before an earthly magistrate are required to be; and that means that you know of your own personal knowledge, irrespective what others have told you. If you cannot do that, you know nothing about it, and thus stand down from the witness box. {PTUK March 1, 1894, p. 132.6}

The Apostle Paul was brought before the magistrate on this very question at one time. He was on trial for his life, accused for saying that there was another King than C?sar, namely, one Jesus. But the Roman governor on investigation said he found it a question of religion only, about one Jesus whom the Jews said was dead, but whom Paul affirmed to be alive. Acts 25:17-19. A very simple question, but one which involved the whole Gospel. Paul could stand before the court and testify under oath that Jesus was raised from the dead. {PTUK March 1, 1894, p. 132.7}

It is a wonderful thing. You are telling men that one who was dead came to life. How do you know it? “I was reading it in a book and—” But hold, if we want the testimony of a book we will get the book; you must tell only what you know. “Well, I was at a place and heard a man speaking very positively, and he told a story which fitted together perfectly; and he made the matter so plain that I believed it.” But again you are missing the point; it is not some other man’s testimony that you are to give, but only your own. Did Jesus really die, or is this whole story a myth? Was it merely assumed that He died and rose again? {PTUK March 1, 1894, p. 132.8}

How do we know that Jesus lives? We have talked with Him, we have heard His voice, and we can say positively that He lives at our house. Suppose that a man has disappeared, and foul play is suspected. We are called to testify as to our knowledge of him, and can say that he is not dead because he is living at our house, and we have been in conversation with him every day. That is evidence enough as to our knowledge of him. Moreover there is a record to put in evidence. The record says that Jesus was declared to be the Son of God with power, by the resurrection from the dead. Now this Being with whom we are in communion every day corresponds exactly with the specification of the records. We find the truth of the record demonstrated by Him every day. {PTUK March 1, 1894, p. 132.9}

Here are habits of one kind and another, which might be enumerated by the score. In fact, our whole life was perverse. In spite of ourselves, we found that these habits would assert themselves and make us miserable. There was impatience, and we would say words that were wrong, and although resolving most solidly to refrain from allowing such feelings to enter the heart, we found that it was impossible to shut them out. We were helpless in the hands of these habits, and could not shake them off. {PTUK March 1, 1894, p. 132.10}

**WHAT WE HAVE SEEN**

Well, we saw Jesus of Nazareth. We saw Him being led to Calvary. We saw Him crucified. Someone may say, “I don’t believe you saw that.” We cannot help it; we saw Jesus set forth crucified before our eyes, and that for which He was crucified was the sin of the world, *our* sin. And when He told me that “He loved me and gave Himself for me” (Galatians 2:20), I believed Him. In fact we have evidence of His love before that. He had borne witness from our earliest infancy to His love, and although we had gone our own way and denied Him, yet “He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” He did not withdraw His love and His life from us. So we had had previous witness of His love for us and His power. {PTUK March 1, 1894, p. 133.1}

**CRUCIFIED WITH HIM**

So when He told us again that He loved us, and would deliver us from the sin that bound us, we believed Him, and gave ourselves to Him. He said He would identify Himself with us, and He did; although sinless, “He was made to be sin for us,” counting our sin as His. We had gone astray, and the Lord laid on Him the iniquity of us all. So when He was crucified, He was crucified for our sin. We saw Him lifted up, and we consented to be crucified with Him. And we knew it was a crucifixion too. It was no fancy; for when we came to giving up those evil things, we found that the whole life was composed of them, and it was giving our life. We found that the disease of sin was in the blood itself, and it was taking our very life to have it taken away. But we said to the Lord, “We identify ourself with You, as You with us,” and so we were crucified with Him. And in that crucifixion we found Him a wonderful Being, the like of which had never lived on the earth before; for although crucified, He still lived, and when we accepted His terms, and told Him that He might take our life in the crucifixion, we took His life for us, and ever since He has lived with us. {PTUK March 1, 1894, p. 133.2}

**LIVING WITH HIM**

How do we know He lives? Is there any evidence that we are not dreaming? Yes; because our faith brings Him as a living Being into our heart, and that thing which we found utterly impossible is now done. We can say, “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. Therefore we can witness that Jesus Christ is not in the heavens, nor in the deep, but in our heart. And this is the way in which the Apostle Peter says we are to be able to give a reason for our hope. He says: “Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you, with meekness and fear.” 1 Peter 3:15. It could not be done in any other way, because Christ in us is the only hope of glory. Colossians 1:27. He in whom Christ is not formed, has no hope at all. {PTUK March 1, 1894, p. 133.3}

Someone says, “I should like to know this.” You may know it just as well as anybody if you wish. “The word is nigh thee, even in thy mouth, and in thy 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; for with the heart man believeth unto righteousness.” The reason is that Christ is righteousness, and when He dwells in the heart by faith; our faith in that which is a fact, makes us know the fact. {PTUK March 1, 1894, p. 133.4}

**FAITH IN A FACT**

If the story of Jesus of Nazareth were a myth, no faith that we could put in it would make it a fact. One cannot believe a lie so strongly as to make it a truth. We cannot believe anything which does not exist, so strongly as thereby to make it exist. Therefore that which through faith we find to be an actual fact, must have been a fact before we believed it. That which we seek must have existed before we saw it. Our faith in the story of Jesus, that He was born, and was crucified, and that He lives, produces an actual power in us to do that which we could not do ourselves, or which no power of man could do. And this shows that the story is not a myth, but a present, living reality. {PTUK March 1, 1894, p. 133.5}

We did not believe in that thing because the power operated in our heart, but that power worked in us because we believed it. We saw Jesus Christ lifted up before us, and we were crucified with Him, and in that crucifixion we demonstrated the fact that He had risen from the dead. The crucifixion is because of sin, and it is a giving up of life, and all that there is of this life. But “if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.” Galatians 2:20. The living is the living of Christ in us. The joy of the Lord is the strength of our life. Nehemiah 8:10. So let us not tell our neighbours and friends that the Christian life is a doleful one. But there is no use in our telling them that it is not a sad life, unless the joy and peace of it is seen in the telling of it, and is manifested in the life. {PTUK March 1, 1894, p. 133.6}

**GIVING AND TAKING**

One part of the life is a giving up, a crucifixion. But do not tell the world that that is all there is of Christianity. We cannot persuade men to give up their sinful habits and pleasures by simply talking about giving up. “What is there left?” they will say. If they give their sinful pleasures up in Christ, seeing Him crucified, and are crucified with Him, in that very giving up they get something else. They get His life, and this life is peace and righteousness. In Him all things consist, which are in heaven and earth. Wherefore, “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?” Each man can have but a very small portion of this world, but if a man had all the world, we could say to him: “Give this up, and take Christ, and in Him you will have all the treasures of the universe; for in Him are all things, and in Him ‘we have obtained an inheritance.’” Ephesians 1:11. The Spirit of God is to make known to us “what is the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power” to us. {PTUK March 1, 1894, p. 133.7}

We are to give everything we have, and what vast possessions are ours to give up? What have we? Our wretchedness, misery, poverty and blindness. We had an impatient disposition. What returns did it make to us? The dislike and ill-will of many. These pleasures we thought were yielding us something at the time, but afterwards they left emptiness or disease behind them. “What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.” Romans 6:21. Although we have not felt to the full the death, there was a certain looking forward to the Judgment; and the fear of death resulted from the continued bondage. Now the word comes, “Give up all this, and take Christ and His riches, and by His strength you will overcome the evil habits whenever they attempt to put you under the old bondage;” and your faith in that fact makes it a fact to you. Your belief in the fact that Christ is crucified and risen, makes it a fact that Christ lives in you, and brings all the joy of the universe into your life. {PTUK March 1, 1894, p. 133.8}

We go to Calvary. We may never have seen that spot just outside the walls of Jerusalem. Not many have either the time or the means to go there; and it would not add to their faith in Christ if they could. We are glad we do not have to go to Jerusalem, either to see the place or to see Him crucified. Calvary is right here. Here is the cross set up, and we see Christ set forth crucified among us. Galatians 3:1. We see Him as Isaiah saw Him, “high and lifted up.” He is crucified for all the sins of the flesh, and they are all ours. We say, “Lord, I will go to the cross with Thee, and be crucified with Thee.” And as we see Him lifted up from the earth we see in Him some things wonderful. We see in Him joy in the midst of tribulation. We see in Him righteousness under provocation such as no man on earth ever had. There is power and attractiveness in all these things. {PTUK March 1, 1894, p. 134.1}

**LIFTED UP FROM THE EARTH**

And now we believe, and are crucified with Him; and what comes to us? As He is lifted up from the earth, we are lifted up with Him from the earth. Oh, the preciousness of this fact to everyone who knows and believes that there is anything better than this earth and its sin, and who can joy in the sunlight of heaven. The marvel of it is that our belief makes us know it, because we experience the same thing, and so can bear witness that it is a fact. Then we can go and bear witness to the world that Jesus Christ is crucified and risen again. We know it is so, because we not only saw Him crucified, but were crucified with Him, and are raised to life with Him. {PTUK March 1, 1894, p. 134.2}

And that is not the end of it. We found that although it was an unequal partnership, He made it equal. We gave our life, which had only poverty and death in it; His part was to give His life, an endless life, which we took as righteousness and peace to us. {PTUK March 1, 1894, p. 134.3}

**PEACE IN CONFLICT**

This is how we know that the Bible is true, and that Jesus of Nazareth is raised from the dead. We say from the heart that Jesus is crucified for our sins, He died for us, and now He lives, and we know He lives; for our faith brings Him into our life, and faith keeps him there, so that in the midst of temptation there is peace and deliverance. Yes, even in the face of the enemy, He gives rest and assurance. “Thou preparest a table before me in the presence of mine enemies.” Psalm 23:5. The enemy surrounds us, and is ready to make a charge upon us, but the Lord says, “Never mind them; come and let us sit down at the table, and feast our souls upon the good things prepared. Their power is gone, and they can do no harm.” So we laugh them to scorn, and delight ourselves in the abundance of His table, with the enemy raging all about us. {PTUK March 1, 1894, p. 134.4}

Every enemy that comes against the soul to destroy it is the same old enemy that came against Jesus of Nazareth and He conquered them. They know Him; for Christ gained the victory on the cross. On the cross He completed the work, and the enemy was everlastingly overthrown, and all His strength taken away, together with all his armour wherein he trusted. When the enemies come, we know that it is only a show of armour they bring; so we say to them, “Christ is risen, and Christ lives in us.” That which we state with positiveness because we believe in it, and our belief makes it true to us because it is everlastingly true in itself, whether we believe it or not,—that fact puts the enemies to flight; for they have been beaten and overthrown by that same life, and therefore have no desire to try conclusions with it again. So we hold up the life, and claim it as ours, and it is our safety and defence. The victory is already gained for us in the life of Christ, so that all we have to do is to allow ourselves to be continually crucified with Him, that thus we may have His life in us. And thus any man who is a sinner, and knows himself to be a sinner, and desires to be free from that bondage of evil habits, may say, “Thanks be to God, which giveth us the victory through our our Lord Jesus Christ.” 1 Corinthians 15:57. {PTUK March 1, 1894, p. 134.5}

**“Taking the Word as of God” The Present Truth 10, 9.**

E. J. Waggoner

*Taking the Word as of God*.-No man takes the Scriptures as the word of God unless he experiences the power of the word. A man may say, “I believe that this is the word of God.” Very well, take the text, “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me ... to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Now he says he believes the Bible, but he is afraid to say that he is free. Then he does not take it as the word of God. God has spoken to him saying that he is free, but he says that he is not free. Now if he accepted that as the word of God, he would be free, because he would know that God’s word has power to give him freedom. God speaks with authority. No matter what a man may profess about the word of God, if he is not free, he simply does not believe in his heart that it is the word of God. {PTUK March 1, 1894, p. 134.6}

**“Guarding the Rest Day” The Present Truth 10, 9.**

E. J. Waggoner

A growing fear is agitating many minds throughout Christendom, especially on the other side of the Atlantic, that the world will lose its rest day. A prominent churchman has declared that “the more we assimilate Sunday to other days by the amusements, the occupations, the teaching and reading and thinking with which we fill it, the greater is the danger that ultimately we shall lose it altogether.” So it is proposed to guard against such a loss by “every sanction which the law can furnish.” {PTUK March 1, 1894, p. 134.7}

So far Sunday is concerned, this fear is doubtless well grounded. There is a growing tendency to disregard the religious distinction which that day has for several centuries enjoyed, and to make it a day for secular pursuits and pleasures; and there is no power on earth that can stop it. The distinction between it and other days of the week, excepting the seventh, is one which rests only upon human authority and custom, and to human authority and human power it must look for that which is to save it from being swept away. Many men have observed, and do now observe the day from conscientious convictions of duty, believing it to be the day Divinely instituted and given to man to be kept holy. But with the knowledge that it is not and never was a holy day,—now fast being disseminated throughout the religious world,—and that its claim to sanctity rests on nothing but the traditions of men, while the seventh is the Sabbath of the Lord, which all men are bound to observe, as the fourth commandment declares, there springs up naturally in men’s minds a disregard for the Sunday, which the argument of law is powerless to cure. No human law ever changed the convictions of a person’s heart. The most that human law can do is to make some of those who do not believe Sunday to be a sacred day, act as though they did believe in it; that is, to make hypocrites; for all who do believe it to be of a sacred character will observe it without the law. This is the only additional guard that secular enactments can throw around the day,—a guard of hypocrites. {PTUK March 1, 1894, p. 134.8}

But how is it with “the Sabbath of the Lord,” the seventh day? Is there any danger that it will be lost? We hear no such fear expressed. Though its adherents are very much less numerous than the number who profess allegiance to Sunday, none of them have any doubt that it is sufficiently guarded and secure. It comes regularly once in each week, and shows no tendency whatever to get lost. The masses not only of the world but of Christendom, are against it, but it is losing no ground. On the contrary, its cause is moving steadily forward, and the number of its adherents is growing in all parts of the world day by day. No human law gives it aid, no popular church party gives it sanction, no man of wealth and influence are behind to push it forward; yet it moves onward with a power and majesty which discomforts and confounds its enemies. {PTUK March 1, 1894, p. 135.1}

The reason of this is simple. It is “the Sabbath of the Lord.” He is behind it and in it. His power is with it. Upon His word, it rests. Small wonder then that it flourishes without the aid of human laws, influence, or wealth. Human power will turn against it, but that will make no difference. It is guarded and upheld by the word of the Lord, and can no more be vanquished or lost than can God Himself. {PTUK March 1, 1894, p. 135.2}

The only way to get the Sabbath is to get Christ. The only way to keep the Sabbath is to keep Christ. In Christ is rest; without Him there is no rest. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Would not this gracious invitation of the Master be as good to present to the poor workingman as a law compelling him to rest (?) whether he will or no? {PTUK March 1, 1894, p. 135.3}

In Christ, the workingman and every other man will find his rest, and he will not find it in any other way. He will find the Sabbath; for He is Lord of the Sabbath, the Creator of all things, and the Institutor, with His Father, of the day of rest. He kept it. The keeping of the Sabbath is a part of His life; and therefore those who have His life in them will keep it too. And they will not be afraid of the consequences, whether it be loss of position, loss of wealth or influence, or persecution from those who know not God. If they meet all these, they will still have as much as the Saviour had here on earth, and they ask no more. {PTUK March 1, 1894, p. 135.4}

When Christ can be put into the heart by human law, then Sabbath rest can be given to an individual by law; and not before. Until then, it is useless to talk of throwing guards around the Sabbath by human enactments. {PTUK March 1, 1894, p. 135.5}

**“Enforcing the Law of God” The Present Truth 10, 9.**

E. J. Waggoner

“For we know that the law is spiritual.” Romans 7:14. Then there can be no fulfilling of the law save in the Spirit. “God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.” Sometimes people talk about keeping the spirit of the law without the letter, but there is nothing in the Bible about keeping the spirit without the letter. By that expression men mean that they will keep what they think the law means, regardless of what it says. But God knows that the thoughts of man are vain. We are to forsake our own thoughts, as well as our own way. “For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. God is Spirit; therefore they that worship Him must do so in the Spirit which He supplies. He provides the means, and does not ask us to worship Him in our spirit, or in our conception of His law. {PTUK March 1, 1894, p. 135.6}

We are not to worship God as we think Him to be, but as He is. And no one, as stated in the text just quoted, can comprehend God, or define the bounds and limits of His will. Then no man can lay down a rule for another, or even for himself. Here is the unlimited word. No man can put a limit on the word of God, or say of any text that he has fathomed its depth, and that he has all the truth there is in it. No; the word is spiritual, and no man can fathom the depth of the mind of the Holy Spirit. For this reason no man, and no body of men, is at liberty to put any construction on the word of God, or to change it, or to hold or teach that it means anything different from exactly what it says. {PTUK March 1, 1894, p. 135.7}

The knowledge of this shuts out everything like religious coercion, persecution, or the laying down of rules for people to follow; for true worship must be rendered in the Spirit which God alone gives. The word must be taken, not in our own spirit, but in the Spirit of God, and that must lead us into larger and larger ideas, and work in us that which we do not know ourselves. Men have secret faults of which they are utterly unconscious. Not only so, but no man knows the depth of any sin which is brought to his attention, or the fulness of any command which is enjoined upon him. It is plain, therefore, that no man can measure his own righteousness, nor his own sin. He can simply know that he is a sinner, and that the righteousness of God is given to him. The more of the Lord he knows, the greater sinner he will realise himself to be. Therefore no man or body of men, whether in church or state, can lay down rules by which a man must live; because the field of God’s requirements is as unbounded as His own life, and must therefore ever keep increasing to our vision; and though men filled the world with books in the attempt to define everything, there still would be something omitted. The Spirit of God must work its own life in every man. This takes the matter out of the realm of civil government entirely. No human authority whatever can impose the Spirit upon any man, or define the mind of the Spirit. The law of God, which is His righteousness, is the one thing which men are to seek. Christ said, “I know that His commandment is life everlasting.” John 12:50. We also are to know the same thing. The law itself is spiritual; it is life everlasting. But life is not a figment, a fancy; it is real, and wherever there is life there must be something living. When we read the commandment is life everlasting, it does not mean that the written characters are life. They simply declare the fact. Everlasting life is in Jesus Christ. “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.” John 5:26. He is the fountain of life. Psalm 36:9; Jeremiah 2:13. {PTUK March 1, 1894, p. 135.8}

The commandment or law of God is everlasting life because it is His own life. Then it is the life of the Spirit of God; and putting the Spirit of God into the hearts of men puts the life of God there. It is the law of the Spirit of life in Christ, it gives freedom and peace with God. “The Spirit is life, because of righteousness;” and “if any man have not the Spirit of Christ, he is none of His.” Romans 8:1, 2, 9, 10. Nothing less than the life of Christ is the law of God; and anything contrary to the life of Christ is condemned. Then we can leave the *right* of any body of men to enforce the law of God entirely outside of the question. It is merely a question of *power*. Has it the power to enforce the law of God? Has any government on earth power to take the life of God and put it into the hearts of its subjects? Certainly not. {PTUK March 1, 1894, p. 136.1}

Then when men do make religious laws, and enforce religion upon people, it is certain that they are not enforcing the religion of Christ. Therefore when they do that, those who are loyal to Christ can have no complicity with it whatever. It is paganism, no matter what form of truth there may be. It is but the form without the power or life. If such enforcement is put in the very terms of the Bible, it is only the more thoroughly pagan; for it is paganism trying to palm itself off as Christianity. {PTUK March 1, 1894, p. 136.2}

The attempt to enforce the ten commandments, even just as they read, would be the greatest dishonour men could offer to the Lord. It would be saying that the law of God is no better than any man may be of himself. It is the same as saying that a man is all right if he keeps the law so that no man can find fault with him. But the man who merely refrains from the outward violations of the law may be worse than the man who utterly disregards it, and knows he is guilty. In the latter case the man has nothing wherein to trust, while in the other, the man is building himself up in his own righteousness, and thinks that he is all right as long as he keeps the letter so far as men can discern. {PTUK March 1, 1894, p. 136.3}

But the law is spiritual, and only the power of the Spirit can work righteousness in an individual. The recognition of civil government as having anything to do with the law of God, is directly opposed to the idea of justification by faith. To lay down a rule or law requiring obedience to the law of God, with a penalty for disobedience, is to say to a man, “You could keep it if you would try; but you will not try, and so we will compel you to do it.” This is putting man on an equality with God. Anything less than the life of God is sin, and therefore for any power to attempt to enforce any of the precepts of Christ is simply an attempt to compel people to sin, and to hold them in sin. {PTUK March 1, 1894, p. 136.4}

**“Union with Christ” The Present Truth 10, 9.**

E. J. Waggoner

Are you separated from Christ? And if so, must you remain separated from Him? These are questions which vitally concern the welfare of every individual on the earth. The consideration of them should take precedence over every other matter. {PTUK March 1, 1894, p. 136.5}

There are two parties concerned in this matter,—Jesus Christ and yourself. If the union does not exist, is it His fault, or yours? If you have done what He has told you to do, and He has still allowed something to separate you from Him, or some stronger power than His has prevented Him from fulfilling the promise made to you, the fault is His. Otherwise, it must be your own. And though we know that He cannot break or forget His promise, and that all power has been given to Him in heaven and in earth, so that no power can stand in His way, we often excuse ourselves for the separation of which we are conscious, by charging the fault upon Him. We are not conscious that we have done anything in particular to prevent the union, and so we tacitly if not openly lay the blame upon God, and pass along as if the only thing we could do was to wait until God by some special manifestation, came and united Himself to us. This is because we do not realise what it is that keeps Him from us. It is because of the deceitfulnes of sin. {PTUK March 1, 1894, p. 136.6}

Do you think God is far off from you because you do not see Him or hear Him? Is it because some peril hangs over you, where because you are in distress,—suffering from some calamity that has overtaken you, or in poverty, without food or sufficient clothing? These are the things that make men *feel* that they are separated from God, and they think so because they feel so. But God has shown us that we have something better to depend on than feeling. He has told us something on this very point which enables us to set all such feelings aside, and to know that the impression they cast over us is not the truth; for through the Apostle Paul He said and still speaks to us these words: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?.. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:35-39. {PTUK March 1, 1894, p. 136.7}

None of these things, therefore, nor all of them put together, can separate us from God. So if the separation exists, it is not due to any cause of this kind. It is not because we do not see or hear the Lord or feel as though we were close beside Him. The trouble is that our feelings are a part of our human nature, and are dependent upon natural conditions; and we are trying to make them serve the purpose of revealers of spiritual truths. They are in no wise fitted for such work. They are entirely disconnected from spiritual things. They can be affected by spiritual things, but they cannot themselves affect spiritual things; so that whatever our feelings may be, we are not to take them as an index of our relation to spiritual things. A gloomy or depressed feeling is no more evidence that God has withdrawn Himself than an obscuring cloud in the sky is evidence that the sun is further away than when it shone brightly upon us. In the Christian life, feelings play altogether a secondary part. Knowledge comes first, feeling afterward; and this order is never reversed. {PTUK March 1, 1894, p. 136.8}

Men are continually trying to discover God by their natural senses. He can never be found in that way. The uncivilised pagan thinks he must have a god that he can see; so he makes an image of wood or stone; but it is not God. And why does he do this? Simply because he knows nothing about the one true way of seeing and knowing God, which is faith. His civilised brother knows better than to worship wood or stone, but he too, very often, knows no better than to think that God must be found in some way by his natural senses; and because these do not reveal God to him he thinks either that there is no God or that He has withdrawn Himself a great way off. He has planned some way in which he thinks God ought to manifest Himself if He were near by; and because no such manifestation appears, he concludes that God comes no nearer than the remote outskirts of his individual life. {PTUK March 1, 1894, p. 136.9}

All this is the result of trying to find and know God through the various avenues of the flesh. And it is all failure, because it is not God’s way. God has provided faith as the avenue through which He reveals Himself to man, for the very reason that man could not know Him through any means of his own. Man cannot find God till they come to Him, and they cannot come to Him without faith; for “he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Hebrews 11:6. {PTUK March 1, 1894, p. 137.1}

The testimony of faith is just the opposite of the testimony of the natural senses. When the latter declare that God, if He exists at all, is far off and only rarely if ever condescends to take notice of individual affairs, faith says that He is very near. And by faith the individual knows that God is near and takes notice of him; for faith cannot lie, since it declares only what is said by the word of God. By faith the individual can look up and rejoice in darkest trials, knowing that in spite of all contrary appearances, he is united with Christ and has underneath him the everlasting arms of his heavenly Father. {PTUK March 1, 1894, p. 137.2}

Faith declares that God is near us; even that He is “not far from every one of us.” Acts 17:27. The natural eye cannot see Him, but faith says He is there. When our feelings testify that He is a great way off, faith says, He is near. Faith declares that Jesus Christ has united Himself to the human family and is identified with them; for we read that “He took upon Him the nature of the seed of Abraham,” and is “touched with the feeling of our infirmities.” Hebrews 2:16; 4:15. So that Christ has done all that He can do to unite Himself with us, and if we are not united with Him it is not His fault but ours. But all that we have to do to become united with Him is to come into harmony with Him, that is, to agree with Him and testify that His word is true. He has made the union of Himself with each one of us complete already, except on the point of our own free will to believe or disbelieve what He says. The part left to us is to believe; not merely to nod assent to His word but to build upon it, to rest ourselves in all that we have and hope for upon it. As long as we do this, the union with Christ is complete, whatever may be our circumstances and the feelings and appearances to which they give rise. But if we fail to believe, we nullify, so far as we are concerned, all that He has done to unite Himself with us, and are no better off than as though God were really as far from us as we have imagined Him to be. {PTUK March 1, 1894, p. 137.3}

The Lord declares that His hand is not shortened that it cannot save, neither His ear heavy that it cannot hear. That is not the reason His presence is not realised. “But,” He says, “you iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.” Isaiah 59:1, 2. In other words, there is a lack of faith. When faith comes, the iniquities disappear; for by faith we are justified, and our transgressions, like a thick cloud, are blotted out. Isaiah 44:22. Then you can rejoice because you know by faith, that you are united with Christ, from whom not height, nor depth, nor poverty, nor suffering, nor death itself, have power to separate you. And thus a bright light will shine in upon you now, this very day, if you will but let it, to illumine your darkest hours, when appearances and the feelings of your own heart are all against you, and supply that power which it gave to those of old who “out of weakness were made strong.” Hebrews 11:34. {PTUK March 1, 1894, p. 137.4}

**“The Knowledge of Freedom” The Present Truth 10, 9.**

E. J. Waggoner

The knowledge of freedom does not rest on the fact that we have escaped some temptation; but the escape from the temptation is made through the knowledge that we are free. It is not that we are to try for a time to see if we can live free lives, overcoming a temptation, and then conclude that we are free. Many think this way: They were in close places, and they asked the Lord to help them, and He did, and so now they know that the Lord hears them. But suppose it had been an imaginary need, and the Lord had not sent what they asked for? They would have taken that as an evidence that the Lord did not hear them. {PTUK March 1, 1894, p. 137.5}

If the enemy can have his way, he will lead us to take counsel of ourselves, to put ourselves in the place of God, and find out from ourselves whether or not God is good, and whether He means what He says. The only thing that keeps anyone from knowing and seeing that he is free, is this consulting with himself. One thinks that if he can go on for a week or two living in freedom, he will then be able to say with confidence that he is free. But that is but bondage to self. It is the Lord who proclaims freedom, and He proclaims it to those who are captives, and bound. By asserting the liberty which the Lord has given, and asserting it in the face of temptation, and in the midst of bondage, the knowledge of freedom gives the victory. {PTUK March 1, 1894, p. 137.6}

**“‘Come unto Me’” The Present Truth 10, 9.**

E. J. Waggoner

Do you know, little one, why Jesus says, “Suffer little children to come unto Me, and forbid them not”? {PTUK March 1, 1894, p. 140.1}

It is because He loves them and knows that they need Him as much as the little lambs need a shepherd. {PTUK March 1, 1894, p. 140.2}

When David was a shepherd and kept his father’s sheep on the hills of Bethlehem, there came out, at one time, a lion and a bear and took a lamb out of the flock. If David had not been there the poor little lamb would have been torn to pieces; for it was altogether too weak of itself to resist the strongest of all beasts. But David went out and smote the lion and delivered the lamb out of his mouth; and he slew both the lion and the bear. How good it was that that little lamb had a strong and loving shepherd! {PTUK March 1, 1894, p. 140.3}

But that little lamb did not need a shepherd any more than you do, for your enemy “the devil, as a roaring lion, walketh about, seeking whom he may devour;” and he will devour you if you do not have a shepherd who is stronger than he. {PTUK March 1, 1894, p. 140.4}

You cannot resist him yourself one moment, for he is strong and you are weak. Your mother cannot drive him away from you, or even your father, for he is stronger than both of them together. If all the soldiers in the world should come out against him in one vast army, they could not overcome him. {PTUK March 1, 1894, p. 140.5}

But the Lord says that you *can* “overcome evil with *good*,” and that the *Lord* alone *is good*. Therefore you can overcome Satan with the Lord. You are perfectly safe if you have Jesus for your good Shepherd. He loves every one of His little lambs, and therefore loves you. He will not allow Satan to overcome you once, so long as you trust yourself to Him. {PTUK March 1, 1894, p. 140.6}

Because you cannot be saved without Him any more than the little helpless lamb could be saved without the shepherd, He says, “Remember now thy Creator in the days of thy youth.” {PTUK March 1, 1894, p. 140.7}

**“Our Worst Enemy” The Present Truth 10, 9.**

E. J. Waggoner

“The devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5:8. {PTUK March 1, 1894, p. 141.1}

You have learned that Jesus is your best Friend, that He loves you more and has done more for you than even your own mother. Through each twinkling star, through every fleecy cloud, and murmuring brook, through the tiniest creatures and flower and leaf that He has made Jesus whispers, “I LOVE YOU, AND I CARE FOR YOU.” {PTUK March 1, 1894, p. 141.2}

What a Friend! so powerful that He made the heavens and earth and all things by His word, so wise that He made no mistakes, so kind that He fitted every creature with just the things it needs. Shall we not love and trust Him with our whole hearts? As we study this lesson we shall see more and more how much we need just such a Friend. {PTUK March 1, 1894, p. 141.3}

We learned last week that we have an enemy as well as a Friend. An enemy is one who is not a friend,—one who does not love but hates us and wishes to hurt and injure us in every way that he can. The worst enemy that we have is Satan. He is also called Devil and Serpent and Dragon and other names. In 1 Peter 5:8, we read that, like a fierce lion, he walks about trying to destroy people {PTUK March 1, 1894, p. 141.4}

He does not look like a lion, for, you remember, he is a fallen angel; nor does he destroy people in the same way that a lion does. Satan destroys people by causing them to hate God and to refuse to have His goodness and eternal life. {PTUK March 1, 1894, p. 141.5}

You see no one but God *has* any goodness or any eternal life, and Satan knows it; so he follows us about and tries to make us afraid of God, and tries to get us to hate God so that we shall not go to Him for life. He knows that without God’s goodness we can have only wickedness, and without God’s eternal life we can have only eternal death. He therefore does everything in his power to deceive us and make us think that God is our enemy instead of our Friend. If he only can get us to refuse to have anything to do with Jesus, he knows that he is sure of our eternal death. And that is just like the selfishness of Satan; he has put off Jesus until he has lost all hope of eternal life himself, and so he does not want any of the rest of us to have it. {PTUK March 1, 1894, p. 141.6}

