**“The Lord’s Treasury” The Present Truth 10, 27.**

E. J. Waggoner

*Cutting off the Income*.-A notice has been posted on the doors of one of the fashionable West-end churches, to the effect that the stewards who go round with the offertory plates have received peremptory instructions not to receive any coppers in the future. It is a great pity, for, according to the words of the Saviour, the church officers are by this means cutting off the largest gifts. When He sat over against the Treasury, and saw the rich man casting in large sums, and a poor widow casting in two mites, which make a farthing, He said, “Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.” Luke 21:3, 4. No church can ever recover from the blow inflicted on it by the rejection of the offerings of the poor. {PTUK July 5, 1894, p. 417.1}

*Patronising the Poor*.-But it must not be supposed that the notice above referred to means that the poor are not wanted in that church. By no means. The following statement appears in the notice. “Those who cannot afford a three-penny piece are welcome to worship here free.” This statement, which is doubtless meant in kindness, it is the worst feature of the whole affair, for it shows that the idea prevails that gifts to the church are not really freewill offerings, but are payments for the privilege of worshipping there; and so the poor are put on the basis of objects of charity, dependent on the bounty of the men who have the Gospel in charge, and who will dole out a little portion to them free. This is not the basis on which the Lord puts it, for He says, “Blessed be ye poor, for yours is the kingdom of God.” Luke 6:20. No exclusive rich men can shut them out, and no patronising ones can offer them any share in it, for it is theirs already. {PTUK July 5, 1894, p. 417.2}

*Buying the Gospel*.-The statement that the poor are welcome to worship free, gives expression to an unspoken idea that is altogether too prevalent. It is that the privileges of the Gospel are regulated on a money basis. One side of it is that money contributed is in payment for benefits received. The other side is that a man must have privileges in the church, and attention from the ministers of the Gospel, in proportion to his contributions. The church is thus considered as a sort of stock company, from which each one is to receive dividends in proportion to his cash investment. This feeling often manifests itself in a threat to cease contributing, because one has not had as much attention as he thinks is due to him in consideration of what he has “done for the church.” Such need to learn the first principles of the Gospel. {PTUK July 5, 1894, p. 417.3}

*The Gospel is Free*.—“The *gift* of God is eternal life through Jesus Christ our Lord.” Romans 6:23. “They which receive the abundance of grace and of the *gift* of righteousness shall reign in life by one, Jesus Christ.” Romans 5:17. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. “For all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus.” Romans 3:23, 24. “Whosoever will, let him take the water of life freely,” that is, “as a gift.” Revelation 22:17. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, and buy, and eat; yea, come, buy wine and milk without money and without price.” Isaiah 55:1. “By the righteousness of one the *free gift* came upon all men unto justification of life.” Romans 5:18. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:18, 19. All the wealth of the Rothschilds multiplied by that of the Astors and Vanderbilts, and that multiplied by the wealth of the Czar of Russia, would not be sufficient to pay for the smallest of the favours of God. {PTUK July 5, 1894, p. 417.4}

*The Gospel to the Poor*.-When Christ announced His mission in the synagogue at Nazareth, He did it in the words written by the prophet Isaiah: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor.” Luke 4:18. When John the Baptist sent to know if He was indeed the Messiah, Jesus gave as the crowning proof of His Messiahship the fact that “to the poor the Gospel is preached.” Luke 7:22. And so the Apostle James wrote by inspiration: “Hearken, 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. {PTUK July 5, 1894, p. 417.5}

*Purchasing the Gift of God*.-This is a thing that cannot be done. One Simon tried it once, and grievously failed. Seeing the people receive the Holy Ghost as the result of the laying on of hands by the apostles, he offered them money, asking them to give him the like power. “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.... For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” Acts 8:21, 22, 23. It was not his *act*, so much as his *thought*, that was so distasteful to God. What then must be the condition of men who think that they are entitled to peculiar Gospel privileges and to the favour of God, because of their great gifts? “It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.” Job 28:15-19. {PTUK July 5, 1894, p. 418.1}

*The Purchase of God*.-God has paid the price of man’s redemption, and in so doing has bought man himself. “Ye are not your own; for ye are bought with a price.” 1 Corinthians 6:19, 20. “Feed the church of God, which He hath purchased with His own blood.” Acts 20:28. Money cannot repay Him, and if it could, no one could make payment, for “the earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.” Psalm 24:1. “The silver is Mine, and the gold is Mine, saith the Lord of hosts.” Haggai 2:8. We are to make offerings to the Lord, but not with the thought that we are enriching Him. Our gifts, if they are real offerings to the Lord, are merely expressions of thanksgiving, and our confidence that He in whose hand are all things can care for us even though we spend all in His service. “But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.” 1 Chronicles 29:14. Since we are the purchase of God, it is evident that all that we have is His also. {PTUK July 5, 1894, p. 418.2}

*Tithes and Offerings*.-Although everything belongs to the Lord, He has placed the treasures of earth in men’s possession, for him to use as he will, in order to test him. But He has told us that a certain definite portion is His own in a peculiar sense. “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s; it is holy unto the Lord.” Leviticus 27:30. It is the Lord’s in such a sense that for one to appropriate it to his own use is to rob God. “Will a man rob God?” The natural answer would be that no one would dare do such a thing; but the Lord says, “Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?—In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation.” Malachi 3:8, 9. The fact that God puts the property into man’s hands, leaving it wholly to him to decide how he will use it, only increases the guilt; for he who embezzles money left to him in trust, increases the dishonour of the theft. {PTUK July 5, 1894, p. 418.3}

*The Sabbath and the Tithe*.-Notice that the same expression is used for both the Sabbath and the tithe. “The tithe is the Lord’s;” “it is holy unto the Lord.” God has reserved as absolutely His own the seventh day of the week, and the tenth part of man’s income; and no one can appropriate either to his own use without being guilty of robbery. Notice that neither the Sabbath nor the tithe are mere Levitical regulations. The Scriptures state emphatically, “The tithe is the Lord’s;” “the seventh day is the Sabbath of the Lord thy God.” These are statements of everlasting facts. The seventh day and the tithe are both the Lord’s, and He has never surrendered His claim to either one. {PTUK July 5, 1894, p. 418.4}

*Tithe not a Gift*.-The tithe is the Lord’s; therefore it is evident that in returning it to Him we are not conferring any favour upon Him. We are not giving Him anything. It is entirely distinct from offerings. But even offerings belong to the Lord, as is shown by the fact that in withholding them we rob Him. {PTUK July 5, 1894, p. 418.5}

*Not the Payment of a Debt*.-Neither can we regard the payment of tithes and offerings as in any sense the payment of a debt. It is not something that we give to God in return for something that He has bestowed on us. It belongs to Him, and we are entitled to no more credit for returning it to Him, than we should before returning to a man a sum of money with which he had trusted us. The only way in which we can pay God for His gifts to us is by receiving them as freely as He gives them. “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.” Psalm 116:12, 13. {PTUK July 5, 1894, p. 418.6}

*Use of the Tithe*.-The tithe is God’s appointed way for the support of the Gospel. He says, “Bring ye all the tithes into the storehouse, that there may be meat in Mine house.” Malachi 3:10. It is a Gospel measure, instituted and sanctioned by the Lord Jesus Christ Himself. To the hypocritical Jews he said: “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.” Matthew 23:23. He did not reprove them for being particular in paying tithe, but for neglecting other duties. He declared that they ought to have done both. God has ordained that they who preach the Gospel should live of the Gospel (1 Corinthians 9:14), and the tithe is that from which they should live. If all professed Christians were honest in this matter, there would be no empty missionary treasuries, neither would there be such things as bazaars, fairs, etc., by which people dishonour the cause of God, professing to atone for the results of their robbery of God by buying themselves a supper, or some article to minister to their selfish pride. {PTUK July 5, 1894, p. 418.7}

*Neither Gifts nor Wages*.-The true church of God is not a pauper. It is supported by the Lord who is its head. The means necessary to the existence of the minister comes from the Lord’s own money, when His people are all honest. The true shepherd of the flock is not an hireling. He does not receive wages in money for what he does. The people who think that he does, show that they do not have a true sense of the value of the Gospel. God could support His cause without tithes and offerings from men; but He allows men to be His stewards, in order that they may share with Him the blessedness of the work. So He says, “Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” And remember that even the great God does not despise the day of small things; but that “if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” {PTUK July 5, 1894, p. 418.8}

**“No Immortal Sinner” The Present Truth 10, 27.**

E. J. Waggoner

An immortal sinner is one of the myths of theology. The Bible nowhere states that any sinner has immortality or will live for ever, but declares that God only hath immortality, and that “the soul that sinneth it shall die.” 1 Timothy 6:16; Ezekiel 18:4. Theology teaches that the soul of the sinner lives on for ever in the torment of hell; and, unfortunately, most people believe the teachings of theology and pay but little attention to the declarations of Scripture; or rather, they put theology in the place of the Bible, accepting its profession of being in harmony with and explanatory of the Bible, and trusting in those who “sit in Moses’ seat” to make the teachings of both agree. {PTUK July 5, 1894, p. 419.1}

The Scriptures declare that “the wages of sin is death;” and that eternal life is “the gift of God” through Jesus Christ, to be given only to those who by patient continuance in the well-doing, seek for glory, honour, and immortality. Romans 6:23; 2:7. {PTUK July 5, 1894, p. 419.2}

But theologians, in order to harmonise the Bible with theology, have invented a definition of death which makes it mean eternal conscious existence in hell; and accordingly they affirm that it is this, and not non-existence, that is meant by the many Scripture references to the death of the sinner. But the Scriptures themselves leave no room for belief in such a theory. If we accept what they declare, we shall see that death has no special and peculiar meaning in the language of inspiration, but that it means cessation of life, and passing away into non-existence. {PTUK July 5, 1894, p. 419.3}

This is clearly shown in the record of man’s fall and the consequences which attended his transgression. In the narrative in Genesis we read that “the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.” Genesis 3:22-24. {PTUK July 5, 1894, p. 419.4}

This testimony is emphatic and unmistakable. God did not intend that a sinner should live for ever. That was what the devil wanted, but it was the very thing that the Lord especially guarded against. The devil wished to perpetuate sin, and thus put an eternal stain upon God’s universe. But God, while allowing them free access to the tree of life before his fall, immediately took special precautions to shut him away from it as soon as he transgressed, lest, as a sinner, he should put forth his hand to the tree, and eat, and live for ever. {PTUK July 5, 1894, p. 419.5}

Thus has God testified that there will be no such thing in His universe as an immortal sinner. Not one of the sinful descendants of Adam has ever passed the fiery guard of cherubim and put forth his hand to the tree of life. And therefore not one of those descendants has ever had any power in himself which would enable him to live for ever. “Eternal life is the gift of God, through Jesus Christ our Lord.” It comes in no other way. {PTUK July 5, 1894, p. 419.6}

**“Romanism at Home” The Present Truth 10, 27.**

E. J. Waggoner

*Romanism at Home.*-In such countries as Italy and Spain Romanism is dominant, and its true nature is not veiled as we see it in lands where the open Bible has had to be reckoned with by the authorities of the Papacy. In the report of the Italian Evangelical Church, Pastor Conti says of religion in Rome:— {PTUK July 5, 1894, p. 419.7}

As on the one hand Popery dazzles with its ceremonies and the pomp of its external magnificence, on the other hand, without any mask, it here shows all the ambitious designs, all its greediness of dominion and of riches, and, together with the evil doings of its clergy and prelates, manifests its reactionary spirit, and the materialism of its worship and its traffic of religious things. All this in the popular mind has produced a disgust of religion, and incredulity and indifference. Another fatal consequence of the system is the general ignorance of everything pertaining to religion. If even the priests do not know anything of the Gospel and of the Bible, which most of them have not even read, it is natural that the people do not know anything of it, and therefore no difference is made in general between Christ and the Pope, His vicar, between the Gospel and the Syllabus, between the word of God and the decrees of councils. Many leading thinkers, of whom some are members of Parliament, believe that the only remedy for the many rampant evils is the pure religion of Jesus Christ. {PTUK July 5, 1894, p. 419.8}

**“Blasphemy” The Present Truth 10, 27.**

E. J. Waggoner

The Jews condemned Christ to death on the charge of blasphemy. They said to Pontius Pilate, “We have a law, and by our law He ought to die, because He made Himself the Son of God.” John 19:7. And when at His trial the Saviour had avowed His Sonship in answer to the question of the high priest, the latter said, “He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard His blasphemy.” Matthew 26:65. {PTUK July 5, 1894, p. 419.9}

The same charge that was brought against Christ, has been brought against His followers. To speak the truth in Christ always leads sooner or later to a charge of blasphemy from the synagogue of Satan. What the Saviour spoke was not blasphemy, because He was in reality what He declared Himself to be. And not only was He the Son of God, but His disciples were also sons of God, as John declares; “Beloved, now are we the sons of God;” so that one of His followers could without blasphemy have declared before the Jewish tribunal that he was a son of God. And this relationship they can and do declare to-day; and for it they are charged and will be charged, as He was, with blasphemy. {PTUK July 5, 1894, p. 419.10}

It was “blasphemy” for the early Christians to affirm that there was but one God, thus speaking against the gods of Rome. It was “blasphemy” for the Reformers to speak against the idolatrous worship of the papist, by preaching justification by faith. And it is “blasphemy” now for Christians to speak in any manner derogatory to the established worship of the nation, whether that worship be Greek Catholic, Roman Catholic, or Church of England. But this no one who is a son of God can avoid doing, for the very announcement of that relation to and dependence upon God which the Saviour as a man sustained here upon the earth, is a testimony against any connection with or dependence upon the power of the State. Connection with God as a son it is utterly incompatible with dependence upon the sustaining power of the civil arm. For the church to ally itself in any way with a power of the world, is nothing less than a denial of Him who has said, “All power is given unto Me in heaven and in earth;” and “lo, I am with you alway, even unto the end of the world.” {PTUK July 5, 1894, p. 419.11}

Blasphemy is speaking against the honour and glory of God; and only those who know God can know when this sin is committed. And only those can know God who know His word, for this is the only revelation of Himself that He has given to men. Those who know not His word are the ones who charge the sons of God with blasphemy, while being themselves guilty of the sin they try to fasten upon others. Had the Jews known the word of God, “they would not have crucified the Lord of glory.” They would not have brought against Him the charge of blasphemy. And it is for lack of the knowledge of the word to-day that those who stand in the place of the scribes and Pharisees of old will charge the children of God with blasphemy, and with being anarchists and conspirators against good government. While “critics” and infidels both in the pulpit and out of it are working to throw discredit upon the word, it is for the lack of that very word that they themselves, with the masses who look to them, are perishing in their sins. {PTUK July 5, 1894, p. 420.1}

**“A Jesuit’s Training” The Present Truth 10, 27.**

E. J. Waggoner

About a year ago, as many will remember, considerable interest was excited by the withdrawal of a German Count from the Jesuit order. He published a book giving his reasons, and from a review of the work we gather some samples of the regulations and methods by which the order destroys individuality and independence of character, which the Gospel encourages and strengthens, and guides into right channels. {PTUK July 5, 1894, p. 420.2}

Most of the recruits are very young-between sixteen and twenty years of age. The mental strait-waistcoat which is to hinder all development of individuality is put on the novice for two years, and never relaxed for a moment. His tasks are frequently and abruptly changed, so that no one of them has time to make any fixed impression on his mind. He never knows what he is to do next. It is five minutes here, ten minutes there. If he is thirsty he must ask leave to drink; does he need a paper, pencil, or a book, he must ask permission to get it. He is told us *how* to do even the simplest task, and not allowed to think it out himself, or do it in his own way. {PTUK July 5, 1894, p. 420.3}

Such slavery is the discipline by which the order is prepared for the enslavement of human souls. There is no tyrant like a slave who has the authority given him. The very essence of the Gospel is liberty, and every man is set free to exercise his own way. “Hast thou faith? have it to thyself before God,” wrote the apostle. Romans 14:22. The Jesuit system, like every Papal abomination, is just the opposite of the truth. Men are taught to judge one another, and to give more attention to repressing faults in their fellows than to discovering their own. {PTUK July 5, 1894, p. 420.4}

In the early part of his novitiate he is given a “guardian angel,” who daily at a given hour tells him of his faults. Several times a year a so-called “stoning” takes place, when each novice steps out before his associates and superiors, and he is criticised. He may walk too fast, or too slowly; he looks to one side, or straight ahead; speaks too loudly, or too softly, etc. He is told what to eat and drink, how to walk, sleep, dress, and with all this the very expression of the countenance is prescribed. {PTUK July 5, 1894, p. 420.5}

Thus men are trained to pitilessness, exacting preciseness, and consciousless obedience to the commands of the head centre of the wicked combination. {PTUK July 5, 1894, p. 420.6}

**“One Side” The Present Truth 10, 27.**

E. J. Waggoner

*One Side*.-The sayings of the emperor Marcus Aurelius are much prized by many Christians. He was the great moral philosopher of his day; and although some see such light in his writings that they feel sure he would have been a Christian if he had lived in the days of Christ, the fact remains that there were thousands of Christ’s representatives living in his day, and that instead of listening to them he persecuted them to death. Here is a bit of his “moral” philosophy:— {PTUK July 5, 1894, p. 420.7}

Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig. {PTUK July 5, 1894, p. 420.8}

**“The Other Side” The Present Truth 10, 27.**

E. J. Waggoner

*The Other Side*.-Christ said, “That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.” Mark 7:20-23. {PTUK July 5, 1894, p. 420.9}

That is just the difference between the teaching of heathen philosophy at its best, and the teaching of Christ and the Gospel. They are as different as earth and heaven. One could climb to the stars by burrowing in the earth, as well as he could find the truth by studying the writings of heathen philosophers. But the source whence they expected to receive light and goodness was itself darkness and corruption, what but wickedness could result. Human religion says, “Look within;” the Gospel of God says, “Looking unto Jesus.” {PTUK July 5, 1894, p. 420.10}

**“A Lesson from Germany” The Present Truth 10, 27.**

E. J. Waggoner

For twenty years there has been waged in Germany a parliamentary war between Government and the Catholic party. The Culturkampf, as the Germans call it, has practically ceased, the Catholic party having won all the victories. {PTUK July 5, 1894, p. 420.11}

German Rationalism, with its rejection of the word of God, has fostered the superstitions of Romanism. And the Protestant Church, relying on its State establishment and patronage, has ceased long since to be truly Protestant; so that it could not resist Rome as the Reformers did, by the simple and powerful preaching of the word. When the battle field is the political arena, and the weapons intrigue for legislative power, and parliamentary tactics, the astute Church of Rome can more than hold her own in any land. The Culturkampf has left the situation as follows, according to a writer in the *Sunday at Home:*— {PTUK July 5, 1894, p. 420.12}

There is no doubt that Romanism is at the present time more active and determined than ever, and in this sense puts Protestantism to shame. {PTUK July 5, 1894, p. 420.13}

The Culturkampf has done good service to Rome. The former position of favour and influence has not only been retained, but also strengthened; and so the hearts of the Romish section of the people are full of hope and expectancy. {PTUK July 5, 1894, p. 420.14}

Rome is winning all along the line in this country also, and many professed Protestants who think they are fighting Romanism loyally are helping her instead, by the methods they employ, and by the rejection of the old battle cry of the Reformers, “The Bible and the Bible only.” Rome always excels in wielding her own weapons. {PTUK July 5, 1894, p. 420.15}

**“Political and Spiritual Power” The Present Truth 10, 27.**

E. J. Waggoner

*Political and Spiritual Power.*—A clergyman of the Church of England, who says that he has a great deal of practical knowledge of dissenters, especially of “political dissenters,” stated in an address on the Welsh Disestablishment Bill, that “they were bound to see that the spirituality of Non-conformists was rapidly decreasing as their political interests grew stronger.” Although some dissenting journals strongly dissent from this statement, it is none the less a fact. The early church lost all spiritual power when it went into politics. The Reformation was a spiritual power only when its leaders confined themselves to the Bible. When politicians took hold of it, and ministers became politicians, it became only a name. That is the trouble with the Church of England. It depends for its existence upon the votes of politicians, and so, as a church, it is spiritually dead. But there are scores and hundreds of men in it who ignore politics, desiring to know nothing but Jesus Christ and Him crucified, and in them is centred the spirituality of the church. {PTUK July 5, 1894, p. 420.16}

**“The Garden of God’s Word” The Present Truth 10, 27.**

E. J. Waggoner

It is painful to see men going to the writings of the Fathers and the decisions of councils to learn the truth. Whatever truth these saw, they learned simply by believing what God says, and anyone can find the same in the Scriptures to-day. And as the Fathers and the councils interpreted the Bible rather than believed it, their writings and decrees are so full of pagan philosophy that the humblest reader of the Bible who believes what he reads, knows more of the truth than they did. {PTUK July 5, 1894, p. 421.1}

In the days of Christ, the Church interpreted the Scriptures, and followed the traditions of the elders, and the customs of their fathers, instead of the precepts of God. They made void the word of God by their traditions. Reproving them, Jesus said, “Every plant which My heavenly Father hath not planted, shall be rooted up.” Matthew 15:13. Then why need we spend time searching about in the tangled maze of the words and teachings of fallible men? We may go ourselves direct to the garden of God’s word. There we shall find every plant that God has planted. {PTUK July 5, 1894, p. 421.2}

The word of God is His great garden, in which he planted His promises and precepts for the children of men. Abraham plucked blossoms from it, but they still bloom for those who are the children of Abraham by faith. All the promises of God are in Christ, and by the power of the endless life, always springing up from Christ the root, the fruit of the word is always there, no matter how many have appropriated it. {PTUK July 5, 1894, p. 421.3}

Then let no one go outside into the tangle and the bramble to find the truth. Walk in the garden itself. Just as in Christ’s day, so now there is a great overgrowth of tradition that seeks to obscure the truth. Go to the garden direct, no matter how luxuriant or how aged the growth, unless you can find it for yourself rooted in the garden of God, and can there pluck it and find life in it as you take it, be assured that it is not of God’s planting, and has in it the seeds of sin and death. {PTUK July 5, 1894, p. 421.4}

The word of God is a garden of delights. It is a living word, and we live by it; it is the water of life springing up, and we may drink of it. Who would forsake such a paradise as this for the confused tangle of human tradition? {PTUK July 5, 1894, p. 421.5}

**“Human and Divine Prohibitions” The Present Truth 10, 27.**

E. J. Waggoner

There is a difference between human and Divine prohibitions, as marked as that between the natures of man and of God. Man says, Refrain from this or that, for *my* benefit. God says, Refrain from this, for *thy* benefit. It is a great mistake to look at God’s commandments as we would at those of men. {PTUK July 5, 1894, p. 421.6}

**“Studies in Romans. The Righteousness of God. Romans 1:16, 17” The Present Truth 10, 27.**

E. J. Waggoner

The two lessons we have already had, have covered the introduction to the main body of the epistle. The first seven verses are the salutation; the next eight treat of personal matters concerning the apostle and the brethren in Rome, the fifteenth verse being the link which unites the introduction to the directly doctrinal portion of the epistle. Let the reader note carefully the verses referred to, and he will readily see that this is not an arbitrary division, but that it plainly appears. If in reading any chapter, one will note the different topics touched upon, and the change from one subject to another, he will be surprised to find how much easier it is to grasp the contents of the chapter, and to hold them in mind. The reason why so many people find it difficult to recall what they read in the Bible, is that they try to remember it in bulk, without giving special thought to the details. {PTUK July 5, 1894, p. 421.7}

In expressing his desire to meet with the Roman brethren, the apostle declared himself to be debtor to both Greeks and barbarians, both to the wise and to the unwise, and therefore ready to preach the Gospel even in Rome, the capital of the world. The fifteenth verse, and the expression, “preach the Gospel,” give the keynote to the whole of the epistle, for the apostle glides from this naturally into his theme. Accordingly, we have next {PTUK July 5, 1894, p. 421.8}

