**“Front Page” The Present Truth 10, 18.**

E. J. Waggoner

When a man boasts of what his ancestors did, it may be set down as a pretty sure thing that he himself has never done anything of which one could boast. For the fact that he boasts of his ancestry, shows that he is a boaster, and no boaster will pass himself by for another, except in extreme necessity. {PTUK May 3, 1894, p. 273.1}

**“For What Purpose” The Present Truth 10, 18.**

E. J. Waggoner

*For What Purpose*.-For what purpose are you living here in this world? Not, What purpose have you determined to live for? but, What purpose is your existence here designed to serve? Jesus Christ 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. This is the true purpose of every man’s existence, whether he realises the fact or not. We are here to witness to the truth. And what is truth? “Thy word is truth”; “I am the way, the *truth*, and the life”; and, “Ye are My witnesses.” By this will the success or failure of each life here be determined. {PTUK May 3, 1894, p. 273.2}

**“The Great Question” The Present Truth 10, 18.**

E. J. Waggoner

*The Great Question*.-The great question, the question that most vitally concerns each of us, is not, Am I getting wealthy? or Am I acquiring distinction? or Am I rising to a position of power? These are all secondary matters to the one great consideration, which is, Am I seeking first the kingdom of God and His righteousness? In inspired biographies of men we find this point always made most prominent. We read generally at the commencement that “He did that which was right in the sight of the Lord,” or that “He did that which was evil.” This sums up the whole case, and the rest is but a narrative of particulars. When all other questions have faded and melted into the mists of time, this question still remains, looming broader and clearer as we near the threshold of eternity. {PTUK May 3, 1894, p. 273.3}

**“Moments with Psalm 63” The Present Truth 10, 18.**

E. J. Waggoner

“O God, Thou art my God.” The man who can say that from the heart, has the victory. “If God be for us, who can be against us?” Our discouragements and defeats come when we forget God, or when, if we remember Him, we forget that He is our God. {PTUK May 3, 1894, p. 273.4}

“My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is.” God is “the fountain of living waters.” Jeremiah 2:13. The water which proceeds from His throne is the water of life, for “with Him is the fountain of life.” His promise is, “I will pour water upon him that is thirsty.” Isaiah 44:3. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not for sake them. I will open rivers in high places, and fountains in the midst of the valleys.” Isaiah 41:17, 18. This He literally did once (see Exodus 17:1-6; Psalm 105:41), and will again as literally do the same thing. But all this is to teach us how easily He can satisfy with righteousness the soul that thirsts for it. {PTUK May 3, 1894, p. 273.5}

“To see Thy power and Thy glory, so as I have seen Thee in the sanctuary.” Some people think that it is only in the place of meeting that they can see the Lord. That is a mistake. We are not to forsake the assembling of ourselves together; but the soul who does not see the glory and power of God, except when he is in meeting, will have a hard life. God’s eternal power is manifested in the things that He has made, and “the whole earth is full of His glory.” Therefore not only in the house of prayer, but everywhere, may the earnestly-seeking soul feast his eyes upon the glory of God, and be changed by it into the Divine image. {PTUK May 3, 1894, p. 273.6}

“Because Thy lovingkindness is better than life, my lips shall praise Thee?” Such language could come only from one who could say, “Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.” “In His favour is life.” “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have by drawn thee.” Jeremiah 31:3. Because His kindness is everlasting, we may well say, “I will sing of the mercies of the Lord for ever.” {PTUK May 3, 1894, p. 273.7}

“My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches.” And why? Because Christ who is the Word of God, and the life of the written word, in whom is all the fulness of God, is the Bread of God. He who rightly meditates in the word, feeds upon Christ, whose flesh is true food. “The flesh profiteth nothing.” If bread could become the actual flesh of the Son of God, it would be of no value; but His words are Spirit and life. So the prophet says: “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart.” Jeremiah 15:16. As cold water and good food cause a famished person to revive, and produce a feeling of joy and satisfaction; so the words of God, when one feeds upon them, must produce praise and thanksgiving. Those who have no words of praise, are the ones who do not feed upon the word. {PTUK May 3, 1894, p. 273.8}

*Let those who refuse to sing,
Who never knew our God;
But children of the Heavenly King*Must*speak their joys abroad. {PTUK May 3, 1894, p. 274.1}*

“Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.” “For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.” Isaiah 25:4. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.... He shall cover thee with His feathers, and under His wings shalt thou trust.” Psalm 91:1-4. That is a place of safety where one may rejoice when trouble is raging. What tenderness is represented in the idea of God protecting His children as a hen broods over her young. “As one whom his mother comforteth, so will I comfort you.” Isaiah 66:13. He is “the Father of mercies, and the God of all comfort.” {PTUK May 3, 1894, p. 274.2}

“My soul followeth hard after Thee; Thy right hand upholdeth me.” That is the reason for rejoicing, because at the right hand of God “there are pleasures for evermore.” The right hand of the Lord brings salvation. Psalm 17:7. “The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly.” Psalm 118:16. “His right hand and His holy arm have gotten Him the victory.” Psalm 98:1. “Thou hast also given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me great.” Psalm 18:35. He who is upheld by the right hand of the Lord, has a sure support. “Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, the glory and majesty, dominion and power, before all time, and now, and for evermore.” {PTUK May 3, 1894, p. 274.3}

**“Bought and Paid for, But Not Dedicated” The Present Truth 10, 18.**

E. J. Waggoner

An American religious paper speaks of a somewhat famous revivalist, a Mrs. Van Cott, who has just closed the twelfth revival that she has conducted in one place, and says: “As the result of her good work there, a fifty-thousand dollar church has just been dedicated.” That is a good deal, but if it is all, it is very little. One cannot help wondering if it is paid for, and if the church who meet in it are also dedicated. {PTUK May 3, 1894, p. 274.4}

It is a bad combination when a meeting-house that has not been paid for is dedicated by people who have been bought and paid for, but not dedicated. {PTUK May 3, 1894, p. 274.5}

**“Beam and Mote” The Present Truth 10, 18.**

E. J. Waggoner

One of the strongest lessons that could possibly be given against criticising, fault-finding, and trying to regulate the conduct of others, is found in these words of Christ; “Why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.” Luke 6:41, 42. {PTUK May 3, 1894, p. 274.6}

But how can a man be sure that his own eye is so clear that he is justified in attempting a surgical operation on his brother’s eye? The man in whose eye the beam is, and who sees, or thinks he sees, a mote in his brother’s eye, is totally unconscious of the beam in his own eye. He thinks that the fault is all with his brother. So the fact that one is not conscious of a fault in himself, is not therefore any reason why he should think that he has not the fault, and that he can serve as a regulator for his brethren. {PTUK May 3, 1894, p. 274.7}

Is it then impossible for one man to point out another’s fault to him, and to assist him in removing it? No; and here is the rule for doing it: “If a man be overtaken in a fault, ye which are spiritual restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted.” Galatians 6:1. {PTUK May 3, 1894, p. 274.8}

The one who sees wrong in another must be actuated first of all by the desire to help and restore his brother, and not by any spirit of fault-finding. Then he must be sure that he himself is spiritual. This throws his gaze back upon himself, rather than on his brother; but specially does it direct his gaze to Christ. And then having found the Spirit of God as his own, he may go in the Spirit to his brother, but still considering his own fallibility and infirmities. {PTUK May 3, 1894, p. 274.9}

No man can be a faithful preacher of the word to others, who does not preach to himself in every sermon that he preaches. No man can be a successful rescuer of lost souls, who does not recognise his own sinfulness. When a man is most conscious of his own failings, is the time when, if he trusts the Lord, he can best help others. No man can deal as he ought with any sinner, who does not see himself in that other’s sin, no matter what the sin may be. If he has not committed the same act in detail, he must know that he has the same nature, and that he has done that which is at least as bad, if not worse, when the different circumstances are taken into account. {PTUK May 3, 1894, p. 274.10}

Such an one will not condemn, but will restore. He will not chill and repel the erring one, but will win him. The reason why Christ is so perfect a Saviour as He is, is because while perfectly sinless Himself, He comes to us as though He were one of us,—as though He had committed all the sins that we have,—perfectly identified with our nature, so that we are not afraid of Him. He is the only one upon whom we should look in our efforts for others. Let Him be the only model. {PTUK May 3, 1894, p. 274.11}

**“The Keeping Power” The Present Truth 10, 18.**

E. J. Waggoner

A power that is able to save is able also to keep. The apostle speaks of the believers as those “who are kept by the power of God through faith unto salvation.” 1 Peter 1:5. The faith that does not claim the power of God in the daily stress of sin is not a saving faith. Whenever we fall into sin, it is because for that moment our faith has let go of the Lord, and we are not believing in Him. {PTUK May 3, 1894, p. 274.12}

For “whosoever believeth that Jesus is the Christ is born of God”—whosoever is believing. It is not a thing accomplished once for all time, but a continual process, if only we were but constant in believing. And while believing, the power of God keeps. For we read, “We know that whosoever is begotten of God sinneth not; but He that is begotten of God keepeth him, and the evil one toucheth him not.” 1 John 5:18, R.V. {PTUK May 3, 1894, p. 274.13}

It is a blessed truth that the one who is believing is shut in by the arms of the Lord, and the evil one cannot touch him. There is refuge, a covert from the storm. Oh, that we might learn to abide in the shelter; for we know well enough by bitter experience that we have not power to keep ourselves-not for one moment. {PTUK May 3, 1894, p. 274.14}

In a world of sin and wickedness the one who is believing is being kept from the iniquity that surrounds him, that is even in his very flesh ready to spring upon him. When the three Hebrew captives were thrown into the furnace of fire, the fire had no power upon their bodies, “nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.” There was with them in the furnace One who had said, “I will be with thee,” and “when thou walkest through the fire, thou shalt not be burned.” {PTUK May 3, 1894, p. 275.1}

He it is that is pledged to keep the believing one in the midst of the consuming fire of sin. We cannot endure it alone; we always fall, and the fiery darts strike into the soul. The prayer of David must be ours continually, “Create in me a clean heart, O God; and renew a constant spirit [margin] within me.” Thank God, when our faith has not held Him fast, and we find the enemy has found us and touched us, there is still the promise following the injunction, “sin not.” “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” He looses and sets us free again. But He sets us free that we may hold steadfastly by a firmer faith to Him. In the bitterness of sin we are taught our own weakness and worthlessness, and in the sweetness of His forgiveness we are taught His power to save. {PTUK May 3, 1894, p. 275.2}

**“Tradition” The Present Truth 10, 18.**

E. J. Waggoner

*Tradition*.-A church paper makes the following comments on one of the tendencies noticeable in Nonconformity to-day:— {PTUK May 3, 1894, p. 275.3}

Tradition! A remarkable article in a Nonconformist paper upon tradition has the following suggestive sentence: “Mediately or immediately we owe to tradition all that we know of Christianity.” Further on, the writer advises Nonconformists to teach their people more about the great Church traditions and the splendid heroisms associated with them. Just so; but what would the writer have said ten years ago about traditions? Truly the Dissenters are moving. {PTUK May 3, 1894, p. 275.4}

Churchmen or Dissenters moving toward traditions are surely moving in the wrong direction. It is a mistake to suppose that the knowledge of Christianity rests upon tradition. The knowledge of Christ is an actual living experience, and the knowledge that the Scriptures are the word of God is not received by tradition-for the Lord needeth not that any man should testify of Him-but is proved every day in the life of every real Christian. Christianity is not an ecclesiastical formula, but a life. The believer finds actual life in the Scriptures, and needs no testimony of men to tell him that he is living by the word. Ecclesiastical tradition has always led wrong. Christ went counter to the “traditions of the elders,” and charged them with making void the commandments of God by their traditions. The Reformers were met everywhere by the cry, “Tradition! tradition!” It is not a move toward tradition but toward the fountain head of truth, the word of God, that is needed now. {PTUK May 3, 1894, p. 275.5}

**“Work of John the Baptist” The Present Truth 10, 18.**

E. J. Waggoner

When the angel Gabriel foretold to Zacharias the birth of his son John, he said: “He shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:15-17. Thus his work was to be one of preparation for the coming of the Lord. {PTUK May 3, 1894, p. 275.6}

In what way was this preparation to be made? We have the answer in the inspired words of Zacharias, after the birth of John: “And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.” Luke 1:76-79. In fulfilment of this, we find that John came “preaching the baptism of repentance for the remission of sins.” Luke 3:3. His message was, “Repent ye; for the kingdom of heaven is at hand.” Matthew 3:2. {PTUK May 3, 1894, p. 275.7}

If the word of John the Baptist had ceased with his death, it would have but little interest for us. We should read of it as a bit of history, interesting as an attractive story, but not personally concerning us. This is the way it is too often read. But that is a grave error; for the work of John the Baptist has not yet ended. We do not mean merely that the influence of his work has not ceased, but that the message which was committed to him is a live message still, and is still to be proclaimed by those who are the Lord’s servants. {PTUK May 3, 1894, p. 275.8}

**CHRIST’S SECOND COMING**

For it should not be forgotten that the mission and work of the Baptist reaches up until the coming of the Lord in glory, to give reward to His faithful people. John came in fulfilment of the “words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.” Luke 3:4-6. See also Isaiah 40:3-5. {PTUK May 3, 1894, p. 275.9}

After comparing the above two passages of Scripture, read farther in the fortieth of Isaiah. Note that the glory of the Lord shall be revealed, and that all flesh is to see it together. Compare this with Matthew 16:27: “For the Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works.” Also Revelation 1:7: “Behold, He cometh with clouds; and every I shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.” “And then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Matthew 24:30. Note also that the voice is to say, “Behold your God! 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.” Isaiah 40:9, 10. This, compared with Revelation 22:12, shows plainly that, although John the Baptist’s personal work ended soon after the baptism of Christ, the message which he began to proclaim reaches until Christ’s second coming in glory. {PTUK May 3, 1894, p. 275.10}

For in this study it should be remembered that John the Baptist himself stands for a movement. While he was a man of marked characteristics, he stands not as a single individual, but as a great force-a reformation. This is seen by the quotations in the preceding paragraph, and by the words of John to the messengers whom the Jews sent to ask him, “Who art thou?” John said, “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias.” John 1:23. If you turn to the book of Isaiah again (chapter 40.) you will see that it is the “voice” that is given prominence. The Saviour said that John was “more than a prophet.” {PTUK May 3, 1894, p. 275.11}

**REPENTANCE AND FAITH**

Thus we find that John the Baptist stands as the type of those who shall proclaim the second coming of Christ, and his message is the message which is preached to prepare people for that great event. Let us examine it briefly. He preached “repentance” and “remission of sins.” “Sin is the transgression of the law.” To preach remission of sins, is to preach turning away from sin; and this agrees with the words of the angel, that he should turn the disobedient to the wisdom of the just. That means that he was to preach the commandments of God; and that he did so is shown in his reproof of sin, and in the instruction which he gave to enquirers. But remission of sins is only through faith in Christ, and this John also preached, as we learn from Acts 19:4. His preaching was therefore the same as Paul’s,—“Repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:21. And this is the message which prepares for the Lord’s return; for those who are waiting for him, are “they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. It is the righteousness of God which is by faith of Jesus Christ, that is to prepare men to meet the Lord Jesus Christ when He comes. {PTUK May 3, 1894, p. 276.1}

**THE COMMANDMENTS OF GOD**

The commandments of God are ten, in which are summed up every other precept of the Bible. They comprise “the whole duty of man.” The one which is plainest of all, yet least understood, is the fourth, which reads thus:— {PTUK May 3, 1894, p. 276.2}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day *is* the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK May 3, 1894, p. 276.3}

This enjoins the observance of the seventh day of the week, the day which the Jews professed to keep, and which John and Jesus actually kept. The entire law, including the fourth commandment, is the “way” of the Lord. Therefore those who are the followers of John the Baptist, in preparing the way of the Lord, must, in their preaching of the coming of the Lord, preach the Sabbath of the fourth commandment, the seventh day of the week. Those who truly preach such a message, deserve the name of Seventh-day Adventists. Such was John the Baptist. {PTUK May 3, 1894, p. 276.4}

**INFANT BAPTISM**

John preached the “baptism of repentance for the remission of sins.” This dictates that he did not baptize infants. His message was, Repent, and believe. Repentance and faith were the indispensable conditions. Without these things none could be baptized by John. But infants cannot repent and believe. They have no knowledge of sin, and no ability to believe. Therefore those who take up and carry on the work of John the Baptist,—the work of preparing a people for the coming of the Lord,—will have nothing to do with the so-called baptism of infants. They will not thus caricature one of the most solemn ordinances of the Gospel. {PTUK May 3, 1894, p. 276.5}

**BAPTISM IS IMMERSION**

We said “so-called baptism,” in speaking of the ceremony performed on children; for sprinkling, whether applied to infants or adults, is not baptism at all. It is nothing like baptism. The words “baptize” and “baptism” are the original Greek word spelled with Roman characters. They are not translated, but only transferred; so that when we use them we pronounce them very nearly as the ancient Greeks did. {PTUK May 3, 1894, p. 276.6}

Now by those words the Greeks always meant “to dip in or under water.” A *Baptistarion* meant “a bathing place,” or “a swimming-bath,” and we have the same word in the form of “baptistery.” There is no instance of the use of the word “baptize” by the Greeks, in the sense of *sprinkle.* We have before us the standard Greek-English Lexicon, by two Churchmen, Henry George Liddell, D.D., Dean of Christ Church, and Robert Scott, D.D., late Dean of Rochester, and Master of Balliol College, Oxford, and they give no hint that the idea of sprinkling ever attached to those words. Those clergymen had doubtless sprinkled many babies, calling the act “baptism;” yet as scholars they well knew that there was no more authority for calling it baptism than for calling it flying. The word *Baptistes*, which is the word used in the New Testament for *Baptist*, as John the *Baptist*, is defined in Liddell and Scott’s Lexicon, “one that dips: a baptizer.” {PTUK May 3, 1894, p. 276.7}

John went down into the water with Jesus, and baptized Him, just as Philip did with the eunuch. They both “came up out of the water.” This is all in keeping with the meaning of baptism, which is a memorial of the death and burial of Christ. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried with Him by baptism* into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together* in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6:3-5. “Buried with Him in baptism, and wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.” Colossians 2:12. {PTUK May 3, 1894, p. 276.8}

**TEMPERANCE**

The forerunner of Christ was strictly temperate, and thus we learn that temperance will be a prominent characteristic of those who are preparing the way of the Lord. His life emphasised his teaching. He was a living protest against extravagant living. Ministers and religious workers who conform to popular customs of eating and drinking, especially drinking, will be accounted “good fellows” by the world, but they will not influence it for good. The world loves preachers whose lives give a silent sanction to worldly habits. {PTUK May 3, 1894, p. 276.9}

John the Baptist did not compromise with the world, thinking thus to win it to Christ. He preached the plain truth, no matter how unpopular it was, and took the consequences. So those who truly engage in the work which he began, will proclaim the truth, and the whole truth, even though it be unpopular, and though men in the highest positions are offended. It was not the rulers, but the common people, that heard Jesus gladly. {PTUK May 3, 1894, p. 276.10}

**POWER OF THE HOLY GHOST**

Lastly, we find the secret of John’s loyalty to the truth, in the fact that he was filled with the Holy Ghost. John went before the Lord “in the spirit and power of Elias.” “It is the Spirit that beareth witness, because the Spirit is the truth.” 1 John 5:6. And so those who are preparing the way of the Lord, by proclaiming the commandments of God and the faith of Jesus, can do so in reality only as they are led by and filled with the Holy Ghost. This is the promise of the Saviour, to fit men to be witnesses for Him. This it is that makes baptism more than a mere form, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free; and have all been made to drink into one Spirit.” {PTUK May 3, 1894, p. 277.1}

**“The Senses or the Heart?” The Present Truth 10, 18.**

E. J. Waggoner

The use of elaborate ritual in the Roman services is thus defended by Archbishop Satolli in the *International Journal of Ethics:*— {PTUK May 3, 1894, p. 277.2}

Eye and ear become the channels of temptation and corruption, and it is only through the senses that images of a higher sort can be awakened, nobler aspirations aroused, and virtuous actions secured. Such notions... are amply verified in the history of Protestantism, the positive forms of which are coming back to ritual and liturgical observance. {PTUK May 3, 1894, p. 277.3}

But our Lord taught the truth that transformed men’s lives-and the only truth that can do so-and what sort of ritual could be constructed for the teachings and example of Christ, or of the apostles either? Men do not go to the New Testament for precedents in the ritual, but to later days, when the majority of the church had fallen away from the purity of the truth and compromised with the ritual and doctrines of Paganism. {PTUK May 3, 1894, p. 277.4}

The teaching of Christ was not dependent on spectacular displays, but appealed directly to the heart; because sin is a malady to the spiritual nature, and not a disorder to the senses. By the teaching of the Gospel men learned that the kingdom of God was not meat and drink, or ritual and dress, but righteousness and peace and joy in the Holy Ghost. The Spirit of God convicted of sin and revealed righteousness alike in the cases of the blind who could not see, and the palsied who could not feel. {PTUK May 3, 1894, p. 277.5}

The fact that there is a “coming back” to ritual among Protestants that encourages Rome, only shows that the same influences are now operating that brought the corruptions into the early church soon after apostolic days. When the word of God is not followed indeed, and the power of the Spirit is not relied upon alone, human nature will always suggest these compromises with natural religion, which by appeals to the senses seek to make men righteous by making them feel religious. The real nature of sin is thus lost sight of, and the true power of the Gospel is not laid hold of. {PTUK May 3, 1894, p. 277.6}

**“The Church and the Word” The Present Truth 10, 18.**

E. J. Waggoner

The church of Christ should ever be inseparably connected with the word of God. The church is the body of believers who have been “called out,” as indicated by the Greek word “ecclesia.” They had been called out by the word; and so long as they adhere to the word, they are led by God, and fulfil the purpose He had in separating them from the world. But when they neglect the word, and turn from it to go in ways of their own choosing, they frustrate His purpose with respect to them, and though preserving the same external appearance, soon cease to stand in a position where God recognises them as His church. {PTUK May 3, 1894, p. 277.7}

And this is what the church, in all ages of the world, has done. Its history is closely interwoven-so closely as to be almost identical with-a history of apostasy from God. We read of the church that was in the wilderness, when the Angel spake to Moses in Mount Sinai (Acts 7:38), and note the almost continual acts of apostasy which marked their course down to the time when they filled up the measure of their iniquity by rejecting Christ, as related by the martyr Stephen. And had we the history of the church since that time, penned by inspiration, it would differ from the former only in details, and not in its general tone. There would be seen the same frequency of departure from God, the same hatred and intolerance toward the righteous, and spurning of the counsel of those sent by God to show them their errors. And as the church went further and further into apostasy, the time came when men were called upon to choose between the church and the word, and those who chose to obey God left the church in order that they might be free to worship God in the way that His word directs. {PTUK May 3, 1894, p. 277.8}

When this took place, there was a reformation in the church; not a reformation *of* the church, for no church was ever reformed. Reformation and conversion apply to individuals, and not to organisations. There were some good men in the days of Luther who laboured under the impression that the Church of Rome could be reformed. Ere long they discovered their mistake. The Reformation was not a reformation of the Roman Catholic Church, but a reformation of men and women who had been in her communion, partaking of her false doctrines. And thus it has been with all reformations, before that time, and since. The church has continued to exist in outward form and ceremonies, and even to increase in wealth and members, for a church is always popular in proportion as it conforms to worldly standards of life, so that the masses of the world can by an easy step transfer themselves within the supposed portals of salvation. But the love, the truth, the faith, and all those elements essential to the true church of Christ, remained with the individuals who came out of the body which had departed from God; and these then became the church. {PTUK May 3, 1894, p. 277.9}

As by the word individuals were called out to form the church, so by turning from the word, they go back again to the rudiments of the world. “Take heed, brethren,” writes the apostle, “lest there be in any of you and evil heart of unbelief, in departing from the living God.” Hebrews 3:12. Departure from God comes by unbelief. “I know,” says the prophet, “that the way of man is not in himself; it is not in man that walketh to direct his steps.” Jeremiah 10:23. But “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. The word, and not the church, is our safe reliance in the things that pertain to salvation. {PTUK May 3, 1894, p. 277.10}

How is it with us to-day? and how is it with “the church”? We are told that “in the last days perilous time shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,” etc., “lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5. {PTUK May 3, 1894, p. 277.11}

The power of godliness, which these deny, is the Gospel,—“the power of God unto salvation to everyone that believeth.” Romans 1:16. The true church has the power of God; and from those who, though “having a form of godliness,” do not manifest its power, we are exhorted to “turn away.” The power of godliness is the power of the word of God. The words that Paul spoke were “in demonstration of the Spirit and of power.” 1 Corinthians 2:4. “By the word of the Lord were the heavens made,” and by the same word are our sins forgiven, and our hearts cleansed. {PTUK May 3, 1894, p. 277.12}

The church is the body of Christ; but it is Christ, the Head, who speaks. “The church in the wilderness,” of which Stephen spoke, “received the lively oracles to give unto us.” The oracles were not spoken by them, but by God; and the exhortation is given by Peter, “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. When the church forsakes these oracles, and speaks her own words, she loses the power of the word, which is “the power of God unto salvation to everyone that believeth.” And when this is true of men, whether claiming to be the church of Christ, or a part of it, it is time for those united with it to remember the exhortation, “From such turn away.” 2 Timothy 3:5. Turn from the traditions of men to the word of the living God, that you may know His power unto salvation; and He will give you a place among them that are sanctified through the truth. John 17:17. {PTUK May 3, 1894, p. 278.1}

**“An Example Worth Following” The Present Truth 10, 18.**

E. J. Waggoner

At the recent thanksgiving service held in the Great Assembly Hall, Mile End Road, one of the speakers related an incident that ought not to be passed lightly by. In the village where he was preaching in 1889, a revival was in progress. Some people not religiously inclined got up a ball, which was so well attended that they resolved to repeat it. Those who were conducting the meetings felt that this would be a great detriment to their work, but they had not the authority to stop it. Accordingly they took to prayer, asking the Lord to frustrate the plans of the managers of the ball. On the evening of the ball, they held an early prayer-meeting, and the minister went from the meeting to the ball-room to see the answer to their prayers. He found but two couples present. Prayer had accomplished what nothing else could have done. {PTUK May 3, 1894, p. 278.2}

We commend this experience to many in these days who are making vigorous efforts to suppress by law everything that is not in harmony with religion, and some things that are in harmony with religion, but not with their ideas of it. Let them leave the matter in the hands of the Lord, and give themselves to the ministry of the word. If the thing to which they object be a sin, God can deal with it better than they can, for He is all-powerful, and He is more opposed to sin than any man can be. “The supplication of a righteous man availeth much in its work.” And if perchance the thing to which they are opposed be not a sin, but they themselves are in error, then by leaving it in the hands of God, they save themselves the sin of fighting against Him. There needs to be a fresh study of the words of the Apostle Paul, “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” {PTUK May 3, 1894, p. 278.3}

**“The Seventh, or One Seventh?” The Present Truth 10, 18.**

E. J. Waggoner

Suppose I call on a friend who is ill, and he asks me to assist him in taking his medicine. He says that on the shelf I will find seven bottles, numbered in order from one to seven, and he asks me to bring him the bottle of quinine, stating particularly that it is the seventh bottle, and in order to make the matter sure, he repeats that it is the seventh bottle, the one numbered seven. I go to the shelf, and bring him the first bottle, from which he takes a dose of arsenic, thinking it to be quinine, and the result is he dies. Am I guilty, or not? Did I obey his instructions, or did I not? {PTUK May 3, 1894, p. 278.4}

Every one will say, “To be sure you are guilty; he told you plainly which bottle to bring, and you deliberately brought another one.” But I have a plea to make in self-defence. I claim that I did exactly as I was told, and the proof I offer is this: “The seventh bottle was evidently one-seventh of the number of bottles on the shelf; when he told me to bring the seventh, it was plain enough that he wanted one out of seven; I brought in the first one, which any one must admit was one out of the seven and one-seventh of the whole number; and therefore I claim that I literally fulfilled his request.” {PTUK May 3, 1894, p. 278.5}

Who would be satisfied with so lame an excuse? Would they not reply: “It is true enough that the seventh bottle was one-seventh of the whole number, and that the first was also a seventh, and so was every other bottle. It is true that your friend wished for only one bottle, which would be only one-seventh of the whole number; but it is also true that he plainly specified which one he desired. He told you to bring him *the seventh bottle*, and you deliberately disobeyed his instructions.” Everybody would agree that I was criminally negligent, nor would they be convinced by my assertion that I carried out the *spirit* of his instructions, even if I did ignore the letter of them. All would agree that when a man says *the seventh,* he means that particular one, and not any one-seventh that may be most convenient. {PTUK May 3, 1894, p. 278.6}

Now the Lord has said, “Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy works; but the seventh day is the Sabbath of the Lord thy God.” Exodus 20:8-10. Suppose that instead of resting on the seventh day, I rest on the first day, and say that I am obeying the commandments; that all that the Lord requires is one-seventh part of time, and that the first day is just as much one-seventh part of time as the seventh day is; will those who condemned me in the first instance, justify me in this? {PTUK May 3, 1894, p. 278.7}

I might say that in keeping the first day I am keeping the spirit of the commandment, instead of the letter; but by that very statement I should convict myself of breaking the commandment. For how can one know what the commandment means, except by what it says? If God had meant us to keep any seventh part of time, would He not have said so, instead of explicitly naming *the seventh day?* Shall we not admit that God knew how to express the spirit of His commandment in plain words? {PTUK May 3, 1894, p. 278.8}

Some of our readers have often said, “I believe that we ought to keep one day of the week, but I don’t think it makes any difference which one.” Now let me ask you a few questions. They are these:— {PTUK May 3, 1894, p. 278.9}

What makes you think that you ought to keep one day of the week? Why do you not think that you ought to keep one day of the month only? Or, why do you think that you ought to keep any day at all? {PTUK May 3, 1894, p. 278.10}

You can give no answer, except that the fourth commandment says so. You may refer to custom, but that is against you; for the greater part of the inhabitants of the world are still in heathen darkness, and the heathen know nothing whatever of a weekly rest. No people have any semblance of a weekly rest day, except those who have come under the influence of the Bible. The Bible requires that men should rest at regular intervals, one day in each week, and plainly specifies that that rest day shall be the seventh day, the last day of the week, and not the first. {PTUK May 3, 1894, p. 278.11}

And now since it is evident that the commandment of the Lord is the origin of the idea that a weekly rest day ought to be observed, how can those who recognise that necessity, excuse themselves from keeping the very day which the commandment of the Lord requires? If my mouth would be stopped because I disobeyed the instructions in regard to the medicine, contenting myself with one-seventh, when I was told to bring *the seventh,* what will be their condition when they are brought face to face with the law in the judgment? {PTUK May 3, 1894, p. 279.1}

**“Faith and Unbelief” The Present Truth 10, 18.**

E. J. Waggoner

“By *faith* Abel offered unto God a more excellent sacrifice than Cain.” Hebrews 11:4. {PTUK May 3, 1894, p. 285.1}

We have learned that God fulfilled His promise. Jesus, the Lamb of God, really came and was slain and raised again, that guilty man might have a way back to God and all that he had lost. {PTUK May 3, 1894, p. 285.2}

But Jesus did not come until after Adam and many of his children were dead. Yet every one of them that accepted this “Way” that God provided, and believed God’s promise, and died trusting in the coming Lamb to save them, is safe; for God’s promise was as sure as though it had already been fulfilled. They were cleansed from every sin and will live again with God and angels in Eden, when Jesus comes the second time and calls them from their graves. And the promise is that we, too, may join that happy throng and go *with* them to be with the Lord, if we also accept the Lamb of God for *our* Saviour. {PTUK May 3, 1894, p. 285.3}

The Lord has told us in the Bible about many of those who died in faith, and also of many who died in unbelief. He has told us of the faithful, that we might be encouraged by their victories; and He has told us of the unbelieving, that we might be warned by their defeats. The closer we study the story of their lives, the better we shall know how to be saved ourselves. {PTUK May 3, 1894, p. 285.4}

The first ones that God tells us about are Cain and Abel, because they were the first children that Adam and Eve had. Cain was the elder and Abel was the younger. {PTUK May 3, 1894, p. 285.5}

When Adam was created we read that he was in the image of God,—beautiful, glorious, perfect, partaking of all the goodness and life of God. But he lost all of that by following Satan. And when we read of Adam’s children we find that they were in *Adam’s* own likeness, and after *his* image,—weak, frail, sinful, partaking of all the evil and dying nature of Adam. You see he could give to his children only what he had himself. {PTUK May 3, 1894, p. 285.6}

Cain and Abel, therefore, were in as much need of a Saviour as Adam was, and their only hope of salvation was in Jesus, the coming Lamb of God. If they believed in Him, He would cleanse them from every sin, and keep them from sinning day by day, and finally restore them, with all of the believing ones, to Eden and its joys. {PTUK May 3, 1894, p. 285.7}

Oh, did they accept the “Way” which God, at such great cost, had provided? Did they have faith in the precious blood that was to be shed for them? Notice carefully, and you will see. {PTUK May 3, 1894, p. 285.8}

We read in the fourth chapter of the Bible that Abel was a keeper of sheep and Cain was a tiller of the ground. {PTUK May 3, 1894, p. 285.9}

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering He had not respect.” {PTUK May 3, 1894, p. 285.10}

Why was Abel’s offering accepted and Cain’s rejected? Was God partial? Did He love Abel better than Cain? {PTUK May 3, 1894, p. 285.11}

Oh, no, for read that the Lord talked with Cain and said, “If thou doest well shalt thou not be accepted?” He will accept *anyone* who comes to Him by faith in Jesus. {PTUK May 3, 1894, p. 285.12}

In Hebrews 11:4 we are told that it was by *faith* that Abel offered a more excellent sacrifice than Cain. {PTUK May 3, 1894, p. 285.13}

Ah, now we see why Cain was not accepted,—he tried to come to God in his own way, in place of in God’s way. He did not have faith in the cleansing, saving power of the blood of Christ. He thought that some other way would do just as well as the way God had commanded. But without faith in Jesus all the sacrifices in the world could not do him any good, for there was no other way under heaven whereby he could be saved. {PTUK May 3, 1894, p. 285.14}

Without the blood of Christ there is no remission (pardon) of sin. But Cain showed his unbelief in the blood of God’s Lamb by not bringing a lamb and offering its blood as his sacrifice. By bringing an offering of the fruit of the ground, without any blood, he showed that he thought he could be saved without Christ’s blood. For God had commanded that all who believed in the blood of Christ should bring the blood of a lamb in their offerings. {PTUK May 3, 1894, p. 285.15}

Notice: Abel had faith in Jesus, therefore he was careful to obey Him in every little thing; but Cain did not have faith in Him, therefore he was not careful to obey Him in every little thing. *Your* actions will always show whether you have faith or not. If you really believe God and have faith in His Son you will obey Him. And without faith in Jesus it is impossible to please God, or be accepted, or be saved, no matter what you may do. Why? Because “there is none other name under heaven given among men, whereby we must be saved.” “Neither is their salvation in any other.” {PTUK May 3, 1894, p. 285.16}

1. What wonderful promise did God make to lost man concerning His Son? Genesis 3:15. {PTUK May 3, 1894, p. 285.17}

2. Was the promise ever fulfilled? Acts 13:23. {PTUK May 3, 1894, p. 285.18}

3. When?—Long after Adam and many of his children were dead. Luke 2.-24. {PTUK May 3, 1894, p. 285.19}

4. Then are they all lost?—No; everyone who believed the promise and died in faith is safe. {PTUK May 3, 1894, p. 285.20}

5. When will they live again? John 5:28, 29; Hebrews 9:28. {PTUK May 3, 1894, p. 285.21}

6. If *we* have faith in Jesus, what has the Lord promised us? Hebrews 11:39, 40; 1 Thessalonians 4:13-17. {PTUK May 3, 1894, p. 285.22}