He knows, too, how God loves us and how it grieves Him to see us choose wickedness and death, and thus throw ourselves away. Satan therefore tries all the more to lead us into sin, for He hates God also. {PTUK March 1, 1894, p. 141.7}

He comes to us in different ways. He does not often come and tell us who he is and what he wants, but he slyly hides himself and talks through someone else, or makes himself look like someone else. Sometimes we do not see *anyone*, but we suddenly begin to think of something wrong and want to do something naughty. When we feel this way, we may be sure that Satan is near putting these bad thoughts into our hearts, coaxing and tempting us to deny our best Friend, and choose his way of death instead of Christ’s way of life. {PTUK March 1, 1894, p. 141.8}

But we do not need to do what Satan our *enemy* wants us to do, even though he is so much stronger than we, and even though he is constantly going about like a lion, seeking whom he may *destroy*. {PTUK March 1, 1894, p. 141.9}

How can we help it, you say? Easily enough, for there is a *Friend* going about seeking whom He may *save*, and He is so much stronger than Satan that Satan cannot overcome Him at all; he has tried it and failed every time. Can you not think who this dear Friend is? {PTUK March 1, 1894, p. 141.10}

Yes, it is, the powerful Creator of all things. He has seen your danger and has come to your help, and says, “Behold, I stand at the door, and knock; if any man hear My voice and open the door, I will come in to him.” {PTUK March 1, 1894, p. 141.11}

Oh, will you let Him in? If God be for you, who can be against you? All you have to do is to *let* Him come in, and *let* Him stay with you, and *let* Him drive Satan away when he comes to tempt you. Without Him you cannot overcome Satan once, but with Him all things are possible. {PTUK March 1, 1894, p. 141.12}

Then never fear. Although an enemy is constantly going about seeking whom he may devour, a mightier Friend is going about seeking whom He may save, and He will save *you* if you will let Him. {PTUK March 1, 1894, p. 141.13}

1. What do we call a person who loves us and does a great deal for us? {PTUK March 1, 1894, p. 141.14}

2. Who is your best Friend? Proverbs 18:24. {PTUK March 1, 1894, p. 141.15}

3. What makes you think that He is the best Friend that you have? Romans 5:8; John 3:16. {PTUK March 1, 1894, p. 141.16}

4. What does He whisper to you through everything that He has made? {PTUK March 1, 1894, p. 141.17}

5. What has He done that shows His great power? Genesis 1. {PTUK March 1, 1894, p. 141.18}

6. How wise is He? Colossians 2:3. {PTUK March 1, 1894, p. 141.19}

7. How has He shown kindness to every creature that He has made? {PTUK March 1, 1894, p. 141.20}

8. What do we call a person who hates us and does all he can to injure us? {PTUK March 1, 1894, p. 141.21}

9. Who is our worst enemy? Why? {PTUK March 1, 1894, p. 141.22}

10. Like what fierce animal does he walk about? 1 Peter 5:8. {PTUK March 1, 1894, p. 141.23}

11. Why does he want to destroy this? {PTUK March 1, 1894, p. 141.24}

12. How does he seek to destroy us? {PTUK March 1, 1894, p. 141.25}

13. Why will refusing God’s goodness and life destroy us? Psalm 36:9. {PTUK March 1, 1894, p. 141.26}

14. Tell some of the different ways in which Satan comes to us. {PTUK March 1, 1894, p. 141.27}

15. How does he try to do this? {PTUK March 1, 1894, p. 141.28}

16. Do we have to do what Satan wants us to do? Ephesians 6:13. {PTUK March 1, 1894, p. 141.29}

17. Who is willing to help us overcome Satan’s temptations? Hebrews 2:8; 4:15, 16. {PTUK March 1, 1894, p. 141.30}

18. Which is stronger, He or Satan? Matthew 4:1-11. {PTUK March 1, 1894, p. 141.31}

19. Then do we need to be afraid of Satan when Jesus is with us? Isaiah 41:10. {PTUK March 1, 1894, p. 141.32}

20. If we let Satan overcome us when Jesus is so willing to help, whose fault is it? {PTUK March 1, 1894, p. 141.33}

**“Interesting Items” The Present Truth 10, 9.**

E. J. Waggoner

-Anarchist bomb outrages still continue to be reported from Paris. {PTUK March 1, 1894, p. 142.1}

-By a fire at a school in Oscarshamn, in the province of Kalmar, Sweden, eleven children were burned to death. {PTUK March 1, 1894, p. 142.2}

-The Socialists of Austria are preparing to hold simultaneous demonstrations in favour of universal franchise all over the empire. {PTUK March 1, 1894, p. 142.3}

-The trial has been begun at Vienna of the fourteen Anarchist prisoners who were arrested in September last. It is being conducted with closed doors. {PTUK March 1, 1894, p. 142.4}

-No decided change in the situation is reported from Rio Janeiro. The yellow fever in the city is still on the increase, the deaths numbering scores daily. {PTUK March 1, 1894, p. 142.5}

-The French Senate has passed the second reading of the Bill already adopted by the Chamber, according to women the right to vote in elections to tribunals of commerce. {PTUK March 1, 1894, p. 142.6}

-The French Corn Duties Bill, which increases the duty on wheat to 7 francs, and raises the duties on other kinds of grain, has been adopted by the Chamber of Deputies by 361 votes against 155. {PTUK March 1, 1894, p. 142.7}

-A Frenchman claims to have discovered a substitute for silk. The threads are produced from wood-pulp, which is said to be durable, luminous, and elastic. Compressed air forces the pulp through apertures small enough to form threads. {PTUK March 1, 1894, p. 142.8}

-An ice-floe in the Gulf of Finland broke adrift from the mainland, carrying off fishermen and peasants, with their wives and children, 500 in all, who were encamped on the ice at the time. They were rescued, after being adrift for forty-eight hours. {PTUK March 1, 1894, p. 142.9}

-An epidemic having broken out among the children a village in Hungary, the people said it was caused by an old woman who was suspected of being is witch. The unfortunate woman was seized, and, after being gagged and flogged, was crucified. {PTUK March 1, 1894, p. 142.10}

-A report from Moscow states that in the neighbourhood of Tomsk and elsewhere in Western Siberia a large number of arrests have been made of propagandists of the doctrines of the “Old Believer” sects, together with many of their newly converted disciples. {PTUK March 1, 1894, p. 142.11}

-Dr. Sharpe, lecturing at the Imperial Institute on “Bird life,” said that the species of birds in the British Isles numbered nearly 400. Of these 108 are resident birds. Our feathered winter visitors number about 61, including the snow bunting from the Arctic regions. {PTUK March 1, 1894, p. 142.12}

-The Italian Chamber of Deputies on Feb. 22, elected Signor Biancheri as its President. Signor Blancheri headed the list with 191 votes, against 187 given to Signor Zanardelli, twenty-three voting papers remaining blank. The defeat of Signor Zanardelli has given rise to much comment. {PTUK March 1, 1894, p. 142.13}

-From Vienna it is reported that of the seventy-seven members of the Omladina Society who have been tried at Prague on the charge of high treason, sixty-seven have been found guilty, and sentenced to terms of imprisonment ranging up to eight years, while the remaining ten have been acquitted. {PTUK March 1, 1894, p. 142.14}

-It has been definitely decided that the Czar shall leave shortly for San Remo or the south of France, and not for Kieff as was expected. The contemplated journey is regarded as likely to be attended by considerable political importance, as his Majesty may meet some of the rulers and chief statesmen of Europe. {PTUK March 1, 1894, p. 142.15}

-The Parliamentary Committee of the Trade Union Congress has decided to convene a conference of all the trade unions and friendly societies in the country, to discuss the position of Employers’ Liability, on Saturday, March 17, and a national demonstration will be held in Hyde Park on Sunday, March 18. {PTUK March 1, 1894, p. 142.16}

-The Emperor of Austria is about to make a visit to France, which is looked upon as being of great significance. It is stated that M. Lozé French Ambassador in Vienna, has been instructed to ask Count Kalnoky to prevail upon the Emperor Francis Joseph to make a short stay in Paris before going south. {PTUK March 1, 1894, p. 142.17}

-The women of Canada who subscribed for a pair of horses, a sleigh and furs as a wedding present for the Duchess of York are indignant that the horses were docked before being shipped, and are sending a memorial asking the Duchess to express her reprobation of the cruel practice by refusing to accept the horses. {PTUK March 1, 1894, p. 142.18}

-The Argentine correspondent of the *Pall Mall Gazette* states that everybody there is favourable to the cause of Jabez Spencer Balfour, and the judges and lawyers assert that his arrest is illegal, and is a disgrace to the Argentine Government. Balfour himself declares that his arrest is due to political causes in England. The British Minister has presented the claim for his tradition, bet no decision has yet been taken on the subject. {PTUK March 1, 1894, p. 142.19}

-The Supreme Court of Canada has decided that the Roman Catholics in Manitoba had no right to appeal to the Governor in Council against the provincial statute which abolished Catholic separate schools. Two of the judges dissented from this finding. The question has been the subject of much controversy in Canada during the past three years. The decision of the Court relieves the Federal Government from further action in the matter. {PTUK March 1, 1894, p. 142.20}

-In his financial statement to the Italian Chamber of Deputies, Signor Sonnino announced that the deficit for the financial year is estimated at 178,000,000 lire, while the debt of the Treasury exceeds 500,000,000 lire. To meet this critical state of affairs the Minister proposed new taxes yielding some 100,000,000 lire, and economies in the Government services to the amount of 30,000,000, besides the conversion of certain redeemable rentes. {PTUK March 1, 1894, p. 142.21}

-Some statistics have just been compiled as to the chances that man has of living in different large towns. The towns whore the greatest percentage of the inhabitants per thousand die is Rheims. The proportion is 28.62 per thousand. Then follow: Dublin, 27.05; New York, 26•17; and Vienna, 25•07. Paris occupies the next place with an average of 23•01 deaths per thousand inhabitants. In Berlin the people only die at the rate of 20.58 per thousand; in London the proportion is 19•11; in Chicago, 18•95, etc. It appears that the town in which relatively the fewest number of deaths occur is Minneapolis, in the United States, where, according to statistics, only 9•80 persons per thousand die in each year. {PTUK March 1, 1894, p. 142.22}

-The exact figures of the vote on the Ontario prohibition plebiscite are given as follows: For prohibition, 192,187; against, 110,757; majority for, 81,730. Analysing these totals it is found that the most overwhelming vote for prohibition was that given in the counties-that is, the rural districts-where the poll was sixty per cent. of the total) vote, and showed 154,000 for and 83,800 against prohibition, a majority of 70,200, or almost two to one. In the cities and separated towns and tracts about forty pet cent. of the total vote was polled, and it showed 38,400 for prohibition, and 26,800 against, a majority of 11,600. The women polled thirty-five per cent. of their total vote, and were six to one in favour of prohibition. The grand total shows that fifty-eight per cent. of the electorate polled, and the vote was nineteen to eleven in favour of prohibition. {PTUK March 1, 1894, p. 142.23}

**“Hard Times” The Present Truth 10, 9.**

E. J. Waggoner

*Hard Times*.-The year of financial depression has resulted in much destitution and suffering. Yet notwithstanding this, for self-indulgence in two articles alone, drink and tobacco, the country has spent over ?140,000,000. To the spenders this amount was more than thrown away; for the indulgence weakens the constitution and lessons working capacity. “Wherefore do ye spend money for that which is not bread? and your earnings for that which satisfieth not?” {PTUK March 1, 1894, p. 144.1}

**“Fluctuating Values” The Present Truth 10, 9.**

E. J. Waggoner

*Fluctuating Values*.-A South American correspondent of a missionary journal gives one remarkable effect of the prevailing financial depression. The Archbishop of Santiago has advertised a raise in the scale of rates for priestly ministrations. Masses, baptisms, funerals, etc., are advanced 50 per cent., and indulgences cost double. One would naturally expect to see the rates lower in times of depression, but the course adopted plainly confesses the mere commercialism of the whole thing. One day this merchandiser of Rome will find a buyer at any price; “for strong is the Lord God who judgeth her.” {PTUK March 1, 1894, p. 144.2}

**“The Model State” The Present Truth 10, 9.**

E. J. Waggoner

*The Model State*.-The Catholic *Universe*, expressing the hope that a dispute between Ecuador and Peru will speedily be settled by arbitration of the Pope, says:— {PTUK March 1, 1894, p. 144.3}

Ecuador is a model Republic, being the only government in the world which grants a subvention to Peter’s-pence, and which openly protested against the usurpation of Rome in 1870. Religious orders and all Catholic works prosper there. {PTUK March 1, 1894, p. 144.4}

Again and again Ecuador has been cited by Catholics as a model state, and so we may know very well what, according to the Papal idea, constitutes a well-ordered commonwealth. The priests are the law makers, and the country is administered solely in the interests of the Church and religious orders. So lose is the administration that no record is kept of revenues or disbursements, and when receipts fall short an officer with a file of soldiers calls on the merchants of the cities for forced loans. Bible colporteurs have never been able to get into the country, and no books can be imported save by permission of the Jesuit priests who control the customs house. No Protestant is allowed to live in Quito, even for purely business purposes. This is therefore a model state in the eyes of Rome, and all Catholic works prosper amid the ignorance and darkness. Some day the light will break even in Ecuador; for the everlasting Gospel must be proclaimed to every nation and people. {PTUK March 1, 1894, p. 144.5}

**“Perfection Yet Growth” The Present Truth 10, 9.**

E. J. Waggoner

“Ye are complete in Him,” is the word to the believer. The difficulty in the minds of many in the way of grasping the completeness of the life of Christ is the fact that the Christian life is progressive. We are to continually grow in grace, and in the knowledge of the Lord; but this to some seems incompatible with being complete in Christ. {PTUK March 1, 1894, p. 144.6}

When Christ Jesus was on earth as a boy of twelve years He was perfect. But we read that He grew in wisdom and stature, and in favour with God. Luke 2:52. Complete, yet growing in grace and knowledge; perfect all the time. The plant is perfect at every stage of its growth. We admire the beauty of the plant when the leaves burst forth. It is perfect when the flowers bloom, and perfect when the fruit comes. Yet keeps on growing. {PTUK March 1, 1894, p. 144.7}

It is not that we are to grow *into* grace, but grow *in* grace. We are not to get more and more into grace, but in the grace we are to grow and increase in wisdom, complete in Him. The very statement of this fact implies that we are not complete in ourselves. There is nothing in us, but He is ours, and of His fulness have we all received, and grace over grace. Grace superbounds and fills all. {PTUK March 1, 1894, p. 144.8}

**“Experience” The Present Truth 10, 9.**

E. J. Waggoner

*Experience*.-It is true of everything in the Bible, and everything that God has for us, that no one can understand it without experiencing it. Understanding is experience. This shows that the preaching of the Gospel does not consist in laying down certain arbitrary propositions to be believed. And the acceptance of the Gospel does not consist in the belief of those propositions. It is a life, and a laying hold of life. All true doctrine grows out of the life, and he who yields to the life will go on learning more and more of the wonders of God’s law; for the law of God is but the life of God. {PTUK March 1, 1894, p. 144.9}

**“Gladness” The Present Truth 10, 9.**

E. J. Waggoner

*Gladness*.—“Light is sown for the righteous, and gladness for the upright in heart.” When we sow a thing we expect it to multiply and increase. So the Lord has sown gladness for the believer, that it may spring up continually. When we represent Christ in us, it will be by our gladness for the truth He has given us; not what we see, but what we know; not what our reason has been able to trace out, but that which our faith has laid hold of and brought into the very life. It will not be a forced gladness, but the springing up of the joy of the life of Christ. {PTUK March 1, 1894, p. 144.10}

**“To-day” The Present Truth 10, 9.**

E. J. Waggoner

*To-day*.-Many are afraid to rejoice in the Lord to-day, for fear that they will fall in the future. But the Lord delivers from all fear. His love casteth out fear. There is no danger of falling in the future, to-day. It cannot be done. To-morrow cannot be brought into to-day. And when to-morrow comes, it will be to-day. So that if we trust the Lord to-day, we can trust Him for ever. All time is present with God. So we may rejoice in the full salvation of God now, and the future can throw no cloud over to-day, to darken the way of rejoicing. {PTUK March 1, 1894, p. 144.11}

**“What a Man Knows” The Present Truth 10, 9.**

E. J. Waggoner

*What a Man Knows*.-Between a man of wonderful intellect who does not know what he is talking about, and a man of feeble intellect who does know what he is talking about, it is not difficult to choose. If a man of great intellect is talking about something that he does not know, he is just as ignorant as any fool on that thing. But when a man who does not know much, really knows a thing, he knows it just as surely as anyone can know it. No one who knows the life of the Lord will be afraid to tell it. “We speak that we do know, and testify that we have seen.” {PTUK March 1, 1894, p. 144.12}

**“Front Page” The Present Truth 10, 9.**

E. J. Waggoner

The Apostle Peter gives us this exhortation: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings.” 1 Peter 4:12, 13. {PTUK March 1, 1894, p. 145.1}

It is the thought that when we are tempted we are partakers of Christ’s sufferings, that enables us to “count it all joy” when we fall into divers temptations. James 1:2. “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews 2:18. {PTUK March 1, 1894, p. 145.2}

We are to overcome even as Christ Himself overcame. See Revelation 3:21. “Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.” 1 Peter 4:1. It becomes us, therefore, to study carefully the account of the great temptation of Jesus in the wilderness. {PTUK March 1, 1894, p. 145.3}

In the first place, remember that the great temptation immediately followed the anointing by the Holy Spirit. Let no one therefore think that a wonderful blessing is a pledge of freedom from trial. Rather conclude that God, foreseeing fierce temptations about to assail you, is preparing you to meet them successfully. Satan plies his temptations the most vigorously after one has been greatly helped, because he knows that he may find the soul off its guard. Uzziah “was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction.” 2 Chronicles 26:15, 16. “Let him that thinketh he standeth take heed lest he fall.” {PTUK March 1, 1894, p. 145.4}

The first recorded words of Satan to Jesus were, “If Thou be the Son of God.” He would have Jesus doubt His Sonship. There is no way in which Satan causes more people to fall than by leading them to doubt their acceptance with God. And these temptations are the most likely to come, too, just after a great spiritual uplifting. Satan will seek to lead us to doubt our experience, or to think that God has forsaken us. {PTUK March 1, 1894, p. 145.5}

At such times it is a most pleasant thing to know that we have the same assurance that Christ Himself had. What was the evidence to Him that He was the Son of God?—It was the word of God that came to Him after His baptism, saying, “This is My beloved Son, in whom I am well pleased.” That same word comes to us, “now are we the sons of God,” and calling us “beloved.” 1 John 3:2. “Herein is our love made perfect, that we may have boldness in the day of Judgment, because as He is, so are we in this world.” {PTUK March 1, 1894, p. 145.6}

**“Waiting” The Present Truth 10, 10.**

E. J. Waggoner

*Waiting*.-Nearly everybody expects to be saved some time. But the fact that they expect some time to be ready to give up to the Lord, makes them satisfied with not being ready. This is what produces the feeling of indifference and lethargy. The Lord will never work with any greater power than He is now using. He is just what He is. He has not two measures of strength. When He works He works with His own power, and He is working now. Those who are expecting some mighty movement to come and sweep them off their feet, and carry them on board to Zion, will be disappointed. God never can increase in power. He is the perfection of power and goodness. Our part is to recognise the power already here, and to yield to it. {PTUK March 8, 1894, p. 145.7}

**“Doubt and Murder” The Present Truth 10, 10.**

E. J. Waggoner

When Jesus read the prophecy of Isaiah, in the synagogue at Nazareth, and began to say to the people, whose eyes were fastened upon him, “This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” Luke 4:21, 22. The Spirit of the Lord was indeed upon Him, and as the result His words produced conviction. Involuntarily they responded to the power of the Spirit. {PTUK March 8, 1894, p. 145.8}

Then came in another feeling. They said, “Is not this Joseph’s son?” They gave place to doubt. True, the words which Jesus had read and spoken had come with the force of the Holy Spirit, and they had acknowledged their gracious power; but they could not make the gracious words harmonise with their reason and experience, and so they lost the blessing. {PTUK March 8, 1894, p. 145.9}

The same thing is repeated again and again in these days. People hear burning words of truth, which cause their own hearts to burn in response, and then doubt comes in under the guise of “prudence” and “caution.” “We must not be too quick to accept new things;” “Have any of the rulers or of the Pharisees believed on Him?” “We will not commit ourselves until we see how this thing is going to turn.” “We cannot be too cautious”—these and many other things hold many people back from following the convictions produced by the Holy Spirit. Looking at the matter from a worldly critical point of view, they conclude that the influence of the Spirit was only a sudden impulse, which it would be most unwise to yield to. They are confirmed in this view by the fact that, as the result of their unbelieving calculation, the Spirit’s voice has been silenced, and they no longer feel that response in their hearts to the words of truth. And thus carnal wisdom proves their ruin. {PTUK March 8, 1894, p. 145.10}

But this is not the end. The Gospel narrative tells us that the very people who at first bore witness to the gracious words of Jesus, seized Him a few minutes later, and attempted to throw Him down headlong from a precipice. Murder was in their hearts. That they did not kill Jesus was only because they had not the power. {PTUK March 8, 1894, p. 146.1}

What caused this change?—Nothing but the cherishing of a single doubt. Here is a warning for those who think that doubt is a trivial matter. Every doubt has murder connected in it. Those doubts which seem so perfectly “natural” that you scarcely call them doubt, but only the manifestation of proper caution are the things which if cherished, will cry, “Crucify Him.” It is not a light thing to doubt the witness of the Spirit of God. One of the things which made David a man after God’s own heart, was the fact that he “made haste, and delayed not” to keep the commandments of God, when they were made known to him. Psalm 119:60. Take heed not to quench the Spirit by doubt. {PTUK March 8, 1894, p. 146.2}

**“Christ’s Humiliation His Glory” The Present Truth 10, 10.**

E. J. Waggoner

*Christ’s Humiliation His Glory*.—“He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name.” Philippians 2:8, 9. The exaltation of Christ, that which is and will be His highest glory, and which makes angels bow before Him, is due to that which He has done and suffered for us. The prints in His hands, and the wound in the side will be throughout all eternity the tokens of His exaltation and power. When the Lord comes from heaven in glory, it will shine brightest from the side that was pierced. “His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had bright beams out of His side; and there was the biding of His power.” Habakkuk 3:3, 4, margin. Thus as every eye sees Him in the clouds of heaven, and also that pierced Him (Revelation 1:7), the marks of His humiliation when on earth will be the highest glory. {PTUK March 8, 1894, p. 146.3}

**“Healthful Doctrine” The Present Truth 10, 10.**

E. J. Waggoner

The marginal readings in the Bible frequently give the more literal rendering of the text, and are often more suggestive than the free translation. In the Revision the marginal rendering of the words, “sound doctrine,” “sound speech,” etc., occurring several times in Paul’s epistles to Timothy and Titus, is “healthful” teaching, “healthful speech,” etc. that is what it is literally. {PTUK March 8, 1894, p. 146.4}

Sin is a disease, a deadly taint that has stricken into the very heart and life. “The whole head is sick and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it.” Disease is but the working of death and decay, and so it is that the “wages of sin is death.” {PTUK March 8, 1894, p. 146.5}

Thus it is that the remedy for this malady must be “healthful doctrine,” “healthful” words. No words of man can avail anything; for there is no life in human words. Life is the only antidote of death. The word of God is living and vitalising, as Jesus said, “The words that I speak unto you, they are spirit and they are life.” “He sent His word and healed them.” Psalm 107:20. {PTUK March 8, 1894, p. 146.6}

The one who would help his fellow men to escape from sin must declare the word of life as it is, taking nothing from it nor weakening it by putting human interpretations into it. Men may have a doctrine of Christ as a theory, and be for ever arguing and debating about it, but *the* doctrine of Christ cannot be held as a theory, as it is a life, vigorous and healthful. The man with a theory has a form without life, diseased and revolting, and no matter what the shape may be he cannot give it the warmth and glow of health. {PTUK March 8, 1894, p. 146.7}

The apostle carries this idea of healthful words further in 1 Timothy 6:3, 4: “If any man teach a different doctrine, and consenteth not too heathful words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, and doting about questionings and disputes of words.” The word “doting” is put in the margin “sick.” It means that diseased condition of mind and heart that sees in the healthful doctrine of Christ only something to be discussed and argued about, a form of words. This is why it is that only the individual who has been healed by the word and knows the vitalising life of it, can declare the health-giving word of God. {PTUK March 8, 1894, p. 146.8}

There is need of this preaching of healthful words now. Deadly error is stalking about endeavouring to mask itself with the Scriptures of truth, but its emasculated form shows readily enough that there is no health and life in it. Yet human nature that loves sin loves to have it so. Warning of the dangers of the last days, when the apostle was shown that perilous times would come, he tells Timothy to “preach the word,” the healthful word of God; “For the time will come when they will not endure healthful doctrine.” 2 Timothy 4:3. This charge comes to every believer now; for we are in the perils of the last days, and the very word of God is our only safety and health. {PTUK March 8, 1894, p. 146.9}

**“Feeling at Liberty” The Present Truth 10, 10.**

E. J. Waggoner

The religion of Jesus Christ is not simply one of emotions. It does not quench feelings, but it consists of more than emotions. It is a fact. It holds good when a person can have no emotions. It holds good when the body is paralysed, and the nerves are numb,—when there is scarcely enough consciousness left to take notice of anything, and the mind has almost ceased to work. The man who knows Christ does not then have to reason out his hope, but rests in the consciousness of the fact of the life. {PTUK March 8, 1894, p. 146.10}

It is a glorious truth that the religion of Christ needs not to be reasoned out. We do not have to trace evidences, and weigh arguments to know at any time what it is. This does not mean that God discounts the intellect with which He has endowed His creatures, but that faith is superior to reason. Human reason, not guided by the Spirit of God, leads to folly. Faith is a guide of reason; but the truth of the Spirit of God is not to be reasoned out, else there would be partiality; the kingdom of heaven could not in that case be received by a child as well as by a philosopher. But “the world by wisdom knew not God.” 1 Corinthians 1:21. The righteousness of God is not revealed to reason, but to faith. When one is at the very point of death, and the brain so sick and sore that it is a positive task to think at all, one can lie perfectly still and *know* that he is accepted, not because he feels that he is, but because God has said so. He need not look about to see if his feelings correspond to the demands, but he can rest in the Lord, knowing that he is in His hands. {PTUK March 8, 1894, p. 146.11}

There are times, and it will come to every Christian, when he will not *feel* that he is free. He may be depressed in body. The weather often has an effect on people, and at any rate we are all still in the flesh. The flesh is still unconverted, and it will always remain so, for it is enmity against God, and cannot be subject to Him. It will demand that we serve it in this and that thing, and will demand satisfaction. Then is the time we want to know that we are free. If there is any doubt then we are in danger. {PTUK March 8, 1894, p. 147.1}

The devil knows the weakness of the flesh, and he will work to regain his position. You say, “I am in doubt, and do not know. The other day in meetings the Lord seemed to set me free; but I do not feel so now. If I were free why should I feel so depressed?” And when we begin to hesitate and temporise, the devil, who is an expert in his art, brings us into discouragement and captivity. It is a fact that the Lord has proclaimed liberty to the captives. He holds the keys still, and the devil never can get hold of them. He has loosed the bonds of every man. David says, “I Lord, truly I am Thy servant; .. Thou hast loosed my bonds,” and it is true of every soul. There is not a soul in the world who might not say with truth, “Thou hast loosed my bonds;” and if he continued to say it on the authority of God’s word, he would continue free; for the Lord has proclaimed liberty to every captive. {PTUK March 8, 1894, p. 147.2}

It is not a matter for feeling, but for practical use. When the enemy comes to destroy, when the flesh would rise up to assert its domination, then is the blessedness of this word, “I am free.” God has freed from that power, and He has power to maintain the freedom. Why should the experience of so many professors be fitful, now rejoicing and then again gloomy and full of doubt? God has declared freedom; will He put us in prison again? {PTUK March 8, 1894, p. 147.3}

How many times we hear people talking about being in the dark; “it was light, but now it is gloom.” They have simply allowed Satan to thrust them into the dark cell, because they wandered near Doubting Castle. Bunyan had the truth of the thing when he told the story of Christian and Hopeful in Doubting Castle. They had been lying there in the dark for a week or more when Christian bethought himself of the key of Promise which he had in his bosom, which opened every door and gate in the castle, and they walked at liberty because they believed the Lord. {PTUK March 8, 1894, p. 147.4}

Now why should we be in doubting Castle when the Lord sets us free and enlightens the gloom? We have the promise that the word is not far off. It is not in heaven, that we should go up to bring it, nor across the sea, that we should send for it. It is nigh thee, even in thy heart. So to everyone that key has been given, and all can be free all the time, if they will use it. The Lord never puts us in bondage, and the time for us to assert our liberty is when the enemy would drag us back into captivity. He would be a strange man who, when the notice came to him in prison that he had been pardoned and set free, should wait until he felt free, before walking out at liberty. It would show that he did not believe in the genuineness of the pardon, or that he doubted its authority. It is because people do not believe God, that they refuse to assert their freedom when He proclaims it to every soul. {PTUK March 8, 1894, p. 147.5}

**“Hollow Conventionalities” The Present Truth 10, 10.**

E. J. Waggoner

Everybody knows that there is much insincerity and gilt-edged hypocrisy hidden under many of the conventionalities of social life. Greetings are exchanged when face to face, and hard things are often said when parted. {PTUK March 8, 1894, p. 147.6}

“I am glad to see you,” is often spoken when but a moment before, as the visitor entered the gate, the word had been, “There is Mrs. Tiresome; how I do dislike her.” {PTUK March 8, 1894, p. 147.7}

But someone asked, “Would you have people to be discourteous, and give offence to those whom they dislike, and still are obliged to meet?” Not at all. The Gospel lays down no rule for the guidance of people with dislike, hatred, envy, or jealousy in the heart. They must deport themselves as may be most expedient. They have deceit and dissimulation in the heart, and out of the abundance of the heart the mouth will speak; so dissembling and insincerity must come out. {PTUK March 8, 1894, p. 147.8}

But the one who would follow Christ, and be a Christian indeed, need have no fear about being discourteous by being sincere. The Christian has no business to dislike people. It is not the Christ in him that dislikes his fellow, but the remnants of the old man. The problem is not how to keep the old animosities and get on passably, but how to get rid of the wicked feelings, root and branch. {PTUK March 8, 1894, p. 147.9}

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him.... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you.” Colossians 3:8-13. With this spirit there will be no hollow conventionalities; and this is what the love of God sheds abroad in the hearts of those who are willing to receive it. {PTUK March 8, 1894, p. 147.10}

Of course some people may be tiresome and disagreeable. But the Lord did not set His love upon us because we were such pleasing company; we wearied Him with our wickedness and heaped reproach upon Him. His kindness was shown to sinners, and as partakers together in sin, and as objects together of love, we all our brethren, and He is not ashamed to call us such. {PTUK March 8, 1894, p. 147.11}