**THE GOSPEL DEFINED. Romans 1:16, 17**

“For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.” {PTUK July 5, 1894, p. 421.9}

**QUESTIONING THE TEXT**

What had the apostle declared himself ready to do? {PTUK July 5, 1894, p. 421.10}

“I am ready to preach the Gospel to you that are in Rome.” Verse 15. {PTUK July 5, 1894, p. 421.11}

Of what was he not ashamed? {PTUK July 5, 1894, p. 421.12}

“I am not ashamed of the Gospel of Christ.” {PTUK July 5, 1894, p. 421.13}

Why was he not ashamed of the Gospel of Christ? {PTUK July 5, 1894, p. 421.14}

“Because it is the power of God.” {PTUK July 5, 1894, p. 421.15}

In what respect is it the power of God applied? {PTUK July 5, 1894, p. 421.16}

“It is the power of God unto salvation?” {PTUK July 5, 1894, p. 421.17}

To whom is the Gospel the power of God unto salvation? {PTUK July 5, 1894, p. 421.18}

“To every one that believeth.” {PTUK July 5, 1894, p. 421.19}

In what order? {PTUK July 5, 1894, p. 421.20}

“To the Jew first, and also to the Greek.” {PTUK July 5, 1894, p. 421.21}

What is revealed in the Gospel? {PTUK July 5, 1894, p. 421.22}

“For therein is the righteousness of God revealed.” {PTUK July 5, 1894, p. 421.23}

How is it revealed? {PTUK July 5, 1894, p. 421.24}

“From faith to faith.” {PTUK July 5, 1894, p. 421.25}

Of what is this an illustration? {PTUK July 5, 1894, p. 421.26}

“As it is written, The just shall live by faith.” {PTUK July 5, 1894, p. 421.27}

*“Not Ashamed.”*—“I am not ashamed of the Gospel of Christ.” There is no reason why any man should be ashamed of the Gospel; nevertheless, many men have been and are ashamed of it. Many people are so ashamed of it that they could not think of lowering themselves so much as to make a profession of it; and many who do make a profession of it are ashamed to let it be known. What is the cause of all this shame? It is that they do not know what the Gospel is. No man who really knows what the Gospel is. No man who really knows what the Gospel is, will be ashamed of it, or of any part of it. {PTUK July 5, 1894, p. 421.28}

*Desire for Power*.-There is nothing that men desire so much as power. It is a desire that God Himself has planted in man. Unfortunately, the devil has deceived the most of mankind, so that they seek for power in the wrong way. They think that it can be found in the possession of wealth or political position, and so they rush to secure those things. But these do not supply the power for which God has created the desire. This is shown by the fact that they do not satisfy. No man was ever yet satisfied with the power that he obtained by wealth or position. However much they have, they desire more. No man finds in them just what he thought he would; and so he grasps after more, thinking that he will find his heart’s desire farther on; but all in vain. Christ is “the Desire of all nations” (Haggai 2:7), the only Source of complete satisfaction, because He is the embodiment of all the real power there is in the universe the power of God “Christ the power of God.” 1 Corinthians 1:24. {PTUK July 5, 1894, p. 421.29}

*Power and Knowledge*.-It is commonly said that knowledge is power. That depends. If we take the statement of the poet, that “The proper study of mankind is man,” then certainly knowledge is anything but power. Man is nothing but weakness and sin. All men know that they are sinners, that they do things that are not right, but that knowledge gives them no power to change their course. You may tell a man all his faults, and if you tell him nothing more, you have weakened rather that strengthened him. But he who with the Apostle Paul determines to know nothing “save Jesus Christ and Him crucified,” has knowledge that is power. “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. To know Christ is to know the power of His endless life. It is for lack of this knowledge that men are destroyed. Hosea 4:6. But since Christ is the power of God, it is quite correct to say that power is the one thing that men need; and the only real power, the power of God, is revealed in the Gospel. {PTUK July 5, 1894, p. 422.1}

*The Glory of Power*.-All men honour power. Wherever power is manifested, there will always be found men to admire. There is no one who does not admire and applaud power in some form. Powerful muscles are admired and boasted of, whether they be those of man or of beast. A mighty engine that moves vast weights with ease always attracts attention, and men honour the one who constructed it. The man of wealth, whose money can command the service of thousands, always has admirers, no matter how his money is obtained. The man of noble birth and position, or the monarch of a great nation, has multitudes of followers who applaud his power. Men desire to be connected with such an one, because they derive a certain dignity from the connection, although the power is not transferable. But all the power of earth is frail and but for a moment, while the power of God is eternal. The Gospel is the power, and if men would but recognise it for what it is, there would not be any who would be ashamed of it. Paul said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. The reason for this was that the cross is the power of God. 1 Corinthians 1:18. The power of God, in whatever form manifested, is glory, and not for shame. {PTUK July 5, 1894, p. 422.2}

*Christ not Ashamed*.-Concerning Christ we read, “For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren.” Hebrews 2:11. “God is not ashamed to be called their God; for He hath prepared for them a city.” Hebrews 11:16. Surely if the Lord is not ashamed to be called the brother of poor, weak, sinful mortals, man has no reason to be ashamed of Him. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3:1. Ashamed of the Gospel of Christ! Could there possibly be a worse case of the exaltation of self above God? For to be ashamed of the Gospel of Christ, which is the power of God, is an evidence that the man who feels thus ashamed really thinks himself superior to God, and that it is a lowering of his dignity to be associated with the Lord. {PTUK July 5, 1894, p. 422.3}

*“Ashamed of Jesus! sooner far  
Let evening blush to own a star;  
He sheds the beams of light divine  
O’er this benighted soul of mine. {PTUK July 5, 1894, p. 422.4}*

*“Ashamed of Jesus! just as soon  
Let midnight be ashamed of noon;  
’Twas midnight with my soul till he,  
Bright Morning Star, bade darkness flee.” {PTUK July 5, 1894, p. 422.5}*

*Saved by Faith*.-The Gospel is the power of God unto salvation to every one that believes. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. “He that believeth and is baptized shall be saved.” Mark 16:16. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. “With the heart man believeth unto righteousness.” Romans 10:10. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. Faith works. Time would fail to tell of those “who through faith subdued kingdoms, wrought righteousness, obtained promises, ... out of weakness were made strong,” etc. Hebrews 11:33, 34. Men may say, “I can not see how it is possible for one to be made righteous simply by believing.” It makes no difference what you can see; you are not saved by sight, but by faith. You do not need to see how it is done, because it is the Lord who does the work of saving. Christ dwells in the heart by faith (Ephesians 3:17), and because He is our righteousness, “He also is become my salvation” (Isaiah 12:2). We shall have salvation by faith illustrated more fully as we proceed in our study, because the book of Romans is devoted wholly to this one thing. {PTUK July 5, 1894, p. 422.6}

*“To the Jew First.”*-When Peter, at the request of Cornelius, the Roman centurion, and the command of the Lord, went to C?sarea to preach the Gospel to the Gentiles, his first words when he heard the story of Cornelius were, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35. This was the first time that Peter had ever perceived that truth, but it was not the first time that that thing was true. It had been a truth as long as God had existed. God never chose anybody to the exclusion of anybody else. The wisdom that comes from above is “without partiality.” James 3:17. It is true that the Jews as a nation were wonderfully favoured by the Lord; but they lost all their privileges simply because they assumed that God loved them better than He did anybody else, and were exclusive. All through their history God was trying to make them see that what He offered them was for the whole world, and that they were to pass on to others the light and privileges which they shared. The cases of Naaman, the Syrian, and of the Ninevites to whom Jonah was sent, are among the many instances by which God sought to show the Jews that He was no respecter of persons. Then why was the Gospel preached “to the Jew first”? Simply because the Jews were nearest. Christ was crucified at Jerusalem. It was from there that He commissioned His disciples to preach the Gospel. At His ascension He said, “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. It was most natural that they should begin to preach the Gospel in the place and to the people nearest them. This is the secret of all missionary work. He who does not labour in the Gospel in his home, will not do any Gospel work although he goes to a foreign country. {PTUK July 5, 1894, p. 422.7}

*The Righteousness of God*.-The Lord says: “Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but My salvation shall be forever and my righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law.” Isaiah 51:6, 7. “My tongue shall speak of Thy work; for all Thy commandments are righteousness.” Psalm 119:172. The righteousness of God, therefore, is His law. Let this not be forgotten. The term “the righteousness of God” occurs frequently in the book of Romans, and much confusion has resulted from giving it arbitrary and varying definitions. If we accept the definition given in the Bible, and do not abandon it in any instance, it will simplify matters very much. The righteousness of God is His perfect law. {PTUK July 5, 1894, p. 423.1}

*Righteousness and Life*.-But the ten commandments, whether engraved on tables of stone or written in a book, are only the statement of the righteousness of God. Righteousness means right doing. It is active. The righteousness of God is God’s right doing, His way. And since all His ways are right, it follows that the righteousness of God is nothing less than the life of God. The written law is not action, but is only a description of the action, but is only a description of the action. It is a picture of the character of God. The very life and character of God are seen in Jesus Christ, in whose heart was the law of God. There can be no righteousness without action. And as there is none good but God, it follows that there is no righteousness except in the life of God. Righteousness and the life of God are one and the same thing. {PTUK July 5, 1894, p. 423.2}

*Righteousness in the Gospel*.—“For therein is the righteousness of God revealed.” Wherein? In the Gospel. Bear in mind that the righteousness of God is His perfect law, a statement of which is found in the ten commandments. There is no such thing as a conflict between the law and the Gospel. Indeed, there are not in reality two such things as the law and the Gospel. The true law of God is the Gospel; for the law is the life of God, and we are “saved by His life.” The Gospel reveals the righteous law of God, because the Gospel has the law in itself. There can be no Gospel without law. Whoever ignores or rejects the law of God, has no knowledge whatever of the Gospel. {PTUK July 5, 1894, p. 423.3}

*The First View*.-Jesus said that the Holy Spirit should convince the world of sin and of righteousness. John 16:8. This is the revelation of the righteousness of God in the Gospel. “Where no law is, there is no transgression.” Romans 4:15. Sin can not be known except by the law. Romans 7:7. Therefore it follows that the Spirit convicts of sin by making known the law of God. The first view of the righteousness of God has the effect of making a man feel his sinfulness, just as we feel our littleness when gazing upon a lofty mountain. And as the grandeur of the great mountains grows upon us, so God’s righteousness which is “like the great mountains” (Psalm 36:6) appears greater the more we look at it. Therefore he who looks continually at the righteousness of God, must continually acknowledge his own sinfulness. {PTUK July 5, 1894, p. 423.4}

*The Deeper View*.-Jesus Christ is the righteousness of God. And “God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:17. God does not reveal His righteousness in the Gospel in order to cause us to cower before Him because of our unrighteousness, but that we may take it and live by it. We are unrighteous, and God wishes us to realise it, in order that we may be willing to receive His perfect righteousness. It is a revelation of love; for His righteousness is His law, and His law is love. 1 John 5:3. So “if we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. If when the preaching of the Gospel reveals to us the law of God, we reject it and find fault with it because it condemns our course, we are simply saying that we do not desire that God should put His own righteousness upon us. {PTUK July 5, 1894, p. 423.5}

*Living by Faith*.—“As it is written, The just shall live by faith.” Christ is “our life.” Colossians 3:4. We are “saved by His life.” Romans 5:10. It is by faith that we receive Christ Jesus, for He dwells in our hearts by faith. Ephesians 3:17. Dwelling in our hearts, He is life, for out of the heart are the issues of life. Proverbs 4:23. Now the word comes, “As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith.” Colossians 2:6, 7. As we receive Him by faith, and we walk in Him as we have received Him, we shall “walk by faith, and not by sight.” {PTUK July 5, 1894, p. 423.6}

*“From Faith to Faith.”*-This seemingly difficult expression, which has been the subject of so much controversy, is very simple when we allow the Scripture to explain itself. In the Gospel “the righteousness of God” is “revealed from faith to faith; as it is written, The just shall live by faith.” Note that “from faith to faith” is said to be parallel with “the just shall live by faith.” Just means righteous. The reader has noticed that some versions have “righteous” in 1 John 1:9 where the KJV has “just.” Both are the same. God’s life is righteousness; He desires that our lives shall be righteousness also, and therefore He offers to us His own life. This life becomes ours by faith. That is, just as we live naturally by breathing, so we are to live spiritually by faith, and our whole life is to be spiritual. Faith is the breath of life to the Christian. So just as we naturally live from breath to breath, we are to live spiritually from faith to faith. We can live but one breath at a time; so we cannot live spiritually except by present faith. If we live a life of conscious dependence upon God, His righteousness will be ours, for we shall breathe it in continually. Faith gives us strength, for those who have exercised it “out of weakness were made strong.” Hebrews 11:34. So of those who accept the revelation of God’s righteousness “from faith to faith,” it is said, “They go from strength to strength; every one of them in Zion appeareth before God.” Psalm 84:7. {PTUK July 5, 1894, p. 423.7}

**“For Diphteria” The Present Truth 10, 27.**

E. J. Waggoner

It is very hazardous to speak of sovereign remedies for disease. If all the “sure cures” that are advertised were as potent as represented, mortality would certainly be greatly reduced. But a writer in the *Humanitarian* speaks very confidently of pine-apple juice as a remedy for diphtheria; and as the remedy is a pleasant one, which cannot well injure, while it might relieve the symptoms in some cases, even if it did not of itself effect a cure, we quote what is said of it:— {PTUK July 5, 1894, p. 428.1}

“Medical science has long sought for a sovereign remedy for that scourge of childhood, diphtheria, yet the coloured people of Louisiana, and, perhaps, of other localities, have for years known and used a cure which is remarkable for its simplicity. It is nothing more nor less than the pure juice of the pine-apple. ‘The remedy is not mine,’ said a gentleman, when interviewed, ‘it has been used by negroes in the swamps down South for years. One of my children was down with diphtheria and was in a critical condition. An old coloured man who heard of the case asked if we had tried pine-apple juice. We tried it, and the child got well. I have known it tried in hundreds of cases. I have told my friends about it whenever I heard of a case, and never knew it to fail. You get a ripe pine-apple, squeeze out the juice, and let the patient swallow it. the juice is of so corrosive a nature that it will cut out diphtheritic mucous, and if you will take the fruit before it is ripe and give the juice to a person whose throat is well it makes the mucous membrane of his throat sore.’” {PTUK July 5, 1894, p. 428.2}

**“News of the Week” The Present Truth 10, 27.**

E. J. Waggoner

-Englishmen have ?100,000,000 invested in American railways. {PTUK July 5, 1894, p. 430.1}

-A son was born to the Duchess of York on Saturday morning, June 23. {PTUK July 5, 1894, p. 430.2}

-A Chinese fleet under the command of Admiral Ting, has been sent to Corea. {PTUK July 5, 1894, p. 430.3}

-A plough is the only agricultural implement shown on the monuments of Nineveh. {PTUK July 5, 1894, p. 430.4}

-The Imperial Library at Paris has 72,000 treating of the French Revolution. {PTUK July 5, 1894, p. 430.5}

-A strike of 66,000 miners was begun, June 26, in Scotland, to resist a proposed reduction in wages. {PTUK July 5, 1894, p. 430.6}

-Within the Antarctic circle the temperature is at or near 32 degrees in the warmest part of the year. {PTUK July 5, 1894, p. 430.7}

-The American Vice-Consul at Maragan, who has arrived Tangier, reports that all the Kables are in revolt, and that the roads are impassable. {PTUK July 5, 1894, p. 430.8}

-The largest oil-painting in the world is one by Tintoretto, entitled Paradise. It is thirty-three and a half feet in height, and eighty-four feet in width. {PTUK July 5, 1894, p. 430.9}

-A youthful anarchist, only twelve years of age, threw a bomb at a crowd in Corunna, but it fell short, or the loss of life would have been very great. {PTUK July 5, 1894, p. 430.10}

-The torpedo boat “Daring,” recently built for the British Government, on her trial trip attained a speed of over twenty-nine knots per hour, and is said to be the swiftest vessel afloat. {PTUK July 5, 1894, p. 430.11}

-Since June 18 twenty-two deaths have occurred at Tilleur, near Liege, from choleraic disease. At Jemmieppe, in the same district, nine persons have died since June 23. {PTUK July 5, 1894, p. 430.12}

-Some Americans are said to be erecting a gigantic hotel in the ocean. It will be called “Atlantis.” It will be eighteen miles off Sandy Hook, and is being built on cylinders. {PTUK July 5, 1894, p. 430.13}

-Thirteen persons are reported to have lost their lives through the sinking of a fishing tug in the neighbourhood of New York, and many other members of a party of seventy-five are missing. {PTUK July 5, 1894, p. 430.14}

-A French surgeon has supplied a female patient with a splendid new lip in place of one which was destroyed. The loss was made good with a piece of flesh out from the patient’s arm. {PTUK July 5, 1894, p. 430.15}

-A carpet which has been woven for the Queen in Agra Prison, and upon which nearly thirty of the deftest convicts were employed, measures 77ft. by 40ft., and contains fifty-nine million stitches. {PTUK July 5, 1894, p. 430.16}

-A plot is reported to have been made to destroy the life of the Czar on his recent visit to Borkl. An infernal machine is also said to have been found at the Imperial Palace at St. Petersburg. {PTUK July 5, 1894, p. 430.17}

-The Forth Bridge is being painted. The bridge is painted once in three years, the amount of paint required being, while still unmixed, about fifty tons, and the area to be covered about 120 acres. The bridge, since its opening, has been crossed by some 825,000 trains-about 900 a day-yet the wear and tear is said to be inappreciable. {PTUK July 5, 1894, p. 430.18}

-At a meeting of the Midlothian Liberal Association, held in Edinburgh, it was announced that Mr. Gladstone would not again return to Parliament for Midlothian or elsewhere. A meeting has been called to adopt a successor. {PTUK July 5, 1894, p. 430.19}

-It is said that the Queen’s status at Madras has been, for some time past, an object of worship by certain of the native population. It was found recently adorned with the marks usually made on forehead, neck, and breast of Hindo deities. {PTUK July 5, 1894, p. 430.20}

-At Reichenberg, Bohemia, June 28, a building in course of construction suddenly collapsed, burying most of the workmen engaged upon it. within a short time eleven dead men and twenty severely injured had been extricated from the *debris*. {PTUK July 5, 1894, p. 430.21}

-The insurrection in Brazil seems not yet to be quite at an end. Intelligence recently received from Rio Grande reports fighting between the Government troops and the insurgents, under General Pina, in which the latter were defeated. {PTUK July 5, 1894, p. 430.22}

-In the French National Assembly, which met at Versailles, M. Casimir-Perior, ex-Premier and president of the Chamber of Deputies, was elected President of the Republic in succession to the late M. Carnot by 451 votes out of a total of 853. {PTUK July 5, 1894, p. 430.23}

-Queen Victoria’s descendants, which number about a hundred, either now occupy, or in the natural course of events bid fair to sit upon seven thrones, those of the British, German, and Russian Empires, the Kingdom of Greece, and the Duchies of Hesse, Saxe-Coburg, and Sax-Meinigen. {PTUK July 5, 1894, p. 430.24}

-On the afternoon of Saturday, June 28, a terrible explosion took place at the Albion Colliery. Clifyndd, near Pontypridd, Wales. Out of more than three hundred men who were in the mine when the disaster happened, only about a dozen were rescued alive, and several of those have since died from its effects. The mine was completely wrecked. {PTUK July 5, 1894, p. 430.25}

-Before issuing his recent Encyclical, the Pope, it is said, received assurances from the dissenters in several Greek communities that they would be willing to return to the Roman Catholic Church under certain conditions. Similar letters were also received from a number of Anglican clergymen, expressing the desires of English “Protestants” for unity. {PTUK July 5, 1894, p. 430.26}

-The French authorities have decided to proceed against the devil-worshippers, the “Satanists,” and “Luciferians” as they call themselves. They not only steal communion plate from lonely churches to carry on their mock services, but actually inveigle young children preparing for their first communion into buildings where their blasphemous ceremonies are performed. {PTUK July 5, 1894, p. 430.27}

-War is threatened between China and Japan. A telegram from Shanghai says, “It is confidently anticipated in foreign circles here that the presence of a large number of Japanese troops in the Corean capital, and the recent dispatch of a Chinese force to Corea, will result in an armed conflict between native circles which may reasonably be supposed to be well informed, it is declared that war between the two Powers is imminent.” {PTUK July 5, 1894, p. 430.28}

-A strike of railway men who handle Pullman cars has been begun in America, pending the settlement of the wages dispute in the Pullman works, and many Western lines are now involved. Dispatches from various parts of the country indicate that the entire traffic in the West is paralysed, and that perishable freight, which has been placed in sidings, is being ruined. The passenger traffic from the Pacific has ceased, and all traffic westward of Chicago is greatly hampered. {PTUK July 5, 1894, p. 430.29}

-M. Sadi-Carnot, President of the French Republic, was assassinated at Lyons in his carriage on Sunday evening, June 24, by an Italian anarchist armed with a dagger. The news has profoundly shocked the whole civilised world, and called forth telegrams of sympathy for Madame Carnot and France from the governments of all civilised lands. The immediate consequence of the terrible event was an uprising among the citizens of Lyons against the Italian residents, and in the rioting which followed many houses were wrecked and a number of persons injured, and only with the greatest difficulty were the police and military forces able to quell the disturbance, after making several hundred arrests. It is stated that three thousand Italians have left France on account of the attacks made upon them in several towns by the enraged populace. {PTUK July 5, 1894, p. 430.30}

**“Back Page” The Present Truth 10, 27.**

E. J. Waggoner

It is stated that the names of three Bishops of the Church of England were signed to the letter sent by the Anglican clergymen to the Pope, begging for closer union with Rome. {PTUK July 5, 1894, p. 432.1}

The annual report of the Bible Society shows that the Bible, in whole or in part, is now sent out in 320 languages. The total circulation from the Society’s depots last year was 3,664,456 volumes. {PTUK July 5, 1894, p. 432.2}

The Roman Catholic Church in Stavanger, Norway, consists of two persons, yet a costly building is to be errected there this summer, and a priest located there. This is according to historical precedent, for in the formation of the Catholic Church Constantine built places of worship in cities where there were no professed Christians, and then hired people to join. So says Eusebius, his eulogist. {PTUK July 5, 1894, p. 432.3}

A member of the German Parliament, Dr. Otto Arendt, has issued a pamphlet in which he says that when the new recruiting laws have come into full force, there will be no fewer than twenty-two and a half millions of healthy men ready to fly at one another’s throats at the word of command. In case of war, the cost would be ?600,000 a day for France, ?526,906 for Germany, and ?314,974 for Italy. {PTUK July 5, 1894, p. 432.4}

The *Catholic Times*, on the Pope’s recent “appeal for Christian unity,” says that “there can be no doubt that in the East there has been for some years a constant though gradual approach to Roman doctrines and practices,” and feels convinced that the Pope “is by no means too sanguine when he declares that we may expect to see at no distant day the return of a large number of the Eastern Christians to the Unity of the true fold.” {PTUK July 5, 1894, p. 432.5}

The *Church Times* of June 29 contains an extract from a speech by a clergyman, which shows what the design of the “Catholic” portion, at least, of the Church of England, is in regard to the Board Schools. Having described the plan of a “School of Religion” which he had conducted, he asks for the establishment of such a school in every parish where a Board School exists, “until an alteration in the law makes it possible to teach the Church Catechism in Board Schools by the mouths of Church teachers.” {PTUK July 5, 1894, p. 432.6}