7. About whom has the Lord told us in the Bible?—Of many of those who died in faith, and of many who died in unbelief. {PTUK May 3, 1894, p. 285.23}

8. Why has He told us about them? 1 Corinthians 10:11. {PTUK May 3, 1894, p. 285.24}

9. About whom does He tell us first? Genesis 4:1-15. {PTUK May 3, 1894, p. 285.25}

10. In whose image was Adam created? Genesis 1:27. {PTUK May 3, 1894, p. 285.26}

11. What became of all this when he sinned? {PTUK May 3, 1894, p. 285.27}

12. In whose image were Adam’s children? Genesis 5:3. {PTUK May 3, 1894, p. 285.28}

13. Then what did Cain and Abel need, as much as Adam? {PTUK May 3, 1894, p. 285.29}

14. Did they believe God’s promise, and accept Jesus for their Saviour? {PTUK May 3, 1894, p. 286.1}

15. How do you know whether they had faith or not? James 2:26. {PTUK May 3, 1894, p. 286.2}

16. What does faith always lead people to do? {PTUK May 3, 1894, p. 286.3}

17. What does unbelief lead people to do? {PTUK May 3, 1894, p. 286.4}

18. What did Abel bring for an offering? Genesis 4:4. {PTUK May 3, 1894, p. 286.5}

19. What did Cain bring for an offering? Genesis 4:3. {PTUK May 3, 1894, p. 286.6}

20. What had God told them to bring? {PTUK May 3, 1894, p. 286.7}

21. Then which showed faith, Cain or Abel? {PTUK May 3, 1894, p. 286.8}

22. Why were they to shed the blood of a lamb when they offered a sacrifice? {PTUK May 3, 1894, p. 286.9}

23. If they did not do this, what would it show? {PTUK May 3, 1894, p. 286.10}

24. Could their sins be washed away without the blood of Christ? Hebrews 10:4. {PTUK May 3, 1894, p. 286.11}

25. Could any one else save them? Acts 4:12. {PTUK May 3, 1894, p. 286.12}

26. Then if they did not have faith in Jesus, could they please God, or be accepted? Hebrews 11:6. {PTUK May 3, 1894, p. 286.13}

27. Whose fault was it, then, that Cain’s offering was not accepted? {PTUK May 3, 1894, p. 286.14}

28. Must we come to the Father now in the same way that they did then? John 14:6. {PTUK May 3, 1894, p. 286.15}

**“Interesting Items” The Present Truth 10, 18.**

E. J. Waggoner

-It is proposed by the Government to have all general elections take place on Saturday. The Jews have protested against it. {PTUK May 3, 1894, p. 286.16}

-The Wellman expedition, led by an American journalist, and which will make a rush for the North Pole, has just sailed from Norway. {PTUK May 3, 1894, p. 286.17}

-Small-pox is unusually prevalent in Chicago, the city pest hospitals being so full that no more patients can be accommodated, although from twenty to thirty new cases are being reported daily. {PTUK May 3, 1894, p. 286.18}

-Greece has suffered severely from earthquake shocks, a number of villages being destroyed, causing death to 252 persons and injuries to 150 more, and leaving large numbers destitute of food and shelter. {PTUK May 3, 1894, p. 286.19}

-An extraordinary quantity of wheat has been need as food for live stock in the United States during the past winter, owing to its cheapness. The results are said to have been highly satisfactory. {PTUK May 3, 1894, p. 286.20}

-A St. Petersburg doctor, for making a wrong diagnosis and unskilfully operating upon a lady patient, has been sentenced to a week’s imprisonment, and to pay 1,000 roubles down, and a yearly allowance of 300 roubles to the patient. {PTUK May 3, 1894, p. 286.21}

-In remembrance of the plague of last year, fruit-growers in Cambridgeshire are waging a war of extermination against queen wasps, to prevent them forming nests. A price has been put upon their heads, a penny being paid for every dead wasp. {PTUK May 3, 1894, p. 286.22}

-The anarchist Polti who was recently arrested in London, said that pie had intended to kill Inspector Melville and other officers, and place a bomb in the Royal Exchange with the view of destroying as many of the bourgeois and capitalist class as possible. {PTUK May 3, 1894, p. 286.23}

-A project is on foot for establishing direct water communication between Kherson on the Black Sea and Riga on the Baltic, by way of the Dnieper to Orsha and the Dwina to Vitchsk, and cutting a canal between Orsha and Vitchsk. The cost of the work is estimated at ?3,000,000 sterling. {PTUK May 3, 1894, p. 286.24}

-Since 1800 the number of those who speak the German language has increased from 30,000,000 to 70,000,000; the Russian started with the same figures and increased in about the same ratio: the French increased from 30,000,000 to 50,000,000, while the English, starting with less than 20,000,000 has grown to 125,000,000. {PTUK May 3, 1894, p. 286.25}

-The final results of the general elections for the Dutch Second Chamber have been received from ninety-seven out of 100 districts. The party opposed to the Premier, Dr. Tak van Poortvliet, has gained an unexpectedly decisive victory, having obtained fifty-five seats against forty-two secured by the Government. {PTUK May 3, 1894, p. 286.26}

-Reports received at Columbus (Ohio) allow that the strike of coal and coke workers has affected 8,000 men in Alabama, 5,000 in Tennessee and Kentucky, 2,000 in West Virginia, 5,000 in Indiana, 28,000 in Ohio, 26,00 in Illinois, 1,800 in Iowa, 2,000 in Indian Territory, 1,800 in Missouri, 50,000 in Pennsylvania, and Michigan. {PTUK May 3, 1894, p. 286.27}

-It is announced that a great strike has been declared in the district of Plotrkow, a great industrial centre in Russian Poland, situated on the German frontier. The miners, ironworkers, and men employed in other industries, have all joined the movement, demanding shorter hours of labour and increased pay. Troops have been sent to the strike centre. {PTUK May 3, 1894, p. 286.28}

-A telegram from Moscow announces that the extensive Burlly Weaving Mills at Ivanovo-Vosnessansk were almost completely destroyed by fire on the night of the 22nd. Ten persons perished in the flames. Owing to the disaster some 1,200 workmen are thrown out of employment. Property to the estimated value of 1,750,000 roubles was destroyed. {PTUK May 3, 1894, p. 286.29}

-The tunnel which carries the Colorado Midland Railway through the Rocky Mountains, at Hagerman Pass has just been completed. The tunnel is close upon two miles long, and it is bored through solid gray granite. Its completion involved three years and twenty days’ work, each day comprising twenty working hours. The tunnel is 10,890ft. above the sea level. {PTUK May 3, 1894, p. 286.30}

-Serious agrarian riots have taken place at Hodmezö-Vasarhely, in Hungary, owing to a dispute between the labourers and the landlords, who mostly belong to the nobility, consequent on the refusal of the latter to grant an increase of wages and a reduction of hours. Finally the rioters came into collision with the troops, sixty of the former being wounded and one killed. {PTUK May 3, 1894, p. 286.31}

-Cholera has made its appearance in Lemberg, Galicia, and “cholerine” is raging in Lisbon, Portugal, where there were recently 104 cases and three deaths in twenty-four hours. At the Spanish frontier stations of Valencia, Alcantara, Badajoz, and Tuy, stoves have been erected far the disinfection of the clothing of persons arriving from Portugal. Strict watch is also kept upon the whole of the Portuguese frontier. {PTUK May 3, 1894, p. 286.32}

-Jabez Balfour having obtained a medical certificate that his health would not permit him to remain longer in prison, a judge in Argentina has authorised his removal to a private house, where he is now kept prisoner, pending the decision respecting his extradition. Balfour’s lady friend has rejoined him, and is said to be well provided with money. The press being on his side, his escape is regarded as certain. {PTUK May 3, 1894, p. 286.33}

-The conveyance of messages by pigeons will, in the opinion of experts, form an important feature in the naval war of the future. Some of the Whale Island birds were tried when the Hero was at Portland, and they all made the flight in remarkably quick time. As a result, a homing establishment has been formed at Plymouth in addition to that at Portsmouth. {PTUK May 3, 1894, p. 286.34}

-The Welsh Disestablishment Bill has at last been introduced by Mr. Asquith into Parliament, accompanied with an interesting speech from that official. It fixes Jan. 1, 1806, as the date of commencement of its operation, allows full compensation for life interests of incumbents, and provides for the retention of fabrics of churches, parsonages, chattels, etc., in the hands of the disestablished sect; the nationalisation of cathedrals; glebes and burial-grounds for the parish; permanent concessions; and for disestablishment by it slow process, not complete till the death, or retirement under the annuity, of all the present incumbents. {PTUK May 3, 1894, p. 286.35}

-Telegrams from America indicate that the national authorities are becoming apprehensive as to the progress of the Coxeyite movement. Instructions have been sent to various local officials to employ State troops to prevent the mob from obtaining possession of railway trains. Collisions have already occurred between the Coxeyites and the police at several places. Fresh bands of men, however, continue to be formed all over the country, although the prospect if any considerable number of them reaching Washington seems to be becoming more remote, and dissensions are reported from some of the Coxeyite camps. Mr. Coxey is said to have organised the movement with a view to getting himself nominated as Populist candidate for the Presidency. {PTUK May 3, 1894, p. 286.36}

**“Back Page” The Present Truth 10, 18.**

E. J. Waggoner

To meet the call made for the article, “The Sin of Witchcraft,” which appeared in this paper a few weeks ago, the matter has been reprinted as a tract. See the announcement on the preceding page. {PTUK May 3, 1894, p. 288.1}

Raising snails for the market is becoming a profitable industry in America. The most of the snails consumed as yet, however, come from France and Switzerland, where snail farming is said to be a great deal more lucrative than wheat growing in England. {PTUK May 3, 1894, p. 288.2}

The Roman Catholic authorities have just decided that Joan of Arc is henceforth to be known as “Venerable.” Inasmuch as the Maid of Orleans was born nearly four hundred years ago, she might and doubtless would have been called venerable, by general consent, two or three centuries ago, if she had only been alive; but since she was murdered when she was twenty years old, the ceremony which took place in Notre Dame, Paris, was but a ridiculous farce. “The dead know not anything,” yet people in this “enlightened” age continue to pray to them. {PTUK May 3, 1894, p. 288.3}

It is stated positively that the German Emperor has submitted a scheme of disarmament but only to the King of Italy, and the Emperor Francis Joseph, but also to the Czar. A conference was to be called by the Czar, to meet in St. Petersburg, but the Czar declined. “M. Barthelemy Saint Hilaire declares in an interview that the first appeal in favour of disarmament must come in general terms from the Pope. The influence of the Vatican and its hierarchy would be sufficient to engender an instinct of peace among nations, which might bring them to the threshold of disarmament.” Really, the Pope seems to have become already the biggest man in Europe. How long will it be before the old man of the Vatican will be dictating the policy of the different nations? {PTUK May 3, 1894, p. 288.4}

One of the anarchists (an Italian) recently arrested in London for manufacturing dynamite bombs, said that he meant to use the bomb at the Royal Exchange. When asked by the police why Italians should come here to do such things, he said:— {PTUK May 3, 1894, p. 288.5}

England is the richest country, and at the Royal Exchange there would be more rich people together than at any other place. I would have thrown my bomb and escaped if I could; if not I should have been taken. I am taken now, but I should have blown up a good number of the bourgeois and capitalists in the exchange. It would only be execution for them after all. We do not ask English people to come to Italy every year. Yet they come with the money made by the workers here. For us there is no frontier. The bourgeois are the same all the world over. Riches means robbery. If I have failed, others will take my place. One or two have failed, but the third will succeed. I have no religion, but am set upon carrying out my idea. If we do not succeed by one method we will adopt others, but succeed we shall, and in two or three years there will not be a Government in existence either here or elsewhere. This is my religion. {PTUK May 3, 1894, p. 288.6}

The *Church Family Newspaper* speaks as follows on the point of the popularity of Easter as a season for holiday making:— {PTUK May 3, 1894, p. 288.7}

Its popularity goes far back into the history of England; for, before our Saxon ancestors were converted to Christianity, they were in the habit of keeping high festival at this time of year in honour of Oster, the goddess of the Spring. The Church, when it got the upper hand, substituted the Festival of the Resurrection, and gave a mistaken interpretation to those feelings and beliefs about the “revival of nature,” which Paganism had connected with the season of bud and blossom. And herein, we think, is to be found the explanation of the holiday-making and excursion-taking which we have noted as so specially characteristic of Easter rejoicing. {PTUK May 3, 1894, p. 288.8}

That is the exact truth; it shows that the Easter festival is essentially Pagan, and that the presence in the professed church of Christ is due to that spirit of compromise which led the church to adopt the heathen customs and ceremonies, in order to swell the conquests of the church, thinking to make ample amends by giving a mystical interpretation to those customs. By so doing they made “Christians” of the heathen, but they also made Christianity appear to be only an adaptation of Paganism. But true Christianity is not in any way allied with Paganism. It is not the reform or remodeling of Paganism, since the temple of God has no agreement with idols. What an anomaly it is, that a form of Christianity that is based on Paganism should set about trying to convert the heathen. “Can the blind lead the blind? shall they not both fall into the ditch?” {PTUK May 3, 1894, p. 288.9}

**“Force a Failure” The Present Truth 10, 18.**

E. J. Waggoner

*Force a Failure*.-The writer of a series of papers on “The Peoples of Europe” in the *Leisure Hour*, deals with Germany in the April number. One paragraph shows how futile it is to try to make people religious by official interference and legal enactment:— {PTUK May 3, 1894, p. 288.10}

Notwithstanding all the Emperor’s efforts, a religious spirit has not grown up in Germany; it is still the land of freethought or religious indifference. Since Sunday closing has been made obligatory, the public-houses are now more frequented-that is the only difference. {PTUK May 3, 1894, p. 288.11}

**“The Opium Revenue” The Present Truth 10, 18.**

E. J. Waggoner

*The Opium Revenue*.-The immense sum which is obtained in revenue from the opium traffic has been, of course, the only reason why this trade has been cultivated and encouraged by successive Governments, and why wars have been fought to gain an entrance for the drug into China. But the revenue derived from a vice encouraged is a staff that is sure to pierce the hand that leans upon it. The revenue in every land from beer and spirits is far less than is required to partially relieve the misery and poverty caused by drink, and to take care of the criminals who are led into crime by intemperance. So the testimony of those who know is that the opium habit is demoralising the habitual users of the drug, and is impoverishing them. And now the revenue is going down. According to statistics just published, the opium revenue is now sixty million rupees, while ten years ago it was eighty million. And yet the use of the drug increases. The market value has gone down because China is self-supplying in the interior, and even exporting to Siam and other states, while Persia is competing successfully for the coast trade. Meanwhile the wealth-producing capacity of all these peoples is being reduced by the curse. {PTUK May 3, 1894, p. 288.12}

**“Front Page” The Present Truth 10, 19.**

E. J. Waggoner

The words of inspiration by the Apostle Peter are, “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you.” 1 Peter 5:6, 7. {PTUK May 10, 1894, p. 289.1}

How few there are who do this. Some do not seem to realise that God cares for them. David knew it, for He said, by the Spirit, “But I am poor and needy; yet the Lord thinketh upon me; Thou art my help and my Deliverer.” Psalm 40:17. And Jesus said, “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.” Luke 12:6, 7. {PTUK May 10, 1894, p. 289.2}

God not only knows our need, and cares for us, but He is able to do whatever His love prompts Him to do. Happy the man who can say with Job, “I know that Thou canst do all things, and that no purpose of Thine can be restrained.” Job 42:2. Or with Paul, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. {PTUK May 10, 1894, p. 289.3}

“Casting all your care upon Him,” means therefore to put it upon Him, and to leave it there with the assurance that He will see to it. “Roll thy way upon the Lord; trust also in Him; and He shall bring it to pass.” Psalm 37:5, margin. When we go to a railway station, we deliver our luggage into the hands of a porter, and then go our way, thinking nothing more about it, confident that it will be taken care of. Surely we ought to trust the Lord more than we do a man. {PTUK May 10, 1894, p. 289.4}

But the trouble with so many is that they deal with the Lord just as they do with the railway porter. They deliver their luggage-their cares-into His hands, and then after a while they take it from Him again. We are to cast our cares on the Lord, and leave them there for ever, receiving His peace as our surety, and not to take them again as the traveller does his luggage. He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28. {PTUK May 10, 1894, p. 289.5}

In the first book of Samuel we have an instance of this rolling the burden upon the Lord, and trusting Him. Hanna was greatly troubled. Her childless condition had been a reproach to her. She had suffered hardship because of it. So she prayed to the Lord for a son. Eli, misunderstanding her, had reproved her, and she said, “I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto.” 1 Samuel 1:15, 16. Thus we see how greatly she had been burdened. {PTUK May 10, 1894, p. 289.6}

“Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.” 1 Samuel 1:17, 18. {PTUK May 10, 1894, p. 289.7}

Young translates the last clause thus: “And her countenance hath not been sad for it any more.” A strictly literal rendering is, “And her face was not to it again.” That is, she had thrown her burden upon the Lord, and she left it there, and went her way, thinking no more about it. She did not resolve that she would thinking no more about it; but her trust in the Lord, that He would bring her desires to pass if according to His will, was so great that she could not worry about the matter any more, and her face, as a natural consequence, ceased to be sad. From the above precepts and example let us learn how to trust God. {PTUK May 10, 1894, p. 289.8}

**“Tell It to Others” The Present Truth 10, 19.**

E. J. Waggoner

“Sacredness does not mean secrecy. Many persons suppose that sacred things are profaned by the violation of their secrecy. There is truth in this sometimes. But there are souls to whom the utterance of some of our most sacred thoughts or experiences would be a life blessing. The question is, Sacred to what, or to whom? Every high and holy experience ought to be sacred to a high and holy purpose, and that purpose is not always to be attained by burying an experience utterly out of the sight of men.” {PTUK May 10, 1894, p. 289.9}

The Scripture admonishes us to tell others what we have seen and heard from the Lord. “Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” Psalm 66:16. “Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” Malachi 3:16. God blesses men not for their own sake, simply, but that they may be a blessing to others. Let the language of every lover of the Lord be, “O Lord, open Thou my lips; and my mouth shall show forth Thy praise.” {PTUK May 10, 1894, p. 289.10}

**“What to Tell” The Present Truth 10, 19.**

E. J. Waggoner

*What to Tell*.-Jesus said to the disciples of John, “Go your way, and tell John what things ye have seen and heard.” Luke 7:22. That is all that any Gospel worker has to do. He has not to strain himself to make a learned discourse; he has not to theorise and speculate; he has only to tell what he has seen and heard. Not what he has heard men say, but what he has heard from the Lord. The command is, “Hear Him.” Tell only what you know from personal acquaintance with Jesus. This was the source of the apostles’ power. They had been with Jesus, and they said, when forbidden to teach, “We cannot but speak the things which we have seen and heard.” Acts 4:20. You may not have heard and seen very much, but that little will be as effective as the greater amount that another has seen and heard. But do nothing to add to its effectiveness by adding something that you do not know from personal knowledge. That will weaken the whole. The testimony of the man in court, who knows only one thing about the case, and who sticks to that one thing, is as useful as any man’s testimony could be. But he throws discredit on what he does know, as soon as he begins to tell something that he does not know. This wonderfully simplifies Christian work, and provides a place for every one. “Go your way, tell those things which ye have seen and heard.” “Continue thou in those things which thou hast learned, and hast been assured of, and knowing of whom thou hast learned them.” {PTUK May 10, 1894, p. 290.1}

**“The Gospel Does Not Depend Upon Man” The Present Truth 10, 19.**

E. J. Waggoner

Whenever a man apostatises, the scoffers set up a shout, as though the Gospel had been greatly weakened. Even many Christians are sometimes thrown into perplexity. They lose courage, and are almost in doubt as to the truth, because some have turned from it. Such need to learn that the Gospel does not depend on man. They must know that it rests on the unchangeable word of God. Paul knew whom he believed, and therefore he could write without a shade of discouragement or doubt, “This thou knowest, that all they which are in Asia be turned away from me.” 2 Timothy 1:15. What if all the professed Christians in a province apostatised, and his work seemed to have been entirely in vain? “Nevertheless the foundation of God standeth sure.” The truth is no more true because many men, and even great men, believe it; and it is no less true because many reject it. Jesus was just as much the Son of God when all forsook Him and fled, as He was when the multitude followed Him, shouting, “Blessed be the King that cometh in the name of the Lord.” {PTUK May 10, 1894, p. 290.2}

**“‘Intolerant of Evil’” The Present Truth 10, 19.**

E. J. Waggoner

At the fiftieth annual meeting of the London Y.M.C.A. one of the speakers, the head master of Harrow, said in this course of his address:— {PTUK May 10, 1894, p. 290.3}

If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them for an instant. {PTUK May 10, 1894, p. 290.4}

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life we will be intolerant, as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! We are public opinion. It is in our power to say, as Christian men and women, what we deem to be right; and, depend upon it. If we stick to that which we deem to be right in Christ’s name, there is no power on earth that can stand against us. {PTUK May 10, 1894, p. 290.5}

Unfortunately, that idea is very common. This very statement was highly eulogised by a daily paper that is prominent in the ranks of reform, and most people would read it without thinking of its real tendency, which is the worst sort of persecution. It means that every professed Christian is to make his ideas of right and wrong the standard of everybody else, and then to do the best he can to force others to come to that standard. Of course people working singly in such a way would accomplish nothing, and would be regarded as nuisances; and so they must unite and agree on certain points, and then by their combined power and influence compel other people to come to the same standard. There is in human nature enough tendency in that direction, without clergymen teaching it as a Christian duty. {PTUK May 10, 1894, p. 290.6}

The only way in which a man can rightly be intolerant of evil is to be intolerant of it in himself. The Christian is represented as a soldier, and the Christian’s life is a warfare, but not against men. “For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:3-5. {PTUK May 10, 1894, p. 290.7}

Jesus Christ is the Lamb of God. He was strong, He resisted even unto blood, striving against sin; but by no means could He be called intolerant. Fierceness is not a characteristic of a lamb. He was the light of the world, which means that He enlightened the world in respect to righteousness. He “condemned sin in the flesh,” both by His life and His words; yet He did not presume to condemn men. He said, “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47. {PTUK May 10, 1894, p. 290.8}

And so He instructed His disciples. “Behold, I send you forth as lambs among wolves.” Luke 10:3. It is the wolves and not the lambs that are intolerant. Christ’s followers are simply to bear a plain testimony, leaving the Holy Spirit to impress it upon the people, and the Lord himself to deal with those who will not accept it. {PTUK May 10, 1894, p. 290.9}

This was made very clear by the parable of the wheat and the tares. When the servants of the husbandman told him that tares had appeared in the wheat, and asked it they should root them out, he replied: “Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” Matthew 13:29, 30. In the same chapter the Saviour explained that “the harvest is the end of the world; and the reapers are the angels.” The end of the world and the coming of the Lord is the time when evil is to be rooted out by force. And it is to be done only by the Lord and His angels. {PTUK May 10, 1894, p. 290.10}

The spirit of intolerance is the spirit of the Papacy. It is a most insidious evil. The intolerant one persuades himself that he is actuated solely by righteous zeal for the Lord, when he is in reality moved only by zeal for his own opinions. He opposes an evil, not so much because it is evil, but because it seems to defy him, or, in other words, “it outrages public sentiment.” And he seeks to enforce something that he judges to be right, simply because he judges it to be right, and not because the word of the Lord commands it. If he knew the commandment of the Lord, he would know that it is love, and that force and intolerance are a violation of it, because “the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” 2 Timothy 2:24, 25. {PTUK May 10, 1894, p. 290.11}

**“‘Complete in Him’” The Present Truth 10, 19.**

E. J. Waggoner

The only way for any man to attain completeness-that for which all men seek-is to put on the Lord Jesus Christ. “In Him,” writes the apostle, “dwelleth all the fulness of the Godhead bodily; and ye are complete in Him, which is the Head of all principality and power.” Colossians 2:9, 10. {PTUK May 10, 1894, p. 291.1}

The mission of Christ is to set men free; and the freedom that He gives is complete. The Gospel is the only power in the world that takes hold of body, mind, and soul, and restores each to a condition of holiness, or wholeness. That this is the mission of Christ appears from the words in which He announced it in the synagogue at Nazareth, and from the works which He performed during His ministry. It is set forth in these words of the prophet Isaiah, which He quoted: “The Spirit of the Lord is upon Me, because He hath anointed Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised.” Luke 4:18. {PTUK May 10, 1894, p. 291.2}

Looking at the work of Christ, we find that this is exactly what He did. He touched men, and restored their bodies to health and strength; He restored the insane to their right mind, and He gave power to as many as believed on Him to become the sons of God, free from the bondage of sin. And this is the work to which He commissioned His disciples; for when He sent them forth He said, “As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” Matthew 10:7, 8. {PTUK May 10, 1894, p. 291.3}

This is the work done by the Gospel, wherever it has gone. This is what the Gospel does to-day; and therefore it is the one thing which all men need. Man at his best estate, without the Gospel, is a slave. Men count liberty as a most valuable thing, even when it means no more than freedom to come and go, to think and act, without arbitrary restriction from their fellows,—liberty merely in that which concerns the temporal things of this life. But how much more valuable is that liberty through which we lay hold on things eternal,—which unfetters the soul and gives man access to the highest sphere of existence. This liberty comes through the Gospel alone; and without the Gospel all liberty of every kind must eventually be lost. But with the Gospel we are sure of all,—that which is highest and most valuable now, and the rest after we have for God’s glory suffered awhile, and been made perfect. {PTUK May 10, 1894, p. 291.4}

**“A Dangerous Mixture” The Present Truth 10, 19.**

E. J. Waggoner

The editor of an evening newspaper having been asked why he published sporting news, since he declared that he disapproved of it, replied:— {PTUK May 10, 1894, p. 291.5}

The plain truth is, that it would greatly limit the area over which the teaching of the paper has influence. {PTUK May 10, 1894, p. 291.6}

To the question if it is not a fact that the sporting mania is increasing, he replied:— {PTUK May 10, 1894, p. 291.7}

Undoubtedly-spreading down to the very lowest strata of society from the Prince of Wales down to the crossing sweeper. {PTUK May 10, 1894, p. 291.8}

And then, to the suggestion that the responsibility of newspaper proprietors and amateurs who foster the sporting media is very serious, he replied:— {PTUK May 10, 1894, p. 291.9}

Truth. But as things are, the publication of this kind of news is a condition of a newspapers’ reaching many thousands whom it wants to influence. To sum it up, if we did not publish racing news, we should have a smaller circulation and the result would be that the teaching for the social good, which we give the people, would not get into nearly so many hands. {PTUK May 10, 1894, p. 291.10}

Unfortunately, this plan of doing evil that good may come has not been always confined to the non-religious world. It was this sort of reasoning which led the professed Christian bishops of the early centuries to multiply rites and ceremonies so as to compete with the splendours of Paganism, and to indulge the heathen customs of their so-called converts, in the vain hope that they would by and by outgrow their heathenism. They thought that they must by any means whatever bring as many as possible within the sphere of the church’s teaching, and so they compromised truth with error, with the result that error prevailed, truth was rooted out, and the church became Paganised. {PTUK May 10, 1894, p. 291.11}

At the present time too many churches are endeavouring to compete with the world in presenting attractions to the people. They think to rival the attractions of the music halls, by presenting some of the same features, trusting that the truth which they have will counteract the evil. But the plan will fail. In order to compete with the world on its own lines, the church must outdo the world on those same lines; and when this is done, the church and the world are one. The union of a clear stream and a muddy one, results in one muddy stream. The clear water does not purify the impure. One of the most effective ways of serving the devil is that, which so many well-meaning people fall into, of combining error with truth, and of pandering to the evil desires of the people to whom it is desired to teach truth. Poison combined with wholesome food is far more dangerous than when enclosed in a bottle by itself, and labelled, “Poison.” In the former case even the otherwise wholesome food becomes poison. {PTUK May 10, 1894, p. 291.12}

**“Reasoning Together” The Present Truth 10, 19.**

E. J. Waggoner

If a man is asked why he keeps Sunday, he will promptly answer that he keeps Sunday because Christ rose from the dead on that day. This is almost invariably the first answer that is given. There is scarcely a church-member in the world who would not, if asked to give a Bible reason for Sunday observance, immediately turn to the passage which speaks of the resurrection of Jesus on the first day of the week. {PTUK May 10, 1894, p. 291.13}

Without questioning the fact that Jesus rose from the dead on the first day of the week, we would ask, Where do we find any commandment requiring people to observe the first day of the week? or even a hint in the Scriptures, that the resurrection of Jesus should be commemorated by a day of rest? The invariable answer to this question is that the Scripture nowhere contains any express statement in regard to Sunday observance, but that there must be good ground for it, since the custom is so general. Thus custom is substituted for Scripture. {PTUK May 10, 1894, p. 291.14}

Some will say, “We believe that one day in seven ought to be observed as a sabbath, but it does not make any difference which day it is.” If asked why they think that one day in seven ought to be kept, they can give no other reply than that the fourth commandment requires it. But for the fourth commandment, known either from the Scriptures or by word of mouth, no man on earth would ever have had any idea that any day ought to be observed as a Sabbath. People who know nothing of the Bible, know nothing of the Sabbath day. {PTUK May 10, 1894, p. 291.15}

But when we read the fourth commandment, we learn that the Lord is particular as to the day to be observed,—so particular that He has very definitely specified the day. It is none other than “the seventh day.” The commandment says, “Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy works; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Exodus 20:8-10. Whoever therefore knows that the Bible requires the observance of one day in seven, has no valid excuse for not knowing that *the seventh day,* and that only, is the particular day to be observed. {PTUK May 10, 1894, p. 292.1}

Does somebody suggest that the commandment does not specify the seventh day of the week, and that therefore we are left at liberty to select which ever seventh day we wish? The reply is that there is but one seventh day, and that is the seventh day of the week. Because the week is the only period of time consisting of exactly seven days. The week is composed of seven days, designated in regular order as first, second, third, fourth, fifth, sixth, and seventh. In the Bible the days are always designated by number, and not by name, with the exception of the seventh; for none of the days except the seventh has a name. The name of the seventh day of the week is “Sabbath.” {PTUK May 10, 1894, p. 292.2}

But we are plainly told that the commandment requires the observance of *the seventh day of the week.* In the record of the crucifixion and resurrection of Jesus, we are told that He was crucified on “the preparation day,” when “the Sabbath drew on.” Luke 23:54. Of the women who followed, and saw where He was buried, it is said that “they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment.*” Verse 56. The very next verse, namely, the first verse of the next chapter, says that “upon *the* first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.” Mark tells us that this was “when the Sabbath was past” (Mark 16:1), and Matthew 28:1 tells us that their coming on the first day of the week to anoint the body of Jesus, was *immediately after* the Sabbath. {PTUK May 10, 1894, p. 292.3}

What do we learn from these statements?—Simply this: that “the Sabbath day *according to the commandment,*” immediately precedes the first day *of the week.* Now there are but seven days in the week, and therefore the day immediately preceding the first day of the week must invariably be *the seventh day of the week.* Therefore, according to the words of inspiration, the Sabbath day “according to the commandment” is *the seventh day of the week*. {PTUK May 10, 1894, p. 292.4}

And now comes the strangest thing of all, and that is, that having gone thus far our friend says that we cannot certainly know which is the seventh day of the week. He says that just as likely as not the day we call Sunday is the seventh day! Strange that he did not think of this before. And still more strange that he should say so now, after having started out with the statement that he keeps Sunday because Christ rose from the dead on that day, the first day of the week. No one thinks of questioning the fact that Sunday is indeed the day on which Christ rose from the dead. Then surely it is easy enough to know for a certainty that the day before, commonly called Saturday, is the seventh day of the week, and the Sabbath according to the commandment. {PTUK May 10, 1894, p. 292.5}

It is certain that Christ did not rise from the dead on the seventh day of the week. Therefore whoever suggests that possibly the day known as Sunday may really be the seventh day of the week, must at once throw up the idea that he keeps it in memory of the resurrection. There is no question, however, but that the day known as Sunday is the first day of the week, the day of the resurrection; and therefore it follows that whoever keeps it must do so in the face of the fourth commandment, which requires the observance of the seventh day of the week. {PTUK May 10, 1894, p. 292.6}

But it will be asked, “Shall we ignore the resurrection of Christ?” By no means. But commemorate it in the way which the Bible presents, and not in a way which is no commemoration. If the Lord had desired us to celebrate the resurrection of Christ by observing the day on which He rose, He would have told us so plainly. “Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” Since the Bible does not mention the observance of Sunday, that is sufficient evidence that God does not wish to have men observe it. {PTUK May 10, 1894, p. 292.7}

How then shall we commemorate the resurrection of Jesus? “Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6:3-5. {PTUK May 10, 1894, p. 292.8}

Baptism,—not sprinkling, but the likeness of Christ’s burial and resurrection,—is the memorial of Christ’s resurrection. It is of Divine appointment, and the fitness of it is apparent. Christ “was delivered for our offences, and was raised again for our justification” (Romans 4:25); and baptism is “for the remission of sins.” {PTUK May 10, 1894, p. 292.9}

But some may say that baptism is something that occupies but a few moments, and is then past, whereas we ought to keep the resurrection in mind continually. Exactly, and God has provided that it shall be kept in mind continually. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 3:1-3. Baptism marks the beginning of a new life in Christ, and renewing of that life day by day (2 Corinthians 4:16) is the making known of the “power of His resurrection.” Philippians 3:10. The working of God in man “both to will and to do of His good pleasure,” is the working of “the mighty power which He wrought in Christ when He raised Him from the dead.” Ephesians 1:19, 20. {PTUK May 10, 1894, p. 292.10}

And now we ask each reader: Are you a follower of the Lord Jesus Christ, and do you take His word and life as the rule of your life? If not, why not? {PTUK May 10, 1894, p. 292.11}

**“Not Knowledge but Power” The Present Truth 10, 19.**

E. J. Waggoner

In the field of morals it is plainly evident that knowledge is not power. Knowledge is glorified in these days, but all men know better than they do, naturally. What is needed is what the apostle cried out for, a power to perform the good that is known. {PTUK May 10, 1894, p. 293.1}

This is the need in the great heathen world abroad, as well as with all men in professedly Christian lands. Some have thought that as knowledge increased among the heathen peoples, intellectual culture would pave the way for the reception of the Gospel. But the apostle was speaking of men of education and culture when he said that the world by wisdom knew not God. And it was just because of their worldly wisdom that they did not know God. Because vain in their own imaginations and reasonings, these cultured philosophers were led into the grossest wickedness. {PTUK May 10, 1894, p. 293.2}

Mr. J. P. Graham, a missionary who has spent many years in India, at first supposed that a course of secular study would undermine the superstitions of the natives. So, in common with a large number of missionaries in those days, his first work was to teach English, logic, history, etc., in connection with religious teaching, in a school for the higher castes. He now writes that he is convinced that he made a serious mistake in supposing that the Hindus needed such training to prepare them to receive the Gospel, or that such training does actually make them more susceptible to the preaching of Christ. He says:— {PTUK May 10, 1894, p. 293.3}

Such a supposition takes it for granted that the Hindu has an honest conviction of the truth of his own religion, and that his depravity is due to its rites and teachings. But if our observations lead us to this conclusion, and in the end I do not think they will, it would still be wiser to take our stand on the testimony of God’s word, and that will lead us to an opposite opinion. The primary cause of the Hindu’s depravity is not his religion, but, on the contrary, his religion is only the outward expression of his desire to conceal the true nature of his original depravity-the common heritage that he shares with all the rest of mankind, a carnal mind which is enmity against God. His religion is simply the worthless garment of fig leaves in which he has chosen to clothe himself in the vain attempt to hide his nakedness. A vain attempt, indeed, for he cannot succeed even in deceiving himself, except for so long a time as he is permitted to remain in the dark. When a Hindu is brought into contact with the light of God’s word by the preaching of the Gospel, it is not a conviction of the truth of Hinduism that leads him to hold to his religion, but the deliberate choice of what is agreeable to him, notwithstanding he knows it to be evil. It is as literally true of him as of other impenitent men elsewhere, that he “loves darkness rather than light” because his “deeds are evil.” {PTUK May 10, 1894, p. 293.4}

