**“Front Page” The Present Truth 10, 23.**

E. J. Waggoner

When Jesus had fed five thousand men, besides women and children, with five loaves and two small fishes, and they had all eaten till they were satisfied, He said to His disciples, “Gather up the fragments that remain, that nothing be lost.” {PTUK June 7, 1894, p. 353.1}

Here was more than an ordinary lesson in economy. It is doubtful if anyone would of thought of saving the remnants of that dinner, if Jesus had not spoken of it. If any thought were given to it, it would naturally have been on this wise: There is no use in bothering with these little fragments, when we have one with us who can miraculously supply us with abundance. But Jesus in this has shown us that while He supplies our need, He does not pledge Himself to supply our extravagance. We must show our appreciation of His bountiful gifts, by not squandering them. {PTUK June 7, 1894, p. 353.2}

The men who saw how easily Jesus had provided food for the multitude, at once resolved to take Him and make Him their king. Here was such a king as they desired,—one who could assure them a living. They felt sure that they would never be troubled with a scarcity of provisions, with Him for their king, no matter whether the season was good or bad. A good living, without any work, has been the desire of certain classes, even till this day. People will readily profess faith in Christ, when they are led to believe that Christianity consists in being supported without any effort on their part. {PTUK June 7, 1894, p. 353.3}

But Jesus frustrated their designs, by taking Himself out of their way. They had entirely mistaken His mission. When they found Him the next day on the other side of the sea, He reproved them for seeking Him because of the loaves and fishes. He wished to be followed for His own sake, for the rich spiritual blessings that He could bestow, and not for merely temporal supplies. {PTUK June 7, 1894, p. 353.4}

There are many to-day who are making the same mistake about Jesus that the Jews of old made. Even Christian ministers are falling in with the idea, and are causing the people to believe that Christianity means short hours and long wages. They are trying to catch the masses with the promise of abundance of loaves and fishes. By such inducements they are only preparing the people for a bitter disappointment, and for rejecting Christ as fiercely as the Jews did when they found out that He would not serve their selfish ends. {PTUK June 7, 1894, p. 353.5}

It is true that Jesus has promised that all needful things shall be given to us, but the first thing is to seek the kingdom of God, and His righteousness. He does not promise wealth nor even comfort in this life. It is enough that the disciple be as his Lord, and He had not on earth a place of His own whereon to lay His head. With power to feed others, He was dependent on the kindness of friends for His own daily food. The reproach of the Jews, as He hung on the cross, was true, “He saved others; Himself He cannot save.” He came not to be ministered unto, but to minister, and to give His life a ransom for many. {PTUK June 7, 1894, p. 353.6}

“Heaken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” James 2:5. The portion of Christ’s followers is in this life poverty of worldly goods, and the riches of His grace; but in the world to come they will have possessions far beyond the utmost stretch of human and imagination. “He that overcometh shall inherit all things.” {PTUK June 7, 1894, p. 353.7}

**“Do You Know Him?” The Present Truth 10, 23.**

E. J. Waggoner

Those who have read Job’s declaration of faith in the second coming of the Lord, in Job 19., without noticing one of the marginal readings, have missed a beautiful thought. {PTUK June 7, 1894, p. 353.8}

The patriarch says: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another [margin, a stranger]; though my reins be consumed within me.” The marginal rendering is the literal one. {PTUK June 7, 1894, p. 353.9}

“Whom I shall see for myself, and mine eyes shall behold, and not a stranger.” Can you say that? Is Jesus Christ a stranger or a familiar friend to you? He reveals Himself as a friend, tender and homely and true, and yet many who serve Him with the lips do not dare claim close acquaintance with Him. The heart rather shrinks from the thought of meeting Him. {PTUK June 7, 1894, p. 353.10}

But He is the friend of all, and those who seek Him know His voice, His comfort, and His love. He is no stranger, but a friend, with whom they walk and talk every day. When the disciples and those early followers of the Lord are raised from the dead at the coming of Christ, they will meet “this same Jesus” from whom they parted at Bethany, as the cloud received Him from their sight. Acts 1:11. {PTUK June 7, 1894, p. 353.11}

He comes in all the glory of the Father, a glory so bright that it is a consuming fire to the wicked (2 Thessalonians 2:8), and crowned with many crowns, attended by all the holy angels. But He is the “same Jesus.” And we now can become acquainted with Him the same as the first disciples did; for the promise is, “Lo, I am with you alway, even unto the end of the world.” He is the helper and friend in every work and every trial. {PTUK June 7, 1894, p. 354.1}

Many make the mistake of thinking that a formal profession and the performance of a few ecclesiastical rites insure their salvation, and they therefore put off getting acquainted with the Lord until they expect to enter heaven. But the Lord can receive only those who know Him; the brightness of His presence cannot be endured by any who are strangers to His love and grace, and to some He must say “I never knew you.” Now is the time to get acquainted with the Lord. {PTUK June 7, 1894, p. 354.2}

**“Full Surrender?” The Present Truth 10, 23.**

E. J. Waggoner

*Full Surrender*.-Many are found who are willing to follow the Lord a little way; perhaps as far as the multitude goes; many are willing to give up some of their old ways if they may but hold to some; but the first and only thing to be settled in the service of Christ is whether you are willing to take His way and follow His word or not. To meet the desire of human nature for some half-way round of service, the standard of Christian living is too often lowered. The *Christian* well said in a recent number:— {PTUK June 7, 1894, p. 354.3}

Our Lord and Master never yielded to any accommodation, or to any minimising of His claims. We must adjust ourselves to Him, not Him to us. To obtain adherents by lowering the Divine standard would be to fill the Church with doubtful professors, who would soon destroy every particle of life she possesses. At the very threshold the question must be settled as to who is to rule-the Master or the disciples, the servant or the Lord. “Leave all and follow Me,” is His unvarying demand made on every soul man. A missionary to the Hindus noticed that in every case where a convert returned home “to bid farewell” to father and mother before confessing Christ, he either failed to confess Him, or, having confessed Him, sometime afterwards proved unfaithful. We are making the service of Christ hard by not insisting upon complete surrender to Him, for it is hard only to such as do not give Him all. {PTUK June 7, 1894, p. 354.4}

Are you willing to follow Christ and His life of obedience to His Father, although it means giving up all? Many sing and talk about giving up all to the Lord; but when He takes them at their word, and reveals to them their duty in His word, they often find it a hard struggle to believe that the Lord really means what He says. Decide for the Lord, once for all, and cleave to Him, whether the world or a worldly church smiles or frowns. {PTUK June 7, 1894, p. 354.5}

**“The Divine Reckoning” The Present Truth 10, 23.**

E. J. Waggoner

This is the reckoning by which gain or loss, success or failure, is computed in the Christian life. It is mentioned by Paul in his letter to the church at Philippi where he says: “What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.” Philippians 3:7, 8. This is the reverse of human reckoning. It must be so, because the life that is so successful by human reckoning, is a failure from the standpoint of Christianity; and *vice versa*. But it is the only wise and correct reckoning, being the only one based on actual facts and not on appearances. It is obvious that a change from one method to the other must produce a marked effect upon an individual’s life, and at first glance it may seem to be a change for the worse. To count as loss all that has been considered gain is seemingly not a desirable plan to adopt; yet viewed from the standpoint of faith, its advantages over the human method of reckoning gain and loss are clearly apparent. {PTUK June 7, 1894, p. 354.6}

If those things which the world considers gain are counted as a loss for Christ, there will be far less incentive in the mind to devote valuable time and energy and effort to obtain them. Instead of striving for that which is uncertain, the individual will seek for that which cannot fail to reward their earnest, persevering and well-directed effort. Instead of seeking for temporal things which can never satisfy the longings of the soul, he will seek for honour, and glory, and immortality at the right hand of the throne of God. And in this he will have the assurance of the infallible One that “he that seeketh findeth;” for he seeks only for that which God is most anxious and abundantly able to bestow upon him. {PTUK June 7, 1894, p. 354.7}

And while He counts as loss what before was gain, he can also count as gain that which before was a great loss. On this side of his account he can reckon all such things as trials, disappointments, temptations, and afflictions. This is gain indeed, for it enables him to turn all his sorrow into joy. And sorrow, far more than joy, is the natural heritage of man. In the world he has tribulation, but in Christ he finds comfort and peace. In Him we find the ills of our lives swallowed up and lost in the sea of bitterness which He endured for us upon the cross. “He hath borne our griefs and carried our sorrows,” and in Him we lose all sorrows and disappointments, and gain all happiness. The credit side of the account is swelled by all circumstances, even those which seem the most forbidding; for “all things work together for good to them that love God.” Romans 8:28. {PTUK June 7, 1894, p. 354.8}

The difference between the human and the Divine reckoning is the difference between the feverish struggle for that which is elusive and uncertain, and the simple reception of that which is certain and satisfying, by trust in God. It is the difference between chasing shadows and acquiring the substance. It is the difference between knowing and not knowing the one from the other,—between reckoning that to be gain which is truly gain, and mistaking the gain for that which is only loss. The rule is, “Seek ye first the kingdom of God and His righteousness, and all these [temporal] things shall be added unto you.” Having the righteousness of God, we have Jesus Christ, and having Him, we have the substance of all things valuable, satisfying, and enduring. {PTUK June 7, 1894, p. 354.9}

**“Appealing to the Vatican” The Present Truth 10, 23.**

E. J. Waggoner

Every year sees the wish of the English High Churchman for closer outward union with Rome nearer fulfilment. He repudiates the name of Protestant, and with considerable force of logic argues that his church never repudiated the Catholic idea of the supreme authority of the councils and the visible church. {PTUK June 7, 1894, p. 354.10}

One thing that has troubled many who wish to be in union with the see of Rome has been the fact that Rome haughtily holds off the Anglican “priest,” and denies the validity of his “orders.” Overtures on this point are being made, and it is possible the Vatican may see a way by which it can receive back those Anglicans who are yearning for union, without requiring them to sacrifice the little point of honour which now stands in the way. The *Chronicle* says:— {PTUK June 7, 1894, p. 354.11}

Our Rome correspondent telegraphs that a communication signed by numerous Anglican clergymen has been sent to the Vatican asking for enlightenment upon certain points. The first of these is a request that a congregation of cardinals approved by the Pope should take up the Anglican question, and authoritatively deny the “Branch” theory, which detains so many clergymen who would be ready to be reconciled to the Holy See. The query of the validity of Anglican orders is again put. It is maintained that, although the Roman Catholic Church considers a mere historical circumstance like that of Parker’s consecration outside its province, the propagation of the fact that ordinations of Anglican clergymen *sub tacita conditione* is forbidden would clear up the matter. In conclusion, the document supplicates by all and every means the founding of a Uniat Anglican Church, into which crowds of doubting High Churchmen would enter. {PTUK June 7, 1894, p. 354.12}

The lines are being drawn closer and closer, and Christians must ere long decide just where they will stand for—Rome, and human traditions, and the authority of what is called the church, or for God, and His word, as the Spirit of God opens it to the understanding. {PTUK June 7, 1894, p. 355.1}

**“God’s Word to the Poor Rich and the Rich Poor” The Present Truth 10, 23.**

E. J. Waggoner

The vast increase of labour disputes in all countries shows that the wage-earners of the world are learning their strength, and are resenting the control of the wealth of the world by the few. From what we already see, and from the testimony of history, and by the word of God, we know that the fear of the Lord will not keep the selfish rich from covetousness nor the selfish poor from methods of violence. {PTUK June 7, 1894, p. 355.2}

Now is the time, as never before, for those who do fear the Lord to keep clear from the prevailing evil; for in these days we are told that times are especially perilous, because men are “lovers of their own selves, covetous,” and the warning is given to Christians in order that they may not partake of the spirit of the times. {PTUK June 7, 1894, p. 355.3}

The coming of the Lord is surely drawing near. The woe that will then come upon those who have spent their God-given powers to amass wealth is thus spoken by the prophet:— {PTUK June 7, 1894, p. 355.4}

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” James 5:1-3. {PTUK June 7, 1894, p. 355.5}

The word goes on to state that the rightful hire of the labourers has been kept back by fraud. Not unnaturally, such a course as this leads to dissatisfaction and strife, and the conflict is already begun. The passions of the natural heart lead on both sides of the strife, and the natural heart never works according to the Golden Rule. The attitude of the really Christian man who suffers under the oppression of the mighty and powerful is shown by the apostle when he says to the oppressors, “Ye have condemned and killed the just; and he doth not resist you.” {PTUK June 7, 1894, p. 355.6}

The principle of non-resistance, which Christ taught by precept and example is popularly supposed to be obsolete; but in the text just quoted the Lord lays it down as the rule for us in these last days. At the time when men are banding together to fight for their rights after the manner and methods of the world, His counsel to us is:— {PTUK June 7, 1894, p. 355.7}

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.” Verses 7-9. {PTUK June 7, 1894, p. 355.8}

Christians are not to be found fighting with the worldly for this world’s possessions when the Judge of all is even at the door. There is wisdom in the fifth chapter of James for every one of us in these unsettled times. {PTUK June 7, 1894, p. 355.9}

**“What Does It Mean?” The Present Truth 10, 23.**

E. J. Waggoner

*What Does It Mean?*—As Jesus was coming down from the mount of transfiguration, with Peter, James, and John, “He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.” Mark 9:9, 10. What did it mean?—It meant just that, and nothing else. But they were sure in their own minds that it could not mean that Christ should really die and rise again, and so they kept wondering and speculating as to what it could mean. And that is the way that thousands of the followers of Christ are doing to-day. They read something in the Scriptures and straightway they ask, “What does this mean?” They feel quite sure that it must have some mysterious meaning different from what the words themselves indicate, because they have it settled in their minds how it must be, and are sure that the thing actually declared cannot ever take place. Thus they miss the instruction and comfort of the Scriptures, and are unprepared for the things that come. If the disciples had learned to take the Lord at His word, they would not have been thrown into such confusion when He was crucified. They learned better afterwards; let us learn now from their example to believe that the word means what it says. {PTUK June 7, 1894, p. 355.10}

**“Not Justified by Works” The Present Truth 10, 23.**

E. J. Waggoner

“But you know we are not justified by the law, but by faith; no works of our own are of any effect whatever.” These are the words with which many seek to parry the force of the commandment which 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. {PTUK June 7, 1894, p. 355.11}

It is strange that nobody ever thinks of urging this as a reason for not keeping Sunday, even when Sunday is supposed to be enjoined by the fourth commandment; but as soon as it appears that the only day indicated in the commandment as the day to be observed, is the seventh day of the week, immediately we are told that we cannot be saved by the works of the law; and that is supposed to absolve us from all necessity of keeping “the Sabbath according to the commandment.” Let us give this matter a little careful examination. {PTUK June 7, 1894, p. 355.12}

There is nothing made more clear in the Bible than that no man is justified by works, but that justification is wholly by faith. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.” Titus 3:3-7. {PTUK June 7, 1894, p. 355.13}

“All have sinned, and come short of the glory of God.” Romans 3:23. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. “We are all as an unclean thing; and all our righteousnesses are as filthy rags.” Isaiah 64:6. “Being justified freely by His grace, through the redemption which is in Christ Jesus; whom God hath set forth, to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” “Therefore we conclude that a man is justified by faith, without the deeds of the law.” Romans 3:24, 25, 28. {PTUK June 7, 1894, p. 355.14}

These texts show plainly that no works of man have any effect in securing his justification. But do they discredit the law?—Not by any means. “Do we then make void the law through faith? God forbid; yea, we establish the law.” Romans 3:31. The law is the only standard of justice; because, “not the hearers of the law are just before God, but the doers of the law shall be justified.” Romans 2:13. Christ’s righteousness is perfect obedience to the law, which is within His heart. John 15:10; Psalm 40:8. Christ dwells in the heart by faith (Ephesians 3:17), and it is His presence in the heart that justifies us, as we by faith take His life instead of our own. So we are justified by faith, because faith brings Christ and His obedience into the heart and life. {PTUK June 7, 1894, p. 356.1}

Now let us read something in continuation of texts already quoted. The apostle tells us that we are not justified by works, “for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained (prepared) that we should walk in them.” Ephesians 2:10. The good works come as soon as we become new creatures in Christ. {PTUK June 7, 1894, p. 356.2}

Again: “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable.” Titus 3:8. How are we to maintain good works?—By faith, just as we received them; for we are exhorted, “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Colossians 3:6. {PTUK June 7, 1894, p. 356.3}

The case, then, is simply this: The law is the standard of righteousness; but the law is spiritual, and we are carnal (Romans 7:14); it is the perfect righteousness of the Holy Spirit, and therefore infinitely above us. Our best efforts are only violations of it. But Christ is the righteousness of God, because He is God. The law of God is therefore His very nature. He was made flesh, and dwelt among us (John 1:14), being in all things “made like unto His brethren, that He might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. He is “the wisdom of God, and the power of God,” as well as the righteousness of God; and therefore “what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” What for?—“That the righteousness of the law might be fulfilled in us.” Romans 8:3, 4. {PTUK June 7, 1894, p. 356.4}

Thus we see that although we are not justified by the works of the law, we are by no means justified in ignoring and transgressing the law. Christ has called us unto liberty, but not that we should make that liberty an occasion to the flesh. Galatians 5:13. We find our liberty only in seeking His precepts. Psalm 119:45. “Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17), and “the law is spiritual;” therefore only in obedience to the law, which is found in Christ, is there true liberty. {PTUK June 7, 1894, p. 356.5}

In closing, let us see how the argument which is brought against the Sabbath, as noticed at the first, will work when applied to some of the other commandments besides the fourth. The idea is that since we are not justified by the works of the law, therefore we are not required or expected to keep the commandment which says, “Remember the Sabbath day, to keep it holy;” and which tells us that the seventh day is the day upon which we should rest. Now the third commandment says, “Thou shall not take the name of the Lord thy God in vain.” Suppose I am a swearer, and someone who hears me take the name of God in vain reminds me of that commandment. But I reply, “Ah, do you not know that we are not justified by the works of the law, but by faith? Christ has set me free from the law, and therefore I swear; I dare not keep that law, lest I be brought into bondage.” Would not my reprover be shocked at my blindness, which would justly seem to be almost, if not quite, blasphemy? and would he not tell me that Christ died for the express purpose of saving me from the sin of swearing? And if I should plead the same excuse for lying and stealing, he would tell me that faith in Christ does not warrant me in breaking the eighth and ninth commandments, but that it is for the purpose of saving me from those, and from all other sins. {PTUK June 7, 1894, p. 356.6}

We are not justified because we do not take the name of God in vain; yet no one would on that account risk his salvation by swearing. We shall not be saved simply because we do not steal; but few, if any, would expect to be saved if they were thieves. We cannot be justified by the ninth commandment; yet we have a positive statement that all liars shall perish. No one can claim admission to heaven on the ground that he has never killed anybody; but it is as certain that no one would think of basing a claim to heavenly glory on the fact that he was a murderer. So while we are not justified by the fourth commandment, we are not therefore justified in breaking it. Christ saves men to obedience. {PTUK June 7, 1894, p. 356.7}

Reader, are you one of those who have been “partial in the law”? If so, stop and ask yourself why you have any more right to disregard the fourth commandment than you have to disregard the third. “The law is holy, and the commandment holy, and just, and good.” This true of the whole law, and not merely of a portion of it. May you therefore be one of those of whom it will be said, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. {PTUK June 7, 1894, p. 356.8}

**“Tobacco and Blindness” The Present Truth 10, 23.**

E. J. Waggoner

*Tobacco and Blindness*.-An evening paper says:— {PTUK June 7, 1894, p. 356.9}

Captain Abney, the photographic specialist, has been telling an audience at the Royal Institution that smoking, when indulged in by persons who are not physically very robust, may produce temporary colour blindness. It seems that those who are “tobacco blind” can correctly pick out and name the blue pellets in a number of different ones, but all other colours they inaccurately describe as white. {PTUK June 7, 1894, p. 356.10}

It requires a good constitution to use tobacco without very apparent evil effects. And unbiased physicians of extensive practice bear witness to the fact that many robust constitutions have been weakened by tobacco. The evil effects of tobacco using, as the effects of intemperance, are not always directly apparent, but no man can inhale an active and virulent poison, such as nicotine is, without injury. {PTUK June 7, 1894, p. 356.11}

**“The Descent of Man” The Present Truth 10, 23.**

E. J. Waggoner

*The Descent of Man*.—“The Ascent of Man,” as a new book is called, is a subject which many are congratulating themselves upon, because of the superior intelligence of men of the present day which enables them to correct the Bible record of man’s creation and history. A wise man of old, to whom was given wisdom greater than to any other man, spent his life in studying man from another point of view than that occupied by modern scientists, who confessedly base their attempts at argument upon the assumption. As to the result of the wise man’s study, we are told, “Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.” Ecclesiastes 7:29. The descent of man always comes when he becomes vain in his imagination. Professing himself to be wise, his foolish heart is darkened. The first chapter of Romans tells how men with true knowledge can degenerate into barbarism in process of time, and it also tells of the power that can redeem man from barbarism and sin. The only “ascent of man” that there is will be found to be due to obedience to the Gospel. {PTUK June 7, 1894, p. 356.12}

**“Worse than Serfs” The Present Truth 10, 23.**

E. J. Waggoner

*Worse than Serfs*.-Slavery is just as galling when it is called freedom as when given the proper name. The slaves were freed by proclamation in the Southern States of America, but many of them are not allowed to exercise freedom. The serfs in Russia were freed many years ago, but the same disregard of the rights of others which characterises the treatment of Dissenters in Russia, allows the tyranny over the peasants which makes them worse than serfs. A paper says:— {PTUK June 7, 1894, p. 357.1}

Not a few of the Russian nobles are returning to their lands, but they find themselves strangers amidst a sullen and distressful population. The divorce between the monjik and the boyar has been complete since the latter has abandoned his estate to live at St. Petersburg. The forty-five millions of rubles squandered in European watering-places between 1860 and 1870 gave Russian nobles a reputation for generosity, but their tenants tell a different tale. In the days of serfdom they were better off. Their master at least took an interest in them as property. But of late they have been utterly abandoned to famine and disease. The social question will be battled fiercely some day in Russia. {PTUK June 7, 1894, p. 357.2}

**“Not of Man” The Present Truth 10, 23.**

E. J. Waggoner

*Not of Man*.-The writer was once talking with an infidel, who, in the course of the conversation, referred to the course which one of his neighbours had taken in a business transaction. That action referred to was evidently dishonest, and the infidel said with some warmth, “Now I don’t think there was any Christianity in that.” “Of course there was not,” was the reply, “but the fact you think so, shows that you know that Christianity does not sanction such things. It shows that you know in your heart that Christianity is good; why then do you not accept and practise what you know to be the truth?” This was a new way of looking at the matter, and he acknowledged that he had no excuse. {PTUK June 7, 1894, p. 357.3}

The Gospel does not derive its character from the character of the men who profess it. It comes from God. Men may live ungodly lives, but that does not disprove the Bible. On the contrary, it makes the truth the more vivid by the contrast. Men may deny the faith; they may apostatise and say that it is all a sham; but that does not shake the Gospel any more than it would make the fortress of Gibraltar fall down if some of the men who are now stationed there should desert, and say that it is built on cardboard. It is solid rock, no matter what may be said of it. {PTUK June 7, 1894, p. 357.4}

So whenever we hear that some professed follower of Christ has dishonoured the name, or is teaching some wild doctrine, we can say as Paul said when some fell into the error of supposing that the resurrection was already past, “Nevertheless the foundation of God standeth sure.” God is true, and His word is sure, though every man be false. {PTUK June 7, 1894, p. 357.5}