People talk about different theories of inspiration; but nobody has any right to have any theories on the subject. It is not a matter for speculation, but for simple belief. “All Scripture is given by inspiration of God, and is profitable.” “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.” That is the whole of it. “But how was it inspired?”—Nobody knows except God; and as man is not expected to make the Bible, it is not necessary that men should know. If a man could understand how the Scriptures were inspired, he could understand how God made the world. Then he would be as great as the Creator. Men who try to explain inspiration, creation, and other miracles, are really assuming that they are on a level with God. {PTUK July 5, 1894, p. 432.7}

The assassination of President Carnot by an anarchist shows that no European ruler, and, in fact, no ruler in the world, is safe. There was no special political crisis in France, to excite passions, and President Carnot was politically and personally above reproach. No person or party had any grievance against him. He was struck down simply because he represented government and law. Anarchy is opposed not merely to tyrants, but to government of any kind. It is simply wild lawlessness, the prevalence of which is not surprising when we consider how freely the law of God is dispensed with, and treated as a trifling thing by professed Christians who would be shocked at the suggestion that there is anything anarchistic about them. The spirit of the Papacy, which thinks itself able to change times and laws, or to ignore them as convenience may dictate, is the spring of all anarchy. It is the spirit of the kings and judges of the earth, who, by their persecuting laws against those who keep the commandments of God, say of the Lord and His Christ, “Let us break their bands asunder, and cast away their cords from us.” {PTUK July 5, 1894, p. 432.8}

**“Answering Prayers” The Present Truth 10, 27.**

E. J. Waggoner

*Answering Prayers*.-Most people make the mistake of considering the answering of a prayer as identical with the petition. If a man prays for a thing, and does not receive it, they say that his prayer was not answered. The Apostle Paul prayed three times for a certain thing, and did not receive it; but he did not charge God with neglecting his petition. On the contrary, he tells us that he received the answer, “My grace is sufficient for thee.” When the child makes a request of its mother, and the mother kindly but firmly says “No” the child has no reason to say that the prayer has not been answered. The trouble is that people are usually so unconsciously bent on having their own way that they do not recognise the right of the Lord to say “No,” even though He adds, “My grace is sufficient for thee.” {PTUK July 5, 1894, p. 432.9}

**“The Positiveness of Ignorance” The Present Truth 10, 27.**

E. J. Waggoner

*The Positiveness of Ignorance*.-The Bible is the only book concerning which all people feel free to express decided opinions without any knowledge. On other matters people are generally silent until they study them, but everybody feels himself competent to discuss the Almighty and His works, without having any real knowledge of them. Almost any man will give you his views upon the Bible and the Gospel, although he might fumble through the Old Testament for half an hour looking for the book of Revelation, or might turn the leaves of the New Testament in the vain hope of finding the book of Isaiah or Daniel. Why is it that the Bible has to be treated so differently from other books? We do not say that people who do not know the Bible should take the opinions of those who do, but that they should become acquainted with it for themselves, and not talk positively about that which they do not understand. {PTUK July 5, 1894, p. 432.10}

**“Christ or Self?” The Present Truth 10, 28.**

E. J. Waggoner

The following extract from the first paragraph of the Pope’s Encyclical, shows what is to be the basis of the unity which he desires:— {PTUK July 12, 1894, p. 433.1}

Throughout the whole course of Our Pontificate it has been Our constant purpose, and We have endeavoured, as far as We could by word and deed, to bind all nations and peoples more closely to Ourselves, and to place in evidence the power of the Roman Pontificate, which is salutary in every respect. We therefore feel deeply grateful... to rulers, Bishops, the Clergy, and private individuals everywhere, who by numerous proofs of piety and affection have taken care to honour Our person and Our dignity, and to tender to Us opportune consolation. {PTUK July 12, 1894, p. 433.2}

We have given the capital letters as in the document, in order that the reader may get the full benefit Papal arrogance. Everything is to centre round the Pope’s person. To bind people more closely to himself is his “constant purpose.” This one statement shows that the Pope is of the class against whom the Apostle Paul warned the Elders of the church at Ephesus: “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, *to draw away disciples after them.*” Acts 20:29, 30. The true shepherd leads people to Christ; the wolf, or the false shepherd, seeks to draw them to himself. {PTUK July 12, 1894, p. 433.3}

The blasphemous presumption that characterised the Papacy in ancient times, is not lacking in this Encyclical, as will appear from the following. After mentioning the vast number of people who are not Catholics, Leo XIII., says:— {PTUK July 12, 1894, p. 433.4}

By this thought We were and are seriously affected; nor would it be right We should without poignant grief think of such a large portion of the human race who are far separated from Us, and have, as it were, taken a path that leads them astray. Now, as We are on earth the Viceregent of the Omnipotent God, Who wants all men to be saved, and to come to the knowledge of truth, and as both Our protected age and the bitterness of the cares we have to bear are pressing Us to imitate the example of Our Redeemer and Master Jesus Christ in this, that when He was just about to return to heaven He besought the Father with most earnest prayers that His disciples and followers should become one in mind and heart: “I pray... that they all will become, as Thou Father art in Me, and I in Thee that they also may be one in Us.” {PTUK July 12, 1894, p. 433.5}

**“A Convict’s Letter” The Present Truth 10, 28.**

E. J. Waggoner

True to the traditions of every “Catholic” church that ever existed, the Greek Church uses the power of the State to punish dissenters from her formularies. The Stundists who meet together to read the Bible, the Baptist who refuses to have his children sprinkled by the priest, the Seventh-day Adventist who keeps the Sabbath of the Lord in preference to the Sunday of the Catholic Church,—all are under the ban, and liable to be called upon to suffer the loss of all things save the faith of Jesus, which brings the possession of all things. {PTUK July 12, 1894, p. 434.1}

Thus Russia makes “convicts” of the men who are loyal to real principle and to God. Many a little Russian home is scattered by the persecuting priests and civil officers. A writer in *Good Words* gives the following letter, written by an exile in Tomsk to his little daughter in a village of Bessarabia, one of the provinces which the priests have been raiding in their search for men who fear God:— {PTUK July 12, 1894, p. 434.2}

My darling little Varatchka, you must have waited so long for a letter from papa, and now you have it, and I can hear you kissing it. And you’ll give it to mother to let her read it, and to Vanya and Vasya as well. Won’t they just wonder at getting a letter from a convict in Siberia! But you, darling, you know that although papa is a convict he is no criminal. Thank God, I have a good conscience! You will pray for me will you not? You and mother together? {PTUK July 12, 1894, p. 434.3}

This gives us a peep into a broken Russian home circle, the like of which may be found all over Southern Russia. There is a healthy life where men are willing to suffer for conscience’ sake, and where mothers and children yield up those whom they love with resignation. The Christian fortitude of these and others is a rebuke to the sickly religious life that weighs duty in the scales of convenience and worldly prospects, and stifles the voice of conscience wherever the word of God points out the narrow path. {PTUK July 12, 1894, p. 434.4}

**“Our Victory” The Present Truth 10, 28.**

E. J. Waggoner

The wicked glory in their own works, and their triumphs are but the precursors of their overthrow; but the righteous find no cause of glory in themselves. They have no confidence in the flesh, but all their confidence is in God. The Psalmist, in setting forth the beauty of praise and thanksgiving to the Lord, exclaims, “For Thou, Lord, hast made me glad through Thy works; I will triumph in the works of Thy hands.” Psalm 92:4. The Psalmist recognised that there was no occasion of triumph for him or any man in any other works than the works of God. And therefore, since men glory only in that which they regard as a triumph, his only occasion of glory was in the works of God, and he ascribed to God all the glory, and took none of it to himself. And so is it with all the righteous. {PTUK July 12, 1894, p. 434.5}

But far different is it with the man who has not faith. He neither sees the hand of God in that which befalls him, nor is he able to discern between victory and defeat. In his ignorance he is compared to the brutes that pass unwittingly to the slaughter. “O Lord, how great are Thy works! and Thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.” What a terrible significance is given to the prosperity of the wicked, and how far are all their imaginations from such a truth. Being destitute of faith, he cannot see beyond the present hour, and his pride goes before his fall. {PTUK July 12, 1894, p. 434.6}

Yet there is nothing more common among men, or more natural to human nature, than to triumph in the works of the flesh and give praise and glory to self. All the works of the flesh are against the works of the Lord, and therefore no real triumph can ever attend them. And because they are against the Lord, they against His people. “The wicked plotteth against the just, and gnasheth upon him with his teeth.” Psalm 37:12. They will oppress the just and rule over them and persecute them, and because of the prosperity of their wicked devices they imagine that their power has caused them to triumph; but the very triumph of the wicked are defeats, while the seeming defeats of the just are their victories. For we read that “the prosperity of fools shall slay them” (Proverbs 1:32); but neither persecution, nor distress, or even death in any of its forms can bring defeat upon the righteous, for “in all these things we are more than conquerors through Him that loved us.” Romans 8:35, 37. {PTUK July 12, 1894, p. 435.1}

The victory of the saints is not always made manifest in the things of this world, for their welfare is not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places. Ephesians 6:12. And the weapons of their 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. Their weapon is “the sword of the Spirit, which is the word of God,” and their victory is the victory of faith. God works with their faith, and in the works of His hands there is always triumph. {PTUK July 12, 1894, p. 435.2}

**“Ignore Him” The Present Truth 10, 28.**

E. J. Waggoner

*Ignore Him*.-It is the privilege and the duty of every person to ignore Satan and his evil hosts in all the affairs of life. Not that we should ignore the fact of his existence, or that of his going about like a roaring lion, seeking whom he may devour; but we should ignore *him*. He is constantly seeking to hold communication with us, in order that he may deceive or discourage us in our spiritual undertakings. He is a constant meddler in all our affairs pertaining to our relation to God, and he should be treated as such. His suggestions should not be listened to, or his authority or power recognised. To parley with him is of no possible use, for we can never convince or persuade him, while He only too often persuades us thereby. We can ignore him by “looking unto Jesus,” whose glory and loveliness have power to charm the eye and can take hold on the affections of the heart. {PTUK July 12, 1894, p. 435.3}

**“The Papal Plea for Unity” The Present Truth 10, 28.**

E. J. Waggoner

The Roman Pontiff has issued an “Encyclical” in behalf of Church unity, which is remarkable in that it is addressed to all Christendom,—Protestant, Greek, and Roman Catholic. The fact affords strong evidence of the feeling of confidence which pervades the Roman hierarchy at this stage of their struggle for the recovery of Rome’s former supremacy. It is said that the Pope was previously in possession of reliable assurances both from Greek and Anglican Church parties that such a plea for himself would be welcomed in their midst; though doubtless the ever increasing flow of the Romeward tide in so-called Protestant churches throughout Christendom, furnished the Pontiff with all the evidence needed that his effort would not be in vain. {PTUK July 12, 1894, p. 435.4}

The papal plea for unity is, of course, nothing more than a plea for union with Rome. No other kind of unity is desired or recognised by the Papal Church. The Pontiff has deliberately invited the Protestant bodies throughout the world to acknowledge the authority of the Church of Rome in spiritual things, and to declare that the Reformation was wrong and that Wycliffe, Luther, Wesley, and their co-labourers were agents of the devil, instead of servants of God. An Italian, surrounded by others of this kind, brought up in an atmosphere that knows never a ray of Gospel and liberty, invites those who have been reared in the atmosphere of freedom to acknowledge him as their spiritual leader! But on the other hand, the insult has itself been invited by the inconsistent, compromising, and spiritually-lifeless character of the Protestantism which a great part of the Protestant world has now for some years exhibited. {PTUK July 12, 1894, p. 435.5}

The basis of the desired union is as stated, an acknowledgement by all other churches of the authority of Rome, of the error of all doctrines which stand in opposition to hers, and of the wickedness of the work of all by whom such doctrines have been taught; for this is what a compliance with the Pope’s proposition involves. It is not Christian unity for which the Pontiff pleads, but for the “unity of Christendom,” in that sense of the word which refers more to a profession of Christ than to possession of what He gives. Christian unity is “the unity of the faith” (Ephesians 4:13),—not unity of belief merely, nor unity which men can bring about with respect to the faith, but unity which the faith itself gives to men, as many as will receive it. Faith-Christian faith-is a gift of God, and not an outcome of a will or reason of man (Ephesians 2:8), and Christian unity is the result of the faith which they have, and not of any efforts on their part to agree on points of doctrine while in a state of discord. There being but one faith, there must necessarily be unity among all who possess it. All who are united to Christ are by that very bond united to each other. And therefore no anxiety need ever be felt by anyone for Christian unity itself, for that must always exist wherever there are Christians; and the very fact that a plea is put forth for the unity of Christendom is itself proof that it is not Christian unity that is called for, but only such unity as can be produced by the will and efforts of men. {PTUK July 12, 1894, p. 435.6}

The Encyclical declares, as stated in the *Catholic Times*, that “the Church continues with an ardour that knows no abatement the work of propagating the faith which has lived through nineteen centuries,”—in which assertion there is more of truth stated than is realised by the Pope or his defenders; for what he miscalls “faith” has, in its Catholic phase, existed since the days of the Apostle Paul, who saw the beginning of its working nineteen centuries ago (see 2 Thessalonians 2:7); but the Christian faith is very much older than that, for “by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous” (Hebrews 11:4), and the Gospel was preached to Abraham (Galatians 3:8), and to his descendants who came out of Egypt. Hebrews 4:1, 2. The Christian faith is as old as the days when God first spoke to men, for faith is belief of God’s word, and we read in the first epistle of Peter, “the word of the Lord endureth for ever; and this is the word by which the Gospel is preached unto you.” The Gospel is everlasting (Revelation 14:6), and therefore the Christian faith,—the faith which God *gives* to man,—is everlasting; it has been prepared for eternity. The doctrines of the Papacy are, in principle, older than nineteen centuries, extending back into the darkness of ancient heathenism until they become lost in the mists of time; but in their Christian guise they have existed for nineteen centuries and no more. {PTUK July 12, 1894, p. 435.7}

The Pope offers himself to the Protestant world as an infallible religious guide, since they have, as he informs them, no certain rule of faith or authority. In other words, since the word of the Lord, which by the Gospel is preached unto men is not a sure rule of faith or authority to them, the Pope offers them the word of man, preached by the prelates of Rome! Sad indeed it is that the attitude of professed Protestants should invite such a deliverance from the “man of sin.” The root of this terrible evil is neglect of the words of God,—the holy Scriptures. Turning away from them and refusing to accept them in childlike faith, they have indeed no certain rule of faith or authority left them, but have only the dire remedy for their schisms of going back to Rome. But “nevertheless the foundation of God standeth sure, having the seal: The Lord knoweth them that are His.” 2 Timothy 2:19. {PTUK July 12, 1894, p. 436.1}

**“A ‘Strong Man’ on Health” The Present Truth 10, 28.**

E. J. Waggoner

In the *Cosmopolitan* magazine, Sandow, the champion strong man, gives his views and experience in the matter of physical development. The wonderful strength which he possesses has been developed by constant exercise and training, having regard for the principles of healthful living. Of eating, drinking, and sleeping, he says:— {PTUK July 12, 1894, p. 436.2}

“In passing, let me say that tea and coffee contain alkaloids, which are injurious to the nerves and stomach. I never drink either. Water is nature’s offering to the thirsty, and, when distilled, cannot be improved upon. It should always be taken when the stomach is empty. {PTUK July 12, 1894, p. 436.3}

“Good health depends upon sound asleep as well as upon good nutrition. I encourage as much sleep at one time as possible. People who seek to do with a small amount of sleep are burning their lives at both ends, and wasting nature’s reserve of vitality.... I sleep nine hours always, and often more.” {PTUK July 12, 1894, p. 436.4}

Again, he says in conclusion:— {PTUK July 12, 1894, p. 436.5}

“I do not keep to any special diet, but eat whatever I have a taste for, without stinting myself unduly; nor do I restrict myself seriously in what I drink. I abjure everything intoxicating, and never suffer myself to touch tea or coffee... I endeavour to have my meals at regular hours, and prefer that they shall be simple and easy of digestion. I take plenty of sleep, and find this essential to my well-being.” {PTUK July 12, 1894, p. 436.6}

**“Studies in Romans. God’s Revelation to Man. Romans 1:21-25” The Present Truth 10, 28.**

E. J. Waggoner

Let us not forget that it is from the very words of the Bible that one is to learn. All the real help that any teacher can be to any one in the study of the Bible is to show him how to fix his mind more clearly upon the exact words of the sacred text. Therefore, first of all, read the text over many times. Do not do this hastily, but carefully, paying particular attention to every statement. Do not waste one moment in speculating as to the possible meaning of the text. There is nothing worse than guessing the meaning of a text of Scripture, unless it is the acceptance of somebody else’s guess. Nobody can know any more of the Bible than the Bible itself tells; and the Bible is just as ready to tell its story to one person as to another. {PTUK July 12, 1894, p. 436.7}

Question the text closely. Probe it again and again, always in a reverent, prayerful spirit, to make it reveal itself. Do not be discouraged if you do not at once see all that there is in the text. Remember that it is the word of God, and that it is infinite in its depth, and that you can never exhaust it. When you come across a difficult statement, go back and consider it in connection with what precedes. Do not think that you can ever get at the full meaning of any text apart from its connection. By constant application to the words of the text, in order to be sure that you know exactly what it says, you will soon have them constantly in your mind; and it is then that you will begin to reap some of the rich fruits of Bible study; for at unexpected times new light will flash from them, and through them from other scriptures as you read. {PTUK July 12, 1894, p. 436.8}

Our last lesson covered verses 16, 17, which contain the statement of what the Gospel is, and what it reveals to men. The remaining portion of the chapter may be summarized thus:— {PTUK July 12, 1894, p. 436.9}

**THE JUSTICE OF JUDGMENT. Romans 1:18-20**

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His external power and Godhead; so that they are without excuse.” {PTUK July 12, 1894, p. 436.10}

**HOW MEN LOST KNOWLEDGE**

**Romans 1:21-25**

“Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” {PTUK July 12, 1894, p. 436.11}

**RESULT OF IGNORING GOD. Romans 1:24-33**

“Wherefore God also gave them up to uncleaness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” {PTUK July 12, 1894, p. 436.12}

**QUESTIONING THE TEXT**

From what place is the wrath of God revealed? {PTUK July 12, 1894, p. 436.13}

“The wrath of God is revealed from heaven.” {PTUK July 12, 1894, p. 436.14}

Against what is the wrath of God revealed? {PTUK July 12, 1894, p. 436.15}

“Against all ungodliness and unrighteousness of men.” {PTUK July 12, 1894, p. 436.16}

What is done to the truth by ungodly men? {PTUK July 12, 1894, p. 436.17}

“Who hold down the truth in unrighteousness.” Revised Version. {PTUK July 12, 1894, p. 436.18}

What is the justice of the revelation of God’s wrath against all ungodliness of men? {PTUK July 12, 1894, p. 436.19}

“Because that which may be known of God is manifest in them.” {PTUK July 12, 1894, p. 436.20}

How is it that the knowledge of God is manifest in them? {PTUK July 12, 1894, p. 436.21}

“For God hath showed it unto them.” {PTUK July 12, 1894, p. 436.22}

Since what time have the invisible things of God been seen? {PTUK July 12, 1894, p. 436.23}

“Since the creation of this world.” R.V. {PTUK July 12, 1894, p. 436.24}

What are these invisible things? {PTUK July 12, 1894, p. 437.1}

“His everlasting power and Divinity.” R.V. {PTUK July 12, 1894, p. 437.2}

By what are the everlasting power and Divinity of God made known? {PTUK July 12, 1894, p. 437.3}

“Being perceived through the things that are made.” {PTUK July 12, 1894, p. 437.4}

What then is the condition of all who sin? {PTUK July 12, 1894, p. 437.5}

“They are without excuse.” {PTUK July 12, 1894, p. 437.6}

When they knew God, wherein did they fail? {PTUK July 12, 1894, p. 437.7}

“When they knew God, they glorified Him not as God.” {PTUK July 12, 1894, p. 437.8}

In what respect did they fail to glorify Him? {PTUK July 12, 1894, p. 437.9}

“Neither were thankful.” {PTUK July 12, 1894, p. 437.10}

What caused their ingratitude? {PTUK July 12, 1894, p. 437.11}

They “became vain in their imaginations.” {PTUK July 12, 1894, p. 437.12}

What was the result of their vain imaginings? {PTUK July 12, 1894, p. 437.13}

“Their foolish heart was darkened.” {PTUK July 12, 1894, p. 437.14}

In what sad condition were they? {PTUK July 12, 1894, p. 437.15}

“Professing themselves to be wise, they became fools.” {PTUK July 12, 1894, p. 437.16}

What did they then do? {PTUK July 12, 1894, p. 437.17}

“Changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” {PTUK July 12, 1894, p. 437.18}

To what were they left as a consequence? {PTUK July 12, 1894, p. 437.19}

“Wherefore God also gave them up to the lusts of their own hearts.” {PTUK July 12, 1894, p. 437.20}

How did they pervert the truth? {PTUK July 12, 1894, p. 437.21}

“They “changed the truth of God into a lie.” “Exchanged the truth of God for a lie.” R.V. {PTUK July 12, 1894, p. 437.22}

What false worship did they introduce? {PTUK July 12, 1894, p. 437.23}

They “worshipped and served the creature more than the Creator.” {PTUK July 12, 1894, p. 437.24}

What was the result of this self-exaltation and creature worship? {PTUK July 12, 1894, p. 437.25}

“For this cause God gave them up to vile affection.” {PTUK July 12, 1894, p. 437.26}

What was the result of their refusing to have God in their knowledge? {PTUK July 12, 1894, p. 437.27}

“God gave them over to a reprobate mind,” or “a mind void of judgment.” {PTUK July 12, 1894, p. 437.28}

With what were they therefore necessarily filled? {PTUK July 12, 1894, p. 437.29}

“Being filled with all unrighteousness,” etc. {PTUK July 12, 1894, p. 437.30}

*All Unrighteousness Condemned*.-The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. “All unrighteousness is sin.” 1 John 5:17. “But sin is not imputed when there is no law.” Romans 5:13. Therefore enough of the law of God is known in all the world to deprive all people of any excuse for sin. The statement in this verse is equal to that in the next chapter, that “there is no respect of persons with God.” His wrath is manifested against all unrighteousness. No person in the world is so great that he can sin with impunity, and no person is so insignificant that his sin will be overlooked. There is strict impartiality with God. He “without respect of persons judgeth according to every man’s work.” 1 Peter 2:17. {PTUK July 12, 1894, p. 437.31}

*Restraining the Truth*.-The statement is that men “hold down the truth in unrighteousness.” Some people have superficially read verse 18 as though it said that men may possess the truth while they themselves are unrighteous. It does not say so. Sufficient evidence that such a thing is not meant is found in the fact that the apostle is speaking in this chapter especially of those who did not possess the truth, but had exchanged it for a lie. Although they had lost all knowledge of the truth, they were in condemnation for their sin. {PTUK July 12, 1894, p. 437.32}

The statement is that people restrain the truth by unrighteousness. We might note the fact that when Jesus went into His own country “he did not many mighty works there because of their unbelief.” Matthew 13:58. But the apostle in the text before us means much more than this. He means, as the context plainly shows, that people by their perverseness restrain the working of the truth of God in their own souls. But for their resistance of the truth, it would sanctify them. And herein is seen the {PTUK July 12, 1894, p. 437.33}

*Righteousness of God’s Wrath*.-The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, and justly, too, “because that which may be known of God is manifest in them; for God hath shown it unto them.” Note particularly the statement that that which may be know of God “is manifest in them.” Although in the common version the margin gives “to them” as an alternative reading, the Greek gives no warrant for any such rendering. No matter how blindly men may sin, the fact remains that they are sinning against great light, “because that which may be known of God is manifest in them.” With such knowledge not only before their eyes, but actually within them, it is easy to see the justice of God’s wrath against all sin, no matter in whom it is found. Even though it should not be perfectly clear to us how the knowledge of God is really placed in every man, we may accept the apostle’s statement of the fact. In the wonderful description of the foolishness of idolatry, given in Isaiah, we are told that the man who makes an idol lies against the truth which he himself possesses. “He feedeth on ashes; a deceived heart hath turned him aside, that he can not deliver his soul, nor say, Is there not a lie in my right hand?” Isaiah 44:20. {PTUK July 12, 1894, p. 437.34}