The Gospel is the power needed, and men are “without excuse” if they refuse it. {PTUK May 10, 1894, p. 293.5}

**“Livingstone and the Gospel” The Present Truth 10, 19.**

E. J. Waggoner

In the laying the foundation stone of a cottage hospital to be built in memory of Dr. Livingstone, Mr. H. M. Stanley said that Livingstone’s hands were free from violence as his lips were from guile. Dr. Livingstone travelled over the whole of Central Africa unarmed, and found no trouble. And yet people, even some Christian ministers, are telling us that the slaughter of whole tribes is a necessary preliminary step to the spread of the Gospel in Africa. We are not yet ready to believe that maxim guns are “the preparation of the Gospel of peace.” {PTUK May 10, 1894, p. 293.6}

**“The Power of the Tongue” The Present Truth 10, 19.**

E. J. Waggoner

Men are usually very careful in handling things that have great power. A steam engine or an electric dynamo is not a thing to be set going by any careless, inexperienced novice. A case of dynamite is not usually tumbled about in a careless manner, and left to come into chance contact with external forces. A lion is not turned loose to roam through the streets at large. The helm of a ship is not left to be manipulated haphazard by crew or passengers. But in the use of the tongue, people throw aside all thought and all restraint, and let it do its work as it will. Yet “death and life are in the power of the tongue” no less than in dynamite or the steam motor or the beast of prey. {PTUK May 10, 1894, p. 293.7}

Doubtless more care would be exercised in the use of the tongue if individuals realised the extent to which their own interests, as well as those of others, are affected by their words. An individual’s words are the measure of his worth. They measure his character, not only in the eyes of men, but of God; and therefore the Scripture says, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:37. And James writes, “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” James 3:2. But if the tongue is evil, the body cannot be good. The whole body is affected with this one member. Though the result be not immediately seen or felt, it is registered on the soul, and sooner or later must be taken into account. As well might a person allow his body to be maltreated at the will of some reckless tyrant as to indulge a thoughtless and reckless tongue. The effect in either case would be very much the same in the end. {PTUK May 10, 1894, p. 293.8}

God has invited men to take Him at His word; and He in like manner expects to take men at their word. Therefore it behoves every person to abide by his word, and to tell the truth. Just what our word is worth, that we are worth. With what confidence could we approach God, if His word had ever failed? If such a thing should occur, He would at once sink down from the place of Deity. The throne of Omnipotence would be vacant. By His word He upholds all things, and His eternal power and Godhead stand or fall with it. And when a man utters that which is not true, or which he fails to fulfil, he lowers himself to the level of vanity and foolishness. He marks up the measure of himself, which God will use in the judgment. {PTUK May 10, 1894, p. 293.9}

The Psalmist writes, “Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.... He that sweareth to his own hurt, and changeth not.” Psalm 15:1-4. As the helm controls the ship, so the tongue controls and carries with it the whole body. A lying tongue will go into the lake of fire, but it will take the body with it. Revelation 21:8. While some men may view lying as an occasional necessity, it is not so in the eyes of the Lord. While men depend upon Him, the same power that upholds Him in the truth will uphold them. Men are not to speak idly, without particular thought of the truthfulness or import of their words. He who trifles with the tongue, trifles with life and death. {PTUK May 10, 1894, p. 293.10}

The power of the tongue is one which affects the individual who wields it more than it can affect anyone else. Though it may shoot barbed arrows that cause pain and sorrow in other hearts, their deadliest poison is imparted to the place from whence they came. No greater folly can actuate the mind than that which leads a person to seek revenge on others by poisonous words. They may cause some injury to the one against whom they are spoken, but they must inevitably be more injurious to the speaker. What folly to roil the stream from which we think others must drink, by stirring up filthy and mire within our own minds! {PTUK May 10, 1894, p. 293.11}

Moses made the greatest mistake of his life when, at the rock at Horeb, he “ spake unadvisedly with his lips.” Ananias made the greatest mistake in his when, in reply to Peter’s question, he dared to utter a lie. Such examples might well be kept before the minds of the people of this generation. “What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile.” The tongue is a mighty power for good when it is used in the cause of truth. By the blood of Christ and the word of his testimony the Christian overcomes Satan, witnessing as Christ did before Pilate, “a good confession,” for “with the mouth confession is made unto salvation.” This is the use appointed the tongue by its Creator. {PTUK May 10, 1894, p. 293.12}

**“For Pious Purposes” The Present Truth 10, 19.**

E. J. Waggoner

The evil doctrine that the end justifies the means is very far from being confined to the principles and practice of the Jesuits. Very often we find people who profess to be Christians, venturing out a little from the pathway that God has marked out in His word, and sometimes venturing out a long way, for the purpose, as they think, of honouring God! It would be well for such to stop and ask themselves what constitutes the honour of God, and how it is that man can honour Him. {PTUK May 10, 1894, p. 294.1}

For instance, consider the matter of Sabbath observance. People observe the first day of the week, as they say, in honour of the resurrection of Christ. They seem never to entertain a doubt but that in so doing they are honouring Him. And although they pay no attention to the seventh day, which God has distinctly specified and commanded to be kept, they have no thought apparently but that their course is just as acceptable and pleasing to God; for is not the purpose of it all to honour Him? {PTUK May 10, 1894, p. 294.2}

But stop a moment. Who is to say what is to the honour of God and what is not? Has this been left for man to decide? Has it been left for him to choose his own way of serving and honouring God, or has God reserved that right to Himself? Is God particular, or does He allow men some latitude to suit their own tastes and their own ideas? God was particular with Nadab and Abihu; He was particular with Saul, although that king had spared the sheep and cattle of the Amalekites for the pious purpose of sacrificing unto Him. Has He changed, so that He is less particular with men now? {PTUK May 10, 1894, p. 294.3}

And how can men honour the Lord? Can they create some honour to put upon Him? Evidently, they cannot. The thing created cannot take something of its own and thereby put honour upon the Creator. Only through the means God Himself has provided, can man honour Him. That only is honour to Him which He has Himself made to be such, independent of man’s ideas and inclinations. In honouring God man merely steps into his proper place in the fulfilment of God’s appointed plan. And that place is always the pathway of obedience. “Hath the Lord as great delight in burnt offerings and sacrifices [or any other forms of worship] as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams.” 1 Samuel 15:22. The very essence of the worship of God, by which He is honoured is obedience; for when men disobey God, through disregard or neglect of His word, he steps out of his appointed place in God’s purposes and disconnects himself from them, so that his worship and his honour become self-made and therefore worthless; for nothing that man himself can make or do is worthy of being offered to God. {PTUK May 10, 1894, p. 294.4}

All that man does of himself must necessarily have the stamp of his own finite, fallen, and evil natures; and to offer such a thing to God would only be to offer an unclean thing to a Being infinitely pure and holy. The impropriety of such an act is beyond the power of words to describe. {PTUK May 10, 1894, p. 294.5}

Apply this to the keeping of Sunday,—an act which men offer to God for the purpose of honouring Him. God has never said that such an act would honour Him. He has never commanded men to do any such thing. It is an act of man’s own devising, bearing only the stamp of human wisdom. And disobeying the commandment of God, which says, “Remember the Sabbath day to keep it holy... the seventh day is the Sabbath of the Lord thy God,” and observe the first day which He has nowhere commanded men to observe, thinking thereby to honour Him,—as if they could not only create honour to put upon God, but could put such great honour upon Him as to make up for an act of disobedience! Can God accept such worship? Verily, not. He can never allow men to usurp the place of Himself. {PTUK May 10, 1894, p. 294.6}

Not all worship is true and acceptable worship. There is a kind of worship that the Saviour has pronounced to be “vain.” Of those who made void the commandments of God by their traditions, He said, “This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men.” Matthew 15:8, 9. Very pious they were, apparently, and very zealous for the glory of God; and they worshipped Him, in their own way, with great ceremony and pains. But all their worship was vain, as is all worship which is not based upon obedience. {PTUK May 10, 1894, p. 294.7}

Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but those that do the will of the Father in heaven. To some who have been zealous worshippers after the manner which they conceived to be to the glory of God, and have done great works and taught much people in His name, it will be said at last, “I never knew you; depart from Me, ye that work iniquity.” Matthew 7:22, 23. All work iniquity who do not strictly obey the word of the Lord. Are you seeking to honour God in your own way? Then be admonished by the inspired words of the prophet, “To obey is better than sacrifice, and to hearken than the fat of rams.” {PTUK May 10, 1894, p. 294.8}

**“The Great Reality” The Present Truth 10, 19.**

E. J. Waggoner

It is a sad truth, yet in the light of Scripture not a strange one, that the great majority of people in all lands are unable to distinguish, in the objects for which they are seeking, between realities and shadows. This is so because man, in his fallen condition, with his understanding darkened, does not perceive the relation of the spiritual to the real. Spiritual things are to him but fancies and vanity; and leaving the spiritual out of his calculations, he is shut up to that which is elusive and transitory, and incapable of affording the satisfaction for which he longs. There is nothing real that is not made so by its relation to and dependence upon the spiritual. {PTUK May 10, 1894, p. 295.1}

Jesus Christ is the great reality. This is the fundamental truth which lies at the very beginning of all knowledge of real things. He is the reality of all good things. And He has not withdrawn Himself from men; He will be in our lives, if we will but let Him. Having Him, life is a grand reality; but without Him, we have nothing that is truly real. Without Him, there is nothing that is truly good, or enduring, nothing that can give a permanent peace and satisfaction. {PTUK May 10, 1894, p. 295.2}

Jesus Christ is not a myth or a fancy, or a figure of speech. Many speak of Him as if He were; many, even of His professed followers can give no proof that He is anything more than this. They convey to the world the impression that the good represented as coming from Him is fancy rather than fact. But this does not alter the truth. No person, act as he may, can make or unmake truth. But he can demonstrate truth; and many have demonstrated the truth of the reality of Christ as the Saviour of men, and the reality of that which He gives to men here in this life. It only remains for each one to take Christ as his Saviour and demonstrate the matter for himself. {PTUK May 10, 1894, p. 295.3}

Christ is, indeed, the reality of all things real. The word of God declares that all things were made by Him, and that “He is before all things, and by Him all things consist.” Colossians 1:16, 17. Not only did He create all things, but He upholds all things by the word of His power. Hebrews 1:3. So then whatever is real is so because it is upheld or maintained by the word of Christ. Take that word away, and things would disappear back into the original void. {PTUK May 10, 1894, p. 295.4}

All created things will, therefore, when viewed aright, speak to us of Christ. They are, as it were, a shadow of Him who is the substance, pointing us to Him as the shadow points to that which casts it. In all created things God speaks to man, and reveals Himself to our race. The heavens declare His glory, and the whole earth is full of it. Psalm 19:1; Isaiah 6:3. The reason men do not see it is because they refuse to see God in His works. They refuse to believe what God has said of His works. They prefer to see with their own eyes, and to put their own interpretation upon things rather than the Lord’s. {PTUK May 10, 1894, p. 295.5}

There is a voice that is continually calling to men, and those who will heed it will know the pathway of peace and happiness, and walk therein. “Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying: How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge? Turn you at My reproof; behold I will pour out My Spirit unto you, and I will make known my words unto you.” Proverbs 1:20-23. {PTUK May 10, 1894, p. 295.6}

This voice is the voice of God; for His voice alone is truly the voice of wisdom. The wisdom of the world is foolishness, and God alone has true wisdom, being Omniscient. 1 Corinthians 1:20. It is God’s voice that speaks reproof, and says, “Turn you at My reproof.” He speaks to those who by their lives show that they are “simple,” choosing the chaff rather than the wheat, delighting in “scorning,” and hating knowledge; missing the rest and grasping after shadows and delusions; and He invites them to turn from these vanities unto that which is of enduring worth. {PTUK May 10, 1894, p. 295.7}

Hear what His voice is saying: “Ho, every one that thirsteth, come ye to the waters; he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. 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 55:1, 2. {PTUK May 10, 1894, p. 296.1}

What shall we eat? For answer turn to the words of Christ: “I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world.” “Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed.” John 6:51, 54, 55. {PTUK May 10, 1894, p. 296.2}

The unbelieving Jews, to whom these words were spoken, queried how the Saviour could give them His flesh and blood; but Jesus explained it by saying “The words that I speak unto you, they are spirit and they are life.” Verse 63. {PTUK May 10, 1894, p. 296.3}

God spake those words in Christ, for Christ said, “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. Eating His word, they ate the flesh and drank the blood of Christ; for He is the word of God. John 1:1, 14; Revelation 19:13. {PTUK May 10, 1894, p. 296.4}

Here, then, is the reality of life,—to live by the word of God. He has given us His word so that all may have it, in the sacred Scriptures. He that will believe, so that He builds upon that word, will show that every word of God has life in it, so that man may not live by bread alone, but “by every word that proceedeth out of the mouth of God.” God’s word is the primary source of all life, the bread being but the word in visible form. To such a one life will be full of glorious realities, and the invitation is, “Whosoever will, let him take the water of life freely.” Revelation 22:17. {PTUK May 10, 1894, p. 296.5}

**“The Church’s Duty Is to Provide for the Church” The Present Truth 10, 19.**

E. J. Waggoner

In *The Church Times* we find this statement that “the church’s duty is to provide for the church, not for the world.” The first thought that might arise in the minds of some would be, “If the church devotes its entire attention to itself, how can the people of the world ever be brought in?” But this question is answered when we remember that in a Church and State combination, the State’s portion of the business is to whip the people into the Church, where they can be taken care of. Far different is this from the Spirit of the Master, who gave Himself and His life for the world, and who sent His disciples out into the world, with instructions to shine as lights. The only reason for the existence of the church of Christ on earth, is that its members may labour for the salvation of souls not in the church. A church that is devoted only to itself is as useless as a candle under a bushel. {PTUK May 10, 1894, p. 296.6}

**“The Word Alone” The Present Truth 10, 19.**

E. J. Waggoner

*The Word Alone*.-Even at the Church Association meeting, there was considerable stress laid upon the intention of those who made the Prayer Book. “The Prayer Book, the whole Prayer Book, and nothing but the Prayer Book,” was called for. But one speaker spoke with effect against the effort to “whitewash” the Prayer Book, as though Christians, with the word of God in their hands, needed to settle what certain men may or may not have intended when they made a Prayer Book, or drew up certain statements. That is a truth every Christian Churchman ought to see; that every emphasis placed upon preserving the work of uninspired men as though it could not be altered or were binding upon Christian consciences is begging the whole question of the authority of tradition. Ritualism is rampant because it is the natural growth wherever men are allowed to define and set bounds about truth, beyond which the Spirit of the Lord cannot lead their successors. {PTUK May 10, 1894, p. 296.7}

**“The Minimum of Belief” The Present Truth 10, 19.**

E. J. Waggoner

*The Minimum of Belief*.-We learn from a contemporary that some candidates for the ministry are raising the query, “How little is a man compelled to believe?” Very little indeed, if we take the word that comes to us from some teachers. It is quite in keeping with the present discussion of fixed standards, that the minimum of belief should be fixed by those who know just how little religion will ensure entrance into the kingdom. Lovers of the word will agree that the minimum of belief is thus defined, “Believe on the Lord Jesus Christ.” But this is the maximum of belief also; for He is the Truth, and in Him is all the fulness, and all the treasures of wisdom and knowledge. The Apostle Paul preached Jesus as the sum of all belief, and he therefore believed “all things which are written in the law and in the prophets.” Acts 24:14. Believing in Christ is not believing a little, but believing all truth. The man who thinks he is believing on the Lord, and who yet rejects any word of the Lord, believes nothing. Belief, with a Christian, is not a burden, of which he wants as little as possible; it is an uplifting power which grows stronger as it brings the Lord nearer. {PTUK May 10, 1894, p. 296.8}

**“The Bible God’s Word” The Present Truth 10, 19.**

E. J. Waggoner

*The Bible God’s Word*.—“God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son.” Hebrews 1:1, 2, R.V. That which God has spoken is most assuredly God’s word. The statement here is that God himself spoke in the prophets. Not only so, but we are also told that “God hath spoken by the mouth of *all* His holy prophets since the world began.” Acts 3:21. Let no one therefore for a moment believe the statement made by those “higher critics,” that the Bible does not claim to be the word of God. It claims to be nothing else than the word of God. Whoever studies the Bible with a fixed assurance that it is the living word of the living God, will not be troubled with “apparent discrepancies.” {PTUK May 10, 1894, p. 296.9}

**“Hidden Leaven” The Present Truth 10, 19.**

E. J. Waggoner

*Hidden Leaven*.—“The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Matthew 13:33. Leaven is not seen, but its influence is felt. Even so it will be with the work of God on earth. “The kingdom of God cometh not with observation.” It is not always the work that looks the largest, that accomplishes the most good. No one can know how rapidly the work of God is progressing on earth. Even those who are doing the best work, are unconscious of the greater part of it. The kingdom of glory will be ushered in at a time when even Christ’s most faithful followers and workers will think that much remains to be done; because they will not know the influence of their own lives and work, and they cannot know what other hidden agencies God has at work. This should serve to admonish us never to think that the coming of the Lord is far off, since we can see comparatively little done, and to encourage us to be content to work in quietness. Although men may not sound the praise of our work, and even we ourselves may think that it is fruitless, we have the assurance that our Father “seeth in secret.” {PTUK May 10, 1894, p. 296.10}

**“Without Christ and with Christ” The Present Truth 10, 19.**

E. J. Waggoner

“Without Me, ye can do nothing.” John 15:5. {PTUK May 10, 1894, p. 301.1}

Cain and Abel were the first two brothers that ever lived upon the earth. {PTUK May 10, 1894, p. 301.2}

Like all the other brothers who have lived upon the earth, they were of a weak and sinful nature because they partook of the sinful nature of their father Adam. {PTUK May 10, 1894, p. 301.3}

They were also tempted by Satan, just as brothers and sisters are tempted to-day. But they did not need to yield to Satan then, any more than you need to yield to Satan now, for God had provided a Way of escape. He had given His only Son that *whosoever* believeth in *Him* should not be overcome by Satan and perish, but should gain the victory over Satan, and have everlasting life. Then, even as now, the words of the Son were, “Without *Me* ye can do *nothing*.” {PTUK May 10, 1894, p. 301.4}

Abel, as we learned last week, believed this with all his heart, and showed his faith by bringing the offering that God had commanded. But Cain did not believe it. He thought that his own way was just as good as God’s way, and that he did not need Christ to save him from the power of Satan. He showed his unbelief by not bringing a lamb, as God had commanded. {PTUK May 10, 1894, p. 301.5}

We see, then, that Abel chose to live *with* Christ, and Cain chose to get along *without* Christ, for we are told that Christ dwells only in the heart of the one who has faith in Him. Let us study carefully that we may see which made the better choice. {PTUK May 10, 1894, p. 301.6}

In the first place, we read that Abel’s offering was accepted by the Lord, and Cain’s offering was *not* accepted. {PTUK May 10, 1894, p. 301.7}

Of course not, for Christ says, “No man cometh to the Father but by Me,” for “I am the Way” and “I am the Door.” Since Cain would not consent to use the only way and the only door to God, he should not have expected to reach Him, any more than you should expect to reach a garden if you refuse to use the only entrance to it. {PTUK May 10, 1894, p. 301.8}

Here was an Almighty Friend, then, for Abel, that Cain could not reach because he was without Christ. And was it not a Friend worth having? “If God be for us, who can be against us?” {PTUK May 10, 1894, p. 301.9}

And when Cain saw that his brother was accepted and he was not, he was very angry with his brother, and drew his face down until it looked just as yours does when you are very angry; and he said sharp, cruel words to his brother. {PTUK May 10, 1894, p. 301.10}

The Lord talked with him and tried to show him that he would be accepted as quickly as Abel if he would come in the right way. But Cain refused to accept Christ as Saviour, so he had no way of escape from the temptations of Satan. {PTUK May 10, 1894, p. 301.11}

“And Cain talked with Abel his brother: and came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him”! {PTUK May 10, 1894, p. 301.12}

And why did He slay him? Had Abel done anything to harm Cain? {PTUK May 10, 1894, p. 301.13}

No, he had not so much is said one unkind word, even when Cain had spoken so cruelly to him. {PTUK May 10, 1894, p. 301.14}

Then why did Cain kill him? {PTUK May 10, 1894, p. 301.15}

In 1 John 3:12 we are told that it was “because his own works were evil, and his brother’s righteous”! It was because he had yielded to Satan’s mind instead of to Christ’s mind. {PTUK May 10, 1894, p. 301.16}

Satan always hates those who have the mind of Christ. And so he puts this same hateful mind into every one who will yield to him. This is why every one who will live godly must suffer persecution. {PTUK May 10, 1894, p. 301.17}

But remember this: It is better to be *dead with* Christ than to be *alive without* Him; for the one who is alive without Him will soon be dead, and the one who is dead with Him will soon be alive. {PTUK May 10, 1894, p. 301.18}

Look at the one who is alive *without* Christ, who yields to Satan and allows him to put his own selfish, hateful mind within him— {PTUK May 10, 1894, p. 301.19}

“Whosoever hateth his brother is a murderer: and ye know that *no murderer hath eternal life* abiding in him;” “He that pursueth evil pursueth it *to his own death;*” “The Wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; *into smoke shall they consume away.*” {PTUK May 10, 1894, p. 301.20}

But hear the promises to the one who is dead *with* Christ:— {PTUK May 10, 1894, p. 301.21}

“Whosoever shall lose his life for My sake shall *find it*;” “*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. Rejoice ye in that day, and leap for joy: for, behold, *your reward is great in heaven;*” “Be thou faithful unto death, and *I will give thee a crown of life;*” “*Your life is hid with Christ in God*. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” {PTUK May 10, 1894, p. 301.22}

Then, never mind, if your brothers or sisters or playmates or friends are angry with you for not joining in their disobedience. Be kind and gentle, and walk bravely on with Christ, and though you suffer now, your reward will be *great* by and by. {PTUK May 10, 1894, p. 301.23}

It is not enough for your father or mother or your brother or sister to have Christ; *you* must have Him for yourself. Abel’s having Christ did not save Cain. {PTUK May 10, 1894, p. 301.24}

1. Have you a brother? {PTUK May 10, 1894, p. 301.25}

2. Who were the first two brothers that ever lived on the earth? {PTUK May 10, 1894, p. 301.26}

3. In what way were they like all the other brothers and sisters who have lived on the earth? {PTUK May 10, 1894, p. 301.27}

4. By whom were they tempted? {PTUK May 10, 1894, p. 301.28}

5. But did they need to yield to Satan when he tempted them? Why not? {PTUK May 10, 1894, p. 301.29}

6. Was the “Way” of escape for them alone? 1 Corinthians 10:13. {PTUK May 10, 1894, p. 301.30}

7. To how many has God given it? Hebrews 2:9; John 14:6. {PTUK May 10, 1894, p. 301.31}

8. Then do you need to yield to Satan when he tempts you? {PTUK May 10, 1894, p. 301.32}

9. What could brothers and sisters do then, and what can they do now, without Christ? John 15:5. {PTUK May 10, 1894, p. 301.33}

10. Is there no other way of getting rid of all our sins and of coming back to God? Acts 4:12. {PTUK May 10, 1894, p. 301.34}

11. Did Abel believe this? {PTUK May 10, 1894, p. 301.35}

12. Did Cain? {PTUK May 10, 1894, p. 301.36}

13. How do you know that Abel had faith in Christ? Genesis 4:4; Hebrews 11:4. {PTUK May 10, 1894, p. 301.37}

14. How do you know that Cain did not have faith in Christ? Genesis 4:3; James 2:18, 26. {PTUK May 10, 1894, p. 301.38}

15. In whose heart only does the Lord dwell? Ephesians 3:17. {PTUK May 10, 1894, p. 302.1}

16. Then whom did Abel choose to have with him? {PTUK May 10, 1894, p. 302.2}

17. And whom Cain choose to get along without? {PTUK May 10, 1894, p. 302.3}

18. Which, do you think, made the better choice? {PTUK May 10, 1894, p. 302.4}

19. What are you asked to do to-day? Joshua 24:15. {PTUK May 10, 1894, p. 302.5}

20. What was the first difficulty that Cain got into because he was without Christ? Genesis 4:4, 5. {PTUK May 10, 1894, p. 302.6}

21. Suppose we should gain the whole world and yet not have God on our side, what would it profit us? {PTUK May 10, 1894, p. 302.7}

22. Then did not Cain miss something that was well worth having? Romans 8:31. {PTUK May 10, 1894, p. 302.8}

23. How might he have gotten out of this difficulty and been made acceptable in the sight of God, if he had chosen to do so? Genesis 4:7; 1 John 1:9. {PTUK May 10, 1894, p. 302.9}

24. What was the next difficulty that Cain got into because he was without Christ? Genesis 4:5, last part. {PTUK May 10, 1894, p. 302.10}

25. Does it do any harm to get angry? 1 John 3:15. {PTUK May 10, 1894, p. 302.11}

26. Why does it keep one from having eternal life? Because it is yielding to Satan who brings death, instead of to Christ who is our life. {PTUK May 10, 1894, p. 302.12}

27. How did this mind of Satan, to which he had yielded, lead Cain to look? Genesis 4:5. {PTUK May 10, 1894, p. 302.13}

28. How did it cause him to speak? {PTUK May 10, 1894, p. 302.14}

29. How did it make him act? Genesis 4:8. {PTUK May 10, 1894, p. 302.15}

30. What did it cause him to tell, when God asked him where Abel was? Genesis 4:9. {PTUK May 10, 1894, p. 302.16}

31. How did it cause him to regard his brother?—“Am I my brother’s keeper?” {PTUK May 10, 1894, p. 302.17}

32. And what did it cause him to become? A wanderer, with no true happiness in this life or hope of any in the life to come. Genesis 4:11-15; Proverbs 11:19; Psalm 37:20. {PTUK May 10, 1894, p. 302.18}

33. Did it pay for Cain to choose Satan? {PTUK May 10, 1894, p. 302.19}

34. Did Abel get angry, and look cross, and speak harshly, and strike? 1 John 3:12. {PTUK May 10, 1894, p. 302.20}

35. Don’t you suppose he was tempted to when Cain spoke so cruelly to him? {PTUK May 10, 1894, p. 302.21}

36. Then why did he not do it? {PTUK May 10, 1894, p. 302.22}

37. Did it pay for Abel to choose Christ when he was hated, and reproached, and cruelly treated, and killed? {PTUK May 10, 1894, p. 302.23}

38. What has God, who cannot lie, promised? Matthew 16:25; Luke 6:22, 23; Revelation 2:10; Colossians 3:3, 4. {PTUK May 10, 1894, p. 302.24}

39. When will God fulfil these promises to Abel and to all who, like Abel, bravely walk with Christ and suffer with Him? 1 Thessalonians 4:13-15; Hebrews 11:39, 40. {PTUK May 10, 1894, p. 302.25}

**“Interesting Items” The Present Truth 10, 19.**

E. J. Waggoner

-A great fire has destroyed 300 houses at Tokio. {PTUK May 10, 1894, p. 302.26}

-A fire in the Mourillon arsenal, Toulon, caused a loss of 2,000,000f. {PTUK May 10, 1894, p. 302.27}

-Five employees were killed and thirteen injured by a railway accident in Upper Egypt. {PTUK May 10, 1894, p. 302.28}

-A famous turtle in Ceylon, well-known to be over two centuries old, has just died in Colombo. {PTUK May 10, 1894, p. 302.29}

-Five of the nine Barcelona anarchists lately on trial have been sentenced to death, and the remainder to hard labour for life. {PTUK May 10, 1894, p. 302.30}

-The United States Consul at La Libertad has telegraphed to his Government that a revolution has broken out in Western Salvador. {PTUK May 10, 1894, p. 302.31}

-Labour troubles have occurred at Cleveland (Ohio) and Birmingham (Alabama), U.S.A., as a result of the strikes existing at those places. {PTUK May 10, 1894, p. 302.32}

-An accident to the landing stage at Ibralia, on the Danube, precipitated a crowd of people into the river, eleven of whom were drowned. {PTUK May 10, 1894, p. 302.33}

-In twelve months no fewer than 21,889 persons died in India from snake bite, and over half-a-million of snakes were destroyed during that period. {PTUK May 10, 1894, p. 302.34}

-In view of the defeat of the Government in the recent election in Holland, the whole Ministry have tendered their resignation to the Queen-Regent. {PTUK May 10, 1894, p. 302.35}

-The season at Monte Carlo is said to have been a very indifferent one. Still the year’s profits of the gambling-saloon amounted to ?880,000. {PTUK May 10, 1894, p. 302.36}

-The “oldest tree in the world” is still growing in California. A section of the trunk recently reached the British Museum, and experts declare that it has existed for 1,330 years. {PTUK May 10, 1894, p. 302.37}

-Canadian vessels are loading corn at Toledo (Ohio) for direct shipment to Europe. Three million bushels will be exported during the spring, and 5,000,000 bushels of wheat early in the summer {PTUK May 10, 1894, p. 302.38}

?Advices received at San Francisco from China report a disastrous conflagration in Shanghai, by which 1,500 houses and 2,000 bamboo huts were destroyed, entailing a loss of 4,000,000 dollars. {PTUK May 10, 1894, p. 302.39}

-A fissure in the Paris aqueduct will it is said deprive the French capital of proper drinking water for several days, obliging the inhabitants to use Seine water with disastrous results to health. {PTUK May 10, 1894, p. 302.40}

-After further investigation into the nature of the disease prevailing at Lisbon, the doctors have confirmed their first report that it is epidemic cholera morbus of a very mild form, and bids fair speedily to disappear. {PTUK May 10, 1894, p. 302.41}

-The press censorship in Austria has been modified so that no guarantee need nor be deposited before beginning publication, and upon seizure the publisher can by inquiry learn the cause of the Government’s action. {PTUK May 10, 1894, p. 302.42}

-The visitors to the Zoo last year numbered 662,649, nearly 22,000 more than in the previous year, owing so the sunny weather. The number of animals was 2,522, including 1,400 birds and 356 reptiles. The income was ?26,278, and the expenditure ?25,278. {PTUK May 10, 1894, p. 302.43}

- A terrible disaster is reported from the Bois du Luc coal mine, near Mons, Belgium. As a cage containing sixteen men was descending into the pit, the cable broke, and the miners wore, precipitated to the bottom. Only three of then, escaped with their lives, the remaining thirteen being killed on the spot. {PTUK May 10, 1894, p. 302.44}

-An Athens telegram, dated April 29, gives a detailed account of the recent earthquake shocks in Greece. The consequences of the diaster are shown to have been even more serious than was at first reported, and many thousands have been left homeless and destitute. The number of the victims is not stated, but in Locris alone there have been 300 killed and at least as many injured. {PTUK May 10, 1894, p. 302.45}

-A provisional *modus vivendi* on the Pamir question which was concluded recently between the Russian Government and Tching Tchang, the Chinese Minister, embodied considerable concessions made by Russia to China, including an engagement on the part of the Russian Government not to let the Russian troops push on to the portion of Pamir territory claimed by China pending the conclusion of a final agreement. {PTUK May 10, 1894, p. 302.46}

-Considerable uneasiness has been caused at Vienna by the action of King Alexander of Servia, in rescinding the decree of expulsion issued by the ex-Regents and the Government of the kingdom against ex-King Milan and Queen Nathalie. It is confidently expected that further high-handed acts will follow, and that ex-King Milan will be appointed to the command of the army. King Alexander will, it is expected, make an extended tour through Europe. {PTUK May 10, 1894, p. 302.47}

-May Day demonstrations took place in all the principal Continental countries, although apparently the cessation from work was not so general as in previous years. There were a few minor scuffles in one or two places, but nowhere was there any serious collision between the demonstrators and the police. For the most part the day was devoted to processions and meetings, usually under cover, at some of which resolutions were passed in favour of an eight-hours day and other reforms. {PTUK May 10, 1894, p. 302.48}

-A disastrous flood has occurred at St. Anne, not far from Quebec, Canada. On April 28 there was a great landslip, and a dam was formed by the debris across the River Noir. In a short time the river overflowed its banks and spread over the adjacent country. Several farm houses were carried away and their occupants drowned. The exact loss of life is not yet known, but it is feared that twenty persons have perished. Hundreds of horses and cattle were overtaken by the flood, and many mills and bridges were destroyed. {PTUK May 10, 1894, p. 302.49}

-Pope Leo is soon to issue another encyclical, which, it is said, may be taken as in some measure his political testament. Its interest will extend far beyond the bounds of the Catholic Church. In it the Pope will review the chief events of his Pontificate, beginning with the gradual and patient negotiations concerning the “Kulturkampf” in Germany. He will also refer to Irish questions, to his action in the United States, both in reference to the Knights of Labour and to the mission of Mgr. Satolli. Another important passage will be devoted to the approbation given to the French Republic and to his pastoral guidance of French Catholics. A hope for religious peace and the growing prosperity of the nations will conclude the document, which is expected to be a triumph of the Latinity of Joachim Pecci, but will, of course, be simultaneously translated into all languages. {PTUK May 10, 1894, p. 302.50}

**“Back Page” The Present Truth 10, 19.**

E. J. Waggoner

The *Catholic Times* says of the Disestablishment Bill: “All things considered, the State is making a fair offer to the Church. It is doubtful if the Churchmen can obtain such terms, say in ten years more, when the power of the Democracy increases, and Radicalism is in the ascendant.” {PTUK May 10, 1894, p. 304.1}

Following are the main provisions of the Welsh Disestablishment Bill: The church is to cease to be established on Jan. 1, 1896. At that time all patronage rights will cease, all ecclesiastical corporations will be dissolved, the ecclesiastical courts will no longer have jurisdiction, and ecclesiastical law, as law, will be abolished. Clergymen appointed in the meantime will have no vested interests. The Welsh bishops will lose their seats in the House of Lords, but English bishops now excluded are to take their places. Every one holding a freehold office in the church, is to retain that office, and to receive his present emoluments, on condition that he discharges his present duties. If he prefers to return, he may do so on a pension. The clergy are to retain their parsonages, and the church buildings, except cathedrals, are to be kept by the church. The local authorities are to have control of the churchyards, and the county councils are to control the tithe. {PTUK May 10, 1894, p. 304.2}

We read a statement recently about “the human character of our Lord Jesus Christ.” That was a grave error. Christ took *human nature* but not *human character*. His whole life on earth was for the purpose of showing how the character of God may be manifested in the midst of human weakness. He was in all things “made like unto His brethren,” yet He “knew no sin.” “Tempted in all points like is we are, yet without sin.” Thus He is able to succour them that are tempted, and to bring them to God. {PTUK May 10, 1894, p. 304.3}

In view of the Welsh Disestablishment Bill now before Parliament, an appeal for ?20,000 to be used in the campaign against it has been issued by the Church Defence Institution. The Archbishop of Canterbury commends the subject of this appeal to the Church of England, as “the greatest issue that has been before it since its planting.” The Duke of Westminster has also called for ?25,000 to be used exclusively in Wales. It does not seem to occur to these people that the same voluntary effort by which they carry on the Church’s political campaigns, would do the spiritual work for which alone it has any reason for existence. {PTUK May 10, 1894, p. 304.4}