Conventional phrases may sometimes hide malice from others; but they fail to do so more frequently than it is conventional to notice. Those who will not submit to God’s way must struggle along with hollow words as best they can. But the love of God suppresses the symptoms by curing the disease, that the Christian may be “sincere and without rebuke in the midst of a crooked and perverse generation.” John says of those whom he saw in mount Sion, that “in their mouth was found no guile.” It is because their hearts are freed from guile and insincerity. {PTUK March 8, 1894, p. 147.12}

**“Unspeakable” The Present Truth 10, 10.**

E. J. Waggoner

*Unspeakable*.-Many who have recognised the goodness and preciousness of the Lord feel a diffidence about testifying to others, because they cannot express in words what they see and know. But if it could be fully expressed, it would not be a true Christian experience. The apostle says, “Thanks be unto God for His unspeakable gift.” If it were not more than can be expressed in human language, it would not be more than we could think. But the Lord gives us more than we can ask or think. And the Spirit of the Lord reveals it to us. And just so the Spirit of the Lord takes the feeble expressions of one in whom that Spirit dwells, and conveys to the hearer all that is in the heart of the speaker, but which his words are inadequate to express. Christ spoke the language of the common people; His words were very simple; but the power of the life behind His words, clothed them with authority, so that those who heard Him said, “Never man spake like this man.” {PTUK March 8, 1894, p. 147.13}

**“‘Have Faith in God’” The Present Truth 10, 10.**

E. J. Waggoner

These words were spoken by our Saviour to His disciples when they had expressed their surprise at the sudden withering of the barren fig tree. Mark 11:22. They are no less applicable to each one of us to-day than they were to the little companies who followed Jesus in His walks about Judea. They are the words of eternal life to the sinner sitting in the darkness and shadow of death. They are the sum of all that God, by the various ways in which He communicates with man, speaks to the human soul. {PTUK March 8, 1894, p. 148.1}

Have you faith in God? Do you know that you have it? Are you certain that you know what faith is? The disciples thought they had faith, but in the time of test and trial they were found wanting. Faith stands every test; but that which is not faith, does not endure the test. If you have faith, you will abide unshaken the storms and temptations of this mortal life; but if that which you think is faith is only a counterfeit of faith, when the storm beats hard your house will be overthrown. It is all-important to know now whether your house is built upon the sand, or on the solid rock. {PTUK March 8, 1894, p. 148.2}

The solid rock is the word of God; and there is no such thing as faith without this word. The rock is Christ, and Christ is the Word. John 1:1, 14. That word may not seem to you to be solid; nevertheless it is. We are not accustomed to think of words as being substantial like rocks, but this is true of the word of the Lord. That word is as substantial as God Himself. And while the earth and earthly things shall pass away and be no more, the word of the Lord will abide as firm as the eternal throne. By that word they came into existence, and by that word will they be dissolved and vanish away. {PTUK March 8, 1894, p. 148.3}

Faith is composed of two elements,—belief, and the word of God. Counterfeit faith has only one of these elements; it always lacks the word. It rests upon something else,—some feeling, or impression, or hope, or desire, or process of reasoning, or upon the word of some man. Faith accepts the word of God, no matter how it reads, without questioning. Pretended faith is often obliged to explain the word away. Genuine faith “worketh by love.” Pretended faith either works not at all, or by some motive which has its root in self. What love is, we are told in the thirteenth chapter of 1 Corinthians. With these facts in mind, it becomes an easy thing to determine whether you have faith in God or not. {PTUK March 8, 1894, p. 148.4}

The Saviour said that he who had faith should ask whatsoever he would of God, and it should be given him. He who has faith, will ask according to God’s will, and God will always hear such a petition and answer it; for faith always rests upon God’s word, which is the expression of His will. And he who asks in faith, will believe that he receives the things he asked for, basing his belief upon the promise of God. He not only believes that he has them, but he does have them, really and literally. So it makes all the difference in the world with an individual, in the truest sense, whether or not he has faith. It is only the blindness and perverseness of the natural mind which makes a person who admits and knows the substantial benefits that come from faith in man, think there is nothing substantial to be derived from faith in God. {PTUK March 8, 1894, p. 148.5}

**“Visited and Redeemed” The Present Truth 10, 10.**

E. J. Waggoner

When Zacharias, filled with the Holy Ghost, prophesied at the birth of John the Baptist, he said, “Blessed be the Lord God of Israel; for He hath visited and redeemed His people.” Luke 1:68. John’s message was to prepare the way of the Lord. It is specifically prophesied of in Isaiah. “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” Isaiah 40:3-5. Further on it says, “Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.” {PTUK March 8, 1894, p. 148.6}

The work which John began, therefore, was not only to prepare people for the first advent of Christ, but was to continue until the Lord should come with strong arm to redeem, bringing His reward with Him. See Revelation 22:12. So the same work is still going on. “The glory of the Lord shall be revealed,” and we have it revealed to us now in the things which God has made. The everlasting Gospel is but a call to worship Him that made heaven and earth and all things. The light is come, and the glory of the Lord is risen upon all men. {PTUK March 8, 1894, p. 148.7}

Then we may say the same thing which Zacharias spoke by the Spirit, “Blessed be the Lord God of Israel; for He hath visited and redeemed His people.” Anyone can say, “He hath visited me, and redeemed me.” We have redemption through His blood in the forgiveness of sins, because the blood of Christ stands for the life of Christ. We have redemption through His life, for He gave His life a ransom for many. Matthew 20:28. {PTUK March 8, 1894, p. 148.8}

When did He visit us? Long He has been saying to every one, “Behold I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. He is a welcome visitor, too, because He brings His provision with Him, when we have nothing. When we say continually, Lord, abide with us, He does abide. He will stay as long as we are willing to have Him, and His presence is life and redemption. This is as really true to-day as when Zacharias spoke; and whoever believes it must be as happy over it as he was. {PTUK March 8, 1894, p. 148.9}

Redeemed! A slave set free! It requires no great stretch of imagination to see how a slave, a captive, driven, scourged, and bound, would feel with his fetters removed, and his freedom given to him. He would be a happy man. He would not receive the news of freedom stoically, and with a long face-not if he believed the message. His heart would be so full he would leap for joy. {PTUK March 8, 1894, p. 148.10}

The Lord wants us to rejoice; not because we think we ought to rejoice, but because we have so vivid a sense of His redemption that we know it to be a fact. We have been captives of a cruel master, and now we are redeemed. We know it because the Lord says so. He has bought us, and given us His own life. Now when the enemy comes in the form of doubt, in the form of indifference, envy, pride, slavish fear,—in a thousand different forms, — trying to force us back into bondage, we are to maintain the fact that we are free. Eternal life is our right, through Christ. Let us stand fast, therefore, in the liberty wherewith Christ has made us free. {PTUK March 8, 1894, p. 148.11}

**“Courage” The Present Truth 10, 10.**

E. J. Waggoner

The worldling may associate gentleness and meekness with lack of firmness and strength; but in this is shown only the folly of worldly wisdom. Love vaunteth not itself and makes no display that appeals to the senses and passions, but it is an element that stands firm when all else is shaken. The Christian character is the firmest and most unyielding thing in this world; because it is the life of Christ within, the power that upholds all things, the word indwelling which stands though heaven and earth pass away. {PTUK March 8, 1894, p. 149.1}

“He that ruleth his own spirit,” is better “than he that taketh a city.” Mere physical courage cannot fathom or comprehend moral courage. Many a soldier who is nourished by the peculiar fighting passion of the battle field to engage superior numbers or storm a battery amidst a shower of shot and shell, has been too great a coward to yield to the convictions within that told him he ought to read his Bible and pray even though his companions showered ridicule and harmless abuse upon him. Physical courage may enable a man to kill somebody else, but only moral courage strengthens him to crucify the flesh with its lusts and ways. True courage is of God; wars and fightings are of the devil. {PTUK March 8, 1894, p. 149.2}

No such battle was ever fought, and no such courage ever required as in the Christian warfare, which is waged “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, again spiritual wickedness in high places.” The strength for this battle is given of God, and with it the courage of God. It is strength and courage every hour for the conflict with sin. One who fights this battle, and allows the Lord to lead him as He pleases, will not be engaged in fighting against the flesh of others. There will be no time when he can draw off his forces to combat somebody else. {PTUK March 8, 1894, p. 149.3}

The man who yields most fully to the gentle life of the Lord will be firmest in standing for that which is right and truth. With Christ he can say, “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.” The lack of firmness and strength, and the timidity, is not because of humility and meekness, but is an evidence that we have not learned to distrust ourselves and put our trust in God. Christ said, “I will put My trust in Him” (Hebrews 2:13), and to us is given “the faith of Jesus,” the same trust, that like Him our faces may be set like a flint, and that like Him also there may be nothing of hardness in the disposition, but only gentleness, meekness, love. {PTUK March 8, 1894, p. 149.4}

**“Confessing Christ in the Flesh” The Present Truth 10, 10.**

E. J. Waggoner

**WHAT CONFESSION IS**

“Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” 1 John 4:2, 3. Confession means, speaking the same thing; acknowledging that which is said; agreeing together. The confession of sin is the acknowledgment of sin that has been pointed out. The Holy Spirit comes as a convicter of sin, and says, “You have sinned in this thing,” and we confess our sin when we speak the same thing, and say, “Yes; that is true.” {PTUK March 8, 1894, p. 149.5}

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” An instance of this is found in the case of David, who had slain Uriah in battle, and taken his wife. Nathan the prophet was sent to rebuke him, and by means of a parable he made the enormity of the sin stand out vividly before the king. Then he said to him, “Thou art the man.” “And David said unto Nathan, I have sinned against the Lord.” There was confession. And there was faithfulness in forgiving, according to the promise; for immediately Nathan replied, “The Lord also hath put away thy sin; thou shalt not die.” 2 Samuel 12:13. David agreed with the Lord, speaking the same thing. That was true confession. Confession, therefore, means the acknowledging of what has been made known to us. {PTUK March 8, 1894, p. 149.6}

**CHRIST IN HUMAN FLESH**

“Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” It does not say that every spirit that openly denies it, but every spirit that does not confess it. Bearing in mind what is meant by confession, we learn from these verses in John’s epistle that Jesus Christ is come in the flesh. This is a fact, whether we confess it or not. “The Word was made flesh, and dwelt among us.” John 1:14. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same.” Hebrews 2:14. “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews 2:16-18. {PTUK March 8, 1894, p. 149.7}

The Apostle Peter exhorts us by this fact. “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” 1 Peter 4:1, 2. He who arms himself with the same mind as Christ, will not, even while remaining in the flesh, live the rest of his time in the flesh to the lusts of the flesh; because although Christ suffered in the flesh, being tempted in all points like as we are, yet it was without sin. He the Son of God, coming in the likeness of sinful flesh, and for sin, “condemned sin in the flesh.” Romans 8:3. {PTUK March 8, 1894, p. 149.8}

**NATURE OF THE FLESH**

We have here the statement of Scripture that Jesus Christ, the Word, who was in the beginning with God, and who was and is God, “was made flesh and dwelt among us,” *in* us, “full of grace and truth.” In being made flesh, He took upon Him the same kind of flesh that we have, the flesh of man, which is sin, for Paul said on Mars Hill (Acts 17:26) that God “hath made of one blood all nations of men.” The Revised Version has it that God has made us one, that is, one person, Adam, all persons, thus showing emphatically that all human flesh is the same. The apostle also says that there is “one kind of flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes.” 1 Corinthians 15:39. So that there is but one flesh of man; so that whether white or black, yellow or another-colour, whether dwelling in Europe, Asia, or Africa, all men are of one flesh. {PTUK March 8, 1894, p. 149.9}

“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. This is the description of human flesh. Whatever we may know of man and of the wickedness of men in the flesh, we may each one know this, that is the wickedness of our flesh. This is something which should ever keep down pride and self-exaltation in the human heart. The cruelty and abominable deeds that startle us, are the natural works which spring spontaneously out of just such flesh as we all have. When we hear of deeds of savagery, whether among civilised or uncivilised people, all feel the indignation which we must all feel, we are reminded when our indignation begins to boil over into condemnation, that there is but one flesh of man. So we have nothing to boast of over another. Boasting is excluded, and our indignation turns to ..., because such are we by nature. {PTUK March 8, 1894, p. 150.1}

**BEARING CURSE**

And now we read that Jesus Christ is come in the flesh, when He took upon Himself the nature of man; was made in the likeness of sinful flesh, “in all things like unto His brethren” (Hebrews 2:17); and more than that, we read that even now He is “touched with the feeling of our infirmities” (Hebrews 4:15), our weaknesses. He has not forgotten the temptation and suffering which He felt when upon the earth; but He knows and feels it still. Seven hundred years before Christ was manifested in the flesh, Isaiah said by the Spirit, “the Lord hath laid on Him the iniquity of us all.” Isaiah 53:6. {PTUK March 8, 1894, p. 150.2}

Jesus Christ “was foreordained before the foundation of the world.” 1 Peter 1:20. He is the “Lamb slain from the foundation of the world.” Revelation 13:8. It is by Him and in Him that we have lived and do “live, and move, and have our being.” Acts 17:28. He is the true light that “lighteth every man that cometh into the world” (John 1:9); and that light is the life of men. Verse 4. It is only by the life which is given to men through the grace of God in Christ, that men have the power to commit the evil deeds which we see and know. It is the breath of life which God breathed into man’s nostrils, and which He still continues to them, that men use in blaspheming the name of God. It is the power which not only comes from God, but is the life of God, which men pervert in fulfilling the lusts of the flesh and of the mind. {PTUK March 8, 1894, p. 150.3}

**PERVERTING GOD’S LIFE**

When God in His mercy gave to sinful man a probation, and permitted him to live on this earth, so that he was not blotted out of existence in the very act of sinning, He simply continued to him for a time a portion of His own life, with which to live that probation. He gave man His own life, so that he might show whether he would live that life to the glory of God, by allowing Christ to direct the life, and live it in him, or whether he would take it and still pervert it to his own base uses. In Him all men live and have their being, and so “the Lord hath laid on Him the iniquity of us all.” Thus it is that the Lord says, “Thou hast made Me to serve with thy sins.” Isaiah 43:23. That life of Christ is in every man that comes into the world, the life by which he lives and moves, and it is that which every man uses and perverts in the commission of sin. So that every sin committed in the flesh since the fall of Adam is a sin charged up to the Lord Jesus Christ. It is laid on Him. {PTUK March 8, 1894, p. 150.4}

**THE SOURCE OF ALL GOOD**

This serves to explain the good traits, the generous impulses, and the desires for righteousness, which are manifest to a greater or lesser extent in all men. Even the wickedest men show at times good traits, and have times of yielding to better influences. These good traits and impulses and occasional longings for righteousness, are the result of the Divine light-the life of Christ-which is given to every man. They are the strivings of the Spirit. The flesh itself is totally corrupt, and irreclaimable, so that every good thing must come from God. {PTUK March 8, 1894, p. 150.5}

Christ has not forgotten, and cannot forget the sufferings of the temptations incident to sinful flesh; because He still lives, and His life is still given to man, and will continue to be given to all men, even to sinners, as long as probation continues. All men still live by it, and therefore He is now identified with human flesh, and is touched with the feeling of our infirmities. Inasmuch, therefore, as He suffered in the flesh for sin, and yielded up the life which had been perverted by men in sin, “He is able also to save them to the uttermost that come unto God by Him.” Hebrews 7:25. {PTUK March 8, 1894, p. 150.6}

**THE MYSTERY OF GODLINESS**

When Christ was here on the earth in the flesh, it was God manifest in the flesh. “Believest thou not,” He said, “that I am in the Father, and the Father in Me?” God was in Him in the flesh which He voluntarily took,—the only begotten Son abode in the bosom of the Father, and therefore He knew no sin, although in sinful flesh. This is “the mystery of godliness.” {PTUK March 8, 1894, p. 150.7}

So we have this glorious fact, the confession of which will lift the soul up to God, the fact that Jesus Christ is come in the flesh, that all iniquity is laid upon Him and charged up to Him, and that He bears all the weaknesses and sinful tendencies of the flesh of man. He accepts it. And He still bears it, neither will He lay it off until He comes “the second time without sin unto salvation.” Hebrews 9:28. {PTUK March 8, 1894, p. 150.8}

This being a fact by the word of God, whosoever confesses the fact, whosoever “confesseth that Jesus Christ is come in the flesh, is of God,” and whosoever “confesseth not that Jesus Christ is come in the flesh, is not of God.” But it is a fact whether it is confessed or not. It is a glorious truth,—one with which one can go to the outcast and tempted,—that although Christ has “gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him,” yet He still abides with men. Before the first advent His life was the light of men, and upon Him was laid the iniquity of all. And when He came to earth revealed as a man, it was simply in the line of giving to us a larger manifestation of the fact, and showing to us what God in the flesh, unhindered and not denied, means. {PTUK March 8, 1894, p. 150.9}

Jesus Christ witnessed a good confession before Pontius Pilate. And that confession, and that witness to the truth, He maintained throughout His life,—that He was the Son of God, and that the Father dwelt in Him. He confessed the Father’s name before the world. In Psalm 22. it is written, “I will declare Thy name unto My brethren;” and in John 17:26 Christ repeats it, “I have declared unto them Thy name.” Every moment of His life He was confessing and never denying that He came from God and went to God, always acknowledging that the Father was in Him. He confessed, “I can of mine own self do nothing.” John 5:30. “The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:10. He confessed continually that God had come in His flesh, and showed to us what the life of God in human flesh means when it is always confessed, never denied, and never perverted. {PTUK March 8, 1894, p. 151.1}

**HELP FOR THE TEMPTED**

And now He “*is come* in the flesh.” You can go to the tempted and outcast with that, and assure them that Jesus Christ is come in the flesh, and that every sin that they have committed, and even the sinful nature which led them into those sins, He takes upon Himself, and identifies Himself with it, assuming all the responsibility for the sins committed with the life which has been perverted. Oh, the blessedness of the fact that God hath made Him who knew no sin to be sin for us; that we might be made the righteousness of God in Him. 2 Corinthians 5:21. Tempted, and suffering as no man ever yet suffered in the flesh for sin, He knew no sin. Again and again He said of Himself He could do nothing, but He trusted God; and when we read that Jesus Christ came and took all the weaknesses of sinful flesh, we also read that these weaknesses never manifested themselves in His life. Therefore when from the heart we confess the fact which the Scripture tells us, that Jesus Christ is come in the flesh even now, and even in us, because we are in the flesh, the recognition of that brings also the other fact with it, that in Him was no sin while in the flesh; therefore His life, while we confess it, cleanses us from sin. {PTUK March 8, 1894, p. 151.2}

This is not a fact to be passed over once for all. It is not something to be experienced one moment, and then to be looked back upon as an experience, as many regard conversion or the new birth. Present experience is what counts. He that “*confesseth”*-*is confessing*-is of God. He that confesses it day by day, and hour by hour, and moment by moment, living continually in the recognition that Christ is in him, and that it is His life that he has,—He is of God. {PTUK March 8, 1894, p. 151.3}

“For Christ also hath suffered once for sins, the just for the unjust, that He might bring us to God.” 1 Peter 3:18. It was in order that we might abide in Him, and His life be perfectly manifested in us. That part of it Christ has performed. “I in them,” yes, in sinful flesh. Now He wants us to acknowledge that fact continually, that we may thus be in Him. He in us means that He has taken all of our sins and carried our sorrows,—that our burdens are upon Him, and that He feels them. We in Him means that we are made “the righteousness of God in Him,” and that all His righteousness which He had in the flesh is ours. All our sin is His, all His righteousness is ours. He in us to bear the sin, that we may bear the righteousness. {PTUK March 8, 1894, p. 151.4}

There is everlasting glory and life in that confession; for “this is life eternal that we might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John 17:3. This weakness of ours He feels; for Christ is come in the flesh. This sin He has borne. He knows all about it. Not only did He bear it then, but He bears its still, since it is His life that He has given us. He gave it to us, because He “tasted death for every man,” and it is His life that feels and meets the pressure of this sinful flesh of ours. Those evil desires, that thirst for liquor, that craving of appetite, the longings of the flesh,—He has felt it all, and even now identifies Himself with us, and says, “I know that. It touches Me. I am come in the flesh, have identified Myself with it, and every sin is laid on Me.” {PTUK March 8, 1894, p. 151.5}

Just as soon as we can know that, and while we continue to know it, the soul is filled with joy unspeakable. It makes known to us the fact that the One who feels that sin, who identifies Himself with us in it, is the glorious Son of God in whom is no sin, and therefore all His righteousness is ours, and we are in Him as He is in us. For the knowledge that He bears the sin, is the knowledge that we are freed from its guilt and power. {PTUK March 8, 1894, p. 151.6}

**A PRESENT SAVIOUR**

“Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” It is not every spirit that says that it is not a fact, not every spirit in whom it is not a fact; for it is a fact. But every spirit that does not confess that Christ is come-not *has come*, but now *is come*-is not of God. It is always *now*. And when we confess this fact, that Jesus Christ identifies Himself with us in our sinfulness, He also confesses us before the Father in His righteousness, and we are one with Him. So the righteousness of faith speaketh on this wise, “Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above!)” He is come down in the likeness of sinful flesh. “Or, Who shall descend into the deep? (that is to bring up Christ again from the dead.)” He is risen. “But what saith it? The word is nigh thee, even in thy mouth and in thy 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 10:6-9. Confess what?—That Jesus Christ is come in the flesh. There is something in that which every man in this world may lay hold of and find in it a lifting up. {PTUK March 8, 1894, p. 151.7}

**CHRIST’S LIFE GOD’S LIFE**

We confess that His life is ours. Everything then is to be brought to the touchstone of the life of Christ. We confess that Jesus Christ is come in the flesh, and His righteousness is ours, because His life has no sin in it. Sin is “the transgression of the law,” and the law was in His heart (Psalm 40:8), and “out of the heart are the issues of life.” Proverbs 4:23. So the life of Christ is the law of God. He said, “I have kept My Father’s commandments and abide in His love.” John 15:10. Therefore when we confess that Jesus Christ is come in the flesh, it means that the life we live is the life of Christ,—“Christ liveth in me,”—and we cannot confess that unless we are letting Him live the life in His own way. We must not be so presumptuous as to think that we can live the life of Christ ourselves. We have no power to do it. Therefore we shall find that to confess the life of Christ, to confess that He is come in the flesh, is to *confess* that while in the flesh He kept the commandments of God; and while we confess that, we confess allegiance to the law of God, that He may live it in us. {PTUK March 8, 1894, p. 151.8}

Let us see what is involved in the confession that Jesus Christ *is* come in the flesh, and that in the perfect example that He has set us in the flesh, He kept the Father’s commandments. What will He live in us when we confess that He is come in our flesh, and when we by continually confessing that fact, allow Him to live the life in His own way? {PTUK March 8, 1894, p. 152.1}

**BELIEVING UNTO RIGHTEOUSNESS**

“Thou shalt have no other gods before Me.” The tempter showed to Jesus all the kingdoms of the world, and said, “All these things will I give Thee, if Thou wilt fall down and worship me.” But the Saviour said, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matthew 4:8-10. Therefore when the devil presents himself to us in any form, to bring something between our soul and God, if we confess that Jesus Christ is come in the flesh, then He says in us and for us, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” “Then the devil leaveth Him,” and so he must leave us when Christ living in us commands him to depart. {PTUK March 8, 1894, p. 152.2}

“Thou shall not take the name of the Lord thy God in vain.” Christ said to the Father, “I have declared Thy name unto My brethren.” And not in vain did He do it, for Christ came not in vain; He did not suffer in vain. So we find wrought in us, the utmost reverence for the name of God. {PTUK March 8, 1894, p. 152.3}

“Remember the Sabbath day to keep it holy.” There was once a time when the Pharisees accused Jesus of breaking the Sabbath day, as the disciples were allowed without rebuke to pluck the ears of corn, thrashing out the grain and eating it as they walked through the fields. But He said that the Son of man is Lord of the Sabbath day; He had not broken it, because it was His day. Then at another time a man was healed on the Sabbath day, and the Jews accused Him of breaking the Sabbath; but He told them that it is “lawful to do well on the Sabbath days.” Matthew 12:12. It is one of the commandments of God of which He said, “I have kept My Father’s commandments.” He was not a breaker of the Sabbath commandment which says, “Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” Exodus 20:8-11. {PTUK March 8, 1894, p. 152.4}

That is the day on which Christ said it was lawful to do well; not to do ill. It is the seventh day of the week, the last day, which the Jews profess to keep, but did not. Christ kept it, and He comes in our flesh for the purpose of keeping it in us. So when we have confessed for years, it may be, that Christ is come in the flesh, that His life is in us, there comes to us at last the fact that He always kept the commandments, and it dawns upon us that the fourth is one of them, and that it enjoins the observance of the seventh day, the Sabbath. But it will be inconvenient for us to keep it, and will cause the loss of friends, and possibly the loss of our very means of gaining a living. Suppose we say, “We will still confess that Jesus Christ is come in the flesh, but we cannot go so far as to keep the Sabbath of the Lord,—the seventh day.” How will that do? “He that confesseth that Jesus Christ is come in the flesh is of God;” but all the time Jesus was in the flesh, the will of the Father was perfectly done in Him. It is not with the mouth alone that confession is made. “My little children, let us not love in word, neither in tongue; but in deed and in truth.” 1 John 3:18. Of some it is written, “They profess that they know God, but in works they deny Him.” Titus 1:16. It is from the heart that the true confession comes. “He that confesseth that Jesus Christ is come in the flesh is of God.” But Jesus Christ in the flesh always did and does the will of God; therefore we confess that Jesus Christ is come in the flesh,—our flesh,—when we yield to everything that the Scriptures reveal to us in His life. Whenever a new feature of His life appears, we are to say to Him, “Live this in us also by Thine own life. Keep the Sabbath in us, even as Thou didst in the flesh in Judea and Galilee.” {PTUK March 8, 1894, p. 152.5}

Then again the Lord says, “Honour thy father and thy mother.” And Jesus said, “I honour My Father.” And further we read in Luke 2:51, that as a child Jesus was subject unto His parents. So a child as well as older people confess that Jesus Christ is come in the flesh, and, confessing that, they will have His obedience lived in them: Christ learned obedience, and will impart to them obedience. {PTUK March 8, 1894, p. 152.6}

“Thou shalt not kill.” Christ said, “The Son of man is not come to destroy men’s lives, but to save them.” Luke 9:56. So far was He from taking men’s lives, that He laid down His own life to save them. So then He who from the heart confesses that Jesus Christ is come in the flesh, will be ever careful of the welfare of others. {PTUK March 8, 1894, p. 152.7}

“Thou shalt not commit adultery.” Jesus is of purer eyes than to look upon evil. He was pure in heart. So, knowing that He felt the strivings of the lusts of the flesh, because He was tempted in all points as we are, but yet without sin; if when we are tempted, we confess that Jesus Christ is in our flesh, we know that by the power of the endless life which dwelt in Him and enabled Him to put down and condemn sin in the flesh, we also are made the righteousness of God in Him. {PTUK March 8, 1894, p. 152.8}

“Thou shalt not bear false witness.” Jesus said, “For this cause came I into the world, that I should bear witness unto the truth.” John 18:37. “I am the Way, the Truth, and the Life.” John 14:6. When we intelligently confess that He is in us, we shall allow Him to witness to the truth, in us. {PTUK March 8, 1894, p. 152.9}

“Thou shalt not covet.” So far was Christ from coveting, that He would not even hold on to that which He had. “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not to be a thing to be grasped to be on an equality with God; but emptied Himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross.” Philippians 2:5-8. In Him was no grasping after the things of others, but all meekness and lowliness. And when day by day and hour by hour we confess that Jesus Christ is come in our flesh, all these graces He brings into us, identifying Himself with our sins, that we may be in Him identified with all His righteousness. {PTUK March 8, 1894, p. 152.10}

**THE SPIRIT OF ANTICHRIST**

“Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” The spirit of antichrist is described in 2 Thessalonians 2:4, exalting itself and opposing itself “above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” This is that spirit of antichrist, confessing not that Jesus is come in the flesh to subdue and keep it under, but exhibiting the very lusts of the flesh, domineering and using force, building up self continually. We exhibit that spirit of antichrist when we would bring everything to our standard, and judge every man by ourselves. Jesus said, “I judge no man.” How wonderfully the principle of freedom and religious liberty is manifested in the life of Christ. We get that glorious liberty when we confess that Jesus Christ is come in the flesh. {PTUK March 8, 1894, p. 152.11}

Whose life were we prostituting all the years that we have lived in sin? It was the life of Christ. In Him all men live and have their being. He gave us His own life, all the while knowing that He was the standard of everlasting righteousness, and yet He did not compel or force us in any way. He simply drew us all the time by His everlasting love. Such wonderful freedom was never known among men. {PTUK March 8, 1894, p. 153.1}

Men say, “There are many of us that believe thus and so. We as a people, as a church, as a nation, hold this to be truth. Those who do not believe as we do must be compelled to do so. If they cannot be compelled to believe, we will compel them to act as though they did, and to conform to our customs. It is an offence to us that men should thus act contrary to what we believe. It disturbs us, and they must be forced to stop.” {PTUK March 8, 1894, p. 153.2}

**TRUE RELIGIOUS LIBERTY**

But Jesus Christ lived with us all these years, while we were sinning. Did it not disturb Him that we sinned, that we blasphemed His name, and perverted the life He gave in endless ways? Most surely it was a grievous offence to Him; yet He said, “If any man hear My words and believe not, I judge Him not.” John 12:47. “Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him.” Not by one hair’s breadth will He compel us to act contrary to our own will. That will He has set for ever free. He has besought us. Long and lovingly He has pleaded with us to accept Him; but never did He seek to compel. In Him we learn the perfection of religious liberty. {PTUK March 8, 1894, p. 153.3}

Now He says, “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. So if we have been bound down by the chains of the flesh, and the dominion of the flesh has asserted itself over us (and that dominion is only a manifestation of that same dominion that men in the flesh have asserted over others), we know that Christ was compassed with the infirmities of the flesh, and yet was free. He was the Word of God, and the word of God is not bound. And when we confess Him in our flesh, we know that He steps in and takes that burden, and the burden of sin is ours no longer; it is His. “The Lord hath laid on Him the iniquity of us all.” The burden we have not known how to carry, the bondage of evil that will overshadow us, He will take upon Himself, and show us how to be free. He will show us what He can do with sin. That weakness is His; He will show us how His strength can be made perfect in weakness. {PTUK March 8, 1894, p. 153.4}

Whatever the difficulty and temptation, we confess that Jesus Christ is come in the flesh, and He accepts us and says we are in Him and He lives in us. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. Yes, because He, the chief among ten thousand, the One altogether lovely, came down and suffered as the chief of sinners, because He bore the sins of all. The chief in heaven, He died the chief of malefactors. So we are the chief of sinners, that in us, as chief, Jesus Christ might show forth all longsuffering and salvation. Oh, let everything that hath breath praise the Lord, and let all say, “Thanks be unto God for His unspeakable gift.” {PTUK March 8, 1894, p. 153.5}