*Seeing the Invisible*.-It is said of Moses that “he endured, as seeing him who is invisible.” Hebrews 11:27. This was not a privilege peculiar to Moses. Every other man may do the same thing. How? Because the “invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made.” There has not been a time since the world was created when all men did not have the knowledge of God within their grasp. {PTUK July 12, 1894, p. 437.35}

*“Lord, how Thy wonders are displayed  
Where’er I turn my eye!  
If I survey the ground I tread,  
Or gaze upon the sky. {PTUK July 12, 1894, p. 437.36}*

*“There’s not a plant or flower below  
But makes Thy glories known.” {PTUK July 12, 1894, p. 437.37}*

*Eternal Power and Divinity*.-The invisible things of God that are known by the things that are made are His everlasting power and divinity. “The heavens declare the glory of God; and the firmament showeth His handiwork.” Psalm 19:1. Jesus Christ is “the power of God.” 1 Corinthians 1:24. “For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:16, 17. “He spake, and it was.” Psalm 33:9. He is “the firstborn of all creation.” Colossians 1:15. He is the source, or beginning, of the creation of God. Revelation 3:14. That is to say, all creation springs from Christ Jesus, who is the power of God. He spoke the worlds into existence from His own being. Therefore the external power and Divinity of God are impressed upon everything that has been made. We can not open our eyes, we can not even feel the breeze upon our face, without having a clear revelation to us of the power of God. {PTUK July 12, 1894, p. 437.38}

*“We are His Offspring.”*-When Paul upon Mars’ Hill rebuked the Athenians for their idolatry he said that God is not far from every one of us, “for in Him we live, and move, and have our being.” The men to whom he was speaking were heathen, yet it was just as true of them as it is of us. Then he quoted one of their own poets, who had said, “For we are also His offspring,” and placed upon it the stamp of truth, by saying, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” Acts 17:27-29. Every movement of men, and every breath, is the working of the external power of God. Thus the eternal power and divinity of God are manifest to every man. Not that man is in any sense divine, or that he has any power in himself. Quite the contrary. Man is like the grass. “Every man at his best state is altogether vanity.” Psalm 39:5. The fact that man is nothing in himself, and even “less than nothing, and vanity,” is evidence of the power of God manifested in him. {PTUK July 12, 1894, p. 437.39}

*God’s Power in the Grass*.-Look at the tiny blade of grass just pushing its way through the hard ground to the sunlight. It is a very frail thing. Pull it up, and you will see that it has not power to stand alone. Even scrape the soil away from it as it stands in the earth, and it will at once lose its upright position. It depends upon the soil to hold it up, and yet it is pushing its way to the surface through that very hard soil. Dissect it as carefully as you please, and you will find nothing to indicate the possession of power. Rub it between your fingers, and you will see that there is scarcely any substance to it. It is about as frail a thing as there is in nature, and yet it will often remove quite large stones that are in the way of its growth. Whence comes this power? It is not inherent in the grass, but is nothing less than the power of the life of God, working according to his word, which in the beginning said, “Let the earth bring forth grass.” {PTUK July 12, 1894, p. 438.1}

*The Gospel in Creation*.-We have seen that in every created thing the power of God is manifested. And we also learned from the scripture studied last week that the Gospel is “the power of God unto salvation.” God’s power is ever the same, for the text before us speaks of “His eternal power.” The power, therefore, which is manifested in the things which God has made is the same power that works in the hearts of men to save them from sin and death. Therefore we may be assured that God has constituted every portion of his universe a preacher of the Gospel. So then men may not only know the fact of God’s existence from the things which he has made, but they may know His eternal power to save them. The twentieth verse of the first chapter of Romans is an expansion of the sixteenth. It tells us how we may know the power of the Gospel. {PTUK July 12, 1894, p. 438.2}

*The Stars as Preachers*.—“The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard [Or, “without these their voice is heard”]. Their line is gone out through all the earth, and their words to the end of the world.” Psalm 19:1-4. Now read Romans 10:13-18: “Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” {PTUK July 12, 1894, p. 438.3}

In this text all the objections which men raise against the punishment of the heathen are answered. As stated in the first chapter, they are without excuse. The Gospel has been made known to every creature under heaven. It is admitted that men cannot call on one in whom they have not believed, and that they can not believe in one of whom they have not heard, and that they can not hear without a preacher. And that which they ought to hear, and which they have not obeyed, is the Gospel. Having stated this, the apostle asks, “Have they not heard?” and at once answers his own question by repeating the words of the nineteenth psalm, “Yes verily, their sound went into all the earth, and their words unto the ends of the world.” Thus we learn that the speech which the heavens utter from day unto day is the Gospel; and the knowledge which they show from night unto night is the knowledge of God. {PTUK July 12, 1894, p. 438.4}

*The Heavens Reveal Righteousness*.-With the knowledge that that which the heavens declare is the Gospel of Christ, which is the power of God unto salvation, we can easily follow the nineteenth psalm through. It seems to the casual reader that there is a break in the continuity of this psalm. From talking about the heavens, the writer suddenly begins to speak of the perfection of the law of God, and its converting power. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.” Verse 7. But there is no break at all. The law of God is the righteousness of God, and the Gospel reveals the righteousness of God, and the heavens declare the Gospel; therefore it follows that the heavens reveal the righteousness of God. “The heavens declare His righteousness, and all the people see His glory.” Psalm 97:6. {PTUK July 12, 1894, p. 438.5}

The glory of God is His goodness, because we are told that it is through sin that men come short of His glory. Romans 3:23. Therefore we may know that whoever looks upon the heavens with reverence, seeing in them the power of the Creator, and will yield himself to that power, will be led to the saving righteousness of God. Even the sun, moon, and stars, whose light is but a part of the glory of the Lord, will shine that glory into his soul. {PTUK July 12, 1894, p. 439.1}

*Without Excuse*.-How evident it is, therefore, that men are without excuse for their idolatrous practices. When the true God reveals Himself in everything, and with His power makes known His love, what excuse can men have for not knowing and worshipping him? But is it true that God makes known His love to all men? Yes, it is just as true as that He makes Himself known, for “God is love.” Whoever knows the Lord must know His love. This being the case with regard to the heathen, how utterly without excuse are people who live in lands where the Gospel is preached with an audible voice from His written word. {PTUK July 12, 1894, p. 439.2}

*The Cause of Idolatry*.-How is it that if God has so clearly revealed Himself and His truth, there are so many who are in utter ignorance of Him? The answer is given, “Because that, when they knew God, they glorified Him not as God, neither were thankful.” There is one thing which God has given as the seal and sign of His Divinity, and that is the Sabbath. Speaking of men, He says, “Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. This is in keeping with what we have learned in Romans; for our text tells us that God’s power and Divinity are perceived by thoughtful people through the things that He has made; and the Sabbath is the great memorial of creation. “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; ... 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. If people had always kept the Sabbath as it was given, there would never have been any idolatry; for the Sabbath reveals the power of the word of the Lord to create and to work righteousness. {PTUK July 12, 1894, p. 439.3}

*Vain Imaginations*.-Men became vain in their imaginations, and their foolish heart was darkened. Gibbon says of the speculations of the ancient philosophers that “their reason had often been guided by their imagination, and their imagination had been prompted by their vanity.” The course of their fall was the same as that of the angel who became Satan. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.” Isaiah 14:12-14. What was the cause of this self-exaltation and fall? “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 27:17. Dependent entirely upon God for all the wisdom and glory that he had, he did not glorify God, but assumed that all his talents sprang from himself; and so, as he disconnected himself in his pride from the Source of light, he became the prince of darkness. Even thus it was with man. {PTUK July 12, 1894, p. 439.4}

*Changing the Truth into a Lie*.—“There is no power but of God.” In nature we see the manifestation of mighty power, but it is the working of God. All the different forms of force which philosophers name, and which they declare to be inherent in matter, are but the working of the life of God in the things that He has made. Christ is “before all things, and by Him all things consist,” or hold together. Colossians 1:17. Cohesion therefore is but the direct power of the life of Christ. Gravitation also is the same power, as we read of the heavenly bodies, “for that He is strong in power; not one faileth.” Isaiah 40:26. But men looked upon all the operations of nature, and, instead of seeing the power of the one supreme God in them, they attributed Divinity to the things themselves. So, as they looked upon themselves; and saw what great things they could achieve, instead of honouring God as the giver and upholder of all things, the One in whom they lived and moved and had their being, they assumed that they themselves were by nature divine. Thus they changed the truth of God into a lie. The truth is that the life and power of God are manifested in everything that he has made; the lie is that the force which is manifest in all things is inherent in the things themselves. So men put the creature in the place of the Creator. {PTUK July 12, 1894, p. 439.5}

*Looking Within*.-Marcus Aurelius, who is accounted the best of the heathen philosophers, said: “Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.” That expresses the spirit of all heathenism. Self was the supreme thing. But that spirit is not peculiar to what is know as heathenism, for it is very common in these days; nevertheless, it is nothing but the spirit of heathenism. It is a part of the worship of the creature instead of the Creator. It is but natural that they should put themselves in his place; and when they do that, it is a necessary consequence that they look to themselves, and not to God, for goodness. When men look within, what is the only thing that they can see? “Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 6:21, 22. Even the apostle Paul said, “I know that in me (that is, in my flesh) dwelleth no good thing.” Romans 7:18. Now, when a man looks at all this evil which is in him by nature, and thinks that it is good, and that he can get good out of himself, the result can be plainly seen: the vilest wickedness must be the result. He virtually says, “Evil, be thou my good.” {PTUK July 12, 1894, p. 439.6}

*The Wisdom of this World*.—“The world by wisdom knew not God.” Keenness of intellect is not faith, nor is it a substitute for faith. A man may be a brilliant scholar, and still be the basest of men. Several years ago a man charged with half a score or more brutal murders was hanged, and yet he was a scholar and a scientist, and had held a high position in society. Learning is not Christianity, although a Christian may be a learned man. Modern inventions will never save men from perdition. Some modern philosopher has said that “idolatry can not live by the side of steam engine and telegraphs.” But it does. It lived in ancient times by the side of the highest art and culture that the world has ever known. And at the same time men were sunk in such wickedness as referred to by the apostle in the last part of the first chapter of Romans. Even the reputed wise men were such as are there described. It was the natural result of their looking at themselves for righteousness. {PTUK July 12, 1894, p. 439.7}

*In the Last Days*.-Read the last verses of the first chapter of Romans if you wish to have a picture of the world in the last days. The one who believes in a millennium of peace and righteousness before the coming of the Lord will doubtless be shocked; but he needs to be. Read that list of sins carefully, and then see how exactly it tallies with the following: “This know also, that in the last days perilous times shall come. For men shall be lover of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5. This all springs from self, the very source of the evil with which Paul charged the heathen. Those things are the works of the flesh. See Galatians 5:19-21. They are the natural result of trusting in self. {PTUK July 12, 1894, p. 440.1}

In spite of the declaration of the apostle, there are very few who will believe that this state of things will ever be general, and especially among those who profess godliness. But the seed which produces such a crop is already sown broadcast. The Papacy, “that man of sin,” “the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped,”—is the strongest force in professed Christendom, and its power is daily increasing. And how is it increasing?—Not so much by the direct accessions as by the blind acceptance of its principles by professed Protestants. It has placed itself above God in thinking to change His law. Daniel 7:25. It boldly adopted the heathen sun festival day, Sunday,—in the place of the Sabbath of the Lord, the memorial of creation, and defiantly points to it as its badge of authority. And the majority of Protestants follow in its train, accepting a custom which stands for the exaltation of man above God,—the symbol of justification by works instead of by faith. When professed Christians cling to a human ordinance in spite of the express command of the Lord, and support their custom by appeals to the Fathers, men who were learned in the philosophy of heathenism, the road to any evil which their hearts may choose is but a down grade. “He that hath ears to hear, let him hear.” {PTUK July 12, 1894, p. 440.2}

**“The Resurrection Literal” The Present Truth 10, 28.**

E. J. Waggoner

**OLD AND NEW TESTAMENT HARMONY**

“If a man die, shall he live again?” Job 19:14. {PTUK July 12, 1894, p. 440.3}

“The dead shall hear the voice of the Son of God; and they that hear shall live.” John 5:25. {PTUK July 12, 1894, p. 440.4}

“Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption.” Psalm 16:10. {PTUK July 12, 1894, p. 440.5}

“This Jesus hath God raised up.” Acts 2:32. “He whom God raised again saw no corruption.” Chap. 13:37. {PTUK July 12, 1894, p. 440.6}

“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.” Job 19:25. {PTUK July 12, 1894, p. 440.7}

“I am He that liveth and was dead; and, behold, I am alive for evermore.” Revelation 1:18. “And I looked, and, lo, a Lamb stood on Mount Zion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads.” “These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Chap. 14:1, 4. {PTUK July 12, 1894, p. 440.8}

“My flesh also shall rest and hope.” Psalm 16:9. “Thy dead men shall live; together with My dead body shall they arise.” 26:19. {PTUK July 12, 1894, p. 441.1}

“If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans 8:11. {PTUK July 12, 1894, p. 441.2}

“I will ransom them from the power of the grave.” Hosea 13:14. {PTUK July 12, 1894, p. 441.3}

“There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” 1 Timothy 2:5, 6. {PTUK July 12, 1894, p. 441.4}

“I will redeem them from death.” Hosea 13:14. “The wages of sin is death.” Romans 6:23. “Sin is the transgression of the law.” 1 John 3:4. {PTUK July 12, 1894, p. 441.5}

“Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” Galatians 3:13. {PTUK July 12, 1894, p. 441.6}

“Behold, O My people, I will open your graves, and cause you to come up out of your graves.” Ezekiel 37:12. {PTUK July 12, 1894, p. 441.7}

“God hath both raised up the Lord, and will also raise up us by His own power.” 1 Corinthians 6:11. {PTUK July 12, 1894, p. 441.8}

“God will redeem my soul from the power of the grave; for He shall receive me.” Psalm 49:15. {PTUK July 12, 1894, p. 441.9}

“If I go and prepare a place for you, I will come again, and receive you unto Myself.” John 14:3. {PTUK July 12, 1894, p. 441.10}

“O death, I will be thy plagues; O grave, I will be thy destruction.” Hosea 13:14. “He will swallow up death in victory.” Isaiah 25:8. {PTUK July 12, 1894, p. 441.11}

“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. O death, where is thy sting? O grave where is thy victory?” 1 Corinthians 15:53-55. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” Verse 57. {PTUK July 12, 1894, p. 441.12}

**“We Are All Alike” The Present Truth 10, 28.**

E. J. Waggoner

Little folks are very much alike in many ways, no matter where they may live. The same is true of grown-up people. The Apostle Paul said in one of his sermons, that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” {PTUK July 12, 1894, p. 445.1}

It makes no difference what language they speak, or what the colour of their skin, the Lord made them all, and loves one just as much as another; for does it not read, “God so loved the world”? Sometimes we in Great Britain may perhaps wonder if the peculiar looking people we see pictured in books of travel really feel and think as we do. Did you ever think that possibly they may have the same doubts about us? {PTUK July 12, 1894, p. 445.2}

A lady missionary to Africa, in the early days of missions, learned that the natives thought white people were of an altogether different order of beings from themselves. They were surprised and delighted to find that she loved her children, and that white people had the same feelings that they had. We know more now about the world we live in, and the people in it, than our grandfathers did when they were young; because steam engines and newspapers and books are multiplied. But it is not easy for many to acknowledge that all men are really of one blood, and that the Lord cares for all and loves all. But so He says, and all who believe Him must believe it. {PTUK July 12, 1894, p. 445.3}

If we could see the games that children play in different lands, we should see that all like a good time. Away in the interior of Africa, Stanley found the children playing games, some of which were after all not so very different from those that you like to play. The play that is inside of the children is the same; it works out in different ways, that is all the difference. {PTUK July 12, 1894, p. 445.4}

When it is too warm to play cricket on these warm summer days, perhaps some boys cool themselves by thinking of icebergs, and wonder what the children in Greenland and the arctic regions play. They play games with a ball, that is sure. The ball is probably made of Walrus hide, or bone, and the bats are bones. Many hours of their long winters are enlivened by the merry shouts of these little Esquiman (Eskemo) players, in skin clothing. {PTUK July 12, 1894, p. 445.5}

In some places in our southern lands the children have a snow game that they play in winter, fancying themselves Esquimau children. Taking hold of hands they sing something like this,— {PTUK July 12, 1894, p. 445.6}

*Oh, do you know the Esquimau  
The Esquimau, the Esquimau?  
Oh, yes, I know the Esquimau,  
He dwells in lands of ice and snow,  
Of ice and snow, of ice and snow. {PTUK July 12, 1894, p. 445.7}*

And then they hop about in the snow in supposed imitation of the children of the Far North. A traveller in arctic lands, a few years ago, found a game very similar to this one, in which the little people in fur garments fancied themselves imitating the games of boys and girls in lands where they think it must be very warm and uncomfortable. They think about us, you see, and fancy that we are a very strange and unnatural kind of people. And so we are to them. {PTUK July 12, 1894, p. 445.8}

When missionaries first went to Greenland the people felt at first very much as we perhaps once felt. They did not want to be told that their ways were not right, and that their only hope was in turning to the Lord and loving Him. They laughed at the missionaries, and thought them very ignorant because they were unable to speak the Esquimau language properly. But the missionaries trusted in God and refused to leave the people, even though they were brought almost to death by starvation; and finally the cold, icy hearts of the people were melted by the warm love of Jesus, and very many received a knowledge of the true God. {PTUK July 12, 1894, p. 445.9}

The Lord is so great that His kingdom ruleth over all, and now He is sending to all men the message of His everlasting Gospel,—“to every nation, and kindred, and tongue, and people.” He says, “I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name; for I have created him for My glory, I have formed him; yea I have made him.” Isaiah 43:6, 7. {PTUK July 12, 1894, p. 445.10}

So the Lord made us all, and made us to glorify Him. Then we are to remember, as we are all alike, and all made to serve God, that if we know more of Him than some people in far away lands, or even people living near us, He has told us about His love in order that we may tell them, and not because He loves us more than them. We cannot be selfish with the Lord. {PTUK July 12, 1894, p. 445.11}

**“News of the Week” The Present Truth 10, 28.**

E. J. Waggoner

-The hay crop of the United Kingdom is estimated at 12,900,000 tons. {PTUK July 12, 1894, p. 446.1}

-The total of deaths from bubonic plague in Hong Kong is slightly over 2,800. {PTUK July 12, 1894, p. 446.2}

-There is some prospect of an early settlement of the railway strike in the United States. {PTUK July 12, 1894, p. 446.3}

-Sir Henry Layard, the well-known diplomatist and Eastern explorer, died July 6. He was horn in 1517. {PTUK July 12, 1894, p. 446.4}

-In an accident on the Canadian Pacific Rail-way, July 5, five persons were killed and eight injured. {PTUK July 12, 1894, p. 446.5}

-The infant great grandson of the Queen is to be baptized with water brought for the purpose from the Jordan. {PTUK July 12, 1894, p. 446.6}

-The Royal Navy protects the commerce of the entire empire. The value of this commerce is ?970,000,000. {PTUK July 12, 1894, p. 446.7}

-An Inter-colonial Conference, sitting at Ottawa, Canada, has been seriously considering the subject of a Pacific cable. {PTUK July 12, 1894, p. 446.8}

-General Booth states that be has now under his command in this country 10,791 officers, and 200,000 unpaid workers. {PTUK July 12, 1894, p. 446.9}

-In Dresden a thread is produced from the common nettle so fine that a length of 60 miles weighs only two and a half pounds. {PTUK July 12, 1894, p. 446.10}

-A despatch from Warsaw states that the authorities have just given orders that all synagogues in the neighbourhood of Russian churches are to are closed. {PTUK July 12, 1894, p. 446.11}

-A destructive fire occurred at Buda-Pest on Sunday, July 1. Ten houses were burned to the ground, and twenty-five adjacent buildings wore partly destroyed. {PTUK July 12, 1894, p. 446.12}

-Signor Bandi, an Italian journalist and patriot, was assassinated July 2 at Rome, in a manner similar to the assassination of President Carnot. The assassin escaped. {PTUK July 12, 1894, p. 446.13}

-Only 450 out of 11,000 workmen remain at work in the great Austrian rifle factory of Steyr, the others having been dismissed, apparently on account of orders being exhausted. {PTUK July 12, 1894, p. 446.14}

-The famous racing yacht *Valkyrie* was sunk by a collision while starting in it race off the Clyde, July 5. By good fortune no lives were lost, though several persons were injured. {PTUK July 12, 1894, p. 446.15}

-The silkworm is in some danger of being superseded. Artificial silk is actually being produced at Bradford from very ordinary fibre, the process having been discovered by a Swiss chemist. {PTUK July 12, 1894, p. 446.16}

-It has been discovered that before the assassination of the lute President the Anarchists formed a plot to kidnap Madame Carnet, to hold her as hostage against the punishment of the murderer. {PTUK July 12, 1894, p. 446.17}

-A man in France is said to be 126 years old. He accounts for his longevity by the privations of his youth, followed in after-life by abstinence from intoxicating liquors and from excesses of all kinds. {PTUK July 12, 1894, p. 446.18}

-It is stated that the Russian Government has intervened between China and Japan, urging them to withdraw their respective troops from Korea, and then endeavour to arrive at an amicable settlement. {PTUK July 12, 1894, p. 446.19}

-It is said that when the Queen of Madagascar closed the drink-shops in her kingdom, and the ex-publicans asked for compensation, she replied, “Compensate those you have wronged, and I will pay the balance.” {PTUK July 12, 1894, p. 446.20}

-President Casimir-Perier, on the occasion of his election to the presidency of the French Republic and in view of the National F?te on July 14, has signed a decree granting an amnesty to 314 prisoners sentenced for offences connected with strike movements. {PTUK July 12, 1894, p. 446.21}

-Owing to an outbreak of cholera at Cronstadt the military governor of that place has taken far-reaching measures for the suppression of the epidemic. The Government of Kielce, in South-West Russia, has been declared by order of the Minister of the Interior to be suspected of cholera infection. One death from suspected cholera has been announced from the Fejan quarantine station near Stockholm. There are at present eight cholera patients at Liege. {PTUK July 12, 1894, p. 446.22}

-President Casimir-Perier in his message to the French Parliament, said he is not a man of any party, but belongs to the Republic and to France. He appeals, to Frenchmen to avoid personal ambitions, and to work for public order and the social peace. {PTUK July 12, 1894, p. 446.23}

-During the eleven months ending May last the number of immigrants who arrived in the United States was 288,020 as compared with 430,210 in the corresponding period of last year. The greatest decrease was in Poles and ltalians, who numbered a third less than last year. {PTUK July 12, 1894, p. 446.24}

-The boy-King of Spain him horn provided with a costly toy in the shape if a juvenile regiment. Four hundred children, ranging in age from five to eight, have been gathered and provided with miniature rides and a uniform. The King amuses himself by drilling the baby battalion. {PTUK July 12, 1894, p. 446.25}

-If hot rolls are indigestible, they, it seems, are not without their redeeming points. A Russian investigator declares that now and uncut bread is free from the disease producing microbes which find the ant loaf an excellent breeding-ground. {PTUK July 12, 1894, p. 446.26}

-A terrible disaster at Nyiregyhaza, near Budapest, on July 3 was reported. A large ferry boat was crossing the River Theiss, near Mad, when it capsized, and those on board, numbering about 200, were thrown into the water, and the greater part of them drowned. {PTUK July 12, 1894, p. 446.27}