It should be kept in mind that the controversy in the London School Board is not as to whether or not the Bible shall be taught in the Board Schools. The Bible is not now taught in the Board Schools, probably never had been taught, and it is very certain that those who are so zealous that their ideas of the Christian religion should be drilled into the children, do not desire that the Bible itself shall ever be taught in them. As another sample of the kind of teaching that does pass muster, we have the statement recently made by a teacher, that John the Baptist went about sprinkling people! Everyone who reads the Bible knows that it does not say so, and that it does not intimate anything of the kind. If the Bible were really taught, there would be such a change as none of the School Board ever contemplated. {PTUK May 10, 1894, p. 304.5}

At a vast meeting of the Catholic Social Union, recently held in St. James’s Hall, and presided over by Cardinal Vaughan, the chief speaker of the evening, “Father” Bernard Vaughan, said: “More souls have been received into the bosom of the Church throughout England in the year gone by, than in any other year since the so-called Reformation.” {PTUK May 10, 1894, p. 304.6}

**“How to Understand” The Present Truth 10, 19.**

E. J. Waggoner

*How to Understand*.-There is only one way to understand the truths of Christianity, and that is by faith. “Through faith we understand.” Hebrews 11:3. It is common to hear individuals say, “I understand” (thus and so), putting some construction upon the word of God; but no knowledge of truth can ever be gained in this way. It is not the human understanding that is to cast light upon the word, but the word that is to enlighten the understanding. {PTUK May 10, 1894, p. 304.7}

**“Not by the Sword” The Present Truth 10, 19.**

E. J. Waggoner

*Not by the Sword*.-In reply to those who, strange to say, talk as though the interests of the Gospel and the progress of Christianity demands a war now and then with uncivilised peoples, the Bishop of Mashonaland says:— {PTUK May 10, 1894, p. 304.8}

I absolutely repudiate any sympathy with those who speak of Christianity or missions being aided by fighting. Whatever was the political reason for the war is no business of mine, but I intensely dislike the theory that the success of missions or the spread of Christianity can be assisted by the sword. {PTUK May 10, 1894, p. 304.9}

The “sword of the Spirit, which is the word of God,” is the only weapon the Christian can use in the warfare of the faith. {PTUK May 10, 1894, p. 304.10}

**“The Ritualistic Tide” The Present Truth 10, 19.**

E. J. Waggoner

*The Ritualistic Tide*.-It is flowing fast and furiously according to the address of the Chairman of the Church Association, which represents the Protestant wing of the Church of England. Not a sign of encouragement, it was stated, could be seen in ecclesiastical affairs, and all the speakers at the annual meeting, held the other day, agreed that the Ritualists were having their own way and waxing worse and worse. Only two bishops in the whole of England were considered Protestant, and few bishops, it was declared, keep up even an appearance of fairness in their administrations. None too soon has the Association decided that it is useless to appeal further to law, and determined on a new departure, as one speaker put it, namely, to evangelise the masses, and appeal to the religious conviction of the people of England. That is the only thing to do for any church, and only as the Gospel is received in the hearts of believers can Romanism be shut out. The effort to “defend the faith” in any other way than by the preaching of the word-with no admixture of tradition-is but playing into the hands of the enemy of truth. {PTUK May 10, 1894, p. 304.11}

**“Jesus and the Storm” The Present Truth 10, 20.**

E. J. Waggoner

Jesus and His disciples were on the Sea of Galilee, when so furious a storm arose that their boat was almost swallowed up by the waves. The tempest raged, and the waves tossed the little craft, and the disciples were helpless with terror; but Jesus was “in the hinder part of the ship asleep on a pillow.” Mark 4:37, 38. {PTUK May 17, 1894, p. 305.1}

At last the disciples came to Jesus, and awoke Him, saying, “Master, Master, we perish.” Luke 8:24. Some even said reproachfully, “Master, carest Thou not that we perish?” Mark 4:38. It seemed to them, in their blind fear, that Jesus was almost selfishly indifferent about them. They felt that they had been neglected. {PTUK May 17, 1894, p. 305.2}

The Master never turned away from a cry of distress, and He at once arose, saying to them as He did so, “Why are ye so fearful?” Then He rebuked the raging winds and the boisterous waves, saying, “Peace, be still.” And immediately there was a great calm. {PTUK May 17, 1894, p. 305.3}

What a wealth of instruction there is for us in this short narrative of facts! Note first the power of Jesus over the elements. His word had brought them into existence. Psalm 33:6; John 1:1-3. By His word their existence was maintained. Colossians 1:13-17; Hebrews 1:1-3. And the same word could control their fierceness. He rebuked the winds and waves, just as a mother rebukes her children when they become too boisterous in their play. The words, “Peace, be still,” are identical with, “Hush, be quiet.” It was but a trifling thing to Him. But it was a mighty act, nevertheless, and the ease with which He did it, shows His greatness. No wonder the disciples wondered, and said, “What manner of Man is this! for He commandeth even the winds and the water, and they obey Him.” {PTUK May 17, 1894, p. 305.4}

“Jesus Christ, the same yesterday, and to-day, and for ever.” Hebrews 13:8. His message to us is, “All power is given unto Me in heaven and in earth;” and, “Lo, I am with you always, even unto the end of the world.” Matthew 28:18, 20. We may know, therefore, that He is as actually with us in all times of need, as He was with the disciples in the boat on the Sea of Galilee, and that His power to protect and deliver is the same now as then. {PTUK May 17, 1894, p. 305.5}

This being the case, what calm confidence we may have. In the height of the storm He said to the disciples, “Why are ye fearful?” There was no cause for fear as long as He was with them. He hath said to us, “I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me.” Hebrews 13:5, 6. He speaks peace, and He is Lord of all (Acts 10:36); if we listen to His word, it will give us peace, no matter what our trouble may be. {PTUK May 17, 1894, p. 305.6}

The boat could not go down with the disciples without taking Jesus down too. But it is impossible for us to conceive of His being swallowed up by the sea which He Himself had made. So instead of saying that He was in the same danger that they were, we should rather say that they were as safe as He was. They could not go down while in the same boat with Jesus; so none of us can perish while we have His presence with us. {PTUK May 17, 1894, p. 305.7}

He slept in the midst of the storm. It was not the sleep of indifference, but of confidence. That sleep is not recorded for our curiosity, but for our learning. If the disciples had really known the power and love of their Lord, they would have been as calm as He. There was no reason why they should not be, as He Himself implied by His words, “Why are ye fearful?” From this calmness of Christ, therefore, we are to learn how calmly we are to trust in all times of danger, knowing that He is with us. “Rest in the Lord, and wait patiently for Him.” Psalm 37:6. “In quietness and confidence shall be your strength.” Isaiah 30:15. {PTUK May 17, 1894, p. 305.8}

**“The Gospel to the Poor” The Present Truth 10, 20.**

E. J. Waggoner

“To the poor the Gospel is preached,” were the words which Jesus sent to John, to convince him that He was indeed the Christ. He was anointed with the Holy Spirit for the express purpose of preaching the Gospel to the poor. Luke 4:18. But in these days it is thought that the poor need something else. Professed ministers of the Gospel are devoting much of their time to discussing “the living wage,” and to devising legislation whereby the condition of the poor may be bettered. “Well,” says one, “do you not sympathise with work for the poor?” Most certainly; but we are convinced Christ knew and practised the best way. No man can improve on His method. The object which “labour reformers” have in view is very often all right, but the method which they employ for the accomplishment of that object is more often all wrong. It does not seem as though the preaching of the Gospel would help the poor; but it will. They have never been permanently helped by any other means. All the propositions for bettering their condition by means of the State, have been tried many times, and have failed. Rome tried it, and instead of diminishing poverty, increased it. The Gospel of Christ, which is the power of God unto salvation to everyone that believeth, is the only hope of the poor. {PTUK May 17, 1894, p. 305.9}

This does not mean that the starving are to be fed with a sermon, nor the naked clothed with religious tracts. The Gospel is not in word only, but in power. “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27. He who does not sympathise with the poor and needy, and help them to the utmost of his ability, does not know the Gospel of God. Christ “went about doing good;” He did the good Himself, and they who know Him will do likewise. But personal help seems too slow a way; one man can do so little, and the dismal results are so small, that men seek to do the work by wholesale. Just as personal labour with sinners seemed so slow a way of saving them, that people seek to accomplish the result in a mass, by means of general law. But it will not do. That help which does not come from and as a result of the preaching of the word, will be like salt thrown into the ocean. {PTUK May 17, 1894, p. 306.1}

**“The Preparation of the Gospel” The Present Truth 10, 20.**

E. J. Waggoner

*The Preparation of the Gospel*.-It is supposed by some that commercial enterprise is the handmaid of the Gospel, opening up heathen countries and preparing the way for the missionary. Nothing could be further from the truth. The pioneer is the missionary, and the field needs no preparation before him. He carries the “preparation of the Gospel of peace.” It would be well to remember that there is no preparation for the Gospel, either at home or abroad, it is the power to save and lift up the lowest, and the only power to save to the uttermost. The commercial spirit has been the curse of missions. The cannibals of many of the islands of the new Hebrides have turned from their former ways unto the Lord, but now that the white man dares to set his foot in the group he is demoralising the natives. Dr. Patton, who went over there thirty years ago, and has seen the change accomplished by the Gospel, said last week that “the great drawback and curse to the whole work was that no sooner were the islands civilised, or partially civilised, than the white men, who before had avoided the islands, brought brandy and opium and demoralised the natives.” The real influence of what is falsely called “our Christian civilisation” is a curse to-day to the ignorant and weak. It is not our civilisation, but the Gospel which civilisation talks about but does not obey, that can do good to the nations that sit in darkness. {PTUK May 17, 1894, p. 306.2}

**“A Spectacle unto Angels” The Present Truth 10, 20.**

E. J. Waggoner

The believer who first of all counts the costs, and decides that the Christian life is worth the price, need not be troubled at every new step by thoughts of what the world will say, or what friends will think. If he follows the Lord, yielding to His word, he will assuredly be called peculiar by the world; but Christ gave Himself for us that He might purify unto Himself a “peculiar” people. The person who is unable to bear the reproach of unlikeness to the world, really shrinks from bearing the glory of the likeness unto Christ. {PTUK May 17, 1894, p. 306.3}

The seriousness of the Christian life will overcome this thought of what people may say, if the follower of the Lord will constantly remember it. That actor playing on the stage to amuse the audience, or the man engaged in any exercise for money or applause, very naturally thinks of the approval of the spectators. But one having the very life at stake has no thought for his surroundings. Then with more than this life at stake, with eternal life as the thing to be laid hold upon, who that thinks soberly of the issue can let the opinions of the world, and the fear of man’s disapproval or contempt, weigh for a moment in deciding to follow that which the Lord declares to be truth? {PTUK May 17, 1894, p. 306.4}

It is true that the Christian is a spectacle to the world, but it is encouraging to remember that we are also a spectacle to angels. 1 Corinthians 4:9. Let that soul that hesitates in deciding for the Lord because of the words or taunts of men, think of the heavenly spectators rather than the earthly. The approval of heaven is to be weighed against the applause of the world. {PTUK May 17, 1894, p. 306.5}

The Christian life is a wonderful stage. The Lord is working out through simple men the mystery of His Gospel, and by the power of that Gospel enfeebled, fallen beings, and fallen angels are learning more and more of the mystery of God. The Gospel is proclaimed “to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God.” Ephesians 3:10. The church of Jesus Christ, and every follower of Jesus, is to be a revelation to the angels of the power of redeeming grace. No wonder, then, that, the apostle should say, “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.” Ephesians 4:1. {PTUK May 17, 1894, p. 306.6}

It is a tremendously responsible calling to stand forth as an object lesson, in this life’s span of ours, to show to principalities and powers the glory of the Lord, who hath called us out of darkness for this end. One who lives in the conscientiousness of this will not ask what the world will think, but only what God says. In Christ’s day the great majority, even of those who professed the service of God, “loved the praise of men more than the praise of God.” Every believer who finds the light that is sown in the word for the righteous will continually have to choose between between these two; but what are the praises of men to the praise of God? Forget the presence of men in the sacredness of God’s presence, and instead of acting for the pleasure of men, think of the host of angels that excel in strength and power, who yet are watching these lives of ours to see the operation of the Gospel. Oh, it is a wicked thing to be ashamed of God, and deny His power because the path He points out leads us out of the broad way along which men delight to go. {PTUK May 17, 1894, p. 306.7}

**“Untrustworthy Armour” The Present Truth 10, 20.**

E. J. Waggoner

*Untrustworthy Armour*.-When David offered to go out to fight Goliath, Saul clothed him with his own armour. He had a helmet of brass, and a coat of mail, just as the giant had. None of the men of Saul’s army supposed that Goliath could be destroyed except with weapons like his own, and that was their mistake. If David had gone in Saul’s armour, he would have been defeated; for the giant was more expert with such weapons than any of the men of Israel. If David had depended on Saul’s sword, he would have been obliged to come into close contact with the giant, whose armour was much more powerful. So David went forth with only a sling and a *few* smooth stones. It seemed a foolhardy thing to do, and the giant derided him; but he gained the victory, because he went in the strength of the Lord. Let this be a lesson for all who have to meet the unconverted, the boasters, and the blasphemers. Do not think that you can conquer the world with worldly weapons. Do not spend time learning worldly tactics. “Put on the whole armour of God.” We do not need to study error, when the only thing which can successfully meet it is truth. {PTUK May 17, 1894, p. 306.8}

**“The Nature of Sin” The Present Truth 10, 20.**

E. J. Waggoner

*The Nature of Sin*.-The nature of sin can be correctly judged only in the light of Calvary. The Son of the infinite God expiring in agony upon the cross, the darkened sun, the quaking earth,—these and all the dreadful tokens of that day proclaimed the nature of sin. All these came as the result of sin, and one sin alone would have made them necessary, since but a single sin would have brought death to the Son of God, if the sinner was to be redeemed. Every sin that a person commits is an act fraught with the fearful realities of that dark day in the history of old Jerusalem,—realities that must be met and experienced by the impenitent at the day of Judgment. {PTUK May 17, 1894, p. 307.1}

**“Taking the Name in Vain” The Present Truth 10, 20.**

E. J. Waggoner

*Taking the Name in Vain*.-Men are naturally religious, and so, just as the ancient pagan appealed constantly to the gods, it is very common for men who do not yield themselves to God, men of the world, to appeal to the Lord of all to emphasise their pleas. For instance, at a recent meeting of the liquor trade to protest against the increased tax on beer and spirits, the chairman closed with the words, “You must close your ranks and stand with a united and bold front, and I say, May God defend the right.” He was undoubtedly as sincere in his sentiment as those who justify war and bloodshed undertaken for commercial or mercenary bands by appeals to God and the right. It is a sentiment, merely, just as the Italian or Mexican bandit asks the Virgin Mary to favour him in his plans, the glib way in which politicians very frequently quote or misquote Scripture, to point a joke or strengthen a partisan thrust, is another manifestation of the spirit which prevails so largely to cheapen the word of God. The religious teacher who, to escape obligation to obey truth and duty, devotes his ingenuity to the effort to show that the Lord does not mean what He says, is also taking the name of the Lord in vain; for the Lord has set the seal of His name to His word. He says He has exalted His word above all His name. We are not, therefore, to use that word as a creature of our own, to turn and manipulate it to our own ends. The gods of the heathen are creatures of men, but our God is the Creator and we the creatures. He speaks to tell us His ways, and not that we may use His word to justify our ways. Such use is vain, and when men do that they take the name of the Lord in vain. The coarse blasphemer is not always the one who most frequently breaks the third commandment. {PTUK May 17, 1894, p. 307.2}

**“‘The End of the Law’” The Present Truth 10, 20.**

E. J. Waggoner

Upon no point of Christian faith is it possible for men to err more seriously than in that which defines the relation of mankind to the law of God. That holy law, spoken from Mount Sinai amid scenes of the most awful and solemn grandeur, and sacredly guarded for long ages in the ark of the testament that was kept in the “most holy place” of the sanctuary where God dwelt among His people, would seem by the circumstances of its history to have been made for ever safe from the suspicion of faultiness or of secondary importance in the purposes of God toward men. Yet we find men professing the Christian faith who seriously hold and advocate the view that that law has been abolished, and that consequently its claims are no longer binding upon mankind! {PTUK May 17, 1894, p. 307.3}

For this view they profess to find Scriptural warrant. They read that we “are not under the law, but under grace,” and that “Christ is the end of the law for righteousness to every one that believeth” (Romans 6:14; 10:4), and from these and some similar texts draw the inference that the law of ten commandments is no longer the standard of righteous living. But we are cautioned by Peter that in the writings of Paul are some things hard to be understood, which they that are unstable and unlearned wrest to their own destruction. 2 Peter 3:16. When men draw inferences from certain scriptures which other scriptures clearly will not warrant, and then wrest the latter to endeavour to make them harmonise with their views, they place themselves in the class of which Peter speaks, and set their feet in a path which leads to certain destruction. The only safe way is to interpret one scripture in the light of others; for all scripture is harmonious. {PTUK May 17, 1894, p. 307.4}

There is no scripture which says that the law of ten commandments has been abolished, or any which warrants such an inference; while there are scriptures which plainly state the contrary. But let us examine for a moment the statement that “Christ is the end of the law for righteousness;” since an understanding of this text will make clear the import of all texts from which any inference of the abolition of the law can be drawn. {PTUK May 17, 1894, p. 307.5}

Turning to the eighth chapter of Romans, we find that there was something which the law “could not do,” in that it was “weak through the flesh” (verse 3); and that what the law could not do, God, by the sacrifice of His Son, did do. The law, by reason of man’s fall, became unable to fulfil the purpose of God toward man, and that purpose was fulfilled by a crucified and risen Saviour. But this fact did nothing to change the law. It was no less perfect after man fell than it was before. The change was not in the law, but in the man. {PTUK May 17, 1894, p. 307.6}

The purpose of the law was life. The commandment “was ordained to life.” Romans 7:10. It testified that the man who kept it was righteous, and therefore entitled to life; for death comes only by sin. Romans 5:12. But when a man sins, it can no longer testify to his righteousness, but instead, by it is the knowledge of sin. Romans 3:20. It then calls for death to him, instead of for life, as the apostle says, “The commandment, which was ordained to life, I found to be unto death.” Consequently, if man is still to live, a new means must be provided by which the right to life may be given him. If the law could make a sinner righteous, it could give him life, for the just reward of righteousness is life. But this the law could not do; this was not its purpose; and we are told by the apostle that “if there had been a law given which could have given life, verily righteousness should be been by the law.” Galatians 3:21. Death comes by sin, and life by righteousness, and that which can give life, can give righteousness. The law testified to man’s righteousness while he retained his innocence, and prohibited death from touching him; but when man fell, by transgression, the law could no longer do this, having become “weak through the flesh”—the carnal nature, which is not subject to the law of God, and merits only death. {PTUK May 17, 1894, p. 307.7}

Man had lost life, and what he wanted was to gain it again. This the law could not give him, and therefore it must be provided in some other way, if at all. And it was provided by the death and resurrection of the Son of God; so that now, “He that hath the Son of God hath life.” 1 John 5:12. And Christ being the “Lamb slain from the foundation of the world,” the provisions of His sacrifice have extended to all men since Adam fell. In all ages it has been true that “he that believeth on the Son hath everlasting life.” {PTUK May 17, 1894, p. 308.1}

Christ therefore being “the end of the law for righteousness to every one that believeth,” is not an abolisher of the law, but the means by which life,—the ordained purpose of the law-is still retained to men. By putting on Christ, man attains to His righteousness, that being imputed to him through faith; and that righteousness is the righteousness of the law, for “now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” Romans 3:21, 22. So without the deeds of the law men are justified, or made righteous, and the law witnesses to that righteousness, showing that it is the righteousness of the law. And men thus made righteous, they are entitled to life; and thus the purpose of God toward men is fulfilled. {PTUK May 17, 1894, p. 308.2}

This appears also from the language of Christ in the fortieth Psalm, which is prophetic of His first advent to earth: “Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened; burnt offering and sin offering hast Thou not required. Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart.” Verses 6-8. The life of Christ was the perfect keeping of His Father’s law. His righteousness was therefore the righteousness of that law; and this righteousness being imputed unto us, by putting on Christ, we attain that righteousness without the deeds of the law, for by the deeds of the law we could not attain it. But do we then disregard the law? By no means; for it is only through Christ living in us His life of perfect obedience to the law, that we are justified. And the law stands now, as it did before man fell, a witness to the righteousness of the Christian, and to his right to eternal life. {PTUK May 17, 1894, p. 308.3}

“Do we then make void the law through faith? God forbid; yea, we establish the law.” Romans 3:31. {PTUK May 17, 1894, p. 308.4}

**“Civilisation and Evangelisation” The Present Truth 10, 20.**

E. J. Waggoner

Even many Christian people seem possessed with the idea that “civilisation” prepares the way for the introduction of the Gospel among native races. In the meeting of the Baptist Missionary Society, the Rev. R. Darby, of the Congo Mission, gave a little idea of the way “civilisation” prepares the way for the Gospel. He said:— {PTUK May 17, 1894, p. 308.5}

I went out by a steamer that traded along the coast and stopped at various ports, and the cargo we landed at every port was in green cases-gin-old flint-lock muskets, the barrels looking as if they were old, defunct gas-pipes, and barrels of gunpowder, half of it dirt. These are the civilising agencies. I came down to the coast about nine months ago to see my wife off, and we brought with us a boy from the interior who had never in his neighbourhood been able to buy any European liquor. He had never tasted it; but one day he came to me and said, “Please, sir, we have had no fish to eat for two days.” I said to him, “I am very sorry, my boy,” and gave him two francs to buy some fish at the trading-house or in the market-place. He went, and soon came back, and said, “This money is no good.” “Indeed,” I said; “that is the money which the Government have made for us to buy goods with.” “Oh,” he said, “I can’t buy nothing in the market-place unless I have got gin.” And that poor boy had to take the two francs, go to the trading-house with them, buy gin, and take the gin on to the market-place to buy the fish with. {PTUK May 17, 1894, p. 308.6}

The Gospel is the power of God unto salvation, and it is dishonouring to God to suppose that it depends in any degree upon the power of man. “Civilisation” without the Gospel is nothing but polished heathenism. It is not civilisation that unenlightened heathens need, but evangelisation. With evangelisation, every needful thing will come. {PTUK May 17, 1894, p. 308.7}

**“What Does It?” The Present Truth 10, 20.**

E. J. Waggoner

*What Does It?*-That veteran missionary, Dr. John G. Paton, the apostle of the New Hebrides, is visiting London, and has been an inspiration on missionary platforms, as he has told of what the Lord has done in the islands. It is worth remarking that missionaries who have been spending their lives among savage races, and have seen the power of the Gospel changing savages into Christians, and introducing a “civilsation” which makes the islands more peaceful and honest than our home cities or towns, are not the men who discuss higher criticism, and minimise the authority of portions of the word. When Dr. Paton tells of the changes he has witnessed, he says it is all due simply to the reading of the word. This is the testimony from every place where the power of the Lord is allowed to operate. We need not go to distant fields, either, to learn the power of the word to change the life and give actual strength. The trouble is, that so many at home who read the word do not believe it, or do not think the Lord means what He says. Putting their own, or some man’s interpretation upon it, it becomes only the word of men, and then they find no life in it, and must search for “Christian evidences” to prove that the word is true. And thus they are troubled over the findings of worldly science and the work of the critics. The man who believes the Bible never has to look outside of his own life for evidences of its authority. The reason why the change that comes over some of these heathen and savage communities is so marked, is that the people are just simple and childlike enough to believe the word. {PTUK May 17, 1894, p. 308.8}

**“Resisting unto Blood” The Present Truth 10, 20.**

E. J. Waggoner

At one of the May meetings no little time was spent in apologising for members of churches who found it impossible to do as they believed they ought, because of the demands of their business. Much sympathy is assuredly due those who allow the affairs of this life to interfere with their duty to God; but, for the honour of the Gospel, let no minister of Christ talk as though it is too great a hardship or sacrifice for men to serve the Lord. The preaching the world needs is that of Christian manliness and trust in God; in fact, the preaching of the Gospel. There is too much stress laid on the idea that the way must be made easy in order to enable men to walk in it. So there must be legislation of all kinds, it is sometimes said, to make it possible for men to be Christians. Christian manliness and courage are not manufactured in this way. {PTUK May 17, 1894, p. 308.9}

Dr. Mclaren, of Manchester, sounded an encouraging note a few days ago in a sermon on the text, “Ye have not yet resisted unto blood, striving against sin.” He said:— {PTUK May 17, 1894, p. 308.10}

I remember an old church, on the slopes of one of the hills of Rome, which is covered over on all its interior walls with a set of the most gruesome pictures of the martyrs. There may be an unwholesome admiration and adoration of these. I think modern Christianity, in its complacency with itself, and this marvellous nineteenth century, of which we are so proud, would be all the better if it went back sometimes to remember that there were times when “young men and maidens, and old men and children,” had to resist to blood; and when they went to their deaths as joyfully as a bride to the altar. {PTUK May 17, 1894, p. 308.11}

Ah, brethren, you Nonconformists in this generation, who have an easy-going religion, do not always remember how it was won. Think of George Fox and the Friends. Think of the early Nonconformists, hunted and harried, their noses slit and ears cropped off, their pillories and exile. And then be ashamed to talk about the difficulties that you have to meet. “*Ye* have not yet resisted unto blood.” {PTUK May 17, 1894, p. 308.12}

The world has become partially Christianised, and the principles of Christianity have, in a certain imperfect way, infiltrated themselves through the mass, so that the antagonism is not quite as not as it once was. And the church has dropped its testimony and largely adopted the maxims of the world. So why should the world persecute a church which is only a bit of the world under another name? But let any man for himself honestly try to live a life modelled on Christ’s maxims, ... and he will see whether the old antagonism is not there yet. What a chorus of select epithets will immediately be discharged. {PTUK May 17, 1894, p. 309.1}

**“Man’s Authority” The Present Truth 10, 20.**

E. J. Waggoner

*Man’s Authority*.—In an address on obedience to authority Mr. Croke Robinson, a London priest, said to his audience, “Wives obey your husbands, and husbands make your wives obey. Let it be done kindly but firmly.” No doubt he meant all right, but a priest could not be expected to know very much about the exercise of the husband’s authority. The end he has in view is not to be gained if attempted as bluntly as he puts it in his address. It makes all the difference in the world how the authority is asserted. The Apostle Paul gives the counsel in much better form, saying, “Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter against them.” Too many men read their commission about as the priest put it—“make your wives obey”—and become petty tyrants over the home, rather than husbands, or “housebands,” as the word signifies. {PTUK May 17, 1894, p. 309.2}

**“A Frank Admission” The Present Truth 10, 20.**

E. J. Waggoner

*A Frank Admission*.-Here is what one religious paper says about the observance of Sunday:— {PTUK May 17, 1894, p. 309.3}

We do not observe the first day of the week as a day of thankful rest, as in any way observing the fourth commandment of the Jewish law, but because it is a good and proper thing to do. If it is of Roman Catholic origin, as we believe it is, *i.e., in its establishment as a day of rest*, we are not so bigoted as to deny that that Church did us and the world thereby a good service. {PTUK May 17, 1894, p. 309.4}

That is frank, at any rate. When professed Protestants will come out and acknowledge that they have no reason for keeping Sunday, except the authority of Roman Catholicism, the issue will be very clearly defined. The question will then be resolved into this: “Shall we obey the Lord, or the Papacy?” It might be asked how it is known that to observe Sunday is “a good and proper thing to do,” and also how it can be made to appear that the Roman Catholic Church did the world a good service in establishing Sunday as a day of rest, instead of the Sabbath of the Lord; but that would be useless, since those who accept the authority of the Roman Catholic Church are not supposed to know any reason beyond the authority of the Pope. {PTUK May 17, 1894, p. 309.5}

**“Your Dwelling” The Present Truth 10, 20.**

E. J. Waggoner

Not the least important problem pertaining to this temporal life is that of a suitable place of abode. An individual’s health and comfort depend very largely upon his surroundings. Frequently it is worth all but life itself to a person to be able to change his location for one affording greater security against internal or external foes. Rich men have spent fortunes in the search for an earthly paradise where nature would afford them in some shape a tree of life or fountain of perpetual youth, but they have not found it. There never was but one such paradise on the earth, and that was removed before the flood, and is now by the throne of God in heaven. Wherever men live on earth, they encounter essentially the same evils and succumb in the same manner when the allotted span of life is run. Many places on this earth are uninhabitable, or liable suddenly to become so, and even the most desirable places of abode are menaced by many foes of life and health and happiness. {PTUK May 17, 1894, p. 309.6}

Paradise was once the home of man. It is the place in which God intended man to live, free from care and pain and sorrow, and beyond the reach of death. It is not the Creator’s fault that man is not living there now. But when man became a sinner, it became necessary that he should be excluded from paradise, lest he should put forth his hand to the tree of life, and eat and live forever. Genesis 3:22. An immortal sinner would be an eternal stain upon God’s universe. Nevertheless He, in His love and mercy, has not left man to dwell by himself in the dreary abode of sin. Man has been exiled from his Eden home, but God has gone with him into the place of exile. Because man could not stay in the place of holiness, God consented to dwell in the place of sin, that men might not be separated from Him. And so we read that He is “not far from every one of us, for in Him we live, and move, and have our being.” Acts 17:27, 28. {PTUK May 17, 1894, p. 309.7}

And this is not all; for while He dwells thus in the midst of sinners, who know Him not, He has provided a special dwelling place for those who love and obey Him. The Psalmist mentions this. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” Psalm 91:1. And through Isaiah also God has said: “I dwell in the high and holy place, with him also that is of a contrite and humble spirit.” Isaiah 57:15. {PTUK May 17, 1894, p. 309.8}

An earthly potentate will sometimes open to the public some of the apartments of his dwelling for a very brief inspection; but the King of heaven has opened to sinful mortals His holy and secret place, His private apartments, as it were, for them to dwell in! Such is the condescension and love of the eternal Father. His “secret place” is the most holy apartment of His sanctuary in Heaven, into which we have access by the blood of Jesus. Hebrews 10:19. Dwelling there, we abide under the shadow of the Almighty, away from the attack of every possible foe. {PTUK May 17, 1894, p. 309.9}

There is no more desirable dwelling place in the universe than this; and you may make it your abode as soon as you will. The choice is yours; the transfer is attended to by God. Do you say, This is only imagination,—a mere spiritual picture, without any practical value? Not at all; it is real, for all spiritual things are real. Only spiritual things will endure for ever, and the things which are so real to our natural senses, will soon pass away. Nor will it be long until the intensely real and practical character of this privilege of dwelling with God will be made manifest. For we are living now in the last days, and the power of God’s judgment (Revelation 14:7), when the prophetic exhortation is given, “Come My people, enter thou into thy chambers, and shut the doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” Isaiah 26:20, 21. {PTUK May 17, 1894, p. 309.10}

How differently this terrible event will affect the righteous and the wicked may be seen from the Psalmist’s words. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.... He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee and all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” Psalm 91:1-12. When the seven last plagues, to which reference is here made, are poured out upon the earth, men will not despise the invitation now given to hide under the shadow of the Almighty; but all who would be hidden then must accept the invitation now. {PTUK May 17, 1894, p. 309.11}

In view of these things, the desire of our hearts may well find expression in these other words of the Psalmist: “One thing have I desired of the Lord; that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.” Psalm 27:4, 5. {PTUK May 17, 1894, p. 310.1}

Do you inquire the way to enter into the temple of the Lord? The answer is, “I am the way, .. no man cometh unto the Father but by Me.” John 14:6. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” Hebrews 10:19-25. This will be the occupation of those who dwell in the secret place of the Most High, and will be hid from trouble in the day of God. {PTUK May 17, 1894, p. 310.2}

**“God Not an Enemy” The Present Truth 10, 20.**

E. J. Waggoner

*God Not an Enemy*.-No greater mistake could be made by any man than to think of God as his enemy. God is not the enemy of man, the creature of His hands. He is not the enemy of any of His creatures, not even the hardest sinner. But He is the enemy of sin and death; and sin and death are man’s enemies. These God hates; but man, the sinner, He loves. “While we were yet sinners, Christ died for us.” God is the great Friend to whom, in our struggle against sin, we may confidently look for help. The attitude of God toward the sinner is not that of stern Justice with uplifted sword ready to strike, but of Mercy with mighty arm outstretched to help. {PTUK May 17, 1894, p. 310.3}

**“Missing the Point” The Present Truth 10, 20.**

E. J. Waggoner

The *English Churchman* of May 3, takes strong ground in regard to the Welsh Disestablishment Bill. While regarding that Bill as in reality a Bill for the establishment of the Church of England, it has no enthusiasm for Church defence, although it holds that an establishment is scriptural. Here is its statement of the position which it takes:— {PTUK May 17, 1894, p. 310.4}

“Believing that the principle of the establishment is scriptural, and that the Church is thoroughly sound in respect of her standards of doctrine and ritual, our sympathies are necessarily with her defenders, whether we regard the question in its political or its ecclesiastical aspects; and a few years ago we should have pressed forward with an ardent desire to render substantial service in their ranks. But we cannot ignore the fact, that, in utter disregard of the Protestant character stamped upon the Church of England at the Reformation, the bishops, with very few exceptions, and a growing section of the clergy, are actively engaged in promoting an unscriptural sacerdotalism, claiming for themselves an authority which the word of God does not sanction, and imposing on the laity, for doctrines of the Gospel, the commandments of men. {PTUK May 17, 1894, p. 311.1}

“The tendency to play with ‘the trinkets of Rome’ is not confined to Ritualistic curates. We observe with much pain, evidence on every side that members of the clergy seem to have lost their belief in the power of God to add to the Church such as shall be saved, and to keep in the Church those in whose hearts He begins the work of faith. And, sad to say, the clergy are encouraged in this mistaken practice by the bishops and Convocation assembled. {PTUK May 17, 1894, p. 311.2}

“The report of their Lordships’ proceedings on Wednesday and last week states that the Bishop of Lichfield moved a ‘special resolution,’ which was unanimously adopted, inviting the attention of the clergy to the opportunity afforded by Act of Parliament, and especially by the Local Government Act of 1894, for the provision of such permanent counteracting agencies to the social attractions of the public-house, as free libraries, reading-rooms, recreation-grounds, allotments, parish halls, and the like. {PTUK May 17, 1894, p. 311.3}

“The Gospel ought to be the ‘counteracting agency.’ It is God’s remedy for the recovery of fallen man. If the preaching of the clergy proved ineffectual as a counteracting agency, it is most desirable that the bishops should inquire into a cause. We are very confident that the failure is not in the Gospel: but it is by no means impossible that the clergy are preaching ‘another Gospel,’ or, as the Revised Version renders the passage, ‘a different Gospel, which is not another;’ a Gospel very different, indeed, from that which the apostles preached. {PTUK May 17, 1894, p. 311.4}

“This state of things damps the ardour of would-be Church defenders. We ask ourselves what is it that we are called upon to defend? and that answer is ‘A Church in which a large section of the clergy is in open revolt against her standards of doctrine, and is encouraged therein by the bishops.’ ... {PTUK May 17, 1894, p. 311.5}

“We cannot avoid looking upon the present attack on the *status* of the Church as a judgment, or a warning of judgment, upon an unfaithful witness, upon a Church that ‘suffereth’-note the expression-that is *particeps criminis* because she ‘suffereth that woman Jezebel to teach and to seduce the people to commit [spiritual] fornication;’ and we are confident that we give expression to the sentiments of multitudes of Churchmen, who are thoroughly dissatisfied with the present aspect of affairs, when we say that, if the Church of England once become identified, in respect of her standards of doctrine and of her lawful ritual, with sacerdotalism, we shall feel our efforts for her defence utterly paralysed. To work for reform in the hope that by the mercy of God the bishops and clergy may retrace their steps, is one thing; to defend an institution whose rulers persistently revel in the catholicity of error is difficult.” {PTUK May 17, 1894, p. 311.6}