**GLORIFYING GOD**

Tell it to the world, not to the people, to the devil himself when he comes to tempt us, “Jesus Christ liveth in me.” “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. What will be the result of this confession; when Jesus wrought a wonderful miracle, the people glorified God who had given such power unto men. Matthew 9:8. He Himself was passed by, and God was glorified. The Apostle Paul said, “But when it pleased God, who separated me from my mother’s womb, and called me by His grace, to reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.” Galatians 1:15, 16. And when to Paul it was revealed that the Son of God was in him, in order that he might confess Him before the world, the brethren heard that he now preached the faith which he once destroyed, and they glorified God in him. Galatians 1:21. When Christ is revealed in us, men will glorify God because of what is seen in us, even as they did in the cases of Jesus and Paul. {PTUK March 8, 1894, p. 153.6}

Christ is the light of the world, the light which lighteth every man which cometh into the world; and so He says, “Let your light so shine before men that they may see your good works (the fruit of that light) and glorify your Father which is in heaven.” {PTUK March 8, 1894, p. 153.7}

**“Free in Christ” The Present Truth 10, 10.**

E. J. Waggoner

*Free in Christ*.-If you have Christ, you must be free; for no fetters can bind Him. He is free and abideth ever free. {PTUK March 8, 1894, p. 160.1}

**“Enjoying Freedom” The Present Truth 10, 10.**

E. J. Waggoner

*Enjoying Freedom*.-It is said that when the Czar of Russia goes for his outing in Denmark, he may be seen almost every morning, by those who rise early enough, tramping across the meadows, with osier basket on his back, in quest of mushrooms for his breakfast. For a short time he is a free man. Very generally the poor peasant with frugal fare, a thatch to cover his head, a strong arm, and a free heart, knows more of the real enjoyment of life than those who wear soft raiment and are found in kings’ palaces. Even this natural life is a great leveller, and we have the poor rich and the rich poor breathing the same free air. “Better is little with the fear of the Lord than great treasure and trouble therewith.” Proverbs 15:17. {PTUK March 8, 1894, p. 160.2}

**“Furious Athleticism” The Present Truth 10, 10.**

E. J. Waggoner

*Furious Athleticism*.-True recreation is re-creation, a building up and healthful process for mind and body. But when it degenerates into an end, administering solely to pleasure, athletic exercise is sadly perverted, and becomes simply “sport.” However great may be the difference in the particular forms in which the passion for “sport” manifests itself, the brute instinct exhibited so frequently shows that all the world is akin. We in northern lands are accustomed to denounce the Spanish bull-fights as barbarous. But a Spanish writer who has watched one kind of football contests says: “Be still! You can say nothing of the barbarity of the Spaniards. In bull-fights they disembowel brute beasts; in football they destroy men-respectable and studious youth, as if they were mad dogs. The handsome youths attack one another, tread upon one another, they bruise, they wound, they dislocate the joints of one another, they break each other’s noses, they kill one another.” This is the way it appears to the Spaniard. {PTUK March 8, 1894, p. 160.3}

**“Beer and Milk” The Present Truth 10, 10.**

E. J. Waggoner

*Beer and Milk*.-In prosecutions for adulteration, according to an annual report on the workings of the Food and Drugs Act, watering the milk is considered by the magistrates a small thing as compared with the grave offence of watering beer. A shilling is often the penalty of the former, while as much as ?50 is frequently exacted for “adulterating” beer with water. {PTUK March 8, 1894, p. 160.4}

**“Worshipping the Creature” The Present Truth 10, 10.**

E. J. Waggoner

*Worshipping the Creature*.-Mrs. Besant’s lectures in India show how far one may go when refusing to see God in His works. The path leads straight on to the worshipping of the works of our own hands. Glorifying Hinduism, she “spoke in appreciative terms of the idol worship of the Hindus. The idol was endowed with magnetic energy, working good to those around it-it was a living centre of blessing to whole villages and towns. In going to some of their temples, the lecturer said, she had found but a faint wave of the magnetism imparted to idols by the sages of old. But the possibility of revival was not lost.” {PTUK March 8, 1894, p. 160.5}

**“Complicated” The Present Truth 10, 10.**

E. J. Waggoner

*Complicated*.-It might be supposed that anywhere in the British Empire the marriage contract would be a very simple affair, so far as solidity is concerned, when the parties thereto are acting voluntarily and intelligently. But in Malta the Catholic authorities have disputed the validity of mixed marriages, that is between a Catholic and Protestant, unless celebrated according to the religious rites of the Catholic church. The question is being argued before the Judicial Committee of the Privy Council, and is said to involve “canon law, civil law, matrimonial law, Maltese law, Colonial law, and international law.” All this because of the effort to force men to recognise a religious ordinance. {PTUK March 8, 1894, p. 160.6}

**“Passive Instruments” The Present Truth 10, 10.**

E. J. Waggoner

*Passive Instruments*.-To know the power of God, we must be passive in His hands. To live, we must first die. We must die unto sin, as did our Lord Jesus Christ. Romans 6:10. When Christ was dead He was passive in the hands of God (as He always had been), and God raised Him from the dead, and He lived. So must we become passive instruments in God’s hands by dying unto sin, that we may know the power of His resurrection. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Verse 11. If we will be passive in the hands of God, as a dead man is passive in the hands of an earthly friend, God will make us alive and active by the power of His glory, which raised up our Lord from the dead, in all things pertaining to salvation. {PTUK March 8, 1894, p. 160.7}

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

E. J. Waggoner

In a recent sermon on “Christ and Democracy,” the Dean of Ely gave expression to a religio-political confession of faith, one of the articles of which reads thus:— {PTUK March 8, 1894, p. 160.8}

We believe that in any truly Christian city there would undoubtedly be a bye-law of the council suppressing the scandalous indecencies of the Divorce Court, and the brutalising horrors of the Police Court, in the public prints, and prohibiting the publication in any newspaper of all betting lists, the odds on sporting events, and any information likely to stimulate gambling, whether on the turf or the Stock Exchange. {PTUK March 8, 1894, p. 160.9}

But the query is, How could such a bye-law be necessary in any “truly Christian city”? Can a “Christian city” have a standard different from that of a Christian man? and would the good Dean think it consistent for a Christian man to bet and gamble, or to be connected with “the brutalising horrors of the Police Court”? The statement is a most significant one, as it unconsciously reveals the nature of all so-called “Christian governments.” They are simply those in which the wickedness is done under cover, so that it does not appear. And it cannot possibly be otherwise, because law can never give people more than a form of godliness, without the power. {PTUK March 8, 1894, p. 160.10}

A law has been enacted in Guernsey providing that religious instruction in the elementary schools “shall be in conformity with the doctrines of the Anglican Church, and shall be under the direction of the ecclesiastical authority.” The school money is raised by compulsory rates. Nonconformity is strong in the island, and protested vigorously, but to no avail. The legislature is not elected, and paid no attention to the protest. {PTUK March 8, 1894, p. 160.11}

**“Russian Stundists” The Present Truth 10, 11.**

E. J. Waggoner

*Russian Stundists*.—“Missioners” of the Greek Church are making missionary visits among the Stundist villages in the Uman district. The Stundists of one village were recently imprisoned and abused for fifteen days, and then let go with their heads shaven, to show how serious a thing it is to dissent from orthodoxy. In other places the priests are going among those sentenced to banishment, offering freedom if they will recant. These persecuted believers, however, know a freedom of which their priestly enemies seem never to have dreamed; and as they are scattered abroad they go preaching the word. The Lord’s work is going forward in Russia. {PTUK March 15, 1894, p. 161.1}

**“Doubts and Thistles” The Present Truth 10, 11.**

E. J. Waggoner

*Doubts and Thistles*.-It is very bad for a farmer to have thistles growing abundantly in a field. The best thing for him to do is to kill the roots, and thus clear the field of them. But if he will not do that,—if he is determined to raise thistles,—then let him cut off the tops before they ripen, so as not to sow thistles in his neighbour’s field. I have seen the air full of thistle down from the field of a slack farmer, providing a crop for all his neighbours, yet I never saw the original crop diminished by so much as one thistle. Remember this: You cannot diminish your own crop of thistles by sowing your neighbour’s field with them. {PTUK March 15, 1894, p. 161.2}

Even so it is with doubts. If you have them, the best thing to do is to root them out. But if you will not do this, do not sow them in the heart of your neighbour. Keep them to yourself. By giving expression to them, you sow the seed in the hearts of others, and do not in the least diminish the amount in your own heart. Keep your thistles and your doubts to yourself. {PTUK March 15, 1894, p. 161.3}

**“Confessing Christ” The Present Truth 10, 11.**

E. J. Waggoner

*Confessing Christ*.-It is by our lives that we confess or deny Christ. To confess Christ is to confess that He is the Saviour of the world, and specifically that He is our individual Saviour; and this can only be done by manifesting that He is our Saviour, in the fact that we are saved by Him from our sins. Anything less than this would afford no evidence that Jesus is the Saviour of man. {PTUK March 15, 1894, p. 161.4}

When we choose our own way in preference to His, that is, when we do not let Him have His way in us, we deny that He is our Saviour, for we thereby virtually say that our way is better than His, and if that were true He would not be our Saviour, for we could better save ourselves. So it is by our life, and not by empty words, that we confess or deny Him, and determine whether He, before His father and the angels, will confess or deny us. {PTUK March 15, 1894, p. 161.5}

**“The Blessing of Suffering” The Present Truth 10, 11.**

E. J. Waggoner

*The Blessing of Suffering*.-Suffering is not usually counted a blessing, but it is such, if received in the proper way. Besides working in us patience and other Christian graces, when endured without murmurings or rebellion, it identifies us with Christ. For the Apostle Paul wrote, “I am crucified with Christ,” the result being that “Christ liveth in me.” Galatians 2:20. Crucifixion means suffering; but it means also union with Him. Christ suffered in being tempted. Hebrews 2:18. So when we are tempted and endure suffering in not yielding to it, we have the blessed assurance that in that very thing we become identified with our Lord and Saviour; knowing that those who suffer with Him will also reign with Him in His glory. {PTUK March 15, 1894, p. 161.6}

**“Filled with God” The Present Truth 10, 11.**

E. J. Waggoner

The time must come when all things in the earth and the universe will be filled with the glory of God. He is the Creator and Upholder of all things, and the One that “filleth all in all.” Ephesians 1:23. Now we see not all things filled with His glory, because He has, for a little time, allowed another ruler in His universe besides Himself; namely, sin, in order that fallen man might live on probation, and have a period of time in which to accept or reject eternal life. So sin rules in most places on the earth, where God is the only rightful Ruler, through the longsuffering and forbearance of God toward men. {PTUK March 15, 1894, p. 161.7}

This cannot always continue; for God cannot permanently yield up His rightful place as Ruler to the foul usurper, even in the smallest part of His dominion. He would not be God,—the Omnipotent and Omniscient,—if He were baffled in any place in the exercise of His universe. And though for a time,—now nearly six thousand years-He has allowed sin a place in His universe, He has from the first been steadily working to fill all things with Himself, thus dispossessing sin. He might have done this in a moment had He so willed, but He did not, for this would have been the destruction of man. He loved man, so He instituted another and a longer way. {PTUK March 15, 1894, p. 161.8}

That way is the Gospel. By faith in Christ, the sinner can become filled with the glory of God and still live; for in Christ he meets the glory of God, and meets it as a righteous person, so that there is no antagonism between the glory and himself. But if he will not accept Christ, he must die; or the time will come when, the great work being completed and the plan of salvation for sinners having finished its course, God will fill *all* things, independently of men’s volition, with His glory, but that will result in the utter destruction of every sinner. So the question is, Will you be filled with His glory now, and live? or be filled with it after probation ends, and die? {PTUK March 15, 1894, p. 161.9}

**“Grass and Trees” The Present Truth 10, 11.**

E. J. Waggoner

The message which God sends to prepare for His coming is briefly summed up in these words: “All flesh is grass, and all the goodliness thereof as the flower of the field; ... the grass withereth, the flowers fadeth; but the word of our God shall stand for ever.” Isaiah 40:6-8. “For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fadeth away in his ways.” James 1:11. Such is man: as frail and as helpless as the grass. His breath is in his nostrils, and he is nothing to be accounted of (Isaiah 2:22), for his life is but “a vapour, that appeareth for a little time, and then vanisheth away.” James 4:14. Yet God does not despise the grass, but clothes it with the wondrous beauty, surpassing the glory of Solomon. See Matthew 6:28-30. And so we are to learn that God does not despise our low estate, but cares for us, even to the extent of clothing us with His own beauty. He who does not forget the grass, will surely remember man. {PTUK March 15, 1894, p. 162.1}

Even in the grass, the mighty power of God is shown,—power to push aside all obstacles. As long as it is rooted in the soil in which God has placed it, His power works through it, till it has accomplished His purpose. So the power of God may be manifested in the feeblest of men, until they have been brought to the standard that He has designed for them,—even to “the measure of the stature of the fulness of Christ.” {PTUK March 15, 1894, p. 162.2}

But when God thus accomplishes His purpose in them,—and He does it in all who are as passive in His hands as is the grass,—they cease to be considered as grass, and are called trees. The message which tells us that we are grass, is a message of comfort, in that it reveals to us the word of power. Now to all those who receive that comforting message from the Lord, comes this further message of comfort, that He has come,— {PTUK March 15, 1894, p. 162.3}

“To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:3. {PTUK March 15, 1894, p. 162.4}

“The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God.” Psalm 92:12, 13. {PTUK March 15, 1894, p. 162.5}

And so we have this wonderful growth in grace, that whereas we start as grass, we develop into trees, which cannot be withered, nor wrenched from their place, nor even bent, by the mightiest blast that may blow. What wondrous possibilities there are for those who are rooted in Christ! {PTUK March 15, 1894, p. 162.6}

**“A Mother’s Comfort” The Present Truth 10, 11.**

E. J. Waggoner

We know a boy who has the utmost confidence in the power of a kiss to heal the bumps and bruises which lie in ambush on every side for little feet. {PTUK March 15, 1894, p. 162.7}

“Kiss it, mamma,” is the tearful cry a dozen times a day. {PTUK March 15, 1894, p. 162.8}

“Where?” for the very spot must be touched. {PTUK March 15, 1894, p. 162.9}

“Just there;” and the tears are dried and the trouble is passed. {PTUK March 15, 1894, p. 162.10}

It is because the little one has confidence in the mother’s love and power to help, and knows the comfort of sympathy. {PTUK March 15, 1894, p. 162.11}

If only men and women who profess to believe God would go to Him with their troubles and sins in the same confidence, there would be very many lighter hearts. Very often they do not come when the wound is fresh, confessing the very spot where the hurt of sin is upon them; but they feel as though the Lord would be ashamed of them, and so wait about at a distance from Him until the keenness of the wounding has worn off. Then they come, generalising about their need of help, as though they would get healed without letting the Lord know just what is the matter. {PTUK March 15, 1894, p. 162.12}

It is all because they do not know the Lord as the child does its mother. When the sin is done He is wounded for it, and by His wounding we are healed. We have a very fountain of love and sympathy to go to for comfort; and to carry about the troubles and the bruises for a moment, is to say that we do not believe His love. When conviction comes it is the invitation of the Lord for us to lay bare that very sin before Him and receive the healing touch; for it is the Comforter that convicts. “As one whom his mother comforteth, so will I comfort you,” saith the Lord. Isaiah 66:13. {PTUK March 15, 1894, p. 162.13}

**“The Way, the Truth, and the Life” The Present Truth 10, 11.**

E. J. Waggoner

“I am the way, the truth, and the life; no man cometh unto the Father but by Me.” John 14:6. {PTUK March 15, 1894, p. 162.14}

These words of our Lord spoken to Thomas on the evening preceding the crucifixion, contain the very essence of the whole Gospel. Without Christ, nothing whatever that any person can find or that he can receive from others can take a step nearer to the Lord than he already is. {PTUK March 15, 1894, p. 162.15}

There are many paths in the world, but only one way to the world to come. Men can find out many ways that are true, but there is only one truth that leads to the realms of eternal day. There are many things that exist in our world, but only one manifestation of eternal life. {PTUK March 15, 1894, p. 162.16}

Christ is the way. Wherever He is not, there is not the way. There are paths which run alongside and seemingly parallel with the way; yet they do not lead to God. A man may walk in them if he chooses, and imagine himself to be travelling directly toward the celestial city; but if he does so he is deceived, and will never reach the city of God, so long as he continues therein; because Christ, and Christ alone, is the way. It matters not what knowledge he may have, or what strength of purpose or good intentions; if he is not walking in Christ, he is not in the way. Christ is the way of God; all other paths are the ways of self. {PTUK March 15, 1894, p. 162.17}

Christ is the truth. It matters not how much knowledge one may have, if he has not Christ he has knowledge merely and not “the truth.” There is a difference between simple knowledge and “the truth in Christ.” Knowledge with Christ is “the truth;” knowledge without Him is knowledge merely, and though true, it is not the perfect truth. The world has knowledge, and wisdom of a worldly sort; yet the Apostle Paul declares that “the world by wisdom knew not God.” So while they had knowledge, they still had not the truth, because they were in great error concerning God. The familiar proverb says, “A little knowledge is a dangerous thing,” and never is the saying truer than when it concerns religion. Knowledge should help a person to recognise God, Him who is the Author and Preserver of all things; but he who will not recognise God in His works, thereby perverts his knowledge so that he makes it declare something that is not true, and so turns it into a lie, as did the heathen of whom we are told in the first chapter of Romans. A half truth is the most dangerous of falsehoods. So he who has knowledge, yet cannot see Christ, is the most certain of all persons to be misled. {PTUK March 15, 1894, p. 162.18}

Christ is also the life. But here again we find only nothingness for the one who has not Christ. For though all men have life, which comes from their Creator Jesus Christ and is therefore His life, he who will not recognise in his life the life of Christ thereby shuts out Christ and His eternal life from himself; but he who glorifies God by recognising Him as the Creator and the Giver of all things, recognising Him not merely in form but in reality, as evidenced in his words and deeds, thereby accepts Christ and has eternal life. There is no life outside of Christ. “He that hath the Son, hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. That which he has who has not the Son, seems to be life, but it is not. It is only a vapour, that appeareth for a moment, and then vanisheth away. James 4:14. He who will have life, can find it only in Christ. {PTUK March 15, 1894, p. 163.1}

**“The Price of Votes” The Present Truth 10, 11.**

E. J. Waggoner

Under the head of “Protestant Notes,” a Church paper calls attention to the practices of one of Lord Salisbury’s appointees, and threatens the Marquis with a loss of the support of Protestant voters at the next election if he does not “publicly express his deep regret for making such an appointment.” Of course he will not do so, as the source from which the votes is doubtless well considered before appointments are made. {PTUK March 15, 1894, p. 163.2}

But is this a strictly Protestant method of protesting against error, or of bringing a man to repentance? If a man deeply regrets an act, of course he will say so, but if he does not, and is induced to say so by threats of personal loss, he is made a hypocrite. In politics such methods are considered lawful, as this is the way of the world; but Protestantism should stand for the word of God and Gospel methods. The Gospel is so pure, so free, so identical with Christ-likeness that there is nothing in it that savours of worldly policy or force. Paul once breathed out threatenings, but he was then Saul the persecutor. When he found Christ he dropped all of that. The priest threatened Pilate with political disaster if he did not meet their demands, and a fallen church in Constantine’s day purchased his “conversion” by their political support. The Gospel is never advanced in that way. {PTUK March 15, 1894, p. 163.3}

Those who consent that the man who is victorious in a political contest shall have the power to appoint men to give the bread of life to the people, have no right to protest in the name of Protestantism, if those appointed know nothing of the living word. The Lord only can give the credentials needed. It is not within the power of any political party or politician to give or withhold them. After having helped to make a Prime Minister an authority over the church, it is useless to complain that he does not act as a Protestant should. Protestants are not made in that way. {PTUK March 15, 1894, p. 163.4}

**“The Delusion of Spiritualism” The Present Truth 10, 11.**

E. J. Waggoner

A correspondent of the *Pall Mall Gazette* writes of spiritualistic seances and manifestations among the Chinese, and says that it may be generally alleged that Spiritualism is quite as common in China as it is in Europe or America. {PTUK March 15, 1894, p. 163.5}

Of course it is; for Spiritualism, as it is called in the West, is the characteristic of all heathen religions. The ancestral worship of Chinese is but one form of the worship of the supposed spirits of the dead, which dates from the earliest days when men refused to retain the knowledge of God, and were left to their own imaginings. {PTUK March 15, 1894, p. 163.6}

It is well known that the gods of the heathen were but the ancient dead, about whom mythology had woven tales of supernatural powers. Thus it was that when Israel forsook the Lord and joined themselves to Baal-peor, “they ate the sacrifices of the dead.” Psalm 106:28. {PTUK March 15, 1894, p. 163.7}

It is not at all unlikely that those giving themselves over to their own ways in this worship anciently had just as clear manifestations of supernatural power as the Spiritualists of our own time insist upon. The Lord repeatedly warned against the practice of enchantments and divination; and when Jannes and Jambres withstood Moses they were able to work wonders and deceived Pharaoh by them. {PTUK March 15, 1894, p. 163.8}

The devil was ready to supply manifestations in order to hold men in his deceptions. Instead of dealing with the spirits of the dead, therefore, they were paying their homage to and receiving manifestations from the spirits of devils. In the same Psalm from which we have quoted, the Lord says His people “mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils.” Verses 35-37. {PTUK March 15, 1894, p. 163.9}

The Apostle Paul says the same thing of the heathen in his day, those cultured Greeks and Romans who talked so beautifully of the divinity of man, and the life which he had in himself, and who lived such wicked and profligate lives because they did not recognise, even as one of their own poets had said, that their life and every power of their being were not of themselves but of God, and in Him only. “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” 1 Corinthians 10:20. {PTUK March 15, 1894, p. 163.10}

All through paganism this thread of evil runs, and the modern revival of Spiritualism, Theosophy, etc., in all countries only shows that the time has come when the enemy will try to cause all the world to “give heed to seducing spirits and doctrines of devils.” Everything indicates that we are living in the last days, and just here it is, that “as Jannes and Jambres withstood Moses”—by the power of the wonders they wrought-so now by the same means will men “resist the truth.” “But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.” 2 Timothy 3:8, 9. The Lord is mightier than Satan. When the enemy magnifies himself to do great things, the Lord says, “Fear not, O land; be glad and rejoice; for the Lord will do great things.” Joel 2:21. {PTUK March 15, 1894, p. 163.11}

But a knowledge of the Lord and of the life and power of His word, is our only safeguard. It is no idle warning that is given to the world for such a time as we have entered upon. “Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Revelation 12:12. The Lord says that the devices of the devil, his signs and wonders, will be such as, if it were possible, would deceive the very elect. We are in the beginning of these things, and multitudes are already being deceived by them. {PTUK March 15, 1894, p. 163.12}

The natural heart exalts self always, and the natural man likes to believe that he has life in himself, and immortality in his own nature. Therefore men refuse to come to Christ that they may have life indeed; and when Satan comes as an angel of light, professing to demonstrate the pleasing fable, they readily yield themselves to him. But to those who yield to the life of the Lord in everything, casting aside all human reasoning and holding fast the word of God, the promise is: “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast.” Revelation 3:10, 11. {PTUK March 15, 1894, p. 164.1}

**“A Word of Faith” The Present Truth 10, 11.**

E. J. Waggoner

A letter which shows more real confidence in God and the power of His word than anything we have lately seen in the correspondence on the Ritualist question in Church papers, appears in the last *English Churchman*. Mr. William Acworth writes from a sick room what he says will probably be the last letter he will ever write, and proves that he at least believes that the Gospel cannot be united with the world. It is to save the people out of the world and its alliances. Referring to an address by the Bishop of Liverpool, who showed the rapid growth of Ritualism, but who yet counsels the people not to forsake the Establishment, Mr. Acworth says:— {PTUK March 15, 1894, p. 164.2}

Does he think that the people should go to the parish church, and pray to be delivered from all false doctrine, when they know that he who administers, is an avowed supporter of these false doctrines? Until I am convinced that I am wrong my advice must be, “To your tents, O Israel.” Better not go anywhere than to go where false doctrine is taught. For has not Jesus Christ Himself taught us that “the Truth” is the grand means of the sanctification of the Church? {PTUK March 15, 1894, p. 164.3}

For forty years of the more than sixty of my ministerial life, I was as much enamoured as Bishop Ryle of a National Church. I am now led to doubt the correctness of my views.... Dr. Ryle says he would rather see the Church become Congregational, or Wesleyan, than have no Establishment. In the days of the Commonwealth, Presbyterians and Congregationalists lifted their heads so high, and exalted their pretensions so much, as to induce the nation to fall back again upon Episcopacy. Priestcraft is now, as it has ever been, the natural outcome of attempting to combine spiritual and secular authority. The Church has yet to learn what our Lord taught: “Render unto C?sar the things which be C?sar’s and unto God the things which be God’s.” {PTUK March 15, 1894, p. 164.4}

This is real Protestantism. Who that knows that the Gospel is the “power of God” can expect to add power to it by allying it to the world? There is no use in fighting the assumptions of Romanism and thus we are prepared to renounce them ourselves, and put our trust in the word that alone has power to save souls from sin. {PTUK March 15, 1894, p. 164.5}

**“Satisfaction” The Present Truth 10, 11.**

E. J. Waggoner

“There is no peace, saith the Lord, unto the wicked.” Isaiah 48:22. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. “It shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God.” Isaiah 8:21. “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” James 4:1-3. {PTUK March 15, 1894, p. 164.6}

This is a description of men by nature. Everywhere we find unrest and dissatisfaction. The poor have no cause to envy the rich, for discontent is found in the mansion as in the hovel. Those in any station in life who are perfectly contented, are in a very small minority. Everywhere we see people seeking for happiness in various ways, and vainly confident that they will find it if they pursue the object of their desires far enough. {PTUK March 15, 1894, p. 164.7}

Although these longings are so often for things forbidden, and for that which only increases the dissatisfaction, it is God Himself who has implanted them in the human heart. It is not that God has caused men to desire unlawful things, but that the desire for unlawful things is only the perversion of a desire which God Himself has placed in man. {PTUK March 15, 1894, p. 164.8}

God is a bounteous Provider. He scatters His benefits with a lavish hand. He desires that men should enjoy the abundance which His love has prepared, and that they should be satisfied. He is no niggard, neither is He a tyrant. He knows what will perfectly satisfy every soul, and yet He never attempts to compel anyone to find satisfaction in His way. He knows that no one can be satisfied under compulsion, and that even that which is good will not satisfy unless it is the individual’s own choice. So He gives everyone full liberty to choose whatever he will. {PTUK March 15, 1894, p. 164.9}

Jesus Christ is “the Desire of all nations.” Haggai 2:7. There are comparatively few of the people in the world who know Him, and who recognise Him as the object of their desire; but it is a fact that all the very longings of the human heart can be satisfied in Christ, and in Him alone. God has implanted desires in every soul, which can be satisfied only by the possession of Christ, in order that when He is lifted up before them, they may see in Him the object of their desires, and be drawn to Him. The devil’s work is to deceive people with the thought that their desires may be satisfied in some other way than by the possession of Christ. {PTUK March 15, 1894, p. 164.10}

David was a man of like passions with other men, his flesh was sinful, and as full of evil desires as any other human flesh. Yet when the Spirit enlightened his understanding, he said, “O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is.” Psalm 63:1. And again: “My heart and my flesh crieth out for the living God.” Psalm 84:2. {PTUK March 15, 1894, p. 164.11}

How can it be made to appear that the appetites and lusts of the flesh are really the crying out of the flesh after God?—Simply by the fact that no man was ever yet satisfied by the indulgence of fleshly appetites and lusts. The drunkard drinks to satisfy a craving that is never satisfied. The vicious and licentious man, in common with the miser, finds no satisfaction in the gratification of his passion. The reason why he follows the lusts of the flesh so eagerly, is that they make him their slave, deluding him with the idea that the next time he will find that complete satisfaction which evades him this time. The Lord, knowing that He alone can give the soul perfect and complete satisfaction, calls to us, saying, “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 March 15, 1894, p. 165.1}

What a wonderful God is ours! How tender and loving and thoughtful! What wonderful provision He has made for the salvation of every soul! He has so constituted man that he cannot find peace and rest outside of Himself; for the reason that everything outside of Him is death, and in Him alone is life and safety. These unsatisfied longings of weary hearts are but a proof of the tender, loving care of the Father above, and that He will not leave any of His children without continually reminding them of the fulness that He has to bestow; for every want felt by mankind is but the announcement, if they would recognise it so, of the fact that God has something which He wishes to give us,—something which will satisfy the want. Only at His hand can “the desire of every living thing” be satisfied. Psalm 145:16. {PTUK March 15, 1894, p. 165.2}

Thus God has provided comfort for us, even from our very weaknesses and lusts. Here is help for the tempted. No matter how much the flesh cries out for sinful pleasures, we may be assured that those things are “deceitful lusts,” that will not give the satisfaction they promise; and then the comfort comes in the knowledge of the fact that the longing is in reality for Christ, and that by accepting Him for all that He is, the desire will be satisfied. There is life and victory in that. Knowing that, we may count it all joy when we fall into divers temptations; because with every temptation He provides the way of escape, that we may be able to bear it. Then we shall sing:— {PTUK March 15, 1894, p. 165.3}

*“O Christ, in Thee my soul hath found,  
And found in Thee alone,  
The peace, the joy, I sought so long,  
The bliss till now unknown. {PTUK March 15, 1894, p. 165.4}*

*“Now none but Christ can satisfy;  
None other name for me;  
There’s love, and life, and lasting joy,  
Lord Jesus, found in Thee.” {PTUK March 15, 1894, p. 165.5}*

**“More About Sunday Closing” The Present Truth 10, 11.**

E. J. Waggoner

The report of the meeting of the Sunday Closing Association, recently held in Birmingham, presents some points that are worthy of note. It shows the fact that men high in position in the church, both established and nonconformist, are willing to compromise to any extent with the liquor traffic, if only the Sunday, which has no Divine authority whatever, may be strictly devoted to ecclesiastical purposes. {PTUK March 15, 1894, p. 165.6}

For instance, the Bishop of Coventry, in apologising for non-attendance, wrote:— {PTUK March 15, 1894, p. 165.7}

I have been long convinced that the stoppage of the sale of drink on Sunday would be no real hardship to the drink consumer, and that he could by a little forethought obtain on Saturday all that He may require on Sunday, and by a little self-control keep what is so obtained on Saturday for Sunday use. {PTUK March 15, 1894, p. 165.8}

So it seems that it matters not a particle how much one drinks, even on Sunday, provided he buys it the day before. From the very beginning of this Sunday-closing agitation we have maintained that it was in no sense a temperance movement, since the amount of liquor consumed would not be appreciably diminished by Sunday closing. It simply means that publicans should sell in six days what they now sell in seven. {PTUK March 15, 1894, p. 165.9}

The Chairman appealed to the audience to do something for the 300,000 persons who were employed on the Lord’s Day in the public-houses of the country. Some barmaids worked as many as 110 hours a week. The public should do something for the social benefit and physical welfare of the persons who were engaged in an occupation which medical statistics and the returns of the Registrar-General showed was certainly calculated to shorten life. {PTUK March 15, 1894, p. 165.10}