-The reports of the crops in the various districts of Italy are satisfactory, and a good harvest in anticipated. The season has so far been generally favourable. The hay crop has been most abundant and the wheat harvest is very advanced. Reaping will probably be finished by the middle of the month. {PTUK July 12, 1894, p. 446.28}

-News has been received from Sitka, Alaska, of the arrival there of seventeen survivors of the craw of the whaler *James Allen*, which was wrecked off the western coast of Alaska. The men had suffered the most terrible privations, and had been compelled to eat the flesh of their dead companions. Four of the crew were drowned, two died from starvation, and fifteen were missing. {PTUK July 12, 1894, p. 446.29}

-The latest thing in automatic machines is an automatic gallows. The condemned criminal steps upon a certain place in the scaffold. His weight releases a flow of water, which releases a spring, which in turn permits the drop to fall. Thirty-four executions have taken place by its means in Colorado, but the people of Connecticut object to its introduction on the ground that the State has no right to make a man commit suicide. {PTUK July 12, 1894, p. 446.30}

-Strained relations exist between Italy and Brazil, owing to the hardships to which the Italian colony at Rio de Janeiro is subjugated. Signor Crispi has sent instructions to the Italian Legation there to act with energy. The Brazilian Government having refused to submit to the arbitration of the United States the questions still pending regarding Dalian subjects in Brazil, Signor Crispi is determined to take energetic steps. The warships *Fieramosca* and *Vesuvio* will proceed to Rio de Janeiro to support the demands of the Italian Legislation. {PTUK July 12, 1894, p. 446.31}

-One result of the assassination of President Carnot has been to make more work for the Scotland Yard officers. All the Royalties at present in England are to be carefully guarded by detectives who know the Anarchist desperadoes. Prominent politicians on both sides of the House of Commons and in the Howe of Lords are also to have increased protection by men from Scotland Yard. The Czarevitch is almost surrounded by a special guard of detectives, as it is feared he may have bean followed to England by some of the desperate Nihilists of Russia, and an eye has to be kept on the numerous Anarchists usually resident in London. {PTUK July 12, 1894, p. 446.32}

-According to Mr. Wardell, the Government Inspector, the existence of floating dust in mines is becoming every year more and more an acknowledged element of danger, and especially when gas is given off. In spite of the scepticism of some persons, he assures us that by means of duet an explosion can be spread over large areas, and be enormously aggravated. It is curious that a very small percentage of gas will suffice to cause the initial explosion-so small a percentage, in fact, as to be undiscoverable by the ordinary mode of testing with a safety lamp. If drastic measures are to be adopted, Mr. Wardell considers the prohibition of the use of gunpowder in mines would be the safest and most desirable. The use of high explosives might be substituted. {PTUK July 12, 1894, p. 446.33}

**“Back Page” The Present Truth 10, 28.**

E. J. Waggoner

M. Decle, the French traveller has returned from a 7,000 mile march in Africa. During his three year’s journeyings amongst the natives, he was not responsible for the death of a single human being, although passing through districts where other expeditions had battled and burned. {PTUK July 12, 1894, p. 448.1}

It takes a German scientist to get at the bottom facts of any event recorded in the Bible. Herr Hening has ascertained that “the flood was contemporaneous with the glacial period, and was due to some unknown cause which led to an unusual rainfall.” It is not likely that his discovery will displace the Bible narrative. {PTUK July 12, 1894, p. 448.2}

Last year, at this time, Chicago was glorying in its achievements at the great World’s Fair. Changes come rapidly nowadays, and American cables bring the news of rioting, and burning, and bloodshed in that city, attending the struggle between labour and capital. The unrest is world-wide, and the spirit of lawlessness rules in hearts that are not subject to the Divine law. The lawlessness of wealth is pitted against the lawlessness of poverty, and covetousness is at the root of the struggle. The signs of the times are not difficult to read. The Lord says to Christians, “Be patient, therefore, brethren, unto the coming of the Lord.” {PTUK July 12, 1894, p. 448.3}

A recent book on “Society in China,” by Robert K. Douglas, keeper of the Oriental books and manuscripts in the British Museum, makes it appear that there is a vast difference between the people of China and the official classes. The people are democratic, peaceful, and friendly; the officials are bigoted, tyrannical, and hostile to foreigners. Mr. Douglas declares that Chinese riots are made to order. When the occasion is thought fit, then the emissaries of the mandarins are let loose on the multitudes. Disorders at once follow, and cease as soon as the provincial ruler finds that he has gained his point, or that further disturbance will be disastrous to himself. {PTUK July 12, 1894, p. 448.4}

What wonderful provision God has made for the salvation of all men! “That which may be known of God is manifest in them, for God hath showed it unto them.” That is, the true Light, has lighted “every man that cometh into the world.” Therefore whoever would follow the light that he has, even though it be but a glimmer, would be brought to the perfect day. To be lost requires not simply a failure to accept Christ, but a positive rejection of Him. Christ said, “If I be lifted up, I will draw all unto Me.” He has been lifted up, and He does draw. If men are willing, He will save them; if they are not saved, it is because they wilfully break away from Him. It is a blessed truth, that the Lord “is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” {PTUK July 12, 1894, p. 448.5}

**“Spoiling of Their Goods” The Present Truth 10, 28.**

E. J. Waggoner

The following extract from a letter from Brother H. P. Holser, of the Seventh-day Adventist publishing house in Basel, Switzerland, will be of interest to many readers. The thoughtful reader will learn the lessons of practical importance from the story. It may be necessary to state for the benefit of some that the fines spoken of were imposed by the city authorities, for labour done on Sunday:— {PTUK July 12, 1894, p. 448.6}

I received notice from the authorities last week that they would come Friday to attach goods for the fines. I had an appointment out with some churches, and had to leave Friday evening, and the officer did not come before my departure. He spent a while with my wife, and tried to get her to pay it, or just sign her name that it was all right, bringing it about in a smooth way, but she would not. He evidently did not expect to have to attach our goods, and when she refused any sort of promise that we would pay, he seemed hardly to know what to do, but finally postponed the matter till Monday, when I would be back. {PTUK July 12, 1894, p. 448.7}

When he came, I took him into my office, and explained to him quite fully our position, and the light in which we considered his act. He tried to induce me to pay it, or promise to do so in the future, and seemed quite reluctant to take our goods; but when he learned what our position was, he saw that there was no hope of getting me to pay. He listened attentively to all I had to say, and was gentlemanly throughout. He next went to list the goods, and wanted me to tell him what to take. I told them that I would have no part in the matter whatever; he must perform the act alone. He took our private furniture and attached about all that was attachable, except our organ. The goods are left with us, and if not redeemed in thirty days, will be taken to town and sold at public auction. {PTUK July 12, 1894, p. 448.8}

I expected that they would take office property; but they hold me personally responsible, and so take my personal property. If they go no farther than this, they will not have far to go in this direction, for the law allows a man to have what is necessary for a living. I shall buy no more than this in the future, as it would be better for me to put what little surplus I may have into the cause them to give the civil authorities another chance to shear me. {PTUK July 12, 1894, p. 448.9}

To the present I have had several opportunities to explain the principles of the message to those that I have had to do with in this place of injustice, and shall have several more opportunities. When they come to take the goods, I shall again take the opportunity, and perhaps there will be another chance when they sell our goods. {PTUK July 12, 1894, p. 448.10}

When the officer left, he stated that he regretted having to take up my time with such an affair: I replied that it was worse for him and the city than for me; I was entirely safe in keeping the ten commandments, but he and the city were not for robbing me for it. {PTUK July 12, 1894, p. 448.11}

**“Using His Talents” The Present Truth 10, 28.**

E. J. Waggoner

*Using His Talents*.-Some people who are in possession of all the natural senses think they have no talent that can be consecrated to service. But a visitor at a school for deaf and dumb children, who was asked to address them, tells of one boy bereft of two of the senses was able to instruct a companion more unfortunate. “Now and then,” says the visitor, “I caught sight of some flying fingers and half-hidden signs, which showed that whispering was taking place, and I was much affected by one sight that caught my eye. On one of the upper seats a boy who is deaf, dumb, and blind was sitting, facing another boy who was spelling in his hand the meaning of my sermon. The scene was extremely touching, and I could hardly repress tears of emotion. Here was one who, though himself shut out from one great avenue of knowledge, hearing, was labouring to inform an associate to whom the two great avenues, sight and hearing, were closed. Truly, thought I, the Great Father of all sees no better imitation of His own beneficence than the service which this little death-mute is giving to the deaf, dumb, and blind lad whose receptive hand he holds!” {PTUK July 12, 1894, p. 448.12}

**“Consistency” The Present Truth 10, 28.**

E. J. Waggoner

*Consistency*.-A very faulty idea prevails quite extensively as to what consistency is. Most people think that it is never changing one’s views and practices, so if they have held a wrong opinion once, or have followed a bad custom, they will hold to it for ever, in order to be consistent. Such a course is most inconsistent. The consistent man is the one who always follows the light of truth. This necessarily means that he always changes the worst for the better. He acts in harmony with a principle, and does not make his own past life the standard. {PTUK July 12, 1894, p. 448.13}

**“Front Page” The Present Truth 10, 29.**

E. J. Waggoner

Jesus said, “Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12:15. {PTUK July 19, 1894, p. 449.1}

This exhortation was enforced by the parable of the rich man who, in consequence of abundant crops, proposed to pull down his barns, and build greater, so that he might say to himself, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” But God said to him, “Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?” {PTUK July 19, 1894, p. 449.2}

The fool, in the Bible use of the term, is the one who says in his heart, “There is no God.” Psalm 14:1. God has revealed Himself in every star in the sky, every leaf of the forest, every fountain of the hills, and in every breeze that blows. The heavens declare His glory, and the whole earth is full of His goodness. This revelation lies at the very foundation of all true knowledge, and is the easiest and most natural thing in the world. Whoever therefore does not recognise it is justly a called a fool. {PTUK July 19, 1894, p. 449.3}

The rich man in the parable talked and acted as though there were no God. He who really believes that there is a God, must believe that He is just what He has declared Himself to be,—“a rewarder of them that seek after Him;” a tender, loving Father. Therefore whoever believes that there is a God, will know that He alone is able to preserve life, and that He delights to supply the needs of His children. The rich man acted as though his life depended solely upon himself; and thus he said in his heart, “There is no God.” {PTUK July 19, 1894, p. 449.4}

But this parable is not for the rich alone. The poor need it as well. The exhortation, “Beware of covetousness,” is needed by the poor as well as by the rich. The poor man who bends all his energies towards the accumulation of wealth, or the one who has no hope or expectation of becoming rich, but who is in constant anxiety over the future, is trusting in earthly goods just a surely as any rich man. Whoever acts though his life depended wholly on itself, is thereby denying the existence of God. {PTUK July 19, 1894, p. 449.5}

In the sixth chapter of Matthew the Saviour tells us that we cannot serve two masters; if we serve mammon we cannot serve God. Then He proceeds to show us that serving mammon consists in anxious care and worry about the future. Anxious thought as to what we shall eat, drink, and wear, is a characteristic of the heathen. Therefore the professed Christian who allows himself to doubt, or who is covetously anxious about the future, is denying the faith. Covetousness is idolatry. {PTUK July 19, 1894, p. 449.6}

“Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” For “my God shall supply all your need according to His riches in glory.” Philippians 4:19. “Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart.” Psalm 33:3, 4. {PTUK July 19, 1894, p. 449.7}

**“Studies in Romans. Universal Judgment. Romans 2:1-11” The Present Truth 10, 29.**

E. J. Waggoner

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But His delight is in the law of the Lord; and in his law doth he meditate day and night.” Psalm 1:1, 2. {PTUK July 19, 1894, p. 449.8}

“My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:1-6. {PTUK July 19, 1894, p. 449.9}

Here we have the secret of the understanding of the Bible: study and meditation, coupled with an earnest desire to know the will of God in order to do it. “If any man will do His will, he shall know of the doctrine.” John 7:17. Repetition-review-is one of the prime essentials to knowledge of the Bible. Not that any amount of study will compensate for lack of the Holy Spirit’s guidance, but that the Holy Spirit witnesses through the word. {PTUK July 19, 1894, p. 449.10}

**A LOOK BACKWARD**

In this study of Romans we wish to carry along with us as much as possible of what we learn. We will therefore take a view of the first chapter as a whole. We have found that it is naturally divided somewhat as follows:— {PTUK July 19, 1894, p. 449.11}

Verses 1-7, The salutation, containing an epitome of the whole Gospel. {PTUK July 19, 1894, p. 449.12}

Verses 8-15, Paul’s personal interest in the Romans, and his sense of obligation to them and to all mankind. {PTUK July 19, 1894, p. 449.13}

Verses 16, 17, What the Gospel is, and what it contains. {PTUK July 19, 1894, p. 449.14}

Verses 21-23, The corruption of wisdom. {PTUK July 19, 1894, p. 449.15}

Verses 24-32, The result of unthankfulness and of forgetting God. {PTUK July 19, 1894, p. 449.16}

A careful reading of the chapter shows that the main thought is that God has made Himself known to every soul in His creation, and that even the most degraded heathen know that they are guilty and are worthy of death for their wickedness. “Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” Verse 32. So “they are without excuse.” This leading thought of the first chapter should be well in mind before beginning the second chapter, for the second is a continuation of the first, and dependent upon it. {PTUK July 19, 1894, p. 449.17}

**A WIDER VIEW. Romans 2:1-11**

“Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God.” {PTUK July 19, 1894, p. 449.18}

**QUESTIONING THE TEXT**

What declaration does the apostle make to man? {PTUK July 19, 1894, p. 449.19}

“Therefore thou art inexcusable, O man.” {PTUK July 19, 1894, p. 449.20}

What man is it that is inexcusable? {PTUK July 19, 1894, p. 449.21}

“Whosoever thou art that judgest.” {PTUK July 19, 1894, p. 449.22}

Why is the man that judges inexcusable? {PTUK July 19, 1894, p. 449.23}

“For wherein thou judgest another thou condemnest thyself.” {PTUK July 19, 1894, p. 449.24}

How is it that he condemns Himself? {PTUK July 19, 1894, p. 449.25}

“For thou that judgest doest the same things.” {PTUK July 19, 1894, p. 449.26}

Of what may we be sure? {PTUK July 19, 1894, p. 449.27}

“We are sure that the judgment of God is according to truth against them which commit such things.” {PTUK July 19, 1894, p. 449.28}

Therefore what is the man who judges evil-doers not to think? {PTUK July 19, 1894, p. 450.1}

“That thou shalt escape the judgment of God.” {PTUK July 19, 1894, p. 450.2}

What leading question is asked of the self-righteous judge? {PTUK July 19, 1894, p. 450.3}

“Despisest thou the riches of His goodness and forbearance and longsuffering.” {PTUK July 19, 1894, p. 450.4}

Of what is such an one ignorant? {PTUK July 19, 1894, p. 450.5}

“Not knowing that the goodness of God leadeth thee to repentance.” {PTUK July 19, 1894, p. 450.6}

What do such treasure up for themselves? {PTUK July 19, 1894, p. 450.7}

“Treasurest up unto thyself wrath.” {PTUK July 19, 1894, p. 450.8}

In accordance with what is this wrath treasured up? {PTUK July 19, 1894, p. 450.9}

“After thy hardness and impenitent heart.” {PTUK July 19, 1894, p. 450.10}

Against what time is this wrath treasured up? {PTUK July 19, 1894, p. 450.11}

“Against the day of wrath.” {PTUK July 19, 1894, p. 450.12}

What will then be revealed? {PTUK July 19, 1894, p. 450.13}

“Revelation of the righteousness judgment of God.” {PTUK July 19, 1894, p. 450.14}

What will God then render? {PTUK July 19, 1894, p. 450.15}

“Who will render to every man according to his deeds.” {PTUK July 19, 1894, p. 450.16}

To what class will He render eternal life? {PTUK July 19, 1894, p. 450.17}

“To them who by patient continuance in well-doing seek for glory and honour and immortality.” {PTUK July 19, 1894, p. 450.18}

Unto how many will this be rendered? {PTUK July 19, 1894, p. 450.19}

“Upon every soul of man that doeth evil.” {PTUK July 19, 1894, p. 450.20}

In what order? {PTUK July 19, 1894, p. 450.21}

“Of the Jew first, and also of the Gentile.” {PTUK July 19, 1894, p. 450.22}

Is God as impartial in His rendering of rewards as of punishment? {PTUK July 19, 1894, p. 450.23}

“But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.” {PTUK July 19, 1894, p. 450.24}

What is not found with God? {PTUK July 19, 1894, p. 450.25}

“For there is no respect of persons with God.” He, “without respect of persons, judgeth according to every man’s work.” 1 Peter 1:17. {PTUK July 19, 1894, p. 450.26}

*Acknowledging their Guilt*.-The truth of the apostle’s statement is easy of demonstration concerning the heathen and their deeds, that they know that they are worthy of death. When Adam and Eve had eaten the forbidden fruit, they were afraid to meet God, and hid themselves. Fear is a necessary accompaniment of guilt, and a proof of it. “Fear hath torment. He that feareth is not made perfect in love.” 1 John 4:18. “The wicked flee when no man pursueth; but the righteous are bold as a lion.” Proverbs 28:1. “But the fearful ... shall have their part in the lake which burneth with fire.” Revelation 21:8. If the heathen did not know that they were guilty, they would not expect punishment for murdering or stealing, and would not arm themselves for defence. {PTUK July 19, 1894, p. 450.27}

*An Unanswerable Charge*.-There is wonderful shrewdness in the way that the apostle works up the charge made in the first verse. The first chapter is confined to the heathen. All will agree with the apostle’s statement that they are guilty of most abominable wickedness. “They ought to know better,” is the almost involuntary exclamation. “They do know better,” is the apostle’s reply, or, at least, they have a chance to know better, and they do know that they are not doing right. “They are without excuse.” Whatever men may think about the responsibility of the heathen, all agree that their practices are to be condemned. Then comes the crushing rejoinder: “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” We are caught, and can not escape. If we know enough to condemn the unrighteous deeds of the heathen, we by that very judgment acknowledge ourselves to be without excuse for our own misdeeds. {PTUK July 19, 1894, p. 450.28}

*All Alike*.—“Thou that judgest doest the same things.” It is clear enough that anybody who knows enough to condemn evil in another is without excuse for his own sins; but all will not at once see that the one who judges another does the same things. Read, therefore the last verses of the first chapter again, and compare the list of sins with that found in Galatians 5:19-21, and it will be seen that the things which the heathen do, and for which we can readily see that they are guilty, are but the works of the flesh. They are the sins that come “from within, out of the heart of men.” Mark 7:21-23. Whoever is included in the term “man” is subject to just such things. “The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works.” Psalm 33:13-15. {PTUK July 19, 1894, p. 450.29}

*Self-condemned*.-Therefore, since all men are alike sharers in one common human nature, it is evident that whosoever in the world condemns another for any misdeed thereby condemns himself; for the truth is that all have the same evil in them, more or less fully developed; and the fact that they know enough to judge that a thing is wrong, is a declaration that they themselves are worthy of the punishment which they see that the other one deserves. {PTUK July 19, 1894, p. 450.30}

*Sympathy, not Condemnation*.-The robber often cries out, “Stop thief!” after some other man, in order to direct pursuit away from himself. So people condemn sin in others, in order that it may not be suspected that they are guilty of the same things. Often, too, people {PTUK July 19, 1894, p. 450.31}

*“Compound for sins they are inclined to  
By damning those they have no mind to,“ {PTUK July 19, 1894, p. 450.32}*

but of which they are actually guilty by reason of their human nature. Since all flesh of man is the same, we ought to be filled with humiliation, instead of contempt, when we hear of a gross sin that is committed; for it is really a picture of what is in our own hearts. Instead of saying, “God, I thank thee that I am not as other men,” we should bear the burden of the erring, considering ourselves lest we also be tempted. Very often the man whose weakness we feel inclined to condemn, has not failed so badly as we should have done if we had been tempted in the same way, and to the same degree. {PTUK July 19, 1894, p. 450.33}

*Outcry Against Sin*.-When Talkative left it with Faithful to decide upon the subject of their conversation, Faithful proposed this question: “How doth the saving grace of God discover itself when it is in the heart of man?” And then Bunyan proceeds thus:— {PTUK July 19, 1894, p. 450.34}

*Talk*. I perceive then that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you; and take my answer in brief thus: First, where the grace of God is in the heart, it causeth there a great outcry against sin. *Secondly—* {PTUK July 19, 1894, p. 450.35}

*Faith*. Nay, held, let us consider of one at once. I think you should rather say, it shows itself by including the need to abhor sin. {PTUK July 19, 1894, p. 450.36}

*Talk*. Why, what difference is there between crying out against and abhorring sin? {PTUK July 19, 1894, p. 450.37}

*Faith*. O, a great deal! A man may cry out against a sin, of policy; but he can not abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who can yet abide it well enough in the heart, house, and conversation. Joseph’s mistress cried out with a loud voice, as if she had been very chaste; but she would willingly, notwithstanding that, have committed uncleanness with him.” {PTUK July 19, 1894, p. 450.38}

A keen perception of right and wrong, and a vigorous denunciation of sin, will never justify any man. On the contrary, they only deepen his condemnation. It is a sad fact that too many of the so-called reformers of the present day seem to think that Gospel work consists largely in the denunciation of evil practices. A detective is not a minister of the Gospel. {PTUK July 19, 1894, p. 450.39}

*Judgment According to Truth*.—“But we are sure that the judgment of God is according to truth against them which commit such things.” “Hold,” says one, “I am not sure of that.” Well, you may very easily assure yourself of it. (1) God exists. We are agreed as to that. (2) He is the source whence every created thing comes. (3) Every creature is absolutely dependent upon him. “In Him we live, and move, and have our being.” (4) Since all life depends on Him, it is evident that the continuation of man’s life depends upon his agreement and union with God. (5) Therefore God’s own character must be the standard of judgment. (6) But God Himself is truth. “There is no unrighteousness in Him.” (7) But He has made a revelation of Himself and His righteousness to all men. “His righteousness hath He openly showed in the sight of the heathen.” Psalm 97:2. (8) Therefore all men, from the least to the greatest, are without excuse for their sin. (9) Then it is plain enough that when God judges all men, without exception, His judgment is according to truth. And earth will be constrained to join with heaven in saying, “Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.” “Even so, Lord God Almighty, true and righteous are Thy judgments.” Revelation 16:5, 7. {PTUK July 19, 1894, p. 452.1}

*No Escape*.-No one need think that he can escape the righteous judgment of God. It is usually the most enlightened who flatter themselves that they shall escape. It is so easy for us to think that our great knowledge of right and wrong will be counted for righteousness, to persuade ourselves that our condemnation of the sins of others will make the Lord believe that we could never be guilty of such things. But that only makes our condemnation the more clear. The first chapter of Romans knocks all the props from under every man. If the lowest are justly held guilty, there is no escape for the “higher classes.” “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:14. {PTUK July 19, 1894, p. 452.2}

*Goodness Leading to Repentance*.—“Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance.” God is the perfection of purity and holiness; man is altogether sinful. God knows every sin, yet He does not despise the sinner. “God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:17. Christ said, “If any man hear My words, and believe not, I judge him not.” John 12:47. And in everything that He said and did, He was simply representing the Father. God “is longsuffering to usward;” and “the longsuffering of our God is salvation.” 2 Peter 3:9, 15. Now it is impossible that one should consider the goodness and longsuffering of God without being humbled and moved to repentance. When we consider how tenderly God bears with us, it is not possible that we should deal harshly with our fellow-men. And if we do not judge, we shall not be judged. Luke 6:37. {PTUK July 19, 1894, p. 452.3}

*Repentance Is a Gift*.—“By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:30, 31. But it was not to Israel alone that God gave repentance through Christ. “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. And so plainly did God make this appear that even the exclusive Jews were forced to exclaim, “Then hath God also to the Gentiles granted repentance unto life.” Acts 11:18. {PTUK July 19, 1894, p. 452.4}