It is encouraging to know that there are many men in the Church who protest against Pagan Romanism labeled Christianity; but it is a sore fact that they do not recognise the cause of it. They cling to the idea of a State Church, not realising that it is the secret of the corruption against which they protest; that it is the fornication, of which the practices which they condemn are only the fruit. Wycliffe and Tyndale did indeed put the stamp of Protestantism upon the Church *in* England, in that they led it to the Bible; but the stamp of Romanism never departed from the Church *of* England, in that it never cast off its unlawful union with the State. The fact, however, that the practices of Rome are detested by many, must lead some of them, at least, to protest against Rome’s principles. {PTUK May 17, 1894, p. 311.7}

**“The Book for You” The Present Truth 10, 20.**

E. J. Waggoner

Are you thinking of getting a new book, or of asking your father or mother to get one for you? {PTUK May 17, 1894, p. 316.1}

Wait a moment until I whisper something in your ear: The best book in this world for you is the one that Timothy had when he was a boy. {PTUK May 17, 1894, p. 316.2}

“And what was that?” you say. {PTUK May 17, 1894, p. 316.3}

In 2 Timothy 3:15 we are told that the name of it was “The Holy Scriptures.” {PTUK May 17, 1894, p. 316.4}

“What! do you mean the Bible?” {PTUK May 17, 1894, p. 316.5}

Yes. {PTUK May 17, 1894, p. 316.6}

“Oh,” I imagine I hear you say, “that is too dull and uninteresting.” {PTUK May 17, 1894, p. 316.7}

Ah, you would never say that if you knew what was in it. {PTUK May 17, 1894, p. 316.8}

You have doubtless thought some friend dull and uninteresting until you got acquainted with him, and now perhaps you find him the best and most interesting friend that you have. {PTUK May 17, 1894, p. 316.9}

That is the way it is with the Bible. You are unacquainted with it, and it therefore seems dull and uninteresting. But have patience, and spend time to get thoroughly acquainted with it, and you will find it not only the most interesting book in the whole world, but also the most helpful. {PTUK May 17, 1894, p. 316.10}

In the first place, it is written to *you*. And it always pays to read a letter very carefully that is written to you. If it came from the Queen to you, you would read every word of it again and again, no matter how uninteresting it might seem at first. {PTUK May 17, 1894, p. 316.11}

It is from the King of kings, therefore it should receive special and immediate attention, and the utmost reverence. It must be something very important to *you*, or *He* would never have taken the trouble to send it to you. {PTUK May 17, 1894, p. 316.12}

He says that it is able to make you “wise unto salvation;” to thoroughly furnish you “unto *all* good works;” to make you “understand righteousness, and judgment, and equity; yea, *every* good path”; “to build you up, and to give you an inheritance among all them which are sanctified.” {PTUK May 17, 1894, p. 316.13}

A book that can tell you just how to be saved, and can make you understand every good path, and furnish you with every good work, and give you a home on the new earth,—is not that a book worth having, and worth studying? Where is there another book that can do that much for you? {PTUK May 17, 1894, p. 316.14}

No wonder that Timothy listened to it so reverently and studied it so carefully. And no wonder that he became a great and good man filled with “unfeigned faith,” and was “faithful in the Lord,” and worked “the work of the Lord” all his life. {PTUK May 17, 1894, p. 316.15}

If you would learn how to walk with God and be saved, get the Book that Timothy had, and study it and obey it as He did. {PTUK May 17, 1894, p. 316.16}

**“Walking with God” The Present Truth 10, 20.**

E. J. Waggoner

No matter how cold or stormy the day, or how rough or slippery the road, it is all forgotten if father says, “Come and take a walk with me.” {PTUK May 17, 1894, p. 317.1}

What joy it is to trip along by his side and feel his great hand over yours and look up into his kind face and listen to his loving voice! If danger threatens, you feel sure that he will protect you; and if you grow weary you know that his strong arms will carry you. {PTUK May 17, 1894, p. 317.2}

But there is a greater treat than this in store for you, if you will accept it. Your *Heavenly* Father sends you an invitation to walk with *Him!* {PTUK May 17, 1894, p. 317.3}

He has done more for you than your earthly father ever could do, for He is King of kings and Lord of lords, and Creator of heaven and earth. He is much stronger and wiser than your father, and loves you with a deeper, truer love. If you will stop to count up some of the things that He has done for you, you will see that this is true. Therefore you need not be afraid to walk with Him although He is so powerful. {PTUK May 17, 1894, p. 317.4}

“Well,” you say, “*when* does God want me to walk with Him?” {PTUK May 17, 1894, p. 317.5}

To-day. {PTUK May 17, 1894, p. 317.6}

“*Where* does He want me to walk with Him?” {PTUK May 17, 1894, p. 317.7}

Wherever He goes; just as your father does when you walk with him. You cannot walk *with* your father, you know, unless you are agreed with him and go in the same path and in the same direction that he goes. You need not fear that God will ever lead you into evil paths, for the Bible tells us that all “the ways of the Lord are right.” {PTUK May 17, 1894, p. 317.8}

“But,” you say, “I cannot see Him as I can my father.” {PTUK May 17, 1894, p. 317.9}

No, that is true, for He says that we must “walk by faith, not by sight.” {PTUK May 17, 1894, p. 317.10}

But have you ever walked with your father when you could not see him? And yet you walked with him as truly as when you could see him plainly. {PTUK May 17, 1894, p. 317.11}

Thus you may walk with God, although you cannot now see Him with your eyes. You walk with Him when you willingly give up your way and walk in His way, and do as He does. And He promises that He will lead you with His right hand, and guide you with His eye, and get you with His arm, and carry you in His bosom, and talk with you in His word. {PTUK May 17, 1894, p. 317.12}

That you might not make any mistakes, but might know just how and just where God walks, He sent His only Son to this earth to show you the whole way from childhood up to manhood. So no matter how young you are or how old you may become, you may always walk with God if you follow the steps of Jesus and “walk, even as He walked.” {PTUK May 17, 1894, p. 317.13}

He was sent to guide our feet back into the way of peace, which is God’s way, and to walk with us and help us along. Without Him we could never walk with God, for we have all been out of the way ever since Adam chose to walk with Satan. {PTUK May 17, 1894, p. 317.14}

When man was first created, it was perfectly natural and easy for him to walk with God in His way of holiness, for he was then pure and holy like God. But now we have all yielded to Satan’s evil mind so long that we have no power at all to do right and walk in God’s way. As the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. {PTUK May 17, 1894, p. 317.15}

Without Jesus to strengthen us and guide us we cannot do good works any more than your knife can do good work without someone to guide it; for Satan is stronger than we. {PTUK May 17, 1894, p. 317.16}

But Jesus is stronger than Satan, and God says that if we believe on Him and yield our minds, and eyes, and ears, and tongues, and hands, and feet, and our whole bodies to Jesus, *as completely as we have been yielding them to Satan*, then we may be able to walk with God by faith and do as He does. Where? Even here while surrounded by temptation and sin of every kind! And more than that He says that if we now thus walk with Him by faith, we shall one day see Him with our eyes, and walk with Him in white. {PTUK May 17, 1894, p. 317.17}

Is not that good news? Is not God’s loving kindness very great to give His only Son that *we* might be able to walk with Him in His way of life? Would you not think that every one would gladly believe on Jesus and follow Him? {PTUK May 17, 1894, p. 317.18}

But you remember how Cain disbelieved, and therefore lost all the blessing of walking with God both here and hereafter. Well, ever since that time people have been following the example of Cain. {PTUK May 17, 1894, p. 317.19}

As people increased upon the earth, many of them went away from Adam and the few who believed, and they built themselves great cities and placed their affections on the perishing things of this sin-cursed earth. They did not believe the promise of a Saviour and of Eden restored, and therefore they were not willing to count themselves strangers and pilgrims here. {PTUK May 17, 1894, p. 317.20}

Satan tried to get all to disbelieve God’s promise, and try to make them believe that no matter how earnestly they believed on Christ and followed Him, they would never receive the promised reward and see God face to face. So to encourage His faithful ones and show to all that He had not forgotten His promises, God did a wonderful thing one day— {PTUK May 17, 1894, p. 318.1}

He translated Enoch, the seventh from Adam, that is, He changed him and took him to heaven that he should not see death! {PTUK May 17, 1894, p. 318.2}

We are told in Hebrews that Enoch was chosen because he had faith. Before his translation he had this testimony, that he pleased God. And we read in Genesis that he had this faith not for one day, or two, or even for one year, but for over three hundred years! He had shown that he could be trusted. {PTUK May 17, 1894, p. 318.3}

Now that is the kind of companionship that God wants to find in you. He wants you to be like Enoch, and trust Him and walk with Him day after day and day after day *all your life,* for He says— {PTUK May 17, 1894, p. 318.4}

“What doth the Lord require of *thee*, but to do justly, and to love mercy, and to walk humbly with thy God?” {PTUK May 17, 1894, p. 318.5}

If you are ever tempted to think that God will forget to give you the promised reward, remember Enoch, and remember that God is no respecter of persons; He will reward you as surely as He did Enoch. {PTUK May 17, 1894, p. 318.6}

1. What was the name of the first child that ever lived on this earth? Genesis 4:1. {PTUK May 17, 1894, p. 318.7}

2. What was the name of his brother? Genesis 4:2. {PTUK May 17, 1894, p. 318.8}

3. Tell all that you know about Cain. {PTUK May 17, 1894, p. 318.9}

4. Tell all that you know about Abel. {PTUK May 17, 1894, p. 318.10}

5. After Abel was slain, whom did God give to Adam and Eve in his stead? Genesis 4:25. {PTUK May 17, 1894, p. 318.11}

6. Did Adam ever have any other children, or grandchildren? Genesis 5. {PTUK May 17, 1894, p. 318.12}

7. How long did Methuselah live? Genesis 5:27. {PTUK May 17, 1894, p. 318.13}

8. What did Enoch, the seventh from Adam, do, that pleased God very much? Hebrews 11:5, last part, and verse 6, first part. {PTUK May 17, 1894, p. 318.14}

9. What did this faith in Jesus enable him to do, even while surrounded by wicked people and all kinds of temptations? Genesis 5:24. {PTUK May 17, 1894, p. 318.15}

10. How long did he walk with God? Genesis 5:21, 22. {PTUK May 17, 1894, p. 318.16}

11. What is meant by “walking with God”? Psalm 119:1-3. {PTUK May 17, 1894, p. 318.17}

12. In what kind of paths does God always walk? Hosea 14:9; Psalm 145:17. {PTUK May 17, 1894, p. 318.18}

13. Then if Enoch walked *with* God, in what paths must he have walked? Amos 3:3; Leviticus 26:3, 12, 21, 24; Malachi 2:6. {PTUK May 17, 1894, p. 318.19}

14. Was it natural for him to do right and walk in God’s way of holiness?—No, no more natural for him than for us. {PTUK May 17, 1894, p. 318.20}

15. Why not? Romans 3:12. {PTUK May 17, 1894, p. 318.21}

16. How far have we all gone out of God’s way? Isaiah 55:8, 9. {PTUK May 17, 1894, p. 318.22}

17. But what has God done that shows wonderful love for us?—He has given His Son to guide us back into His way of peace and life. John 3:16; 14:6; Luke 1:79. {PTUK May 17, 1894, p. 318.23}

18. If we yield ourselves up to Jesus every day, and “walk even as He walked” when He was on earth, what shall we be sure to do?—To walk with God. 1 Peter 2:21, 22; John 2:6. {PTUK May 17, 1894, p. 318.24}

19. How completely must we yield ourselves to Him?—As completely as we have been yielding to Satan. Romans 6:19. {PTUK May 17, 1894, p. 318.25}

20. But if we do not yield to Jesus and let *Him* use us, how much good work can we do?—No more than your knife does by itself. John 15:5, last part. {PTUK May 17, 1894, p. 318.26}

21. Can Jesus show us how to walk with God when we are only little children?—Yes, for He has walked with God from childhood up to manhood, and knows all the way that we must take. {PTUK May 17, 1894, p. 318.27}

22. Then no matter how young you may be, what does God want you to do? Micah 6:8. {PTUK May 17, 1894, p. 318.28}

23. And how can you do this?—By letting Jesus lead you along the same path that He walked when He was a boy. {PTUK May 17, 1894, p. 318.29}

24. Need you fear that God will forget to reward you?—No; the God that rewarded Enoch will never forget you, for He is no respecter of persons. {PTUK May 17, 1894, p. 318.30}

25. When will He reward us all? 1 Thessalonians 4:15-18; Revelation 22:12. {PTUK May 17, 1894, p. 318.31}

**“Interesting Items” The Present Truth 10, 20.**

E. J. Waggoner

-Alarming landslips are reported from Canada In the neighbourhood of St. Anne de la Parade. {PTUK May 17, 1894, p. 318.32}

-Severe earthquake shocks continue to be felt in Greece, in the districts of Thebes, Livadia and Atalanti. {PTUK May 17, 1894, p. 318.33}

-Two more members of the Newfoundland Legislature have been unseated for bribery and corruption. {PTUK May 17, 1894, p. 318.34}

-The strike of bricklayers and masons in Vienna is collapsing, but the coal strikes in Moravia and Silesia are extending. {PTUK May 17, 1894, p. 318.35}

-ln a conflict which took place between the miners and the gendarmes in the Polish Ostrau district, twenty of the men were killed and many wounded. {PTUK May 17, 1894, p. 318.36}

-The operations against Kabarega, the chief of Unyoro, in East Africa, have been completely successful, and the British flag has been raised at Wadelai. {PTUK May 17, 1894, p. 318.37}

-A tornado swept through Iowa City, U.S.A., on the afternoon of May 6, doing immense damage there and in the surrounding country. Many people were injured. {PTUK May 17, 1894, p. 318.38}

-At the request of the various Labour organisations the Canadian Government has decided to introduce a Bill making the first Monday in September a statutory holiday, to be known as Labour Day. {PTUK May 17, 1894, p. 318.39}

-The extraditing of anarchists and other criminals has assumed such proportions of late that the French authorities are beginning to complain of the cost. {PTUK May 17, 1894, p. 318.40}

-A bomb was exploded May 8, at the entrance of a palace belonging to Prince Odescalchi, in the Pratt di Castello quarter of Rome. Several persons were slightly injured. {PTUK May 17, 1894, p. 318.41}

-Fighting is going on in Salvador between the Government forces and the insurgents, and several battles have been reported, the Government being in the main victorious. {PTUK May 17, 1894, p. 318.42}

-At the burning of Gatow, a village near Berlin, Emperor William distinguished himself by personally carrying water buckets, wielding an axe, and rescuing live stock from the conflagration. {PTUK May 17, 1894, p. 318.43}

-The seven entombed cave explorers at Gratz were at last released from their perilous position, and it was found that their stock of lights and provisions was not quite exhausted. Six of the men were able to walk without assistance. {PTUK May 17, 1894, p. 318.44}

-The United States Charge d’Affaires at Caracas reports that an earthquake occurred on April 28 in the northwest of Venezuela, which destroyed the towns of Fijian and Merida, besides several villages. The loss of life is said to have been heavy. {PTUK May 17, 1894, p. 318.45}

-The “United Exhibitions” at Milan, comprising ten special exhibitions of fine arts, oils and wines, sport, etc., were opened May 6, with great ceremony, in the presence of King Humbert, Queen Margherita, Signor Crispi, and other persons of royalty. {PTUK May 17, 1894, p. 318.46}

-Many cities in Illinois, Pennsylvania, and Missouri are experiencing great distress owing to the coal famine which has been caused by the coal strike. If no relief is afforded them within a few days, all the factories, gas, water, and electric light plants will be closed. {PTUK May 17, 1894, p. 318.47}

-The coalowners in Lanarkshire, Ayrshire, and the Lothians have made a demand of twenty per cent. reduction in their men’s wages. The miners in these counties have refused to entertain the demand, and have been locked out. A conference of the Miners’ Federation of Great Britain has been called to consider the matter. {PTUK May 17, 1894, p. 318.48}

-A telegram from Lyck, in East Prussia, reports that a serious anti-Jewish riot has taken place at Grajewo, a small Russian frontier town, whore the workmen engaged in building some new barracks attacked the houses of Polish. Jewish dealers and shop-keepers. Four persons were killed and about 100 injured, some of them very seriously. {PTUK May 17, 1894, p. 318.49}

-The Russian authorities are reported to be clearing out hundreds of the passportless Turks inhabiting the district around Bateum. Those Turks are now being shipped by the steamers of the Russian Steam Navigation Company to Rizeh, Trebizond and other places along the Antatolian coast. Great distress prevails among them as no provision has been made for them. {PTUK May 17, 1894, p. 318.50}

-The Royal Dutch Commission, which has long been studying the scheme for the draining and reclamation of the Zuyder Zee, has concluded its labours. Twenty-one members out of the twenty-six composing the commission recommend that the projected work be carried out. It is proposed to reclaim from the sea about 450,000 acres, the value of which is estimated at 326,000,000 guelders. {PTUK May 17, 1894, p. 318.51}

-Trees are now to be foiled by electricity. The *modus operandi* is as follows: A platinum wire, having been stretched out between two poles, is heated till it becomes incandescent. It then drawn tight against the tree, through which it immediately proceeds to burn its way. It is said the that a tree can by this process be felled in about one-eighth of the time it would take to saw it down. {PTUK May 17, 1894, p. 318.52}

-A terrible disaster has over alum the town of Stephani, in the Russian Government of Volhynia, a place of about 5,000 inhabitants. Through a chimney catching fire, a house was burned down, and then the flames, driven by a high wind, quickly spread first to the adjacent dwellings and then extended from house to house, with a rapidity which defied all efforts to check their progress, until nearly the whole town had been destroyed. All that the inhabitants were able to do was to remove as much of their property as they could hurriedly get together to the surrounding fields. While the people were all thus encamped in an exposed place, a cyclone broke over them, and their property was swept away in every direction by the wind. {PTUK May 17, 1894, p. 318.53}

**“Back Page” The Present Truth 10, 20.**

E. J. Waggoner

It is not surprising that “higher criticism” should flourish in these days. The apostle predicted that it would be a “heady,” “high-minded” age. {PTUK May 17, 1894, p. 320.1}

A traveller in the East begins a letter to his home religious paper thus: “Our first day in Jerusalem was the first day of the week, but it was no type of the Sabbath which the redeemed hope to spend in the New Jerusalem, when earthly Sabbaths have given place to the everlasting rest.” Of course it was not, and could not be. The Sabbath is the seventh day of the week, and the first day of the week is a working day; therefore the first day of the week could no more be a type of any Sabbath, either earthly or heavenly, than could Monday or Tuesday. {PTUK May 17, 1894, p. 320.2}

If there is any Bill that richly deserves to be passed by the present Parliament, it is the one for the abolition of religious prosecutions, which proposes the repeal of certain ancient laws, as, for instance, the law (Act 1 Edward VI. *c*. 1) “against such as shall unreverently speak against the sacrament of the altar;” the section of 1 Elizabeth, *c*. 2, which is directed against anything in derogation of the Book of Common Prayer; the section of 21 George III., *c*. 49, directed against Sunday lectures and debates; and so much of the Act of 6 George IV., *c*. 47, as relates to “blasphemy” in Scotland. One would think that the naming of these laws would be all the argument necessary to secure their prompt repeal; yet the *English Churchman* says of the proposal: “Thus the extreme Radicals-we hope unconsciously-further the interests of Romanism and infidelity.” Such laws as these are the outgrowth of Romanism, and the breeders of infidelity. {PTUK May 17, 1894, p. 320.3}

**“Reversed” The Present Truth 10, 20.**

E. J. Waggoner

*Reversed*.-In the early days of Christianity and the Roman Empire, Christians were persecuted for refusing to serve as soldiers. Now a missionary in Japan complains of the action of the chief of the Japanese army in issuing an edict ordering soldiers professing Christianity to leave the service. {PTUK May 17, 1894, p. 320.4}

**“God’s Care” The Present Truth 10, 20.**

E. J. Waggoner

*God’s Care*.-Those who have a hazy idea that they are buying the Lord’s favour, or putting Him under special obligations to them by their performance of religious exercises hurl the greatest possible insult in the face of the Almighty. Yet that very idea enters into the thoughts of many who would be horrified at a plain statement of the real significance of their attitude. An incident supposed to be amusing, is vouched for by one writer as follows:— {PTUK May 17, 1894, p. 320.5}

W., a child of seven or eight, went to visit his grandmother, who asked him, on the morning after his arrival, if he had said his prayers the night previous. W.: “No, I forgot it.” She: “You mustn’t neglect to say your prayers, W., God will take care of you if you do.” W.: “Well, He did.” {PTUK May 17, 1894, p. 320.6}

What an accursed thing to teach a child, who might be taught to look upon God as a compassionate Father, before whom to come with thankfulness and love, rather than as a being whose good will must be secured by such methods as might be employed to appease an earthly despot. {PTUK May 17, 1894, p. 320.7}

**“Who Shall Rule?” The Present Truth 10, 20.**

E. J. Waggoner

The same question that caused the rupture between Henry II. and Thomas ? Becket, namely, whether ecclesiastics are amenable to civil laws, has caused a little flurry in the Catholic body in the United States. D. S. Phelan, a Catholic priest, and editor of *The Western Watchman*, had declared that bishops were subject to the laws of the State, and could be held to account for any illegal act, the same as anyone else. Sattoli, The papal legate, denied this, saying:— {PTUK May 17, 1894, p. 320.8}

It is well enough known that by Canon law all ecclesiastics and, by a greater right, bishops are personally exempt from secular courts, whether in ecclesiastical causes, or in causes either civil or criminal, unless the Holy See by a concordat takes away their privilege. {PTUK May 17, 1894, p. 320.9}

Mr. Phelan declared that in the United States, where there is no concordat, this did not apply. The Archbishop ordered that in every church in the diocese there should be read a rebuke for his utterance, and his paper be declared dangerous and unworthy of support. Phelan declare that his pen was his own, and that he would never apologise, under compulsion, for what he had written, the truth of which he still affirmed. {PTUK May 17, 1894, p. 320.10}

But this did not end the matter. Sattoli wrote a letter to the archbishop, stating that he “wished and exacted that *The Western Watchman* should be compelled to advocate the laws respecting the exemption of the clergy from the jurisdiction of secular courts,” and also wrote to Phelan to the same affect. This was sufficient, and Phelan at once wrote the archbishop that he was ready to sign any apology that might be required. The next issue of the *Watchman* contained a humble retraction and apology. {PTUK May 17, 1894, p. 320.11}

This little incident is very significant. It shows the power of the Catholic Church over its members, and it also shows that Rome’s claim to supremacy over the nations is no less now than in the Middle Ages, and is as strong in the United States as elsewhere. There is nothing that Rome cannot do when her clergy are exempt from allegiance to the laws of the land. Of course this claim is not yet recognised by the civil authority; but as the Catholics are accustomed to getting everything they ask for in the United States, it will doubtless be acceded to before long. {PTUK May 17, 1894, p. 320.12}

**“Working It Out” The Present Truth 10, 20.**

E. J. Waggoner

*Working It Out*.-It is not in harmony with human nature to acknowledge itself utterly helpless; therefore the religion of human nature is justification by works. This is the heart of the Catholic system, and it is the religion of every unconverted man. He may profess justification by faith as a part of his creed, but unless he knows it as a life he really knows nothing of it. Of all the sacred books of the Eastern religions, Sir Monier Williams has said:— {PTUK May 17, 1894, p. 320.13}

I have devoted as much time as any man living to the study of the sacred books, and I have found the one keynote, the diapason, so to speak, of them all is salvation by works, a salvation which may be purchased, the sole purchase-money, being our works and our deservings. {PTUK May 17, 1894, p. 320.14}

Many quote the words, “Work out your own salvation with fear and trembling,” but they stop there. The apostle goes on, however, “For it is God that worketh in you both to will and to do.” Unless our works are “wrought in God,” by the Lord Himself, the works will be just as wicked as we are by nature. Thank God that He promises to live in us, to work His will and righteousness in our sinful flesh. {PTUK May 17, 1894, p. 320.15}

**“Front Page” The Present Truth 10, 21.**

E. J. Waggoner

Jesus was on His way to the house of Jairus, “as He went the people thronged Him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, either could be healed of any, came behind Him, and touched the border of His garment; and immediately her issue of blood stanched.” Luke 8:42-44. {PTUK May 24, 1894, p. 321.1}

“The life of the flesh is in the blood.” Leviticus 17:11. Therefore the poor woman’s life was steadily passing away. From Jesus she obtained that of which she stood in need, namely, life. Jesus said that power had gone from Him. Life from Him went into the woman, and gave her new life. {PTUK May 24, 1894, p. 321.2}

The miracles of Jesus were recorded that we might believe that He is the Christ, the Son of God, and that believing we might have life through His name. John 20:31. He came for the purpose of giving life to as many as would believe on Him (John 3:16); and the healing of the woman is an illustration of the reality of the life that He gives. It is not a matter of theory, but a fact. {PTUK May 24, 1894, p. 321.3}

“Out of the heart are the issues of life.” Proverbs 4:23. The law of God was in the heart of Jesus. Psalm 40:8. Therefore the life of Christ is the righteousness of the law of God. It is the perfection of the law in a living form. And therefore the life which believers in Christ obtain, is the righteousness of God’s law, of obedience to the ten commandments. Without that life of Christ received, it is as impossible for a man to keep the law, as for a dead man to walk. {PTUK May 24, 1894, p. 321.4}

In order to receive this life from Jesus, we must come close to Him, as the poor woman did. Her case shows us what it is to be near to the Lord. There were certainly others who were nearer to Jesus in body than she was; because the throng round Jesus was so great that she could only reach through and touch the hem of His garment. Yet she got near enough to receive life from Him, while the others did not. It was her faith that made her near to Him, and that saved her. Even so we are exhorted to “draw near with a true heart in full assurance of faith.” Hebrews 10:22. {PTUK May 24, 1894, p. 321.5}

**“The Spirit’s Sword” The Present Truth 10, 21.**

E. J. Waggoner

*The Spirit’s Sword*.-Sometimes people who find in the word of God truths which they do not wish to obey declare that the Spirit tells them they are right. But the Spirit and the word agree, and what the Spirit speaks is by the word. The “sword of the Spirit,” says inspiration, “is the word of God.” One may be sincere in arraying the Spirit against the word; but such an one is fearfully deceived. The clamour of the flesh, which shrinks from obedience, is interpreted as the voice of the Spirit. {PTUK May 24, 1894, p. 321.6}

**“Is Christ Divided?” The Present Truth 10, 21.**

E. J. Waggoner

*Is Christ Divided?*-Jesus Christ is the Truth. All truth is in Him, and He is the Word, and He declared, “Thy Word is truth.” Then when a person says he will believe something, but does not want to believe other truths that are stated in the Scriptures, he virtually attempts to divide Christ-to take a little and reject a little. Some like to believe anything that does not disturb their ease, or inconvenience them, but fight against believing plain words of God pointing out sins to be given up, and duties to be performed. Such a course is not only inconsistent but wicked. Christ is not divided. He is crucified; and when men shrink from the cross they find in any truth they are really refusing to be crucified with Him, and reject Him. {PTUK May 24, 1894, p. 321.7}

**“The Two Deposits” The Present Truth 10, 21.**

E. J. Waggoner

The Apostle Paul said, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. The literal rendering (see margin of R.V.) is, “He is able to keep my deposit.” {PTUK May 24, 1894, p. 321.8}

He had deposited his life with the Lord against that day “when Christ who is our life shall appear.” People usually put their valuable possessions in the safe deposit or the bank for safe keeping, because they are afraid of losing them. It is dangerous to carry about large sums of money. The apostle knew that he was powerless to keep himself; that the only safe place for his life was with the Lord. So he deposited himself in the bank of heaven, knowing that there was perfect safety there. {PTUK May 24, 1894, p. 321.9}

If all who are worrying over the conduct of life, fearful of losing their souls, would just make a full deposit with the Lord, they would learn Paul’s peaceful confidence. If a child of God who finds the way hard, and is fearful lest the strength promised should fail, will deposit all the cares with God, the burden will be loosed and the abiding rest will be found. {PTUK May 24, 1894, p. 321.10}

The rich man who deposits his gold in the bank is not required to stand by to guard the deposit. The bank takes the responsibility of holding it. In these days of bank failures the depositor may be anxious for the safety of his funds, it is true. But when we put ourselves, our life, into the hands of God, we know whom we believe, and know that He is able to keep the deposit. There is no anxious thought for the future where there is a full and complete deposit and perfect confidence. {PTUK May 24, 1894, p. 321.11}

The apostle speaks of another deposit. “The good deposit,” he charges Timothy,—“that good thing which was committed unto thee”—“guard through the Holy Ghost.” Verse 14, R.V. The Lord takes our life as a deposit with Him, and deposits with us His life, His grace, and “the faith of Jesus.” He commits to the believer this life that He may reveal it to sinners who have not the life. It is to be guarded by the power of the Holy Spirit, which is given to all who believe. Only by this power can the sacred trust be held. When Paul was about to die, he said, “I have kept the faith.” The one who puts His life in the keeping of the Lord will be able to keep the faith committed to him, and to those who make the deposit and keep the deposit will be given the crown of life and righteousness “in that day.” {PTUK May 24, 1894, p. 322.1}

Have you committed your whole life to God? Are you keeping the faith of Jesus? {PTUK May 24, 1894, p. 322.2}

**“Miracles and the Gospel” The Present Truth 10, 21.**

E. J. Waggoner

*Miracles and the Gospel*.-When John sent from his prison to know if Jesus was indeed the expected Messiah, Jesus had the messenger stand by while He was healing the people, raising the dead, and doing mighty works. Then He said to them, “Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached.” Luke 7:22. But Jesus is not the only one who works miracles. The spirits of devils do them also. Revelation 16:14. False Christs and false prophets work miracles to deceive. See Matthew 24:24; Revelation 13:12-14; 19:20. Miracles by themselves, therefore, are not necessarily a proof of one’s Divine authority; and Christ did not depend on them alone to test His Divine mission. “Unto the poor the Gospel is preached.” It was by His words, more than by His miracles, that men were convinced. The rough soldiers who were sent to seize Him, saying, “Never man spake like this Man.” John 6:46. And so we are thrown back upon the word as the only test. If the ones who perform great signs and wonders are in any point opposed to the plain word of God,—if they seek in any degree to weaken its force, or to show that it does not mean what it says,—know at once that they are not of God. “To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. {PTUK May 24, 1894, p. 322.3}

**“A Personal Message to You” The Present Truth 10, 21.**

E. J. Waggoner

The Apostle Paul wrote to Timothy, his son in the Gospel, “Without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears.” 2 Timothy 1:3, 4. Many readers of the Bible pass over passages like this, getting no comfort or encouragement from them, as they seem to them to be restricted in their application to those immediately addressed. {PTUK May 24, 1894, p. 322.4}

But who put this feeling into the heart of the apostle? It was Christ, of course. “Christ liveth in me,” said Paul. The apostle is dead, and cannot address to us the sympathetic message that he sent to Timothy; and yet those words show the feeling of Christ our Lord, toward every toiling child of the Gospel to-day. {PTUK May 24, 1894, p. 322.5}

Without ceasing He remembers us, and prays for us, too. When Peter was once about to go into sore trial, the Lord said to him, “I have prayed for thee.” Do you wish that you might hear the same words in your trial of faith? You have them. “Neither pray I for these alone, but for them also which shall believe on Me through their word.” That means you, if you believe on Jesus through the word. Even now He remembers His own, and makes intercession for them, marks their trials and tears, and longs to see them in His kingdom. {PTUK May 24, 1894, p. 322.6}

**“Justifying God and Being Justified” The Present Truth 10, 21.**

E. J. Waggoner

*Justifying God and Being Justified*.—“And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John.” Luke 7:29, R.V. John preached the baptism of repentance, and those who were baptized by him confessed their sins. Thus they justified God; for it is God who declares that “all have sinned;” and whosoever confesses that he has sinned, thereby declares God’s justice. He confesses that God is just in His sayings and in His judgments, as David said in his confession, “Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.” Psalm 51:4. But “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. If we justify God, we shall partake of His justness. God has no good thing that is not for His children; and we get His goodness by acknowledging it. If we recognise and acknowledge His power, we receive of that power. If we truly acknowledge the perfect righteousness of His word in every particular, we shall be filled with that righteousness. “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John 17:3. {PTUK May 24, 1894, p. 322.7}

**“Looking at the Difficulties” The Present Truth 10, 21.**

E. J. Waggoner

When the Apostle Paul was convicted of sin and shown his duty, he says, “Immediately I conferred not with flesh and blood.” The Lord had spoken, he knew it; and he neither went about to ask men if he should yield to the Lord, nor took counsel with his own natural feelings and tendencies. It meant an entire change in his life, separation from his former co-religionists, and the renunciation of all the world; but what was all that when dealing with the Lord of all? {PTUK May 24, 1894, p. 322.8}

The man who settles once for all that the Lord is God, will save himself anxiety and worry and sinful procrastination which makes the service of the Lord appear so hard to the man who, when conviction comes from the word of God, goes about to take counsel with men or with his fears. If the Lord says a thing, that is established, and the person who lays hold upon it will find that the Lord will take all the responsibility of fulfilling His word. {PTUK May 24, 1894, p. 322.9}

When we begin to conjure up the difficulties in the way of following the Lord, it shows that we do not believe Him to be the God revealed in the Bible. The word that reveals a duty to us does not show it to make it hard for us, but offers in the very word the power which will bless us by enabling us to do the duty, and by making known the joy of following the Lord. When we look at the selfish side of the problem we turn away from the power and the blessing, and of course the demand seems hard and impossible. {PTUK May 24, 1894, p. 322.10}

Some “hear the word, and the cares of this world, and the deceitfulness of riches, and the loss of other things entering in, choke the word, and it becometh unfruitful.” Mark 4:19. The word has power to make the fruit abound in blessed obedience and peace. But when anxiety for self and temporal things chokes the word, and does not allow it a place in the heart, there is no fruit. The secret of Christian service is in believing that the Lord means just what He says, and that He is just what He says He is. Then instead of hesitating and distrusting, the believer will take counsel with God, who is “wonderful in counsel,” and the life will be a happy walk with God. {PTUK May 24, 1894, p. 322.11}

**“Do You Want to Know the Truth?” The Present Truth 10, 21.**

E. J. Waggoner

“Seek, and ye shall find,” said Jesus. The person who wants to know the truth, and seeks to know it, will find it. The way to look for it is to search for it as the man in the parable searched for the treasure that was hid in the field. He really wanted to find it, and was willing to give up all that he possessed for it. {PTUK May 24, 1894, p. 323.1}

The attitude of the one who is inquiring about truth makes all the difference between getting it and losing it. “If any man will do His will, he shall know the doctrine.” John 7:17. If a man does not want to do the will of God, he can easily deceive himself by shutting his eyes to the light. He who sets his heart to learn the will of God in any matter, at whatever cost to self, will get the light. {PTUK May 24, 1894, p. 323.2}

The complaint is sometimes made that there are so many conflicting theories that one does not know what to believe. We have no business to believe anything but the word of God. Anyone who wants to know God’s will will find it in the word. Multitudes of souls are being deceived, for the time has come when the devil has come down, “having great wrath, because he knoweth that he hath but a short time.” Revelation 12:12. His deceptions are so subtle, that if possible he would deceive the very elect. {PTUK May 24, 1894, p. 323.3}

The only safe attitude is to be truly seeking to know the Lord’s will. When the Lord speaks, the genuine seeker knows that what He says is truth, because His name is Faithful and True. The seeking will be to learn what He says, not to find out if He means what He says. Just here is the danger. One who is seeking to be convinced that the Lord does not mean just what He says, is very sure to be successful, at the peril of his soul. {PTUK May 24, 1894, p. 323.4}