Indeed they ought, and the only correct way is to induce them to abandon such a business. But men are engaged in a business that tends to shorten their own lives, and whose only tendency is to shorten the lives and ruin the morals of their patrons, common sense should teach us that the way to give real help is to induce them to give up the traffic altogether, and not to build them up so that they can work harder for the destruction of their fellow-men. The movement for Sunday closing appears to be wholly in the interest of the liquor traffic, and the Pagan Sunday. Therefore no consistent temperance man, to say nothing of those who love the Lord and His truth, can have anything to do with it. {PTUK March 15, 1894, p. 165.11}

Canon Wilkinson was “anxious that one day in every seven days should be assigned to men for rest and religious exercises.” But suppose the men do not choose to use the day for rest and religious exercises, after it has been so assigned them; what must then be done? It is evident that the next thing would be a law compelling them to go to church, with fines for non-attendance, and spies to see who evaded the law, as it was in Scotland in former days, and in some of the American Colonies. {PTUK March 15, 1894, p. 165.12}

There is nothing more sure than that such a thing as this must necessarily follow the strict enforcement of a law prohibiting all Sunday labour. It is as true now as ever, that Satan finds mischief for idle hands to do. Idleness means sin and crime. Work is not a curse, but a blessing. Enforced idleness means simply enforced crime. When the Government forces men to be idle one day in the week, it forces them into a condition that must necessarily result in crime; and then it must provide some means of employment for those forced to be idle, to prevent the mischief which its previous action has already planned for. {PTUK March 15, 1894, p. 165.13}

Someone will ask, “Do you not believe in Sabbath-keeping? in resting on the seventh day?” Most certainly; but mark this point well: That for which we plead is the observance of the Sabbath of the Lord, and not for the heathen Sunday, which was brought into the church by Constantine and the worldly-minded bishops of his day. {PTUK March 15, 1894, p. 165.14}

“But what difference can there be in the matter of idleness and crime, between resting on Sunday and on the seventh day of the week, commonly called Saturday?” our friend asks. {PTUK March 15, 1894, p. 165.15}

Listen, and I will tell you. If it were merely a matter of idleness, and enforced idleness at that, there would not be the slightest difference between Sunday and Saturday rest. But remember our statement, that the thing to which we urge men, is the observance of “the Sabbath of the Lord.” Now note well the following points:— {PTUK March 15, 1894, p. 165.16}

1. The Sabbath of the Lord is not the portion of time commonly called Saturday, which begins and ends at midnight, but is the seventh day of the week, according to the scriptural method of reckoning time, namely, from sunset on what is known as Friday until sunset of the next day. See Genesis 1:5, 8, etc.; Leviticus 23:32; Mark 1:32. {PTUK March 15, 1894, p. 166.1}

2. True Sabbath-keeping is not idleness. “Is it not rest?”—Yes, it is rest, but it is the Lord’s rest, and that is not idleness. When Jesus was reproved for not keeping the Sabbath according to the notions of the Pharisees, He said, “My Father worketh hitherto, and I work.” John 5:17. On another occasion, when he also healed a man, He said, “It is lawful to do well on the Sabbath days.” Matthew 12:12. True Sabbath-keeping does not consist in idling away one’s life, but is the receiving of fresh life from God, and the imparting of it to others. It is the great conserver of righteousness through faith in Christ Jesus. {PTUK March 15, 1894, p. 166.2}

3. True Sabbath-keeping is not and cannot be forced. It is as impossible to force a man to take even physical rest, as it is to force him to sleep. How much more is this true when we speak of spiritual rest, which alone constitutes true Sabbath-keeping. “God is Spirit, and they that worship Him must worship Him in spirit and in truth.” “Where the Spirit of the Lord is, there is liberty.” Where there is not freedom of soul, there is no true worship of God. True Sabbath-keeping is the evidence that one knows God (Ezekiel 20:12); and he who knows the Lord is free. See John 8:31-36. Sabbath-keeping, therefore, being of the very essence of liberty, cannot be forced to the slightest degree. {PTUK March 15, 1894, p. 166.3}

4. It is evident therefore that Sabbath-keeping is something far different from mere Saturday-keeping, which would correspond to Sunday-keeping. It is a thing which men engage in of their own free will, and which stands for the perfection of freedom. Thus it is as far from enforced Sunday observance, as the midday sunshine is from midnight darkness. {PTUK March 15, 1894, p. 166.4}

And now we turn again to the statement that enforced Sunday rest-Sunday idleness-tends to crime, and that the present Sunday laws are responsible for the great amount of Sunday intoxication. There is nothing more certain than that the great majority of people, even in England, do not wish to devote Sunday to religious exercises. If they were so inclined, they would do so, for there is nothing to hinder them. The fact that comparatively few people care to attend church, is too patent to need any argument. {PTUK March 15, 1894, p. 166.5}

Now when these people are by law prohibited from working on Sunday, since they have no religious conviction, and perhaps a greater portion of them no literary aspirations, they must inevitably seek some form of gross amusement. And then the only way left for the Government to check this evil which it has originated, is to attempt to get them into some place of meeting. But such forced attendance will have no worship in it. It will be only a *form* of worship, with no power over the heart and life. And the sinful desires still remaining in the heart, will be sure to find vent in some way. Sin cannot be repressed except by the Spirit of the Lord. {PTUK March 15, 1894, p. 166.6}

The only proper thing to be done, therefore, is for the Government to have no Sunday laws of any kind whatsoever. Leave people just as free on Sunday as they are on every other day, either to work or play, as they may choose. Let the Government know no distinction in days. Let no one fear that this will result in the utter abolition of Sabbath-keeping. Not by any means. There are many thousands of people who are keeping the Sabbath of the Lord in obedience to the commandment of the Lord, although human legislation discriminates against such observance, rather than in favour it. And people who wish to observe Sunday, thinking it required by the Lord, are as free to do so as Sabbath-keepers are to keep Sabbath. {PTUK March 15, 1894, p. 166.7}

If that were done the world would be in a far better condition than it now is. There would be less of a form of religion without the power. But it will never be done. The observance of Sunday has no warrant whatever in the Scriptures, and first-day advocates are so conscious of this fact that they realise the impossibility of inducing the people generally to observe the day at all, if deprived of the power of the civil law in its behalf. Therefore we may expect that Sunday will be more and more strictly guarded by law, and that as a *form* of religion is thus enforced, the power thereof will correspondingly decline. But all those who love the Lord give fresh heed to His word alone, and thus have no fellowship with anything except that which is backed by the power of the Holy Ghost. {PTUK March 15, 1894, p. 166.8}

**“In the Hollow of His Hand” The Present Truth 10, 11.**

E. J. Waggoner

Anyone who has been at sea in a storm knows how utterly insignificant man and all his works appear in comparison with the force disporting itself about him. Yet “the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” Psalm 93:4. The forces that we see in nature are but the “outskirts of His ways.” {PTUK March 15, 1894, p. 166.9}

If you wish for a vivid illustration of God’s infinite power, fill the palm of the hand with water, and note how few drops there are, and how easily they are comprehended. Then know that God “hath measured the waters in the hollow of His hand” (Isaiah 40:12), these waters that wash all shores, and across which the traveller sails day after day with no horizon but the waves. He cannot go beyond the hollow of the Lord’s hand, and as water that is held carefully in the hand, so near are we in all the affairs of our lives to the heart and thought of God. {PTUK March 15, 1894, p. 166.10}

This fortieth of Isaiah begins with, “Comfort ye, comfort ye My people,” and the comfort is that all the mighty power of God revealed in the chapter is pledged to the faint. When things go wrong, and you are tempted to think that even the Lord cannot hold them level and bring calmness and quietness to the troubled waters, just fill the hollow of your hand and see how easily you can hold it still. With infinitely greater ease the Lord can bring quietness and peace into the troubled life. {PTUK March 15, 1894, p. 166.11}

**“The Source of Comfort” The Present Truth 10, 11.**

E. J. Waggoner

Comfort, like every other blessing, has its source in God. He is “the Father of mercies, and the God of all comfort.” 2 Corinthians 1:3. In other words, all mercy and all comfort spring from Him. He gives comfort for every affliction, no matter how great, to all who will come to Him as to a Father. But no comfort can be found elsewhere. Those who can give the most comfort to an individual are not those least afflicted, as we might naturally suppose, but those who have most of the Spirit of God, the Comforter. {PTUK March 15, 1894, p. 166.12}

Paul and Silas, when released from prison at Philippi, after they had been beaten severely and had their feet bound in the stocks, might be thought to have been the most in need of comfort among the leaders there; but we are not told that they were comforted by their brethren, but that the brethren were comforted by them. Acts 16. 23, 24, 40. They themselves had the comfort which comes from God, and having this in a larger measure than their brethren, they were able to impart comfort to them. {PTUK March 15, 1894, p. 166.13}

It was after many years of trouble and persecution that Paul wrote to his brethren in Corinth: “Blessed be God, even the Father of our Lord Jesus Christ, 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. Having this assurance, we need not faint in the day of trial and adversity. It is only when people cut themselves off from God by refusing to believe His word to them, that they are left without comfort and hope; and only when they have the comfort of God themselves that they are fitted to be a help and a blessing to others. {PTUK March 15, 1894, p. 167.1}

When we can say, with Jesus Christ, “The Spirit of the Lord God is upon Me,” then we can also say, “He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; .. to comfort all that mourn.” Isaiah 61:1, 2. This is the highest and noblest work that lies within the sphere of human attainment. God imparts the Spirit freely, and all who will accept it and take it, will do this work. {PTUK March 15, 1894, p. 167.2}

**“Belief and Action” The Present Truth 10, 11.**

E. J. Waggoner

*Belief and Action*.-There is no such thing as belief without action on the part of the one believing, where it is possible for him to act. Men may think they believe while they do not act; but in this they only deceive themselves and others. We speak of a decrease of belief, as if one kind of conviction could be stronger than another; but in reality there is but one kind of conviction, for when we know a thing, we cannot proceed any further in the way of ascertaining its truth. We cannot have any stronger reason for taking action than positive knowledge. If we do not act, it is because we do not truly believe. {PTUK March 15, 1894, p. 167.3}

The man who thinks he believes the word of God, and yet is not moved to action in harmony therewith, only deceives himself. Believing is yielding to God, and resistance to the devil. We cannot believe that what God says is true, without acquiescing with His will, which is yielding to Him. And yielding to Him is itself resistance to Satan,—the only effectual resistance it is in our power to make. But God never lets an individual who yields Him remain destitute of His own life and power, but immediately fills him with it; so that action becomes the inseparable accompaniment of faith; for no one filled with the spirit and life of God, can possibly remain inactive. If therefore you are not an active Christian, you are not a Christian at all. {PTUK March 15, 1894, p. 167.4}

**“Sunday Slavery” The Present Truth 10, 11.**

E. J. Waggoner

A London newsagent, says *The News*, strongly urges the publishers who supply Sunday papers to bring out the addition on Saturday evening, stating for himself and others, that “we have ascertained beyond a doubt that nearly all our customers would be more than satisfied.” In behalf of his view he says:— {PTUK March 15, 1894, p. 167.5}

It is alleged that the British workman *will have* his Sunday paper regardless of any one, therefore it *must* be supplied him. Surely this misrepresents the attitude of those whose working hours are limited, and whose Sunday rest is so jealously guarded! Will the working classes (for whom the Sunday editions alone are produced) repel this charge of selfishness, and assist a longsuffering body of their fellow-workers to attain to the same privileges they themselves enjoy? If so, the victory is won, and Sunday publishing is doomed. I may say that I myself have never touched Sunday trade, directly or indirectly, from strong Sabbatarian principles, believing in the wisdom of the old commandment, “Six days shalt thou labour,” so I am the more ready to lend a hand to free those who chafe under the present state of things. What chance have those who are discouraged and demoralised by forced Sunday labour of attaining a knowledge of things concerning man’s higher self? {PTUK March 15, 1894, p. 167.6}

“Forced Sunday labour.” This can be nothing else than Sunday slavery. A person who is compelled to labour against his will is a slave. It is a sad thing, truly, that a portion of our citizens should be kept, even for one day in the week, in a condition of involuntary servitude. {PTUK March 15, 1894, p. 167.7}

What holds them thus? The true cause of such slavery must first be found before we can know the remedy. {PTUK March 15, 1894, p. 167.8}

It will be said, of course, that the printing and delivering of a Sunday paper necessitates Sunday work. And this is true. But does this fact compel any person in the kingdom to labour involuntarily on Sunday? Are not all persons free to act their own pleasure in the matter of the observance of Sunday? {PTUK March 15, 1894, p. 167.9}

Ah, the trouble is, if they should refuse to labour on Sunday they would in all probability lose their positions. So they dare not refuse; for if they should lose their places, they would not know what would become of them and of those dependent upon them for support. This is a sad condition to be in. It is slavery,—a compulsory and involuntary obedience to the dictates of another will than their own. {PTUK March 15, 1894, p. 167.10}

But we inquire, To what are they in bondage? And the answer is obvious: they are in bondage to fear,—the fear that it will not be well with them if they do that which their inclinations or it may be the dictates of conscience would lead them, were they free, to do. {PTUK March 15, 1894, p. 167.11}

There is a remedy for all this,—a full and complete one. Some, like the newsagent before quoted, propose to do away with all Sunday work; but this is at best an uncertain remedy, and one which would not touch the real difficulty,—the fear. It is far better to have the fear removed than simply to be relieved from the conditions which caused it to be left, and thus leave it to spring again into activity whenever these happen to change. {PTUK March 15, 1894, p. 167.12}

This is what the true remedy does; it removes the fear. It sets the soul free from every possible thing to which it could be brought into bondage. The remedy is Jesus Christ and His freedom. {PTUK March 15, 1894, p. 167.13}

Christ has given Himself to every individual, and whosoever will accept Him, will have Him. And having Him, he will have all things; for all things are in Him, He being their Author and Upholder. God the Father has blessed us with all spiritual blessings in Christ; and we have the declaration, “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?” {PTUK March 15, 1894, p. 167.14}

No person can have Jesus Christ and still be in bondage of any kind. Christ sets the soul free from all slavery. Having Him, we have no fear. No; we “have not received the spirit of bondage again to fear.” Romans 8:15; 2 Timothy 1:7. We are sons and daughters of the Omnipotent, and have no fear that it cannot be well with us while doing the will of our Father. For “all things work together for good to them that love God.” Romans 8:28. {PTUK March 15, 1894, p. 167.15}

This is freedom worth having. “Where the Spirit of the Lord is, there is liberty;” and that liberty is perfect liberty which nothing on earth can take away. And of this freedom there is no better symbol than the Sabbath,—the weekly day of rest; for that day is a day of perfect freedom and rest in the Lord, to all who will take it as God has made it. Six days we must labour, and do all our work; but when the Sabbath day comes we enter a period of time when our own work and all that pertains to the cares and perplexities of our earthly subsistence is shut out, and the soul is left free to rest in Him who is the source of all pleasure and delight. {PTUK March 15, 1894, p. 167.16}

So to all who are in bondage to any fear, we say, Come to the liberty that is in Christ. Do not trust to man’s efforts to give you liberty, but trust in the work of One who can never fail. Liberty by human law,—which is always compulsion and force, and in Sunday observance and other religious matters always contrary to the Gospel,—is not true liberty. The true liberty is found in being actuated by “the law of the Spirit of life in Christ Jesus.” The freedom of Christ takes all worry and anxiety out of our lives. Come, then, to Him and be set free. “If the Son... shall make you free, ye shall be free indeed.” John 8:36. {PTUK March 15, 1894, p. 168.1}

**“Back Page” The Present Truth 10, 11.**

E. J. Waggoner

There is said to be considerable anxiety in Church circles as to the policy of the new Premier and ecclesiastical appointments. Lord Roseberry, it is stated, is “as indifferent to rival Church parties as Gallio was to Christianity itself.” {PTUK March 15, 1894, p. 176.1}

The officials in St. Petersburg maintain stoutly, and no doubt sincerely, that there exists no religious persecution in Russia. The persecutor generally makes himself believe that the exercise of his power is because of his charity for mistaken souls. {PTUK March 15, 1894, p. 176.2}

We are glad to learn, from a letter of Mr. Henry Frowde to *The Church Times*, that there is very little demand for the New Testament, either revised or old version, apart from the Old Testament. This is as it should be. There is no more reason for cutting the Bible in two between Malachi and Matthew, than between Isaiah and Jeremiah, or Luke and John. It is all one book, inspired by the same Spirit, and all equally profitable. {PTUK March 15, 1894, p. 176.3}

The Dean of St. Paul’s said in a recent speech:— {PTUK March 15, 1894, p. 176.4}

To compel a poor person to send his child to a Board School, where a system of religious instruction was taught in which neither he nor anyone else believes, and then to find or imprison him if he did not, was, in his opinion, a system of religious persecution parallel to that in Rome, when the heathens burnt Christians because they did not believe in heathenism. {PTUK March 15, 1894, p. 176.5}

But even though someone else believes, the injustice is the same to the parent who is compelled to patronise a religion which does not believe. Here is where both sides in the religious instruction controversy miss the mark. {PTUK March 15, 1894, p. 176.6}

The London School Board is still wrestling with the problem of religious education. Those who oppose definite religious instruction have the most difficult part of the problem to solve, since they believe that it is the duty of the State to teach religion. The task which they have set for themselves is that of showing how religion can be taught in Board Schools, without having any definite doctrines taught. If they would take the position that the State cannot by any possibility teach the Christian religion, and that when it attempts to do so the result is only Paganism, they would be consistent in their protests. {PTUK March 15, 1894, p. 176.7}

**“Terribly Handicapped” The Present Truth 10, 11.**

E. J. Waggoner

*Terribly Handicapped*.-A physician, who has been making a study of the children of habitual drunkards in the slums of Paris, says: “There is a flaw in the very nature of those young wretches, that the psychologist sees clearly and notes with apprehension-*the absence of affectionate emotions;* and where they do not become the lunatics, they show insensibility and pitilessness.” What an awful harvest the world must yet see from the vice of intemperance, which is filling the slums of all the great cities. And this same law of heredity must surely work in all grades of society; for it is no respecter of persons. The nursing babe, whose mother thinks she requires the stronger spirits as a stimulant, is very often getting from one to three per cent of alcohol, we are told, in the mother’s milk, and the foundation of the appetite for liquor is well laid before the child can walk. Intemperance is but one of the evils which are at work to make men hard and pitiless, “unthankful, unholy, without natural affection,” as Paul says in describing the last days. Now as never before, it is for every soul that knows the Lord to crucify the flesh and add temperance to knowledge; for there is a Gospel to be proclaimed that has actual and present power to break every yoke, and save to the uttermost all who are willing to be separated from sin. {PTUK March 15, 1894, p. 176.8}

**“The Altar” The Present Truth 10, 11.**

E. J. Waggoner

*The Altar*.-A writer in the *Irish Ecclesiastical Gazette* refers to Isaiah 56:7, and asks, “Can this be a prediction of an altarless church?” No; it is not. But the altar is not one lighted with candles, for the performance of the mass. The verse reads: “Even them will I bring to My mountain, and make them joyful in My house of prayer: their burnt offerings and sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.” The apostle in Hebrews tells us what the sacrifice is: “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.” Chap. 13:15. And the altar is described by John in the Revelation: “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” Revelation 8:3, 4. This is the altar to which we have access by the faith of Jesus. There is courage in the thought that not a petition that comes from the heart is lost, but all are offered up before God, mingled with the sweet grace of Christ, His merits and intercessions. Let no timid soul find discouragement in the fact that it is the prayers of all saints that are offered before the throne. The saints of the Bible are people who know that they are sinners, and who know that Christ died to save them from their sins. {PTUK March 15, 1894, p. 176.9}

**“An ‘Unhappy Dogma’” The Present Truth 10, 11.**

E. J. Waggoner

*An “Unhappy Dogma.”*-The *Guardian*, which is supposed to represent a large majority in the Church of England, speaks of the “unhappy dogma” of justification by faith, which Luther preached. Luther did not preach it as a dogma, but as a life, and such it is. The grand truth that sinners are “justified freely by His grace” is now as unknown to multitudes who go through the forms of religion in all sincerity, as it was in pre-Reformation days. {PTUK March 15, 1894, p. 176.10}

**“The Cost of War” The Present Truth 10, 11.**

E. J. Waggoner

*The Cost of War*.-The support of the three and a half millions of Europe’s standing army is impoverishing the people, and it is no wonder that financiers are looking with apprehension at the cost of putting into the field the entire war footing of fifteen million drilled soldiers. “The statement which is sometimes made,” says a scientific journal, “that the fortunes of war are decided behind the green baize doors of bankers’ private offices, contains more truth than is at first apparent.” {PTUK March 15, 1894, p. 176.11}

March 22, 1894

**“Front Page” The Present Truth 10, 12.**

E. J. Waggoner

Whatever a man eats that is not real food, is not only useless to him, but is a positive injury, since it taxes the digestive organs, without adding any strength. Therefore anything that one eats, that is not or cannot be assimilated, and does not go to build up the system, is only a damage. {PTUK March 22, 1894, p. 177.1}

Even so it is with our reading. If we read that which is not useful,—that which does not tend to build us up, and make us stronger mentally and spiritually,—it is only an injury to us. It is even worse than eating that which is not good food. It is both a waste of time, and a wasting away of the faculties. {PTUK March 22, 1894, p. 177.2}

It is much the same if we read even good matter, and do not think as we read. To be sure, we are not having our minds poisoned, as when worthless trash is read; but the mental powers are not strengthened by such reading, but vitiated instead. Such a manner of reading weakens the memory, and is little better than dreaming. In short, if we do not get positive nourishment by what we read, our reading is, to say the least, of no benefit to us. {PTUK March 22, 1894, p. 177.3}

Apply this now to our reading of the Bible. If we read it simply as a story book, we get no real benefit, except that we are kept from reading something that is not good. If when we read the promises, or the record of victories which pertain to those promises, we see nothing more than the bare fact that certain men had certain experiences, then our reading is like swallowing clumps of food that is in itself good, but which is not digested nor assimilated. {PTUK March 22, 1894, p. 177.4}

The Bible is the language of the Spirit God spoken through men. Consequently it is not the language simply of the men who penned it. The Spirit of God, who knows the human heart and its needs, as well as the Divine gifts, has put language into the mouths of certain men, which may be used by all. So when we read the words of David, “Bless the Lord, O my soul, ... who forgiveth all thine iniquities” (Psalm 103:1-3) we are to appropriate that language as our own. If we do so, we shall understand the Scriptures, and shall be benefited by them. But if we are content to read it simply as David’s experience, it is the same to us as though it had not been written. {PTUK March 22, 1894, p. 177.5}

Let us learn to read the Scriptures in this way, and the Bible will soon be a new book to us. The reading of it will be a delight. When we read reproofs and warnings, we shall know that they mean us personally; and when we read the promises which always accompany reproofs, we shall rejoice in them as much as though we were addressed by name. When we read the statement of experience, we shall adopt it as our own, and realise all the benefit of it. {PTUK March 22, 1894, p. 177.6}

Until we learn to read the Bible in this way, we cannot be said to really believe in it. We may indeed believe that God spoke to and blessed David and Paul; but if we do not make that language and blessing our own, we do not really believe the word, for it is addressed to us. If you wish to know if you really believe the whole Bible, you may test yourself by this text:— {PTUK March 22, 1894, p. 177.7}

“I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. {PTUK March 22, 1894, p. 177.8}

If you read this merely as Paul’s experience, then you have not yet learned to believe the Bible. But if in reading it you can speak that word “I” as meaning yourself, and can repeat the text intelligently as the language of your own heart, as the Spirit of God meant that you should, then you really believe not that verse alone, but the whole Bible, and the joy of God’s salvation is yours. {PTUK March 22, 1894, p. 177.9}

**“Willing and Able” The Present Truth 10, 12.**

E. J. Waggoner

The teachings of the epistles of the New Testament are all illustrated by the life of Christ. For instance, we read in Galatians 1:4 that Christ “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” The will of the Father was manifest in the Son, and that will is that we might be delivered from this present evil world. {PTUK March 22, 1894, p. 177.10}

This is practically illustrated by the miracle of cleansing the leper, which is recorded in Luke 5:12-15. The leper said to Christ, “Lord, if Thou wilt, Thou canst make me a clean.” Jesus “put forth His hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.” {PTUK March 22, 1894, p. 177.11}

Here we see the effect of the will of God in Christ Jesus, upon one who submitted to it. “This is the will of God, even your sanctification.” 1 Thessalonians 4:3. How easily that will is accomplished, is seen in the case with which the leprosy was cleansed. From that we are to learn how to be cleansed, the leprosy of sin. Knowing that it is the will of God that we should be cleansed from sin, and that He has given Christ power over all flesh (John 17:2), we may approach Him with confidence. The apostle says:— {PTUK March 22, 1894, p. 177.12}

“And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” 1 John 5:14, 15. {PTUK March 22, 1894, p. 178.1}

So we may come to the Lord, not as the leper did, saying, “Lord, if Thou wilt, Thou canst make me clean,” but saying, “Lord, I am unclean; Thou canst cleanse me, and it is Thy will to do so; therefore I know that Thou dost hear and answer, and I have cleansing from Thee.” For the promise is, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK March 22, 1894, p. 178.2}

**“Working with Him” The Present Truth 10, 12.**

E. J. Waggoner

Behold in the miraculous draught of fishes, recorded in the fifth of Luke, the difference between working without the Lord, and working with Him. Jesus said, “Launch out into the deep, and let down your nets for a draught.” Peter answered, “Master we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net.” The result was that “they enclosed a great multitude of fishes.” {PTUK March 22, 1894, p. 178.3}

This miracle, which immediately preceded the calling of forth of the apostles, was designed as a lesson for them, and for us as well. We may learn that work under the direction of Lord, and with His presence, will bring great results, even after much more arduous toil in the same place, without Him, has accomplished nothing. {PTUK March 22, 1894, p. 178.4}

We hear a great deal in these days about working *for* the Lord, but very little about working *with* Him. Now this latter is what the Bible speaks of, while it says nothing about the former. There is a vast difference. Many people, in their zeal to work for the Lord, set tasks for themselves, which He has not required. This is not always the case; but if one is content to work only *with* the Lord, such a mistake can never be made. {PTUK March 22, 1894, p. 178.5}

He who works *for* the Lord, often labours with all his might, but with only his own mind, and then asks the Lord to bless his efforts. He who labours *with* the Lord, asks the Lord to work in him, “both to will and to do of His own good pleasure.” He who speaks only the words of the Lord, needs not to ask the Lord to “give power to the word,” because he knows that “no word from God shall be void of power.” His word will accomplish that which He pleases, and prosper in the thing whereto He sends it. {PTUK March 22, 1894, p. 178.6}

“We then, as workers together with Him, beseech you that ye receive not the grace of God in vain.” {PTUK March 22, 1894, p. 178.7}

**“How to Obey” The Present Truth 10, 12.**

E. J. Waggoner

In the record of the call of the apostles, we have a lesson on how the Lord wishes men to obey His call, “Follow Me.” Simon and Andrew were fishers. Jesus said, “Come ye after Me, and I will make you to become fishers of men.” Not a moment did they hesitate, but “straightway they forsook their nets, and followed Him.” Mark 1:17, 18. {PTUK March 22, 1894, p. 178.8}

Peter and John were also fishers. They were in their boat, mending their nets, which had been broken by the great number of fish that they had just taken. See Mark 1:19; and Luke 5:6. Jesus called them, “and they left their father Zebedee in the ship with the hired servants, and went after Him.” {PTUK March 22, 1894, p. 178.9}

“And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom; and He said unto him, Follow me. And he left all, rose up, and followed Him.” Luke 5:27, 28. {PTUK March 22, 1894, p. 178.10}

There are two great difficulties that confront people when they are asked to follow Christ. That is, most people are confronted by one or the other of them. One of them is the poverty of the one called, and the other is the wealth. One man hesitates because he has hard work to make a living, and he doesn’t know how his family will be provided for if he obeys the Lord. Another man has so extensive a business on his hands that it is impossible to leave it, at least until he has had time to arrange his affairs. {PTUK March 22, 1894, p. 178.11}

Both these classes of people are represented in the above calls, but they took no account of the difficulties. We know that Peter had a family, and being a humble fisherman he could not have been wealthy. Yet he did not stop to consider how he should support his family if he obeyed the voice of Jesus, but left his nets, and went with Him. {PTUK March 22, 1894, p. 178.12}

Levi was wealthy, for the office of publican was a very lucrative one; yet he left his business at a moment’s notice, when Jesus said to him, “Follow Me.” {PTUK March 22, 1894, p. 178.13}

So it was with Paul. He says, “But when it pleased God, who separated me from my mother’s womb, and called me by His grace, to reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.” Galatians 1:15, 16. {PTUK March 22, 1894, p. 178.14}

That is the way the Lord wishes men to obey His voice. He reveals Himself in the Sabbath of the fourth commandment-the seventh day, see Exodus 20:8-11-and says to them, “Follow Me.” Many hesitate. With some, it is their poverty that stands in the way. They don’t see how they can live if they keep the Sabbath, forgetting that people who did not keep the Sabbath also die; and forgetting that it is the Creator of the heaven and earth, who calls them; forgetting that He who calls them to obey Him, says, “the silver is Mine and the gold is Mine” (Haggai 2:8), and also, “The earth is the Lord’s, and the fulness thereof.” Psalm 24:1. Of His power to provide for His followers, we have a striking proof in the wonderful draught of fishes that the disciples took at His word. {PTUK March 22, 1894, p. 178.15}

The more wealthy are still more inclined to hesitate to obey the call which Jesus sends them in the Sabbath, because the Sabbath is the best day for business. They do not reflect that it is He who gives them power to get wealth (Deuteronomy 8:18), and that He is just as able to give wealth to those who obey Him, as He is to give it to those who disobey Him; and that, after all, “a man’s life consisteth not in the abundance of the things which he possesseth.” {PTUK March 22, 1894, p. 178.16}

Men cannot be too slow to follow strange and doubtful voices; they cannot be too cautious about moving when God has not spoken; but they cannot be too quick to obey the voice of the Lord. David said, “I made haste, and delayed not, to keep Thy commandments.” Psalm 119:60. And then he declared that he would run in the way of the commandments of God. God’s will is to be done on earth as it is in heaven; and in heaven the angels “do His commandments, hearkening unto the voice of His word. {PTUK March 22, 1894, p. 178.17}

**“Christ and His Prophets” The Present Truth 10, 12.**

E. J. Waggoner

*Christ and His Prophets*.-It was Christ who inspired the writings of all the prophets. Peter testifies that “the Spirit of Christ... was in them” (1 Peter 1:11), and Christ Himself said of the Old Testament scriptures, “they are they which testify of Me.” John 5:39. If we slight them, we are slighting the testimony of Christ; and if we read them without seeing in them Christ and His eternal life, we are no more profited thereby than were the Jews who would not come to Christ that they might have life. {PTUK March 22, 1894, p. 178.18}

**“Saved by His Life” The Present Truth 10, 12.**

E. J. Waggoner

Every lost soul will one day acknowledge that God has done everything for him, and that God gave him life and he would not hold it. God has given eternal life to every soul on this earth. “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Romans 5:18. {PTUK March 22, 1894, p. 179.1}