*Incentives to Repentance*.-The goodness of God leads men to repentance. Therefore the whole earth is full of incentives to repentance, for “the earth is full of the goodness of the Lord.” Psalm 33:5. “The earth, O Lord, is full of Thy mercy.” Psalm 119:64. God may be known through His works, and “God is love.” All creation reveals the love and mercy of God. {PTUK July 19, 1894, p. 452.5}

And we need not try to improve on the Scriptures, and say that the goodness of God tends to lead men to repentance. The Bible says that it does lead them to repentance, and we may be sure that it is so. Every man is being led toward repentance as surely as God is good. But not all repent. Why? Because they despise the riches of the goodness and forbearance and longsuffering of God, and break away from the merciful leading of the Lord. But whoever does not resist the Lord, will surely be brought to repentance and salvation. {PTUK July 19, 1894, p. 452.6}

*Treasuring up Wrath*.-In the first chapter we learned that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Therefore all who sin are treasuring up for themselves wrath. It should be noted that in the judgment God is clear. Men receive only what they have worked for. God is not arbitrary. He has not fixed arbitrary decrees, and declared that whoever violates them shall be visited with vengeance. The punishment that will come upon the wicked is the necessary result of their own choice. God is the only source of life. His life is peace. Now when men reject Him, the only alternative for them is wrath and death. “For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Proverbs 1:29-32. Trouble and death are bound up in sin; they are what men choose when they refuse the Lord. {PTUK July 19, 1894, p. 452.7}

*“According to His Deeds.”*—Unbelievers often say that it is not just for God to condemn a man simply because he does not believe a certain thing. But he does not do so. Not a word can be found in the Bible about judging a man according to his belief. Everywhere it is said that all will be judged according to their works. “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matthew 16:27. “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. He “judgeth according to every man’s work.” 1 Peter 1:17. The man who says that his work is all right, sets himself up as judge in the place of God, who says that every man is all wrong. God is Judge alone, and he judges strictly according to a man’s work, but a man’s work is decided by his faith. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. It is not for any man to judge himself, and say that his work is all right. It is for him simply to trust the goodness and mercy of the Lord, that his work may be wrought in God. {PTUK July 19, 1894, p. 452.8}

*Immortality and Eternal Life*.-God will render eternal life to them who seek for glory and honour and immortality. Christ “hath brought life and immortality to light through the Gospel.” 2 Timothy 1:10. Life and immortality are two different things. Whoever believes on the Son of God has eternal life. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. We have eternal life as soon as we know the Lord; but we can not have immortality until the Lord comes, at the last day. “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.” 1 Corinthians 15:51-53. We are to seek for immortality; that of itself is proof that no man has it now. Since Christ has brought it to light through the Gospel, it is evident that immortality can be found in no other way than through the Gospel. Therefore those who do not accept the Gospel will never have immortality. {PTUK July 19, 1894, p. 453.1}

*Tribulation and Anguish*.-Those who sin are the children of wrath. Ephesians 2:3. Indignation and wrath, tribulation and anguish, are sure to come upon evil doers. But tribulation and anguish will have an end. The fact that none receive immortality except the ones who are Christ’s at His coming, shows that all others will eventually cease to exist. There will be torment in connection with the punishment of the wicked, but the torment, however long it may continue, will come to an end in the utter destruction of the wicked. God’s indignation will come to an end. “For yet a very little while, and the indignation shall cease, and Mine anger in their destruction.” Isaiah 10:25. The call is: “Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Isaiah 26:20, 21. “He will not always chide; neither will He keep His anger forever.” Psalm 103:9. His anger will cease, not because He will become reconciled to iniquity, but because iniquity will come to an end with its workers. {PTUK July 19, 1894, p. 453.2}

*“To Every Soul.”*—Tribulation and anguish will come upon “every soul of man that doeth evil,” and “glory, honour, and peace to every man that worketh good.” None will be left out. There is not a soul so poor and ignorant that he will be passed by, nor one so wealthy and learned that he will be allowed to escape. Wealth and position will have no influence in that court. God has made the revelation of Himself so plain that every man has had an opportunity of knowing Him. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness.” Note well that His wrath is revealed against sin. Only those persons will suffer who cling to sin, and will not allow God to take it from them. In the final blotting out of sin, they are necessarily blotted out with it. {PTUK July 19, 1894, p. 453.3}

*To the Jew First*.-This statement is sufficient to show that God is no respecter of persons. Indeed, the apostle states as a necessary conclusion that “there is no respect of persons with God.” “First” does not always refer to time. We speak of a man as being the first man in the country, not because there were no men before him, but because he is the chief man. In school a certain one is the first one in his class because he is the best scholar. The Jew is the one who has had the greatest revelation made to him, and therefore it is just that he should be chief in the judgment. The text shows, however, that God has no special favor to the Jew over other men. If glory, honour, and peace come to the Jew first, so also do indignation and wrath, tribulation and anguish. The question is not, “What is the man’s nationality?” but, “What has he done?” God will render to *every man according to his deeds*, “for there is no respect of persons with God.” {PTUK July 19, 1894, p. 453.4}

**“The Pope of Islam” The Present Truth 10, 29.**

E. J. Waggoner

*The Pope of Islam*.-The immense influence which the Sultan is able to exercise as head of the Mohammedan religion is thus stated by the late Sir Austen Layard:— {PTUK July 19, 1894, p. 453.5}

Do not forget what the Sultan is. He is the Pope of Islam, the chief of a faith fanatically held by one-third of Asia and the whole of Northern Africa. You may laugh if you please at his power which the Sultan is able to exert in India itself; but I was never so struck in my life as when I took a certain ex-potentate to see the Sultan. My friend had been a sovereign himself, but no sooner did he enter the presence of Abdul Hamid than he fell upon his face and began kissing the Sultan’s boots. Abdul Hamid, who is a good-natured man, wished to raise him, but he refused, and after the interview was over, and we had left the palace, I said to my friend, “How can you, who have been a sovereign yourself, kiss the shoes of the Sultan?” “Ah!” he replied, “he is the chief of my religion; I must do it.” In that incident you have a key to the attitude of Moslems throughout the world. {PTUK July 19, 1894, p. 453.6}

**“The True Israel” The Present Truth 10, 29.**

E. J. Waggoner

“For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called.” Romans 9:6, 7. {PTUK July 19, 1894, p. 453.7}

These words of the Apostle Paul should be sufficient to clear up all mystery in the minds of Bible believers concerning who are the “Israel” of to-day. It is plain that all theories and all claims based upon literal descent from Abraham are of no value. It is of no consequence to us to know who are the natural seed of Abraham to-day, or what is to become of them in the future. No promise of God made to Israel was fulfilled through the simple process of natural descent. {PTUK July 19, 1894, p. 453.8}

The line of descent from Abraham which God recognises is not a natural line, but a spiritual one. He has never recognised any line but the spiritual one, even from the days of Abraham himself. Of this fact there are many proofs. When Ishmael was born, and Abraham desired that he might live before God as the heir of the promise (Genesis 17:18), the Lord said to him, “Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant, and with his seed after him.” And when after the birth of Isaac, Sarah desired the son of Abraham by the bondwoman to be cast out because of his mocking, the Lord said to Abraham, “In all that Sarah hath said unto thee hearken unto her voice; for in Isaac shall thy seed be called.” {PTUK July 19, 1894, p. 453.9}

Ishmael was the father of a great nation; and we read that Abraham had other sons beside Ishmael and Isaac; but to these he gave gifts and sent them away, and Isaac alone was his heir. So there were several sons of Abraham, but only one heir; multitudes of natural descendants, but only a certain line of them whom God recognised as his children. {PTUK July 19, 1894, p. 453.10}

Isaac was chosen as the heir because he was the child of promise. The scripture commentary upon this is, “They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” So then the line of descent was reckoned from God Himself. Between God and the carnal nature there could be no possible union, and therefore no child of the flesh could be a son of God. Isaac was the child; that is, he was born *through faith* in the promise of God made to Abraham, and thus he became a son. No person was ever a son of God who did not become so by faith. It has been possible for all the fallen sons of Adam to become the sons of God by believing, as Abraham did, on “Him that justifieth the ungodly.” By so doing they are “born again,” into the line of the true descendants of Abraham,—into the family of God. And the same privilege is open to every man to-day. {PTUK July 19, 1894, p. 453.11}

The distinguishing mark of this line of descent from Abraham, is righteousness; and his descendants compose together a “righteous nation,”—the only righteous nation this earth has ever known. Of them it will be said in the final day of reckoning, “Open ye the gates, that the righteous nation which keepeth the truth may enter in.” Isaiah 26:2. This righteousness is by faith; for we read that “Abraham believed God, and it was counted to him for righteousness;” and also, “to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Romans 4:3, 5. And thus, as the apostle states in another place, “they which are of faith, the same are the children of Abraham.” And the same are also the sons of God; for “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of men, but of God.” John 1:12, 13. {PTUK July 19, 1894, p. 454.1}

Faith, and faith alone, stands out through all the history of Israel as the means by which the heirship of the promises of God was received. Abraham had faith in God, and God gave him the covenant of circumcision, “a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe.” Romans 4:11. But when the Israelites signally failed in faith, at Kadesh-Barnea, and were turned back from the land of promise to wander in the wilderness, circumcision ceased among them, and was not renewed until, under the command of Joshua, they again stood on the borders of Canaan. Though they were the *literal* descendants of Abraham, and of Isaac, the child a promise, the Lord refused to recognise them as the children of Abraham, because of their unbelief. {PTUK July 19, 1894, p. 454.2}

John the Baptist, also, and the Saviour, plainly told the Pharisees that they were not the children of Abraham. Said John, “Think not to say within yourselves, We have Abraham to our Father; I say unto you, that God is able of the stones to raise the children unto Abraham.” Matthew 3:9. Thus he declared that natural descent from Abraham counted for nothing. And the Saviour said of them, “If ye were Abraham’s children ye would do the works of Abraham;” and also, “Ye are of your father the devil.” They had not been born of God and therefore were neither the children of God nor the children of Abraham. {PTUK July 19, 1894, p. 454.3}

As the natural seed of Abraham were not counted as children without faith, so on the other hand those who were not the *natural* seed could become united to Israel by faith. Any stranger could come and join himself to them and be counted as one of them. The promises of God were specifically made to the stranger who came and united with Israel, as to the natural descendants themselves. God did not separate the Israelites from the other nations for the purpose of going off by Himself with a certain people to favour them, and shutting the others out. He separated them from the wickedness of the nations around them, that they might not be contaminated thereby; but He excluded no one from joining them and sharing with them in all their blessings. He designed to magnify His name in them before all the world, that men might be drawn to them with a desire to obtain a knowledge of Him. {PTUK July 19, 1894, p. 454.4}

There is an Israel of God to-day, as there ever has been; and now, as then, it is open to all persons of whatever race or ancestry to unite themselves to it. There is nothing exclusive about it; it is as free as the offer of salvation. The condition of union with Israel now is the same that it ever was,—belief in God. “They which are of faith, the same are the children of Abraham.” The same promises of God to ancient Israel hold good to-day; the advantages of union with Israel are the same. But there is no promise to the merely natural descendants, and no advantage in being connected with Abraham Isaac or Jacob through the flesh. The Israel of God is to-day the remnant of the “righteous nation,” that have been gathered out in all ages from every race and kindred and tongue, by the power of God’s grace, through faith. “Israel” stands for those who by faith have power, as Jacob did, with God, and prevailed. All these are children of God; and only these has God recognised in past times as Abraham’s children, or does recognise as such to-day. They are those whom Christ has redeemed. “If ye Christ’s, then are ye Abraham seed, and heirs according to the promise.” {PTUK July 19, 1894, p. 454.5}

**“An Intoxicating Plant” The Present Truth 10, 29.**

E. J. Waggoner

There is a fine moral in the following newspaper paragraph:— {PTUK July 19, 1894, p. 454.6}

In Texas there abounds a dangerous weed which farmers and stock raisers are doing their best to exterminate. It is the *Lathyrus cicera*, a low creeping vetch, known as the “loco plant” in its native habitat. Horses and cattle are extremely fond of this herb, and seek it out and devour it with the avidity with which men take alcohol or opium. Its effect is to befuddle the animals which eat it, and if they consume it in any quantity they not only become intoxicated, but mad. A doctor, who has made a study of the symptoms of “loco” poisoning, says the prominent ones are due to a loss of muscular co-ordination. The animals become weak and staggering, and a slight blow on the head would be sufficient to cause one affected by the poison to rear and fall over backwards. There is also considerable loss of flesh, the coat loses its natural bright shiny appearance, and the hair becomes rough and of a dirty colour. The brain, as well as the spinal cord in some cases, seems to be affected, and the animals become perfectly crazy. Man, we are sometimes told, is the only animal that gets drunk, but horses and cattle do the same, it seems, when they have the opportunity. {PTUK July 19, 1894, p. 454.7}

The poor beasts, like many men, have not the power or the inclination to resist an appetite that is so perverted by the narcotic or stimulant that no healthful food can supply the demand. But why do not the stock-raisers make provision to grow this herb and supply it in moderate quantities to the stock? Simply because they know that things of this nature, which produce such results when taken in quantities, are harmful in whatever proportion they are taken. The real food does not enslave the appetite. Stock-raisers prefer to supply the horses and cattle with food; and, as they raise them for profit, they try to exterminate the weed described. Amongst men we find the use of stimulants and opiates producing exactly similar effects, and yet there are encouragements offered to the traffickers in these things that ruin men’s bodies, as the Texan weed ruins the bodies of the cattle. And although souls are lost in the indulgence of perverted taste, even some well-intentioned people apologise for the moderate use of intoxicants, thinking they can stop short of injury to health. It is coming to be recognised more and more generally that they cannot begin without injury to health. {PTUK July 19, 1894, p. 454.8}

**“Spiritual or Fanciful?” The Present Truth 10, 29.**

E. J. Waggoner

It is impossible for man to give a spiritual meaning to any text of Scripture; and therefore it is impossible for anyone to “spiritualise” away the meaning of any text; but he may take away its meaning for himself and others who listen to him through his own fancy or imagination. Every text of Scripture is spiritual and its meaning is spiritual, and only by the aid of the Spirit can its meaning be impressed upon the heart. This spiritual character of the Scripture is impressed upon the words by the Spirit which dictated them, and no man has power to impress a spiritual nature upon anything. All men could do is to make Scripture appear fanciful, by “interpreting” it according to his own imaginations. And this he has no business to do. For the Spirit is the interpreter and the guide into all truth. {PTUK July 19, 1894, p. 455.1}

The spiritual meaning of all Scripture is therefore to be revealed by the Spirit itself; and this being so, it follows that the Bible must be its sole interpreter, or in other words, that what the Spirit has said in one place must be understood in the light of what it has said in another place; each text must be understood in the light of all others. He who presumes to interpret the word of God in any other way, only darkens counsel by words without knowledge. {PTUK July 19, 1894, p. 455.2}

**“Unclean Fiction” The Present Truth 10, 29.**

E. J. Waggoner

*Unclean Fiction*.-A writer in a literary journal scathingly arraigns the writers and readers of the classic novels which have become popular of late, which profess to teach good morals by putting wickedness on exhibition. He says:— {PTUK July 19, 1894, p. 455.3}

Druggist and physicians have told me that a person who takes to opium-eating will lie, steal, or barter body and soul for a morsel of dried poppy-juice. Never in my life have I known that a man or a woman given over to the pleasure of writing or of reading novels based on illicit love who did not habitually lie to avoid personal responsibility. {PTUK July 19, 1894, p. 455.4}

**“Getting Angry” The Present Truth 10, 29.**

E. J. Waggoner

*Getting Angry*.-Nearly everyone knows by experience that it is a bad thing physically to allow feelings of anger to rage inside the heart, whether the feelings are directly expressed or not. Impatience and forgetfulness make many people old before their time. Mdme. Modjeska recently said:— {PTUK July 19, 1894, p. 455.5}

I cannot afford to get angry. A woman at my time of life must economise her emotions and her nerves if she wants to hold the remnants of her youth and beauty. {PTUK July 19, 1894, p. 455.6}

Anger means physical ill, but, worse than that it means also spiritual death. The light was an unnatural one on Stephen’s face, when the council saw it, “as it were the face of an angel,” but his face would not have shown as the face of an angel if he had had one trace of anger and bitterness in his heart toward those who were about to martyr him for his testimony. {PTUK July 19, 1894, p. 455.7}

**“News of the Week” The Present Truth 10, 29.**

E. J. Waggoner

-Lord Charles Russell took the oath of allegiance on his appointment as ford Chief Justice, July 11. {PTUK July 19, 1894, p. 462.1}

-Emperor William is expected to arrive in England at the beginning of the second week in August. {PTUK July 19, 1894, p. 462.2}

-The Perth School Board have decided that the teaching of dancing in the schools is to be continued. {PTUK July 19, 1894, p. 462.3}

-The plague still continues at Hong Kong, but is said to be abating. The number of deaths to date is 2,370. {PTUK July 19, 1894, p. 462.4}

-About 160 Russian Poles have been banished to Siberia for commemorating the Kilinsky insurrection of 1799. {PTUK July 19, 1894, p. 462.5}

-The Canadian Government will grant an annual subsidy of $750,000 for a new fast mail across the Atlantic. {PTUK July 19, 1894, p. 462.6}

-At West Bromwich a father is said to have sold his daughter, aged eleven, in a public-house, to a man for a pint of beer. {PTUK July 19, 1894, p. 462.7}

-A bust supposed to be that of Herod the Great, and the only one extant, has been placed in the Imperial Hermitage in St. Petersburg. {PTUK July 19, 1894, p. 462.8}

-According to a telegram from Yokohama, Japan declines to withdraw her troops from Korea, and a war with China is regarded as inevitable. {PTUK July 19, 1894, p. 462.9}

-The Parliamentary Committee on the London Buildings have passed a clause fixing the maximum height of any building at eighty feet. {PTUK July 19, 1894, p. 462.10}

-Owing to the failure of a brake, a train was wrecked on a Spanish railway line near Bilbao, twelve persons being killed and thirty-eight injured. {PTUK July 19, 1894, p. 462.11}

-An attempt has been made to smuggle Chinese girls into America in boxes. While removing a huge box, a sound was heard, and upon opening it, four girls were found, nearly dead from suffocation. {PTUK July 19, 1894, p. 462.12}

-A new company has been formed in Paris, with a capital of 50,000,000 francs, to continue the construction of the Panama. Canal to completion. {PTUK July 19, 1894, p. 462.13}

-At last the federal authority in Argentina, he decided that Mr. Jabot, Balfour, the much wanted manager of the Liberator Society, cannot he extradited. {PTUK July 19, 1894, p. 462.14}

-Contradictory reports are being circulated concerning the health of the Pope, and an impression prevails that a papal conclave and a new election will be is necessary of the near future. {PTUK July 19, 1894, p. 462.15}

-Cholera has reappeared in St. Petersburg and other places on the Continent, and seems to be rapidly making its way westward. At St. Petersburg it has already attained the stage of an epidemic. {PTUK July 19, 1894, p. 462.16}

-At a recent secret meeting of the Miners’ Federation at Pilsen, it was decided to propose to the federations in all the other parts of the world a universal miners’ strike, to take place in August or September next. {PTUK July 19, 1894, p. 462.17}

-Reliable coal deposits are said to have been found in Matabeleland. This is an important discovery for those interested in developing the resources of the country, as the fuel supply is almost the first necessity in such inland countries. {PTUK July 19, 1894, p. 462.18}

-A violent shock of earthquake was felt July 10 at Constantinople. At Stamboul about fifty persons were killed, and the people of both places were panic-stricken. In all about 150 lives are supposed to have been lost and an enormous amount of damage has been done to property. {PTUK July 19, 1894, p. 462.19}

-Mr. Siemens, the electrician, has submitted an offer to the Government of the Dominion of Canada for laying a cable under the Pacific Ocean, from Victoria, British Columbia, to Sydney, New South Wales. He undertakes to complete the construction within three years. His offer is now being considered. {PTUK July 19, 1894, p. 462.20}

-Count Leo Tolstoi has recently prepared a brochure on “Patriotism and Christianity,” the publication of which has created considerable sensation in political as well as literary circles throughout Austria and other portions of Europe, on account of its portrayal of the antagonism between those two forces. {PTUK July 19, 1894, p. 462.21}

-News has been brought to Memel by steamer that the township of Plunjan, on the Russian frontier, about seven miles from Memel, has been completely destroyed by fire. Three hundred and seventy houses have been burnt to the ground, and over 2,000 people are without shelter. A few children perished in the flames. {PTUK July 19, 1894, p. 462.22}

-According to mail advices from Fiji, a number of hill tribes in Vauna Levu recently refused to obey summonses for neglecting to pay communal duties, and attacked the native police with clubs owing to their attempting to enforce pay merit. Cannibalism was revived, together with other heathen practices. Sir John Thurston, the Governor, proceeded against the tribes at the head of an armed party, and quelled the rising. Seven of the rebels were killed. {PTUK July 19, 1894, p. 462.23}

-The latest reports made to the Italian Minister of Justice at Rome show that there are 250 Anarchists in prison in that city. At Milan there are 300 in prison, at Turin 815, at Genoa 180, at Bologna 213, including, it is believed, several members of the gang who are thought to have plotted the attempted murder of Signor Crispi and the death of M. Carnot; and about 900 more are distributed among the prisons at Pisa, Leghorn, Lutta, Ravenna, Forti, and some smaller towns. {PTUK July 19, 1894, p. 462.24}

-The railway strike in America, which began with a dispute over wages in the car shops of the Pullman Company, near Chicago, rapidly grew in size until it assumed the dimensions of a civil war, and involved nearly all the railway lines west of Chicago, and several large lines east of that city. The World’s Fair buildings were burned, thousands of railway cars were destroyed, and arson and pillage were almost unrestrained. The militia were called out to suppress the rioting and a large number of the mob were shot. In California the militia and strikers joined hands, and the State and government authorities seem openly defied: but on the arrival of regular troops they abandoned their hostile attitude. The total damage to property cannot, it is said, be less than $6,000,000. President Cleveland was obliged to issue a proclamation placing Chicago and other centres of disturbance under martial law. The strike seems to have collapsed, although it is stated that a general strike of the trades unions will be inaugurated on the 14th, in support of the demands of the Pullman employees. {PTUK July 19, 1894, p. 462.25}

**“Back Page” The Present Truth 10, 29.**

E. J. Waggoner

This is what Mr. Chauncey Depew telegraphs to the *Times* concerning the labour troubles in the United States: “There is universal unrest, and an almost frantic desire for anything in place of the present conditions.” That does not afford a very hopeful prospect for the future. {PTUK July 19, 1894, p. 464.1}

In consequence of competition with Continental steamship lines, the American Line has announced a reduction in their steerage rates from London, Liverpool, or Queenstown to any of their American ports, to 86s. for adults, including outfit. This is the lowest rate ever offered. {PTUK July 19, 1894, p. 464.2}

The simple, practical faith of the Chinese boy in California, who began to keep the Sabbath after attending a mission school, and studying the Bible, is worth noting. When asked why he did so, he replied: “God talk to me in English Bible and Chinese Bible all the same; He say seventh day Sabbath day, and I believe Him.” Surely a better reason could not be asked for nor given. {PTUK July 19, 1894, p. 464.3}

The desperate determination with which anarchists are adhering to their warfare against society and government, especially in France, is seen from information which has come to light, of plots to destroy the military arsenal at Toulon, and to blow up a number of public buildings in Paris, among them the Chamber of Deputies, the Senate, and the Elysee. As a consequence the inhabitants of the French capital are almost in a state of panic. And meanwhile such a state of affairs as prevails in America and in some of the countries of Europe, is doing much more to breed anarchists than civil governments can do to exterminate them. {PTUK July 19, 1894, p. 464.4}