**“Judaism and Christianity” The Present Truth 10, 23.**

E. J. Waggoner

Many people speak about “Judaism,” who have very faint ideas of what it is. When they hear of some who keep the Sabbath according to the fourth commandment, they speak of them as “Judaising,” because they think that Judaism means the religion enjoined in the Old Testament. But that is a great mistake. {PTUK June 7, 1894, p. 357.6}

Judaism means the religion of the Jews; but neither in the days of Christ and the apostles, nor since that time, have the Jews understood and believed the teaching of the Old Testament. If they had, they would have been Christians; for the religion of the Old Testament is Christianity. {PTUK June 7, 1894, p. 357.7}

Jesus said to the unbelieving Jews: “Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:46, 47. From these words we learn that the Jews did not believe the writings of Moses. Therefore it is evident that the religion of the Jews-Judaism-was not and is not the religion taught by Moses. The religion taught by Moses was that which he received directly from the Lord, and it set forth Christ and Him only. {PTUK June 7, 1894, p. 357.8}

The Apostle Paul says that in his earlier days he made great progress in “the Jews’ religion,” “being more exceedingly zealous of the traditions” of the fathers. Galatians 1:13, 14. The Jews’ religion, therefore, or Judaism, consisted in following tradition. But this was directly opposed to Old Testament teaching, for Jesus told them that by their traditions they made void the commandments of God (Matthew 15:3), and said of them, “In vain do they worship Me, teaching for doctrines the commandments of men.” Verse 9. Here again we see that Judaism is the rejection of the Old Testament, instead of the acceptance of it. No man, therefore, who faithfully follows the religion of the Old Testament, can be called a Judaiser. On the contrary He is a Christian. {PTUK June 7, 1894, p. 357.9}

Again, the Apostle Paul tells us that a veil was upon the hearts of the Jews, even in the days of Moses, so that they could not understand what Moses delivered to them. See 2 Corinthians 3:13-16. He says, “Even unto this day, when Moses is read, the veil is upon their heart.” But he adds that when the heart turns to the Lord the veil is taken away. This shows still further that the religion of the Old Testament is Christianity, and that the Jews, who reject Christ, do so solely because they do not really believe the writings of Moses. {PTUK June 7, 1894, p. 357.10}

What then is Judaism?—It is the rejection of the Gospel, as set forth in the Old Testament, and a following of tradition. When therefore we find people who know that the fourth commandment requires the observance of the seventh day of the week, commonly called Saturday, and who keep Sunday instead of that day, although they know that the Scriptures nowhere sanctions it, either in the Old Testament nor the New, but that Sunday observance stands wholly on tradition and custom, we may know that they are following the essential principles of Judaism, which consists in substituting tradition for the commandments of God. They may differ from the Jews in regard to the tradition which they follow, but they are one with them in principle. {PTUK June 7, 1894, p. 357.11}

Further: we have read the words of Jesus to the Jews, telling them that they could not believe Him, because they did not believe Moses. The reason is that Moses wrote of Christ. It is evident, therefore, that they who do not see Christ in the Old Testament, even in the writings of Moses, do not understand and believe the Old Testament. But they who do believe the Old Testament, including the writings of Moses, do not really believe in Christ. Therefore they who reject the Old Testament writings, do really also reject the New Testament. They are in precisely the same condition as the Jews, for both fail to see Christ in the Old Testament. {PTUK June 7, 1894, p. 357.12}

Every word of God is pure and true, and has life. A person, therefore, who knows only a very small portion of the Bible, may know and believe in Christ. But it is impossible for any to be real believers in Christ, when they reject any portion of the word which He has spoken, and which testifies of Him. And it was His Spirit that testified in all the writers of the Old Testament. 1 Peter 1:10, 11. {PTUK June 7, 1894, p. 358.1}

Let no one fear that by keeping the commandments of God, as set forth in the Old Testament, he will be a Judaiser. He cannot keep those commandments except by faith in Christ. They are in Christ, and Christ is in them. The keeping of the commandments of God, by the faith that appropriates the life of Christ, is true Christianity. He kept the commandments (John 15:10), and He is the same to-day that He was when on earth in the flesh. Hebrews 13:8. All that He did on earth was in order “that the requirement of the law might be fulfilled in us.” Romans 5:19. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. {PTUK June 7, 1894, p. 358.2}

**“The Sure Word” The Present Truth 10, 23.**

E. J. Waggoner

The transfiguration on the mount was a miniature representation of the coming of the Lord in glory, to raise the righteous dead (represented by Moses who was raised from the dead Jude 4.), and to translate the living (represented by Elijah, who was translated without seeing death). Ever after that memorable day, the coming of the Lord must have been a more vivid reality to Peter, James, and John, than it had been before. Jesus said to them, “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory,” and now these three disciples could realise what that glory would be. They had been eye-witnesses of His majesty, and had beheld the glory of His coming. {PTUK June 7, 1894, p. 358.3}

Perhaps some may be inclined to say, “If I could have such evidence as that, I should have no doubt about the matter. If I could only see for myself, I should know that these things are so.” Well, now read what Peter says immediately after his reference to the transfiguration:— {PTUK June 7, 1894, p. 358.4}

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.” 2 Peter 1:19-21. {PTUK June 7, 1894, p. 358.5}

Our eyes may deceive us, but the word of God “liveth and abideth for ever.” It is something that is more sure than anything that man has seen; it is something that comes direct from “the Spirit of truth.” Men’s eyes may deceive them; but the word of prophecy does not depend upon any human faculty; it “came not in the old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” Men were simply the unresisting mouth-pieces of the Spirit of God; it spoke the words, and they had no voice in the matter. {PTUK June 7, 1894, p. 358.6}

An instance of how the prophecy came not by the will of man, is afforded by the case of Balaam. It is true that Balaam was not a “holy man of God;” but the fact that he intended to pronounce a curse makes it more apparent that the prophecy came not by the will of man. Balaam was tempted by the promise of a great reward to go and curse Israel, but God, in His great love for His people, “turned the curse into a blessing.” When Balak reproached Balaam for not cursing Israel, the latter replied, “If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak.” Numbers 24:13. {PTUK June 7, 1894, p. 358.7}

While Balaam was thus passive in the hands of the Lord, he uttered this prophecy: “I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.” Numbers 24:17-19. {PTUK June 7, 1894, p. 358.8}

Here we have one instance of the “sure word of prophecy” concerning the conduct of the Lord. Considering the circumstances under which it was uttered, it is a notable instance. It shows most fully that prophecy has in it nothing of the human, but is wholly Divine. No human frailty enters into it, but it comes direct from the Holy Spirit. Thus it is “more sure” than human eyesight. For this reason it is that it was said: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” {PTUK June 7, 1894, p. 358.9}

**“A Flower Club” The Present Truth 10, 23.**

E. J. Waggoner

*A Flower Club*.-The beauty of the flower is the beauty of the Lord, just a little glint of His glory. This is the reason why flowers and all that is beautiful in nature have a ministry that gives the beholder a hint of righteousness and purity, and influences him for good. Therefore it is a good work to put a bright flower in a cheerless room. The most unsentimental soul, that is not wholly darkened and sodden with sin, somehow feels that there is such a thing as purity and holiness present. The other day in Shoreditch 475 children were presented with as many pots of geraniums. An evening paper says:— {PTUK June 7, 1894, p. 359.1}

In one of the larger schoolrooms were marshaled the children, and the Rev. Osborne Jay, the vicar of the parish (Holy Trinity, Shoreditch), first gave the children some simple and exceedingly practical advice on the management of their plants, and then distributed them. Each plant is to be brought back during the second week in July, when an East-end flower show, certainly the first of its kind, will be held, and prizes will be awarded to those children who have brought their plants to the greatest perfection. It would be interesting to follow the plants home, for a more interesting assortment of owners could not well be found. Nearly everywhere was an attempt at cleanliness, but rags were the prevailing garb, among the boys particularly. Belonging as they do to a parish which is said to consist almost entirely of the criminal classes, there was a prevailing air of restlessness and nervous energy totally wanting in, say, the same class of Bethnal-green children. Their eyes and their tongues are those of the typical London ragamuffins. {PTUK June 7, 1894, p. 360.1}

**“Interesting Items” The Present Truth 10, 23.**

E. J. Waggoner

-A Russian legislation to the Vatican has been definitely established, with M. Isvoleky as minister. {PTUK June 7, 1894, p. 360.2}

-It is becoming the custom in America to plant memorial trees to prominent men and others, instead of erecting statues. {PTUK June 7, 1894, p. 360.3}

-Disastrous floods are reported on the Fraser River, British Columbia, many lives having been lost and much destruction of property caused. {PTUK June 7, 1894, p. 360.4}

-An interesting movement is on foot in Russia, to erect a great national church and monastery at the source of the Volga, in the province of Tvor. {PTUK June 7, 1894, p. 360.5}

-The Hungarian Cabinet have resigned in consequence of the refusal of the Emperor to coerce the House of Magnates into passing the Civil Marriage Bill. {PTUK June 7, 1894, p. 360.6}

-The inhabitants of Pigianello, Italy, are camping in the fields for fear of earthquake shocks, which have already shaken down several buildings in the town. {PTUK June 7, 1894, p. 360.7}

-The miners on strike in Pennsylvania and Colorado, U.S.A., have engaged in serious rioting, especially in the latter State, where they destroyed considerable property, and killed eleven men who had ventured to take their places in the mine, by dropping 100 pounds of giant powder down the shaft. {PTUK June 7, 1894, p. 360.8}

-The Brazilian Government has accepted the mediation of Great Britain in the diplomatic dispute with Portugal, duo to the action of the Portuguese warships in regard to the Brazilian insurgents. {PTUK June 7, 1894, p. 360.9}

-The river Jotinga, in Northern Cachar (Assam), has overflowed its banks, canning the severest flood that has visited the district for many years. Many natives have been drowned, and much property has been destroyed. {PTUK June 7, 1894, p. 360.10}

-Great agitation has been caused in French political circles owing to the announcement that M. Turpin, the inventor of *m*é*linite*, has sold a greater discovery to a foreign Power, in consequence of the refusal of the French Minister of War to receive him. {PTUK June 7, 1894, p. 360.11}

-The debate in the Italian Chamber of Deputies on the financial projects of the Government, is expected to conclude at the end of the week with a victory for Signor Crispi, the more especially as the Government has abandoned the very unpopular land tax. {PTUK June 7, 1894, p. 360.12}

-It is officially confirmed that Asiatic cholera has broken out in the Russian town of Mlawa on the railway from Marionburg to Warsaw, and distant about three miles from the Prussian frontier. So far there have been twenty cases, ten of which terminated fatally. {PTUK June 7, 1894, p. 360.13}

-A disastrous flood has occurred in Kulu, in the north-east of the Punjab. A landslip, which had fallen into the bed of a river and dammed it completely, burst suddenly, and the immense volume of water, being once released, poured all over the country. Villages have been swept away, and the loss of life is at present estimated at 200. {PTUK June 7, 1894, p. 360.14}

-The persecution of Stundists and Baptists has broken out in the Crimea. News from Simferopol states that the Baptists are making rapid progress among the villages there, and that the authorities have replied by hauling up six persons for trial, charged with preaching. Three others remain in gaol untried for using disrespectful language about the images. {PTUK June 7, 1894, p. 360.15}

-The Russian people, after having had several years of dearth and famine, now seem as if they were going to be blessed with a year of plenty, or what is called a double harvest. Nevertheless, it is said that the farmers and peasantry are more depressed than usual; for if the harvest be a plentiful one they will not know what to do with their surplus produce in view of the present low prices obtaining everywhere. {PTUK June 7, 1894, p. 360.16}

-The United States Senate have unanimously adopted a resolution declaring that it belongs wholly to the people of Hawaii by right to establish their own form of government and to decide upon their domestic policy; that the United States ought not in any way to interfere, and that interference in the political affairs of the islands by any other Government will be regarded as an act unfriendly to the United States. {PTUK June 7, 1894, p. 360.17}

-In the oath used at the Papal Consistory for the nomination of new cardinals, the cardinal swears to reclaim all the temporal possessions of the Pope. At the last Consistory, says the Rome correspondent of the Chronicle, the form of oath which has existed for several centuries was modified, a great number of temporal claims having been abandoned. An exception, however, is made in the ease of Rome. The modification was made by the issue of a special Bull, which has caused some surprise. {PTUK June 7, 1894, p. 360.18}

-The Tourist’s Church Guide Book is authority for the following: “The number of Anglican churches in England and Wales has almost doubled since 1882, and is now 5,957. Of these about half are free. At 250 incense is used; at 406 there is a daily celebration of the Holy Eucharist; the much-discussed ‘Eastward position’ is adopted at no fewer than 5,037: ‘Eucharistic vestments’ are worn at 1.376, and altar lights are employed during the sacrament of the Eucharist at 2,707.” {PTUK June 7, 1894, p. 360.19}

-A bull-fighter was gored to death in Madrid in the presence of 16,000 spectators. He had just stabbed the poor animal, the matador and bull dying together. Notwithstanding the excitement, the barbarous performance went on, two other fighters being injured, and fifteen horses and several bulls being killed before the audience had had their fill of horrors. The fighter who was killed was a renowned matador. He had amassed a large fortune, and was about to retire from the bull-ring and get married. {PTUK June 7, 1894, p. 360.20}

**“Pessimists” The Present Truth 10, 23.**

E. J. Waggoner

*Pessimists*.-The Lord says of the latter days, “But evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Timothy 3:13. People who now believe what the Lord says in this text are called pessimist. {PTUK June 7, 1894, p. 368.1}

**“Back Page” The Present Truth 10, 23.**

E. J. Waggoner

The demand creates the supply, and just now inventors of death-dealing machines command the greatest rewards. The latest thing is “a light mitrailleuse, worked by electricity, and with such rapidity that it can be charged and scatter balls as thick as hail in the twinkling of an eye.” Germany is said to have purchased it. {PTUK June 7, 1894, p. 368.2}

It is stated that the Free Church Assembly has openly commended Mr. Drummond’s new book, “The Ascent of Man.” No wonder that a newspaper correspondent asked how the Scotch Presbyterians propose to get rid of Adam. The first chapters of Genesis and Evolution are in irreconcilable opposition. Whoever believes one must necessarily reject the other. {PTUK June 7, 1894, p. 368.3}

At the annual May meeting of the Salvation Army, General Booth in his review of his work for the year said that in Holland “the Queen and other members of the Royal Family were subscribers to their funds, as all queens and all governments ought to be.” {PTUK June 7, 1894, p. 368.4}

It is strange that people will persistently shut their eyes to the lessons of history, no matter how recent. The Salvation Army has attained wonderful success without Government patronage. Self-denial and enthusiasm on the part of its members brought it to the point where it is, and now these must be replaced by Government supports; for nothing is more sure than the fact that the decline of real religion is always marked by its recognition by the State. Christianity wrought its great success in the face of the bitterest opposition; its decline dated from the first step toward State patronage. Is it not strange that men should assume that a course which has won success is not sufficient to maintain it? {PTUK June 7, 1894, p. 368.5}

“On Friday last a solemn Mass for the repose of the soul of Bishop Smythies was sung at St. German’s, Roath, at 11 A.M.” “In the evening Solemn Vespers for the Dead, according to the use published by the Guild of All Souls, were sung at St. Margaret’s, Roath.” These statements from *The Church Times* of June 1, which are by no means unusual, show, not that the Church of England is leaning towards Rome, but that it never left Rome. It simply had in the sixteenth century, what Canon Knox-Little calls “a family quarrel.” {PTUK June 7, 1894, p. 368.6}

One of the peculiar symptoms of the disease which afflicts civilised countries is found in the increase of suicide. The high-pressure style of living, the intemperance and lack of self-control, and impatience and wilfulness of the carnal heart, and the despair of unbelief must be at the root of the evil. The *Times* said the other day:— {PTUK June 7, 1894, p. 368.7}

Statisticians agree that suicide is on the increase in all civilised nations. The rate varies according to race and climate and density of population, and the differences between countries in this respect are curious and, so far, unexplained. But everywhere trustworthy returns tell of the same phenomenon. {PTUK June 7, 1894, p. 368.8}

The rate is highest among soldiers, and this too in countries where service is voluntary. Preparation and training to take the lives of others must surely lead men to place little value upon life. The fact that this evil is most prevalent in civilised countries is evidence that in the advancement of arts and sciences and all that goes to make what is called civilisation there is nothing that makes for righteousness and faith in God. {PTUK June 7, 1894, p. 368.9}

A new effort in connection with London Anti-Sunday Travelling Union is the “Shareholders’ Union for the Defence of the Sabbath.” It is, as its name implies, an association of railway shareholders, for the purpose of inducing, or forcing, the railway corporations in which they have money invested, to discontinue Sunday traffic. It is stated that there are one hundred and fourteen thousand Sunday goods trains in England every year, and the new association proposes that this traffic shall be “legally suppressed.” {PTUK June 7, 1894, p. 368.10}

The appeal for ?100,000 to be used in the decoration of St. Paul’s Cathedral, has called out letters of approval from the Prince of Wales and Mr. Gladstone. Nearly one hundred thousand pounds has already been spent in decorating the Cathedral, and the sum now called for will only partially complete the work that it is proposed to do. {PTUK June 7, 1894, p. 368.11}

**“Depraved Taste” The Present Truth 10, 23.**

E. J. Waggoner

*Depraved Taste*.-The world wants pleasure, and as ordinary frivolity seems to pall on the appetite, the stimulant of wickedness must be added to it. A dramatic critic the other day attributed the partial failure of one popular writer’s play to the fact that there was no specially outbreaking wickedness in it. He said the critical British audience did not want the seventh commandment wrapped in wool. The life of respectable society, and the noble, refined, and Christian home would not furnish a subject that would attract the crowds of pleasure-seekers. They must have art and morals inculcated by the acting of sin and passion, and without this the play generally fails. This same taste is being ministered to by the modern society novel, and even women are trying to teach moral lessons by writing books with pens dipped in our social sewers. It is an attempt to teach social purity by preaching social nastiness, and the public taste for this class of literature demands that the vicious flavour be increased just as the drunkard increases the strength of his draught. {PTUK June 7, 1894, p. 368.12}

**“The Handwriting on the Wall” The Present Truth 10, 23.**

E. J. Waggoner

*The Handwriting on the Wall*.-Did it ever occur to you that the hand that traced the mystic letters on the wall of Belshazzar’s banqueting hall is still engaged in the work that God is doing in the earth? The Lord knows what is going on in your home or room, just as well as He knew the progress of the Babylonian festivities that night. If only we constantly bore in mind the fact that the presence of God is with us in our homes or places of business, and that the hand that wrote Belshazzar’s doom might as easily outline our deeds and thoughts upon the wall, it would cause us oftentimes to repress the springing up of self and sin. We are being weighed in the balances every day, whether we realise it or not. {PTUK June 7, 1894, p. 368.13}

**“Front Page” The Present Truth 10, 24.**

E. J. Waggoner

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord.” Isaiah 55:7. {PTUK June 14, 1894, p. 369.1}

What is the necessity for this?—“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord, for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” {PTUK June 14, 1894, p. 369.2}

**“Didn’t Think” The Present Truth 10, 24.**

E. J. Waggoner

*Didn’t Think*.-When reminded of the performance of some misdeed which comes very naturally to us, we are prone to excuse ourselves with the statement, “I didn’t think.” That is a mistake. True, we did not think of the right thing; but our performance of the deed was due to the fact that our thoughts were unconsciously running in that channel. “Out of the abundance of the heart the mouth speaketh.” Matthew 12:34. “As he thinketh in his heart, so is he.” Proverbs 23:7. If a man did not think evil, he would not do evil. No man ever yet committed a sin that he had never thought about. {PTUK June 14, 1894, p. 369.3}

*Right Thoughts*.-But we cannot cease thinking. God does not wish us to, for He has given us brains with which to think. The secret of right doing is right thinking. If we could always think of the right, we should never do the wrong. But how shall we think of that which is right?—Here is the answer that the Lord gives: “I will put my laws into their minds, and write them in their hearts.” Hebrews 8:10. The holy, just, and good law of God in the mind will insure our thinking upon “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” And with these thoughts in the mind, the actions will correspond. {PTUK June 14, 1894, p. 369.4}

*Controlling the Thoughts*.—“It is easy enough to say that if we had right thoughts we should act rightly; but that is only putting the difficulty one step farther back; how can we think of what we ought?” The promise in the new covenant tells us, “I will put My laws in their mind,” says the Lord. He alone can do it. Give Him the ordering of your ways, and He will give you right thoughts. “Commit thy works unto the Lord, and thy thoughts shall be established.” Proverbs 16:3. The Spirit of God can do that which is impossible for man. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK June 14, 1894, p. 369.5}

**“Elements of Faith” The Present Truth 10, 24.**

E. J. Waggoner

*Elements of Faith*.-To have faith is to believe God’s word; not merely a part of it, but all of it, so far as the individual has heard it. It is to believe not only that God is, and that He rewards them that seek Him, but also that we ourselves are “wretched, and miserable, and poor, and blind, and naked.” Revelation 3:17. Unless we believe this, our faith will lack one essential element, namely, a deep, earnest longing for God’s help. God gives to people in proportion to the earnestness of their desire; and the reason why people who seem to approach God and petition Him intelligently do not receive more from Him, is simply that they do not want it badly enough. It was the poor helpless woman who suffered for years and spent all her living upon physicians in vain efforts to find relief,—she it was who obtained immediate help when she touched the hem of Christ’s garment, while the multitude who thronged Him, feeling no need of His help, received nothing. It is earnest, importunate faith that prevails. {PTUK June 14, 1894, p. 369.6}

**“The Promise of His Coming” The Present Truth 10, 24.**

E. J. Waggoner

Our Lord had been on earth among men for several years. He had gathered about Him a little band of disciples who loved Him. Their eyes had seen Him, and their hands had handled Him, and they had walked and talked with Him as with a friend. His kindness and love had bound them to Him. And now He tells them that He is going away. He had previously told the unbelieving Jews that He was going away, and that they should die in their sins, and could not follow Him. That caused His disciples no trouble because they believed on Him, and He surely would take them with Him wherever He went. But no; unto them also He said, “Little children, yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews; whither I go ye cannot come; so now I say to you.” John 13:33. What wonder that the disciples were sorely troubled at this announcement. But it is not in the heart of the loving Saviour to cause His children pain. “Though He cause grief, yet will He have compassion according to the multitude of His mercies.” Lamentations 3:32. So He said to them:— {PTUK June 14, 1894, p. 369.7}

“Let not your heart be troubled; ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:1-3. {PTUK June 14, 1894, p. 370.1}

This promise is as sure as the word of God; and the word of God is a sure as His throne. We know that Christ was once here upon earth; therefore we may know that just so surely will He come again. {PTUK June 14, 1894, p. 371.1}

“I will come *again*.” That means “another time,” “once more.” When He was here before, that was His first coming. So when He comes once more, that will be His second coming. That is what we are plainly told by the apostle, in words almost identical with those of the Saviour: “Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Hebrews 9:28. {PTUK June 14, 1894, p. 371.2}

A thousand texts could not make the matter any plainer, that Christ will certainly come again. Therefore as it is certain that no one is a believer on Christ unless he believes all the words of Christ, there cannot be the slightest doubt but that every believer in Christ must believe in His second coming. And every lover of the Lord must look for and love His appearing. To such, a crown of glory is promised at His coming. 2 Timothy 4:8; 1 Peter 5:4. {PTUK June 14, 1894, p. 371.3}