When men are convinced of a truth, and are looking for some way to avoid yielding obedience to it, they have a powerful ally at hand to help them. We are told that as the enemy nears the time when his work will be cut short by the coming of the Lord, he will work “with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” 2 Thessalonians 2:10. {PTUK May 24, 1894, p. 323.5}

It is the love of the truth, for truth’s sake, that we must have. Then it will make no difference whether it is popular and pleasant to the natural heart or not. We shall search for it and find it and obey it; for Jesus Christ is the Truth and the Life. Receiving the love of the truth is receiving the love of Christ. Rejecting a truth, or seeking for some way to evade it, is rejecting the Lord, its Author, because of the cross. Those who love the Lord, glory in the cross. “They shall ask the way to Zion with their faces thitherward.” Jeremiah 50:5. They shall know the way of the Lord, and delight in it. {PTUK May 24, 1894, p. 323.6}

**“The Educational Battle” The Present Truth 10, 21.**

E. J. Waggoner

**ROME SCORES A POINT**

Under this heading the *Catholic Times* of May 4 begins an editorial thus:— {PTUK May 24, 1894, p. 323.7}

Catholics throughout every part of the country will rejoice that their leaders have at last taken a decisive step in the educational struggle. The bishops at their Low Week meeting drew up a series of resolutions on the subject, which have just been published, and under the presidency of the Cardinal-Archbishop a committee has been appointed to draft a Bill which will in due course be presented to Parliament. {PTUK May 24, 1894, p. 323.8}

The main points and the resolutions above referred to are these: That Catholic parents cannot accept for their children a system of education in which secular instruction is wholly divorced from education in their religion. {PTUK May 24, 1894, p. 323.9}

That the only system of religious education which Catholic parents can accept for their children is that given under the authority and direction of the Catholic Church. {PTUK May 24, 1894, p. 323.10}

That to take the management of schools intended for Catholic children out of the hands of Catholics, and to place it in the hands of public rate-payers, is “a violation of parental rights, to be resisted as an unwarrantable attack upon religious liberty.” {PTUK May 24, 1894, p. 323.11}

“That Catholic public elementary schools, satisfying the demands of the Education Department, have a right to as full a share of public money, whether from the rates or from the taxes, as any other public elementary schools in the country; and that it is unjust to deprive them of it because of the religious instruction required by the parents, which is given to the children attending such schools.” {PTUK May 24, 1894, p. 323.12}

“That, in the present religious condition of England, the State ought to observe a consistent and strict impartiality in respect to religious education, whether given in voluntary or in Board Schools; and to distribute for ‘maintenance,’ to all public elementary schools fulfilling the requirements of the Education Department, an equal proportionate share of the public money collected for public elementary education.” {PTUK May 24, 1894, p. 323.13}

“That compulsory State education is an intolerable tyranny, unless due regard be paid by the State to the education of the children in their own religion.” {PTUK May 24, 1894, p. 323.14}

“That Catholics, deeply impressed with all that is involved in the issue of popular education, are now compelled to assert their just claim to a full share of the public money raised for the purposes of elementary education.” {PTUK May 24, 1894, p. 323.15}

This is, in brief, and largely in their own words, the Catholic position. As before stated, the Cardinal and his bishops are at work upon a Bill to be presented to Parliament at a fit time, which, if passed, will give to the Catholics all that they desire. {PTUK May 24, 1894, p. 323.16}

The Catholics have chosen their time well. The circular which has been issued, and which has cost so much controversy in the School Board, is to the effect that teachers are to give instruction in “the Christian religion.” Now the Catholic Church claims to be Christian, and the majority of Protestants allow the claim. Therefore by the decision of the majority of the School Board, the Catholics are justified in their claim for a proportionate share in the public money. {PTUK May 24, 1894, p. 323.17}

From the point of view that it is the duty of the State to provide religious instruction for the people, the Catholic claim is unanswerable; for it is very evident to all that the State has the right to insist on giving children religious instruction to which their parents object; and if religious instruction is to be given, it must be given by those who profess the religion to be taught. Consistency and common fairness, therefore, demand that all who believe that public schools ought to teach religion, shall acquiesce in the demand made by the Catholics. {PTUK May 24, 1894, p. 323.18}

Unfortunately all but a very small and insignificant minority are committed to the idea of State instruction in religion. Those who have protested against the School Board circular have had no case, because they continually asserted their belief that religion should be taught in the public schools. Thus their protest against the proposal to make such instruction definite was deprived of all force. {PTUK May 24, 1894, p. 324.1}

The dignitaries of the Church of England have just placed another weapon in the hands of the Roman Catholics. Until recently King’s College, London, has been receiving ?1700 a year from the Government. This has now been discontinued on the ground that the college is a religious institution. A meeting was recently held under the presidency of the Archbishop of Canterbury, in which was voted “that the action of the Government in laying down rules for the appointment of the Parliamentary grant to university colleges, by which any college founded on the religious basis of King’s College is excluded, is illiberal and oppressive.” Lord Salisbury characterised the action as “spontaneous, gratuitous, and arbitrary persecution.” King’s College is now in exactly the same condition as the Catholic schools; and every statement made concerning it will apply equally to them. {PTUK May 24, 1894, p. 324.2}

We do not by any means expect that as a general thing either churchmen or Nonconformists will agree that the Catholics ought to be given a share of the public money, to be used in instructing their children in the Catholic religion. They thought only of themselves when contending for religious instruction, to be supported with public money; but now they may see that they were all the time working for the Roman Catholics, who are determined to reap the full benefit. They cannot oppose the Catholic claim without giving up their own claim, and even if they should do that it would not deprive the Catholics of the advantage that they have gained. {PTUK May 24, 1894, p. 324.3}

Thus Rome steadily moves ahead, assisted by professed Protestants. This is a case that is worth watching. It may be that it will result in bringing many professed Protestants to stand on real Protestant ground, namely, that the State and Christianity have no manner of connection, and that the true church asks for and accepts no aid from any power except God. {PTUK May 24, 1894, p. 324.4}

**“The Geography of the Kingdom” The Present Truth 10, 21.**

E. J. Waggoner

The citizenship of the believer is in the spiritual kingdom of the Lord Jesus Christ. That kingdom is “righteousness and peace and joy in the Holy Ghost,” a blessed kingdom in which to live. {PTUK May 24, 1894, p. 324.5}

Surely, did men only believe that there is such a kingdom they would go far to find it, to escape from the turmoil and strife and trouble in the kingdoms of this world. {PTUK May 24, 1894, p. 324.6}

The exiled apostle, John, found the kingdom on the “isle that is called Patmos,” to which he was banished “for the word of God, and for the testimony of Jesus Christ.” In his letter to the church he speaks of himself as their “companion in tribulation, and in the kingdom and patience of Jesus Christ.” {PTUK May 24, 1894, p. 324.7}

The brethren scattered abroad shared with the apostle the kingdom of joy and peace, and no tribulation could take it from them. Wherever the believers went they were to preach the Gospel and say, “The kingdom of God is come nigh unto you.” Christ said this to the wicked Pharisees; and to the scribe who answered discreetly He said, “Thou art not far from the kingdom.” {PTUK May 24, 1894, p. 324.8}

It lies so near to all men that it is but one step into it. The most wicked man who turns to Jesus, who but looks unto Him, shall live; and that life is the life of the kingdom-the righteousness, the peace, and the joy of the Holy Ghost. {PTUK May 24, 1894, p. 324.9}

*Only a step to Jesus!
Believe, and thou shalt live:
Lovingly now He’s waiting,
And ready to forgive. {PTUK May 24, 1894, p. 324.10}*

*Only a step to Jesus!
A step from sin to grace:
What has thy heart decided?
The moments fly apace. {PTUK May 24, 1894, p. 324.11}*

Men do not realise how near God is, with His kingdom of grace. A foot-weary and heart-sore wanderer from home and from truth once laid down in the wilderness to sleep, with a stone for his pillow. When he awoke he said, “Surely the Lord is in this place; and I knew it not.... How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.” Genesis 28:16, 17. {PTUK May 24, 1894, p. 324.12}

The gate of heaven is at the feet of every sinner, and yet men hesitate, and go on in the mad rush of business and pleasure knowing nothing of the rest and joy of Christ, thinking of it-if they give it a thought-as being something afar off, a kingdom fanciful and unreal, because it is a spiritual kingdom. {PTUK May 24, 1894, p. 324.13}

But the believer knows the geography of the kingdom. He breathes its invigorating atmosphere every day, and knows that neither tribulation, nor distress, nor persecution, nor height, nor depth, nor any creature can separate him from it. The citizen of this kingdom of righteousness must submit himself to the righteousness of its rule, but loyalty to the law of the kingdom is liberty and life, and joy and peace. {PTUK May 24, 1894, p. 324.14}

**“Tolerance” The Present Truth 10, 21.**

E. J. Waggoner

When you are inclined to feel intolerant toward others, stop and ask yourself how long the Lord has tolerated you; and consider whether you had not better devote your energies first to setting yourself right in His sight, before attempting to make other people set themselves right in your sight. And then ask yourself if you cannot love your fellow instead of regarding him with a feeling of tolerance, seeing that God, through all your own perverseness and sinfulness, has loved you. {PTUK May 24, 1894, p. 324.15}

**“The Labour Problem” The Present Truth 10, 21.**

E. J. Waggoner

The greatest problem that confronts the statesmen of the world to-day is the labour problem. For years they have been trying to solve this problem, but their efforts have not been successful. On the contrary, its aspect has been growing more serious year by year, and thoughtful minds are beginning to see with alarm that it carries political and social earthquakes in its train. We have reached the time of “distress of nations, with perplexity,” foretold in the prophecy of our Saviour, and men’s hearts are “failing them for fear, and for looking after those things that are coming on the earth.” We may shut our eyes to these things and refuse to look beyond the narrow compass of our own individual affairs, but the facts of the situation remain, and sooner or later will find us out, whether we find them out or not. In view of this, there is only one wise course to pursue, and that is to open our eyes to the truth, however unwelcome, and prepare ourselves to meet the issue before us. {PTUK May 24, 1894, p. 324.16}

And this is not, to anyone, a hopeless task. We have the truth, and it only remains for us to open our eyes and hearts to receive it. God’s word is truth (John 17:17), and that word is not silent in matters which concern both our temporal and spiritual welfare. It is a lamp unto our feet, and a light unto our path (Psalm 119:105) in times of peril, as well as in the days of safety. And by its counsel we may know exactly how to meet the issue that is coming. It is time now to gather our wisdom from that word, rather than from political speeches and the utterances of the press. Luke 21., Mark 13., and Matthew 24., will afford us a clearer view into the future than all the oracular sayings of statesmen and politicians. {PTUK May 24, 1894, p. 324.17}

There is but one solution of the labour question, and that is contained in the words of Christ: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” What the labouring men of the world need is rest in the Lord; not idleness, but rest. They do not know that they need this; they have never known it. But Christ knew it, and knows it to-day. Those who come to Him will find rest and satisfaction, and life will become to them a plain path to the realisation of the heart’s longings and aspirations. But those who will not come to Him will never find what they need elsewhere, no matter how many plans they may devise for lifting themselves up to the elysium of their dreams. No man can, by taking hold of himself, raise himself into the air. The base metals of fallen human nature cannot, by any alchemy of the human mind, be transmuted into the gold of love, joy, and peace. These are the fruits of the Spirit,—the result of the touch of the magic figure of God. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isaiah 57:20, 21. {PTUK May 24, 1894, p. 325.1}

The only message that has in it light and wisdom and hope for the human race, or any power to elevate them above their present plane of existence, is the message of the Gospel. The political messages of the day, of which so many are being heard, are the preaching of the power of man unto salvation. The Gospel message is the preaching of the power of God unto salvation. Romans 1:16. Can we hesitate in deciding which one of these to choose and obey? {PTUK May 24, 1894, p. 325.2}

**“Ten Lepers” The Present Truth 10, 21.**

E. J. Waggoner

At one time Jesus healed ten lepers, only one of whom had enough appreciation of the favour to return and give thanks. Those nine lepers were not the only ungrateful ones whom Jesus healed. Yet we do not read that He took back what He had done, or that He expressed regret that He had bestowed charity upon people so unworthy. He was the manifestation of the Father in heaven, who “maketh His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.” Yet many professed followers of God carefully weigh the fitness of everyone before they render assistance, and feel terribly chagrined if they have been led to bestow alms upon one who proves to be below their standard. {PTUK May 24, 1894, p. 325.3}

**“Christ and the ‘Living Wage’” The Present Truth 10, 21.**

E. J. Waggoner

No person ever took so great an interest in the welfare of human beings as did the Lord Jesus Christ. No person can take so great an interest in them as He does to-day. But the method which He took to relieve the woes of humanity, and raise mankind to a higher plane of life, was not that of the men who have so much to say nowadays about the “living wage;” although some of these, both in Church circles and out, would have us think that Christ would stand exactly in their place and speak their words if He were here. {PTUK May 24, 1894, p. 325.4}

Recently we saw it announced that the Rev. Mr.—would on the following Sunday discuss the question, “Why did Christ demand a living wage for a one-hour day?” referring, presumably, to the parable of the labourers in the vineyard. The Saviour was not forgetful of the physical wants of men when He ministered among them, but He never occupied the position of a socialist, or Labour agitator, or a politician, or a statesmen, Christ was none of these; and he ever put first before men that which was spiritual, and through this reached and relieved their physical wants, and bettered the circumstances and prospects of their lives. He knew—what men now need to know—that the only uplifting power in the world among men is the Gospel of God. {PTUK May 24, 1894, p. 325.5}

The socialist and Labour questions existed in the days of Christ just as they exist in our day; no doubt with some difference of feature and detail, but the same in general aspect. We read that great multitudes followed Christ in His journeys throughout Judea, and it is plain that their interest in Him was not all due to the spirituality of His teachings. No doubt they consisted largely of the unemployed, or those who had no pressing and constant occupation. And on one occasion, when they numbered above five thousand, He gave them all a free dinner. Let us notice this instance. {PTUK May 24, 1894, p. 325.6}

After commanding the multitude to sit down, He took the five loaves and the two fishes which His disciples had, and blessed them, and then commanded His disciples to distribute them among the multitude; and “they did all eat and were filled.” And in the account given by John (chap. 6:1-15) we read that “when Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.” The man who could create for them loaves and fishes, was just the kind of a king that they wanted. Here was a solution of the Labour question-the wants of men supplied without any cost to themselves, or any burden upon the Government, or any doubtful dependence upon politicians and statesmen. Who would ask anything better than this at the present time? Yet there is something better even than this, and it is what all men can have if they will take it. It is the Gospel. That is God’s way of bettering the condition of mankind, labouring classes and all. {PTUK May 24, 1894, p. 325.7}

When Jesus again saw the multitude (for we read that they came again seeking Him), He said to them, “Ye seek Me, but not because ye saw the miracles, but because ye did eat of the loaves, and were filled.” This reveals the thought which actuated them in their attempt to make Him a king. But the Saviour immediately added, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.” This is God’s counsel on the Labour question, and it is the best counsel on the subject that was ever given. Then does not God have regard for the physical needs of men? Most certainly; the Saviour, speaking of these needs in His sermon on the mount, said, “Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” Matthew 6:32, 33. The only trouble is, that men will not take God at His word and put in practice the instruction He has given. {PTUK May 24, 1894, p. 325.8}

In the miracle of the Saviour which the multitude had witnessed, was a most valuable lesson which they might have learned on this point; namely, that man does not need very much, if he only has with it the blessing of God. A little, with His blessing, becomes a large amount. And as God blessed the loaves and fishes then for the good of the multitude, so He will bless them now for the good of any of His creatures; for He is not partial, and never changes. Loaves and fishes are the labouring man’s food. And the labouring man to-day may for the asking have God’s blessing upon his food and all that he has, and find in that the solution of his difficulties; for “The blessing of the Lord, it *maketh rich*, and He addeth no sorrow with it.” Proverbs 10:22. Riches without care or sorrow! Surely no one would ask for more than this. {PTUK May 24, 1894, p. 325.9}

**“The Same Thing” The Present Truth 10, 21.**

E. J. Waggoner

*The Same Thing*.-It is not the name but the soul of the thing that determines its character. Roman Catholic authorities recognise the fact that their doctrines are being spread among the people by the dominant party of the Church of England, the High Church branch. Professor St. George Mivart wrote a few months ago in the *Nineteenth Century* as follows:— {PTUK May 24, 1894, p. 326.1}

The English people are sadly inaccessible to the Catholic clergy on accountable of old habits and traditional prejudices, and modern Catholic worship is often strange and repellent to them. But the Ritualistic ministers of the Establishment can easily obtain a hearing, and *succeed in scattering the good seed of Roman doctrines far and wide*. We now frequently meet with devout practices which, forty years ago, were unheard of, save to be denounced and scouted outside the small Catholic body. But Ritualists are rapidly making the word Protestant to stink in the nostrils of their congregations, and causing them to regard it as a detestable form of belief. Thus, not only are our ancient churches being renovated and decorated in the Roman spirit, and *so prepared for us, but congregations to fill them are being gathered together*. The devout and noble-minded men who form the advance party, are preparing the way for a great increase of the Catholic Church in England. {PTUK May 24, 1894, p. 326.2}

**“Nourishing Diet” The Present Truth 10, 21.**

E. J. Waggoner

*Nourishing Diet*.-The science of cookery has no doubt made progress, but at the same time it is unquestionably the case that too much attention has been given to the mere pleasing of the palate. The departure from the old-time simplicity of diet has not been a reform in the right direction. The report has just been made by Mr. Wilson Fox, of the Labour Commission, for districts in the West of Ireland. He says: “Evidence is overwhelming that the food now partaken of by the people, though of more refined quality, and more in accordance with modern ideas, is not nearly so strengthening, and in consequence, the actual physical superiority of the people is deteriorating.” White bread and tea now take the place of the strengthening oatmeal stirabout and milk. A Westmeath labourer said to the commissioner: “The children are spoilt in their youth from not having any milk. The people are killing themselves with tea, and do not do so much work in consequence. Stirabout and milk used to be a great thing for them.” {PTUK May 24, 1894, p. 326.3}

**“The Lord’s Day” The Present Truth 10, 21.**

E. J. Waggoner

The Apostle John, in beginning the account of the wonderful revelations given him on the isle Patmos, states in the following words the time when he had his visions: “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.” Revelation 1:10. {PTUK May 24, 1894, p. 326.4}

What day was that? What is the Lord’s day? Most people would doubtless answer without a moment’s thought or hesitation that it is Sunday, the first day of the week. But the most prompt reply needs the backing of proof; and so we ask again: Is there anything by which we may certainly know which day of the week is the Lord’s day? {PTUK May 24, 1894, p. 326.5}

One thing is sure, and that is that our information, in order to be trustworthy, must come from the Bible. It is not what men think, but what the Bible says, that must be our guide. The expression, “the Lord’s day,” is found only this once in the Bible, but we are told so plainly in the Scriptures which day is the Lord’s day, that there is no need for any doubt. Let us read some of the statements. {PTUK May 24, 1894, p. 326.6}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy works; but *the seventh day is the Sabbath of the Lord thy God*.” Exodus 20:8-10. {PTUK May 24, 1894, p. 326.7}

Then we read the words of the Lord in Isaiah 58:13, 14: “If thou turn away thy foot from *the Sabbath*, from doing thy pleasure on *My holy day;* and call the Sabbath a delight, the holy of the Lord, honourable; ... then shalt thou delight thyself in the Lord.” {PTUK May 24, 1894, p. 326.8}

Now let us read once more the words of Christ the Lord. He was walking through the fields on the Sabbath day, when some of the Jews found fault with His disciples for plucking and eating the ears of corn. They accused them of breaking the Sabbath, but Jesus maintained that they were not breaking it, and declared, “The Son of man is Lord also of the Sabbath.” Mark 2:28. {PTUK May 24, 1894, p. 326.9}

Can there be any question as to what day of the week is referred to in these texts? None whatever. They all refer to the seventh day of the week, commonly called Saturday, the day which the Jews professed to regard, and which many of them do still. The day immediately preceding the first day of the week, is the day that in the New Testament is declared to be “the Sabbath according to the commandment.” See Luke 23:54-56; 24:1. {PTUK May 24, 1894, p. 326.10}

We know also that it was on the seventh day of the week that the disciples plucked and ate the corn; for the Jews accused them of Sabbath-breaking; and the seventh day of the week-the day before Sunday-is the day that the Jews have always regarded as the Sabbath. Notice also that Jesus, in harmony with His own commandment, spoke of the same day as the Sabbath, and called Himself its Lord. {PTUK May 24, 1894, p. 326.11}

What then do we learn from these texts? {PTUK May 24, 1894, p. 326.12}

1. The seventh day is the Sabbath of the Lord. It is therefore His day. {PTUK May 24, 1894, p. 326.13}

2. The Lord calls the Sabbath “My holy day.” The Sabbath therefore is the Lord’s day. {PTUK May 24, 1894, p. 326.14}

3. Christ Himself declares that He is the Lord of the Sabbath day. And the Sabbath is the seventh day of the week-the day before Sunday. {PTUK May 24, 1894, p. 326.15}

Therefore the seventh day of the week (Saturday)-the Sabbath-is the Lord’s day. {PTUK May 24, 1894, p. 326.16}

John was in the Spirit on the Lord’s day; the seventh day of the week, known in these days as Saturday, is the Lord’s day; therefore it was on the seventh day of the week, or Saturday, that John was in the Spirit, and had his wonderful visions. No other day is ever called the Lord’s day in the Bible, and no other day has the slightest right to that title. {PTUK May 24, 1894, p. 326.17}

**“Critics not Students” The Present Truth 10, 21.**

E. J. Waggoner

*Critics not Students*.-It is well known that an art critic is not usually an artist. He does not take the brush into his own hands, neither does he instruct others how to paint; he simply points out defects, or what he is pleased to call defects; he does not tell how those defects may be remedied or avoided, because he does not know. The literary critic, in like manner, is not a writer of books; he simply finds fault with, or approves, as his judgment or disposition may dictate, the work of others. {PTUK May 24, 1894, p. 326.18}

Even so it is with the Bible critic. He is not often a real Bible student. To be sure he studies, and he necessarily has a degree of familiarity with the Bible; but one who adopts the profession of critic cannot at the same time devote time to straightforward, thorough study. The man who is reverently searching the deep things of God, has neither the time nor the disposition to be a critic. The critic will attract more attention in the world than the student, even as a balloon will attract more attention than a modest cottage. Still it is better to be a humble student than a boastful critic. The charity that builds up is better than the knowledge that puffs up. {PTUK May 24, 1894, p. 326.19}

**“Notions About the Church” The Present Truth 10, 21.**

E. J. Waggoner

The church of Christ is the body of Christ, the temple of the Holy Ghost, made up of men and women who have been born anew, begotten by the word of God. Membership is not gained by assent to this or that form of words, or by any formal profession. It is a life with and in Christ, an abiding in the Vine continually. {PTUK May 24, 1894, p. 327.1}

Strange ideas are abroad nowadays about the nature of the church. It is popular to patronise Christianity, and to talk in religious phraseology. Almost every scheme must be ticketed “Christian” in order to be considered respectable. Now statesmen talk about making a church as they make the navy, and we hear about “labour” churches, “civic” churches, and the like. {PTUK May 24, 1894, p. 327.2}

The other day an energetic and somewhat famous reformer on these lines advised certain theatrical performers to organise themselves into a Christian church to secure their rights. Commenting on this the *Women’s Signal* says that really every trade union is a branch of the Christian church, and adds that “the most effectual way to preach the Gospel among many classes is to urge them to form associations.” {PTUK May 24, 1894, p. 327.3}

How far short, according to this, did Jesus and the apostles come in their preaching. “Seek ye first the kingdom of God and His righteousness,” was the word in those days; and this, too, was the Gospel which was preached to the poor. {PTUK May 24, 1894, p. 327.4}

The reversal of the Gospel in these days, putting material things first, is making it another Gospel entirely. It is making the interests of self first, instead of teaching men to renounce self and put themselves into the hands of a Saviour who saves from sin, and in that salvation gives something that makes men rich though in poverty, and joyful in tribulation. {PTUK May 24, 1894, p. 327.5}

It is so easy to allow oneself to be carried along by the newest fashions in religion, that many sincere people think this labelling of everything as Christian means that the world is becoming Christianised. Loose thinking about the Gospel is a sin; for man’s eternal destiny depends upon obedience to it. Injustice to the poor and oppression of the weak is rampant in a selfish world, but the greatest injustice that could be done under the sun is to give sinners the idea that Christianity is summed up in the possession of material advantages. {PTUK May 24, 1894, p. 327.6}

**“Religion the Change of a Cloak” The Present Truth 10, 21.**

E. J. Waggoner

Before the marriage of the Princess Alix, of Hesse, to the heir to the Russian throne, she must go through the form of changing her religion. It having been first decided that she will embrace the Greek religion, she is soon to go under the instruction of a famous ecclesiastic, to learn what that faith is. Unfortunately such views of the nature of religion are not confined to officialdom. Many people seem to regard it as something that can be put on or off, or changed with the fashion, as they would change a cloak. {PTUK May 24, 1894, p. 327.7}

**“Death Abolished” The Present Truth 10, 21.**

E. J. Waggoner

The greatest act of abolition ever accomplished was that performed by the Lord Jesus Christ when He abolished death. We read of this in Paul’s second letter to Timothy, where the apostle exhorts his fellow-worker to be partakers of the afflictions of the Gospel, “According to the power of God; who have saved us, and called us with a holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel.” The purpose and grace of God toward us were given us in Christ before the world began, He being the “Lamb slain from the foundation of the world;” and therefore men have shared in all ages all the provisions of the Gospel, and by the Gospel death has in all ages been virtually abolished, although the fact was not brought plainly and vividly “to light” until the day of Christ’s resurrection. {PTUK May 24, 1894, p. 327.8}

That death was abolished was the import of Christ’s language to the Sadducees, where He cited the words of God, “I am the God of Abraham, and the God of Isaac, and the God of Jacob,” and added, “God is not the God of the dead, but of the living.” Matthew 22:32. Though Abraham and Isaac and Jacob were dead, God counted them as alive, because they were to come up at the resurrection of the just. With God, the eternal One, to whom a thousand years are as a day and as a watch in the night, time is counted as nothing; for it is nothing in relation to eternity. Those things therefore which exist in the purpose of God, though they now be not, He counts as though they were. Romans 4:17. {PTUK May 24, 1894, p. 327.9}

The abolition of death means the abolition of the law by which it works; and so we find the Christian’s testimony to be that “the law of the Spirit of life in Christ Jesus hath made me free from of law of sin and death.” Romans 8:2. This baleful law has been repealed by a stronger Power than the power for which it came, and all men are at liberty to avail themselves of this freedom. And so to all who do so, death, though “the last enemy that shall be destroyed,” is even now virtually abolished. {PTUK May 24, 1894, p. 327.10}

**“Liberty and Law” The Present Truth 10, 21.**

E. J. Waggoner

*Liberty and Law*.-The idea that civil laws are the preservers or destroyers of religious liberty, or of the freedom of each to practice what religion he pleases, which is commonly miscalled religious liberty, should be dissipated by the fact that in the most enlightened countries, and when the greatest personal liberty prevails, there are still on the statute book some of the most intolerant laws. Last week we referred to the Bill for the abolition of some of these relics of ancient bigotry in England. They could be enforced now as well as at any previous time, if there was the disposition to do so. And although they may be abolished, it would be but a slight matter to re-enact them, if a persecuting spirit should once more prevail among the people. No persecution has ever ceased because the laws which justified it were repealed; but in every case the laws have been repealed because a spirit of justice had caused a persecution to cease, so that the laws were no longer needed to give it the colour of respectability. Law does not make, but follows, popular feeling. Therefore the only true way to advance religious liberty is to instil the principles of the Gospel into the people. When these exercise a controlling influence over even unbelieving men, there will be no persecution, no matter how many intolerant laws stand on the books; such laws will be dead letters. But when the principles of the Gospel are spurned, the most liberal laws will afford but the *name* of religious liberty, and the people will either repeal them, or find an excuse to persecute in spite of them. {PTUK May 24, 1894, p. 327.11}

**“Hearing Abraham’s Gospel” The Present Truth 10, 21.**

E. J. Waggoner

*Hearing Abraham’s Gospel*.-The Gospel was preached in the days of Abraham. Not only so, but we who live in this nineteenth century are admonished to take heed to that Gospel and that preaching. It is the same Gospel that has been preached in all ages,—the Gospel which is “the power of God unto salvation to every one that believeth.” Romans 1:16. Of this preaching we are told that “the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:8. It was preached also to Abraham’s descendants, those “whose carcasses fell in the wilderness,” who “because of unbelief” could not enter into the promised rest. Hebrews 3:17-19. The promise of rest and inheritance is the Gospel, since it comes through the righteousness of faith. Romans 4:13. And now the exhortation comes, “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached as well as unto them.” Hebrews 4:1, 2. In preaching the Gospel to Abraham and to them, God also preached it to us, who are the children of Abraham by faith. Very profitable is it, therefore, to consider Abraham and the promises made to him. Unless we do, we shall be ignorant of what the Gospel means, and of what it has for us. {PTUK May 24, 1894, p. 328.1}

**“Adorning the Doctrine” The Present Truth 10, 21.**

E. J. Waggoner

*Adorning the Doctrine*.-The Apostle Paul wrote: “Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining; but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.” Titus 2:9, 10. The only recommendation that the truth of God has, is the lives of those who profess it. The theory is nothing if it is not practical. If the Gospel does not make men better in their everyday life, then there is nothing desirable about it. But the upright lives of the followers of Jesus, are the beauty, the ornament, of the doctrine of Christ. The kingdom of God is “righteousness, and peace, and joy in the Holy Ghost.” But the bare statement of the fact is nothing; they will attract no one unless he who utters them exhibits in his own life that righteousness and peace and joy. {PTUK May 24, 1894, p. 328.2}

**“Trial of Stundists” The Present Truth 10, 21.**

E. J. Waggoner

Russia has a summary method of bringing about unity of faith in her dominions. The *Daily Chronicle* Moscow correspondent has just received from a trustworthy source the following account of the trial of three leading Stundists at Valki, in the province of Kharoff:— {PTUK May 24, 1894, p. 330.1}

“The Stundist peasants, Slies, Kholod, and Filonenko, were indicted for preaching Stundism during the years 1892 and 1893. At a first glance the prisoners in the dock looked like ordinary peasants, but a nearer look showed that they were scrupulously clean and remarkably intelligent looking. One was an old man over sixty, and the other two about forty. They were well-to-do men, apparently owning a little land and garden. They had families-one of them grown up. After a few general questions, the president of the Court ordered the public to be excluded. The doors were accordingly shut in our faces, but a few friends of the prisoners were allowed to remain at their special request. The court had been crowded, and we waited about outside the doors several hours, waiting for the decision to be made known. We don’t know what went on inside, but at last the doors were thrown open, and we were told that Slies and Kholod had been sentenced to be deprived of all rights and privileges, and to be sentenced to banishment to Transcaucasia, and that Filonenko had been sentenced to the temporary loss of certain specified rights, and to imprisonment for one year. The prisoners were immediately handed over to their gaolers.” {PTUK May 24, 1894, p. 330.2}

**“In the Days of Noah” The Present Truth 10, 21.**

E. J. Waggoner

“In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away.” Matthew 24:38, 39. {PTUK May 24, 1894, p. 333.1}

In the days of Noah the wickedness of men upon the earth had become so great that every thought of their hearts was only evil continually. {PTUK May 24, 1894, p. 333.2}

“The earth also was corrupt before God, and the earth was filled with violence.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” “And *it grieved Him at His heart.”* {PTUK May 24, 1894, p. 333.3}

No wonder that it grieved God’s loving heart. Think of all that He had done for men. Think of the beautiful home that He had given them, and of the countless blessings that He had strewn about them. Think of His wonderful lovingkindness and tender mercy when they forsook Him. Think of the Way of life that He had provided for them at such great cost. Think how He had striven with them and drawn them toward Him by His Holy Spirit. And yet they would not trust Him nor accept His way of life! {PTUK May 24, 1894, p. 333.4}

No wonder that His heart ached. It would do no good for His Spirit to strive with them any longer. He had done all that Divine love could do to save them, but they put His salvation away from them, and would have none of it. They had chosen the way of death when He had done all that He could do to get them to choose the way of life. {PTUK May 24, 1894, p. 333.5}

Enoch, the man of God, had been sent to prophesy unto them of the coming of the Lord, and of the wages of sin, and to entreat them to forsake their ways and their thoughts and return unto the Lord, and He would have mercy upon them and abundantly pardon. But no, most of them preferred their own ways and the fleeting, unsatisfying pleasures of sin. They would not come unto Christ that they might have life. Therefore nothing remained for them but death, and the sooner it came the better; for were they not but heaping up misery and unhappiness to themselves and to those around them? {PTUK May 24, 1894, p. 333.6}

God’s heart yearned over them and loved them, although they were so wicked, and He could not bear to see them go deeper and deeper into wickedness and sorrow when there was no hope of saving them. {PTUK May 24, 1894, p. 333.7}

The Lord therefore said, “I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air; ... for the earth is filled with violence through them.” “Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.” {PTUK May 24, 1894, p. 333.8}

“But Noah found grace in the eyes of the Lord,” for “Noah was a just man and perfect in his generations, and Noah *walked with God*.” {PTUK May 24, 1894, p. 333.9}

And God told Noah to make him an ark of the strongest wood. It was to be a sort of house three storeys high, with one window in the top and one door in the side, and a bottom like a boat. And the Lord told him to put pitch upon it within and without so that it would not leak, for he and his family and two of every sort of living thing upon the earth were to stay in it during the flood, so that they might be kept alive. {PTUK May 24, 1894, p. 333.10}

But think of the wonderful longsuffering of God. That was not all that God told Noah to do. He told him to go while the ark was preparing and preach, and *once more* entreat those who had chosen death to turn to Him that they might have life. And God said that He would wait yet one hundred and twenty years before He brought the flood upon them! {PTUK May 24, 1894, p. 333.11}

Can you not see how God loved them, and how he hated to have them die? “As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.” {PTUK May 24, 1894, p. 333.12}

But alas, they would not turn, although Noah faithfully did according to all that the Lord commanded him. They went right on the same as ever, drinking and feasting and marrying and giving in marriage until the very day that Noah entered into the ark. At the end of the one hundred and twenty years when the ark was finished and all things were ready, among those who were alive upon the earth not one was on the Lord’s side save Noah and his family! {PTUK May 24, 1894, p. 333.13}

“And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.” {PTUK May 24, 1894, p. 333.14}

“And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark; they and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.... *And the Lord shut him in*.” {PTUK May 24, 1894, p. 333.15}

Notice: Noah and his family were shut *in* with the Lord, but the rest of the people were shut *out* with Satan. Why? Because Noah and each one of his family had had faith in Jesus and had chosen to be with Him, while all of the other people had rejected Jesus and had chosen to be with Satan. Each one had just what he had chosen. Which made the better choice? {PTUK May 24, 1894, p. 333.16}

At the end of seven days the fountains of the great deep were broken up, and the windows of heaven were opened, and the rain descended upon the earth for forty days and forty nights, just as God had said it should. And the waters increased and bare up the ark, and it was lifted up above the earth, and went safely upon the face of the waters. And the waters prevailed exceedingly upon the earth until all the high hills and mountains that were under the whole heavens were covered! {PTUK May 24, 1894, p. 333.17}

“And Noah only remained alive, and they that were with him in the ark.” {PTUK May 24, 1894, p. 334.1}

Too late the people on the outside believed that the flood was coming. Too late they reached out towards the ark of safety; the door was shut and they could not enter. They had no more faith in Jesus than they had before, but they were afraid to die. But they had chosen death, and death they received. {PTUK May 24, 1894, p. 334.2}