The bubonic plague which prevails at Hong Kong is said by medical authorities to be identical with the terrible “black death,” which has ravished Asia and Europe at different times in preceding centuries. The fact of an outbreak now in a district closely connected by trade with the civilised world, affords some cause for fear of another visitation, which would be the more dreaded because the nature and proper treatment of the disease seem not yet to be understood by the medical world. {PTUK July 19, 1894, p. 464.5}

The *Catholic*, an Irish anti-Roman paper, gives a recently-found confession of St. Patrick, it discovered in an ancient manuscript in Paris. In it St. Patrick says:— {PTUK July 19, 1894, p. 464.6}

If now Thy vengeance upon me shall be as great as my own sins multiplied upon me, how shall I bear up against Thy judgment? But I have Thee for my High Priest, to whom I confess all my sins, and to Thee alone, my God, do I confess my sins, for to Thee alone have I sinned, and before Thy face have I done evil. {PTUK July 19, 1894, p. 464.7}

The early Irish and British believers knew too much of the word of God to be a Romanists. {PTUK July 19, 1894, p. 464.8}

The records of those early days are fragmentary, but enough remains to show that in many things the traditions of the Roman apostasy had not corrupted the faith in the North of Ireland and Scotland as it had in the most of Europe. Thus Mr. Skene, in his “Celtic Scotland” (Edinburgh), says of the Scottish churches as late as the eleventh century:— {PTUK July 19, 1894, p. 464.9}

They seem to have followed a custom of which we find traces in the early Monastic Church of Ireland, by which they held Saturday to be the Sabbath. {PTUK July 19, 1894, p. 464.10}

To get the people to conform to Roman custom, and cease their worldly labour on Sunday, Queen Margaret quoted the decrees of Pope Gregory, and used her authority. {PTUK July 19, 1894, p. 464.11}

In an article in the *North American Review*, on “How to Protect a City from Crime,” Superintendent Byrnes, of the New York Police Department, says:— {PTUK July 19, 1894, p. 464.12}

When once a man serves a term in prison, I have very little hope for him; for while there he lives in a criminal atmosphere; He comes in contact with other prisoners, who talk to him about their crimes, and who teach him new ways of committing a crime; so that he leaves the place more tainted than he was when he went into it. {PTUK July 19, 1894, p. 464.13}

He states that he does not intend any slur on prison life, but that this is the necessary result of prison life at best. There is certainly but a forlorn hope that crime will ever be diminished, when the best means at Government command for that end, only add to the amount. {PTUK July 19, 1894, p. 464.14}

**“In Bondage” The Present Truth 10, 29.**

E. J. Waggoner

*In Bondage*.-Remonstrating against the Prime Minister’s first appointment to a Bishopric, that of Bath and Wells, one of the most representative organs of the Church of England, the *Church Times*, says:— {PTUK July 19, 1894, p. 464.15}

The time is coming when the Church herself will claim a voice in the selection of her rulers and chief pastors. {PTUK July 19, 1894, p. 464.16}

It is a humiliating confession of wide departure from Gospel lines. {PTUK July 19, 1894, p. 464.17}

**“Called and Sent” The Present Truth 10, 29.**

E. J. Waggoner

*Called and Sent*.-Paul was “called to be an apostle.” An apostle is one who is sent. The Lord called Paul in order that He might send him with a message. But in order that he might carry the message, He revealed His Son in him (Galatians 1:16), because He was called to preach Christ. Still God is calling, “Whom shall I send, and who will go for us?” Isaiah 6:8. The call is not limited. “Whosoever will, may come;” but let everyone remember that it is a call to service. Then with his iniquity taken away, let him reply, “Here am I; send me.” {PTUK July 19, 1894, p. 464.18}

**“Authority” The Present Truth 10, 29.**

E. J. Waggoner

*Authority*.—When the Lord speaks, His word requires no endorsement of man; and where His word is silent no power of men can speak with authority. But the Catholic theory is thus stated by a clergyman in the last *Church Times:*— {PTUK July 19, 1894, p. 464.19}

It is an axiom in theology, that short of an Ecumenical decree, nothing is so authoritative as universal consent, according to the Vincentian rule. {PTUK July 19, 1894, p. 464.20}

But the safer way is to take God’s word alone as authority. Instead of telling us to follow common consent, or the majority, He tells us to follow Him, and in warning says, “Thou shalt not follow a multitude to do evil.” {PTUK July 19, 1894, p. 464.21}

**“Settling Labour Troubles” The Present Truth 10, 29.**

E. J. Waggoner

*Settling Labour Troubles*.-There are two ways of settling labour troubles,—man’s way and God’s way. Man’s way is by force, as represented in a strike, where each party seeks to compel the other to submit. God’s way is by persuasion, and never by force. God’s way teaches men patiently to endure wrong, trusting in Him who is all-powerful to enable them to endure every ordeal, and who has said that He would never suffer the righteous to be moved. God’s way converts men, and thus cleanses the fountain of people at its source. Man’s way simply dams up the tide, and by that very thing increases the evil at its source. And therefore man’s way can never permanently succeed, and the only hope for peace and order among men lies in the uplifting power of the Gospel. Wherever the Gospel is received, there will be quietness and peace; and wherever it is rejected, there we may look for confusion and every evil work. {PTUK July 19, 1894, p. 464.22}

**“Is Bread Food?” The Present Truth 10, 30.**

E. J. Waggoner

*Is Bread Food?*—“Of course it is,” every one replies. How do you know? “We have tried it, and proved it; we have eaten it, and it has given us life and strength.” Very good; that is evidence enough. {PTUK July 26, 1894, p. 465.1}

*Reasoning About It*.-No sane man thinks of questioning the fact that bread is food, and that it gives strength. The reason is that we learn to eat before we learn to doubt. We prove the value of bread before we know enough to question it. But if we could arrive at the age of manhood before ever seeing bread, many people would starve to death before they would believe that it is of any use. Even while starving, some would doubtless “prove” to their own satisfaction that bread could not sustain life. {PTUK July 26, 1894, p. 465.2}

*Personal Experience*.-Suppose that there is a man in such a condition. He has heard that bread will give him strength, and he comes to me and asks me to prove it to him. I say to him, “Very well, here is a piece; eat it and see for yourself.” He replies, “No, no; I will not try any experiments. I must first have satisfactory proof that it is good, and then I must understand how it works.” But I cannot tell him the mystery of the transformation of the bread into bone and muscle. As to experimenting, however, I tell him that there is nothing doubtful about it, for I and thousands of others have proved it abundantly. I can give him evidence, but not demonstration; he must demonstrate by his own experience. {PTUK July 26, 1894, p. 465.3}

*“Is The Bible Truth?”*—This is the subject of a religious meeting, which I saw announced the other day. No minister or other Gospel worker ought ever to raise such a question, or to discuss it for a moment when others raise it. It is just as foolish to argue about it as it would be to argue the question whether bread will support life. The only proof is by eating. Give men the Word, and let them prove its value by eating it. If they do not believe it, give them some more, and leave it with them, until its power convinces him. He who will for a moment admit that the truthfulness of the Bible is a debatable question, does not know it as he ought to know it, and has no business to attempt to teach others. {PTUK July 26, 1894, p. 465.4}

*“Taste and See.”*—“O taste and see that the Lord is good; blessed is the man that trusteth in Him.” That is the true method of proof. Jeremiah took the proper course, and he found satisfaction. He said, “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.” Jeremiah 15:16. Go and do thou likewise. {PTUK July 26, 1894, p. 465.5}

*Faith Is Substance*.-People seem to think that faith is fancy. As soon as you speak about the power of God’s word in them that believe, they think that you have unsettled everything. They have an idea that it is your faith that gives the efficiency to the word, and that anything else would do as well if one would only exercise his imagination. Let them try their imagination on a loaf of sand formed so as to resemble bread made from flour. All the imagination in the world will not give a man an ounce of strength from such a loaf. The more he eats, the worse off he is. But his imagination is not faith. Faith lays hold of substance. Faith grasps realities. Faith does not clothe a worthless thing with an imaginary value, but appropriates the value that actually exist in its object. {PTUK July 26, 1894, p. 465.6}

**“His Name” The Present Truth 10, 30.**

E. J. Waggoner

“And they that know Thy name will put their trust in Thee.” Psalm 9:10. This being the case, it follows that there are very many in so-called Christian lands, and even in the church, who do not know the name of the Lord. Let us see something of what is involved in knowing the name of the Lord. {PTUK July 26, 1894, p. 465.7}

In Scripture, names are not given at random. Every name has meaning. The true name indicates the character of the one to whom it belongs. For instance, the name “Jacob” means “supplanter,” and that was the character of the son of Isaac. He was a schemer, benefitting himself at the expense of somebody else. That was before he was converted. When the Lord met him, and, like Saul, he was “turned into another man,” he was given the name “Israel,” to indicate the character of the new man. He was a conqueror over his besetments. {PTUK July 26, 1894, p. 466.1}

So the name of God is the expression of His character. One may be familiar with the form and sound of the words which are used in His titles, without knowing the name of the Lord. His name is just what He is, and only those who are personally acquainted with Him know what His name is. {PTUK July 26, 1894, p. 466.2}

Moses prayed to be permitted to behold the glory of the Lord, God said, “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.” Exodus 33:10. Accordingly the “Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaim, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:5-7. {PTUK July 26, 1894, p. 466.3}

He who does not know the goodness and longsuffering and truth of the Lord, and that He forgives iniquity and transgression and sin, does not know His name. But no one need be ignorant of His name, for He has written it upon everything that He has made. “The earth is full of the goodness of the Lord.” Psalm 33:5. “O Lord, our Lord, how excellent is Thy name and all the earth.” Psalm 8:1. “Thy mercy, O Lord, it is in the heavens; and Thy faithfulness reacheth unto the clouds.” Psalm 36:5. The Lord’s name is a glorious name (Deuteronomy 28:58), and “the heavens declare the glory of God.” {PTUK July 26, 1894, p. 466.4}

The name of God is in Christ. The only begotten Son of God has by inheritance the same name. Hebrews 1:4. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. Whoever knows Christ, therefore, knows God. “The only-begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. “He that hath seen Me, have seen the Father.” John 14:9. {PTUK July 26, 1894, p. 466.5}

“And thou shalt call His name Jesus; for He shall save His people from their sins.” Matthew 1:21. Jesus means Saviour. If He did not save, His name would be a misnomer. But His name is expressive of what He is. He saves by virtue of Himself. In Him is salvation. “Behold God is my salvation.” Isaiah 12:2. {PTUK July 26, 1894, p. 466.6}

Trustworthiness and fidelity beget confidence. No one can help trusting one whose honesty is well known. Even the most suspicious come at length to lose their doubts after long dealing with a one whose fidelity is unswerving. The cause of doubt is dishonesty and lack of faithfulness. If no lie had ever entered the world, there would never have been such a thing known as doubt. Goodness wins confidence, and so they who know the Lord must necessarily trust Him. {PTUK July 26, 1894, p. 466.7}

But the Scripture meaning of trusting is to take refuge. Psalm 7:10 would more accurately express the original, and would be more striking, if rendered as in the margin of the Revised Version, “O Lord, my God, in Thee do I take refuge; save me from them that pursue me, and deliver me.” So when we read, “They that no Thy name will put their trust in Thee,” we may know that it means that they will take refuge in God. And this is in keeping with the verse just before. “The Lord also will be a refuge for the oppressed, a refuge in times of trouble.” The Revised Version has it, “a high tower.” {PTUK July 26, 1894, p. 466.8}

God Himself is a Tower, a Rock of defence, a tower of Refuge. Psalm 18:2. But His name is just what He is; so we read, “The name of the Lord is a strong tower; the righteous runneth into it, and is safe.” Proverbs 18:10. His name is a strong tower, an impregnable fortress; it stands to reason, therefore, that they who know it will fly to it for refuge, and will abide in it. {PTUK July 26, 1894, p. 466.9}

Christ is God. John 1:1. The Father and the Son are one. John 10:30. Their name is one. He who is in Christ is in God, for Christ “is in the bosom of the Father.” Baptism is the sign of taking refuge in Christ; “for as many of you as have been baptized into Christ, have put on Christ.” Galatians 3:27. Those who have put on Christ in baptism, have taken refuge in God. Baptism therefore is a reality, and not a mere form, only when the soul consciously takes refuge from sin in the mighty name of God. {PTUK July 26, 1894, p. 466.10}

This is in exact accord with the Saviour’s commission, as properly rendered in the Revised Version: “Baptizing them *into the name* of the Father, and of the Son, and of the Holy Ghost.” Matthew 28:19. {PTUK July 26, 1894, p. 466.11}

Reader, at do you know the name of the Lord? It is easy to learn. When you know it, you know Him, and then you have eternal life: for “this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. {PTUK July 26, 1894, p. 466.12}

*“Oh, the precious name of Jesus!  
How it thrills our souls with joy.  
When His loving arms receive us,  
And His songs our tongues employ!” {PTUK July 26, 1894, p. 466.13}*

**“Christ at the Helm” The Present Truth 10, 30.**

E. J. Waggoner

If Christ is at the helm why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, results to God. Then let us work and wait and trust, cast our burdens on the Lord, leave them there and go right on with our work. The prophet says, “Thou wilt keep him in perfect peace whose minds is stayed on Thee.” {PTUK July 26, 1894, p. 466.14}

**“Studies in Romans. The Law and Judgment. Romans 2:12-16” The Present Truth 10, 30.**

E. J. Waggoner

A few words may suffice at present to bring to mind what we have already studied. The first chapter of Romans may be briefly summed up as setting forth the condition of those who know not God, and the way in which they lost their knowledge, together with the fact that they are wholly without excuse. Then just as we are ready to hold up our hands in horror at their wickedness, and to launch forth severe condemnation upon them, the apostle turns to us, and shuts our mouths with the stinging words, “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” And so the second chapter proceeds to show that all will be subjects of God’s righteous judgment, “for there is no respect of persons with God.” Thus we are brought to a confirmation of the fact that God is impartial, by a comparison of the {PTUK July 26, 1894, p. 466.15}

**TWO CLASSES IN THE JUDGMENT**

Romans 2:12-16

“For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another); in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” {PTUK July 26, 1894, p. 466.16}

**QUESTIONING THE TEXT**

What proves that there is no respect of persons with God? {PTUK July 26, 1894, p. 466.17}

“For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.” {PTUK July 26, 1894, p. 466.18}

What is to become those who have sinned without law? {PTUK July 26, 1894, p. 466.19}

They “shall also perish.” {PTUK July 26, 1894, p. 466.20}

How shall those who perish who have sinned without law? {PTUK July 26, 1894, p. 466.21}

“Without law.” {PTUK July 26, 1894, p. 466.22}

What of those who have sinned in the law? {PTUK July 26, 1894, p. 467.1}

They “shall be judged by the law.” {PTUK July 26, 1894, p. 467.2}

When shall this be? {PTUK July 26, 1894, p. 467.3}

“In the day when God shall judge the secrets of men.” {PTUK July 26, 1894, p. 467.4}

What will simply hearing the law not do for men? {PTUK July 26, 1894, p. 467.5}

“For not the hearers of the law are just before God. {PTUK July 26, 1894, p. 467.6}

Who alone shall be justified? {PTUK July 26, 1894, p. 467.7}

“The doers of the law shall be justified.” {PTUK July 26, 1894, p. 467.8}

But what of the men who had never heard a law? {PTUK July 26, 1894, p. 467.9}

“Those, having not the law, are a law unto themselves.” {PTUK July 26, 1894, p. 467.10}

What shows that even without the law they have some knowledge of what the law requires? {PTUK July 26, 1894, p. 467.11}

“Their conscience also bearing witness.” {PTUK July 26, 1894, p. 467.12}

How do they regard the different actions done by themselves? {PTUK July 26, 1894, p. 467.13}

“Their thoughts the mean while accusing or else excusing one another.” {PTUK July 26, 1894, p. 467.14}

By whom will the secrets of men be judged? {PTUK July 26, 1894, p. 467.15}

“God shall judge the secrets of men by Jesus Christ.” {PTUK July 26, 1894, p. 467.16}

In accordance with what will the judgment be? {PTUK July 26, 1894, p. 467.17}

“According to my Gospel.” {PTUK July 26, 1894, p. 467.18}

*Without Law, and in the Law*.-Although it is quite certain that when the Lord comes the second time there will be no people on the earth who have not heard the preaching of the Word, it is a fact that thousands and millions have died without ever having seen or heard of the Bible. They are the ones to whom the apostle refers as “without law.” Yet it is plainly set forth that they are not absolutely without law, but only without the written law. The fact that they have some knowledge of the law is stated in the verses following, and is proved by the fact that they are counted sinners; but “sin is not imputed where there is no law.” Romans 5:13. {PTUK July 26, 1894, p. 467.19}

*All Sin Punished*.-Whether we have had the written law or not, all are alike counted sinners. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Romans 1:18. The heathen are declared to be without excuse; and if they who have not the written law are without excuse, they who have the law in their hands are of course far more inexcusable. God is just. “We know that the judgment of God is according to truth against them which commit such things.” Yet all who sin, whether in the law or without the law, are to be punished. This is sufficient to show that “without law” does not mean without any knowledge of God. The first chapter settles that. The trouble with too many who read this statement that all shall be punished, and who think that it does not seem just, is that they forget, or are ignorant of, what is contained in the first chapter. It is a great mistake to take any single verse of the Bible and separate it from its connection. {PTUK July 26, 1894, p. 467.20}

*They Shall Perish*.-That is declared to be the fate of the wicked. The apostle Peter tells us that the world is “reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. What is meant by “perish?” It means just the opposite of living forever. On one occasion some people told Jesus of the Galileans whose blood Pilate had mingled with their sacrifices, and Jesus replied, “Except ye repent, ye shall all likewise perish.” Luke 13:1-3. Again we read, “The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” Psalm 37:20. Therefore the statement that those who sin shall perish means that they shall die, that they shall be utterly extinct, that “they shall be as though they had not been.” Obadiah 16. {PTUK July 26, 1894, p. 467.21}

*Strict Impartiality*.-That means strict justice. Sinners will be punished, whether they live in heathen lands or in so-called Christian lands. But no one will be judged by that of which he knew nothing. God does not punish men for violation of a law of which they knew nothing, nor does He hold them accountable for light that they have not had. It is very plain that those who have the law must know many things that are not known to those who do not have it in written form. All men have light enough to know that they are sinners; but the written word gives those who have it a knowledge of many particulars of which those are ignorant who do not have it. Therefore God in His justice does not hold the latter accountable for many things for which the former will be judged. “As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.” The man who has rejected light, whether it be little or much, is obviously guilty. {PTUK July 26, 1894, p. 467.22}

*The Root of Sin*.-To some it seems unjust that those who have had but comparatively little light should suffer death for their sins, the same as those who have sinned against the greatest light. Their difficulty arises from the fact that they do not consider what sin really is. God alone is good. Luke 18:19. He is the source of goodness. Whatever goodness ever appears in man is only the working of God in him. But He is also the source of life. With him is the fountain of life. Psalm 36:9. God’s life is righteousness; therefore there can be no righteousness apart from the life of God. Now it is evident that if a man rejects God, he effectually cuts himself off from life. It matters not that he has had but comparatively little knowledge of God, if he rejects that light he rejects God, and thus rejects life. And by rejecting the little that he has seen of God, he shows that he would reject God in any case. Sin is simply separation from or rejection of God; and that means death. {PTUK July 26, 1894, p. 467.23}

*Justified*.-Here is another term the meaning of which should be settled once for all. We have seen that righteousness means conformity to the law of God, and so we shall understand it throughout the book of Romans and the whole Bible. Romans 2:13 shows that “just,” or “justified” means the same thing. Who are the justified ones?—They who do the law. We need not hear stop to consider the fact that is stated later, that there are no doers of the law; all we are concerned with now is the statement that to be justified means to be in a condition of harmony with the law of God. The matter of how men get into such a condition will be considered later. Let it not be forgotten that “just” means “righteous,” and that both mean a state of harmony with the law of God, which is His life. {PTUK July 26, 1894, p. 467.24}

*Hearing and Doing*.—“Not the hearers of the law are just before God, but the doers of the law shall be justified.” That is, it makes no difference how much a man knows; his knowledge will not justify him. People who have had great advantages are very prone to look with contempt upon those who have been less favoured, and to feel pride because of their own superior knowledge, forgetting that their superior knowledge only makes their own shortcomings the more marked. The man who knows much and does wrong is obviously more blameworthy than the one who knows only little. “Take heed how ye hear.” Luke 8:18. “Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his own way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth their end, he being not a forgetful hearer, but a doer of the work, that men shall be blessed in his deed.” James 1:22-25. {PTUK July 26, 1894, p. 467.25}

*“A Law unto Themselves.”*—“These, having not the law, are a law unto themselves.” They have not the written law, and so they are their own law. “Which show the work of the law written in their hearts.” So the law that they are unto themselves is nothing different from the written law. This statement is the same as that in the first chapter, namely, that “that which may be known of God is manifest in them.” God has revealed Himself, and therefore His law, not only *to* every man, but *in* every man. Christ is God, and He is “the true light which lighteth every man that cometh into the world.” John 1:9. In the judgment even the heathen will stand self-condemned. {PTUK July 26, 1894, p. 468.1}

*Accusing and Excusing*.—“Their thoughts the mean while accusing or else excusing one another.” The French have a proverb to the effect that “He who excuses himself accuses himself.” This is a true proverb. No man thinks of excusing himself if he does not think that he is at fault. If a thing is right it needs no excuse. And so in the statement that the heathen either excuse or else accuse one another for the things that they do, we find evidence that their conscience continually condemns them. Even in the things which they try to make themselves believe are right, they show that they know that they are wrong. {PTUK July 26, 1894, p. 468.2}

*A Parenthesis*.-The reader will note that verses 13, 14, 15, are thrown in by way of explanation, to show that although the heathen are said to sin without law, and to perish without law, they are not absolutely without law, but only without the written law. This needs to be noted in order not to become confused in following the apostle’s statement about the judgment. The connection is found by reading verses 12, 16 together, thus: “For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” {PTUK July 26, 1894, p. 468.3}

*Judged by Jesus Christ*.-God shall judge the secrets of men by Jesus Christ. Christ is the representative of the Godhead in all things,—in creation, in redemption, and in judgment. “The Father judgeth no man, but hath committed all judgment unto the Son; that all should honour the Son, even as they honour the Father.” John 5:22, 23. “He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given the assurance unto all men, in that He raised Him from the dead.” Acts 17:31. The fact that the judgment will be conducted by Christ “who gave Himself for our sins,” who died to redeem man, and who is our Advocate with the Father, the propitiation for our sins, “and not for ours only, but also for the whole world,” is assurance to all men that the judgment will be conducted with the utmost fairness. {PTUK July 26, 1894, p. 468.4}

*According to the Gospel*.-The judgment is according to the Gospel. This is additional evidence that love is always combined with justice. In fact the justice of God is always love itself. For God is love, and He can never be anything else but love, for He cannot deny Himself. And He is always just. His mercy appears even in His judgments. “O give thanks unto the Lord; for He is good; for His mercy endureth for ever.... To Him which divided the Red Sea into parts; for His mercy endureth for ever; and made Israel to pass through the midst of it; for His mercy endureth forever; but overthrew Pharaoh and his host in the Red Sea; for His mercy endureth for ever.” Psalm 136:1-15. Since the righteousness of God-the law-is revealed in the Gospel, and men are judged by the law, it is plain that the Gospel is not omitted in the judgment. The Gospel is in reality nothing else but the law of God in Christ. {PTUK July 26, 1894, p. 468.5}