The doctrine of the Lord’s coming, therefore, and the thought that it is very near, is not a thing with which to frighten people. Of course those who do not love the presence of Christ’s representative, will be troubled at the thought of His appearing. But the fact is, that the Holy Spirit is only “another Comforter,” and that Christ is the Comforter. The thought of His coming is therefore a comfort to His followers. “The glorious appearing of our great God and Saviour Jesus Christ” is the “blessed hope” that cheers His disciples in this present evil world. {PTUK June 14, 1894, p. 371.4}

**“A Personal, Visible Coming” The Present Truth 10, 24.**

E. J. Waggoner

We have the promise of the Saviour that He will come again, the second time. The question now is, How will He come? So long a time has passed since He was here before, that many have entertained the idea that the coming of Christ is the same as the death of His saints. They think that He comes whenever a saint dies. A moment’s thought should be sufficient to show us that this cannot be true, because in that case there would be many comings of the Lord, whereas the Scriptures speak only of His second coming. Other proofs may be given, to show that the second coming of Christ has no connection whatever with the death of good people; but at present we will be content with reading the exact manner of His coming. {PTUK June 14, 1894, p. 371.5}

We turn to the record of the ascension of Christ, and we find that He led His disciples out as far as Bethany, “and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.” Luke 24:50, 51. “While they beheld, He was taken up; and a cloud received Him out of their sight. And while they look steadfastly toward heaven as He went up, behold, two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:9-11. {PTUK June 14, 1894, p. 371.6}

They saw Him go up bodily into heaven; He will come in like manner as they saw Him go up; therefore He will come in person, so that He can be seen. This is what we read in Revelation 1:7: “Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him.” There will be no doubt or uncertainty about the matter when He comes. {PTUK June 14, 1894, p. 371.7}

Read again the words of the Apostle Paul, who wrote just what he had received from the Lord Himself: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede, or go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” 1 Thessalonians 4:15, 16. There will be no mistaking that event. {PTUK June 14, 1894, p. 371.8}

Compare with this last text the words of the fiftieth Psalm, verse 3: “Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous round about Him.” It is the same testimony. {PTUK June 14, 1894, p. 371.9}

Again our Lord tells us how clearly His coming will be seen by all living on the earth. If someone shall say that Christ has already come, and gone away again, or that He is in some secret place, we are not to believe him. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew 24:27. No one on the earth can be ignorant of that grand event when it takes place. Therefore we are assured that Christ’s coming has not yet occurred, but that it is still future, an object of hope to all who love Him. {PTUK June 14, 1894, p. 371.10}

**“Receiving His People” The Present Truth 10, 24.**

E. J. Waggoner

We know from Christ’s own promise that He will come again, and we also know from the infallible word that His second coming will be as real and as personal as was His first advent, although with infinitely more glory. But why is He coming? what is the necessity for it? There must certainly be a necessity for it, because the Lord does not trifle; and so we ask, What is the object of the second coming of the Lord? We have only to listen attentively to the words of Christ, to know exactly why it is necessary for Him to come to this earth again. {PTUK June 14, 1894, p. 371.11}

Turning to His promise, we read, “I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:2, 3. {PTUK June 14, 1894, p. 371.12}

Why is He coming?—To receive His children unto Himself. What for?—In order that where He is, there they may be also. What then is the inevitable conclusion?—That Christ’s people cannot be with Him until He comes the second time. They cannot be with Him in any other way than by His coming to take them to Himself. {PTUK June 14, 1894, p. 371.13}

If the promise of Christ were heeded as much as it should be, there would be no uncertainty as to the state of the dead, and the way and the time of the saints’ going to be with their Saviour. They are asleep, and cannot be with the Lord until, with the righteous living, they are caught up to meet Him when He comes the second time. Read what the Apostle Paul says by the word of the Lord:— {PTUK June 14, 1894, p. 371.14}

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4:13-18. {PTUK June 14, 1894, p. 371.15}

What has become of all those who have died in faith in Christ?—They are asleep. “And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:39, 40. They are not with the Lord, and cannot be until He comes to awaken them. To say that departed saints are with Christ now, is virtually to deny the promise of Christ, that He will come again for the purpose of receiving His people to Himself. For if they were with Him now, there would be no necessity for Him to come to receive them. But Christ does not utter nonsense. He said that He would come, and for the sole purpose of receiving His people to Himself. Therefore it is just as certain as the words of Christ, that Christ’s people cannot be with Him until His second coming, which is still future. {PTUK June 14, 1894, p. 371.16}

Once more we read the plain statement of the Scriptures: “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:51-54. {PTUK June 14, 1894, p. 371.17}

With these statements in mind, we can understand why the coming of the Lord is called a “blessed hope.” It is the time when “His reward is with Him, and His work before Him.” It is the time when His people shall be like Him, for they shall see Him as He is. 1 John 3:2. It is the means by which they may be with Him whom having not seen they love. It is the only way by which they can see Him and be with Him. Therefore it is the object of their intense longing. In this world they are oppressed, but the Divine encouragement is, “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” James 5:7, 8. {PTUK June 14, 1894, p. 371.18}

“Comfort ye, comfort ye My people, saith your God.” Isaiah 40:1. The message of comfort is that the Lord is coming. It is the one thing with which mourners are to be comforted. “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” Let no one presume to offer anything else as comfort than that given by “the God of all comfort.” {PTUK June 14, 1894, p. 371.19}

**“‘The Times of Restitution’” The Present Truth 10, 24.**

E. J. Waggoner

Although the promise of the coming of Christ is written on almost every page of the Bible, the Apostle Peter, tells us that “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:3, 4. Those who do not love the coming of the Lord, do not look for it, and those who do not look for it, soon cease to understand even the plainest signs of its approach. {PTUK June 14, 1894, p. 371.20}

But it is not a fact that all things continue as they were from the beginning of the creation. When God had finished creation, He “saw everything that He had made, and, behold, it was very good.” Genesis 1:31. He put all things in subjection under the feet of man. But sin entered, and the earth was cursed for man’s sake (Genesis 3:17), and “now we see not yet all things put under him.” Hebrews 2:8. “The earth mourneth and fadeth away, the world languisheth and fadeth away, and the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the everlasting covenant. Therefore hath a curse devoured the earth.” Isaiah 24:4-7. {PTUK June 14, 1894, p. 371.21}

In the first chapter of Hebrews we read the words of the Father to the Son: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.” Verses 10-12. {PTUK June 14, 1894, p. 372.1}

So we are told that those who say that all things continue as they were from the beginning of the creation, overlook the fact of the flood, which once destroyed the earth, and that the same word which created the earth in the beginning, which pronounced the curse upon it, and brought the flood which destroyed it, has declared that it shall again be destroyed by fire. “The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:12, 13. {PTUK June 14, 1894, p. 372.2}

When will this be?—It will be at the coming of the day of the Lord. It will be at the second advent, for the coming of the Lord and the end of the world are placed together. Matthew 24:3. It is at the coming of the Lord that He sends His angels with a great sound of a trumpet, “and they shall gather together His elect from the four winds, from one end of heaven to the other.” Verse 31. And the Saviour further says that in the end of this world “the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 13:40-43. Then will all things be as they were in the creation, and so will they continue throughout all eternity. {PTUK June 14, 1894, p. 372.3}

But notice this thing, namely, that all this takes place at the second advent of Christ. We learn from the Scriptures that when the Lord comes it is for the purpose of taking His people to Himself. It is the second advent. And they also tell us that He will not come from heaven until the time for the restoration of all things. “And He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began.” Acts 3:20, 21. This allows no place for a secret coming of the Lord, to take from this earth a few of His people, leaving the earth and the remainder of the inhabitants just as they were before. The first advent was not a secret affair. “This thing was not done in a corner.” Even so, and much more so will the second coming be. It will be as much more loudly heralded than the first, as its glory will exceed that of the first. {PTUK June 14, 1894, p. 372.4}

“Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.” Psalm 50:3-6. {PTUK June 14, 1894, p. 372.5}

**“The Close of Probation” The Present Truth 10, 24.**

E. J. Waggoner

“And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Hebrews 9:27, 28. {PTUK June 14, 1894, p. 372.6}

A thousand theories about the future probation might be written, but they could never shake the simple statement made in these two verses. The statement is so clear that no one need misunderstand it. As it is appointed unto men once to die, so there will be only one more coming of the Lord. That will be His second coming. The judgment is in connection with the second coming of Christ, for we read, that He “shall judge the quick and the dead at His appearing and His kingdom.” 2 Timothy 4:1. And again, “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.” Psalm 96:11-13. {PTUK June 14, 1894, p. 372.7}

The judgment at the coming of the Lord will include all nations. See Matthew 25:32. “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which are written in the books, according to their works.” “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.” Revelation 20:12, 13. Thus we see that there will not be a man who has ever lived on this earth, who will not be judged at the second coming of the Lord. {PTUK June 14, 1894, p. 372.8}

And that coming and that judgment will mark the close of the probation of every man. Of course the probation of many will have closed long before, at death; but there will never be any more probation for any man after the coming of the Lord. Read again what the text says: “Unto them that look for Him shall He appear the second time without sin unto salvation.” {PTUK June 14, 1894, p. 372.9}

“Without sin.” What does that mean?—It means just what it says. Christ was once offered to bear the sins of many. “Who His own self bare our sins in His own body on the tree.” 1 Peter 2:24. The sins of the whole world were upon Him; for He tasted death for every man. Hebrews 2:9. He still bears the sins of men, for we may see Him set forth crucified before us. Galatians 3:1. “Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. “Jesus Christ and Him crucified” is to be the theme of every Gospel preacher. So long as He bears sins, a guilty man may come and lay all their sins upon Him, and be relieved of the heavy load. So long there is hope for men. {PTUK June 14, 1894, p. 372.10}

But when He comes the second time it will be “without sin.” There will be no more sacrifice for sins. His work will have been completed, and His coming will be preceded by the words, “He that is unjust, let him be unjust sill; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:11, 12. There will then be two great classes: those who have accepted the Lord, and have been cleansed from all sin; and those who have rejected Christ, and chose to bear their own sins, accounting that their own ways are right. {PTUK June 14, 1894, p. 372.11}

Christ was once offered. He “offered one sacrifice for sins for ever.” Hebrews 10:12. He will never offer Himself again. “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. Now the case is very simple. Christ was once offered to bear sins. It is only as men lay their sins on Him, that there is any hope for them. There is no other one by whom men may be saved. But when He comes the second time, He will not bear anybody’s sins. Therefore it follows that when the Lord comes the second time there will be no more probation for any creature under heaven. {PTUK June 14, 1894, p. 372.12}

That coming will be for one particular purpose, namely, to gather to Himself His faithful followers. He will say, “Gather My saints together unto Me, those who have made a covenant with Me by sacrifice.” All who have accepted His sacrifice will then be changed and caught up to meet Him in the air; “and so shall we ever be with the Lord.” {PTUK June 14, 1894, p. 372.13}

**“The Lord Helps in Little Things” The Present Truth 10, 24.**

E. J. Waggoner

Have you ever thought that the Lord helps people only when they are in some dreadful calamity or affliction? Very many think that the common everyday sort of trials that come must be borne without any special help from God; for can we not worry through them ourselves in one way or another? {PTUK June 14, 1894, p. 373.1}

It is expected that in a trial so deep that it is not in human flesh to endure it, the Lord will put His strength upon the sufferer. But there are many Christians who struggle on under little discouragements and burdens and perplexities that they know they can endure, without rolling the little things upon the Lord and finding joy in them. {PTUK June 14, 1894, p. 373.2}

The Lord is so great that He can regard little things. You remember that when the sons of the prophets in the days of Elisha (2 Kings 6.) went out to cut down trees for their house, one of them lost his axe. It fell into the river. An axe is not such a valuable possession, though doubtless more costly in those days than now; but to a poor man with only a little, that little is his all. In this case, too, the axe was not his own, and he cried, “Alas, master! for it was borrowed.” The Lord relieved the poor man’s anxiety by causing the iron to float upon the water, and the man put out his hand and took it up. {PTUK June 14, 1894, p. 373.3}

Is there not encouragement in this story to go to the Lord with the little things, and let Him help to bear them? To a rich man a matter of a few shillings may not be worth a thought. But to one who is struggling to earn his daily bread by honest toil, these little things become great. Believe that the Lord is so interested in His children’s welfare that He longs to help in the small perplexities, and you have the secret of a happy life. {PTUK June 14, 1894, p. 373.4}

The Lord is a great deal nearer to men than many think. In Him they “live and move,” as Paul says. Every motion that we make in going about our work is actually by the strength which the Lord gives. He sustains us physically for our duties, and He is so near that He knows the slightest burden that rests upon the tired worker. He not only knows, but He asks us to cast that burden upon Him. Try it in the common work and little troubles of life, and you will find the rest that He promises. {PTUK June 14, 1894, p. 373.5}

**“The Scribes and the Scriptures” The Present Truth 10, 24.**

E. J. Waggoner

At the first advent of Christ, the scribes were saying that He could not come until a certain event had taken place. This is shown by the question of the disciples as they came down from the mount of transfiguration: “Why say the scribes that Elias must first come?” Matthew 17:10; Mark 9:11. In our own day, while we are waiting for Christ’s second advent, in power and glory, we find this history repeated. The scribes-or those who occupy the seats of authority and learning in the church-are saying that certain events must occur before Christ can come again; and their sayings are largely believed. The millennium, say they, must come first, or, the Jews must first return to their ancient land and inhabit it as of old. By this means the attention of vast numbers is largely diverted from the thought of Christ’s second advent. {PTUK June 14, 1894, p. 373.6}

The scribes based their assertions upon the Scriptures; for the prophecy had foretold the coming of Elias before the day of the Lord, to turn the hearts of the fathers to the children, and of the children to the fathers. Malachi 4:4. Predictions made to-day are likewise professedly based upon Scriptures; and as the people are generally but little acquainted with the inspired word, they are quite ready to believe that the popular theories regarding the millennium and the return of the Jews are somewhere and somehow supported by Scripture; especially as it makes no particular difference to them how either event is ushered in. The current theories concerning them are but palliatives to soothe and lull to sleep those who ought to be aroused and stirred to earnest action over the prospect of their Lord’s return. {PTUK June 14, 1894, p. 373.7}

The reckoning of the scribes was wrong; for the Saviour said, “Elias is come already, and they knew him not, but have done unto him whatsoever they listed.” “Then,” we read, “the disciples understood that He spake unto them of John the Baptist.” Matthew 17:12, 13. Nor are the scribes of our day any nearer the truth in their theories of what must occur before the coming of Christ. But as long as people are content to know so little of the word of God, they cannot avoid falling into all manner of spiritual deceptions. The only safety for any individual in this respect lies in studying and knowing that word for himself. The student of Scripture must search deeply and thoroughly into his subject if he would be made wise unto salvation. {PTUK June 14, 1894, p. 373.8}

The Lord says it is for lack of knowledge that His people perish. Hosea 4:6. And the knowledge which they lack is the knowledge of His word. Without that word they are without a lamp unto their feet and a light unto their path (Psalm 119:105), and that they should miss the way is inevitable. That word is the revelation of Jesus Christ, who is “the true light, that lighteth every man that cometh into the world.” 1 John 1:9. But there are many false lights, and he who has not the true light will inevitably be attracted to one of them, and thus be led astray. {PTUK June 14, 1894, p. 373.9}

The important question for each of us is not, Why say the scribes this or that? but “What saith the Scriptures?” The Scripture is for us as well as for them. The Holy Spirit, the Guide into all truth, is free to all who ask for it in faith. But the tendency of the age is against prayerful and reverent study of the word of God. A great deal is written to criticise the word, but little or nothing to urge upon people the necessity of knowing what it says. The Christian must not allow himself to drift with the current, but must set his face steadfastly against all worldly and atheistic sentiments, whether coming from the publicans or the scribes. “What saith the Scriptures?” If you would enter into life, you must be able to answer this question. {PTUK June 14, 1894, p. 373.10}

**“Under the Curse” The Present Truth 10, 24.**

E. J. Waggoner

To those who are looking for the second coming of our Lord, according to the promise, the world is full of signs which indicate that His return is near, “even at the doors.” {PTUK June 14, 1894, p. 373.1}

The unsettled state of the whole world, and the Spirit of unrest and strife is causing men of the world anxiety. The business and financial depression that have troubled every civilised country are a symptom in the case. The militarism of the Old World shows that there is utter lack of confidence in one another among the nations. {PTUK June 14, 1894, p. 373.2}

Jesus said that just before the end there would be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things that are coming on the earth.” Luke 21:25, 26. The distress and perplexity are apparent, and the situation grows more complex. {PTUK June 14, 1894, p. 373.3}

The curse of militarism has strained the resources of all Europe to the verge of bankruptcy; but the danger of war has led every nation to go on and on, though peace and disarmament are talked about. Now a new reason is urged for keeping up the military system. *Public Opinion* says:— {PTUK June 14, 1894, p. 373.4}

The leading Austrian journal, *Pester Lloyd*, has published a series of articles in defence of the military policy of the European Governments. It begins by inquiring what would be the condition of the Europe of to-day without its great armies, and what would be the position of justice, freedom, and progress. There is, it says, a hatred of things as they are in millions of souls over the world, and if it were not for militarism that hatred would seize the weapons of destruction and lay the existing order of society in ruins, together with all the gains of thousands of years of progress. Nihilism, Social Revolution, Anarchism, and Fenianism are but the changing phenomena of one disease of our time-namely, the blind resistance of huge masses to civilisation. Without its enormous armies, Europe would fall a helpless prey to this revolutionary impulse. Dynamite would be the dictator of the world. The bombs are silent only so long as they fear the repeating-rifle. {PTUK June 14, 1894, p. 373.5}

As it was in the days of Noah, so now, as the Lord said it would be, the land is filled with violence. The flood then destroyed the earth. By the same word, we are told, the heavens and the earth which are now “are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. {PTUK June 14, 1894, p. 373.6}

“The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath a curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.” Isaiah 24:4-6. {PTUK June 14, 1894, p. 373.7}

The curse is sin. The curse came because man disregarded God’s authority, and thought He did not mean exactly what He said. Man deviated just a trifle from God’s command-but that deviation was a lawless denial of God’s authority. The curse has continued to devour the earth from that day to this, and the spirit of lawlessness has ruled the world. It is not surprising that as the end of all things approaches, this spirit should lead to such a state of society as we are forced to consider to-day. {PTUK June 14, 1894, p. 373.8}

The work for every believer is to stand loyally by God’s word, His law, His ordinances, and His everlasting covenant, the Gospel. The ruin is coming, and the day of final reckoning is approaching; but that is the day of final salvation to those that believe. So the darker the picture presented by the world, the more earnestly every child of God should be working to save the lost and perishing. {PTUK June 14, 1894, p. 373.9}

**“The Meanest Side of Human Nature” The Present Truth 10, 24.**

E. J. Waggoner

Did you ever have the experience of giving to one in need, and continuing to do so until no longer possible to keep it up, and then finding that what you had done only made the individual feel that you were under special obligations to him, and had grievously wronged him when your benefactions ceased? {PTUK June 14, 1894, p. 373.10}

It is an experience which reveals the darkest side of human nature. Yet so weak is human nature that nearly every one who has had anything to do with business management, and with all sorts and conditions of men, knows something about it. Instead of thankfulness for favours received, which perhaps required real self-denial on the part of the giver, the recipient shows only hatred when the favours cease. It is only the bestial and brutal in depraved natures that wounds the hand that blesses, and knows no such sentiment as thankfulness. {PTUK June 14, 1894, p. 373.11}

When one feels depressed over such an experience, it is a good time to think about the favours which the Lord has granted to all men. He has given us “life, and breath, and all things,” and yet sometimes we have taken these things as our due, by justice, and have not thanked the Lord from the very soul for these common blessings which come so bountifully. {PTUK June 14, 1894, p. 373.12}

Really, the Lord has already blessed us with all spiritual blessings in Christ Jesus (Ephesians 1:3); “the grace of God that bringeth salvation hath appeared to all men” (Titus 2:11); but all men will not take what is brought to them, and men are often so faithless that they do not believe that all blessings have been given; and so they take from the Lord continually, without thankfulness, and at every trial or misfortune are ready to charge God with injustice. {PTUK June 14, 1894, p. 373.13}

Unthankfulness is a great sin. It was because man glorified not God, “neither were thankful,” when they knew Him, that the world went into heathenism. Romans 1:21-25. The same unthankfulness changes professed Christians into actual unbelievers. In these cultured days men do not always give up the profession, the form; but the person who receives life and all things from God, and takes them without thanksgiving as a matter of course, is just as much a heathen as the man who does the same thing without the profession. It is unspeakably mean for a man to treat another man in this unthankful manner. Is it not unspeakably mean for man to treat the Lord in the same manner when He has given His “unspeakable gift”? {PTUK June 14, 1894, p. 373.14}

**“A Mistaken Zeal” The Present Truth 10, 24.**

E. J. Waggoner

*A Mistaken Zeal*.-When certain Samaritans refused to give Jesus and His disciples lodging, James and John said to Him, “Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village.” Luke 9:54-56. {PTUK June 14, 1894, p. 373.15}

The two disciples thought that they were prompted by zeal for the Lord. But He gave them to understand that He did not countenance such actions. He came to save men’s lives, not to destroy them. Hence it follows that the putting of men to death, for either their opinions or their practices, even though done professedly in the name of Christ, has been only of the devil. {PTUK June 14, 1894, p. 373.16}

It is quite likely that there was as much personal resentment in the proposal of the disciples, as there was zeal for the Master. It is very easy for men to dignify their selfishness and intolerance with the name of Christian zeal. There has never been a time of persecution in this world, when the greater portion of it was not the gratification of personal malice. If the men had been acquainted with Christ, in whose name they professed to act, they would not have sought to punish others for not agreeing with them. {PTUK June 14, 1894, p. 373.17}

**“The Christian Home” The Present Truth 10, 24.**

E. J. Waggoner

The Scriptures open to us very little of the child-life of Moses, but we know that the faith of godly parents dedicated him to the service of God in infancy, and that the wise-hearted training and instruction at his mother’s knee prepared him, under God, to withstand the temptations of the royal court of Egypt, and become the deliverer of his people. The first impressions and influences of childhood-how powerful for good or for evil! The simple annals of many a humble home, if laid before our eyes, would show in the care of a quiet, Christian mother, and the counsel and example of a praying father, the spring of the good that has flowed out to bless hundreds and thousands through the efforts of devoted sons and daughters. Well may it be said that the hand of Susanna Wesley, the mother of the Wesleys, rings the bells of the Methodist chapels around the world. And if we should ask the source of the marvellous missionary activity of the early Moravians-and to-day one in every sixty-five of their adult members is labouring as a missionary-we should find it in those little Hernhut home-circles, where the children daily breathed in the holy inspiration of the missionary cause. {PTUK June 14, 1894, p. 377.1}

A beautiful and inspiring picture of a Christian home, where missionaries were trained for the work of Christ, is given in the autobiography of that devoted man, John G. Paton, missionary to the New Hebrides. His father, it is said, “had a strong desire to be a minister of the Gospel; but when he finally saw that God’s will had marked out for him another lot, he reconciled himself by entering with his whole soul into this solemn vow,—that if God gave him sons, he would consecrate them unreservedly to the ministry of Christ, if the Lord saw fit to accept the offering, and open up their way.” His offering was accepted, and he lived to see three of his sons engaged in the ministry. It will do us good to follow the writer into that Scottish cottage in the village of Torthorwald. {PTUK June 14, 1894, p. 377.2}