“The law entered that the offence might abound.” How many have offended against God?—“All have sinned and come short of the glory of God.” “But where sin abounded grace did much more abound.” Sin abounds in the heart of man. The natural heart is the most prolific soil in the world. Men have tried to cut off the weeds of sin, and dig them out, but they have sprung up and overshadowed everything. That is abounding sin. But the statement is that where sin abounded grace did much more abound. Therefore every soul is surrounded with an atmosphere of grace. God has done everything for man. “What could have been done more to My vineyard, than I have not done in it?” says the Lord. Every power to act that the man has, every capability of sinning, has been because of the grace of God perverted. Our very existence is because of the grace of God. Our life is the breathing in of the grace of God; but if we do not consciously accept God, if we do not yield to Him, of what use is the life? “What is a man profited if he shall gain the whole world, and lose his own soul?” Then those who breathe in the grace of God do it in vain if they do not acknowledge it. {PTUK March 22, 1894, p. 179.2}

How much of the grace of God we have squandered! How much we have perverted and abused! We have used it as a common thing. This thing comes to us with a force that would be crushing were it not for the knowledge that grace brings salvation. There is no room for condemnation; for the moment we recognise the grace we have squandered, the breath we have used in idle talk and to deny Christ, the powers we have used to work our own evil way of selfishness, the very recognition of that fact brings knowledge of the grace that forgives sin. {PTUK March 22, 1894, p. 179.3}

Oh, the wonderful patience of God! Day after day and year after year He showers His grace. He causes His sun to shine on the evil and on the good, and sends His rain on the just and the unjust. He sends the fruitful seasons, filling our hearts with food and gladness. He is witnessing of Himself all the time, and has patiently kept it up year after year, while we were groveling like the beast, and not recognising it. But if we begin to recognise it, what can we not expect of the Lord? “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. We are saved by the same thing that reconciles us. In His death He gave His life to us, and when we recognise that, and as we are recognising it, we are saved by His life. {PTUK March 22, 1894, p. 179.4}

**“Purging the Church” The Present Truth 10, 12.**

E. J. Waggoner

This is the way a Church of England clergy man has proposed in a letter to the *English Churchman*, to purge that body of the Ritualism which is fast making it an exact copy of the Roman Catholic body:— {PTUK March 22, 1894, p. 179.5}

There is a “constitutional means” and the only “practical means.” Secession won’t “purge the Church;” moving the table to the centre of the church won’t “purge the Church.” It would be moved back again by the next incumbent, perhaps. But making it, by Act of Parliament, illegal, under suspension or deprivation, for any clergyman to turn his back to the people, to use lighted candles except in case of atmospheric darkness, or at any time during service to make the sign of the cross, or to use a mixed chalice, or any other than pure wheaten bread at the Lord’s Supper, or any hymn during the administration of the Lord’s Supper, or to wear any vestment other than the surplice, except in the case of the bishops, the usual episcopal robes being allowed, and the academical hood and black gown in the pulpit; and then, as I have said before, no Reformation would be required in our purely Protestant Church, no progress in Ritualism or Romanism would or could be made, as far as outward symbols are concerned; and Ritualists and Romanistic teachers would then find that there is no scope for their purposes in the Established Church of England. {PTUK March 22, 1894, p. 179.6}

The statement that under such an Act of Parliament no progress in Romanism could be made, “as far as outward symbols are concerned,” is quite safe. But what difference does it make whether any progress toward Romanism is made in “outward symbols” or not, if inwardly the clergy and members are full of Romish sentiment? If the sentiment is within, it is no worse for it to find expression; and if it is not within, there is no danger. And there is no one so enamoured of civil legislation for the church, that he will claim that an Act of Parliament can change men’s hearts. {PTUK March 22, 1894, p. 179.7}

The Jewish Church was never more corrupt than when it was most correct in all the externals. Hear the words of Christ: “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.” Matthew 23:25, 26. {PTUK March 22, 1894, p. 179.8}

Read also the list of sins recited by the Apostle Paul, as being committed in the last days by those possessing “a form of godliness but denying the power thereof.” 2 Timothy 3:1-5. The form may be secured by strict legislation, but the more Acts of Parliament are depended upon for purging the Church, the more will the power of godliness be denied. {PTUK March 22, 1894, p. 179.9}

Suppose that an Act of Parliament were obtained, what surety could be given that it would not be repealed by some succeeding Parliament? It is majorities that make laws; and even though a majority might at present be opposed to the outward forms of Romanism, the inward tendency would not be legislated out of a single soul, and in time a majority would be found, who would reverse everything. {PTUK March 22, 1894, p. 179.10}

How then shall the church be purged, not only of Ritualism, but of every other evil? Here is the answer: “Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water *by the word*.” Ephesians 5:25, 26. Said Christ, “Now are ye clean through the word which I have spoken unto you.” John 15:3. “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. {PTUK March 22, 1894, p. 179.11}

Here is cleansing that is cleansing indeed. Every attempt to cleanse the church by any other means will prove as ineffectual as to attempt to stop the flood of a river with a barbed wire fence. Indeed, civil legislation for the church only increases the evil; for the only real Gospel power is the power of God; and just to the extent that the church depends on civil power, will it neglect the power of God; and where the power of God is lacking, there the power of the devil will be supreme. And thus civil legislation in behalf of religion, instead of purging the Church, will at last bring it into the condition described by the angel: {PTUK March 22, 1894, p. 179.12}

“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Revelation 18:2. There is only one way by which this deplorable condition can be brought about, and that is by the church’s depending on worldly power, in defiance of the word of God. {PTUK March 22, 1894, p. 180.1}

“Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Jeremiah 17:5, 6. {PTUK March 22, 1894, p. 180.2}

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever.” Psalm 146:3-6. {PTUK March 22, 1894, p. 180.3}

Parliament cannot change the heart, but God can create a new heart; parliaments, with all their powerlessness, are subject to change, but God in His might is “from everlasting to everlasting.” {PTUK March 22, 1894, p. 180.4}

**“A Pitiful Story” The Present Truth 10, 12.**

E. J. Waggoner

*A Pitiful Story*.—In an editorial entitled, “Going into the Highways and Byways,” illustrative of the work of the Salvation Army, the New York *Independent* relates the following incident:— {PTUK March 22, 1894, p. 180.5}

In a revival in a church, recently, a woman whose life was bad, and who had been touched by a sermon at the funeral of her child, was converted. Her penitence was real, her determination to lead a new life fixed. She at once broke off her sinful relations, but would not join the church. “I cannot,” she said; “I should not feel at home. The women know what my life has been; they would try to be kind, but I must go elsewhere.” And the women of the church did not urge her. She joined the Salvation Army. “It will make no difference there,” she said, “I can work with them.” {PTUK March 22, 1894, p. 180.6}

The most pitiful part of this story is that the *Independent* does not recognise in it anything out of the way. It rejoices that there is such a body as the Salvation Army, where such people can be made welcome, but does not seem to realise what a terrible shame it is to the church, that such things should be. The fact that it is taken as a matter of course that people of notoriously bad lives, who repent, cannot feel at home in the churches, reveals the painful fact that the churches have largely forgotten the words of their reputed Head, “I came not to call the righteous, but sinners to repentance,” and have become too much like respectable social clubs. The greatest honour ever bestowed on Christ was the sneering statement of the scribes and Pharisees, “This man receiveth sinners.” Not only so, but He seeks them out. Let those who call themselves by His name remember that the disciple is not above his Lord. {PTUK March 22, 1894, p. 180.7}

**“A Difficult Class” The Present Truth 10, 12.**

E. J. Waggoner

*A Difficult Class*.-An item of school news in the journal of a missionary of the Universities’ Mission to Central Africa shows one of the difficulties of the teacher with a class of Central African juveniles when he has to teach them in a language of which he is not yet a master:— {PTUK March 22, 1894, p. 180.8}

I try a little religious instruction, reading first Bible stories out of Yao lesson-book. I read a sentence, and then all the boys repeat it after me. This is not quite a success, for if I try to question them on the subject matter, they only repeat my question, and whatever I say. Thus yesterday, having read to them about the creation and Adam and Eve, I asked them in the best Yao available, “Who made the world?” The boys all echoed, “Who made the world?” {PTUK March 22, 1894, p. 180.9}

I then said: “Don’t repeat my words, but answer me.” {PTUK March 22, 1894, p. 180.10}

The boys altogether.—“Don’t repeat my words, but answer me.” {PTUK March 22, 1894, p. 180.11}

*Teacher*.—“I want you to tell me who made the world.” {PTUK March 22, 1894, p. 180.12}

*Boys*.—“I want you tell me,” etc. {PTUK March 22, 1894, p. 180.13}

*Teacher*.—“Now, *don’t* say my words.” {PTUK March 22, 1894, p. 180.14}

*Boys*.—“Now, don’t say my words.” {PTUK March 22, 1894, p. 180.15}

*Teacher* (getting impatient, and lapsing into English).—“Oh, you sillies!” {PTUK March 22, 1894, p. 180.16}

*Boys*.—“Oh, oo ‘illies!” (Loud laughter.) {PTUK March 22, 1894, p. 180.17}

One does not seem to get much forwarder by this plan. However, by-and-by we shall hope to do better. {PTUK March 22, 1894, p. 180.18}

**“Look Up” The Present Truth 10, 12.**

E. J. Waggoner

*Look Up*.-It has been said, If you would be discouraged, look within; if you would be distracted, look within; if you would be distracted, look around; but if you would be revived and strengthened, look up. Jesus Christ Himself has bidden us look up. There is something better to look at than the things that are seen in the world. We are in the time spoken of by our Saviour to His disciples when they had inquired what should be the sign of His coming,—the time of which He said, “Look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28. Are you waiting for the day of redemption, “looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ”? If you are not, your life is without the brightest knowledge and the grandest privilege which our time affords. {PTUK March 22, 1894, p. 180.19}

**“‘This Is Our God’” The Present Truth 10, 12.**

E. J. Waggoner

*“This Is Our God.”*-In the day of our Lord’s appearing it will be said, “Lo, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him; we will be glad and rejoice in His salvation.” Isaiah 25:9. These words, however, will be spoken only by those who know the Lord. There will be an emphasis on “this” and “our;” “Lo, *this* is *our* God; we have waited for Him, and He will save us.” For just before this the people who know not God-whether in the world or in the church-will have professed allegiance to another, even to him who “is transformed into an angel of light” (2 Corinthians 11:14), and whose steadfast aim is to put himself before men in the place of God. It is not enough to know that Christ is coming; we must also be acquainted with Him, so that we may be able to recognise Him when He comes. {PTUK March 22, 1894, p. 180.20}

**“Being Thankful” The Present Truth 10, 12.**

E. J. Waggoner

*Being Thankful*.-We often hear the expression that we are not as thankful to the Lord as we ought to be. We do not have to make an effort to be thankful. The effort to be thankful is unthankfulness. If, after we have done a favour for an individual, the person has to make a great effort to be thankful to us for it, we would rather he would not make the effort. Thankfulness is the natural outgrowth of a recognition of favours granted. If the person is not thankful, he does not recognise the favour. He takes it as his right. But whoever recognises that he has received a favour, will be thankful. So we have nothing to do with making ourselves thankful. All we have to do is to recognise God. If we believe the promises of God, we cannot help being thankful. If we recognise that His life is given, our thankfulness will grow and increase. Thankfulness is a sign, then, of growth in grace. {PTUK March 22, 1894, p. 180.21}

**“Faith and Breath” The Present Truth 10, 12.**

E. J. Waggoner

*Faith and Breath*.—“The just shall live by faith.” Romans 1:17. That means that their whole life will be faith, as the Apostle Paul said, “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. Faith, therefore, is not a thing of a moment; the man who believes a thing to-day, and is in doubt about it to-morrow, has not faith. Faith is continuous; it is an everlasting foundation. All men live by breathing. They cannot live by breathing one day, and ceasing to breathe the next day. As soon as they cease to breathe, they cease to live. So it is with faith; when faith ceases, the righteous life ceases. He who exercises faith as often and as long as he breathes, will be righteous as long as he lives. {PTUK March 22, 1894, p. 180.22}

**“How He Knew” The Present Truth 10, 12.**

E. J. Waggoner

*How He Knew*.-How did Moses learn about the creation? There was no man living when the heavens and earth were created, so that he could not have learned the story from man. Those who assume that he compiled the narrative from various existing documents, do not help the matter at all. For no man who lived before Moses had any better chance to learn about creation than he had. Even Adam had no more personal knowledge of the facts of creation than Moses had; for creation was complete when Adam first saw the light. He saw nothing of the process himself. Then how did Moses know what to write? Did he imagine it?—Not at all; he wrote just what he knew, because the Lord told him. He who created the heavens and earth, “made known His ways unto Moses, His acts unto the children of Israel” (Psalm 103:7), for the Lord spoke to him mouth to mouth. Numbers 12:8. This is the way the entire Bible was written, “for no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.” {PTUK March 22, 1894, p. 181.1}

**“Not an Allegory” The Present Truth 10, 12.**

E. J. Waggoner

*Not an Allegory*.-Some people think to strike a happy mean between the idea that the first chapters of Genesis are actual history, and the theory that they are pure fiction, by claiming that they are allegorical. Of all such it may be said, “They know not what they do.” They do not realise that any view other than that those chapters describe actual occurrences, is a denial of the whole Bible, and of the very Gospel. The third chapter of Genesis tells how sin came into the world, and contains the first promise of the Saviour, who should die for the sin. To deny the literalness of that account, is to deny the story of the cross. Upon the first and second chapters of Genesis, the fourth commandment is based. If they were not literal history, the Sabbath would be gone. This indeed is why those chapters are discredited. But they who discredit the story of creation, and the Sabbath, do not realise that in so doing they are denying sanctification. God says, “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. Without the knowledge of creation and the Sabbath, there can be no knowledge of perfect sanctification. “Thy word is truth from the beginning.” Psalm 119:160. It is all “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. {PTUK March 22, 1894, p. 181.2}

**“Creation and the Cross” The Present Truth 10, 12.**

E. J. Waggoner

*Creation and the Cross*.-The eternal power of God is clearly seen in the things that He has made. Romans 1:20. Creation is the measure of God’s power. Not that anyone save God can measure it, because it is infinite; but the power manifested in creation is the same power that saves men from sin. Romans 1:16, 17. So that the Gospel is simply creative power applied to sinful men. See Ephesians 2:10; 2 Corinthians 5:17. But the preaching of the cross is also the power of God. 1 Corinthians 1:17, 18, 23, 24. Christ crucified is the power and the wisdom of God, and so it is the Gospel. On the cross Christ shed His blood to reconcile us to God, in the forgiveness of our sins. Colossians 1:14; Romans 5:9, 10. The blood is the life (Leviticus 17:11, 14); so that it is the taking of the life of Christ that reconciles us to God. But we have redemption through His blood, because in Him were all things created. Colossians 1:14-16. He is the source of the creation. Romans 1:14. All created things sprang from His life. So that the power of the cross, by which we are saved, is the power by which the worlds were made. Thus it is that if any man be in Christ, he is a new creature, or a new creation. Only as we consider the power of God as manifested in creation, can we learn the wonderful power of the cross. David said, “For thou, Lord, hast made me glad through Thy works; I will triumph in the works of Thy hands.” And Paul wrote, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” And both of them gloried and triumphed in the same thing. {PTUK March 22, 1894, p. 181.3}

**“For a Time of Need” The Present Truth 10, 12.**

E. J. Waggoner

*For a Time of Need*.-If we do not grasp that which we profess to believe, and lay hold upon it for deliverance from sin in time of temptation, it shows that we do not understand that thing about which we talk. Every word of God may be laid hold of it in time of temptation, and it is deliverance. We are to lay hold of the life that is in the word; for the law of the Spirit of life in Christ Jesus makes us free. We are to find life and godliness in every word that proceeds out of the mouth of God. {PTUK March 22, 1894, p. 181.4}

**“Christian Service” The Present Truth 10, 12.**

E. J. Waggoner

If there was less talk about service, there would be more service. We talk about service, and seem to regard the Lord as a Master merely. He is indeed a Master, and a very good one; but He is more than that; He is a Father, and He loves His children, and has given His life for them. The service which He wishes us to do for Him, is to yield ourselves to Him, that He may serve the world through us. {PTUK March 22, 1894, p. 181.5}

We do not discount the idea of labouring. The one who knows the Lord, and loves Him, will do all the Lord wants him to do, and the Lord wants people to be very busy and active. But there are those active who do not know the Lord. Mere activity is not a sign of knowing the Lord. The Lord’s own life of activity and blessedness will be operating and controlling in that one who really knows Him and receives that life by faith. {PTUK March 22, 1894, p. 181.6}

Before working there is something necessary, and that is, to get alive. And when one gets alive, and lives by faith there will be work done. The people in darkness want light, but it is the life of Christ that is the light of men. Many seem to regard light as a mere working of the intellect. It is supposed that we get light by a well drawn argument showing the relation of two or more texts. But that kind of light does not lighten the darkness. “He that followeth Me shall not walk in darkness, but shall have the light of life.” {PTUK March 22, 1894, p. 181.7}

**“Cannot Forget” The Present Truth 10, 12.**

E. J. Waggoner

*Cannot Forget*.-The woman referred to in another item, who lived a loose life, but had repented, could not join the church, because, as she said: “I should not feel at home. The women know what my life has been; they would try to be kind, but they could not forget.” She was not complaining, but was stating a simple fact; and the women themselves showed it to be a fact, by their willingness to have her go elsewhere. Thank God that not all churches are like that one. And although a part of any church, or the whole of it, may have that feeling, it is still a fact that no Christian-no true follower of Christ-ever turns the cold shoulder to one who is or has been a sinner. Whenever professed Christians cannot forget the sins that another has committed, it is because they have forgotten that they themselves are or were sinners. Every one who knows the Lord, knows himself to be a sinner, even the chief of sinners;-a sinner saved by the grace of God;-and such an one can never despise any on account of their sins. “All have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus.” Therefore boasting-the Pharisaic boasting of self-righteousness-is excluded. All are one in Christ Jesus. {PTUK March 22, 1894, p. 181.8}

**“Light and Works” The Present Truth 10, 12.**

E. J. Waggoner

*Light and Works*.-The Saviour said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16. Most people unconsciously reverse the order, assuming that it reads, “Do so many good works before men, that they may see your light and glorify”—whom?—Man. But the light is to shine so that men may see the good works. What is the light?—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); because His life is the light. John 1:4. Now when the light of Christ’s life shines in a man, it will make it manifest that his deeds “are wrought in God.” John 3:21. So both the light and the works are from God, and that is the reason why He will be glorified when they are seen. {PTUK March 22, 1894, p. 182.1}

**“Offended Feelings” The Present Truth 10, 12.**

E. J. Waggoner

A Spanish correspondent reports that the Protestant churches in some of the provinces have been closed, and a church in Madrid has been required to close its front entrance, and use the side door, as the open doors on the street constituted an offence against the religious sentiments of the people. {PTUK March 22, 1894, p. 182.2}

Offended feelings have played a great part in the history of religious persecutions. It is human nature to take offence because someone has the temerity to differ from its opinions; and because the great majority of men in all ages have clung to the natural disposition, religious history-Catholic and Protestant alike-has to record manifestations of intolerance in every chapter. {PTUK March 22, 1894, p. 182.3}

In an old volume, published about a century ago, Rev. Jno. Macgowan, of London, gave some of the shifting scenes in modern church history. In answer to the question, “Has any sect besides the papists been found to persecute those who differ from them?” he says:— {PTUK March 22, 1894, p. 182.4}

Yes, every sect who has, at any time, been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judiciaries, acts of bloody faith; and at last to finish the bloody reign of antichrist, England, France, the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary’s reign furnished the Orthodox in her day, with a fine opportunity of discovering their zeal for the church, by murdering those who believed and obeyed the Bible; but her reign being short, and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the Protestants, in their turn, became orthodox, *i.e.*, got the government into their hands. {PTUK March 22, 1894, p. 182.5}

Oh, the violence of repeated orthodoxy! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity; that their formula of their faith and worship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the Presbyterians, Independents, and other Congregationalists felt the weight of their rage, or, if you please, zeal for orthodoxy and the good of the Church. Now the prison-keepers and their friend, Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English Protestants who oppressed the dissenters; and the good Episcopalians at home, kept the fleece to themselves and had all the good of the Church before them. {PTUK March 22, 1894, p. 182.6}

But those said Presbyterians and Independents had no sooner crossed the ocean for conscience’ sake, and found themselves secure from Episcopalian rage, than they themselves commenced orthodox, and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had ere done for themselves; and now the poor antipedo-Baptists and Quakers were taught, that a mittimus is a mittimus whether it is signed by a papist, an Episcopalian or a Presbyterian, and that sentence of death is to be dreaded as much from the mouth of the latter as of the former. Those same dissenters who had so lately found Old England too hot for themselves, by the glowings of priestly zeal for orthodoxy, soon made New England too hot for the poor Quakers and antipedo-Baptists; who, to escape the rage for presbytery, fled, the one to Pennsylvania and the other to Rhode Island, that they might not be compelled to worship God according to other people’s consciences and contrary to their own. {PTUK March 22, 1894, p. 182.7}

This is human nature, and a sorry picture it makes. Yet nowadays we hear about offences against religious sentiment even in professedly Protestant circles. The tendency toward regulating people’s conduct by law in religious observances is increasingly manifest. It is now urged that men must be made to respect Sunday, just as it was formerly thought that respect for the communion or baptism must be enforced. {PTUK March 22, 1894, p. 182.8}

Religious sentiment may be offended and provoked to retaliation, but Christian sentiment never. Can we imagine such a thing of the Saviour, as that He should become offended and make somebody feel the penalty of differing from Him? He was meek, gentle, long-suffering, He gave His back to the smiters, and His cheeks to them that plucked off the hair; nor did He hide His face from shame and spitting. This is the spirit which is given to those who will let the human nature die, and become partakers of the Divine nature. This is Christianity. Is it not time for Christians to follow Christ? {PTUK March 22, 1894, p. 182.9}

**“‘All Things Continue’” The Present Truth 10, 12.**

E. J. Waggoner

*“All Things Continue.”*—In the last days, we are told, there shall come scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:3, 4. It is natural for man to think that the things which seem to be firmly established now, will continue without serious change for ages to come. Those of whom the text speaks affirm that all things have continued the same from creation. But this is not true; for the world that was originally created perished in the flood, as the word of God declares. It is only the narrow range of a man’s experience-comprised in his threescore and ten-that leads him to imagine that there is anything on this earth, and of it, that is permanent. “The heavens and earth which are now,” we are plainly told, are “reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. {PTUK March 22, 1894, p. 182.10}

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?” {PTUK March 22, 1894, p. 182.11}

**“Similarity in Externals” The Present Truth 10, 12.**

E. J. Waggoner

*Similarity in Externals*.-The authorities of the British Museum have arranged an exhibit of objects identified with the ceremonial side of various religions. The collection of ecclesiastical trappings affords opportunity for instructive comparisons. The Thibet section, for example, is stated by the *Echo* to be “extremely interesting from its resemblance in externals to those of Christianity.” There are the cowl-like hats of the Thibetan monks, a head-dress similar to the miter, various vestments, censors, holy water ewers, prayer cylinders, and rosaries. Now, these things antedate the days of apostles. The false religions of Asia did not get their externals from the Christian Church. The reason of the similarity is perfectly well-known to historians. But the early church fell from its apostolic simplicity and purity, and thus from its apostolic power, it sought to gain favour with heathenism round about it by adopting and adapting the forms and mysteries of the pagan worship. Thus the church itself became permeated with Paganism. One would find nothing for exhibition in the externals of the apostolic church. Christ alone was exhibited, not by forms and ritual, but He was set forth by the preaching of the word in demonstration of the Spirit and of power. {PTUK March 22, 1894, p. 182.12}

**“Faith and Religion” The Present Truth 10, 12.**

E. J. Waggoner

*Faith and Religion*.-Is there a difference between religion and faith? We often hear the expression, “the faiths of the world.” How many faiths are there?—The Scripture says there is but “one Lord, one faith.” The papal definition of faith is “a system of doctrine or belief.” The man who believes this system, whether he understands it or not, has faith. That is not Scripture faith. Faith is trust, it is building upon a sure foundation. It is that upon which the individual depends, and of course it is used only with reference to Christ; for he who depends upon anything else than Christ has no foundation. He who does not build upon the rock builds on the sand. But faith is a substance; it is the substance of Christ; for He is “the Author and finisher of faith.” And therefore there is no faith except the faith that centres in Christ. {PTUK March 22, 1894, p. 183.1}

**“The Lord’s Forgetfulness” The Present Truth 10, 12.**

E. J. Waggoner

*The Lord’s Forgetfulness*.-There is not a sin that any soul has committed, that is not known to God. Yet the Psalmist uttered the following inspired prayer: “Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me, for Thy goodness’ sake, O Lord.” Psalm 25:7. It is the Spirit that teaches us how to pray, because He knows the human heart, and also the mind of God, and He maketh intercession for us according to the will of God. Romans 8:26, 27. Therefore we may know that it is the will of God to forget our sins, and we may ask it in full assurance. God says of those who hearken to His voice, and yield to His Spirit: “Their sins and their iniquities will I remember no more.” Hebrews 8:12. What a blessed assurance! The great God, who knows all our sins as even we ourselves cannot know them, receives us gladly, and treats us as though we had never sinned, because He forgets our sins, and sees in us only His own righteousness. Thus we can associate with Him without any fear or restraint. He does not despise us, nor abash us with reproachful pity. He does not shrink from us, as so fearful that we may defile Him, but receives us into His bosom. Happy are they who know the Lord indeed; and happy are the repentant sinners who see only Christ in His professed followers. {PTUK March 22, 1894, p. 183.2}

**“Back Page” The Present Truth 10, 12.**

E. J. Waggoner

The *Echo* says: “No student of English history-even the most superficial-needs to be told that the perpetual religious question, in some shape or other, as always lying at the back of the temporary political question, whatever it may be.” “In any case, it is ecclesiastical zeal upon which each political party counts for feeding the fire with oil.” How much of such religion is the religion of Him who said, “My kingdom is not of this world”? {PTUK March 22, 1894, p. 192.1}

A clergyman of the Church of England writes thus from a country parish to the *Church Times*: “People and towns can have no idea of the difficulty we have in little villages like this of making the villagers understand that Good Friday is not a *holiday*, but a *holy-day*. Protestant teachings on the subject of fast and festival has taken deep root.” {PTUK March 22, 1894, p. 192.2}

We can appreciate the difficulty one must meet in trying to teach the people that Good Friday is a *holy* day, with not the slightest proof in the world whereby to establish such a claim. Many besides Churchmen have experienced the same difficulty in trying to convince people, contrary to the teaching of Holy Scripture, that Sunday is a holy day. We can offer no sympathy, however. People who try to teach the sanctity of that which God has not made holy, must endure the hardship of their own presumption. {PTUK March 22, 1894, p. 192.3}

The first subject on the programme of the Free Church Congress, at Leeds, was “Worship,” on which subject a paper was read by Dr. Hunter, of Glasgow. It was held that “the real and final part of worship lay in those acts of prayer and praise which we commonly described as liturgy.” The author affirmed that “we are now picking up with gratitude and reverence things which our fathers had flung aside.” And those who are doing that are steadily and surely going back to that which the fathers left, namely, Romanism. There is no religious body that can outdo the Roman Catholic body in magnificence of rituals; and therefore it is obvious that when professed Protestants come to think that they can attract the masses only by a liturgy, it is evident that in time they will be forced into that body which has that matter so perfected that they cannot compete with it. {PTUK March 22, 1894, p. 192.4}

“Federation” was the watchword of the recent Free Church Congress. The report says: “The federation of all the evangelical churches in England was, it may almost be said, one of the originating forces of the Free Church Congress. Certainly it was an ideal present to the minds of all the readers and speakers at Manchester last November twelvemonth, and to-day that idea had forcible, adequate, explicit enunciation. Not that the difficulties, practical and doctrinal, were overlooked. Far from it. But, if for nothing else, this Free Church Congress will be remembered as inaugurating a movement the ultimate issue of which can only be the federation of all the principal Nonconformist bodies in England-and, perhaps, of all Evangelical Churches throughout the world-in one harmonious organisation, with one aim, one purpose, one hope of its calling, one resolute determination to conquer England and the world for religious freedom.” {PTUK March 22, 1894, p. 192.5}

In the course of the debate on this subject, Dr. Mackennal “moved a resolution to the effect that the Baptist and Congregational Unions of England and Wales the English Presbyterian Synod, the Wesleyan, New Connection, Primitive Methodists, the Bible Christian Conferences, the Annual Assembly of the United Methodist Free Churches, the Independent Methodist Assembly, and the Free Church of England, and other bodies be asked to appoint representatives to a conference to be held on the subject, with a view to substitute cooperative for competitive action among the Churches. The time has undoubtedly come, said Dr. Mackennal, when we should unite in one great Evangelistic service of England.” {PTUK March 22, 1894, p. 192.6}

“Let brotherly love continue,” is the Apostolic exhortation;-union among Christians is the thing by which the world is to know that Christ is being sent into the world; but it will not be brought by legislation, either in civil or ecclesiastical courts. When that gigantic Federation shall have been effected, instead of England or the world having been “conquered for religious freedom,” it will have been conquered for a religious despotism more complete than has ever yet been known. {PTUK March 22, 1894, p. 192.7}

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” Isaiah 8:11-14. {PTUK March 22, 1894, p. 192.8}

When the Lord God is sanctified in individual human hearts (1 Peter 3:15), those and those only who do so will know the truth, and they will be free indeed. {PTUK March 22, 1894, p. 192.9}

The *Congregationalist* says that “the Salvation Army evidently has outlived persecution and reproach,” and that “it has virtually taken its place among the distinctive and honoured religious forces of the day.” So much the worse for it, then. If that be so, it is evident that it has practically outlived its usefulness. The Master said, “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.” “Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.” Luke 6:22, 26. Will the Salvation Army now in its turn become a persecutor? {PTUK March 22, 1894, p. 192.10}

**“Complimentary Indulgences” The Present Truth 10, 12.**

E. J. Waggoner

*Complimentary Indulgences*.-How light a matter it is with the occupant of the Pontifical Chair to grant plenary absolutions, is shown by a story told by a Paris correspondent. When Queen Catherine, of the Bonaparte family, with her child, the Princess Mathilde, visited Rome, she asked Pius VIII. for an audience. {PTUK March 22, 1894, p. 192.11}

He named a day, and from extreme politeness to one from whose head a crown had fallen, ordered a brief to be made out to enable her without sin to eat meat for the rest of her life in Lent. As she was leaving, the Pope gave her his paternal benediction, and handed her the brief, informing her of the favour it accorded. She was a frank person, and said at once that it could be no good to her, as she was brought up a Protestant, and meant to remain so. “But,” said the Pope, “after the trouble of writing it, why let it be lost? Is the little Princess also a Protestant?” “Not quite,” said the Queen. “She was baptized into the Roman Catholic Church, and will remain there should she make a Catholic match.” The Pope asked what her Christian names were, and ordered his secretary to interline them above those of the Queen, which were to be erased. The brief was then handed to Princess Mathilde, who still possesses this souvenir of her first visit to the Vatican. {PTUK March 22, 1894, p. 192.12}