Noah’s righteousness could not save them; he could deliver neither son nor daughter by his righteousness, but only his own soul. Remember this when you are tempted to think that your father’s or mother’s faith is going to save you. You must yield to Jesus and walk with God *yourself* if you are ever saved. {PTUK May 24, 1894, p. 334.3}

1. What did Cain do after he had killed Abel?—He left his father’s home and went to another place. Genesis 4:16. {PTUK May 24, 1894, p. 334.4}

2. What was the result of this?—Cain and his followers were thus separated from Adam and his followers. {PTUK May 24, 1894, p. 334.5}

3. Whose sons did those become who, with Adam, received Christ? Genesis 6:2; John 1:12. {PTUK May 24, 1894, p. 334.6}

4. Whose sons did those remain who, with Cain, rejected Christ?—The sons of *men*. {PTUK May 24, 1894, p. 334.7}

5. When men greatly increased upon the earth, and the sons of God saw that the daughters of men were fair, what did they do? Genesis 6:2. {PTUK May 24, 1894, p. 334.8}

6. What did this mingling with the sons and daughters of men, taking them right into their own families, result in?—It caused many of the sons of God to become bad too, and wickedness rapidly increased on every side. {PTUK May 24, 1894, p. 334.9}

7. How great did the wickedness finally become? Genesis 6:5. {PTUK May 24, 1894, p. 334.10}

8. How did this cause the Lord to feel? Genesis 6:6. {PTUK May 24, 1894, p. 334.11}

9. Why did it cause his heart to ache? {PTUK May 24, 1894, p. 334.12}

10. Name some of the things that He had done for them? {PTUK May 24, 1894, p. 334.13}

11. Could He do any more for them than He had done? {PTUK May 24, 1894, p. 334.14}

12. And yet what did they refuse to do? {PTUK May 24, 1894, p. 334.15}

13. Since they would not accept the way of life, what only remained for them?—Death. {PTUK May 24, 1894, p. 334.16}

14. Since they had fully decided to have that and nothing else, would longer life be any blessing to them?—No, only a curse. {PTUK May 24, 1894, p. 334.17}

15. Would the continued strivings of the Spirit do them any good?—No. {PTUK May 24, 1894, p. 334.18}

16. Therefore what did God in *mercy* say that He would do? Genesis 6:7, 17. {PTUK May 24, 1894, p. 334.19}

17. Who only were to be saved? Genesis 6:8, 18. {PTUK May 24, 1894, p. 334.20}

18. Why? Genesis 6:9; 7:1. {PTUK May 24, 1894, p. 334.21}

19. How were they to be kept alive? Genesis 6:14-21. {PTUK May 24, 1894, p. 334.22}

20. How long would it be until the flood? Genesis 6:3. {PTUK May 24, 1894, p. 334.23}

21. Why do you suppose the Lord waited so long?—Because of His great love and longsuffering; He wanted to give them one more opportunity to turn from the ways of death to the way of life. 1 Peter 3:20. {PTUK May 24, 1894, p. 334.24}

22. Who was to preach to them? 2 Peter 2:5. {PTUK May 24, 1894, p. 334.25}

23. If they would repent and have faith in Jesus, what would God do even then? Isaiah 55:7. {PTUK May 24, 1894, p. 334.26}

24. Did God take pleasure in their destruction? Ezekiel 33:11. {PTUK May 24, 1894, p. 334.27}

25. Did they believe it and get ready? Matthew 24:38, 39. {PTUK May 24, 1894, p. 334.28}

26. How many were found ready, keeping the commandments of God and the faith of Jesus? {PTUK May 24, 1894, p. 334.29}

27. Therefore how many were taken into the ark of safety? Genesis 7:1. {PTUK May 24, 1894, p. 334.30}

28. Who shut them in? Genesis 7:16. {PTUK May 24, 1894, p. 334.31}

29. Which proved to be the safer place-the outside or the inside of the ark? Genesis 7:23. {PTUK May 24, 1894, p. 334.32}

30. Why was it more safe on the inside? Because Jesus was with them. {PTUK May 24, 1894, p. 334.33}

31. How did they come to have Christ with them?—By faith. Ephesians 3:17. {PTUK May 24, 1894, p. 334.34}

32. Therefore what saved them? Their faith in Christ. Hebrews 11:7. {PTUK May 24, 1894, p. 334.35}

33. What must save us if we are ever saved?—Faith in Christ. Acts 4:12. {PTUK May 24, 1894, p. 334.36}

34. Could not some of them have been saved by Noah’s faith and righteousness?—No. Ezekiel 14:20. {PTUK May 24, 1894, p. 334.37}

35. What may we learn from that? {PTUK May 24, 1894, p. 334.38}

**“Interesting Items” The Present Truth 10, 21.**

E. J. Waggoner

-It is said that over 200,000 books have been written about the Bible. {PTUK May 24, 1894, p. 334.39}

-Austria has twenty-six divorces to 1,000 marriages; Hungary but six. {PTUK May 24, 1894, p. 334.40}

-An earthquake in Venezuela destroyed four cities and several villages. {PTUK May 24, 1894, p. 334.41}

-Six new cardinals were created by the Pope at a secret “consistory,” May 18. {PTUK May 24, 1894, p. 334.42}

-The racing cutter *Valkyrie* has foundered off the coast of Africa with the loss of all hands. {PTUK May 24, 1894, p. 334.43}

-Three hundred persons are reported to have been killed in a railway accident in Salvador. {PTUK May 24, 1894, p. 334.44}

-Twenty thousand sheep are reported to have perished in a terrible snowstorm in California. {PTUK May 24, 1894, p. 334.45}

-Onions are imported into this country annually to the extent of about 4,000,000 bushels. {PTUK May 24, 1894, p. 334.46}

-One hundred fresh arrests of students on political grounds have been made at St. Petersburg. {PTUK May 24, 1894, p. 334.47}

-No fewer than 30,000 persons were apprehended last year for drunkenness in the streets of London. {PTUK May 24, 1894, p. 334.48}

-The United States authorities are making active use of Federal troops in suppressing disorders caused by Coxey’s “Industrial army.” {PTUK May 24, 1894, p. 334.49}

-By the upsetting of a boat on the River Deben, near Ipswich, six persons, chiefly consisting of a family named Stollery, were drowned. {PTUK May 24, 1894, p. 334.50}

-The Suez Canal, the greatest work of marine engineering, is 88 miles long, and reduces the distance from Europe to India from 11,379 miles to 7,628 miles. {PTUK May 24, 1894, p. 334.51}

-The strike movement In Austria is breaking down all along the line, most of the strikes being practically at an end with adverse results to the men. {PTUK May 24, 1894, p. 334.52}

-An attempt, which uses prove successful, is being made to force the Upper House of the Hungarian Diet to reconsider the civil marriage bill and pass it. {PTUK May 24, 1894, p. 334.53}

-The Italian Government has given to an English company in Rome a monopoly of the trade in alcoholic drinks, for a consideration of 47,000,000 francs annually, {PTUK May 24, 1894, p. 334.54}

-Upwards of 50,000 tons of English and Nova Scotia coal have been purchased for consumption in New York, in consequence of the closing of the United States collieries. {PTUK May 24, 1894, p. 334.55}

-According to intelligence from Cairo, Egypt, an important trial is about to take place in which M. Ferdinand de Lesseps and other early directors of the Suez Canal Company are implicated. {PTUK May 24, 1894, p. 334.56}

-The latest statistics show that only 7 per cent, of the English people are unable to sign their names. When the Queen ascended the throne 41 per cent, of the population were unable to write. {PTUK May 24, 1894, p. 334.57}

-The police in St. Petersburg, having discovered an organisation called “The Friends of Political Liberty,” are arresting its members wholesale, including officials, professors, students, and priests. {PTUK May 24, 1894, p. 334.58}

-According to intelligence received at Buenes Ayres from Rio Grande do Sul, General Saraiva with a body of 4,000 insurgents is approaching the Government forces, and an important battle is impeding. {PTUK May 24, 1894, p. 334.59}

-The Pope has resolved to take active steps to put an end to the differences between his American delegate, Sattoli, and the “reactionary” American bishops. The Pontiff is soon to deliver an important encyclical. {PTUK May 24, 1894, p. 334.60}

-Marshal Peixoto, President of Brazil, has broken off diplomatic relations with Portugal. The Portuguese Minister has had his passports handed to him, and orders have been given for the recall of the Brazilian Legation from Lisbon. {PTUK May 24, 1894, p. 334.61}

-A crisis prevails in Servia, owing to the fact that the Court of Cassation, sitting with a full bench, has declared to be null and void the Royal ukase reinstating the father and mother of the King in their rights as members of the Royal Family. {PTUK May 24, 1894, p. 334.62}

-News has reached Tripoli of serious fighting between Tuareg and Tibboos, in the neighbourhood of Kawar, the latter sustaining a loss of seventy killed. After the battle, the Tuareg, to the number of 6,000, entered Kawar, capturing 600 camels and pillaging the merchants’ stores. {PTUK May 24, 1894, p. 334.63}

-Fire and flood in America have within a few days past destroyed property valued at several millions of dollars. One hundred and thirty buildings were burned in Boston, and Dr. Talmage’s Tabernacle in Brooklyn. The destruction from floods was greatest in Minnesota. {PTUK May 24, 1894, p. 334.64}

-The committee of the National Liberal Federation has convened a conference of the Liberal party at Leeds, June 20, “to elicit the fullest and freest expression of opinion from those present” as to the House of Lords, and to give a “definite and concrete” expression to that feeling. {PTUK May 24, 1894, p. 334.65}

-A wealthy charitable lady left her property for the relief of the sick and poor in the past of Poland where she resided. An action was brought to exclude the Jewish population from participation in the bequest; it being seriously argued that the Jews were not human beings. The Court, however, has declared that according to law the Jews in Poland are recognised as human beings. {PTUK May 24, 1894, p. 334.66}

-The *Chronicle’s* St. Petersburg correspondent says a whole train, specially designed for use on Continental railroads, has just been completed for the Czar at the waggon works of the Nickolai is railway. The train, which is fitted up with every conceivable luxury and comfort, consists of eleven carriages, including a magnificent dining saloon and a van for the luggage and electrical apparatus. The length of each carriage is some sixty feet. In order to diminish the danger of collision the train is supplied with breaks of three different types, viz., the Hardner, the Westinghouse, and the ordinary hand brake. Train and fittings are built entirely of Russian materials and by Russian workmen. {PTUK May 24, 1894, p. 334.67}

**“Back Page” The Present Truth 10, 21.**

E. J. Waggoner

It is announced that the canals of Canada are henceforth to be closed to traffic on Sundays. An order in council has been issued, closing them from twelve o’clock on Saturday night until the same hour on Sunday night. {PTUK May 24, 1894, p. 336.1}

The *Chronicle* says:— {PTUK May 24, 1894, p. 336.2}

Owing to the absolute objection of the Czar to the bestowal of a cross, the symbol of Christianity, upon the Jews, whom he regards as enemies of the Christian religion, a proposal is being discussed in high official quarters to add to the Order of the White Eagle about which does not have a cross in its insignia, some supplementary classes of a lower grade, which could be conferred upon non-Christians. {PTUK May 24, 1894, p. 336.3}

The Czar’s ideas of Christianity are altogether too prevalent, both within his empire and outside of it. That “Christianity” which can be put into the form of a symbol, and become damaged by bestowal upon a sinner, is not the Christianity which God sent into the world for the salvation of men. {PTUK May 24, 1894, p. 336.4}

The last number of *The Morning Star*, a paper devoted to the subject of the restoration of the Jews to Palestine, asks all its readers to remember Israel in prayer every Saturday, adding:— {PTUK May 24, 1894, p. 336.5}

That day, the seventh day of the week, is, of course, the true Sabbath, according to the law. It will be God’s Sabbath for the earth when He shall make Jerusalem a praise in the earth. {PTUK May 24, 1894, p. 336.6}

It is refreshing to find some first day observers who know, and are willing to acknowledge, that the law of God requires the observance of the seventh day of the week, and that that day is not Sunday, but is Saturday. When to that is added the knowledge that it will be the Sabbath in the time when Jerusalem is restored, and that, too, by God’s appointment, we cannot see what reason they give for not keeping God’s Sabbath now. {PTUK May 24, 1894, p. 336.7}

The late British Commissioner for the Sikkim-Tibet Convention thus describes a method employed in Tibet for preparing tea for drinking:— {PTUK May 24, 1894, p. 336.8}

Take a handful of bricked tea; rub it between the hands until it is well loosened, then put it in open vessel with a little water and alum or wood ashes; keep on boiling the decoction (adding a little water from time to time to counterbalance the loss by evaporation) until the infusion is black as ink; then pour into a “choonga” or long churn, filling up with boiling water, and two or three chittacks of butter and salt to taste, and churn with a wooden whisk until the mixture becomes like a rich-brown greasy soup. It looks nasty, but one can get used to it. {PTUK May 24, 1894, p. 336.9}

The statement that “one can get used to it,” shows that this stuff tastes as nasty as it looks. It is astonishing what martyrdom people will undergo in order to “get used” to something which, besides being unpalatable, is unfit to be put into the human stomach. {PTUK May 24, 1894, p. 336.10}

Here is one of the reasons given by a clerical correspondent of the *Church Family Newspaper*, why the Establishment should be maintained:— {PTUK May 24, 1894, p. 336.11}

Any schoolboy who believes in the Bible must know that the apostles who went forth with staff and scrip lacked the spiritual power of our own bishops, for the Holy Spirit was not yet given, because Jesus was not yet glorified, and it was not till the day of Pentecost that they received power from on high. {PTUK May 24, 1894, p. 336.12}

Yet we read that the first time Jesus sent them out He “gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick.” Luke 9:1, 2. We have not yet heard of anything of this kind in connection with the bishops of the Church of England. If they had this power, it would not be spending their time begging for State support. {PTUK May 24, 1894, p. 336.13}

One of the so-called “labour leaders” of the United States is Morrison I. Swift, a man of culture, and of university education. In a speech on May Day he said:— {PTUK May 24, 1894, p. 336.14}

In Massachusetts the workingmen were brow-beaten and not heard. If things go on in this way and the rich and the law-makers turn their backs on the poor, refusing to listen to the workingmen, there will follow at an epidemic of assassination. Bombs will be exploded, and all the devices known in taking off oppressors will be the fate of our delinquent legislators and capitalists. {PTUK May 24, 1894, p. 336.15}

Even officers of the State are talking anarchy. The Secretary of State of Kansas, referring to the arrest of Corey, the leader of the “Labour Army,” said:— {PTUK May 24, 1894, p. 336.16}

I want to make a prediction. It is that there will be no overt act until the next election. Then simultaneously with the returns, the flames will shoot up into the air from the Atlantic to the Pacific, and every palatial residence will be destroyed in this uprising of the people. Woe unto them who have sought to stay this tide of the past six months. The farmers are preparing for this. They are selling a horse or a bow and buying Winchesters, and many mechanics are doing the same. {PTUK May 24, 1894, p. 336.17}

It will be a wonder if some of this incendiary talk does not produce some direful results. {PTUK May 24, 1894, p. 336.18}

**“It is Called Heresy” The Present Truth 10, 21.**

E. J. Waggoner

*It is Called Heresy*.-A man who really acts on the principles laid down by the Lord in His teaching is considered very peculiar by the world, and a worldly church. The German recruit who some time ago refused to be put in training to kill his fellow-men was referred to the medical authorities to determine as to his sanity. The missionary who would refuse to ask help of his consul or the authorities to punish those who misuse him or destroy his property is sometimes seriously blamed, even by mission authorities, because he is so peculiar as to pray for those who despitefully use him, instead of punishing them. Depend upon it, the man who reads his Bible and believes just what the Lord says will find himself considered very peculiar. It has always been heresy in the eyes of the great religious world to believe the Bible. The Apostle Paul really believed the Scriptures which the Jewish Church professed to believe, and he had to confess that “after the way which they call heresy,” he worshipped God, “believing all things which are written in the law and in the prophets.” {PTUK May 24, 1894, p. 336.19}

**“An Old-Time Bazaar” The Present Truth 10, 21.**

E. J. Waggoner

*An Old-Time Bazaar*.-Mrs. John Richard Green, writing of English town life in the fifteenth century, describes the methods of raising church funds sometimes resorted to in olden times. For example, when St. Andrews, Plymouth, was enlarged, a “church ale” was held each year, on which day the taverns were closed by the town council, and every ward made a booth in the cemetery of the church for the sale of bread and ale. All were commanded to come, bringing as many friends as possible, “for the increasing of the said ale.” This was the church bazaar at its worst, perhaps. At its best, it is a humiliating way for a Christian church to raise funds. When the Gospel takes hold of people’s hearts, they first give themselves to the Lord, as the Macedonian churches did, and then their love for the Lord is shown in “the riches of their liberality.” The preaching of the same Gospel has the same effect to-day upon those receive it. {PTUK May 24, 1894, p. 336.20}

**“Front Page” The Present Truth 10, 22.**

E. J. Waggoner

The Holy Ghost says, “To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years.” Hebrews 3:7-9. {PTUK May 31, 1894, p. 337.1}

One who is on probation is being approved, for probation means proving. It is a fact, therefore, that God was on probation during those forty years in the wilderness. Nay, more, God is on probation as long as man is, because He invites men to prove Him, to see if He is not to be trusted. When He speaks of the duty of tithing, and a blessing to follow, He says, “Prove Me now herewith.” Malachi 3:10. {PTUK May 31, 1894, p. 337.2}

In the provocation in the wilderness, the Israelites were proving God by His works. He “wrought His signs in Egypt, and His wonders in the field of Zoan.” Psalm 78:43. Yet “they forgat God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” Psalm 106:21, 22. {PTUK May 31, 1894, p. 337.3}

And so the Lord says, “Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known My ways.” Hebrews 3:10. What a strange thing! They saw His works forty years, and yet did not know His ways? “As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him.” Psalm 18:30. {PTUK May 31, 1894, p. 337.4}

There is no other method of learning a person’s ways, than by his works. Those years in the wilderness were filled up with the wonderful works of God, all of them showing His love and His power. Yet in all that time the children of Israel, with few exceptions, did not get well enough acquainted with Him to dare trust Him. And so because of their unbelief they could not enter into His rest. {PTUK May 31, 1894, p. 337.5}

Nothing more marvellous was ever done than to cause water to gush out of a flinty rock. No doubt the Israelites wondered at the sight, and probably they acknowledged God for a little while as the Giver of it, and felt thankful to Him for supplying their needs. But it soon became an old story. As they drank of that same stream day after day, and month after month, they forgot that it had not always been flowing. As they went farther down the stream, they forgot even that it flowed from a dry rock. And so they quenched their thirst without thinking that they were beholding the wonderful work of God. For the water’s first gushed from the rock was no greater miracle than its continued flow. {PTUK May 31, 1894, p. 337.6}

“Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Romans 1:21. This describes the Jews as well as the heathen. And does it not describe many who are called Christians? Who is there that is not every day beholding as wonderful works of God as the Israelites ever saw? If we do not daily recognise God as the direct supplier of our food and drink, because our needs are supplied by “natural” means, how much different are we from the Israelites, who got so accustomed to water that came from a dry rock, that they took it as a matter of course? {PTUK May 31, 1894, p. 337.7}

We have no reason to condemn the Israelites for their unbelief. They were not exceptional people. They are no more disbelieving than other generations have been. Instead of wondering how they could have been so foolish, let is consider if we have not been beholding the works of God for many years, without learning anything of His ways. “Take heed, brethren, lest there be in any of you and evil heart of unbelief, in departing from the living God;” “lest any man fall after the same example of unbelief.” {PTUK May 31, 1894, p. 337.8}

**“Tell the Lord About It” The Present Truth 10, 22.**

E. J. Waggoner

You find it very natural, when a very intimate friend calls, to talk over the little occurrences of the day. It is a relief sometimes to tell the perplexities that have troubled, and receive the sympathy of a friend. {PTUK May 31, 1894, p. 337.9}

If every day you would treat the Lord in this way, with the confidence and assurance of sympathy and help that you have in the case of an earthly friend, you would find Him more precious to you than tongue can tell. If you have tried it, you can bear witness to the truth of it. {PTUK May 31, 1894, p. 337.10}

When the disciples returned from the villages and towns to which they had been sent, they found the Lord, and “told Him all that they had done.” Luke 9:10. The Lord of all was not above listening to their story, either. No more will He turn from your story of the work and trials and triumphs of the day. He is the same Jesus, yesterday, to-day, and for ever. {PTUK May 31, 1894, p. 337.11}

Those who are well enough acquainted with the Lord to talk with Him all through the day about their work, find that He is not only patient to hear the story, but glad to bestow the help and blessing that lightens the burden and gives rest in perplexing toil. The place of work may be in public, or within the four walls of the room at home. It may all be done as unto Him, and He will gladly give His presence in the daily tasks. {PTUK May 31, 1894, p. 337.12}

If you have not tried it, try talking over your work with the Lord. It will be a help that you have never known before, if you will treat Him as you would an intimate friend. He is not too great to notice the little things of life. It is because He is so great and good that He does do so. {PTUK May 31, 1894, p. 338.1}

**“A Lesson from Real Life” The Present Truth 10, 22.**

E. J. Waggoner

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Romans 5:1. {PTUK May 31, 1894, p. 338.2}

“Therefore 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. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Verses 18, 19. {PTUK May 31, 1894, p. 338.3}

“The kingdom of God is not in word, but in power.” 1 Corinthians 4:20. The promises of the gift of the Gospel are not matters of mere theory, but a fact. And in order to show us the reality of the power, Jesus Christ came to earth and demonstrated it in such a way that all can comprehend it. In the life of Christ we shall find every Gospel truth illustrated. Let us see something of how the above text worked in real life. {PTUK May 31, 1894, p. 338.4}

A woman whose life had been slowly and steadily wasting away for many years, and who had spent all her living in a vain attempt to recover her health, and was only made to suffer the more from the experiments of many physicians, heard of the great Physician, and went to Him. She was tempted, and the multitude of people pressed about Jesus so closely that she could scarcely approach Him; but “she said within herself, If I may but touch His garment, I shall be whole.” Her faith was rewarded, for as she touched the border of His garment, immediately she was fully healed. {PTUK May 31, 1894, p. 338.5}

Although Jesus was crowded and jostled by the people, He instantly detected that gentle touch. That touch was different from every other, because it was the touch of faith, and drew power from the person of Jesus. When the disciples wondered that in the midst of such a crowd He should ask, “Who touched Me?” He said, “Some one did touch Me; for I perceived that power had gone forth from Me.” That power was the power of His life: for it supplied the woman’s need, and what she wanted was life. {PTUK May 31, 1894, p. 338.6}

Here we have something that our mind can lay hold of, and our senses can appreciate. A real thing was done. Something real went from Jesus into the woman. It was not imagination; it was not a figure of speech; but it was an actual fact that the woman was healed. She had the life that she before lacked, and that life came from Jesus. We can never know what life is,—only its Author can understand it,—but we do know the need of it, even of the righteous life of Christ; and here we to see how it is obtained. {PTUK May 31, 1894, p. 338.7}

For the words of Jesus to that poor woman show that she was healed in the same way and by the same means by which we are justified and have peace with God. He said unto her, “Daughter, be of good comfort; thy faith hath made thee whole; go in peace.” Luke 8:48. If we should apply the words of the Apostle Paul to her particular experience, we might read, “Therefore being made whole in body by faith, she had peace with God through our Lord Jesus Christ.” Perhaps this may enable someone to grasp more fully the reality of the righteousness which comes by faith of Jesus Christ. {PTUK May 31, 1894, p. 338.8}

Nothing is said about forgiveness of sins in this instance, but we may be sure from other instances that such faith as the poor woman had brought healing of soul as well as the body. But no one need have a doubt as to whether this is really parallel to Romans 5:1, and an illustration of the truth there stated, for we find the same words used with express reference to sins. In the preceding chapter (Luke 7.) we are told of the sinful woman who anointed the feet of Jesus, after her tears of repentance had washed them. Jesus did not repel her, but said to her, “Thy sins are forgiven.” And then followed words almost identical with those with which He dismissed the poor woman of whom we have been reading. To the woman who was well in body, but morally diseased with sin, Jesus said, “Thy faith hath saved thee; go in peace.” Luke 7:50. Compare Luke 8:48. {PTUK May 31, 1894, p. 338.9}

This proves beyond all possibility of doubt that the same thing is done in the forgiveness of sins that was done in healing the woman with the issue of blood. The method is the same, and the results are the same. Therefore as we know that something real was done for the diseased woman, so we may be sure that something real is done for the repentant sinner. Just as something real, although invisible, went from Jesus into the person of the diseased woman, making her perfectly well and strong, even so we are to know that something real comes from Christ into the person of the repentant sinner, making him whole, and free from sin. {PTUK May 31, 1894, p. 338.10}

That something is nothing less than the actual life of Christ. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” Verse 7. The blood is the life; and so it is the life of Jesus Christ that cleanses us from sin. This is what we read in Romans 5:10, in continuance of the statement that being justified by faith we have peace with God through our Lord Jesus Christ. “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.” {PTUK May 31, 1894, p. 338.11}

Many think that the forgiveness of sins by the imputed righteousness of Christ, is something that exists only in the mind of God. Of course they acknowledge its reality, yet at the same time they do not realise it. There is always something unreal about it in their minds. The trouble is that they fail to grasp and to make real the living connection between Christ and them. There is between the true disciple and Christ a connection as real as that between the vine branch and the parent stock. The forgiveness of sins is too often thought to be illustrated by the payment of a poor man’s debt by a rich friend. If a rich man pays the debt of a poor man, then the shopkeeper credits the poor man with the sum, and the record on the books shows that the debt is cancelled. Of course the poor man is benefited, but he does not actually receive anything that will keep him in future. But it is different when God for Christ’s sake forgives his sins. {PTUK May 31, 1894, p. 338.12}

Christ “gave Himself for our sins.” Galatians 1:4. His life is given to be manifest in our mortal flesh. 2 Corinthians 4:11. Just as the sap flows through the vine to the farthest branches, and just as the life of Christ went into the poor, diseased woman, to make her perfectly well, so the sinless, endless, inexhaustible life of Christ flows into those who have faith in Him, to cleanse them from sin, and to make them walk in newness of life. {PTUK May 31, 1894, p. 339.1}

His life on earth was one of obedience to the commandments of God. John 15:10. The law of God was in His heart (Psalm 40:8) so that His very life was the fulness of the law. He fulfilled the righteousness of the law. Matthew 5:17. That is, the fulness, the perfection of the law, appeared in His life. And it is by this life that we are saved. It is not that we are accounted righteous because Jesus of Nazareth was righteous eighteen hundred years ago, but because “He ever liveth,” “the same yesterday, and to-day, and for ever,” to save by the power of His endless life, all that come to Him. {PTUK May 31, 1894, p. 339.2}

Jesus fulfilled the righteousness of the law, in order “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:4. The Revised Version reads, “That the *ordinance* of the law might be fulfilled in us,” and gives “requirement” in the margin, as an alternative. The idea is, therefore, that Christ kept the law, in order that its utmost requirement might be fulfilled in us. Not *by* us, but *in* us: for whereas we have no power to do even what we know to be right, Christ dwelling in us does the right by His own power through all our members when we yield them to Him. This He does for all who trust Him. And thus it is that “by the obedience of one shall many be made righteous.” {PTUK May 31, 1894, p. 339.3}

We may thus note two things. First, how we are made partakers of Christ’s life, and second what the nature of that life is, and what it will be in us. The miraculous healing of the poor woman shows us the first. The second we learn by reading the ten commandments, and by studying the life of Christ. All that was in His life when He was on earth, is in it now, and that is what He gives to us. And that which was not in His life cannot possibly be given to us in it. Everything that is not in His life is sin, and Christ is not the minister of sin. {PTUK May 31, 1894, p. 339.4}

**“Stumbling-blocks—Foundation Stones” The Present Truth 10, 22.**

E. J. Waggoner

“If you would only give up that idea of keeping Saturday, you might do so much more good. You preach Christ, and hold Him up in an attractive manner before the people, and if you would be content with that, you might reach thousands where you now reach tens; but your preaching that the seventh day should be kept instead of Sunday, is a stumbling-block,—a barrier to keep them away from Christ.” {PTUK May 31, 1894, p. 339.5}

Thus spoke a friend to the writer a few days ago. The speaker was sincere, and was not the first one to entertain such a thought. Others have said, and many more have thought, that the preaching of the Sabbath of the fourth commandment is a barrier to prevent people from coming to Christ. “If it were not for that,” say they, “you might have multitudes join your ranks.” Let us examine the matter briefly. {PTUK May 31, 1894, p. 339.6}

The fourth commandment, which enjoins the observance of the seventh day of the week,—the Sabbath of the Lord,—is one of the ten. The first and second forbid the worship of any false god, and the making and worshipping of images. Would our friends say that they are stumbling-blocks in the way of people’s accepting the Gospel? Perhaps not, yet to many people they are such as truly as the Sabbath ever can be. {PTUK May 31, 1894, p. 339.7}

A missionary goes to Africa. He finds the natives wholly given to idolatry. They have charms and *fetiches* by the thousand. He begins to preach the Gospel, presenting Christ to the poor people, who are much attracted, when, lo, he begins to talk about the worship of images, the use of charms, etc. This cools their ardour. One of the most intelligent comes to him and says: “Why do you not preach the way the Roman Catholic missionaries do? They simply present the Gospel, and do not bother the people with the law. Our people are fairly settled in the worship of these idols. To give them up would cause much inconvenience and ridicule. The Catholic missionaries allow us to use them as aides to devotion, and if you would do the same you might make thousands of converts; but as it is, you are simply presenting a barrier to keep people away from Christ. Your preaching of the law nullifies the good that your preaching of the Gospel might do.” {PTUK May 31, 1894, p. 339.8}

Would any man be at a loss to know how to answer such a question? Could not every reader of the Bible point out the fact that the worship of the one true God, and Him alone, is the very object of the Gospel, and that to gain image-worshipping professors of Christianity would be a calamity? {PTUK May 31, 1894, p. 339.9}

Take the eighth commandment. It says, “Thou shalt not steal.” Now there are quarters in nearly every large city, where the people live almost entirely by preying upon others. Indeed, it appears to them that they are compelled to steal, in order to live. People will not employ them because of their bad characters. Some of them would gladly reform, but they have a police record, and it is a sad fact that even many professed Christians have a strong aversion to a man who has been *detected* in gross sin. Consequently the path of honesty *seems* to be closed up to these unfortunate people. {PTUK May 31, 1894, p. 339.10}

Now a true missionary goes into the slums, and preaches Christ. But someone says to him: “You are cutting off your own usefulness in these parts, by telling the people that it is a sin to steal. Don’t you see that their ancestors for generations back have been thieves, and they are trained from infancy to steal, and if they should leave off stealing they could not live? Say nothing about the stealing and you could raise up a vast congregation here, and do much good; but by making so much of the eighth commandment, you are keeping people away from Christ.” {PTUK May 31, 1894, p. 339.11}

The fallacy of such talk need not be pointed out. But why are the first, second, and eighth commandments any better than the fourth? How is it that they are an essential part of the preaching of the Gospel, if the fourth commandment be against it? {PTUK May 31, 1894, p. 339.12}

In a very popular religious journal we have seen a correspondence carried on under the heading, “The Bible a Barrier.” One of the writers says:— {PTUK May 31, 1894, p. 339.13}

My trade has brought me into contact with a great many fellows of my own age in London and elsewhere, and nearly all must be ranked as agnostics, simply because of the narrowness of their teachers, who have tried to force them to look upon all the Bible as perfectly true, and as all equally inspired. {PTUK May 31, 1894, p. 339.14}

So here we have another stumbling-block. How many thousands of people there are who are kept out of the church solely by the Bible. There is not the slightest doubt but that the whole world would be “converted” almost in a body, if practical belief in the Bible were not made an essential part of conversion. But then what would be the use of preaching which ignored the Bible? {PTUK May 31, 1894, p. 339.15}

But this is not all. The Apostle Paul found that Christ Himself was a stumbling-block. He wrote, “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.” 1 Corinthians 1:23. “Wherefore also it is contained in the Scripture. Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word, the disobedient.” 1 Peter 2:6-8. {PTUK May 31, 1894, p. 340.1}

It is even so to-day. “The offence of the cross” has not yet ceased. Christ is still a stumbling-block to many. Many will be kept out of heaven, because they cannot get there without faith in Christ. If Christ were but left out, how many people would believe. Believe what?—Why, that they are about right as they are, and that they are safe in doing as they please. {PTUK May 31, 1894, p. 340.2}

Notice that although Christ is a stumbling-block, He is also “a sure foundation.” What some imagine to be a hindrance to them, others find to be a support and a joy. Even so it is with the Bible and with all the commandments. For Christ is in the Word, and the law is in Christ. The law of God was in His heart, and He kept all the commandments. Psalm 40:8; John 15:10. To the extent that people find any one of the ten commandments a stumbling-block, to that same extent did they find Christ a stumbling-block, for His life is nothing but the perfection of the law in action. {PTUK May 31, 1894, p. 340.3}

It is the hardness of the human heart that causes people to “stumble at the law,” so that the stumbling-block is in reality the stubborn heart. It was this that caused the ancient Jews to fall. See Romans 9:31-33; Hebrews 3:12-19; 4:11. The one who finds a stumbling-block in the fourth commandment, would find one in anything else that seemed contrary to his inclination and convenience. Whoever will exercise “repentance toward God and faith toward our Lord Jesus Christ” (Acts 20:21), thus keeping “the commandments of God, and the faith of Jesus” (Revelation 14:12), will find the stumbling-blocks removed, and will be one of those who will “raise up the foundations of many generations.” Isaiah 58:12. {PTUK May 31, 1894, p. 340.4}

**“The Church and Politics” The Present Truth 10, 22.**

E. J. Waggoner

As an example of the untenable ground which those are obliged to taken who hold that the Church should concern herself with politics and with the affairs of the State, notice the following from an article in an Anglican journal opposing Church disestablishment in Wales:— {PTUK May 31, 1894, p. 340.5}

As a rule it is a just principle to be observed, that the Church should not take sides in politics. That is to say, that the vantage ground occupied by the Church of her Ecclesiastical organisation and resources should not be used to promote the general ends and interests of any one political party more than those of another. {PTUK May 31, 1894, p. 340.6}

The reasons why the Church should not do so are obvious. She is equally the home of all political parties, and her members who are of diverse political creeds have, within the bounds of lawful liberty, an equal right to the privileges of her Communion. {PTUK May 31, 1894, p. 340.7}

In ordinary cases, then, for the Church to take sides in politics would be unfairly to use her influential position in the Dioceses and parishes throughout the land in promoting the political ideas of one section of her members, while assuming an antagonistic attitude to those advocated by another section of her community. {PTUK May 31, 1894, p. 340.8}

Politics are of the world. But of His church Christ says, “Ye are not of the world,” and “I have chosen you out of the world.” John 15:19. Christ’s church is therefore not the home of all or any one of the political parties. The church has nothing to do with parties of any kind, but only with individuals. The church is the light of the world (Matthew 5:14), and as such her proper place is in the world, just as the proper place for a ship is in the water; but it is entirely improper to have any of the world in the church, just as it is to have the water of the ocean in the ship. {PTUK May 31, 1894, p. 340.9}

Being the light of the world, the church should give to the world nothing but truth; for only truth is light. Her power should be used only to promote truth. How improper, then, to assume that the church can properly further the interests of opposing political parties, thus antagonising *truth*, provided she does not by partiality antagonise one or the other *party!* Thus a political party is placed above the truth. {PTUK May 31, 1894, p. 340.10}

In the article aforesaid we are told that in view of the “attempts to dethrone the Church from her present lawful position, and to despoil her of her property,” the Church “*must* intervene in politics, and in this matter take sides against whatever political party it may be that attempts to do her this wrong, and side with whatever political party it may be that is prepared to defend her position and property.” {PTUK May 31, 1894, p. 340.11}