“Our home consisted of a ‘but’ and a ‘ben’ and a ‘mid-room’ or chamber, called the ‘closet.’ The one end was my mother’s domain, and served all the purposes of dining-room and kitchen and parlour.... The other end was my father’s workshop, filled with five or six ‘stocking frames,’ whirring with a constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants of Hawick and Dumfries. The ‘closet’ was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retired, and ‘shut the door;’ and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil of the most holy place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as a new-born smile that always was dawning on my father’s face; it was a reflection from the Divine Presence, in the consciousness of which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion or by some unsinkable catastrophe to be swept out of memory or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing the echoes of those cries to God, would hurl back all doubt with the victorious appeal, ‘He walked with God, why may not I?’” {PTUK June 14, 1894, p. 377.3}

Then there was also “that blessed custom of family prayer, morning and evening, which my father practiced probably without one single omission till he lay on his death-bed, seventy-seven years of age; when, even at the last day of his life, a portion of Scripture was read, and his voice was heard softly joining in the psalm, and his lips breathed the morning and evening prayer, falling in sweet benediction on the heads of all his children, far away, many of them, all over the earth, but all meeting him there at the throne of grace. None of us can remember that any day ever passed unhallowed thus: no hurrying for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there. And blessed to others, as well as to ourselves, was the light of such example. I have heard that, in long after years, the worst woman in the village of Thorthorwald, then leading an immoral life, but since changed by the grace of God, was known to declare that the only thing that kept her from despair and hell of suicide, was when in the dark winter nights she crept close up underneath my father’s window, and heard him pleading in family worship that God would convert ‘the sinner from the error of wicked ways, and polish him as a jewel for the Redeemer’s crown.’ ‘I felt,’ she said, ‘that I was a burden on that good man’s heart, and I knew that God would not disappoint him.’” {PTUK June 14, 1894, p. 377.4}

Before the age of twelve, young John Paton had resolved to be a missionary, or a minister of the Gospel; and as he wrought at the frames of his father’s work-shop from six in the morning till ten at night, he used the spare moments at meal hours for study. “How much my father’s prayers at this time impressed me,” he said, “I cannot explain, nor could any stranger understand. When, on his knees, and all of us round him in family worship, he poured out his soul with tears for the conversion of the heathen world to the service of Jesus, and for every personal and domestic need, we all felt as if in the presence of the living Saviour, and learned to know and love Him as our Divine Friend. As we rose from our knees, I used to look at the light on my father’s face, and wish I were like him in spirit, hoping that, in answer to his prayers, I might be privileged to carry the blessed Gospel to some portion of the heathen world.” Not less powerful in that cottage home was the work of “that noble mother of ours, whose high spirit, side by side with her humble and gracious piety, made us, under God, what we are to-day.” {PTUK June 14, 1894, p. 377.5}

“The very discipline through which our father passed us was a kind of religion itself. If anything really serious required to be punished, he retired first to his closet for prayer, and we boys got to understand that he was laying the whole matter before God; and that was the severest part of the punishment for me to bear. I could have defied any amount of mere penalty, but this spoke to my conscience as a message from God. We loved him all the more, when we saw how much it cost him to punish us; and, in truth, he had never very much of that kind of work to do upon any one of all the eleven-we were ruled by love far more than by fear.” {PTUK June 14, 1894, p. 378.1}

We cannot follow the story of his father’s life further in the sketch. “His happy partner, ‘Wee Jen,’ died in 1865, and he himself in 1868, having reached his seventy-seventh year, an altogether beautiful and noble episode of its existence having been enacted, amid the humblest surroundings of a Scottish peasant’s home, through the influence of their united love by the grace of God; and in this world, or in the world, all their children will rise up at mention of their names and call them blessed.” {PTUK June 14, 1894, p. 378.2}

As we read this loving tribute of a great missionary to his parents’ life and training, we do not wonder that he should say that his father’s life is much more worthy, in many ways, of being written than his own. The beauty and the power of the Christian home is the same, whether in the little village nestling among the Scottish hills, or in our own bustling cities. Wherever such homes exist, there we shall find a very gate of heaven, and a recruiting station for the church and the mission field. And when the happy parent can meet his Lord with the words, “Behold I and the children which God hath given me,” he will also enter into the labours and the joys of those who, around the hearth-stone, were trained to be loyal soldiers of the cross. {PTUK June 14, 1894, p. 378.3}

**“Interesting Items” The Present Truth 10, 24.**

E. J. Waggoner

-London has 15,000 policemen and 15,000 public-houses, but only 6,000 teachers. {PTUK June 14, 1894, p. 382.1}

-A scientist declares that a cubic inch of air in the London streets contained 1,640,000 particles. {PTUK June 14, 1894, p. 382.2}

-The town of Yahualica, in Mexico, was destroyed by a terrible storm on Juno 3, ten persons being killed and others injured. {PTUK June 14, 1894, p. 382.3}

-A play is to be performed in New York and heard in a London theatre through the telephone, and seen through the kinetoscope. {PTUK June 14, 1894, p. 382.4}

-The floods on the Fraser River, British Columbia, are reported to have assumed alarming proportions and to have caused an enormous destruction of property. {PTUK June 14, 1894, p. 382.5}

-There has been a great falling off in the emigration from the United Kingdom this year, the number being 77,188, against 145,151 in the same five months of last year. {PTUK June 14, 1894, p. 382.6}

-Women in Victoria are agitating for their “rights.” They have formed an organization “to obtain the Parliamentary franchise for women on the same terms as are applied to men.” {PTUK June 14, 1894, p. 382.7}

-A hundred years ago Benjamin Franklin bequeathed ?1,000 to an American city, which was to accumulate for a century. The sum now amounts to ?66,000, and will be expended in building a technical school. {PTUK June 14, 1894, p. 382.8}

-The two British troopers charged with suppressing a message of submission from Lobengula, and appropriating a present of ?1,000 forwarded by the king, were found guilty at Buluwayo, and sentenced to fourteen years’ penal servitude. {PTUK June 14, 1894, p. 382.9}

-A logan-stone, larger than the one at Land’s End, has been discovered on the island of St. Mary’s, Scilly. It is 21ft. high, 55ft. in circumference, and weighs 313 tons. The stone is so nicely poised that one person can easily put it in motion. {PTUK June 14, 1894, p. 382.10}

-Three large houses at St. Johns, New Brunswick, were, destroyed by fire, June 3. The loss is estimated at $250,000, of which $130,000 is covered by insurance. A fire at Ottumwa, Iowa, on the same day destroyed property valued at $225,000. {PTUK June 14, 1894, p. 382.11}

-Reports received at Berlin from Myslowitz, on the Russian frontier, announce that the number of cholera patients has increased to such an extent that the lazaretto at that place is overcrowded, and huts have been erected for the reception of invalids. {PTUK June 14, 1894, p. 382.12}

-It is estimated by some experts who have considered the question, that the cost of constructing a railway from Mombasa to the shores of Lake Victoria Nyanza would probably exceed four millions sterling. The ground is extremely difficult, and the highest point on the route is about 8,000 feet above the sea. {PTUK June 14, 1894, p. 382.13}

-According to advises from Salvador, received in Panama, the Government troops, under General Antonio Ezeta, the President’s brother, have been defeated in a battle against the rebels in Santa Ana, and 600 were killed, including the General himself. It is added that President Ezeta has resigned in favour of General Bonilla. {PTUK June 14, 1894, p. 382.14}

-Details have been received at New York regarding the terrible railway accident which recently occurred in Salvador, and in which President Ezeta had a very narrow escape. It appears that President Ezeta, with 1,500 troops, started on the 3rd ult. to proceed by rail to the assistance of the Government troops operating against the rebels at Santa Ana. The insurgents, it is said, learning of the approach of these reinforcements, removed some of the rails on a steep gradient. The train, on reaching the spot, was completely wrecked, eight cars being telescoped. Two hundred of the troops were killed and 122 were injured. {PTUK June 14, 1894, p. 382.15}

-Mr. H. H. Johnston, British Commissioner for Africa who has just arrived in England, fully confirms the news of the absolute defeat and submission of Makanjira, the slave-trading chief of Nyassaland. Mr. Johnston firmly believes that his surrender puts an cod to all the slave-trading in Nyassaland. {PTUK June 14, 1894, p. 382.16}

-The United States Government has paid $1,000,000 to the Cherokee Indians for the surrender of territory, which was immediately visited by immense crowds of speculators, many of whom hoped to prey upon the Indians, each one of whom meekest; ?33 as his or her share. The territory had formed the hunting-grounds of the Cherokees for generations. {PTUK June 14, 1894, p. 382.17}

-A strike of 50,000 colliers is threatened in Scotland. The masters have forced on them a reduction of wages. The men are about to take a ballot as to whether they will accept it. Last year they joined the Miners’ Federation. If they decide to accept the reduction, they will thereby cut themselves off from the Federation, which will support them if they stand out. {PTUK June 14, 1894, p. 382.18}

-Advices received at Shanghai front Corea report that the rebellion in that country is becoming serious. Two thousand Chinese troops, who have been drilled by foreign officers, have been sent from Tientsin to suppress the rising. The British Fleet, according to Reuter’s Shanghai correspondent, is waiting at Port Hamilton, prepared to protect the foreign residents in Corea if necessary. {PTUK June 14, 1894, p. 382.19}

-The insurrection in the province of Kirin, in Manchuria, China, has attained considerable dimensions. It arose from agrarian disputes between the Chinese colonists and the natives of the Mongol provinces. Mounted banditti, armed with repeating rifles, who have joined in the movement, have defeated the Imperial troops in every engagement, and have occupied several important positions, including Sarsing Arsenal, at Kirin, containing 100,000 stand of arms. {PTUK June 14, 1894, p. 382.20}

-An alarming report has appeared in the Italian *Secolo* from the pen of Signor Colajanni, a Member of the Chamber of Deputies. He declares that he has received news, from Sicily that 30,000 miners are without bread, and threaten to set fire, to the crops, on the plea that if they are condemned to die of hunger they wish others to share their fate. Brigandage has assumed such proportions in the island that owners of land are abandoning the cultivation of the soil. In consequence of this news Signor Colajanni has left already for Sicily. {PTUK June 14, 1894, p. 382.21}

-By mail from Shanghai it is learned that a disastrous freshet took place on the night of April 20 on the River Han, which flows into the Yangtse, near Hankow. At this time of the year the mouth of the Han is usually crowded with junks and boats. The water rose upwards of six feet in one hour, and the enormous rush wrecked or carried away hundreds of boats. It is impossible to estimate how many lives were lost, but already (between April 22nd and 23rd) over 400 bodies have been washed ashore at Yangle, a little farther down the Yangtse. {PTUK June 14, 1894, p. 382.22}

-The arctic regions seem likely to become ere long a rendezvous for summer tourists. At the end of the present month, says the Chronicle, a vacation party will leave New York by special steamer, will stop at Nova Scotia and Cape Breton, will cruise round the Newfoundland and Labrador coasts, and then cross the Davis Straits for the west coast of Greenland, visiting the fjords, the Norse ruins, the fossil beds, etc., and then proceed north, entering Melville Bay about July 25. The bear and seal will then he duly hunted, and the present site of the Peary headquarters will be visited. The excursion will return to New York about the middle of September. {PTUK June 14, 1894, p. 382.23}

-The popular vote in Switzerland on the subject of the “right to work” shows that while that country is intensely democratic, Socialistic ideas have not yet made very great progress there. The Socialists made a great effort in favour of their pet project, and by dint of great assiduity they obtained 52,387 signatures to a petition for a referendum or plebiscite on the question. This being so, the Government under the Constitution, were bound to give facilities for the referendum. The people had to vote “yes” or “no” to the question whether in their opinion every citizen willing to work, but unable to get employment, had a right to have work found for him by the State. The answer was an emphatic “No,” 203,000 have voted against the tremendous obligation thus sought to be thrust upon the Executive, while, only 75,000 were in favour of it. {PTUK June 14, 1894, p. 382.24}

**“Back Page” The Present Truth 10, 24.**

E. J. Waggoner

The Y.M.C.A. Jubilee Convention, just closed, was the largest delegated religious convention ever held in Great Britain, numbering 747 voting delegates, and 1,160 visiting delegates. {PTUK June 14, 1894, p. 384.1}

One of the leading London publishers is reported to have said the other day, “All fiction! nothing nowadays pays but fiction.” This is just what might be expected in a time when, as the apostle says, “they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables.” {PTUK June 14, 1894, p. 384.2}

The editor of Griffin’s Journal, said to be the most careful student of American Catholic history which the church can boast, has been looking over the text-books in history issued by Catholic publishing houses, and says:— {PTUK June 14, 1894, p. 384.3}

There are no school mysteries known to me with so many errors as those for Catholic schools. But correcting them has brought disfavour on me. Errors people like are preferred to truth. {PTUK June 14, 1894, p. 384.4}

The same could doubtless be said of the Catholic histories of any other country. Remember that the above is the statement of a Catholic. {PTUK June 14, 1894, p. 384.5}

The Church of England has just held a Missionary Conference at which representatives of the Church were present from every mission field. Sixty Bishops were in attendance. If the statement made by the Rev. R. P. Ashe is true, and it was not contradicted, it would seem to be time for something to be done. He said:— {PTUK June 14, 1894, p. 384.6}

After a century of effort, the expenditure of many noble lives, as well as some millions of money, the Church of England (extraordinary to say) has signally failed to establish one solitary or single native Church in any part of the world-that is to say, a Church self-governed, self-supporting, and expanding, or exhibiting any true signs of vitality as a Church. {PTUK June 14, 1894, p. 384.7}

The Archbishop of Canterbury says that disestablishment “would place all discipline and jurisdiction in jeopardy, and absolutely prohibit our united deliberations in Synod. Those are of the securities which we now have for the teaching of spiritual truths, and the Bill would strike them away. Yet more, it would deprive the poor of all their rights to the public and private ministrations of religion, which have been theirs for ages. And we cannot but believe that such sweeping interference with religion would have a wide and evil effect on morals.” {PTUK June 14, 1894, p. 384.8}

The ordinary Christian finds it difficult to comprehend how the withdrawal of State support and control from the church would hinder spiritual instruction. The history of the church in the Acts of the Apostles, and what we know of it since, shows us that almost all the real spiritual work ever done by the Christian church, has been done in poverty, and in spite of the opposition of those in authority. {PTUK June 14, 1894, p. 384.9}

“By this shall all men know that ye are My disciples, if ye have loved one to another.” John 13:35. Only the love of God, which is shed abroad in the hearts of those who believe in Christ, can cause people perfectly to love one another; so that wherever this perfect love is manifested, even the world knows that a supernatural power is working. But this is not all. The love of God is the life of God; and the life of God is light; and a shining light cannot be hid. Therefore when pure love is burning in a soul, the influence will be felt, and souls will be won to God. Christianity is summed up in the one word, love. {PTUK June 14, 1894, p. 384.10}

**“Church Magnificence” The Present Truth 10, 24.**

E. J. Waggoner

*Church Magnificence*.-The proposal to spend an additional ?100,000 for decorations in St. Paul’s Cathedral, while depression and distress are everywhere prevalent in the kingdom, is not one that can tend to the glory of God, but rather toward the state of things observable in Roman Catholic countries, where magnificent cathedrals are filled with shabby, indigent, and ignorant worshippers. If Church people would believe and remember that the Almighty dwelleth not in temples made with hands, but that the human heart is His temple and dwelling-place, there would be less money spent in useless ornamentation of church buildings, and more in the work of making human hearts a fit dwelling-place for the Holy Spirit. It is the inward adorning that God looks upon with approval. {PTUK June 14, 1894, p. 384.11}

**“A Great Invention” The Present Truth 10, 24.**

E. J. Waggoner

*A Great Invention*.-The man who, like M. Turpin, can devise a machine which will vastly multiply the death-dealing powers of modern military implements, becomes at once a conspicuous and envied figure before the world. But the inventor of that which confers blessings upon mankind is often scarcely heard of. He finds no government ready to buy his invention, for governments are interested more in increasing their military power than in promoting the welfare of individuals. It is to the Gospel, and not to any nation or form of government, that man must look for help. So long as earthly governments exist, the question of what will kill the most men in the shortest space of time will overshadow all questions of individual welfare. The hope of the individual lies in the fact that the time is coming when the kingdoms of this world will “become the kingdom of our Lord and of His Christ.” Revelation 11:15. And that time is now nigh at hand. {PTUK June 14, 1894, p. 384.12}

**“Fellowservants” The Present Truth 10, 25.**

E. J. Waggoner

*Fellowservants*.-When John was about to fall down and worship the angel who had been sent to him with important messages, the angel said, “See thou do it not; for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.” Revelation 22:9. {PTUK June 21, 1894, p. 385.1}

The angel did not say, “I am thy fellowservant, and one of thy brethren the prophets,” but that he was the fellowservant of John and also of his brethren the prophets, as well as the fellowservant of all who should keep the sayings of the book. He was not a prophet, but was a servant of God, a fellow-worker with all other servants of God. {PTUK June 21, 1894, p. 385.2}

It is a wonderful thought that the angels in heaven, “who excel in strength,” who were created before man was, and who were present and “shouted for joy” at the foundation of the earth, are willing to associate themselves with men as fellowservants of one common Lord and Master. Such humility does not lower them, but does infinitely exalt man. {PTUK June 21, 1894, p. 385.3}

The disposition that some servants of the Lord have to worship those whom they think their superiors, and who may be far above them in capacity and in power, but who are nevertheless only fellowservants, is not by any means extinct. But unfortunately the disposition of the angel who refused worship is not so common. Human nature loves admiration, and it is most easy for one who is sent on God’s message, to receive homage that is due to God alone. It requires much of the grace of God and the mind of Christ to enable a man to whom God has entrusted a great work to remember that he is only a fellowservant with the humblest soul who loves and fears the Lord. {PTUK June 21, 1894, p. 385.4}

**“Misunderstanding” The Present Truth 10, 25.**

E. J. Waggoner

*Misunderstanding*.-Very often when a verse of the Bible is read someone will say, “I understand that so and so,” giving an idea which is not found in the words of the text. It is quite common for people to think that they are warranted in treating the Bible in that way,—reading it, and then putting their own construction upon it, regardless of what it says. In such a case it is a mistake to say, “I understand.” They should say “I misunderstand.” Much of that which is called an understanding of the Bible is only a misunderstanding of it; and very often when a man proceeds to tell his “ideas” upon a certain Bible subject, he simply gives expression to his lack of ideas upon the matter. {PTUK June 21, 1894, p. 385.5}

**“Love Waxing Cold” The Present Truth 10, 25.**

E. J. Waggoner

*Love Waxing Cold*.-The Bishop of London stated in a pastoral concerning “Hospital Sunday” that 200 years ago the hospitals in London could take in one of every 133 residents, but that “the proportion is now one out of every 600.” Archdeacon Farrar contrasts these figures with the thousands of pounds spent in “brainless excitement” on a Derby Day, and the “superfluous thousands spent in mere luxuries of ostentation.” He adds that of the 122 hospitals, and fifty-five dispensaries in London, which last year sheltered 104,000 in-patients, tended 3,900,000 out-patients, and dealt with 244,000 cases of accident, nearly all are “struggling with debt, or wildly endeavouring to raise funds by the spurious and spasmodic means of dinners, dances, and bazaars.” People who are wont to dilate upon how much better and more charitable the world is getting, do not seem to bring these items into the account. The Bishop of London is constrained to say that “men’s hearts are colder, and we are put to shame by our own forefathers.” Is not this illustrative of the words of the Saviour, concerning the last days? “Because iniquity shall abound, the love of many shall wax cold.” {PTUK June 21, 1894, p. 385.6}

**“‘Depart from Me’” The Present Truth 10, 25.**

E. J. Waggoner

These words were addressed by Simon Peter to the Lord on one occasion when the Saviour had manifested His Divinity by causing a miraculous draught of fishes. See Luke 5:1-8. Peter said, when he saw the miracle, “Depart from me, for I am a sinful man, O Lord.” It was the expression of the natural feeling of the human heart, when made by the presence of God to realise its sinfulness. It is the feeling in the hearts of many to-day who are touched by the Spirit of God, and convicted of sin, and know not what to say. {PTUK June 21, 1894, p. 385.7}

But the Saviour did not depart from Peter, and in this there is encouragement for all sinners who feel their unworthiness in the sight of God. The fact that Peter realised that he was a sinful man, so far from being a reason for Christ’s leaving him, was the very reason why Christ could not leave him. He had come all the way from heaven to earth, at the sacrifice of all that He had, to be with sinners and to take them by the hand and lift them out of their fallen state. And therefore He could not then, and He cannot now, leave a man because he realises that he is a sinner. When we feel and acknowledge our unworthiness in His sight, so far from doing anything to drive Him from us, we are presenting to Him His own all-powerful reason for not leaving us to ourselves. {PTUK June 21, 1894, p. 385.8}

The Saviour does not stay where He is not wanted; but there is a vast difference between this petition of Peter’s and that of the inhabitants of the country of the Gergesenes, who came and besought Him to depart out of their coasts. There was no enmity in Peter’s heart towards the Lord, no aversion to the Divine principles which shone out in Jesus’ life. His aversion was all for himself. He asked the Lord to depart because he felt himself to be sinful and the Lord good-a state of mind exactly opposite to that of those who wish the Lord to depart because they feel themselves to be good and the Lord evil. It is this latter class of sinners from whom the Saviour departs, because they feel not their need of Him, and His grace cannot reach their hearts. {PTUK June 21, 1894, p. 386.1}

So when we feel our sinfulness and our need of Divine aid, we may come boldly to the throne of grace, presenting before God the reason He Himself has furnished us, namely, our need of Him. Instead of feeling that the Lord will turn us away because of our wickedness, and destroy us with His judgments, we may feel the assurance of His own words, that “the Son of man is not come to destroy men’s lives, but to save them.” Luke 9:51-56. And we may gather assurance from the fact, which the inspired word reveals, that it is for the glory of God that He should receive sinners; and that therefore in asking God to receive and pardon us, we are really asking Him to work for His own great glory. {PTUK June 21, 1894, p. 386.2}

We may read this thought in Paul’s letter to the Ephesians. The apostle says, “But God, who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, through Christ Jesus.” Ephesians 2:4-7. And so now, in receiving the vilest sinners, the great Father is but preparing the way to manifest to the universe the exceeding riches of His grace through the ages of eternity,—that grace which reaches the lowest depths of sin, and lifts up from thence the helpless sinner to a place at His own right hand. {PTUK June 21, 1894, p. 386.3}

The great God has no word of discouragement for the sinner who feels his sinfulness. To all such He says, as He did to Peter, “Fear not.” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK June 21, 1894, p. 386.4}

**“Christ’s Courteous Forbearance” The Present Truth 10, 25.**

E. J. Waggoner

*Christ’s Courteous Forbearance*.-What an insight into the character of Jesus we get from His conduct when the people of this Samaritan village refused to receive Him. After telling how He rebuked the intolerant zeal of His disciples, the record closes with the simple statement, “And they went to another village.” He came to save men’s lives, and He had a burning desire to save them, yet He would not force His presence upon them. {PTUK June 21, 1894, p. 386.5}