**“What to Forget” The Present Truth 10, 13.**

E. J. Waggoner

*What to Forget*.-Forget self. No person ever gratified self when self was forgotten. And we may forget self by losing self in Christ. He has been lifted up from the earth, in order that we may see Him, and beholding the wondrous sight, forget all else. {PTUK March 29, 1894, p. 193.1}

**“Your Choice” The Present Truth 10, 13.**

E. J. Waggoner

*Your Choice*.-The Christian life is a life of choosing that which is right and good and refusing that which is wrong. When temptation comes to you, you have the privilege of choosing between your Saviour and that to which you are urged by the temptation. Choosing Him, you will be chosen by Him, and He will make Himself more precious to you than any selfish thing, and keep you by His power from all evil. {PTUK March 29, 1894, p. 193.2}

**“Near at Hand” The Present Truth 10, 13.**

E. J. Waggoner

*Near at Hand*.-To very many who pray, God seems afar off. They do not know whether He hears or not. They do not hear His voice. That is not the way to pray to God. What is the difference between praying to a god that has ears but hears not, and has eyes but sees not, and a mouth but speaks not, and praying to the true God, and not knowing whether He sees or hears or speaks? God is not a long way off. He is “not far from every one of us,” said the apostle, speaking to heathen men; “for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.” {PTUK March 29, 1894, p. 193.3}

**“His Offspring” The Present Truth 10, 13.**

E. J. Waggoner

*His Offspring*.—God never forsakes His offspring. He does not cast off His children when they fall into sin. He fills every relationship in life. He is to us a Father, Mother—“As one whom his mother comforteth, so will I comfort you”—Brother, Friend,—everything. But we are always children as far as He is concerned; “little children;” babes, also. We are to grow in grace and increase in knowledge; and yet in growing from infancy to old age, or from first conversion to ripened Christian experience, we do not at all diminish the difference between us and God in knowledge and understanding. God will always be infinitely above us, so that the wisest man will always be less, as compared with Him, than the little babe is as compared with its parent. {PTUK March 29, 1894, p. 193.4}

**“The Resurrection” The Present Truth 10, 13.**

E. J. Waggoner

“I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live.” John 11:25. {PTUK March 29, 1894, p. 193.5}

The doctrine of the resurrection from the dead is the bright light that shines through all the gloom of mortal existence. And the darkest hour, when standing beside the form of one bound to us by the closest ties, we look upon the folded hands from which the burden of life has dropped, there are no words that comfort us like these. The hope of man is in a coming restoration; and all that strikes against the doctrine of the resurrection strikes against that hope. {PTUK March 29, 1894, p. 193.6}

That doctrine underlies the Christian faith, and he who holds it not has not the faith. The Apostle Paul wrote to Timothy of some “who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.” 2 Timothy 2:18. There are doctrines in our own day which tend directly to belittle the doctrine of the resurrection, making it nearly if not altogether a superfluous thing; and now, as in the apostle’s day, they will result in the overthrow of the faith to such as receive them. {PTUK March 29, 1894, p. 193.7}

The teaching of “the grace of God, that bringeth salvation,” and “hath appeared unto all men,” is, “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Titus 2:12, 13. If this is our position, we are in obedience to the Gospel. And this glorious appearing of Christ is for those that “sleep in the dust,” as well as for “we who are alive and remain” unto His coming. For we are told that “the Lord Himself shall descend from heaven with a shout, with the force of the archangel, and with the trump of God; and the dead in Christ shall rise first.” 1 Thessalonians 4:16. And with this knowledge we are to comfort one another while He tarries beyond our sight. {PTUK March 29, 1894, p. 193.8}

Faith in the resurrection of Christ implies faith in the visible, bodily reappearing of all those who sleep in Him, at the last day. And without faith in the resurrection of the saints, there can be no faith in the resurrection of Jesus Christ. And without faith in this no hope can be derived from the Gospel. “If Christ be not raised,” says Paul, “then is our preaching vain, and your faith is also vain;” and he adds, “then they also which are fallen asleep in Christ are perished.” 1 Corinthians 15:14, 18. And to the Thessalonians he writes, “If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1 Thessalonians 4:14. The resurrection of Christ, in visible, bodily form, as He appeared to His disciples after the crucifixion (Luke 24:39), and the resurrection of His saints in like manner, and their dependence for life and immortality upon His resurrection, are doctrines that stand or fall together. But they cannot fall, because they rest on the word of the Lord. {PTUK March 29, 1894, p. 193.9}

The glorious second coming of Christ, the resurrection of the just, and the bestowal upon the righteous of their reward, are the events that transpire together. For when Christ comes His reward is with Him, “to give to every man according as his work shall be.” Revelation 12; Luke 14:14. {PTUK March 29, 1894, p. 194.1}

The resurrection will be as universal as death has been. The Saviour said, that “the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good under the resurrection of life, and they that have done evil, unto the resurrection of damnation.” John 5:28, 29. But we are told that every man shall come in his own order; “Christ the firstfruits; afterward they that are Christ’s at His coming.” 1 Corinthians 15:23. They that are not Christ’s do not appear at His coming. That resurrection is “the resurrection of the just” (Luke 14:14); the “resurrection of damnation” follows afterward. The Apostle John saw in vision “the souls of them that were beheaded for the witness of Jesus and for the word of God,” and “they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection.” Revelation 20:4, 5. {PTUK March 29, 1894, p. 194.2}

God is the Author of life, and the only source from which life can come. The righteous have eternal life, the life of Christ Himself. They cannot be held by death, any more than Christ Himself could be held in Joseph’s tomb. Those who have the righteousness of Christ must also have His life; for righteousness is eternal. They may be laid away in the grave; but they still have life in Christ; and “when Christ who is their life shall appear,” then shall they also “appear with Him in glory.” Colossians 3:3, 4. {PTUK March 29, 1894, p. 194.3}

“Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Revelation 20:6. And “Blessed,” also, “are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works to follow them.” Revelation 14:13. {PTUK March 29, 1894, p. 194.4}

**“What Can He Say?” The Present Truth 10, 13.**

E. J. Waggoner

In a meeting of the Foreign Missionary Society of the American M. E. Church, a returned missionary to Persia, who was described as “full of enthusiasm for his work,” spoke as follows:— {PTUK March 29, 1894, p. 194.5}

I am often asked by the Persians how it is, if the Christian religion be the pure Gospel I claim, that my nation, Christian America, has a far longer list of crimes than Persia? What can I reply? What can I do but bow my head in shame, and raise my heart in prayer to God to lift the cloud from rum-cursed America? Oh, this Christian nation will have to rouse from her slumber, and sweep this evil from her borders ere she can hold out pure hands to other nations, asking them to accept her Bible and her God. {PTUK March 29, 1894, p. 194.6}

A man who would have any trouble in answering such a question as that asked by the Persians, ought to get better acquainted with the Gospel before going out as a missionary. He should learn that the Gospel is “the power of God unto salvation to *every* one that believeth,” no matter in what land He dwells. He should be able to assure the questioners that the Gospel is an individual matter, and that therefore America is not, never was, and never will be Christian, and that it is not possible that any nation on earth, as a nation, can be Christian. {PTUK March 29, 1894, p. 194.7}

The fact that America “has a far longer list of crimes than Persia,” is all the evidence that is needed to show that it is not Christian; but Christianity means freedom from sin. America is no more a Christian nation than Persia is. {PTUK March 29, 1894, p. 194.8}

But it would doubtless be most galling to the missionary’s “patriotism” to make such an answer as that. And that is the trouble with too many missionaries, both home and foreign. A mistaken loyalty to their native country interferes with their loyalty to the Gospel. If they could learn that the true Christian is only a soldier on this earth,—a pilgrim and a stranger even in the land of his birth,—and that his citizenship is in heaven, they would not be embarrassed by such questions as were asked the missionary to Persia. The only country in which they would have a special interest, as a country, would be the heavenly country. {PTUK March 29, 1894, p. 194.9}

But would not the same charge against the Gospel remain unanswered, namely, that it cannot be as pure as is claimed, or else it would have more influence in diminishing crime in America?—Not by any means. The Gospel cleanses from sin and crime of all who accept it, and no others. If it were less pure than it is, it would be more generally accepted; but then it would be of no use. The Lord Himself gave no warrant for supposing that the majority of men in any nation would accept the Gospel, but on the contrary warned His followers that they must always be comparatively few in numbers, and thus suffer persecution. {PTUK March 29, 1894, p. 194.10}

The Gospel knows nothing about the natural or artificial boundaries on this earth. It is to be “to all people.” It knows nothing about States and Governments. Its mission is to “every creature.” Kingdoms may rise and fall, nations may extend their boundaries, and others may be absorbed, none of these things concern the ambassadors for Christ. They are the representatives of no country but heaven, and are accredited to no earthly government, but to the world as a whole, and to the whole world considered as individuals, who are to be transformed by it, and made to live a different life as individuals. When all of Christ’s ambassadors fully realise this truth, then will their mission be clothed with a dignity and power befitting its exalted origin. {PTUK March 29, 1894, p. 194.11}

**“A High Calling” The Present Truth 10, 13.**

E. J. Waggoner

When Peter, in his boat on the Sea of Galilee, saw the power of Jesus of Nazareth over the sea and its inhabitants, he fell down before the Lord, saying, “Depart from me, for I am a sinful man, O Lord.” Luke 5:8. It was the same feeling that prompted Isaiah, when he saw the same Lord sitting upon a throne high and lifted up, to exclaim, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.” Isaiah 6:5. {PTUK March 29, 1894, p. 194.12}

It is worthy of note also, that both these men who thus confessed their sinfulness, were at once accepted as workers. To Peter, the Lord said, “Fear not; from henceforth thou shalt catch men;” literally, “thou shalt be catching men alive.” But Peter had to be converted before he could strengthen the brethren; and likewise the coal from off the altar had to touch the lips of Isaiah, and purge his sin, before he could say, “Here am I, send me,” to the call, “Whom shall I send, and who will go for us?” and could be told, “Go.” {PTUK March 29, 1894, p. 194.13}

Herein is a hope and a wondrous calling for every sinner. Christ came not to call the righteous, but sinners to repentance. He receives and saves sinners, and then, having received them into His confidence, He sends them forth as His representatives, to carry His message of mercy to other sinners. He takes us as associates with Him. He was made flesh, and took the nature of fallen humanity, in order to save men; and so He commits the work not to angels, but to those who have felt the power of the sins that oppress those to whom they are sent. To thus work with Christ is the highest honour that the universe can bestow. {PTUK March 29, 1894, p. 194.14}

**“One Lawgiver” The Present Truth 10, 13.**

E. J. Waggoner

*One Lawgiver*.—“The true Church,” says a Roman Catholic writer, “like the true State, is ever on the alert to detect and condemn error. She makes new laws, new definitions, to meet new errors. What should we say of a State that never legislated for three hundred years? Why, that it was no State. So of a church.” But the true church never legislates at all. “There is one Lawgiver who is able to save and to destroy.” James 3:12. “For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.” Isaiah 33:22. The true church never usurps the place of its Head, by presuming to make laws for itself. And the difference between the laws which the Lord has laid down for the church, and those which men make, is that while the latter require continual amending to meet new conditions, the former, coming from Him who sees the end from the beginning, are never out of date. Nothing can possibly arise that has not been foreseen and provided for in the Bible. {PTUK March 29, 1894, p. 195.1}

**“Church and Stage” The Present Truth 10, 13.**

E. J. Waggoner

*Church and Stage*.-The theatre may be a place for refined worldly people to go to for amusement, but simple folk may be excused if they are unable to see how Christians can patronise the stage, and still follow the rule of doing all they do in the name of the Lord. However, at a recent debate in the London Y.M.C.A. (Aldersgate-street), a vote was carried that theatre-going was not to be condemned. Another pronouncement comes from an Irish Theological Society Assembly’s College, where by a large majority it was noted that the Church should give up her attitude of antagonism to the stage, and ally herself with it. Yet, notwithstanding the increasing patronage which the stage is receiving from the church, we fail to see, if theatrical announcements and news are to be depended upon, that there is any less of frivolity, sentimentalism, and whimsical passion acted out for the edification of theatre-goers than formerly. “Lovers of pleasures” desire these things, but what about “lovers of God”? {PTUK March 29, 1894, p. 195.2}

**“The Healing Touch” The Present Truth 10, 13.**

E. J. Waggoner

One of the most striking of the miracles of Jesus is told in the following few words:— {PTUK March 29, 1894, p. 195.3}

“And it came to pass when He was in a certain city, behold a man full of leprosy; who seen Jesus, fell on his face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me a clean. And He put forth His hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.” Luke 5:12, 13. {PTUK March 29, 1894, p. 195.4}

Leprosy was one of the most loathsome diseases known to the ancients, and the one the most dreaded. The leper was an outcast, compelled to keep away from even his own family. The disease was a slow, progressive death, the victim’s members dropping off one after another until death ended his misery. {PTUK March 29, 1894, p. 195.5}

No other disease more aptly illustrates the defilement of sin; and this man, who was full of leprosy, very closely resembled the description given of the people, by the prophet Isaiah: “The whole head is sick, and the whole heart faint, from the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment.” So as we study the miracle of the cleansing of the leper, we may know that we are to learn how we can obey the direction, “Make you clean.” {PTUK March 29, 1894, p. 195.6}

In the first place, the leper had confidence in the power of the Lord to heal him. He said, “Thou canst make me clean.” That is a great point. Very few really believe that Jesus Christ can cleanse them from sin. They will admit that He can save from sin in general,—that He can save others,—but they are not convinced that He can save *them*. Let such learn a lesson from the power of the Lord. Hear what the prophet Jeremiah said by inspiration of the Holy Spirit:— {PTUK March 29, 1894, p. 195.7}

“Ah Lord God! behold Thou hast made the heavens and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.” Jeremiah 32:17. {PTUK March 29, 1894, p. 195.8}

He who brought the heavens and the earth into existence by the power of His word, can do all things. “Our God is in the heavens; He hath done whatsoever He hath pleased.” Psalm 115:3. “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter 1:3. “He is able also to save unto the uttermost them that come unto God by Him.” Hebrews 7:25. Christ has been given “power over all flesh.” John 17:2. {PTUK March 29, 1894, p. 195.9}

So much for His power. Of that the leper was assured; but he was not sure that the Lord was willing to cleanse him. He said, “Lord, if Thou wilt, Thou canst make me clean.” We need not have so much hesitancy as that. We know that He can, and He has given us ample assurance of His willingness. Thus we read that Christ “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:4. It is the will of God that we should be sanctified. 1 Thessalonians 4:3. {PTUK March 29, 1894, p. 195.10}

Christ comprises everything. He is “the power of God, and the wisdom of God.” 1 Corinthians 1:24. All things in heaven and in earth are in Him. Colossians 1:16, 17. Therefore the Apostle Paul says: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. The willingness of God to cleanse us from sin, is shown in the gift of His only begotten Son for that purpose. {PTUK March 29, 1894, p. 195.11}

“These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him.” 1 John 5:13-15. R.V. So we may “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16), knowing that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK March 29, 1894, p. 195.12}

But the most striking feature of this miracle is the fact that Jesus touched the leper. There was not another person in all the land, who would have come within a yard of him. But Jesus “put forth His hand, and touched him.” With that touch the hateful disease vanished. {PTUK March 29, 1894, p. 195.13}

It is worth noting that in very many cases Jesus touched those whom He healed. When Peter’s wife’s mother lay sick of a fever, Jesus “touched her hand, and the fever left her.” Matthew 8:15. That same evening, “all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.” Luke 4:40. In His own country the people were so unbelieving that “He could there do no mighty work, save that He laid His hands on a few sick folk, and healed them.” Mark 6:5. {PTUK March 29, 1894, p. 195.14}

In Matthew we are assured that this healing of the sick was “that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.” Matthew 8:17, R.V. We know that healing went from Him to the suffering ones who thronged round Him to touch Him (Luke 6:19); and this Scripture assures us that He received into His own person their diseases, in exchange for His healing power. {PTUK March 29, 1894, p. 196.1}

Now we have the blessed assurance that although He is “passed into the heavens,” He has not lost His sympathy with us, but is still “touched with the feeling of our infirmities.” He comes close to us in pity, because “He knoweth our frame; He remembereth that we are dust.” In all our sin and degradation, we may have the inspiring thought that Jesus does not despise us, and is not ashamed to come into the closest companionship with us, in order that He may help us. {PTUK March 29, 1894, p. 196.2}

The prophet, speaking of God’s dealing with ancient Israel, said, “In all their afflictions He was afflicted.” Isaiah 63:9. Even so it is now. As an eagle bears her young on her wings, so the Lord puts Himself under His people, bearing all our sin and sorrow. He takes it upon Himself, and in Him it is lost, by the same process by which at the last “He will swallow up death in victory.” {PTUK March 29, 1894, p. 196.3}

Christ took upon Himself the curse, in order that the blessing might come upon us. Galatians 3:13, 14. Although Him knew no sin, He was made to be sin for us, that we might be made the righteousness of God in Him. 2 Corinthians 5:21. He suffered the death to which we were doomed, that we might share His life. And this exchange is made when we come into touch with Him, by confessing that “Jesus Christ is come in the flesh.” How much we lose by holding Jesus off as a stranger, or by regarding faith in Him as a theory. When we know that He identifies Himself with us in our fallen condition, taking upon Himself, and from us, our infirmities, how precious becomes the assurance, “Lo, I am with you alway, even unto the end of the world.” {PTUK March 29, 1894, p. 196.4}

*“The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life’s throng and press,  
And we are whole again. {PTUK March 29, 1894, p. 196.5}*

**“A Demoralising Agency” The Present Truth 10, 13.**

E. J. Waggoner

In another item will be found a brief comment on the “Church and Stage,” and the increased patronage which the former is giving to the latter. It is no secret that professed Christian people are in these days much less strict in regard to amusements than they were once; religious papers of high standing are favouring the theatre and the opera, and the number of ministers that countenance them is increasing. Of course the body of the people will not be slow in following the leaders in that direction. What effect this will have on the church can be no better indicated than by quoting a portion of some comments on a new opera, in one of the leading religious journals. {PTUK March 29, 1894, p. 196.6}

The paper in question is of high standing, and is noted for its interest in missions, containing probably more missionary correspondence than any other paper in the world. It has, however, a regular department devoted to “Music,” and in this “high class” operas are regularly discussed by an editorial contributor. {PTUK March 29, 1894, p. 196.7}

In the column now lying before us, an Italian tragic opera, entitled “*I Pagliacci*” is under consideration, and is commended without reservation. It is said to contain “some of the most positive and soundest principles of Italian and German art,” and that “the process augurs well for the future of music in the land where its decadence has been so lamentable.” That this is at least a fair sample of opera, may be learned from the statement that “when under especially Wagnerian influences, young Italy proposes to write music-dramas intelligently, sincerely, and forcibly, the results ultimately ought to be the best article of the sort anywhere practicable.” The piece, which is said to be well known in Europe, was received in New York, even in the summertime, “with an enthusiasm which amounted to ovations for the work and for the artist concerned in its presentation,” by audiences which “included a large part of the town’s most discriminating and zealous musical people.” {PTUK March 29, 1894, p. 196.8}

And now for the description of the plot of this most wonderful opera, to which thousands of church-going people have listened, and which is a fair specimen of what the church is urged to patronize:— {PTUK March 29, 1894, p. 196.9}

The libretto of the “Pagliacci” (which title may be translated “The Buffoons,” or less literally, “The Strolling Mountebanks”) is full of tragedy’s power. The headmime of a handful of poor, wandering peasant comedians, who arrive at a Calabrian village one evening, has a pretty, heartless, deceitful wife. The woman clouds and spurns an old lover, another zany of their cart and booth. She is tired of him. Spying upon her, he discovers his new rival. In his jealous fury, he brings the husband on the scene. The disclosure drives the miserable *pagliaccio* to frenzy. Within an hour, before the rude audience, which is at first bewildered and then terrified, he turns into earnest the little burlesque play in which he and his wife and her slighted admirer, as usual, are acting-stabs the woman to the heart, in a tempest of vengeful jealousy, and then leaping down among the spectators kills the lover. From the stage, the cold-blooded instigator of such summary justice, gaudy in his paint and flour and yellow coat, calls out cynically to the horror-stricken peasants, “The play is ended”—and disappears. And that is all. Nothing, however, could be more effective, condensed, brutal, repulsive-and yet natural. In the management of the piece, in the abrupt appearance of one of the main actors in it before it begins, to sing its remarkable vocal prologue, and the suggestion of only a narrow demarcation between the fictitious and the actual audience of this play within a play, there is a frank reversion to primitive drama that is most striking. {PTUK March 29, 1894, p. 196.10}

And this is “high class” opera; it is one of the best products of the stage, with which the church is urged to ally herself! {PTUK March 29, 1894, p. 196.11}

Again and again both secular and religious papers contain stirring articles on the danger to the rising generation from the great amount of cheap, sensational baubles that are published, and which they eagerly devour. But surely no “penny dreadful,” in which the errand boy becomes absorbed to the neglect of his duties, ever surpassed in emptiness, in impossible combinations, and in gore, this opera which enraptures the souls of the *elite* of so-called Christendom. If the “lower classes” are being depraved by vile, worthless literature, what shall be said of the “higher classes”? {PTUK March 29, 1894, p. 196.12}

We make no criticism of the religious paper which gives publicity and praise to this bloody play set to music. Neither do we criticise the church members who patronise it. But the world must be allowed to know that Christianity has nothing in common with the stage at its best. And professed Christians must warn of the danger of such places of amusement. He who would look upon such a play as described above with delight, would applaud a gladiatorial contest or a bull-fight, if it was conducted amid the enchanting scenes of stage settings, under the glare of electric lights, and accompanied by fascinating strains of music. {PTUK March 29, 1894, p. 196.13}

When the church allies itself with the stage, then indeed may be written upon it “Ichabod,” for the glory will then have departed. {PTUK March 29, 1894, p. 197.1}

**“Is the Gospel Weak in Victoria?” The Present Truth 10, 13.**

E. J. Waggoner

The severest arraignment of religion in the colonies that we have ever read we find in the report of a lecture by Rev. J. Gillies, late of Scots Church, Melbourne, delivered before the St. Cuthbert’s Y.M.C.A., Edinburgh. If it came from a hostile critic we could hardly credit it; but it is from one who ought to be able to speak understandably, and who is himself fully in sympathy with those whom he represents. The following digest we clip from the *Presbyterian:*— {PTUK March 29, 1894, p. 197.2}

The subject of the lecture was “Marvellous Melbourne,” and Mr. Gillies, in the course of this lecture, spoke of the view in which the Australian colonists regard the Disestablishment agitation in Scotland. He had discussed the question with many ministers and laymen of all the Presbyterian Churches; and all over the colonies he had found not one in favour of Disestablishment. A successful minister of the Free Church had told him that he and many of his denomination had gone out as disestablishers. If they came back, with their experience of Voluntaryism pure and simple, he thought that every one of them would support the old Church as vigorously as possible. A minister of the United Presbyterian Church, in a flourishing colonial charge, informed him that to his certain knowledge nine at least out of every ten of his brethren had modified or completely changed their opinions since coming out, and been brought face to face with the seamy side of Voluntaryism. He had no hesitation in saying that if the leading Presbyterians of Victoria-he might safely say of the colonies generally-were asked their opinion on the subject of disestablishment in Scotland, 90 per cent of them-perhaps 99 per cent of those who had been many years in the colonies, and had felt all the practical difficulties of Voluntaryism, would not only refuse to destroy the national recognition of religion in Scotland, but would throw the whole weight of their influence into the scale to retain and support it. In this country people did not know what Voluntaryism meant yet. They did in Victoria. They had to fight against it every day of their lives. He could tell them what some of these difficulties were. *He could tell of the struggles which some of the churches had over great parts of the country to keep themselves in life. He could tell them how the ministers were often handicapped in their usefulness by having to think so much about the collection plate*. He might tell them how the sparsely peopled districts of the country, and even the thickly populated poorer parts of the city were unable to support church ordinances, and were in danger of drifting rapidly into irreligion. *And these were the fruits of Voluntaryism* where there was nothing else. {PTUK March 29, 1894, p. 197.3}

Think of it! The church of Christ is founded on the voluntary principles; because Christ really gave Himself that men should be free. “Whosoever will,” is the appeal from first to last in the Gospel. And as for the support of Gospel work, the Lord says: “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for the Lord loveth a cheerful giver.” “Freely ye have received; freely give.” {PTUK March 29, 1894, p. 197.4}

Yet it is declared that the voluntary principle is a failure! If churches have to struggle “to keep themselves in life,” it is not money that they need, but life. The church has no life in itself, and cannot have. But if it abide in Christ, as a branch abides in the vine, it must have life. {PTUK March 29, 1894, p. 197.5}

The apostles had a Gospel that put this life and vitality into men, and preached a Gospel of Voluntaryism too. There is nothing more sure than that a preacher who finds it impossible to “live by the Gospel” ought either to work with his hands, as Paul did when occasion demanded, or he should lay hold of the Gospel of Christ, by which God ordains that the minister of the Gospel shall live. {PTUK March 29, 1894, p. 197.6}

Something is wrong with the message a man carries, when he asks the State to force people to pay for Gospel work which they will not support voluntarily. Men do not always look at such questions from the right point of view, and so we must separate persons and places from the argument; but, in principle, it is a shameful libel of the Gospel, to imply that it needs in this day any other than converted hearts and willing hands to make it known to the world that lies in sin. The Gospel is still the power of God, and the Lord drafts no unwilling subjects into His Kingdom. {PTUK March 29, 1894, p. 197.7}

We have heard much in recent months about the increase of irreligion in Victoria and the Australasia colonies. It has usually been charged that this is due to the fact that religious instruction is not included in the curriculum of the State schools. It is evident, however, if Mr. Gillies correctly represents the situation, that one of the causes of irreligion in the rising generation of Victorians is to be found in the condition of the churches and the ministry which he speaks for. It is of the deepest concern to every living Christian that it should be preached to the people that the Gospel has not power to maintain itself save in alliance with the world. Those who have “tasted the good word of God, and the powers of the world to come” know that this is not true; and the Lord will show again to the world that His Gospel can triumph in the face of the opposition of all the powers of the world. {PTUK March 29, 1894, p. 197.8}

**“The Great Gift” The Present Truth 10, 13.**

E. J. Waggoner

**DIVINE ARITHMETIC**

“Grace and peace be multiplied unto you,” says the Apostle Peter, “according as His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter 1:2, 3. {PTUK March 29, 1894, p. 197.9}

Have we, then, all things that pertain to life and godliness? If we believe that, there isn’t the like of it anywhere in the world as to possession. It discounts everything. “All the things that pertain unto life and godliness.” They are all ours. {PTUK March 29, 1894, p. 197.10}

I can claim it all, and note it is mine, and yet not rob you in the least. It is all yours too. Grace is not divided; it is multiplied, the apostle says. It is not, “Grace and peace be divided among you.” The Lord’s arithmetic is always in progressive ratio. Having His grace and righteousness, we may take for the multiplier just as many people as there are in the world, so that every one of us has the whole of it. {PTUK March 29, 1894, p. 197.11}

Not only so, but it is multiplied to every individual as well. How can anybody believe that and be gloomy, or despondent and discouraged? He has given to you by His power all things that pertain to life and godliness. If you believe that, and always believed it, there will be steady progress in Divine life. {PTUK March 29, 1894, p. 197.12}

**PRAYER WITH THANKSGIVING**

All the time is the time to believe the Scriptures. But many professed Christians do not believe the Scriptures when they pray. They go to the place of prayer, and leave the promises behind. They go to the bank, and leave the cheque book at home, and then wonder that they get nothing. “He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.” Hebrews 11:6. His Divine power hath given unto us all things, and they are ours to possess now. {PTUK March 29, 1894, p. 197.13}

He who believes that he has been given all things, righteousness and life, and holds to that belief, finds in it righteousness. That is our victory; for “this is the victory that overcometh the world, even our faith.” The man who believes this word will never go to the Lord and be disappointed. All that he has to do is to take, and take, and keep taking. {PTUK March 29, 1894, p. 197.14}

By this we can understand what the apostle says, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6. How can a person who believes the word of God contain himself for thankfulness? It cannot be otherwise than that thanksgiving will accompany every prayer of faith; and that which is not a prayer of faith is useless. {PTUK March 29, 1894, p. 197.15}

We have as good a title to life and godliness as the Lord Jesus Christ Himself, because it is His by divine right, and He gives it to us. He has as good a right to give it to us as He has to possess it. Then we have as good a right to it as He has. No one can convey to another a better title that he himself has; but in this case the Lord has given us Himself, and so we have His right and title. {PTUK March 29, 1894, p. 198.1}

We do not come to the Lord, then, in an uncertain, halting way, to ask for we know not what; not as the Samaritans, of whom Jesus said to the woman, “Ye worship ye know not what.” “We know what we worship.” Instead of coming to the Lord, and praying and going away without knowing that we have received anything, feeling as in a fog, we can walk in the sunlight all the time, thanking God in all of our petitions that He has given us all things, and finding strength in our knowledge of the fact. {PTUK March 29, 1894, p. 198.2}

But there are so many professed Christians who are always living in a fog bank. Clouds are always over them. They do not know whether they have anything or not, and are always talking about how needy and helpless they are. But it is a true and faithful saying that God’s Divine power hath given us all things pertaining to life and godliness. Then take of the Lord’s free gift. {PTUK March 29, 1894, p. 198.3}

**EXCEEDING GREAT AND PRECIOUS PROMISES**

The Apostle Peter goes on from the words with which we began, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature.” Oh, the wonder of the promises of God! We take the promises and by them become partakers of the Divine nature. All we have to do to be partakers of the Divine nature is to believe that He has given it to us. {PTUK March 29, 1894, p. 198.4}

How can there be any dull thankless prayers? How can there be any half-hearted lifeless testimonies? Every heart that believes must sing for joy, for this same apostle says that, believing, we “rejoice with joy unspeakable, and full of glory.” We have been groping in darkness, wretched, and miserable, and poor, and blind, and naked, and He comes to us with all things, and says, “All are yours. Take them. Buy without money.” It is because the things that He gives cannot be purchased with money. They have been bought by the precious blood of Christ. {PTUK March 29, 1894, p. 198.5}

“Unto you that believe He is precious;” because His promises are precious. All the promises of God are in Him; and so believing His promises we are simply laying hold upon Christ. Christ dwells in the word. “Christ liveth in me,” is the cry of the believer. There is power in that to put the devil to flight. Maintain it in the face of the enemy, and that Name that is above every name,—that power that has spoiled principalities and powers,—dwelling in you will accomplish the same thing for you that it did before the world. That is resisting the devil steadfast in the faith; and when we resist, he flees. {PTUK March 29, 1894, p. 198.6}

**“Holiness and ‘Holy’ Week” The Present Truth 10, 13.**

E. J. Waggoner

There are two sources from which holiness-real or supposed-becomes in the popular mind attached to places and times of earth. One source is God; the other source is tradition. {PTUK March 29, 1894, p. 198.7}

True holiness, like all else that is good and desirable, has but one source, which is God. God is the Creator of all things, and all things as He created them were good. It is sin that has marred the work of God’s hands and divested of its perfection that part of God’s creation in which we live. It is the evil touch of sin that brings unholiness. It is the touch of God, on the other hand, that makes holy. {PTUK March 29, 1894, p. 198.8}