Now the church, that is, the Christian church, is the body of Christ. 1 Corinthians 12:27. Is the body of Christ dependent upon a political party for its defence? And can any political party deprive the body of Christ of the position in which God has placed it? Can it separate the body from the head, which is Christ Himself? If the church will only keep her “lawful position,” which is that of the body of Christ, He being the Head, she has nothing whatever to fear from political parties. Her strength is in the arm of the Lord, and her property is the riches of Christ. It is only when she depends upon the “establishment” of the State instead of the power of God, that it becomes a matter of concern to her whether or not she is to have the favour of the leading political party. {PTUK May 31, 1894, p. 340.12}

When the church allies herself with a political party, or with any worldly power, she disconnects herself from God, and ceases to be the Christian church. A church cannot be at one and the same time, dependent upon God and upon the world. “Ye cannot serve God and mammon.” Christ, the Head, will attend to all the wants of His body; and He has said, “All power is given unto Me in heaven and in earth.” Matthew 28:18. Therefore it is not only absurd, but a manifestation of unbelief in the words of Christ-a slight upon her Divine Head-for the church to seek in any way the aid of any of the powers of the world. {PTUK May 31, 1894, p. 340.13}

**“What the Gospel Includes” The Present Truth 10, 22.**

E. J. Waggoner

*What the Gospel Includes*.-The Gospel of God is not a narrow, circumscribed thing which can be bound off by creeds, as many people seem to think. The Gospel includes everything that pertains to the life of man. By its provisions a man is born again,—created new in Christ. Consequently his life as a Christian knows nothing that is not in touch with that creative power. For this reason the Apostle Paul wrote to his brethren in the church, “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. And to the Colossian brethren he wrote, “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” “And whatsoever ye do, do it heartily, as to the Lord, and not unto men.” Colossians 3:17, 23. {PTUK May 31, 1894, p. 340.14}

The Gospel, therefore, touches our eating and drinking, and every occupation and act of life, be it business or pleasure. It makes every act a spiritual act, done with a view to the glory of God. The Christian life is a spiritual life. It is the life of Christ in human flesh,—in the individual who has put on Christ. And this does not make life a restricted thing, separated from the greater part of the life of the world around us; for all things were created by God, and intended to be used for the benefit and pleasure of man. It separates only from sin. It shows man how to use aright all things that creation affords. It reveals the spiritual aspect of all things, so that in everything God has made or ordained the individual can find Him, and that life and strength and peace which He has to bestow. It obliterates the distinction that men have set up between religion and business, making the service of God the proper business of man, by showing man how to serve God in all his business, and how to find in it all a higher pleasure than any the world has to bestow. {PTUK May 31, 1894, p. 341.1}

**“Divine Drudgery” The Present Truth 10, 22.**

E. J. Waggoner

When the Lord said, “Whatsoever ye do, do all to the glory of God,” He plainly told us that He is glorified by any kind of work which it is legitimate for a Christian to do. This ennobles the commonest kind of toil and service. {PTUK May 31, 1894, p. 341.2}

In another place we are told, “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” Colossians 3:17. Every deed is to be done in the name, or by the authority of God Himself. Can there be such a thing, then, as irksome and monotonous drudgery? No; for God is glorified in the task, whatever it may be. The end of life is to glorify God. That is the service of the angels. {PTUK May 31, 1894, p. 341.3}

These are good scriptures for the housewife who has the same daily round of duties to perform, from one year’s end to another. Remember that God is glorified in all the endless details of the daily tasks. And a preacher in the pulpit who preaches the word of God can do no more than glorify Him. {PTUK May 31, 1894, p. 341.4}

This applies as well to the man or woman who is working for a master or mistress as to those who work for themselves. “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance.” Colossians 3:23, 24. George Herbert sang truly,— {PTUK May 31, 1894, p. 341.5}

*A servant with this clause
Makes drudgery Divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine. {PTUK May 31, 1894, p. 341.6}*

If every professor of religion really thought that every word and deed was to be in the name of God, and by His authority, there would not be two rules of conduct, one for worship and one for business. It will be found a helpful practice to ask yourself in every work or conversation in which you may be engaged, Am I doing this by the authority of God? {PTUK May 31, 1894, p. 341.7}

The Lord does not give His authority to every practice in which professed Christians often engage. It is a fearful sin to forge His name to that which He has never sanctioned. When the Lord authorises the believer to use His name in the performance of every deed and word in all the details of life, He grants a trust which cannot be lightly held. But it is a cheering thought that one may lay brick or stone, drive a nail, mend a shoe, cook a dinner, sweep a room, or add a column of figures-all to the glory of God. {PTUK May 31, 1894, p. 341.8}

**“Statues in Westminster” The Present Truth 10, 22.**

E. J. Waggoner

It is stated that, in accordance with the express wish of the Pope, statues to St. Peter have been erected in many of the Catholic churches of Westminster, in commemoration of the reconsecration of England. Cardinal Vaughan recently “blessed” one that had been erected in St. Dominic’s Priory Church, Haverstock Hill, at a cost of ?140. All this means that Catholics are in earnest in their purpose to win England back to Romish idolatry. {PTUK May 31, 1894, p. 341.9}

**“Are You One of the Crowd?” The Present Truth 10, 22.**

E. J. Waggoner

When Jesus was on His way to the house of Jairus to raise the ruler’s daughter to life, the crowd accompanying Him was so great as to throng and press Him. They were interested in His work, talking about what He had done, doubtless, and curious to see and hear more. {PTUK May 31, 1894, p. 341.10}

But their contact with Him brought no special blessing to them; and they were really in the way of the timid woman who was struggling through the crush to touch but the border of His garment. The touch brought to her actual life, and she knew it. It was the touch of faith. The same story has been re-enacted ever since. To-day it is popular, and really almost necessary, in order to be counted respectable, to talk about the Christian religion and to patronise it. The crowd is thronging about the Lord. But how many who are about Him are touching Him with the touch of faith, for the healing of the soul, and for the life that heals? {PTUK May 31, 1894, p. 341.11}

The multitude needed the life no less than the woman. But they did not feel the need. The work of the Lord was regarded only as a matter of deep interest, for intellectual discussion, and as a good thing generally. But to-day, as then, it means life to the dying, and so few realise there is daily spiritual life in touching Christ by faith. Many who long for deliverance from the power of sin are hindered from coming to the Lord for life by the formalism and lifelessness which well nigh hides the Christ from view. Yet, thank God, as the living Christ is lifted up, timid souls are pressing in amongst the crowd and finding life. {PTUK May 31, 1894, p. 341.12}

**“Faith and Evidence” The Present Truth 10, 22.**

E. J. Waggoner

Faith is the Christian’s evidence. “Faith is the substance of things not seen.” Hebrews 11:1. The evidence of faith is the word of God. He who has faith will find his evidence for what he believes, in the words God has spoken. He will consider this sufficient evidence in all cases. He will not trust in anything else, for he knows that this is the only evidence that cannot lead him astray. {PTUK May 31, 1894, p. 341.13}

But he who has not faith will reject that which is evidence, and be convinced by something which is not evidence at all, and in this way he will often be deceived. The case of doubting Thomas affords an illustration upon this point. The Saviour had often declared to His disciples that He should be crucified, and rise again the third day; but, as we are told, “they understood not that saying.” They did not believe what Christ said. But when the Saviour, after His resurrection, appeared to them, they called to mind what He had said, and believed that He was indeed risen. {PTUK May 31, 1894, p. 341.14}

But there was one exception-doubting Thomas. He was not with the others at the first appearance of the risen Saviour, and a spirit of unbelief ruled his heart, and found expression in the words, “Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe.” John 20:25. A few days later Thomas, while with the other disciples, had the opportunity for which he asked, and expressed his belief by saying, “My Lord and my God!” But the Saviour said to him, “Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.” {PTUK May 31, 1894, p. 341.15}

The evidence which Thomas in his unbelief asked for, was really no evidence at all. The evidence was in Christ’s words, I will rise again the third day, and not in the fact that Thomas or any of the disciples could see nail prints and the wound of a spear in the hands and side of a being that appeared before them. This spurious evidence is the evidence which those have who believe in Spiritualism. Because the spirits assume the forms of their dead friends, and present all the characteristics manifested by the latter while living, people who see or communicate with them are led to believe that they are in reality the spirits of the dead; and thereby they entangle themselves in a fatal deception. The evidence of the truth lies not in these appearances, but in the word of God, which declares that the dead know not anything, that they have neither love, hatred, nor envy, and that their thoughts have perished. Ecclesiastes 9:5, 6; Psalm 146:3, 4. This evidence is that which faith accepts, for faith is belief of God’s word. The other is the evidence accepted by unbelief, which casts aside the testimony of the word. And it constitutes no evidence at all. {PTUK May 31, 1894, p. 342.1}

The devil can transform himself so that he appears as an angel of light. 2 Corinthians 11:14. He could have appeared before Thomas, had he chosen, with all the outward characteristics of the crucified and risen Redeemer; but it would not have proved anything, for it would have been a lie. He was not interested in leading people to believe in the resurrection of Christ; so he had no incentive to do so. But he is interested in many schemes of deception which he carries out by means of his ability to transform himself into an angel of light. And only those who know the word of God, and depend upon it rather than upon appearances, will escape his deceptions. In other words, those and only those who have faith will have the evidence which is true. All the rest will accept as proof that which really is not evidence at all. {PTUK May 31, 1894, p. 342.2}

**“Supplying Need” The Present Truth 10, 22.**

E. J. Waggoner

*Supplying Need*.—“But I am poor and needy; yet the Lord thinketh upon me.” Psalm 40:17. And He thinks upon the needy, for the purpose of supplying their need; for we are assured, “My God shall supply all your need according to His riches in glory by Christ Jesus.” Philippians 4:19. But whom will He help?—Why, those who need help, of course. This was shown by Jesus when the people followed Him. “He received them, and spake unto them of the kingdom of God, and *healed them that had need of healing*.” Luke 9:11. It is our need that recommends us to the loving care of the Lord, and our willingness to receive that measures the amount bestowed upon us. {PTUK May 31, 1894, p. 342.3}

**“Something Better” The Present Truth 10, 22.**

E. J. Waggoner

*Something Better*.-To all who are looking for something better in life, it may be truthfully said, There is something better for you to have. You may not think it to be better, and they refuse to accept it as such; but this will affect only yourself, and not the facts. There is something better than a life the brightest spots in which are the occasional “holidays,” when people drop the burdens of existence for a moment only to engage in worldly dissipation and pleasure. There is something better than worldly pleasure, and that is the “love, joy, peace” which are the abiding characteristics of the life that is guided by the Holy Spirit. If we will take that Spirit, which God is more willing to give to them that ask Him than parents are to give good things to their children, we shall inevitably have its fruits; and thus our lives will be changed wonderfully for the better. You may have this; for the promise is to all, without distinction of race, sex, or condition. “Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.” {PTUK May 31, 1894, p. 342.4}

**“Justifying Meanness” The Present Truth 10, 22.**

E. J. Waggoner

*Justifying Meanness*.-A few days ago a Russian mob attacked the Jewish quarters in a Russian town, with a battle cry, “Thrash the Jews for the torturing of Christ; they have sucked our blood all the year, and won’t let the orthodox do any business; now we will have our revenge.” It is a very common way for men to justify their meanness by professing that they are acting for the glory of God. An eloquent member and leader of the coloured race in America, Frederick Douglass, has well said that whenever a course of conduct is too wicked to be called human, it is called Divine. The Divine purpose is said to have decreed that the white race should rule the black, etc., etc. The Divine destiny of every civilised nation has been pleaded at times in extenuation of acts of oppression and robbery, perpetrated on some weaker people. So, too, men have engaged with zest and religious persecution, satisfying the vanity of their own minds and hatred of those who differ from them, all in the name of the Lord. So little do they know of the Lord, that as He said, they think that they do God service in persecuting His children when they are really serving the devil. {PTUK May 31, 1894, p. 342.5}

**“Simplicity” The Present Truth 10, 22.**

E. J. Waggoner

The life that God intended men to live is a simple one. When God made man He gave him a garden, and his work was to dress it and keep it. Adam was a gardener, and as such he was contented and happy. He had greater facilities for enjoyment than the greatest and most honoured men of the world have ever had. It was when man fell that he lost his simplicity and began to seek out inventions, and as we read in the Book of the Ecclesiastes (chap. 7:29) his inventions have been many. From being natural and simple, life has in most cases come to be something highly artificial,—something which results from the running of ponderous and intricate machinery. And whenever by the wickedness or shortsightedness of men this intricate system gets out of running order, privation and want are the inevitable result. {PTUK May 31, 1894, p. 342.6}

Consider, for instance, the financial depression which prevails over the world to-day. There has been no famine, no failure of crops, no lack of any of those things which supply the necessaries and comforts of life; and yet in all the great cities are scores of thousands on the verge of starvation. There is land enough, and enough of all that which the land produces; but some hitch has occurred in the money system, and the machinery of exchange is almost disabled. The system has been carried to a point of artificiality where its efficiency is for the time almost lost; and the more its intricacy is extended, the greater will be its liability to break down and become useless, with a panic and hard times as the result. {PTUK May 31, 1894, p. 342.7}

What is needed is a return to simplicity of living, with a discarding of the artificial systems which the cupidity and folly of men have introduced. How this can be done for nations and for the world, if it be possible at all, is a problem for statesmen; but the way is open for every individual in the world to return to the simplicity of life which God ordained,—the life of the Christian. The wants of the Christian, so far as they relate to things worldly and temporal, are few and simple. Faith is a simple thing, the Gospel is plain and simple, and the union of the soul with Christ is as simple as that of the branch with the vine. In the Christian life, God attends to the intricacies, and the part of man is only to believe and live, receiving life from God with a thankful heart, and doing His will in love. {PTUK May 31, 1894, p. 342.8}

**“Terrible Revolt” The Present Truth 10, 22.**

E. J. Waggoner

A correspondent of the *Daily Telegraph* tells the following story:— {PTUK May 31, 1894, p. 343.1}

Thirty-eight years ago a peasant lad, named Rykoff, attended a wedding in a Russian village. He had taken too much vodka, and for some inscrutable reason he put into his pocket some wax candles from before one of the icons. This, of course, was shocking sacrilege, and the lad was sent to Siberia. He escaped, and, after enduring great hardships, obtained work from a farmer, ultimately settling in Tomsk, where he has lived an exemplary life, escaping detection by adopting the name of a deceased workman, whose passport he secured. Not long ago, the man’s sons and daughters and their children gathered round him to celebrate the anniversary of the wedding. In the fulness of his heart the old man told them the story of his life. The police heard of it, and he has been arrested, and in spite of all appeals, was order to be flogged for his escape, and sent back to the mines for a longer term than the original sentence. {PTUK May 31, 1894, p. 343.2}

There will some day be a terrible revolt against this tyranny in religious guise, beside which the French Revolution will seem insignifcant. {PTUK May 31, 1894, p. 343.3}

**“Incense” The Present Truth 10, 22.**

E. J. Waggoner

*Incense*.-It is well known that the use of incense in the services of the Greek and Roman and Ritualistic English churches was not borrowed from the services of the Levitical priesthood, but was taken over from the pagan ritual when the main body of the early church became corrupted and compromised with the idolatry and wickedness of the world that surrounded it. In the April *Nineteenth Century*, Mr. Edward Dillon has an article on “A Neglected Sense,” the sense of smell, in which he describes the luxuriousness of the pagan “fast” life, and the use of incense and their revellings and services. The early Christians inveighed against these practices, and “yet for all this,” he says, “the use of perfumes crept into the church, and we find the early fathers adopting an apologetic and uncertain tone on the subject.” Just in this gradual and insidious way the early piety slipped away from the majority of the church, and the corruptions of heathenism crept in. Speaking of the modern use of incense in church services, Mr. Dillon says:— {PTUK May 31, 1894, p. 343.4}

Very striking is the ritual of the English Church in the extravagant use of incense. In Greece and in the Lavant so much is this the case that it produces oppression and headache to those not habituated to such an atmosphere. No doubt there is a purpose in this-the heavily perfumed air serves as a stimulus to a devotional frame of mind; so in the orgies of the later Romans, the spiced wines and the aromatics helped to promote other and baser passions. This at least is the opinion of the pious Didache. I think, too, that the heavily “drugged” look so often noticeable in the *papsis* of Greek convents and churches may be due in part to the constant exposure to these fumes. {PTUK May 31, 1894, p. 343.5}

**“In the Days of the Son of Man” The Present Truth 10, 22.**

E. J. Waggoner

“As it was in the days of Noah, so shall it be also in the days of the Son of man.” Luke 17:26. {PTUK May 31, 1894, p. 349.1}

Did you ever stop to think why the Lord has told us so much about the days of Noah and the flood? If you will read 2 Peter 3:5-7, 10, and 2 Thessalonians 1:7-9, and Matthew 24:27-39, you will see why. {PTUK May 31, 1894, p. 349.2}

“By the word of God... the world that *then* was, being overflowed with water, perished: but the heavens and the earth, which are *now, by the same word* are kept in store, reserved unto fire.” {PTUK May 31, 1894, p. 349.3}

As surely as the earth was once destroyed by water, so surely will it again be destroyed by fire; this will be done when Jesus, the Son of man, comes. {PTUK May 31, 1894, p. 349.4}

But as it was in the days of Noah, so shall it be also in the days of the coming of the Son of man. Many will disbelieve the word of the Lord and will know not until the storm comes and takes them all away. {PTUK May 31, 1894, p. 349.5}

Therefore God has sent this particular word about the days of Noah and about the days of the coming of the Son of man, that we may study them both carefully and know how to be saved from the flood of fire. {PTUK May 31, 1894, p. 349.6}

For God is the same God to-day that He was then; He has no pleasure in the destruction of the wicked. He is just as anxious now to save each one, as He was then. And He promises, even as He did then, that He will save *every one that has faith in Christ* and yields himself completely to Him. {PTUK May 31, 1894, p. 349.7}

All who come to Christ shall have eternal life, for He is still the only Way of life and salvation. But if any refuse to come to Christ that they may have life, they, like the people in the days of the flood, shall have their own choice—even though it be eternal death and destruction. {PTUK May 31, 1894, p. 349.8}

It has been a long time since God first sent us word about His coming and about this flood of fire, and many are beginning to think that He has either forgotten His promise or that He never intended to keep it. As in the days of Noah, men are scoffing and making sport. They say, “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.” {PTUK May 31, 1894, p. 349.9}

But God says, “Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day;” the time does not seem long to the Lord, for a thousand years does not seem longer to Him than one day does to us. He says that “the Lord is *not* slack concerning His promise;” He has *not* forgotten; He is *not* careless about His word. {PTUK May 31, 1894, p. 349.10}

What, then, is the reason that He waits so long? {PTUK May 31, 1894, p. 349.11}

Listen, oh, listen to the wonderful reason: He says that it is because He is longsuffering to *us*ward and not willing that any should perish, but that all should come to repentance! {PTUK May 31, 1894, p. 349.12}

Just as His longsuffering waited and waited for long years in the days of Noah, so it is waiting now to give us all time and opportunity to choose Christ and get ready. God does not want one of us to be destroyed. He has sent us His written word and scattered its pages far and near, like the leaves of the forest. He has sent us His warning in papers and books, and by Sabbath-school teachers, and preachers of righteousness. He has drawn us toward Him and striven with us by His Holy Spirit. But the word comes now, as it did then, that His Spirit will not always strive with men. Only a little longer will He wait, and then “the day of the Lord *will* come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” {PTUK May 31, 1894, p. 349.13}

My dear child, *are you ready?* Have you yielded yourself completely to Christ? Have you confessed all your sins? And are you daily following in the footsteps of Jesus and by faith allowing Him to help you to walk with God? Seeing that all these things shall be dissolved and burned up, what manner of persons ought we to be in all holy conversation and godliness! How careful we should be to walk even as Jesus walked in every commandment of God? {PTUK May 31, 1894, p. 349.14}

Why? {PTUK May 31, 1894, p. 349.15}

Because the promise is, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter *in* through the gates *into* the city.” {PTUK May 31, 1894, p. 349.16}

Jesus is preparing a beautiful city-a place of safety-for His children in that trying time. And He has promised to receive us unto Himself and take us there, when He comes, if we are found keeping the commandments of God and the faith of Jesus. As He said to Noah “Come thou and all thy house into the ark,” so He will say to the kingdom prepared for you.” {PTUK May 31, 1894, p. 349.17}

But the fearful and unbelieving, and the abominable, and murderers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone,—on the *outside* the city. {PTUK May 31, 1894, p. 349.18}

As it was in the days of Noah, there will be but two classes of people,—those on the inside and those on the outside, those who are saved because they are with Jesus and those who are lost because they are without Jesus. {PTUK May 31, 1894, p. 349.19}

Oh, which side shall *we* be on? Who among *us* shall dwell safely among the devouring fire? The Lord says it is “he that walketh uprightly, and worketh righteousness.” In other words, it is he who has faith in Jesus and walks even as He walked. {PTUK May 31, 1894, p. 349.20}

1. What kind of people lived upon this earth when it was first created? Ecclesiastes 7:29; Genesis 1:27. {PTUK May 31, 1894, p. 349.21}

2. What kind of people lived on it in the days of Noah? Genesis 6:5. {PTUK May 31, 1894, p. 349.22}

3. How did God feel when He saw their wickedness? Genesis 6:6. {PTUK May 31, 1894, p. 349.23}

4. Why did it grieve His heart? {PTUK May 31, 1894, p. 349.24}

5. What more could He do for them than He had done? {PTUK May 31, 1894, p. 349.25}

6. Therefore since there was no hope of saving them, what did He see would be the best thing for them and for those around them? Genesis 6:7. {PTUK May 31, 1894, p. 349.26}

7. Did He take pleasure in their destruction? Ezekiel 33:11. {PTUK May 31, 1894, p. 349.27}

8. What did He do that showed that He loved them greatly and did not want one of them to be lost? 1 Peter 3:19, 20. {PTUK May 31, 1894, p. 349.28}

9. How long did His longsuffering wait for them to turn from the ways of death and choose the way of life? Genesis 6:3, last part. {PTUK May 31, 1894, p. 350.1}

10. What preacher of righteousness did He send to them? 2 Peter 2:5. {PTUK May 31, 1894, p. 350.2}

11. How many chose Jesus, the Way of life? {PTUK May 31, 1894, p. 350.3}

12. Therefore only how many could be on the inside of the ark of safety? Genesis 7:1. {PTUK May 31, 1894, p. 350.4}

13. Where were all who would not have Jesus but who would have Satan?—On the *outside*. {PTUK May 31, 1894, p. 350.5}

14. Which is *always* the safe side?—The Lord’s side. {PTUK May 31, 1894, p. 350.6}

15. Therefore who only were saved? {PTUK May 31, 1894, p. 350.7}

16. Why has the Lord told us about the days of Noah and the flood? Luke 17:26. {PTUK May 31, 1894, p. 350.8}

17. Who is the Son of man? {PTUK May 31, 1894, p. 350.9}

18. When is His coming?—It is near even at the doors. Matthew 24:29-34. {PTUK May 31, 1894, p. 350.10}

19. What kind of flood will He bring with Him? 2 Thessalonians 1:7, 8; 2 Peter 3:6, 7. {PTUK May 31, 1894, p. 350.11}

20. Who only will be able to dwell safely among the devouring fire? Isaiah 33:14, 15. {PTUK May 31, 1894, p. 350.12}

21. Why?—Because they will be with Jesus. {PTUK May 31, 1894, p. 350.13}

22. Where?—On the inside of the city of safety that Jesus has prepared. Revelation 22:14; John 14:2, 3. {PTUK May 31, 1894, p. 350.14}

23. Where will those be who choose Satan?—On the outside. Revelation 22:15; 21:8. {PTUK May 31, 1894, p. 350.15}

24. Therefore what will become of them? Revelation 20:9. {PTUK May 31, 1894, p. 350.16}

25. What do some begin to do?—Scoff and say, “Where is the promise of His coming?” 2 Peter 3:3, 4. {PTUK May 31, 1894, p. 350.17}

26. Why do they say that? {PTUK May 31, 1894, p. 350.18}

27. *Has* He forgotten? *Is* He slack concerning His promise? 2 Peter 3:9. {PTUK May 31, 1894, p. 350.19}

28. Then why does He wait so long? 2 Peter 3:9. {PTUK May 31, 1894, p. 350.20}

29. But will His Spirit always strive with us? {PTUK May 31, 1894, p. 350.21}

30. What will surely come? 2 Peter 3:10. {PTUK May 31, 1894, p. 350.22}

31. Then what should we be doing? 2 Peter 3:14, 11. {PTUK May 31, 1894, p. 350.23}

32. If we would be on the Lord’s side then, on whose side must we be now? {PTUK May 31, 1894, p. 350.24}

**“Interesting Items” The Present Truth 10, 22.**

E. J. Waggoner

-In Servia a censorship has been established over the Press. {PTUK May 31, 1894, p. 350.25}

-A smokeless locomotive has boon successfully tried in Austria. {PTUK May 31, 1894, p. 350.26}

-A destructive fire at Philadelphia has caused a loss of ?100,000. {PTUK May 31, 1894, p. 350.27}

-27,000 women are now engaged in the Post Office department of the civil service. {PTUK May 31, 1894, p. 350.28}

-A rupture of diplomatic relations between Italy and Persia is said to be imminent. {PTUK May 31, 1894, p. 350.29}

-Great damage has been caused by floods in the interior of Pennsylvania and New York. {PTUK May 31, 1894, p. 350.30}

-An insurrection is reported from San Salvador, Central America, in which large loss of life has occurred. {PTUK May 31, 1894, p. 350.31}

-Electrically operated typewriters are now in use. An instrument may be thus automatically worked at any distance. {PTUK May 31, 1894, p. 350.32}

-The crown of Bohanzin, the conquered King of Dahomey, in to repose henceforth in one of the French national museums. {PTUK May 31, 1894, p. 350.33}

-Serious disturbances have occurred in Siam, culminating in attacks upon foreign residents. Several Europeans were murdered. {PTUK May 31, 1894, p. 350.34}

-The gold coins issued from the Mint during the year amounted to ?9,266,251. The silver represented ?1,008,971, and the bronze ?47,000. {PTUK May 31, 1894, p. 350.35}

-Thirteen suicides were reported last week from Vienna within three days, most of the victims being well-to-do people. {PTUK May 31, 1894, p. 350.36}

-The arrival of Jewish families in Odessa, South Russia, for the purpose of emigrating to the Argentine Republic, continues without a break. {PTUK May 31, 1894, p. 350.37}

-It is rumoured in Shanghai that French missionaries in Hsian-fu, Shensi, have been seized, bambooed, and imprisoned by the Chinese officials. {PTUK May 31, 1894, p. 350.38}

-The Brazilian Chamber has adopted a formal resolution expressing its approval of the attitude taken up by President Peixoto in the dispute with Portugal. {PTUK May 31, 1894, p. 350.39}

-The latest intelligence from Samoa states that hostilities were imminent, and that the British and German war vessels there were awaiting orders. {PTUK May 31, 1894, p. 350.40}

-Labour riots continue in America among the miners. Labour troubles also disturb business in Europe. The discontent and restlessness is world-wide. {PTUK May 31, 1894, p. 350.41}

-Seven schooners have been wrecked in a severe storm on the coast of New Jersey, U.S.A. A terrible gale on Lake Michigan has also resulted in many wrecks. {PTUK May 31, 1894, p. 350.42}

-There is some talk of deposing the mad King Otto of Bavaria in favour of a Regent. He now imagines himself a horse and tries to bite anyone who goes near him. {PTUK May 31, 1894, p. 350.43}

-Prost in May is not a usual thing, but last week in the North and Scotland they had frost and snow. Kentish fruit growers report that the strawberry rep has been severely injured by the frost. {PTUK May 31, 1894, p. 350.44}

-Volunteers’ iron-clad train, intended to prevent an enemy from landing, has been tried at Newhaven. A 10-pounder cannon was fired from an armour-plated truck without disturbing the train or rails. {PTUK May 31, 1894, p. 350.45}

-Telegrams from Corea to the Tokio Press report an uprising in Zenrado, and state that the rebels threaten to advance upon Seoul, the Corean capital. Eight hundred Chinese troops are said to have been dispatched to the scene. {PTUK May 31, 1894, p. 350.46}

-A Russian has been studying criminals, each group of which, he says, has its own particular colour of the eye. Murderers, it seems, possess ‘chestnut brown’ eyes; thieves slate-coloured; and vagabonds eyes of an azure-blue tint. {PTUK May 31, 1894, p. 350.47}

-Herr Dowe has been submitting his bullet-proof cloth to tests in London, before a large number of military men. No bullets could penetrate the material, although a log of oak was penetrated by shots from the same guns to a depth of three feet. {PTUK May 31, 1894, p. 350.48}

-The outlook in Servia is ominous. The King suspended the Constitution, and established rigid press censorship, which has led to plottings and discontent. Rumours of armed uprisings are circulated. The Powers are watching the situation anxiously, as the Eastern Question is always a live one. {PTUK May 31, 1894, p. 350.49}

-A new system of advertising, by means of an electric searchlight projector, was tried at Trafalgar Square. The titles of newspapers were thrown upon churches and public buildings 200 yards distant. Portraits can also be projected in the same way. This new advertising terror can also project objects on to the clouds. {PTUK May 31, 1894, p. 350.50}

-One Anarchist in Paris and six in Barcelona were executed on the same day last week. In Barcelona, it is said, a general feeling of terror prevails, lest the comrades of the executed men should attempt reprisals. The bloody scenes attending the executions are very sure to madden those who are warring against society. {PTUK May 31, 1894, p. 350.51}

-The coal porters employed at the wharves at Port Said have gone out on strike, demanding a general increase of wages. The strikers, who number some 2,000 men, are preventing those who have not joined the movement from working, and conflicts have taken place, several men being injured. Twenty of the ringleaders have been arrested. {PTUK May 31, 1894, p. 350.52}

-The student life of Russia is impregnated with germs of revolt. No matter in what direction one looks, one finds that the harsh official decrees that are so constantly being promulgated and so relentlessly enforced are spreading the seeds of discord and mutiny broadcast. Sooner or later they must bear fruit of a disastrous and far-reaching and oven sanguinary character. {PTUK May 31, 1894, p. 350.53}

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Although Italy is bankrupt, the Chamber last week voted twelve million lire for military expenditure. {PTUK May 31, 1894, p. 352.1}

He who thinks himself too good to fill the lowest position, thereby proclaims the fact that he is not good enough for anything higher. {PTUK May 31, 1894, p. 352.2}

The “Orthodox” Church of Russia is fabulously wealthy. It is said that it could pay the thousand million dollars of the Russian debt, and not impoverish itself. {PTUK May 31, 1894, p. 352.3}

There is a good deal of truth suggested by the announcement of a minister across the border: “Weel, friends, the kirk is urgently in need o’siller, and as we have failed to get money honestly, we will have to see what a bazaar can do for us.” {PTUK May 31, 1894, p. 352.4}

A few years ago the study of the Bible was introduced into the theological course at Yale college. The Rev. Joseph Chandler, writing to the *Congregationalist* of the innovation, says: “Not only has it not proved prejudicial to piety, but in the meetings of the students there are frequent testimony as to the effect that the Bible study at Yale has been instrumental in saving men from a lapse into religious doubt and indifference.” What a comment upon the theological teaching of one of the leading seminaries, that the study of the Bible is introduced as a doubtful experiment, and a minister of the Gospel testifies, without any thought of sarcasm, that it has actually been beneficial, and has “not proved prejudicial to piety”! {PTUK May 31, 1894, p. 352.5}

Some comment has appeared in the *Daily Chronicle*, under the heading, “Human Vivisection,” upon the recklessness with which many surgeons undertake operations which cannot benefit the patient, but are only tests of the surgeon’s skill. A surgeon writes: “It would be to the advantage of the medical schools to teach practical medicine more than theoretical medicine, and to rely on common sense more than the knife and physic. At present every three months some 500 qualified men are let loose on the public, who have no idea of practical medicine.” {PTUK May 31, 1894, p. 352.6}

What a lesson Jesus set for us when in response to the request that the thousands who had followed Him should be sent away to buy food for themselves, He said to His disciples, “Give ye them to eat.” How astonished they must have been. They had scarcely enough for their own wants, and here was a multitude to be fed. Nevertheless they did feed them. They had no power themselves, but when they received the bread from the hands of the Master, it was sufficient for all. {PTUK May 31, 1894, p. 352.7}

The Lord says to us, “Feed My sheep.” There are multitudes of them, lost and hungry, and we ourselves are poor and weak; yet if we receive the bread of life direct from the great Shepherd, we may be able to feed all. This is the condition of the servants of Christ: “As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” 2 Corinthians 6:10. {PTUK May 31, 1894, p. 352.8}

Although God had given the Israelites light in their dwellings, while the Egyptians were groping in darkness; He had saved their cattle alive, while the cattle of their oppressors were destroyed by the plague and by the hail; He had preserved their growing crops, while just over the line the crops of the Egyptians were destroyed by hail and by the locusts; “He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers” (Psalm 78:15, 16);-yet still they sinned against Him, saying in their blind unbelief, “Can God furnish a table in the wilderness?” {PTUK May 31, 1894, p. 352.9}

**“Ecclesiastical Millinery” The Present Truth 10, 22.**

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*Ecclesiastical Millinery*.-The Bishop of Lebombo (Church of England), assisted the other day at a “solemn function,” as the *Church Times* says, “vested in rochet, stole, pectoral cross, cloth of gold, cope, and orphreyed mitre.” “Before the sermon the Bishop divested himself of cope and mitre, and assumed a purple biretta, his chaplains attending him to the pulpit.” And the church was filled with people who have access to the New Testament. {PTUK May 31, 1894, p. 352.10}

**“Abolishing the Law” The Present Truth 10, 22.**

E. J. Waggoner

*Abolishing the Law*.-Lodging-house keepers in the Isle of Man have long violated the law prohibiting them from selling beer, and now, in view of that fact, the authorities have abolished the law. The *Echo* says:— {PTUK May 31, 1894, p. 352.11}

The Manx legislators have a curious way of getting out of a difficulty. You have only to flagrantly and persistently break their laws, and they introduce a measure to remove the law you break. {PTUK May 31, 1894, p. 352.12}

A government that carried this principle out in every law would of course cease to exist, and be no government at all. But do not some people charge just such folly upon the Divine government, when they tell us that Christ abolished the law of God at the cross? Many urge this in order to excuse themselves from obedience to the law. But the apostle says, “Do we then make void the law through faith? God forbid: yea, we establish the law.” Romans 3:31. {PTUK May 31, 1894, p. 352.13}

**“With Lavish Hand” The Present Truth 10, 22.**

E. J. Waggoner

*With Lavish Hand*.-Who that has a heart can spend a day in the country at this season of the year, when the showers and sun have given vegetation a vigorous stirring into life, without feeling the spirit of the sixty-fifth psalm springing up within him? “Thou makest it soft with showers; Thou blessest the springing thereof.” How lavish God is in multiplying the variety of plant life! A foreign journal says:— {PTUK May 31, 1894, p. 352.14}

It is remarkable how the progress of geographical exploration is adding to our knowledge of the vegetable world. A few years ago it was authoritatively stated that the number of plants known to and described by botanists was 100,000; but the southern part of our continent and Eastern Asia are turning out novelties in great numbers. Works devoted to these topics are continually describing them. It is not improbable that one-half have not yet been known. {PTUK May 31, 1894, p. 352.15}

And the lavishness with which the Lord causes the earth to bring forth its fruit is only an illustration of the way in which the fruits of righteousness would spring forth in the hearts of men if they were as submissive to the Divine power as the earth is. {PTUK May 31, 1894, p. 352.16}