What a comment on Revelation 3:20: “Behold, I stand at the door, and knock; if any man hear My voice; and open the door, I will come in to him, and will sup with him, and he with Me.” He is anxious to come in, for His presence can give life. He begs to come in, yet He will not intrude His presence where it is not desired. Every man is left perfectly free. What infinite tact and courtesy! It would do no good to try to compel men to receive Him, for that would be an impossibility. He is the personification of freedom, and comes to give freedom; and to attempt to force men to be free would be a contradiction. It would be to deny Himself, and to defeat the very object for which He came. {PTUK June 21, 1894, p. 386.6}

So when men reject His advances, and refuse to receive Him, He sadly turns away to another place. Still is He knocking at every door, and still the Spirit pleads, “To-day, if ye will hear His voice, harden not your hearts.” {PTUK June 21, 1894, p. 387.1}

**“The Definite Seventh Day” The Present Truth 10, 25.**

E. J. Waggoner

When God said, “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,” He designated a definite day to be observed alike by all men. To suppose, as some claim, that the Sabbath of the Lord has not a particular, specified place in the succession of days which make up the months and years of time, but is any one day out of seven which men may chance to select for rest and worship, is to charge God foolishly. “God is not the author of confusion;” nor has He left it to the caprice or self-interest of man to determine the day upon which His Sabbath shall be kept. Of this He has given us abundant evidence in His word. {PTUK June 21, 1894, p. 387.2}

The Sabbath is God’s rest-day. It was instituted at creation; 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.” From the creation, therefore, each recurring seventh day has been the day upon which God rested, and therefore the Sabbath day; for any day upon which God did not rest could not be His Sabbath. While any day can be one day out of seven, only one day can be the one on which He rested; and that day, as He tells us, is the seventh day. {PTUK June 21, 1894, p. 387.3}

Notice also the language of the Sabbath commandment: “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.” God rested on the seventh day, and thus pointed out and fixed the seventh day in the calendar of our first parents, Adam and Eve. The children of Adam and Eve did not inaugurate a new reckoning, but learned from them which day was the seventh day, and thus it has been with all the people of God from that day to this, for each parent would, in obeying the Sabbath commandment, be obliged to instruct both son and daughter, manservant and maidservant, in their duty to refrain from work on the Sabbath day. So long as the commandment was observed by parents, there could be no question about which day was the Sabbath in the minds of the children; and had the commandment not been violated, no question of that nature could ever have arisen. But God has always had at least a few faithful followers in all ages of the world, and through these the definite Sabbath day has come down to us, which God pointed out at creation. {PTUK June 21, 1894, p. 387.4}

During the forty years’ wandering of the children of Israel in the wilderness, God designated by miracles the day which was His Sabbath; for on the sixth day He sent a double portion of manna from heaven, and withheld all manna on the seventh day, and preserved what was kept over from the sixth day to the seventh, so that it was not corrupt, as it would have been on other days. If there had been any disposition on the part of the Israelites to select their own Sabbath day,—to choose any one day in seven, as some people claim the right to do now, it must have been effectually corrected by this emphatic testimony from the Lord. And that testimony has lost none of its force at the present time. If the Sabbath was a particular, definite day then, not left to be determined by the choice of man, it must be so now. God does not change, His law does not change, and the obligation of man to His law does not change with the lapse of years. {PTUK June 21, 1894, p. 387.5}

The seventh day has never lost its identity from creation down to the present time. The day, marked by the unchanging revolution of the earth, and the week, marked by the six days of creation and the seventh day Sabbath, are divisions of time marked off by God Himself; and they have continued unchanged through all the ages. The seventh day of the week in the days of Adam, is the seventh day of the week at the present time, as it ever has been. “The Sabbath day according to the commandment,” which followed the “preparation” day and immediately preceded the first day of the week at the time of the crucifixion and resurrection of Christ (Luke 23:54-56; 24:1), is the Sabbath day according to the commandment now. And happy is he who is willing to accept and observe the day God has designated, rather than a day that has been chosen by man. {PTUK June 21, 1894, p. 387.6}

His commandments are not grievous. {PTUK June 21, 1894, p. 387.7}

**“Our Shield” The Present Truth 10, 25.**

E. J. Waggoner

The best shield in the world is not Herr Dowe’s new bullet-proof cuirass. One might suppose, from the great interest this invention has excited throughout the military world, that something had been discovered in this line far superior to anything that was known before. But this is not so. Thousands of men have been far better shielded in battle, though openly exposed to the enemy’s fire, than they would have been if clad in Herr Dowe’s cuirass. Nor is there any secret about this. Every Christian will understand it. It is the shield which David had when he went forth to meet Goliath, and said to him, “I come to thee in the name of the Lord of hosts, the God of the armies of Israel.” 1 Samuel 17:45. That is a shield which can protect against cannon-balls as well as bullets, and against every weapon that man has ever invented; and the protection that it affords is just as real as that which any person ever enjoyed. {PTUK June 21, 1894, p. 387.8}

God said to Abram, “Fear not, Abram; I am thy shield, and thy exceeding great reward.” Genesis 15:1. And the Psalmist testifies, “The Lord God is a sun and shield.” Psalm 89:11. See also Psalm 3:3; 119:114. And of His children God has said, “In righteousness shalt thou be established, thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee. Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper.” Isaiah 49:14-17. It is God who “breaketh the bow and cutteth the spear in sunder, and burneth the chariot in the fire.” With His protection about us, we are safe indeed. {PTUK June 21, 1894, p. 387.9}

All may have the shield who will take it; and it is very much easier to get than one of the bullet-proof coats of Herr Dowe. The poorest can afford it just as well as the rich; for it costs nothing, except that which every man has in abundance, and can well afford to give. It costs only the giving up of self,—the surrender of our will for the will of God. Then so long as He sees it to be best for us to have life and health and strength, we shall have them, in spite of all the military weapons of all the armies of the world. And when He sees it to be best that we should die, a protection against death would be a very unfortunate thing for us to have. {PTUK June 21, 1894, p. 387.10}

**“Our Reward” The Present Truth 10, 25.**

E. J. Waggoner

*Our Reward*.-If we are the children of Abraham, our reward will be his reward. What his reward was we learn from Genesis 6:1: “Fear not, Abram; I am thy Shield, and thy exceeding great reward.” These were the words of God; and in harmony with them are the words of Christ to His followers: “Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.” Matthew 5:11, 12. The universe can afford no higher reward than that promised to Abraham, which was God Himself. And we, if we are his children, are heirs with him of the promise. “He that overcometh shall inherit all things.” {PTUK June 21, 1894, p. 388.1}

**“‘Fierce’” The Present Truth 10, 25.**

E. J. Waggoner

*“Fierce”.*—The Apostle Paul in his letter to Timothy (2 Timothy 3:1-4), mentions that men in the last days will display very many evil traits of character, one of which is expressed by the word “fierce.” Coupling this declaration with the fact of the mob rule spirit which is becoming such a prominent feature of national life in some, if not all, civilised countries, we see before us to-day a striking fulfilment of the apostle’s words. We have been hearing much recently about lynch law in America, and the statements made are abundantly borne out by facts. In 1882, fifty-two negroes suffered death at the hands of mobs in that country; in 1892, the number had increased to one hundred and sixty, and some of these had been put to death with a display of cruelty that was fiendish. {PTUK June 21, 1894, p. 388.2}

And all over the world, the spirit of unrest characteristic of our times,—of seeking some short road to wealth or power,—is making men less humane and less considerate of the welfare of their fellows. Now, as never before, men are “lovers of their own selves, covetous, boasters, proud... without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.” {PTUK June 21, 1894, p. 388.3}

These traits of character come naturally to the surface and the individual who throws himself into the fierce human current that is struggling toward worldly wealth and fame. But the Gospel will do for men to-day all that it has ever done in the past, if they will but turn their eyes away from these things, and “seek first the kingdom of God and His righteousness.” {PTUK June 21, 1894, p. 388.4}

**“Studies in Romans. The Salutation.—Romans 1:1-7” The Present Truth 10, 25.**

E. J. Waggoner

Under this heading it is proposed to conduct, as nearly as can be done in writing, a class study of the epistle to the Romans. It is designed to be literally a *study*, and it is hoped that the “study” will not be all on the part of the writer, but that the readers of PRESENT TRUTH will be encouraged to acquire for themselves an acquaintance with an epistle that is doubtless the greatest treatise ever written. {PTUK June 21, 1894, p. 388.5}

In each number the text for the week will be quoted, in order to facilitate the study. The reader, however, should use his Bible freely. Read the verses to be studied very frequently, and form the habit of questioning each verse, after the manner indicated below, only more closely. In this way the force of the words used by the apostle will stand out clearly, and the thought will be fixed in the mind, in the exact words of Scripture. This is far better than trying to “commit to memory.” In the latter case you get the words without always getting the thought; in the former, you hold the words in mind only because close attention has enabled you to grasp the thought. {PTUK June 21, 1894, p. 388.6}

Inspiration assures us that in all of the epistles of Paul there are “some things hard to be understood.” 2 Peter 3:16. Perhaps this is the case with the Epistle to the Romans in a greater degree than with any other epistle. But they are not impossible to be understood, it is only the “unlearned and unstable” who wrest them unto their own destruction. The Bible student should note for his own encouragement that it is only those who wrest “the other scriptures” to their own destruction, who thus miss the point of Paul’s writings. They who have a desire to understand, and who read the simple promises of the Bible with profit, will not be among that number. {PTUK June 21, 1894, p. 388.7}

In beginning this study it will be an encouragement to the reader if he will remember that it is simply a letter written to the church in Rome. We cannot suppose that the congregation in Rome differed from the great body of Christians in general, and of them we read that “not many wise men after the flesh, not many might, not many noble are called.” 1 Corinthians 1:26. The truest followers of Jesus have always been among “the common people.” So in the church in Rome there were doubtless shopkeepers, artisans, day labourers, carpenters, gardeners, ect., and many servants in the families of wealthy citizens, together with a *few* who might hold some position of rank. When we consider that it was confidently expected that people of this sort would understand the letter, we may be encouraged to believe that the same class of people can understand it now. {PTUK June 21, 1894, p. 388.8}

Paul’s exhortation and assurance in Timothy form the best guide to the study of all his epistles, and the whole Bible as well: “Consider what I say; for the Lord shall give thee understanding in all things.” God is His own interpreter. The words of the Bible explain the Bible. This is why you should closely question the text so as to get at exactly what is said, in connection with what precedes and follows. Nothing can take the place of prayerful meditation upon the exact words of the Bible. By this means the most unlearned in this world’s wisdom may become mighty in the Scriptures. The Lord has said just what He means; and the only way to find out just what He means is to become thoroughly familiar with just what He says, just as He says it. {PTUK June 21, 1894, p. 388.9}

The notes that accompany the text in this study are designed to fix the student’s attention more closely upon the word, and for the benefit of the casual reader. That the study of this epistle may be greatly blessed to those who pursue it, and that the word may become more highly esteemed by all, because of the increased light that the Holy Spirit may cause to flash from it, is the earnest prayer of the writer. {PTUK June 21, 1894, p. 388.10}

**THE SALUTATION.—Romans 1:1-7**

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God (which he had promised afore, by His prophets in the Holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name; among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.” {PTUK June 21, 1894, p. 388.11}

**QUESTIONING THE TEXT**

What did Paul declare himself to be? {PTUK June 21, 1894, p. 389.1}

“A servant of Jesus Christ.” {PTUK June 21, 1894, p. 389.2}

To what was he called? {PTUK June 21, 1894, p. 389.3}

“Called to be an apostle.” {PTUK June 21, 1894, p. 389.4}

To what was he separated? {PTUK June 21, 1894, p. 389.5}

“Separated unto the Gospel of God.” {PTUK June 21, 1894, p. 389.6}

Was this Gospel first announced in Paul’s day? {PTUK June 21, 1894, p. 389.7}

“Which He had promised afore by His prophets in the Holy Scripture.” {PTUK June 21, 1894, p. 389.8}

Whose Gospel is it? {PTUK June 21, 1894, p. 389.9}

“The Gospel of God.” {PTUK June 21, 1894, p. 389.10}

What is this Gospel, or good news, about? {PTUK June 21, 1894, p. 389.11}

“Concerning His Son Jesus Christ our Lord.” {PTUK June 21, 1894, p. 389.12}

Who is this Jesus? {PTUK June 21, 1894, p. 389.13}

He “was made of the seed of David according to the flesh, and declared to be the Son of God with power.” {PTUK June 21, 1894, p. 389.14}

What is His power as the Son of God? {PTUK June 21, 1894, p. 389.15}

“According to the Spirit of holiness, by the resurrection from the dead.” {PTUK June 21, 1894, p. 389.16}

For what purpose did Paul receive grace and apostleship from Christ? {PTUK June 21, 1894, p. 389.17}

“For the obedience of faith among all nations for His name.” {PTUK June 21, 1894, p. 389.18}

In what blessed condition were the people in Rome? {PTUK June 21, 1894, p. 389.19}

“Beloved of God. {PTUK June 21, 1894, p. 389.20}

What were they called? {PTUK June 21, 1894, p. 389.21}

“Called saints.” {PTUK June 21, 1894, p. 389.22}

What was the request of the Spirit for them? {PTUK June 21, 1894, p. 389.23}

“Grace to you and peace from God our Father, and the Lord Jesus Christ.” {PTUK June 21, 1894, p. 389.24}

*A Bondservant*.—“Paul, a servant of Jesus.” It is thus that the apostle introduces himself to the Romans. In several other epistles the same expression is used. Some people would be ashamed to acknowledge themselves servants; the apostles were not. It makes a vast difference whom one serves. The servant derives his importance from the dignity of the one served. Paul served the Lord Jesus Christ. Everybody may serve the same Master. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Romans 6:16. Even the ordinary house servant who yields to the Lord is the servant of the Lord, and not of man. “Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God; and 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; for ye serve the Lord Jesus Christ.” Colossians 3:22-24. Such a consideration as this can not fail to glorify the most menial drudgery. {PTUK June 21, 1894, p. 389.25}

Our version does not give us the full force of the term which the apostle uses when he calls himself a servant. It is really “bond servant.” He used the ordinary Greek word for slave. If we are really the Lord’s servants, we are servants bound to him for life. It is a bondage that is itself freedom, “for he that is called in the Lord, being a servant, is the Lord’s freeman; likewise also he that is called, being free, is Christ’s servant.” 1 Corinthians 7:22. {PTUK June 21, 1894, p. 389.26}

*Separated*.-The apostle Paul was “separated unto the Gospel.” So is every one who is really the servant of the Lord. “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.” Matthew 6:24. No man can serve the Lord and have other service besides that. “Do you mean to say that a merchant or other business man can not be a Christian?” By no means. What I said was that a man cannot serve the Lord and at the same time have other service. “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.” Colossians 3:17. If the man is not serving the Lord in his business, then he is not serving the Lord at all. The true servant of Christ is truly separated. {PTUK June 21, 1894, p. 389.27}

But this does not mean that he separates himself from personal contact with the world. The Bible gives no countenance to monkery. The most hopeless sinner is he who thinks himself too good to associate with sinners. How then are we to be separated unto the Gospel? By the presence of God in the heart. Moses said to the Lord: “If thy presence go not with me, carry us not up thence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.” Exodus 33:15, 16. {PTUK June 21, 1894, p. 389.28}

But the one who is separated to the public ministry of the Gospel as the apostle Paul was, is separated in a special sense in that he may not engage in any other business for personal gain. “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” 2 Timothy 2:4. He can not take any position, however high under earthly governments. To do so is to dishonor his Master, and to belittle his service. The minister of the gospel is the ambassador of Christ, and there is no other position that can approach it in honor. {PTUK June 21, 1894, p. 389.29}

*The Gospel of God*.-The apostle declared that he was “separated unto the Gospel of God.” It is the Gospel of God “concerning his Son Jesus Christ.” Christ is God and therefore the Gospel of God, of which the apostle speaks in the first verse of the chapter, is identical with “the Gospel of Christ” of which he speaks in the sixteenth verse. Too many people separate the Father and the Son in the work of the gospel. Many do so unconsciously. God, the Father, as well as the Son, is our Saviour. “God so loved the world, that He gave his only-begotten son.” John 3:6. “God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19. “The council of peace” is “between them both.” Zechariah 6:13. Christ came to the earth only as the representative of the Father. Whoever saw Christ, saw the Father also. John 14:9. The works which Christ did, were the works of the Father, who dwelt in him. Verse 10. Even the words which he spoke, were the words of the Father. Verse 24. When we hear Christ saying, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest,” we are listening to the gracious invitation of God the Father. When we see Christ taking the little children up in His arms, and blessing them, we are witnessing the tenderness of the Father. When we see Christ receiving sinners, mingling with them, and eating with them, forgiving their sins, and cleansing the hideous lepers with a touch, we are looking upon the condescension and compassion of the Father. Even when we see our Lord upon the cross, with the blood streaming from His side, that blood by which we are reconciled to God, we must not forget that “God was in Christ, reconciling the world unto Himself,” so that the apostle Paul said, “the church of God, which He hath purchased with His own blood.” Acts 20:28. {PTUK June 21, 1894, p. 389.30}

*The Gospel in the Old Testament*.-The Gospel of God to which the apostle Paul declared himself to be separated, was the Gospel “which He had promised afore by His prophets in the Holy Scriptures” (Romans 1:2); literally, the Gospel which He had before announced or preached. This shows us that the Old Testament contains the Gospel, and also that the Gospel in the Old Testament is the same Gospel that is in the New. It is the only Gospel that the apostle preached. That being the case, it should not be thought strange for people to believe the Old Testament, and to refer to it as of equal authority with the New Testament. We read that God “preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:8. The Gospel preached to the people when Paul lived was the same Gospel that was preached unto the ancient Israelites. See Hebrews 4:2. Moses wrote of Christ, and so much of the Gospel is to be found in his writings that a man who does not believe what Moses wrote, can not believe in Christ. John 5:46, 47. “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. {PTUK June 21, 1894, p. 389.31}

Paul had only the Old Testament when he went to Thessalonica, “and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead.” Acts 17:2, 3. Timothy had nothing in his childhood and youth but the Old Testament writings, and the apostle wrote to him: “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” 2 Timothy 3:14, 15. Then go to the Old Testament with the expectation of finding Christ and His righteousness there, and you will be made wiser unto salvation. Do not discriminate between Moses and Paul, between David and Peter, between Jeremiah and James, between Isaiah and John. {PTUK June 21, 1894, p. 389.32}

*The Seed of David*.-The Gospel of God is “concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.” Romans 1:3. Read the history of David, and of the kings who descended from him, and who became the ancestors of Jesus, and you will see that on the human side the Lord was handicapped by His ancestry as badly as anybody can ever be. Many of them were licentious and cruel idolaters. Although Jesus was thus compassed with infirmity, He “did no sin, neither was guile found in His mouth.” 1 Peter 2:22. This is to give courage to men in the lowest condition of life. It is to show that the power of the Gospel of the grace of God can triumph over heredity. {PTUK June 21, 1894, p. 389.33}

The fact that Jesus was made of the seed of David means that He is heir to the throne of David. Of David’s throne the Lord said, “Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.” 2 Samuel 7:16. David’s kingdom is therefore coextensive with the inheritance promised to Abraham, which is the whole world. See Romans 4:13. The angel said of Jesus, “The Lord God shall give unto Him the throne of His Father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.” Luke 1:32, 33. But all this involved His bearing the curse of the inheritance, and suffering death. “For the joy that was set before Him” He “endured the cross, despising the shame.” Hebrews 12:2. “Wherefore God also hath highly exalted Him, and given Him a name which is above every name.” Philippians 2:9. As with Christ, so with us; it is through much tribulation that we enter the kingdom. He who fears reproach, or who makes His lowly birth, or His inherited traits, an excuse for his shortcomings, will fail of the kingdom of heaven. Jesus Christ went to the lowest depths of humiliation in order that all who are in those depths might, if they would, ascend with Him to the utmost heights of exaltation. {PTUK June 21, 1894, p. 389.34}

*Power by the Resurrection*.-Although Jesus Christ was of lowly birth, He was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:4. Was He not the Son of God before the resurrection? and was He not so declared to be? Certainly; and the power of the resurrection was manifested in all His life. To speak of nothing else, the power of the resurrection was shown in His raising the dead, which He did by the power dwelling in Him. But it was the resurrection from the dead that settled the matter beyond all doubt for men. After His resurrection He met the disciples, and said unto them, “All power is given unto Me in heaven and in earth.” Matthew 28:18. The death of Christ shattered all the hopes that they had centered in Him; but when He “showed Himself alive after His passion by many infallible proofs, being seen of them forty days” (Acts 1:3), they had ample proof of His power. Their sole work thenceforth was to be witnesses of His resurrection and of its power. The power of the resurrection is according to the Spirit of holiness, for it was by the Spirit that He was raised. The power given to make men holy is the power that raised Jesus from the dead. “His divine power hath given unto us all things that pertain to life and godliness.” {PTUK June 21, 1894, p. 389.35}

*The Obedience of Faith*.-Paul said that through Christ he had received grace and apostleship for the obedience of faith among all nations. True faith is obedience. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. Christ said, “Why call ye Me, Lord, Lord, and do not the things which I say?” Luke 6:46. That is, a profession of faith in Christ which is not accompanied by obedience, is worthless. “Faith, if it hath not works, is dead.” James 2:17. “For as the body without the spirit is dead, so faith without works is dead also.” Verse 26. A man does not breathe in order to show that he lives, but because he is alive. He lives by breathing. His breath is his life. So a man cannot do good works in order to demonstrate that he has faith, but he does good works because the works are the necessary result of faith. Even Abraham was justified by works, because “faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness.” {PTUK June 21, 1894, p. 389.36}

*“Beloved of God.”*—“That was a most comforting assurance that was given “to all that are in Rome.” How many people have wished that they could hear an angel direct from glory say to them what Gabriel said to Daniel, “Thou art greatly beloved”! The apostle Paul wrote by direct inspiration of the Holy Spirit, and so the message of love came as directly from heaven to the Romans as it did to Daniel. The Lord did not single out a few favorites by name, but declared that all in Rome were beloved of God. Well, there is no respect of persons with God, and that message of love to the Romans is ours as well. They were “beloved of God” simply because “God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Jeremiah 31:3. And this everlasting love to men is not shaken, although they forget it; for to those who have turned away, and fallen by their iniquity, He says, “I will heal their backsliding, I will love them freely.” Hosea 14:4. “If we believe not, yet He abideth faithful; He can not deny Himself.” {PTUK June 21, 1894, p. 389.37}

*“Called Saints.”*-The reader will notice that the words “to be” in Romans 1:7 are indicated as supplied, so that instead of “called to be saints,” we may read literally, “called saints.” God calls all men to be saints, but all those who accept Him He calls saints. That is their title. When God calls people saints, they are saints. These words were addressed to the church in Rome, and not to the Church of Rome. The Church of Rome has always been apostate and pagan. It has abused the word “saint” until in its calendar it is almost a term of reproach. No greater sin has ever been committed by Rome than the distinction it has made between “saints” and ordinary Christians, making practically two standards of goodness. It has led people to think that laboring men and housewives were not and could not be saints, and has thus discounted true, everyday piety, and has put a premium on pious laziness and self-righteous deeds. But God has not two standards of piety, and all the faithful people in Rome, poor and unknown as many of them were, He called saints. It is the same to-day with God, although men may reckon differently. {PTUK June 21, 1894, p. 389.38}