When God spake to Moses from the burning bush, He told him that the place whereon he stood was holy ground. It had not formerly been different in this respect from other ground upon which Moses trod, but when God stood upon it, it became holy. It was made so by His presence. God is holy, and whatever He touches has imparted to it His holiness. And this is the only way in which anything can become holy. So also the ground on which Joshua stood before the Captain of the Lord’s hosts, was made holy; and Mount Sinai likewise, from whose quaking summit God spoke the words of His law. For a like reason the mount of Christ’s transfiguration is called by Peter, “the holy mount.” {PTUK March 29, 1894, p. 198.9}

In a similar way God has made holy a certain portion of time. This He did at the close of creation. We read that “on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made.” Genesis 2:2, 3. {PTUK March 29, 1894, p. 198.10}

By resting upon the seventh day, God made it a Sabbath, a rest day. Then He blessed and sanctified it; which, as He is the only source of blessing and sanctification, could only have been done by imparting to that day in a special manner His own blessed and sanctified presence. Thus the seventh day became holy, and remains unto the present day holy time. {PTUK March 29, 1894, p. 198.11}

But the idea has permeated the religious world that holiness can be imparted by mere association with certain sacred events, and that therefore a certain portion of the year, corresponding approximately to that in which over eighteen centuries ago occurred the events of the crucifixion and resurrection of Christ, has become sacred time. From whence did this idea come? Not from the word of God, for that word recognises no sacredness as belonging not to any portion of time except the seventh day,—the Sabbath. What God has made holy, is holy by virtue of the act of God imparting to it His holiness. And as God has not, so far as His word informs us, imparted any holiness to the period of time under consideration, it is evident that whatever sacredness belongs to it has been derived from another source; that is, from tradition. {PTUK March 29, 1894, p. 198.12}

When we stand upon tradition, we are standing upon the ground of the Roman Catholic Church. That Church is the recognised custodian of the traditions which have influenced religious belief and practice from the first centuries of the Christian era down to the present time. Whatever of these traditions have been incorporated into the beliefs of Protestants, have been either brought or borrowed from Rome. Rome had them first, and she is best qualified to speak with authority regarding their origin and meaning. {PTUK March 29, 1894, p. 198.13}

This, it is not surprising to find, it is the doctrine which Rome herself asserts. She claims the right and the power to impart holiness by her own decrees. The “Abridgement of Christian Doctrine,” a standard Catholic work, speaks as follows:— {PTUK March 29, 1894, p. 198.14}

“How prove you that the Church hath power to command feasts and holy days?” *Ans*.—“By the very act of changing the Sabbath into Sunday.” See p. 57. {PTUK March 29, 1894, p. 198.15}

Certainly, if the Roman Catholic Church had power to change the Sabbath, which is holy time, she has power to institute holy days and to invest with sacredness certain times and seasons such as the period which has recently terminated. And when Protestants allow that the Sabbath has been changed to Sunday without any Scriptural command or warrant, and observe it upon the authority of tradition, they justify Rome’s blasphemous claim of the possession of such power; and it is only consistent with such folly that they should pay increased attention year by year, as they are doing, to other times and observances which rest upon tradition and the authority of the Church. {PTUK March 29, 1894, p. 199.1}

The effect of tradition is to make void the word of the Lord. So it was in the days of Jesus of Nazareth, and so it is to-day. See Matthew 15:3-6. It is most unwise to engage in religious observances which God has not commanded. The Christian faith knows no such doctrine as that of works of “supererogation.” The Gospel commission is, “Go ye therefore, and teach all nations, .. teaching them to observe all things, whatsoever I have commanded you.” Matthew 28:19, 20. Only that is included which He has commanded, and whatever He has not commanded, does not pertain to the Gospel. We read also that “His Divine power,” (which is the power of His word) “hath given unto us all things that pertain unto life and godliness.” 2 Peter 1:3. Whatever therefore His word has not commanded is to be shunned, as not pertaining unto life and godliness, whatever fair appearances it may present. “Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:6. Neither observe that which He has not commanded, lest you meet at last the crushing rebuke, “Who hath require this at your hand?” Isaiah 1:12. {PTUK March 29, 1894, p. 199.2}

**“The Milk of the Word” The Present Truth 10, 13.**

E. J. Waggoner

*The Milk of the Word*.—“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” 1 Peter 2:2. The Bible speaks also of giving meat; and yet we never grow so old in Christian life that we can’t get along without this sincere milk. We grow by that all the time. Those words are to the most mature Christian, as well as to the new convert. In the natural life the child lives by its parent, its mother; before birth its mother breathes for it, and afterward it derives its nourishment solely from her. That which is true of the infant and its life by the mother, is true as concerns man and God. “In Him we live, and move, and have our being.” Christ says, “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. {PTUK March 29, 1894, p. 199.3}

**“England and the Virgin Mary” The Present Truth 10, 13.**

E. J. Waggoner

A writer in the *Saturday Review* speaks thus of the adoration of the virgin Mary:— {PTUK March 29, 1894, p. 199.4}

It is the peculiar happiness of the English Church that she at least has never varied one jot or tittle in any authoritative utterance from the Catholic doctrine of the *theotokos*. We have added nothing and we have detracted nothing. We still worship in churches dedicated to St. Mary the Virgin; we still celebrate her in our calendar, and not as in the case of other saints, by a simple commemoration, but on the anniversary of five different events in her life; we read in our lectionary all the few and striking records of her most amiable personality, and every English Churchman who knows what Churchmanship means speaks of her by the simplest and most gracious appellation accorded to any being, human or divine, that is, of “Our Lady.” We leave familiarity and tawdry, fancy titles to others, as we leave to others yet all insolent and irreverent disrespect. For we do not consider the one more appropriate than the other to the Mother of God. {PTUK March 29, 1894, p. 199.5}

No wonder that *The Catholic Times* feels that Rome is gaining ground in England. It says:— {PTUK March 29, 1894, p. 199.6}

The most remarkable feature presented by these words is the simple fact that the *Saturday Review* considers them acceptable to its readers. And in that light these words bring home to us a feeling of gratification impossible to resist. A great, a stupendous change has taken place when such words as these are received by the readers of a secular journal in England. The love and honour paid to Our Lady has been the sore point with Protestants; their insults and incomprehensible hatred has been the sore point with us. Shall we say that this line of separation is being blotted out? Certainly these words are an index of a great change, of a great grace poured out over England. {PTUK March 29, 1894, p. 199.7}

**“They Need Editing” The Present Truth 10, 13.**

E. J. Waggoner

*They Need Editing*.-Many people who do not acknowledge the difference between a form of words and the living word of God, that has power in it to put into the life that which it speaks, make much of the so-called sacred books of Eastern religions. But even though the heathen writers sometimes spoke beautifully of morals and truth, they had no knowledge of any power to put the morality and righteousness into the life. Consequently the tendency of their teaching was to unrighteousness. The man who tries to get righteousness out of himself always gets unrighteousness; because there is nothing else in self. This inherent wickedness of self is revealed in all the “sacred” writings of false religions, and apologists of the heathen cults are obliged to cover up the wickedest portions in order to plead their cause with any degree of confidence. A writer in the *Dawn* takes Professor Max Müller to task for omitting large portions of the originals in his editing of “Sacred Books of the East,” without indicating the omissions in any way. “When challenged, he frankly admitted that he had left out portions for the very sufficient reason that if he had translated them as they exist in the originals he would have been prosecuted for publishing an obscene literature.” {PTUK March 29, 1894, p. 199.8}

**“By Bread Alone” The Present Truth 10, 13.**

E. J. Waggoner

*By Bread Alone*.—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” {PTUK March 29, 1894, p. 199.9}

These are the words of Christ, and their application is as universal as the term “man.” It is for each one of us to ask ourselves whether we find life in the word of God, or whether we live merely by physical food. If the latter, we are certainly not living as God designs that we should. {PTUK March 29, 1894, p. 199.10}

Some of us spend much time thinking about what we shall eat and how we may contrive to obtain it. Certainly then we should welcome any additional means of life that is placed within our reach, and endeavour to appropriate all that it has for our benefit. {PTUK March 29, 1894, p. 199.11}

God is the Author and Sustainer of all life, and He wants man to recognise this fact. He it is that gives all living creatures their food. But He sent the Israelites manna direct from heaven, that they might recognise that behind all the operations of nature are God and His word, without which those operations would instantly cease. {PTUK March 29, 1894, p. 199.12}

But while there is not life for man in everything that grows, there is life for him in every word spoken by God. He gets that life by faith. Simple, perfect belief, united to the smallest word of God, constitutes the “faith as a grain of mustard seed,” which is able to remove mountains. God is life, and faith connects us with God; and he who is connected with God cannot die until God wills it; and even then he simply “sleeps” for a season, having still eternal life in Christ. {PTUK March 29, 1894, p. 200.1}

**“The Good Shepherd” The Present Truth 10, 13.**

E. J. Waggoner

“I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.” John 10:11. {PTUK March 29, 1894, p. 205.1}

You cannot live in both light and darkness at the same time. If you choose to have darkness, the light must be shut out. {PTUK March 29, 1894, p. 205.2}

It is just as impossible to live in both righteousness and sin at the same time. If you choose to live in sin, then righteousness must be shut out; and it is sin that shuts it out. {PTUK March 29, 1894, p. 205.3}

Since all righteousness is from God, and all sin is from Satan, then, do you not see? when you choose sin you shut yourself *away from* God, and *in with* Satan. {PTUK March 29, 1894, p. 205.4}

The Bible says that sin separates you from God like a “thick cloud,” so that you cannot see His face, and so that He cannot hear you when you call upon Him. Indeed, it is so very thick and so high, and it is so utterly impossible for you to get through it, that in another place God calls it a “*wall* of partition” between you and Him. {PTUK March 29, 1894, p. 205.5}

No wonder, then, that man (and that means all men, and all women, and all children) had “no hope, and was without God in the world” when, long ago in Eden, sin was chosen in place of righteousness, and Satan’s ways in place of God’s ways. {PTUK March 29, 1894, p. 205.6}

We all were as completely lost and shut away from God and the heavenly fold, as a sheep is lost and shut away from its shepherd and its earthly fold when it wanders away among the sharp stones and thorns, and falls bleeding and torn over some steep mountain wall into the ravine below. {PTUK March 29, 1894, p. 205.7}

What does a shepherd do when one of his sheep wanders off? Does he say, What a silly sheep! It is all its own fault and I’ll not trouble myself at all about it; it might have known better? Oh, no, he is not like a hireling that “careth not for the sheep,” but he loves his sheep, and knows them all by name, and he cannot rest a moment when one of them is missing. He straightway leaves “the ninety and nine in the wilderness,” and no matter how rough the way, or how thorny the path, he goes “after that which is lost, until he find it.” {PTUK March 29, 1894, p. 205.8}

“And when he hath found it, he layeth it on his shoulders rejoicing,” the waywardness of the sheep and the trouble of finding him all forgotten. {PTUK March 29, 1894, p. 205.9}

“And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I found my sheep which was lost.” {PTUK March 29, 1894, p. 205.10}

Now, do you suppose that the righteous God cares less for His children than a poor sinful shepherd does for his sheep? No, no; “He careth” for them; He knows them all by name; the very hairs of their heads are “all numbered;” not one of them falls to the ground without His notice; it is not His will that one of His little ones should perish. {PTUK March 29, 1894, p. 205.11}

Therefore no sooner had man wandered off and shut himself away with the thick dark wall of sin, than God missed him, and yearned for him, and was willing to leave all of His obedient children, and, “to seek and to save that which was lost.” He did not stop to say, It’s his own fault, I fully warned him; let him go. He loved him too well for that. {PTUK March 29, 1894, p. 205.12}

But He would not pick him up and carry him back whether he wanted him to or not, as the shepherd with his sheep, for God had made man to know more than a sheep. He had made him to know what was right, and to be perfectly free to choose between good and evil. All He could do for him, then, was to open up the way through the dark wall of sin, and go where he was, and entreat him to come back with Him. If men would not do that, then he could do no more for him; for a person cannot be forced to feel right and do right, any more than you can be forced to love someone by his whipping you. {PTUK March 29, 1894, p. 205.13}

No one but God can break down the wall of sin, for He alone has righteousness, and nothing but righteousness can destroy sin. {PTUK March 29, 1894, p. 205.14}

But righteousness, we are told, is the life of God. Therefore God Himself could not break through the dreadful wall that men had built up without giving His own precious life. His life alone could swallow up sin and death. He alone could lay down His life and take it up again. {PTUK March 29, 1894, p. 205.15}

And this wonderful Life is just what He did give in the life of His only begotten Son when He died upon the cross, for “*God was in Christ* reconciling the world unto Himself.” {PTUK March 29, 1894, p. 205.16}

Though we all like sheep had gone astray, and had turned every one to his own way, and were shut away from God and His life by an impassible wall of sin, and were altogether without hope, thanks be to His unspeakable love, He came in Jesus Christ, the Good Shepherd, and gave His life for His sheep, and broke down the wall of sin and opened the way,—a “living way,”—back to the heavenly fold into Himself! {PTUK March 29, 1894, p. 205.17}

What is the “way”? Jesus says, “I am the way.” {PTUK March 29, 1894, p. 205.18}

Where is the “door”? Jesus says, “I am the door of the sheep.” “By Me if any man enter in he shall be saved.” {PTUK March 29, 1894, p. 205.19}

No matter, then, how far away from God you have been, no matter how hateful and sinful, through Jesus you can come back to the Father. If you yield up your way and your very self to Him He will lead you gently like a shepherd, back to the fold. He knows the way, and He alone has power to destroy it and take away the naughty sins that shut you away from God. Like the shepherd that has found his sheep, “He will rejoice over thee with joy; He will joy over thee with singing.” {PTUK March 29, 1894, p. 205.20}

And He promises that He will one day, “cause the evil beasts to cease out of the land:” and then His people, which are the sheep of His pasture, shall all “dwell safely in the wilderness, and sleep in the woods.... and none shall make them afraid.” And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, which for Jesus shall feed them, and shall lead them unto living fountains of waters. {PTUK March 29, 1894, p. 205.21}

What a happy time that will be! Do you not want to be among His lambs then? You may be if you now will follow Jesus, the Good Shepherd, every day. {PTUK March 29, 1894, p. 206.1}

1. Can you live in both light and darkness at the same time? {PTUK March 29, 1894, p. 206.2}

2. If you choose darkness, what must be shut out? {PTUK March 29, 1894, p. 206.3}

3. Can you live in both righteousness and sin at the same time? {PTUK March 29, 1894, p. 206.4}

4. If you choose sin, what must be shut out? {PTUK March 29, 1894, p. 206.5}

5. Where does all righteousness come from? Matthew 19:17. {PTUK March 29, 1894, p. 206.6}

6. Where does all sin come from? 1 John 3:8. {PTUK March 29, 1894, p. 206.7}

7. Then when you choose sin, from whom do you shut yourself away? {PTUK March 29, 1894, p. 206.8}

8. With whom do you shut yourself in? {PTUK March 29, 1894, p. 206.9}

9. What is sin like?—“A thick cloud,” and “a wall.” Isaiah 44:22; Ephesians 2:12-14. {PTUK March 29, 1894, p. 206.10}

10. How completely does sin shut us away from God? Isaiah 59:1, 2. {PTUK March 29, 1894, p. 206.11}

11. Then when sin was chosen by man in Eden in place of righteousness, in what condition were we all? Ephesians 2:12. {PTUK March 29, 1894, p. 206.12}

12. Like what had we all gone astray? Isaiah 53:6. {PTUK March 29, 1894, p. 206.13}

13. What does God call us? Psalm 100:3. {PTUK March 29, 1894, p. 206.14}

14. What does a true shepherd do when one of the sheep wanders off? Luke 15:4-6. {PTUK March 29, 1894, p. 206.15}

15. Does God care as much for His children as a Shepherd does for his sheep? 1 Peter 5:7; John 10:11; Matthew 10:37: Matthew 18:14. {PTUK March 29, 1894, p. 206.16}

16. As soon as man wandered off and shut himself away with the wall of sin, what was God ready to do? {PTUK March 29, 1894, p. 206.17}

17. Did He go and pick him up and carry him back, like the shepherd does his sheep, whether he would or not? Why not? {PTUK March 29, 1894, p. 206.18}

18. What only could He do for him? {PTUK March 29, 1894, p. 206.19}

19. Could not someone else open a way through sin for man to get back? Why not? {PTUK March 29, 1894, p. 206.20}

20. What kind of way did God open? A “living way.” Hebrews 10:20-22. {PTUK March 29, 1894, p. 206.21}

21. Who is this “way”? John 14:6. {PTUK March 29, 1894, p. 206.22}

22. Where is the “door”? John 10:7, 9; Ephesians 2:18. {PTUK March 29, 1894, p. 206.23}

23. Is there no other way to get back to God and be saved? John 14:6; Acts 4:12. {PTUK March 29, 1894, p. 206.24}

24. Because the Lord gave His life to seek and to save that which was lost, what does He call Himself? John 10:11; Luke 19:10. {PTUK March 29, 1894, p. 206.25}

25. Is He able to take *your* sins away and take you back to the Father? Hebrews 7:25. {PTUK March 29, 1894, p. 206.26}

26. What does the shepherd do when he returns with his lost sheep? {PTUK March 29, 1894, p. 206.27}

27. What will Jesus do if you repent and yield to Him, and let Him take you back to God? Zephaniah 3:17. {PTUK March 29, 1894, p. 206.28}

28. What promise does He make to all who will follow Him? Ezekiel 34:25, 28; Revelation 7:16, 17. {PTUK March 29, 1894, p. 206.29}

29. Can you truthfully say with David, “The Lord is *my* shepherd”? Psalm 23:1. {PTUK March 29, 1894, p. 206.30}

30. What else was lost when man was lost?—His dominion and everything that he had. {PTUK March 29, 1894, p. 206.31}

31. Then since Jesus came to seek and to save that which was lost, what else will He save beside man? Micah 4:8. {PTUK March 29, 1894, p. 206.32}

**“Interesting Items” The Present Truth 10, 13.**

E. J. Waggoner

-A Frenchman has produced artificial marble by immersing stone in metallic solutions. {PTUK March 29, 1894, p. 206.33}

-The Ministerial crisis in Chili, due to the victory of the Liberal party at the recent election, still continues. {PTUK March 29, 1894, p. 206.34}

-It is reported that a secret treaty between Russia and China will shortly be concluded relative to the Pamirs and Corea. {PTUK March 29, 1894, p. 206.35}

-A Cape Town telegram reports that a proclamation has been issued declaring the Sovereignty of Queen Victoria over Pondoland. {PTUK March 29, 1894, p. 206.36}

-Heavy snowstorms, lasting sixty hours, are reported from Silesia, Austria, and Northern Bohemia. Great damage has been done. {PTUK March 29, 1894, p. 206.37}

-The discovery of petroleum in Somersetshire has led to further search, revealing its existence in fifteen places within a radius of five miles. {PTUK March 29, 1894, p. 206.38}

-Storms of exceptional severity are reported from Arkansas and Northern Texas. Twenty persons are said to have been killed, and 100 others injured. {PTUK March 29, 1894, p. 206.39}

-Twenty-seven conspirators implicated in the plot to blow up the king and ministers of Cores have boon arrested, and will, it is said, be beheaded. {PTUK March 29, 1894, p. 206.40}

-Don Idiarte Borda, the Government candidate, has been elected President of Uruguay by forty-seven votes. This result was not obtained until after the Chambers had voted twenty-seven times. {PTUK March 29, 1894, p. 206.41}

-More trouble is anticipated with the dervishes of the Soudan. According to a report current at Cairo, great activity prevails among the dervishes at Dongola, while a strong force is collected at Abu Ahmed. {PTUK March 29, 1894, p. 206.42}

-The Pope has, it is said, hinted that he will shortly create another English Cardinal. He has not, however, designated the new member of the “Sacred College,” who is believed to be Mgr, Stonor, Archbishop of Trebizond. {PTUK March 29, 1894, p. 206.43}

-“Queen” Liliuokalani of the Sandwich Islands, has, it is said, accepted an offer which was made her to travel through the United States on a lecturing tour. She is to make her appearance on the platform in her royal robes. {PTUK March 29, 1894, p. 206.44}

-According to an official telegram from the Viceroy, the Indian Budget shows a heavy deficit, which it is proposed to meet by the new import duty, the suspension of famine insurance, and contributions of provincial governments. {PTUK March 29, 1894, p. 206.45}

-So many Anarchists are now in custody in Paris that there is no more room in the prison for suspects. The Anarchists, it is said, received money from wealthy people, who imagined that their donations would insure them protection. {PTUK March 29, 1894, p. 206.46}

-A magnificent Koran, encased in a massive casket of gold and silver, has been presented by the Ameer of Afghanistan to the famous shrine of Imam Ruza, at Meshed. The Ameer’s object in making this gift was to appease the Persian clergy. {PTUK March 29, 1894, p. 206.47}

-Another inflammatory manifesto has been issued by the Irish National League in America. It speaks of Mr. Gladstone as having betrayed Ireland, and calls him a traitor, while it hints, not obscurely, that a policy of violence should be adopted in place of argument. {PTUK March 29, 1894, p. 206.48}

-The French Statesman M. Naquet has taken up the question of the diminution of the population of France, which be proposes to deal with by the institution of rigid sanitary measures, the increased surveillance of children sent out to nurse, and by offering greater facilities for naturalization {PTUK March 29, 1894, p. 206.49}

-The impediment that has come to Mr. Gladstone’s sight is stated to be of very recent occurrence. Less than a year ago, it is asserted, his vision was remarkably clear and good, and hopes are entertained that an early operation may result in a full restoration of visual power. {PTUK March 29, 1894, p. 206.50}

-The Spanish authorities will shortly begin the trial by court-martial of the Anarchist Pallas, and the other persons concerned in the attempt on the life of Marshal Campos. Since the explosion in the Liceo Theatre, no fewer than 302 persons have been arrested on suspicion of being Anarchists. {PTUK March 29, 1894, p. 206.51}

-A crisis exists in Belgium, owing to the members of the Cabinet having tendered their resignations in consequence of the rejection of the Proportional Representation Bill by the sections of the Chamber. The Ministers, however, will continuo to carry on public affairs until the return of the King. {PTUK March 29, 1894, p. 206.52}

-A German tailor has invented a bullet-proof coat which he has succeeded in inducing the German Government to test, the trial resulting satisfactorily. Owing to its weight, however, it will probably not come into general use; other-wise there would be a new occasion for increasing the burden of taxation. {PTUK March 29, 1894, p. 206.53}

-The United States Government is fitting out an expedition under Professor Langley to explore once more the region of the north magnetic pole. This spot, which lies on the western point of the Isle of Boothia Felix, near Cape Adelaide, has only been described once, in 1829 when Ross’s expedition discovered it. {PTUK March 29, 1894, p. 206.54}

-The aged Hungarian patriot, Louis Kossouth, died at Turin, on the evening of March 20 His decease is generally mourned throughout Hungary, and by decision of the Hungarian Diet, his body will be taken to Budapest and buried beside those of his wife and daughter, which will be exhumed for the purpose from the Protestant cemetery at Genoa. {PTUK March 29, 1894, p. 206.55}

-In spite of the most sinister rumours concerning the action of Russia and Austria, King Milan is taking every step to establish himself again at Belgrade. His divorce from Queen Natalie has now been formally annulled by the “Holy Synod” of the autonomous Servian Church, and the Skupshtina have only to repeal the expulsion. {PTUK March 29, 1894, p. 206.56}

-The long-sought entrance to the mysterious brick pyramid of Dashoor, Egypt, has been found. After numerous borings, twenty-seven feet below the surface, a gallery 230 feet long, cut in the rock, was discovered. Fifteen chambers have thus far been explored, containing, amongst others, the sarcophagus of a queen who died 2,000 years before Christ. {PTUK March 29, 1894, p. 206.57}

-A story to which, if true, the Lobengula hunt and the Wilson massacre form a terrible sequel, comes from South Africa. The King, it is said, sent three messengers with a present of ?1,000 and a promise to surrender if the pursuit were stopped. Neither message no money reached Major Forbes, and suspicion has fallen on two troopers of having ‘intercepted’ both. {PTUK March 29, 1894, p. 206.58}

-The Cunarder *Lancania*, has recently made the fastest passage from New York to Queenstown, the distance of 2,894 miles occupying five days, thirteen hours, eleven minutes. The fastest passage from Canada to Liverpool has also recently been made, the 2,680 miles occupying seven days, eighteen hours. For the first time oil has been successfully used as fuel on an Atlantic liner. {PTUK March 29, 1894, p. 206.59}

-The Foreign Relations Committee of the United States Senate is considering a new treaty with China to superdsede the Scott Exclusion Act and the Geary Law, and to permit the restricted admission of Chinese into the United States. The treaty provides that Americans going to China shall be registered and photographed in the same way as Chinese entering the United States. {PTUK March 29, 1894, p. 206.60}

-While several men were engaged in removing the dynamite from the hulk of the *Cabo Machichaco*, which blew up at Santander in November last, another explosion occurred. As the explosion occurred at night the quays were nearly deserted, but several men engaged in the work of removing the dynamite, seriously estimated from five to ten, were killed, and some twenty others injured. Great alarm was caused in the town, and a riotous demonstration directed against the authorities occurred. {PTUK March 29, 1894, p. 206.61}

**“Back Page” The Present Truth 10, 13.**

E. J. Waggoner

A telegram from Rome states that the Archbishop of Florence will pay a visit to Queen Victoria, who is now stopping in the latter city, to thank Her Majesty in the name of the Pope, for the full liberty accorded to Roman Catholics in Great Britain. The Pope declares that he desires no better *regime* for Catholics to live under than that of England. {PTUK March 29, 1894, p. 208.1}

The New York *Times* recently reported an interview with a trustee of the Brooklyn Tabernacle, where Dr. Talmadge preaches, in which he defended the proposed scheme of charging a ten-cent admission fee at the Sunday services, in order to relieve the church of its crushing debt, he said, “I cannot see any difference in principle between charging at each service, and receiving an annual pew rent.” It would puzzle many others to detect the real difference between charging a fixed sum for each Sunday, and charging a fixed sum, much larger of course, for the entire year. {PTUK March 29, 1894, p. 208.2}

“In those days,” said General Booth to an interviewer, speaking of the beginning of the Salvation Army, “there was a great deal less interest in the East-end than there is now. Fewer agencies by many, were at work, and slumming had not become a fashionable diversion. While there has been an infinite increase in their efforts to rescue the East-end, there has also been an increase of its squalor and suffering.” This does not mean that efforts made have been useless. Sin is the cause of all the evil, and the preaching of the Gospel by word and deed is the only remedy. The difficulty always has been and always will be, the great mass of men do not want to be saved from sin and selfishness. The work of offering the message of salvation must go on, however, if by any means it may “save some.” {PTUK March 29, 1894, p. 208.3}

Five Roman Catholic “Sisters of Mercy” have been installed as teachers in a public school at Pittsburgh, U.S.A. They will bear the garb of their order, but not the rosary, while in the schoolroom. The fact that Roman Catholics are accepted as teachers in public schools, would not be worthy of notice; for they have as good a right to occupy such places as have the adherents of any other religious body. But the fact that they are allowed to advertise their order by their peculiar dress, is very significant as showing the strides the Roman Catholics are making toward supremacy in America, not as citizens merely, but as Roman Catholics. {PTUK March 29, 1894, p. 208.4}

**“Irish Disestablishment” The Present Truth 10, 13.**

E. J. Waggoner

*Irish Disestablishment*.-The strength of a church depends upon the faith that it holds, and not upon the patronage of the world. A veteran minister of the Church of England, Mr. Acworth, of Bath, urges that Protestants in that Church shall give up the attempt to combine the spiritual and secular, and gives figures to show that disestablishment in Ireland has been a distinct gain to the Church. He says:— {PTUK March 29, 1894, p. 208.5}

I was once, with almost every other person, full of fear that religion might suffer in Ireland from the disestablishment of the Church, but I learned from the best authority that she is now putting forth her best energies to spread the Gospel, and circulate the Bible, in a way which was quite unknown before her disestablishment. The amount of money contributed by her in 1870 to foreign missions was ?13,969, and in 1892, ?16,857. For ten years previous to the disestablishment, from 1860 to 1869, she contributed ?60,885 to the Irish Church Missions, and from 1888 to 1893, ?88,825. And beside this, she has established two University Missions, one in China and one in India. “Whoso is wise will ponder these things.” {PTUK March 29, 1894, p. 208.6}

**“Was It Oppression?” The Present Truth 10, 13.**

E. J. Waggoner

*Was It Oppression?*-Mr. Bunting, the contributor to the Methodist department in the *Review of the Churches*, tells of the case of a child of Methodist parents who was re-baptised by a country vicar, who represented that the Wesleyan baptism was invalid. “It is not often,” says Mr. Bunting, “that a glaring case of oppression like this occurs.” There is too much real oppression in the world to make it profitable to manufacture fancied grievances. If a Baptist should convince the parents that sprinkling was not baptism, and should-if the child is old enough to believe on the Lord-immerse the child, where would the oppression come in? The Committee on Privileges has been considering the case of the vicar, and the matter is to go to the Bishop. All this is only the affair of the ecclesiastical authorities, and the attention which has to be given to the action is a penalty the Church has to pay for Establishment. But as long as men are free to speak and act their own religious convictions let no one talk of oppression. {PTUK March 29, 1894, p. 208.7}

**“The ‘Greater Responsibility’” The Present Truth 10, 13.**

E. J. Waggoner

*The “Greater Responsibility.”*-The Ritualists of advanced ideas is apparently glad to see one of his fellows go over to Rome fully, and sorry to see him return. A clergyman of the English Church who not long ago joined the Roman Church, recently returned to the Anglican body, and published his recantation in Church papers. This reminds a clerical correspondent of the *Church Times* of the “wise and fatherly advice” given to a friend of his who wrote to his Bishop telling him that he had returned to the Bishop’s fold after a short time in the Church of Rome. The Bishop, who is described as “one of our most saintly and honoured Bishops,” wrote to the returned wanderer as follows:— {PTUK March 29, 1894, p. 208.8}

I have received your important announcement. In leaving the Church of England you took upon yourself a *great* responsibility. Again, in leaving the Roman Catholic Church, you have taken upon yourself a *very much greater* responsibility. And now, I can only counsel you to spend the rest of your days in “lowliness of spirit” and in penitential quietness. {PTUK March 29, 1894, p. 208.9}

**“A Timely Rebuke” The Present Truth 10, 13.**

E. J. Waggoner

*A Timely Rebuke*.-Leeds has been considered agitated by the determination of certain ones to prosecute the Mayor and other citizens for encouraging the Sunday Lecture Movement, by their personal efforts. It is encouraging to learn that this threat of adding physical force to moral suasion has been rebuked by Canon Bramwell, who emphatically protests against the action of the Lord’s Day Observance Society as unfair in itself, and calculated to do more harm than good. He said that while he could not himself approve of some of the lectures and entertainments, he would rather see the people at a lecture than in the streets or public-houses, and it was for himself and other ministers of religion to make their services so attractive by the earnestness of their preaching that they might draw the masses to them. {PTUK March 29, 1894, p. 208.10}