*“My Gospel.”*-Paul says, “God shall judge the secrets of men by Jesus Christ according to my Gospel.” What does he mean by “my Gospel”? Is it that he has a Gospel that is peculiarly his own, or from himself?—By no means. Let him explain himself. “But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Galatians 1:11, 12. The Gospel which Paul preached was the word which he had received from the Lord Jesus Christ Himself; and therefore his statement in the text before us is the same as saying that this judgment will be according to the word of the Lord. {PTUK July 26, 1894, p. 468.6}

**“The Uneasy Conscience” The Present Truth 10, 30.**

E. J. Waggoner

How fearful the darkest conscience sometimes is at the knowledge of its guilt is shown by the notes of a journey into unexplored regions of Central Asia, made by a late Russia traveller. The natives had a myth that “any Russian article, if stolen, would at once begin to cry out, ‘I am here,’ till it was rescued.” {PTUK July 26, 1894, p. 468.7}

These people, Tunguts by name, greet one by putting out their tongues, and bid farewell by knocking their heads silently together. “As they never wash, and seldom remove their clothes, this etiquette has other disadvantages than the percussion.” Yet these ignorant and unwashed Tunguts have enough of the law written in their hearts by nature so that their consciences accuse and terrify them when they wish to steal from the Russians. {PTUK July 26, 1894, p. 468.8}

**“‘No Hope’” The Present Truth 10, 30.**

E. J. Waggoner

“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.” So wrote the Apostle Paul to the Church in Thessalonica, concerning those of their number who had fallen asleep in death. He then proceeded immediately to enlighten them with regard to the final outcome of the sleep which had fastened upon those whom they had laid away in the grave. “This,” he wrote, “we say unto you by the word of the Lord, that we which are alive and remain until the coming of the Lord, shall not prevent [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; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:13, 15-17. {PTUK July 26, 1894, p. 468.9}

These words the apostle wrote to them that they might not be ignorant. If they were ignorant they would have to sorrow for their dead as others which had “no hope.” It plainly follows therefore that the thought here expressed in the language of the apostle concerning the resurrection, and that thought alone, is the hope of the Christian, and that all other ideas and theories on the subject constitutes “no hope.” And therefore there is no hope to be derived from the theory that the saints at death go at once to be with the Lord. Those who entertain this view are, according to Paul’s testimony, comforting one another with words of error, and not with words of the Lord. But only the words of truth, which are the words of God, can give real hope and comfort to the sorrowing soul. For He is the God of all comfort. {PTUK July 26, 1894, p. 469.1}

**“Standing in the Faith” The Present Truth 10, 30.**

E. J. Waggoner

In the first epistle to the Corinthians we have this exhortation: “Watch ye, stand fast in the faith, quit you like men, be strong.” 1 Corinthians 16:13. Here is set forth the duty of every soldier of the cross. It does not imply a life of ease and quiet, but one of earnest active warfare. Unlike the soldiers of earthly kings, the Christian warrior has not to wait and long for some outbreak of hostilities that will terminate a period of tiresome inactivity and give opportunity for a display of valour and skill. The great controversy between good and evil is ever in progress, and the devil and his angels will force him either to yield or fight without delay. They will take care that he be not long left without ample opportunity to display his valour for truth. {PTUK July 26, 1894, p. 469.2}

It has not been left, however, for the soldier to adopt his own tactics, or choose his own weapons. Whenever the professed followers of Christ have done this, they have fought with the weapons of Satan, and done service in his cause. In the epistle to the Ephesians we find careful instructions given upon this point. The apostle writes, “Finally, my brethren, be strong in the Lord and in the power of His might.” Ephesians 6:10. This cuts off at once any thought of the soldier being strong in his own might, or by the might of men. He must not seek the backing of the State nor think to make himself strong by leaning upon the power of the civil arm. He must learn what the power is upon which Christianity rests, and how to “be strong” by its means. He must not think to wield the power himself, for the Lord’s might is the might of the Lord’s own acts, just as man’s might is the might of his acts. It is by the working of God, therefore, that the Christian soldier must show himself strong. His might is the might of God working in him. And as God in him has still the strength of God, which is Omnipotence, the Christian becomes “strengthened with all might” (Colossians 1:11), and able to conquer every enemy that would oppose him. {PTUK July 26, 1894, p. 469.3}

The apostle further says, “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Ephesians 6:11. Nothing less than the whole armour of God will afford security against Satan’s attacks. A single point left unguarded, will be speedily discovered by the wily foe, and become the target of his darts. But with all the armour on, the Christian becomes invulnerable, and with the weapons furnished from the Divine armoury, he is irresistible to all his foes. {PTUK July 26, 1894, p. 469.4}

“For,” continues the apostle, “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” It is a great mistake to suppose that the Christian warfare is ever a warfare against flesh and blood. When the Christian stops to wrestle with flesh and blood, He ceases at once to fight the battles of the Lord, and cuts himself off from “the power of His might.” He must not attack people, but principle; not sinners, but sin. Neither man, nor civil governments, nor churches, can properly be made objective points for his weapons. The conflict is with “spiritual wickedness,” and must not be lowered to the place of human warfare. The controversy is not man’s, but is between the “rulers of the darkness of this world” and Him who is the light of this world, and man’s part is but to unite his will, his weakness and his ignorance with the will and power and wisdom of the great Captain of the hosts of the Lord. {PTUK July 26, 1894, p. 469.5}

“Stand therefore,” continues the apostle, “having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the word of God.” V. 14-17. The first requisite mentioned is truth. One is no more prepared to fight in the cause of God without truth, than he is to take a journey with loins ungirded. He may have great zeal; but without truth his efforts will be worse than useless, for he will be led without knowing it to fight under the banner of the prince of evil. Jesus said, “I am the way, the truth, and the life.” And therefore he who has not the truth has not Christ, and does not know Him. {PTUK July 26, 1894, p. 469.6}

But truth is of no avail unless the individual having it is sanctified thereby, and hence the necessity for “the breastplate of righteousness.” The wise man has said, “Keep thy heart with all diligence, for out of it are the issues of life.” Proverbs 4:23. The only sure safeguard for the heart is the breastplate of God’s righteousness. “Behold,” says the psalmist, “Thou desirest truth in the inward parts.” This truth in the heart, by which it is cleansed and sanctified, and guarded from the entrance of evil. {PTUK July 26, 1894, p. 469.7}

For the feet there is provided “the preparation of the Gospel of peace.” Those whose feet are shod with this are ready and eager to publish peace and good tidings of salvation to all men, both far and near. Thus it was with the Apostle Paul, who testified that he was debtor both to the Greeks and to the Barbarians (Romans 1:14) to give them the Gospel, and likewise with his colabourers, by whom ere the first century A.D., had elapsed, the Gospel was carried to every part of the world. No one is fit to be a soldier of the cross until he is ready to say, “Here am I; send me” in response to the call of his Master, no matter to what place Lord may send him. {PTUK July 26, 1894, p. 469.8}

With “the shield of faith,” the Christian is protected against “all the fiery darts of the wicked.” Faith is trust in the word of the Lord,—confidence in God that He will fulfil His promises to deliver us from the power of all our enemies. No one who had this confidence in the Lord was ever disappointed in it. God cannot deny Himself, and His power is able to save to the uttermost all that come unto Him. The Lord is ready and waiting to save each one of us from all the fiery darts of our adversary. {PTUK July 26, 1894, p. 469.9}

The helmet is “the hope of salvation,” upon which hope the Christian’s mind must ever be fixed. The Apostle Peter also exhorts the church, “Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” 1 Peter 1:13. This is the hope of salvation, for it is the grace of God that brings salvation (Titus 2:11), which Christ brings with Him, when He appears “the second time.” Hebrews 9:28. {PTUK July 26, 1894, p. 469.10}

Lastly, he must take with him “the sword of the Spirit, which is the word of God.” This is his weapon of offense and defence. But he must remember that it is the sword of the *Spirit*, and not his own sword; and that therefore it must be wielded by the Spirit. And therefore the Spirit must accompany him. There could be nothing more foolish than to take this sword along and leave the Spirit behind; for since without the Spirit no one can know the word of God, it is only the Spirit in man that understands how to use this sword; and man himself cannot do it. It is a very sharp sword (Hebrews 4:12), and he who undertakes to wield it by his own power is sure to cut himself much worse than he does his enemy. {PTUK July 26, 1894, p. 470.1}

Thus completely equipped with “the whole armour of God,” the Christian is fully able to “stand fast in the faith,” to acquit himself like a man, and “be strong.” But let him remember that he holds no carnal weapon and has no controversy with flesh and blood. The battle is the Lord’s, and only He knows the foes to be overcome and has the power and the wisdom to overcome them. Man’s part is to stand in that place where the Lord can manifest through him His power in fighting the battles of His truth; for “the eyes of the Lord run to and fro throughout the whole world, to show Himself strong in behalf of them whose heart is perfect toward Him.” 2 Chronicles 16:9. Man and God co-operate in the battle; but the Lord by His Spirit does the fighting, while man, His instrument, beholds with wonder and joy His salvation. {PTUK July 26, 1894, p. 470.2}

**“The Passion Play” The Present Truth 10, 30.**

E. J. Waggoner

*The Passion Play*.-The great attraction which the Passion Play has proved to be in Ober-Ammergan has led another town to organise a similar exhibition, where, every Sunday during July, August and September the last days of Christ on earth will be represented by the aid of the “most approved modern theatrical appliances.” Nothing could be further from the true story of those days than these theatrical exhibitions, which play on sentiment. The day is long since passed when simple people ignorantly did these things as a religious exercise. They are mere money-making enterprises. {PTUK July 26, 1894, p. 470.3}

**“A Few Quotations” The Present Truth 10, 30.**

E. J. Waggoner

What every believer wants to know is what the Bible says. That settles all controversy; it is the only word that is able to build us up, and is the word by which, according to the knowledge which we have of it, we shall be judged in the last day. No word of man can be of any authority whatever. But here are a few quotations from well-known writers on the Sabbath question, as to the truth of which everyone able to read the Bible can decide for himself. {PTUK July 26, 1894, p. 470.4}

Dr. Wm. Smith’s “Bible Dictionary,” known to every experienced Sunday-school worker, after quoting a passage is usually referred to in behalf of Sunday observance, says:— {PTUK July 26, 1894, p. 470.5}

Taken separately, perhaps even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice. {PTUK July 26, 1894, p. 470.6}

Sir Wm. Domville, who wrote, be it remembered, merely with a regard for accuracy as an ecclesiastical writer, said:— {PTUK July 26, 1894, p. 470.7}

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles. {PTUK July 26, 1894, p. 470.8}

Neander, the Church historian, said:— {PTUK July 26, 1894, p. 470.9}

The festival of Sunday, like all other festivals was always only a human ordinance, and it was far from the intention of the apostles... and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men to appear by that time to have considered labouring on Sunday as a sin.-*Rose’s Neander, p. 186.* {PTUK July 26, 1894, p. 470.10}

Dr. Peter Heylyn, who was Sub-Dean of Westminster, and an acknowledged student of ecclesiastical history, said:— {PTUK July 26, 1894, p. 470.11}

Take which you will, either the Fathers or the moderns, and we shall find no Lord’s day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week.-*Hist. Sab., part. 2, chap. 1*. {PTUK July 26, 1894, p. 470.12}

Dr. Kitto, in his “Cyclopedia of Biblical Literature,” says of Sunday observance in the time of Chrysostom:— {PTUK July 26, 1894, p. 470.13}

Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended *for*. Nor do these writers in any instance pretend to allege any Divine command, or even apostolic practice in support of it.... Chrysostom (A.D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations. {PTUK July 26, 1894, p. 470.14}

The Bible is not only silent as to any change of day, but in the words of Christ and the Holy Spirit repeatedly enforces the obligation of the Lord’s Sabbath, His day. The tracing of the growth of Sunday observance in ecclesiastical history is but the tracing of the growth of that apostasy which culminated in the Roman Papacy. {PTUK July 26, 1894, p. 470.15}

**“News of the Week” The Present Truth 10, 30.**

E. J. Waggoner

-According to advices from Honolulu, a Republic has been proclaimed in Hawaii. {PTUK July 26, 1894, p. 478.1}

-The *Courrier de Bruxelles* reports five fatal cases of cholera at Jemeppe, near Li?ge. {PTUK July 26, 1894, p. 478.2}

-Mr. Gladstone’s prospects for the recovery of his eyesight are said to be somewhat unfavourable. {PTUK July 26, 1894, p. 478.3}

-The damage to property in the Turkish capital from the recent earthquake exceeds five millions sterling. {PTUK July 26, 1894, p. 478.4}

-Four and a half millions of “edible” dogs are slaughtered annually in China for consumption by the people. {PTUK July 26, 1894, p. 478.5}

-In a strike riot between negroes and whites near Birmingham, Alabama, six men were killed and twenty wounded. {PTUK July 26, 1894, p. 478.6}

-A society of young women has been formed in America, who declare that they will have nothing to do with young men who smoke. {PTUK July 26, 1894, p. 478.7}

-The completed statistics of the Free Church of Scotland give a total membership of 344,082-an increase of 6,884 for two years. {PTUK July 26, 1894, p. 478.8}

-Sutherlandshire is threatened with a plague of adders, some caught being two feet in length. Their stings have proved fatal to cattle. {PTUK July 26, 1894, p. 478.9}

-President Cleveland has assented to the Bill admitting Utah as a State of the Union. This increases the number of States to forty-six. {PTUK July 26, 1894, p. 478.10}

-It is telegraphed from Rio de Janeiro that the insurgent Admiral da Gama has informed President Peixoto that he is willing to surrender. {PTUK July 26, 1894, p. 478.11}

-During the past twenty years the Jewish population of London has more than doubled. It is now estimated as between 100,000 and 120,000. {PTUK July 26, 1894, p. 478.12}

-Several villages in Bavaria have been destroyed by a cyclone. The harvest was destroyed, and the forests were swept away as if mown down by a scythe. {PTUK July 26, 1894, p. 478.13}

-An Italian force under General Baratieri attacked and captured Kassala, the chief stronghold of the dervishes in the Soudan. The loss on the Italian side was slight. {PTUK July 26, 1894, p. 478.14}

-Mr. Debs, the president of the American railway union and leader in the late strike, has been imprisoned on a charge of contempt of court. Meanwhile the strike has collasped and the railway union seems to be greatly disorganised; but the root of the matter has not been touched, and another outbreak is sure to follow. {PTUK July 26, 1894, p. 478.15}

-The *Chronicle* says that “a ride through England just now shows that 1894 bids fair to be one of the fat years for agriculture. Every sort of crop is looking at its best.” {PTUK July 26, 1894, p. 478.16}

-In a Roman Catholic Church in London on a recent Sunday, a shirt of Sir Thomas More, who was killed in the time of Henry VIII., was exposed for veneration by one audience. {PTUK July 26, 1894, p. 478.17}

-Paolo Lega, who attempted to assassinate Signor Crispi, the Italian Premier, has been sentenced to solitary confinement for twenty years and seventeen days. {PTUK July 26, 1894, p. 478.18}

-A wealthy young Frenchman has constructed a bull-ring at his residence near Paris, wherein he purposes assembling his friends to witness his prowess as an amateur toreador. {PTUK July 26, 1894, p. 478.19}

-Madam Boulanger, the mother of the well-known French general, has just died in Paris. She had reached the advanced age of ninety-three, and remained to the last unaware of the downfall and death of her son. {PTUK July 26, 1894, p. 478.20}

-A serious accident occurred in the Solent, off the Brambles, resulting in the deaths of seven men engaged in blowing up a wreck. An unexploded charge went off unexpectedly, blowing the boat and men to atoms. {PTUK July 26, 1894, p. 478.21}

-The coal dispute has finally been settled. At a meeting of the Coal Conciliation Board, held at St. Martin’s Town-hall, the proposed terms of settlement of the wages question were agreed to, and the proceedings terminated with a mutual exchange of compliments. {PTUK July 26, 1894, p. 478.22}

-A Bill has been introduced into the United States Senate asking for an appropriation of ?200,000 to pay for exterminating a weed known as the Russian thistle, which has overrun fifty counties in agricultural regions of the west. {PTUK July 26, 1894, p. 478.23}

-A terrible shipping disaster is reported from St. Petersburg. A steamer plying from Perm to Kasan, collided on the River Kama with another river steamer. The latter vessel sank almost immediately, twenty-eight of her passengers being drowned. {PTUK July 26, 1894, p. 478.24}

-A new railway bridge is to be built across the Hudson, connecting New York with Jersey City. There will be a single immense span over the entire river, and at its centre there will be a headway of 150 feet. The bridge, which is to have six lines of rails, and will accommodate 800 trains daily, is to cost eight millions sterling. {PTUK July 26, 1894, p. 478.25}

-Steamers arriving at Vancouver, B.C., with the mails from China and Japan, report that cholera is spreading with amazing rapidity throughout the Chinese Empire. It is stated that there have been 40,000 deaths in Canton alone. The Government is, however, reticent, and there are no means of arriving at the full extent of the scourge. {PTUK July 26, 1894, p. 478.26}

-The Porte has refused the Bulgarian Government authorisation to fly the Bulgarian flag on its warships, the only admissable flag being that of Turkey. The Bulgarian Government observe that Roumania, equally a vassal country to Turkey, flies its own flag, but the Porte has replied that this country has been authorised to do so by a special firman from the Sultan. {PTUK July 26, 1894, p. 478.27}

-A despatch from Vienna states that successful trials have been recently made by Di. Biliniski, president of the Austrian State Railways, in hosting the railway engines with petroleum. The firing material is the liquid residuum remaining from refined petroleum. So satisfactory was the result that there is little doubt that coal as firing material will soon be given up by the State railways. {PTUK July 26, 1894, p. 478.28}

-A French “Labour Congress” was recently held at Dijon, at which the subject of standing armies was considered. One speaker advocated the inauguration of a general strike of workingmen in two countries upon a declaration of war between them. This, he said, was the only practicable course open to the Labour party in their struggle against the military systems maintained by the rulers of Europe. {PTUK July 26, 1894, p. 478.29}

-July 17, at Birmingham, Mr. Walford Green was chosen by a large majority to succeed Mr. Pope as President of the Wesleyan Conference. The change of office was conducted without ceremony. “Here are the keys and the seal,” said Mr. Pope, “and here is John Wesley’s Bible,” whereupon the new President, equipped for his work, began the business of the Conference year with the customary review of the position and prospects of Methodism. {PTUK July 26, 1894, p. 478.30}

**“Back Page” The Present Truth 10, 30.**

E. J. Waggoner

In the city of New York there is one post-office to every 50,000 inhabitants. In London there is one to every 5,248. {PTUK July 26, 1894, p. 480.1}

From what both High and Low Church papers say, it appears that the new Bishop of Bath and Wells is an advanced Ritualist. {PTUK July 26, 1894, p. 480.2}

In an interview with a correspondent of the *World*, General Schofield, of the United States Army, said that upon considering the recent strikes in that country, he thought an increase in the army by several thousand men was needed at once. {PTUK July 26, 1894, p. 480.3}

The Gospel of Christ is a Gospel of cleanliness and health. Far otherwise, in practical operation, is the religious system which sends men to Mecca on pilgrimages. Official figures show that last year 59 per cent. of the pilgrims succumbed to cholera. {PTUK July 26, 1894, p. 480.4}

A leading Methodist paper states that the Nonconformist objection to the Establishment is on the ground that one body should not monopolise the patronage of the nations. Without doubt this expressed the mind of very many who talk of disestablishment. {PTUK July 26, 1894, p. 480.5}

Men are by nature weak. Through prayer to God they gain strength. Yet, strange as it may seem, those who pray the least, and who are consequently the weakest, feel the strongest, while the more a man prays, the more conscious he becomes of his own weakness. {PTUK July 26, 1894, p. 480.6}

The Edinburgh correspondent of the *Christian Commonwealth* tells of a Scotch minister who objects to church bazaars, which he characterises as “gambling for things you don’t want, to support a cause you don’t care for.” But the congregation decided that there must be a bazaar in order to lift the church debt, and the minister overcame his scruples sufficiently to announce it; and this was his method of announcement: “You are all aware that there is a considerable amount of debt hanging over this congregation. Now we have tried several means to raise the money, but without success; and the opinion of the managers is, that as we have exhausted every *honest* means of raising the money, there is nothing left but to have a bazaar.” {PTUK July 26, 1894, p. 480.7}

It seems that it was a grave offence against Church discipline to have the Royal christening last week in a private residence. High Church papers protest, and a country vicar writes:— {PTUK July 26, 1894, p. 480.8}

How on earth are we to expect our country folk to bring their children to church for baptism if the Bishops, without rhyme or reason, consent to christen Royalty in drawing-rooms! It is simply dreadful. {PTUK July 26, 1894, p. 480.9}

A very good thing is reported of Bishop Ryle, of Liverpool. Some of the people of his diocese wished to present him with a pastoral staff, but he told them that he wanted no “Silver poker” carried before him, and that if one were sent he should lock it up in a cupboard, and never see it again. He said that a bishop needed a Bible, and not a pastoral staff. Whatever faults the bishop may have, he is to be credited with having passed the state of babyhood when one is pleased with a bright toy. Comparatively few men pass that stage. {PTUK July 26, 1894, p. 480.10}

A newspaper reports the finding of an inscription in Egypt recording a seven years’ famine, and says that this “gives to Biblical scholars the fact that a seven years’ famine such as we find recorded in the Bible is by no means impossible.” But Biblical believers find it difficult to see why an inscription on stone by men should be considered of so much greater authority than the Bible record, which came not by the will of man. But it is the temper of some critics to disbelieve what the Lord says unless some evidence of man’s production can be found to endorse the statement. {PTUK July 26, 1894, p. 480.11}

At the Canterbury Diocesan Conference Sir Dyce Duckworth well said that “no compulsion and no restraints would bring people to the right conception of the essentials of Sunday observance.” The use of force in trying to make men conform to religious exercises never has accomplished the end aimed at, except when the end aim was to legalise the persecutor of conscientious people who could not sacrifice principle for the sake of simulated conformity. {PTUK July 26, 1894, p. 480.12}

**“Sabbath and Sunday Observance” The Present Truth 10, 30.**

E. J. Waggoner

At a recent meeting of the Canterbury Diocesan Conference of the Church of England, the question of Sunday observance came up for discussion, and one speaker moved the following resolution, which was carried:— {PTUK July 26, 1894, p. 480.13}

That beyond the essential duty of attendance at public worship, no uniform rule can be laid down for the mode of observance of Sunday, which must necessarily vary with different classes of persons, and be dependent upon urban and rural populations. {PTUK July 26, 1894, p. 480.14}

Nothing more clearly stamps the Sunday sabbath as a man-made institution than the fact that it is left wholly for men to settle the matter of its observance, and the means of its enforcement. Hence the frequent discordant discussions over the subject among Church people, and the abortive attempts made in various lands to secure its observance by all classes. Man is no more qualified to make and enforce a Sabbath than he is to create a world, and the effort to do so only reveals his inherent weakness and sinful folly. {PTUK July 26, 1894, p. 480.15}

But how different with regard to the Lord’s Sabbath! Concerning that there is no question, for God Himself, who created the heavens and the earth, made it, and has clearly designated the manner of its observance. See Exodus 20:8-11. Being a part of His own law, He also tends to its enforcement, for which, unlike man, He is fully competent. He does not compel any man to observe it against his will, but gives to all His Holy Spirit, so that they can keep it if they will, and leaves all free to follow their own choices, for which they must find the answer at the bar of His Judgment. Man, on the other hand, has no reason nor authority for instituting a Sabbath, nor any power to enable anyone to keep it after it has been made. By attempting to make a sabbath and lay down rules for its observance, man puts himself in the place of God. The Sabbath of the Lord-the seventh day-is still extant and in force; and if men would but recognise this fact, as it is plainly told them in the fourth commandment of God’s immutable law, they would find in it just what they need, but what they will never attain by discussions over the question of what to do with an institution of their own. {PTUK July 26, 1894, p. 480.16}