**“The Necessaries of Life” The Present Truth 10, 25.**

E. J. Waggoner

From the standpoint of tradition and custom, the “necessaries of life” include some very strange articles. A member of Parliament from Cambridge, in a speech touching the relation of the Budget bill to the liquor traffic, is reported as saying that “the increased taxation of the rich will relieve the taxation on such necessaries of life as sugar and tobacco.” {PTUK June 21, 1894, p. 391.1}

A very large proportion of the Anglo-Saxon race seem to regard tobacco as one of the necessaries of life, although it was not known to the civilised world until the time of Sir Walter Raleigh. Another very large class regard intoxicating liquor,—beer, stout, wine, and whisky,—as among these “necessaries;” at least they will hold on to one or more of these drinks until the very last penny is gone, and sacrifice many of the real necessaries to obtain them. Still others think that tea and coffee are among the necessaries. They feel a craving for these articles which leads them to think they could not do without them. Another class believes they are unable to get along without opium and morphine. In a locality in the Southern United States there is a class of people who regard clay as an essential article of diet. And if we were to consider all the different races and nations and classes throughout the world, we could increase this list almost indefinitely. {PTUK June 21, 1894, p. 391.2}

Such facts only point to the conclusion that men are wont to take their ideas of what constitutes the necessaries of life more from the customs of depraved human nature than from the declarations of either science or revelation. Though the latter two speak with a positive voice against these customs, they are not regarded by the devotees to popular vices and fashions. Science-which in this case may be taken as almost synonymous with common sense-declares plainly and emphatically that such articles as those mentioned above contribute little or nothing to the building up and strengthening of the human body, and on the other hand do it an immense amount of harm. {PTUK June 21, 1894, p. 391.3}

None of these things came into use by man until after he had fallen from his uprightness and “sought out many inventions.” Our first parents, Adam and Eve, were strangers to all such “indispensable” customs. The Saviour indulged in no such practices during His life on earth. Imagine Him, the Redeemer of men, whose life is to be our example,—smoking a cigar, like an individual who indulges in this modern “necessary” of life! Could such a case be supposed, the most dissipated beholder would know instinctively that He had fallen below even the human ideal of perfect uprightness and purity. And if men would not stifle the voice of conscience which the Creator has put within them, and would exercise their minds to discern and know the pathway of holiness, with the aid of the light God has given, they would know better than to class an article whose use constitutes a harmful and vicious indulgence, as among the necessaries of life. {PTUK June 21, 1894, p. 391.4}

No necessary of life creates in the human system an unnatural craving for its use. Hunger itself is not a craving for one particular thing, but for anything which will supply nourishment to the failing tissues of the body. And when the body is nourished and built up, the result is not a craving for something, but a feeling of comfort and ease, which is the natural feeling of health. The very fact, therefore, that the use of an article creates a strong craving for it, is the best of evidence from a physiological standpoint that it is not conducive to health, and therefore very far from belonging to the necessaries of life. {PTUK June 21, 1894, p. 391.5}

**“Wonderfully Fashioned” The Present Truth 10, 25.**

E. J. Waggoner

It was no fable of Evolution that caused the Psalmist to exclaim by inspiration: “I am fearfully and wonderfully made.” “Thine eyes did see my imperfect substance, and in Thy book were all my members written.” When he contemplated the infinite power and wisdom by which the Lord entered into the minutest detail of the life of His creatures, he said, “Such knowledge is too wonderful for me.” The following words from a foreign journal suggest some interesting thoughts:— {PTUK June 21, 1894, p. 392.1}

We are accustomed to regard the statement that “the hairs of our heads are numbered,” as a highly figurative way of making us believe that nothing is too small for the attention of the Divine Artificer, and the more one studies, and the further one looks into the marvellous structure of the body, the more does he perceive that this minute uniformity is a literal reality. {PTUK June 21, 1894, p. 392.2}

Exactly such or such anatomical elements go to the production of a single hair, and one arrangement of these elements makes the hairs that pass out through the cutical of the scalp, keep up an uninterrupted growth, so that a man in full vigour must visit his barber at stated intervals, or be very uncomfortable; while the hairs that pass through the apertures of the skin of the arm remain of about the same length constantly. {PTUK June 21, 1894, p. 392.3}

No human ingenuity can change this order of nature; but one of the most interesting order of applications of this persistent uniformity is found in the recording of thumb-and-finger prints, for the identification of recruits, prisoners and other large classes of men. The ends of the nerves of touch, technically called the papill?, are arranged in orderly rows on the bulbs of the thumbs and fingers, and each papilla is placed at a certain determinate distance from its adjacent fellow, and can easily be “made out,” with a good glass on many hands. {PTUK June 21, 1894, p. 392.4}

The result of the arrangement is, that a “pattern” is produced, for these nerve tips are not placed in any two of the millions of us exactly similarly, so that if a man blackens his finger with a suitable pigment, and presses it upon a properly prepared paper, he leaves an impression that is “*his* mark,” and not another’s. it is said that the Chinese practised this method of detecting criminals a thousand years ago. Perhaps they did; and very likely they’ll claim Edison next; but it has remained for a scientific Englishman to collect hundreds of these impressions-compel them to disclose their individuality by enlarged photographs, so that he has them classified and described and named and indexed-and prove the superiority of this means of identification to measurements of other methods now in vogue. {PTUK June 21, 1894, p. 392.5}

Sir Francis Galton has produced a novel, interesting, and entertaining book; of course, the subject is treated in a scientific spirit, and has added another interesting testimony to the truth, that not only the hairs of the head, but the tiny mounds made by the tips of the nerves are under the governance of the Divine law, unchanging, and the fiat of Him with whom “there is no variableness neither shadow of turning.” {PTUK June 21, 1894, p. 393.1}

**“Tobacco and the Blood” The Present Truth 10, 25.**

E. J. Waggoner

When taken in any form, tobacco very readily finds its way into the blood, and, according to Sir B. W. Richardson, it produces in the vital fluid serious changes. He describes these changes in the following words:— {PTUK June 21, 1894, p. 398.1}

“On the blood the prolonged inhalation of tobacco produces changes which are very marked in character. The fluid is thinner than is natural, and in extreme cases paler. In some instances the deficient colour of the blood is communicated to the body altogether, rendering the external surface yellowish white and puffy. The blood, being thin, also exudes too freely, and a cut surface bleeds for a long time, and may continue to bleed inconveniently even in opposition to remedies. But the most important influence is exerted over those little bodies which float in myriads in the blood and are known as the red corpuscles. These bodies have naturally a double concave surface, and at their edges a perfectly smooth outline. The absorption of fumes of tobacco necessarily leads to rapid changes in them; they lose their round shape, becoming oval and irregular, and instead of having a mutual attraction for each other and running together, a good sign of physical health, they lie loosely scattered before the eye, and indicate to the learned observer as clearly as though they spoke to him and said the words, that the man from whom they were taken is physically depressed, and deplorably deficient both in muscular and mental power. {PTUK June 21, 1894, p. 398.2}

**“Interesting Items” The Present Truth 10, 25.**

E. J. Waggoner

-The death of the Sultan of Morocco is announced, and it is supposed that be was poisoned. {PTUK June 21, 1894, p. 398.3}

-The judicial statistics of Great Britain pros the existence of over 70,000 known professional thieves. {PTUK June 21, 1894, p. 398.4}

-Lord Coleridge, Lord Chief Justice of England died at his London residence, 1, Sussex-square Hyde-park, June 14. {PTUK June 21, 1894, p. 398.5}

-A German has constructed a tricycle to run on either land or water, with which he propose crowing the Channel to Folkestone. {PTUK June 21, 1894, p. 398.6}

-Joan of Arc is to have an annual féte day in France, and a national memorial is to be created on the spot where she suffered martyrdom. {PTUK June 21, 1894, p. 398.7}

-The volcano on the island of Stromboli is showing great activity. The eruption is increasing in violence, and there are frequent earthquakes. {PTUK June 21, 1894, p. 398.8}

-Italy is struggling with a ministerial crisis owing to the refusal of Signor Crispi to moderate his demands for military expenditure in the coming year. {PTUK June 21, 1894, p. 398.9}

-Intelligence has reached Shanghai that Japer has sent large forces to protect her interests in Cores. The King of Corea is reported to have fled to Japan. {PTUK June 21, 1894, p. 398.10}

-The expulsion of Danish actors from Schleswig, under a law prohibiting Danish performances in that country, is causing much comment in Copenhagen. {PTUK June 21, 1894, p. 398.11}

-There is a prospect of a general federation of the Australian colonies, a scheme for that purpose having been proposed by the premier of New South Wales. {PTUK June 21, 1894, p. 398.12}

-A Scotchman is launching a new form of vegetarianism in Paris. Its members eat and drink nothing but uncooked vegetable foods and natural liquids. {PTUK June 21, 1894, p. 398.13}

-A “plague” has been raging at Hong Kong, China, which has caused 1,700 deaths, but is now said to be abating. Many thousands have fled from the place. {PTUK June 21, 1894, p. 398.14}

-New Zealand is bent on preserving her remarkable wild birds and animals, and has set apart two islands on which all hunting and trapping is forbidden. {PTUK June 21, 1894, p. 398.15}

-Over 25,000 natives of India have been inoculated for cholera by a Pasteur agent, and the protection afforded against the disease thus far has been considerable. {PTUK June 21, 1894, p. 398.16}

-By order of the Czar an expedition has been dispatched in search of the Russian ironclad monitor *Roussalka*, which foundered, with all on board, some months ago. {PTUK June 21, 1894, p. 398.17}

-The Great Northern Railway Company have decided to abolish third ideas fares, add all passengers will be able to travel at a parliamentary rate of one penny a mile. {PTUK June 21, 1894, p. 398.18}

-According to figured published by the railways of Eastern Russia, the number of emigrants to Siberia during the past five years was a little under 220,000, an average of 44,000 per annum. {PTUK June 21, 1894, p. 398.19}

-An important discovery of arms and ammunition less been made by the Russian Government in the Caucasus, where it is believed a rising is meditated, and great discontent prevails. {PTUK June 21, 1894, p. 398.20}

-A “beer war” between Social Democrats and breweries is raging in Germany, and has assumed such proportions that a report is to be prepared and presented to Emperor William by his special request. {PTUK June 21, 1894, p. 398.21}

-A conference held at Columbus, Ohio, between representatives of the colliery owners and miners in Pennsylvania, Ohio, Indiana, and Illinois has resulted in an agreement on the question of wages. {PTUK June 21, 1894, p. 398.22}

-A telegram from Panama reported a great conflagration in progress in that city June 14. Over 800 houses had been destroyed, and the flames, fanned by a high wind, were still spreading. The inhabitants were panic stricken. {PTUK June 21, 1894, p. 398.23}

-The Russian Government is seriously contemplating the construction of a railway tunnel through that principal Caucasian mountain chain. Until this is done, Russia’s hold of the Caucasus cannot be considered an assured one. {PTUK June 21, 1894, p. 398.24}

-According to a telegram from Lagos, on the west coast of Attics, the chiefs and elders of the people of Dorodu, an important trading place in the neighbourhood of Lagos, are soliciting the annexation of their country to Great Britain. {PTUK June 21, 1894, p. 398.25}

-The clerical party in Hungary has been completely defeated, and the Upper House will now accept the Civil Marriage Bill. Great disappointment is expressed in Court circles, while in Hungary the rejoicings over the victory of the Liberal party are unbounded. {PTUK June 21, 1894, p. 398.26}

-New regulations have recently been issued at St. Petersburg for the settlement of disputes between Russian officers. They provide for the appointment of a court of honour, consisting of officers, which will determine the question whether a duel is unavoidable or not. {PTUK June 21, 1894, p. 398.27}

-An experiment in providing family meals ready for the tables of the poor is being made at Martineau Building, Christian-street, East London. A substantial hot beef-pie is sold for one shilling, a single direr, sufficient for a working-man, costing threepence. {PTUK June 21, 1894, p. 398.28}

-Phra Yot, the Siamese mandarin about whom there has been a dispute between France and Siam, was sentenced at Bangkok to twenty years’ hard labour on a charge of causing the death of a French officer. The event has caused great bitterness of feeling throughout Siam. {PTUK June 21, 1894, p. 398.29}

-While the increase of the population of the world is calculated at the rate of 200,000,000 in every twenty years, the growth of wheat throughout the world has fallen from 804,000,000 quarters in 1891 to 280,000,000 in 1898, and the price per quarter has fallen from 41s. in 1891 to 25s. in 1898. {PTUK June 21, 1894, p. 398.30}

-The rejuvenescence of the German Army is rapidly proceeding under the vigorous supervision of the Emperor William, and soon none of his grandfather’s old officers will be left. Between thirty and forty generals and a still larger number of staff officers are to be retired in the course of the month. {PTUK June 21, 1894, p. 398.31}

-The young Sultan of Morocco, Miley Abdul Aziz, has left Rabat for Fez, accompanied by his troops Disturbances continue to take place in the interior, but the representatives of European Powers at Tangier advise their Governments not to send war-vessels to Moorish ports for fear of exciting the Mussulmans. {PTUK June 21, 1894, p. 398.32}

-German enterprise is going ahead in Asia Minor. A railroad extending some 309 miles from Ismid east by north to Angora has just been completed by German contractors. One remarkable feature in its construction is the almost total absence of wood. Not only are the mile and bridges of iron, but the sleepers and telegraph poles are of the same material. {PTUK June 21, 1894, p. 398.33}

-A boat containing eighty harvesters from Achill Island capsized near Westport Quay, June 14. Over thirty persons, nearly all of whom were young, were drowned. Thirty corpses were recovered. The harvesters were sailing to Westport to take passages to England and Scotland by steamers leaving there the next day. {PTUK June 21, 1894, p. 398.34}

-Excavations have been recently made in Sainte Marguerite cemetery, to try and discover the body of the Dauphin of France, who died a century ago and was duly buried. Several coffins were opened, but none contained remains which could have been those of a boy of ten. The object of the search is to demolish the legends of his escape put forth by pretenders from time to time. {PTUK June 21, 1894, p. 398.35}

-The proposed new Constitution for Hawaii provides for the establishment of a Republic, and forbids any advocacy of the monarchical form of government. It gives the franchise to all sup-porters of the Provisional Government, and to natives and neutralised aliens who swear to support the new Constitution. It further declares the Crown lands to be the property of the Government. {PTUK June 21, 1894, p. 398.36}

-At the City Dust depot in Lambeth, 42,572 loads of street sweepings were received in the last twelve months. Marketable articles were eliminated, 26,000 loads of rubbish being burned in the destructors. The old paper fetched ?590; rags, ?47; bottles, ?107; string, ?177; works and wax, ?58; and old iron, ?82. Cheques and notes were frequently discovered in the refuse, and returned to the owners when possible. {PTUK June 21, 1894, p. 398.37}

-M. Nicolas de Savin, a Frenchman now living in Saratoff, is supposed to be the oldest person now living, having been born in 1768. He remembers all the events of the French Revolution. He was a soldier in the Egyptian campaign, fought at Austerlitz and Jena, and was decorated at Saragossa. He was taken prisoner at Berezina, and afterwards sent to Berate, where he has remained ever since. His daughter, who lives with him, is over eighty. {PTUK June 21, 1894, p. 398.38}

**“Back Page” The Present Truth 10, 25.**

E. J. Waggoner

It is calculated that horse racing in England involves a direct expenditure of not less than ?3,000,000 a year. This does not include the amount lost in betting, which of course cannot be estimated, nor the sums squandered in various other vices that flourish in connection with the race course. {PTUK June 21, 1894, p. 400.1}

The suffering amongst the few thousands of destitute Jews who have found their way to Jerusalem is acute. The large sum of money distributed by charitable societies, which has doubtless attracted many to the city, is not sufficient to afford more than slight relief. The agent of one society says of a visit recently made:— {PTUK June 21, 1894, p. 400.2}

To call it a house-to-house visitation would be a misnomer. It was literally a hole-to-hole violation in fifteen groups of dwellings, where about 500 poor Jews are to be found in cellars and holes wholly out of sight, rarely any above ground. I have found, in courts behind houses, steps leading down to lower courts, and from there have gone down to others still lower, dark places piercing the debris, fragments of passages and chambers; solid masonry of past ages, where, among the ancient foundations, Jerusalem, of the past gives shelter to the homeless poor of the present.” {PTUK June 21, 1894, p. 400.3}

“And they were astonished at His doctrine; for His word was with power.” Luke 4:32. “And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes.” Matthew 7:28, 29. In like manner the officers who were sent to apprehend Him, were so captivated by His words that they forgot their errand, and returned without Him, and when asked, “Why have ye not brought Him?” replied, “Never man spake like this Man.” John 7:45, 46. And so we learn that the wonder of Christ’s teaching was not so much in the strange things that He said, as in the power with which He spoke. Therefore my prayer shall be, “Lord, help me, not that I may be able to astonish people with the vastness of my learning, but that I may tell the old, old story with words that are powerful because prompted by Thy Holy Spirit.” {PTUK June 21, 1894, p. 400.4}

As a sample of the conclusions men will come to when they follow the lead of the idea that Christ’s Church ought to be “established” by some one of the powers of earth, we quote the following from the *Christian World:*— {PTUK June 21, 1894, p. 400.5}

Chancellor Philip V. Smith was chief speaker at a Bootle Church Defence meeting. He said Parliament was, at the instigation of the Liberation Society, proposing to inflict an injustice upon the Church which, he ventured to say, no Roman Emperor in the most cruel times would have attempted to do. If the Church were disestablished in Wales, the people would be practically left from Sunday night until Saturday night in a state of heathenism, and destitute of all spiritual aid. {PTUK June 21, 1894, p. 400.6}

What ideas can such men have as to the source of the Church’s spiritual aid? or of the promise of Jesus Christ to His followers, “Lo, I am with you always, even unto the end of the world.” Men who look to a worldly power to supply their spiritual aid, very soon forget their Lord. {PTUK June 21, 1894, p. 400.7}

In reply to the inquiry of a correspondent, the *Church Times* (June 15) points out the misuse of the term Sabbath, as applied to Sunday by many people:— {PTUK June 21, 1894, p. 400.8}

The Sabbath, “Dies Sabbati” (as still in Acts of Parliament), never meant anything but Saturday. Till the sixteenth century no Christian ever called “Sunday” the Sabbath. The great Lightfoot, a Puritan says, “I have diligently searched the Fathers to find ‘Sabbath’ used in the sense of Sunday; would that I could find it!” The Presbyterians and the Puritans were the first to give this (as well as other theological words) an entirely new meaning. {PTUK June 21, 1894, p. 400.9}

Of course the Bible everywhere calls the seventh day the Sabbath, and as the Bible only is the word of God, that makes the seventh day for ever the Sabbath. Even though the Fathers had called Sunday the Sabbath it would not have made it so. Shall we take the word of man or the word of God? And as the Bible tells us when the Sabbath is, and what it is, in order that we may receive the blessing that is in it, shall we not follow the ways of God rather than the way of the world? {PTUK June 21, 1894, p. 400.10}

In these days, when architecture and music are becoming the principal religious attractions, some words recently spoken by the Rev. J. Ossian Davies, of Bournemouth, ought to have wide circulation. When asked, “What is the best way to reach the masses with the Gospel?” he replied:— {PTUK June 21, 1894, p. 400.11}

Somehow or other they do not like our grand buildings. I do not exactly know why, but it is a fact, and this fact must be faced if we are ever to reach the people successfully. I have the impression that we depend too much upon our places of worship, and not enough upon the word “Go,” which is the first word in the condition that Christ gave to His apostles. It may turn out that our building churches and chapels and begging the people to come into them, is, after all, a wrong method. However, if places were built in harmony with the character of the people we wish to reach, it is probable that these houses would answer a good purpose. Still, nothing will take the place of that active seeking the people which is clearly implied in the command, “Go ye into all the world and preach the Gospel to every creature.” My own experience leads me to believe that the people are not indifferent to the Gospel. I believe that when this simple message delivered by good, earnest men, will always find a hearty response from the masses. {PTUK June 21, 1894, p. 400.12}

“Prophetic Lights,” noticed in our advertising page, is an excellent study of prophecies concerning the first and second advent of Christ, proceeding on the true basis that Scripture must interpret Scripture. {PTUK June 21, 1894, p. 400.13}

**“Delighting in Wickedness” The Present Truth 10, 25.**

E. J. Waggoner

*Delighting in Wickedness*.-In the book notices of one of the best London dailies, in the review of a new novel, which is declared to be intolerably dull on account of the uniform goodness of the hero, we find the following statement:— {PTUK June 21, 1894, p. 400.14}

The possession of all the domestic virtues makes a man desirable enough from the point of view of the possible bride; from that of the novel reader it is apt to render him uninteresting, to say nothing more. {PTUK June 21, 1894, p. 400.15}

This is stated in all seriousness. It shows what novel-readers desire, and the object for which they read. They think that a writer who describes a virtuous man, has dealt unfairly with them. Why should he lead them through three volumes, and give them no spice of wickedness? The fact stated in the few lines above presents a fearful picture of the condition of society. This class also is described in Scripture, as those “who knowing the judgment of God, that they which commit such things are worthy of death, ... have pleasure in them that do them.” {PTUK June 21, 1894, p. 400.16}

**“Front Page” The Present Truth 10, 26.**

E. J. Waggoner

“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Luke 10:17-20. {PTUK June 28, 1894, p. 401.1}

The name of Jesus is all-powerful. He has by inheritance a better name than the angels. Hebrews 1:4. God has given Him “a name that is above every name.” Philippians 2:9. “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. But it is not to be used as a mere charm. The seven sons of Sceva tried to cast out evil spirits by the name of Jesus, saying, “We adjure you by Jesus whom Paul preacheth.” Acts 19:13. The only result was that the evil spirit cast them out. Why was this?—Because they did not know the name that they used. It is something more than a sound; it is a life. {PTUK June 28, 1894, p. 401.2}

Jesus said, “I beheld Satan as lightning fall from heaven.” “And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.” Revelation 12:7-9. Satan has been conquered again and again by the power of heaven. He was defeated and cast out of heaven in the beginning, and when Christ came to this earth, He “spoiled principalities and powers,” triumphing over them in Himself.” Colossians 2:15. Therefore whoever meets the devils with the power of heaven, is sure to triumph over them. {PTUK June 28, 1894, p. 401.3}

Satan fell as lightning from heaven. He is still an angel, though fallen. Sin has robbed him of his original glory, yet the brightness which he still retains far surpasses all human conception of glory. “Satan himself is transformed into an angel of light.” 2 Corinthians 11:14. What wonder, then, that he deceives men who trust in appearances? By reason of the brightness which he still retains, he will be able to cause many to believe that he is the Christ. The life of Christ cherished in the heart will alone enable us to detect his devices, and to quench his fiery darts. {PTUK June 28, 1894, p. 401.4}

Great power is given by Christ to His disciples. It is a wonderful thing to have power over that old Serpent, and all of his kind. “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.” It is very natural for man to rejoice in that which they can see. Wonderful phenomena dazzle the senses. Christian workers are apt to place their rejoicing in what the Lord has wrought through them. This is their danger. When they begin to glory in the works accomplished, the power by which they were wrought departs. Our connection with Christ, who is our life, is to be our only rejoicing. We are not to look at the things which are seen, but that the things which are unseen; “for the things which are seen are temporal, but the things which are not seen our eternal.” {PTUK June 28, 1894, p. 401.5}

**“What Is that to Thee?” The Present Truth 10, 26.**

E. J. Waggoner

This is the question put by the Lord to sinful man when the latter manifests a disposition to supervise the religious conduct of his fellows. Jesus and His disciples were alone at the Sea of Galilee after His resurrection, and when they had eaten and Jesus had talked with them, He said to Peter, “Follow Me.” “Then Peter, turning about, seeth the disciple whom Jesus loved following; ... Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto them, If I will that he tarry till I come, what is that to thee? Follow thou Me.” John 21:20-22. {PTUK June 28, 1894, p. 401.6}

This brief dialogue reveals very plainly the mind of the Lord in regard to the exercise of ecclesiastical authority among men. There was Peter, who held as high a position as any in the church, and to whom many people believe to have held the highest place, meeting with a pointed rebuke from the Lord for presuming to demand even a knowledge of the obligations which the Saviour had laid or would lay upon John. Yet how many since that time who have neither held the station nor possessed the virtues of an apostle, have assumed the authority to dictate to their fellow-men what they must do to discharge their obligations to God, and even to punish them if they refused to obey! {PTUK June 28, 1894, p. 401.7}

This is the spirit that is embodied in all those laws which men have presumed to enact for the punishment of “offences against God and religion.” Men have become so ostensibly zealous for the Lord that they have taken it upon themselves not only to know just what everybody else must do in order to meet the mind of God, but to execute upon them the penalty for transgression, as if the Lord were not able or competent to uphold the honour of His own law! It is the zeal which Saul of Tarsus had, which was “not according to knowledge.” The zeal of Paul the apostle, and of every converted person, is to feed the flock with the living word, which is the bread and water of life. {PTUK June 28, 1894, p. 401.8}

Would you enquire, Lord, and what shall this man do, who keepeth not Thy commandments? or, Lord, here is one that worshippeth not Thee according to the way that I conceive to be right; what shall be done with him? The answer is, “What is that to thee? follow thou Me.” Give your attention to your own course, and leave all others free to do the same. {PTUK June 28, 1894, p. 402.1}

“Feed My sheep;” and “Follow thou Me.” Thus did the Lord mark out the duty of Peter; and thus He has marked out the whole duty of all His followers, whether high or low. He who will obey his Lord’s words will find ample scope for the exercise of all his energies, without giving any attention to enforcing religious duties upon his neighbours. {PTUK June 28, 1894, p. 402.2}

**“The Greatness of Service” The Present Truth 10, 26.**

E. J. Waggoner

*The Greatness of Service*.-Service is not a mark of degradation, but of greatness. We are accustomed to think of the position of a servant as a menial one, because it has been made so in the majority of cases by the customs and traditions of men; but considered from the standpoint of Gospel truth, it is not so. To His disciples the Saviour said, “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth service. For whether is greater, he that sitteth at meat? but I am among you as he that serveth.” Luke 22:25-27. {PTUK June 28, 1894, p. 402.3}

From the world’s standpoint, he that sitteth at meat is greater than He that serves; yet Christ, the only begotten Son of the eternal God, came and took on earth a place of a servant; and in this He did not degrade Himself, but invested with His own glory and greatness all service for the benefit of our fellow-men. {PTUK June 28, 1894, p. 402.4}

And is not God Himself the greatest servant in the universe? Who does so much to minister to the comfort and happiness of all creatures as He? Not only does He minister in things that are great and exalted, but in all the little things that pertain to daily existence, whether of high or low, rich or poor. The veriest vagabond of the street is not passed by. To him, equally with the prince, it is granted to live and move and have his being in the Lord. Acts 17:28. He gives to him “life, and breath, and all things,” as freely as to anyone else. “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matthew 5:45. The path that leads to greatness is the path of service; and in proportion to the service we have rendered to our fellows here, and to the capacity we have developed for being a blessing to others, will be the height of the station assigned us in the world hereafter. {PTUK June 28, 1894, p. 402.5}

**“‘This Is Elias’” The Present Truth 10, 26.**

E. J. Waggoner

It is a natural tendency of the human mind to give more heed to personalities than to principles-to look more to men engaged in some great work, than to the point and principle of the work itself. This caused the scribes and Pharisees to make a great mistake in the days of John the Baptist, and has caused great mistakes in all ages since that time. {PTUK June 28, 1894, p. 402.6}

The prophet Malachi had prophesied of the coming of Elias before the day of the Lord, to prepare the world for His appearance. But this prophecy was fulfilled, so far as it related to the first advent of Christ, in the coming of John the Baptist; for the Saviour said of him, “If ye will receive it, this is Elias, which was for to come.” Matthew 11:14. John himself had testified that he was not Elias, and he gave a true answer to the question asked him, for he was not the *person* who had prophesied before Ahab, and called down fire from heaven on Mount Carmel. The nature of his identity with Elias is explained in the first chapter of Luke, in the words of the angel who talked with Zacharias: “He [John] 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; and to make ready a people prepared for the Lord.” Luke 1:17. {PTUK June 28, 1894, p. 402.7}

It is not the man as a person, but the spirit and power which actuates him in his work, that is important for us to consider. We should not be fascinated by a striking personality, so as to lose sight of the principle that is embodied within him. John would do nothing to call attention to himself as an individual, but merely declared himself to be “the voice of one crying in the wilderness.” The important question to be considered in connection with any work is not, Who is the mouthpiece? but, Whose is the voice that is speaking? The important thing about Elias was not his physical self, but the voice that spoke through him; and when that voice, with the same spirit and power, spoke through John, John became Elias. And whosoever now is sent forth in the spirit and power of Elias to prepare the way of the Lord and make ready a people for His coming, fulfils the prophecy as did John. But we must bear in mind the truth, of which this instance affords a striking evidence, that any man, in himself, is nothing; and that whatever prominence and importance attached to his name is due only to what he receives from God. {PTUK June 28, 1894, p. 402.8}

**“Studies in Romans. Debtor to All. Romans 1:8-15” The Present Truth 10, 26.**

E. J. Waggoner

The first seven verses of the first chapter of Romans are the salutation. No uninspired letter ever embraced so much in its greeting as this one. The apostle was so overflowing with the love of God that he could not write a letter without covering almost the whole Gospel in the salutation. {PTUK June 28, 1894, p. 402.9}

The next eight verses may well be summarised in the words “Debtor to All,” for they show the completeness of the apostle’s devotedness to others. Let us read them carefully, and not be content with one reading: {PTUK June 28, 1894, p. 402.10}

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. {PTUK June 28, 1894, p. 402.11}

**QUESTIONING THE TEXT**

For whom did the apostle give thanks to God? {PTUK June 28, 1894, p. 403.1}

“I thank my God through Jesus Christ for you all.” {PTUK June 28, 1894, p. 403.2}

What does he say is the chief characteristics of the Romans? {PTUK June 28, 1894, p. 403.3}

“Your faith.” {PTUK June 28, 1894, p. 403.4}

How prominent was their faith? {PTUK June 28, 1894, p. 403.5}

“Your faith is spoken of throughout the whole world.” {PTUK June 28, 1894, p. 403.6}

What did the apostle always do for them? {PTUK June 28, 1894, p. 403.7}

“Make mention of you always in my prayers.” {PTUK June 28, 1894, p. 403.8}

How often did he pray for them? {PTUK June 28, 1894, p. 403.9}

“Without ceasing.” {PTUK June 28, 1894, p. 403.10}

How emphatically does he make this statement? {PTUK June 28, 1894, p. 403.11}

“God is my witness.” {PTUK June 28, 1894, p. 403.12}

How did he say that he himself served God? {PTUK June 28, 1894, p. 403.13}

“Whom I serve with my spirit in the Gospel of His Son.” {PTUK June 28, 1894, p. 403.14}

For what did the apostle pray concerning the Romans? {PTUK June 28, 1894, p. 403.15}

“Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.” {PTUK June 28, 1894, p. 403.16}

Why was he so anxious to see them? {PTUK June 28, 1894, p. 403.17}

“I long to see you, that I may impart unto you some spiritual gift? {PTUK June 28, 1894, p. 403.18}

Why did he wish to impart a spiritual gift to them? {PTUK June 28, 1894, p. 403.19}

“To the end ye may be established.” {PTUK June 28, 1894, p. 403.20}

What had he often purposed? {PTUK June 28, 1894, p. 403.21}

“Oftentimes I purposed to come unto you.” {PTUK June 28, 1894, p. 403.22}

Why had he not gone? {PTUK June 28, 1894, p. 403.23}

“But was let [hindered] hitherto.” {PTUK June 28, 1894, p. 403.24}

Why had he purposed to go to them? {PTUK June 28, 1894, p. 403.25}

“That I might have some fruit among you also, even as among other Gentiles.” {PTUK June 28, 1894, p. 403.26}

How did Paul hold himself as related to men? {PTUK June 28, 1894, p. 403.27}

“I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise.” {PTUK June 28, 1894, p. 403.28}

What was he therefore willing to do? {PTUK June 28, 1894, p. 403.29}

“So, as much as in me be, I am ready to preach the Gospel to you that are at Rome also.” {PTUK June 28, 1894, p. 403.30}

*A Great Contrast*.-In the days of the apostle Paul the faith of the church in Rome was spoken of throughout all the world. Faith means obedience; for faith is counted for righteousness, and God never counts a thing so unless it is so. Faith “worketh by love.” Galatians 5:6. And this work is a “work of faith.” 1 Thessalonians 1:3. Faith also means humility, as is shown by the words of the prophet, “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. The upright man is the just man; the man whose soul is lifted up is not upright or just; but the just man is such because of his faith; therefore only the man whose soul is not lifted up has faith. The Roman brethren, therefore, in the days of Paul, were humble. {PTUK June 28, 1894, p. 403.31}

But it is far different now. An instance is given by the *Catholic Times* of June 15, 1894. The pope had said, “We gave authority to the bishops of the Syrian rite to meet in synod at Mossul,” and had commended the “very faithful submission” of those bishops and had ratified the election of the patriarch by “Our Apostolic authority.” An Anglican paper had expressed surprise, saying, “Is this a free union of equal churches, or is it submission to one supreme and monarchical head?” To which the *Catholic Times* replies: “It is not a free union of equal churches, but it is submission to one supreme and monarchical head.... To our Anglican pleader we say, You are not really surprised. You know well what Rome claims and always will claim, obedience. That claim is now, if it ever was, before the world.” But that claim was not before the world in the days of Paul. In those days it was the church in Rome; now it is the Church of Rome. The church in Rome was famous for its humility, and its obedience to God. The Church of Rome is famous for its haughty assumption of the power of God, and for its demand for obedience to itself. {PTUK June 28, 1894, p. 403.32}

*Praying without Ceasing*.-The apostle exhorted the Thessalonians to “pray without ceasing.” 1 Thessalonians 5:17. He did not exhort others to do that which he did not do himself, for he told the Romans that without ceasing he made mention of them always in his prayers. It is not to be supposed that the apostle had the brethren at Rome on his mind every waking hour of the day, for in that case he could not have thought of anything else. No man can be consciously in prayer every moment, but all can continue “instant in prayer,” or, as Young translates it, “in the prayer persevering.” Romans 12:12. This is in harmony with what the Saviour said, that “men ought always to pray, and not to faint,” or grow weary. Luke 18:1. In the parable that follows, the unjust judge complains of the “continual coming” of the poor widow. That is an illustration of praying without ceasing. It is not that we are to be every moment in conscious prayer, for then important duties would be neglected, but it is that we should not grow weary of praying. {PTUK June 28, 1894, p. 403.33}

*A Man of Prayer*.-This is what Paul was. He made mention of the Romans in all his prayers. To the Corinthians he wrote, “I thank my God always on your behalf.” 1 Corinthians 1:4. To the Colossians, “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.” Colossians 1:3. Still more emphatically he wrote to the Philippians, “I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy.” Philippians 1:3, 4. Again to the Thessalonians, “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith,” etc., 1 Thessalonians 1:2, 3. And further, “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.” 1 Thessalonians 3:10. To his beloved son in the faith he wrote, “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.” 2 Timothy 1:3. {PTUK June 28, 1894, p. 403.34}

*“Rejoice Evermore.”*-The secret of this is to “pray without ceasing.” See 1 Thessalonians 5:16, 17. The apostle Paul prayed for others so much that he had no time to worry about himself. He had never seen the Romans, yet he prayed for them as earnestly as for the churches that he had raised up. Recounting his labors and sufferings, he adds that they are “beside those things that are without, that which cometh upon me daily, the care of all the churches.” 2 Corinthians 11:28. “As sorrowful, yet always rejoicing.” He fulfilled the law of Christ by bearing the burdens of others. Thus it was that he was able to glory in the cross of our Lord Jesus Christ. Christ suffered on the cross for others, but it was “for the joy that was set before him.” They who are wholly devoted to others, share the joy of their Lord, and can rejoice in Him. {PTUK June 28, 1894, p. 403.35}

*“A Prosperous Journey.”*-Paul prayed earnestly that he might have a prosperous journey by the will of God to visit Rome. Read the twenty-seventh chapter of Acts, and you will learn just what kind of journey he had. Most people would say that it was not a prosperous journey. Yet we do not hear any complaint from Paul; and who can say that he did not have a prosperous trip? “All things work together for good to them that love God.” Therefore it must have been prosperous. It is well for us to consider these things. We are apt to look at matters from a wrong side. When we learn to look at them as God looks at them, we shall find that things that we regard as disastrous are prosperous. How much mourning we might save if we always remembered that God knows much better than we do how our prayers should be answered! {PTUK June 28, 1894, p. 403.36}

*Spiritual Gifts*.-When Christ “ascended up on high, he led captivity captive, and gave gifts unto men.” Ephesians 4:8. These gifts were the gifts of the Spirit, for he said, “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” John 16:7. And Peter said on the day of Pentecost: “This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Acts 2:32. These gifts are thus described: “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” 1 Corinthians 12:4-11. {PTUK June 28, 1894, p. 404.1}

*Established by Spiritual Gifts*.—“But the manifestation of the Spirit is given to every man to profit withal.” What is the profit? “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Ephesians 4:12, 13. The gifts of the Spirit must accompany the Spirit. As soon as the early disciples received the Spirit in accordance with the promise, they received the gifts. One of the gifts, speaking with new tongues, was manifested that very day. It follows, therefore, that the absence of the gifts of the Spirit in any marked degree in the church, is evidence of the absence of the Spirit, not entirely, of course, but to the extent that God has promised it. The Spirit was to abide with the disciples forever, and therefore the gifts of the Spirit must be manifest in the true church until the second coming of the Lord. As before stated, the absence of any very marked manifestation of the gifts of the Spirit is evidence of the absence of the fulness of the Spirit; and that is the secret of the weakness of the church, and the great divisions that exist. Spiritual gifts establish the church; therefore the church that does not have those gifts cannot be established. Who may have the Spirit? Whoever asks for it with earnest desire. See Luke 11:13. The Spirit has already been poured out, and God has never withdrawn the gift; it only needs that Christians should ask and accept. {PTUK June 28, 1894, p. 404.2}

*“I Am Debtor.”*-That was the keynote of Paul’s life, and it was the secret of his success. Nowadays we hear of men saying, “The world owes me a living.” But Paul considered that he owed himself to the world. And yet he received nothing from the world but stripes and abuse. Even that which he had received before Christ found him was a total loss. But Christ had found him, and given Himself to him, so that he could say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. As Christ’s life was his life, and Christ gave himself for the world, Paul necessarily became a debtor to the whole world. This has been the case of every man who has been a servant of the Lord. “David, after he had served his own generation by the will of God, fell on sleep.” Acts 13:36. “Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” {PTUK June 28, 1894, p. 404.3}

*Personal Labour*.-There is a foolish notion prevalent that ordinary labor is degrading, especially to a minister of the Gospel. It is not all the fault of the ministers themselves, but largely the fault of the foolish people about them. They think that a minister must always be faultlessly attired, and that he must never soil his hands with ordinary manual labor. Such ideas were never gained from the Bible. Christ himself was a carpenter, yet many professed followers of him would be shocked if they should see their minister sawing and planing boards, or digging in the ground, or carrying parcels. There is a false dignity altogether too prevalent, which is utterly opposed to the spirit of the Gospel. Paul was not ashamed nor afraid to labour. And this he did not merely occasionally, but day after day while he was engaged in preaching. See Acts 18:3, 4. He said, “These hands have ministered unto my necessities, and to them that were with me.” Acts 20:34. He was speaking to the leaders of the church when he said, “I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” Verse 35. {PTUK June 28, 1894, p. 404.4}

*Slandering Paul*-At the second international convention of the Student Volunteer Movement for Foreign Missions, the main address for one evening was on the subject of “Paul, the Great Missionary.” The speaker said that “Paul had a faculty for dividing up the work so that he undertook very little of it himself.” It was a foolish and wicked idea to present before young volunteers for missionary service, because it was an utter falsehood, and it was anything but a compliment to the apostle. In addition to what has been cited above, read the following: “Neither did we eat any man’s bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you.” 2 Thessalonians 3:8. “I will very gladly spend and be spent for you.” 2 Corinthians 12:15. “Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent.” 2 Corinthians 11:23. “But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.” 1 Corinthians 15:10. The grace of God is manifest in service for others. The grace of Christ led him to give himself for us, and to take upon himself the form and condition of a servant. Therefore he who has the most of the grace of Christ will labour the most. He will not shun work, even though it be the most menial service. Christ went to the lowest depths for the sake of man; therefore he who thinks that any service is beneath him, is altogether too high for association with Christ. {PTUK June 28, 1894, p. 404.5}

*Gospel Liberty*.-Gospel liberty is the liberty that God gives men through the Gospel. It expresses His idea of freedom. It is the freedom seen in nature and in all the works of His hands. It is the freedom of the winds, blowing where they list; it is the freedom of the flowers, scattered everywhere through wood and meadow; it is the freedom of the birds, soaring unrestrained through the heavens; the freedom of the sunbeam, shooting from its parent orb and playing on cloud and mountain top; the freedom of the celestial orbs, sweeping ceaselessly on through infinite space. This is the freedom which flows out from the great Creator through all His works. It is sin that has produced what is narrow and contracted and circumscribed,—that has erected boundary lines, and made men stingy and niggardly. But sin is to be removed, and then perfect liberty will be realised once more in every part of creation. Even now this freedom may be tasted, by having sin removed from the heart. To enjoy this freedom through eternity is the glorious privilege now offered in the Gospel to all men. Who that claims to love liberty can let this opportunity pass unimproved? {PTUK June 28, 1894, p. 404.6}

**“In Siberian Exile” The Present Truth 10, 26.**

E. J. Waggoner

The railway being constructed across Siberia will open up the great mining and agricultural resources of the country, besides diverting some of the trade of Japan and China into Russian channels. The Russian Government is sparing no effort to change the Siberian wilderness into an enterprising and prosperous country. Farming communities are being encouraged to emigrate to the country, and the criminal exiles are no longer to be located in the Siberian colonies. Siberia is to be reserved for political exiles, and heretics. Speaking of these latter offenders, the Russian correspondent of a foreign journal says:— {PTUK June 28, 1894, p. 305.1}

The “politicals,” however, do not seem to call out our sympathies as the heretics do. These latter are men of the noblest principle as a rule, suffering the most cruel hardships with supreme fortitude. A good many of them lately have been sent to Siberia, but somehow they generally manage to fall on their feet, to get hold of a little farm somewhere, or a windmill, or a house near a stream abounding in fish, or a rich farmer in want of a reliable steward. And then they write home to their friends in Russia long letters of consolation and encouragement, and the letters circulate about from hand to hand and do almost as much for the cause as the spoken word of the preacher. A Stundist told a friend of mine the other day that in his village there is a shoemaker who receives a letter from Siberia about once in two months. The writer is a man who was sentenced to banishment for life for uttering expressions in ridicule of the usages of the orthodox church. My friend assured me that the banished Stundist’s letters were read by a circle of quite two hundred people, and have a far more potent effect in bracing up the brethren than the most eloquent sermons preached by the local preachers. {PTUK June 28, 1894, p. 305.2}

Does it ever strike the authorities in Russia that this settling of banished Stundists, Baptists, and others all over the country where the population is sparsest is the best plan they could devise for the future Protestantising of the country? It was the little settlements of German Protestants in the southern provinces that brought about the great Stundist movement. The Germans are now settling in the eastern provinces of Orenburg, Samara, Sarateoff, and Ufa. May we not reasonably expect a similar movement in the east? {PTUK June 28, 1894, p. 305.3}

**“Custom Against Precept” The Present Truth 10, 26.**

E. J. Waggoner

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; 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 June 28, 1894, p. 305.4}

Thus reads the fourth commandment. In thousands of churches it is read every Sunday, and all the congregation unite in saying at its close, “O Lord, incline our hearts to keep this law.” And yet it is not kept, because the day which the commandment says must be observed is the seventh day, while people in general keep the first day of the week, a day not mentioned in the commandment, except as included in the “six days” in which work may be done. {PTUK June 28, 1894, p. 305.5}

It is a fact that the seventh day of the week is the day commonly called Saturday. {PTUK June 28, 1894, p. 305.6}

It is a fact that the people who heard the words of the law spoken directly to them from Mount Sinai, did observe the seventh day of the week in obedience to the commandment, and to this day still hold that it is the Sabbath, whether they keep it or not. {PTUK June 28, 1894, p. 305.7}

It is a fact that the Jews in the wilderness, and for centuries thereafter, were under the direct leadership of the Lord Himself, the Lord manifesting Himself to them, and talking with them and their leaders as He has never done with any other people. {PTUK June 28, 1894, p. 305.8}

It is also a fact that when they were the most closely connected with the Lord, and His presence among them was the most marked, they were the most faithful in their observance of the seventh day. {PTUK June 28, 1894, p. 305.9}

The fact that the Jews kept the seventh day of the week while the Lord who spoke the fourth commandment was personally conducting them, shows that God meant just what He said, and that the fourth commandment does require the observance of the seventh day of the week, which alone is the true Sabbath of the Lord. {PTUK June 28, 1894, p. 305.10}

Further, it is a fact that the commandment cannot mean two different things. The words, “the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,” cannot mean both the seventh day and the first. Neither can they refer to either one of them indifferently. Neither can they mean anything different now from what they did when first spoken and written. If they apply to the first day of the week now, then they must always have meant the same day, and in that case the ancient Jews must have been wrong in their practice, and the Lord must have encouraged them in that wrong. {PTUK June 28, 1894, p. 305.11}

But such a supposition is impossible. The fact that God specified by daily miracles for forty years, just which day they should observe, shows, as before stated, that the seventh day of the week-Saturday-and that only, is the day which the commandment enjoins. {PTUK June 28, 1894, p. 305.12}

This being the case, those who hear the commandment read every Sunday should either cease responding, “O Lord, incline our ears to keep this law,” or else should begin to keep it; for it is certain that the fourth commandment can no more be obeyed by resting on Sunday, than the first commandment can be kept by worshipping Jupiter. {PTUK June 28, 1894, p. 305.13}

But some one will ask, “Has not the commandment been changed?” We do not find in the Bible any record of a change. If the commandment has been changed, so as to warrant Sunday observance, why is it that the revised edition is not read in any of the churches? If people really thought that the commandment had been changed, it would be very strange for them to keep on for years reading the old commandment, which enjoins another day from that which they keep. No; the commandment has not been changed, and nobody really thinks that it has been. {PTUK June 28, 1894, p. 305.14}

“But surely the *day* has been changed.” Nothing can show the weakness of this position any better than the statements of those who hold to it. Read what the Vicar of Burgh, Lincolnshire, in a tract intended to show the necessity of Sunday observance, says about the matter:— {PTUK June 28, 1894, p. 406.1}

When Christ’s life on earth was ended, and He had ascended to heaven, a change was made as to the day which was to be kept holy.... Before Christ’s coming, the seventh day was kept holy in remembrance of the finished work of creation. After His ascension, the first day was sanctified in remembrance of the completed work of redemption. This change was made by the apostles in obedience to the will of Christ. We are not told of any words of His in which He gave this direction. {PTUK June 28, 1894, p. 406.2}

Just think of it. It is said that the apostles made the change in obedience to the will of Christ, and yet we nowhere find the words in which He gave the direction, nor even any words of the apostles, in which they intimate that such a direction ever was given! How then do men know that it was given? They do not, and never can know that it was. For no one can know that a thing is so when it is not so; and the fact that there is no record of any such change, is evidence that no such change was ever made. Christ ascended to heaven without saying anything about a change in the day. The apostles all died without ever saying anything about it, or even intimating that Christ ever said a word about it. But some men say that the change was made by the disciples in obedience to the will of the Lord. Let them produce the inspired record before they try to make people believe it. {PTUK June 28, 1894, p. 406.3}

No; the day remains the same, and will remain unchanged throughout eternity. But the people have changed. The great apostasy began, and the people insensibly drifted away from the standard of Christ and His apostles, under the influence of surrounding Paganism. Then the apostasy culminated in the Papacy, which thought to change the times and the laws, so that the customs of the people were taken as the standard of right, instead of the Bible. And this is how people now keep Sunday instead of the Sabbath. {PTUK June 28, 1894, p. 406.4}

But custom cannot make a thing any different from what God has established it. “The customs of the people are vain.” Jeremiah 10:3. The traditions of men are the transgression of the commandments of God. This matter of custom against the word of the Lord is strikingly set forth in the following from John Bunyan’s famous “dream.” Christian was on his journey, when {PTUK June 28, 1894, p. 406.5}

He espied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of one was Formalist, and the name of the other was Hypocrisy. So, as I said, they drew up to him, who thus entered with them into discourse. {PTUK June 28, 1894, p. 406.6}

*Chris*. Gentlemen, whence came you, and whither go you? {PTUK June 28, 1894, p. 406.7}

*Form. and Hyp*. We were born in the land of Vain-glory, and we are going for praise to Mount Zion. {PTUK June 28, 1894, p. 406.8}

*Chris*. Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, “He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber”? {PTUK June 28, 1894, p. 406.9}

*F. and H*. They said that to go to the gate for entrance was, by all their countrymen, counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done. {PTUK June 28, 1894, p. 406.10}

*Chris*. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate His revealed will? {PTUK June 28, 1894, p. 406.11}

*F. and H*. They told him that as for that he need not trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that could witness it for more than a thousand years. {PTUK June 28, 1894, p. 406.12}

*Chris*. “But,” said Christian, “will it stand a trial of law?” {PTUK June 28, 1894, p. 406.13}

*F. and H*. They told him that custom, being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge. “And besides,” said they, “if we get into the way, what matter is it which way we may get in? If we are in, we are in: thou art but in the way, who, as we perceive came in at the gate; and we are also in the way, that came tumbling over the wall; wherein now is thy condition better than ours?” {PTUK June 28, 1894, p. 406.14}

*Chris*. I walk by the rule of my Master; you walk by the rude working of your own fancies. You are counted thieves already by the Lord of the way. You came in by yourselves without His direction, and shall go out by yourselves without His mercy. {PTUK June 28, 1894, p. 406.15}

To those who plead “custom” as a sufficient reason for keeping Sunday instead of the Sabbath, let me ask, “Will it stand a trial at law?” {PTUK June 28, 1894, p. 406.16}

**“The Plane of the Gospel” The Present Truth 10, 26.**

E. J. Waggoner

*The Plane of the Gospel*.-When Christ descended from heaven and took upon Himself the nature of sinful flesh, He did not stop when He touched the topmost rim of humanity, but descended to the level of the poorest and most humble of birth. Born in a manger, and reared in an obscure village, He possessed not a single mark of worldly distinction. He was the son of Joseph the carpenter. His foremost followers were fishermen; His food was loaves and fishes, and He testified that He had not where to lay His head. He was among His disciples as a servant. Yet in it all He was the Son of God. He stood on the level of the sons of God, and angels did His bidding. {PTUK June 28, 1894, p. 406.17}

The plane of His life *is* the plane of the Gospel, and to that plane the poorest and humblest have access. The mysteries of salvation and heirship with Christ are not revealed to the wise and prudent, but unto babes. Jesus Christ identified Himself with poverty, with humility, with reproach, and with suffering in their keenest forms, but in all He was without sin. He did not make a low level of His followers, but an exalted one, for it was the level of the sons of the eternal God. It is sin that degrades, and not poverty, humility, and suffering. The plane of sin, though it is covered with men of wealth and power and honour, is infinitely below the plane of the Gospel, with its poor and lowly and outcast saints. {PTUK June 28, 1894, p. 406.18}

**“Christ All and in All” The Present Truth 10, 26.**

E. J. Waggoner

“For I determined not to know anything among you, save Jesus Christ, and Him crucified.” 1 Corinthians 2:2. {PTUK June 28, 1894, p. 406.19}

It might seem that in this Paul became narrow in his views, and repudiated all science, learning, and education. But such was not the case. He simply determined to begin at the *beginning*, to commence with first principles, and start the building upon a solid foundation. {PTUK June 28, 1894, p. 406.20}

What is Christ? “Other foundation can no man lay,” says Paul, “than that is laid, which is Jesus Christ.” 1 Corinthians 3:11. He is the true foundation, the chief corner-stone. {PTUK June 28, 1894, p. 406.21}

Christ Himself says, “I am Alpha and Omega, the beginning and the ending.” Revelation 1:8. He is all, from first to last. He is the A, B, C, and the X, Y, Z,—the entire alphabet. All that can be learned from written language depends upon a knowledge of the alphabet. No one can read without knowing his letters, and no one who reads ever gets beyond or above the use and the usefulness of the alphabet. From this are formed all the two hundred thousand words in our language. By the use of these twenty-six letters are printed all the thousands and hundreds of thousands of books in the English language. In the simple alphabet, therefore, are hid all the treasures of wisdom and knowledge that are contained in all the books of any language. {PTUK June 28, 1894, p. 406.22}

**“Good Things from God” The Present Truth 10, 26.**

E. J. Waggoner

The Apostle Paul wrote in his letter to the Romans, “We know that all things work together for good to them that love God.” Do you know it? Of course it is so; because it is the word of God who can make all things work for good. {PTUK June 28, 1894, p. 413.1}

Then there need be no complaining and sulking when you cannot have your own way. Our own way is not always as nice as we thought it would be. So the Lord tells us to give up our way, and take His way, and though His way is often strange it is always best. Therefore we can be cheerful and happy even when trouble comes, and when things do not come to pass just as we might wish. {PTUK June 28, 1894, p. 413.2}

The Lord is so good and so great that He can bring good to us out of the strangest ways. The patriarch Jacob once said, “All these things are against me,” when his sons wanted to take their younger brother to Egypt, where they went to buy corn because of the famine in the land. Jacob thought of his long-lost son Joseph, and now he feared that Benjamin would be taken from him. He did not know that the young ruler who sold the corn was his own boy, Joseph, whom he had given up as dead. Things were working for him and not against him. God could see it when Jacob could not. {PTUK June 28, 1894, p. 413.3}

You remember the story of Joseph. When he was sold as a slave into Egypt by his brothers, he did not spend his time murmuring and grieving and sulking because he had been badly treated. He knew the Lord was caring for him even though everything seemed to go wrong. And even when cast in the prison for doing right, he was so cheerful and kind that the keeper let him help to take care of the prisoners, and so he was able to do good to others. How easy it would have been for him to have said, “If this is the way I am to be used I will not try to do right.” But he believed that everything would work together for good, because he knew that he loved God, and that God loved him. {PTUK June 28, 1894, p. 413.4}

God is good to everybody. He loves every one. And when there was going to be seven years of famine in the land of Egypt, He gave the king a dream so that he might prepare for the famine by storing up food. None of the wise men of Egypt could tell the meaning of the dream, and, as you know, Joseph was at last called out from prison to tell the king the word of the Lord, and was made the ruler of the land. Read the story in Genesis 41. So all Egypt learned about the true God from this young slave and prisoner. {PTUK June 28, 1894, p. 413.5}

Joseph’s brothers only wanted to get rid of him, but the Lord made good come out of their wicked deed. When they went to buy corn of him, and he had told them who he was, he said, “Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.” “God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.” Genesis 45:5, 7. Even when we are used unkindly, and do not deserve the ill we receive, the Lord can look beyond and make it all come out for our good, and the good perhaps of others as well. {PTUK June 28, 1894, p. 413.6}

God was with Joseph when his feet were in iron chains in prison just the same as when he stood before Pharaoh, the great king, and told him the word of the Lord. Joseph knew it, and so he did not grumble when in prison, but served God with a happy heart. {PTUK June 28, 1894, p. 413.7}

You remember how Paul and Silas sang songs of praise in prison, and the Lord brought good out of their affliction. Daniel was put in the lions’ den, but an angel went in with him and shut the mouth of the lions. The three Hebrew children were cast into a burning furnace, and the Lord walked with them in the flames and they were not harmed. Those who punished them learned about God’s power. The Lord always cares for His servants when they are in danger and distress, and teaches men good lessons. {PTUK June 28, 1894, p. 413.8}

Then when tempted to complain because it rains when you want the sun to shine, or because you have to work when you planned to play, or because your parents cannot give you all the things that you would like or that some of your playmates get, and even when ill or in any trouble, just think about the text, “All things work together for good to them that love God.” Think of Joseph in prison and Joseph before Pharaoh and the great men of Egypt. If you learn the text by heart, and believe it every day, it will save you many unhappy hours. It is because many grown-up people have not believed this word of the Lord that they have been unhappy when things have not gone with them as they thought they should. Believe it all the time, even when trouble comes. You know good will in some way come out of it; for God promises to make all things work for good. He is good. {PTUK June 28, 1894, p. 413.9}

**“News of the Week” The Present Truth 10, 26.**

E. J. Waggoner

-The plague at Hong Kong is diminishing in virulence. {PTUK June 28, 1894, p. 414.1}

-In twelve months 404 persons were killed by vehicles in the streets of London. {PTUK June 28, 1894, p. 414.2}

-A fire in the vicinity of Moorgate St., June 21, destroyed property valued at ?150,000. {PTUK June 28, 1894, p. 414.3}

-The total number of deaths from the terrible mining disaster in Silesia is stated to be 232. {PTUK June 28, 1894, p. 414.4}

-An Austrian is said to have invented a motor bicycle which will travel from twenty-five to fifty miles an hour. {PTUK June 28, 1894, p. 414.5}

-London has now an estimated population of 5,948,000, which is 100,000 more than at the beginning of the year. {PTUK June 28, 1894, p. 414.6}

-Five thousand sheep were burned and 760,000 dollars lost by a fire in the central stockyards at Jersey City, U.S.A. {PTUK June 28, 1894, p. 414.7}

-During the past year applications, were made in this country for 25,000 patents, 19,400 designs, and 8,625 trade marks. {PTUK June 28, 1894, p. 414.8}

-The Spanish war indemnity has not been paid by the Moorish officials, and an appeal is to be made to the Sultan. {PTUK June 28, 1894, p. 414.9}

-A sunfish recently caught by boatmen near Melbourne harbour measured eleven feet in circumference, and weighed twenty-eight cwt. {PTUK June 28, 1894, p. 414.10}

-War is still in progress in Samoa between the “insurgents” and the forces of King Malistoa, who is supported by the English and Germans. {PTUK June 28, 1894, p. 414.11}

-Steps are being taken in America to put an end to the sale to children of sweetmeats containing alcohol, which hitherto has gone on unchecked. {PTUK June 28, 1894, p. 414.12}

-It is probable that a conference of represents fives of the Australian provinces will be called ere long to consider a scheme for their federation. {PTUK June 28, 1894, p. 414.13}

-The Powers have decided to recognise Abdul Aziz as Sultan of Morocco. The Kabyles in the neighbourhood of Tetuan are reported to be in a state of revolt. {PTUK June 28, 1894, p. 414.14}

-The latest advises from Corea state that no further troubles are apprehended, and that the Japanese troops who were recently landed are now re-embarking. {PTUK June 28, 1894, p. 414.15}

-A ferryboat with young people, returning from a f?te, capsised while crossing the River Isk, in the Russian province of Samara, forty-five persons being drowned. {PTUK June 28, 1894, p. 414.16}

-At an International Athletic Congress held in Paris, a committee was appointed to report on the possibility of reconstituting the Olympian games on the modern basis. {PTUK June 28, 1894, p. 414.17}

-Anarchists continue to give trouble to municipal authorities in various places by the use of explosives, the latest beings terrific explosion in a house in the Rue Royale at Brussels. {PTUK June 28, 1894, p. 414.18}

-The population of India numbered in 1891, the date of the last census, 287,000,000. In 1881 it was 250,000,000. The population now is considered to be something like 400,000,000. {PTUK June 28, 1894, p. 414.19}

-A dinner entirely cooked by electricity was recently given in London. The cost per guest was a fraction of a penny per course, the viands, it was explained, being unadulterated by gases. {PTUK June 28, 1894, p. 414.20}

-Mr. G. M. Lawson, a missionary recently returned from German East Africa, reports a terrible famine in that country, due to the ravages of locusts. The disaster affects a population of about 90,000. {PTUK June 28, 1894, p. 414.21}

-The Hungarian Civil Marriage Bill was carried in the House of Magnates by a majority of four. The victory of Dr. Wekerle and the Liberal Cabinet has been received with great rejoicing throughout Hungary. {PTUK June 28, 1894, p. 414.22}

-A “better understanding” has been brought about between Russia and the Vatican, so that the order prohibiting the Russian Bishops from visiting Rome has been revoked, and the Russian papers are also allowed to publish the Encyclical to the Poles and other documents emanating from the Roman Curia. {PTUK June 28, 1894, p. 414.23}

-It is said that the gold contained in the medals, vessels, chains, and other objects preserved in the Vatican would make mere gold coins than the whole of the persent European circulation. {PTUK June 28, 1894, p. 414.24}

-A tramcar was successfully driven by compressed gas at Croydon. The cost of gas was a penny a mile for a full load of passengers. The gas was carried in cylinders at the pressure of 130lbs. to the square inch. {PTUK June 28, 1894, p. 414.25}

-The science of medicine seems to have attained quite a considerable stage of development in Japan. A Japanese physician now claims to have discovered the “bacillus” which is supposed to be the cause of the plague in Hong Kong. {PTUK June 28, 1894, p. 414.26}

-The Pope has issued another of his encyclicals, in which he addresses the Protestant world and informs them that they have no certain rule of faith, and invites them accordingly to come back into the “true Church.” {PTUK June 28, 1894, p. 414.27}

-A severe shock of earthquake was experienced at Oran, Algeria, on the morning of June 20. It lasted four seconds, and caused such alarm that the, residents of the most populous quarters forsook their houses, and passed the remainder of the night in the open air. {PTUK June 28, 1894, p. 414.28}

-A cablegram received at the Church Missions House, at New York, states that a severe earthquake has (recurred at Tokio, the capital of Japan. The missionaries report that they themselves are safe, and it is hence concluded that there must have been loss of life. {PTUK June 28, 1894, p. 414.29}

-Lord Dunmore, it is reported, is planning a journey by “land” from New York to Paris. He has gone to Montreal to arrange with the Hudson’s Bay Company for the equipment of an expedition which will go to Alaska, cross to Siberia at a season when the Behring Strait is frozen, and then travel through Siberia to Europe. {PTUK June 28, 1894, p. 414.30}

-The barque *Silicon*, which has just arrived at Philadelphia, brings the first news from the Arctic regions since the departure of the Peary expedition. Last winter, it appears, was unusually severe in Greenland. The Esquimaux made frequent trips up the coast, but heard nothing of Lieutenant Peary and his companions. The captain of the vessel believes that any attempt to reach the Polo this year will result in the loss of all those who make the attempt. {PTUK June 28, 1894, p. 414.31}

-According to a letter from St. Petersburg, the Czar has presented his subjects with an “aerial” flag. Since there is already in Russia one flag for the land and another for the sea. It seems quite natural that with the development of ballooning there should be a third one for the firmament. The new flag will fly over the “park” of balloons of St. Petersburg, a military storehouse for these air-ships. The new flag, which has been designed by the Czar himself, is white, with a red cross on the left, and a winged anchor on the right. It will be dressed with great solemnity in the course of this month. {PTUK June 28, 1894, p. 414.32}

-Disastrous floods, accompanied by the loss of many Iives, are reported from Hungary, Galicia, and Silesia. The rivers Waag, Vistula, and Oder and the contributory streams having overflowed, thousands of miles of fertile land are inundated. The railway and other traffic is mostly interrupted, the Hungarian and Galician plains being like vast lakes. The damage to property is enormous, numerous bridges and dykes having been destroyed by the torrents. Upwards of a hundred towns and villages are under water, the alarm bell being rung continuously. Among them are the well-known watering places Trenesin, Teplitz, and Pietyan. A great number of houses have collapsed there, and the bodies of men and cattle have been swept away by the torrents. {PTUK June 28, 1894, p. 414.33}

-At the village of Ashlyka, in the province of Tobolsk, Siberia, there exists a Russian temperance society, which observes the following regulations: Every year, in the month of September, the members of the society meet in the church to sing a Te Deum, and afterwards make one to the other a solemn promise to abstain for a whole year from wine and spirits. They also sign an agreement that any person who breaks this pledge shall pay a fine of 25 roubles to the Church, and that all the members of the association shall spit in the face of the erring brother. Once a year only-viz., on the day that the period of abstinence expires-the members are permitted to take wine and brandy, but this species of armistice lasts only for the few hours which precede the renewal of the pledge. {PTUK June 28, 1894, p. 414.34}

**“Back Page” The Present Truth 10, 26.**

E. J. Waggoner

It is stated upon documentary testimony, that during the forty-four years from 1850 to 1894 the “higher critics” have set forth not less than seven hundred and forty-seven different theories in regard to the origin of the Bible. “Nevertheless the foundation of God standeth sure.” {PTUK June 28, 1894, p. 416.1}

A lawsuit in the New York City courts, over the ownership of a dog valued at 75 cents (8s.), has already cost the litigants 2,000 dollars (?400). So long as such foolish strife is common to men, there will be worse in spite of all arbitration treaties. There can be no hope of seeing nations at peace while individuals composing the nation have their hearts full of war and strife. And the Gospel of peace is the only thing that can make peace. {PTUK June 28, 1894, p. 416.2}

If it were a fact that governments ought to patronise the religion of majorities, as some say, it would be difficult to resist the plea made at a Mohammedan meeting in London. The Queen reigns over more Mohammedans than Protestants and Catholics combined, and so a speaker for Islam declared that the Government should build them a mosque in London. There are 80,000,000 Mohammedans in the British Empire. {PTUK June 28, 1894, p. 416.3}

Nothing could have contributed more to the popularity of Signor Crispi, the Italian Prime Minister, than the recent attempt upon his life by an anarchist. Strange as it may seem, some newspapers that were before opposed to his policy have now come over to his side. The indignation felt against the attempted assassination has greatly strengthened his position. There is no question but that Italy is suffering greatly from its war burden, yet this outrage will cause many to forget their grievous taxation. So true is it that any cause, whether right or wrong, is always helped by persecution and unjust and unlawful methods of opposition. {PTUK June 28, 1894, p. 416.4}

**“Out of Place” The Present Truth 10, 26.**

E. J. Waggoner

*Out of Place*.-The sad position of a church subject to the management of politicians is illustrated just now. The Bishop of Bath and Wells having died, the newspaper press is watching with interest to see who will succeed the late Bishop. The Premier, who has lately received such a castigation in the religious press for his connection with the turf, now has the exercise of bishop-making powers in connection with the Church. The *Record* alludes to the political papers which seem to feel “that the highest offices in the Church should be prostituted to the purpose of mere political rewards,” and adds, “It is, no doubt, a better way of bringing home to us the unhappy side of the union between Church and State.” {PTUK June 28, 1894, p. 416.5}

**“Fines, Imprisonment, and Stocks, for Sunday Labour” The Present Truth 10, 26.**

E. J. Waggoner

The *Melbourne Age*, of May 8, contains the following despatch from Sidney, Australia:— {PTUK June 28, 1894, p. 416.6}

At the Parramatta police court to-day, Wm. and Henry Firth, Seventh-day Adventists, of Kellyville, were charged with exercising their worldly labours on the Sabbath day. The defendants pleaded justification, owing to their religious convictions. They were fined under Statute 20 of the reign of Charles II., and were ordered to forfeit the sum of 5s., levy and distress; in default, to be set publicly in the stocks for two hours. {PTUK June 28, 1894, p. 416.7}

It is stated that the trial was very short and arbitrary. “Guilty or not guilty,” was the demand of the magistrate. They readily admitted that they had laboured on Sunday, although of course they could not admit that they were guilty in any sense of the word. No explanations, however, were allowed, and the sentence promptly followed. They absolutely refused to pay the fines. {PTUK June 28, 1894, p. 416.8}

Why could they not plead “guilty”?—Because they had done no wrong. God has said, “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.” No guilt can attach to obedience to the commandment of God. What God permits is right, and He permits all men to labour on Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday, the first six days of the week. For a man to admit that he is “guilty” because he works on Sunday, would be to contradict the Lord. {PTUK June 28, 1894, p. 416.9}

“But why should this man be so stubborn as to refuse to pay their fines?” They were not stubborn, but were acting on high principle. God is supreme. He has given to all men the right to work on “the six working days” (Ezekiel 46:1), which include Sunday. Men, following the lead of the Papacy, which has exalted itself against God in thinking to change times and laws (Daniel 7:25), have enacted laws and penalties against Sunday labour. When a man pays a fine for working on Sunday, he consents to buy from men the privilege of doing what the Lord has told him to do, thus tacitly admitting that men have authority above God. He may not resist imprisonment, but he must not voluntarily do anything that would be acquiescing in the preposterous claim set up by men, that it is wrong to do what God permits and commands. {PTUK June 28, 1894, p. 416.10}

We learn also that another Seventh-day Adventist, W. C. Capps, of the State of Tennessee, U.S.A., has been convicted of Sunday labour, and sentenced to fines which will command about two months’ imprisonment. Lest anyone should get the idea that these men were prosecuted for disorderly conduct, it should be stated that they are peaceable, hard-working farmers, who were quietly about their ordinary work. And that it may be clearly seen that the object of Sunday laws is really to prohibit Sabbath rest,—rest upon the seventh day of the week,—it is sufficient to state that these men laboured more quietly than did their neighbours who are not Sabbath-keepers, who also worked on Sunday, but against whom no complaint is made. This fact does not always appear, nevertheless it is a fact that Sunday legislation originated with Rome for the purpose of crushing out Sabbath observance. {PTUK June 28, 1894, p. 416.11}

We have also to record the fact that the Seventh-day Adventist publishing house in Basel, Switzerland, has been levied on for the purpose of collecting fines imposed for Sunday labour. Thus we find three governments, all professedly Protestant, doing the work of Pagan and Papal Rome, in persecuting those who are determined to keep the commandments of God. {PTUK June 28, 1894, p. 416.12}