service. He rose majestically, and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten. Leo XIII.’s personal popularity in part explains a reception which certainly no other potentate in the world could at present command. {PTUK August 2, 1894, p. 487.9}

How marked is the contrast between this scene and any scene in the life of the Saviour or of any of His apostles or prophets! The Son of God, at the end of His earthly life, was led bearing His cross amid the cheers and derision of the mob, to the place of crucifixion. His pretended vicar, at the close of his earthly career, sits in a magnificent temple, surrounded with every token of pomp and magnificence, and borne aloft above the heads of a vast audience, from whom he receives adulation and worship. Jesus said, “The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you.” These words alone are sufficient to stamp the Pope as antichrist. {PTUK August 2, 1894, p. 487.10}

But how forcibly such a scene calls to the mind of the Bible student the inspired language of Paul to the Thessalonians: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that *he as God sitteth in the temple of God, showing himself that he is God*.” Thus does the Pope unwittingly fulfil the prophetic word. {PTUK August 2, 1894, p. 487.11}

**“News of the Week” The Present Truth 10, 31.**

E. J. Waggoner

-About 3,200 lives were lost in the recent Brazilian rebellion. {PTUK August 2, 1894, p. 494.1}

-The Queen is said to be mistress over ?3,000,000 worth of solid gold plate. {PTUK August 2, 1894, p. 494.2}

-No less than 87,000 gold claims have been registered in Mashoneland up to the present date. {PTUK August 2, 1894, p. 494.3}

-The reduction in the steerage rates to Europe is causing a great exodus from the United States. {PTUK August 2, 1894, p. 494.4}

-The difference of time between Greenwich and New York is 4 hours, 55 minutes, 56 seconds. {PTUK August 2, 1894, p. 494.5}

-Of the 440 disused burial-grounds in London, all but 172 have been turned into recreation-grounds for the living. {PTUK August 2, 1894, p. 494.6}

-Count Kalnoky’s retirement from office is said to be forthcoming, the probable cause being his opposition to the Hungarian civil marriage Bill. {PTUK August 2, 1894, p. 494.7}

-The Mayor of Lyons has refused an offer of ?2,000 made hint by an Englishman for the carriage in which M. Carnot was riding when assassinated. {PTUK August 2, 1894, p. 494.8}

-Owing to the influx of persecuted Jews from Russia into Jerusalem, that city now has a population of about 50,000 inhabitants, against 20,000 in 1870. {PTUK August 2, 1894, p. 494.9}

-An outbreak of cholera at Adrianople is officially announced. Travellers proceeding from that city to other parts of Turkey have to undergo five days’ quarantine. {PTUK August 2, 1894, p. 494.10}

-A hurricane, followed by a sudden fall of temperature, passed over various parts of Spain on July 25, causing great damage in the western, northern, and central provinces. {PTUK August 2, 1894, p. 494.11}

-The New Zealand House of Representatives has practically shelved the Bill to allow women to sit in the House. The Bill entitling women to hold any public office has been rejected. {PTUK August 2, 1894, p. 494.12}

-A German officer has reached Honolulu on his way to find an island in the Pacific, where he and his associates can live the life of monkeys, subsisting solely on fruits, and going naked. {PTUK August 2, 1894, p. 494.13}

-Experiments with the teleautograph were successfully tried between Dover and London. Facsimiles of the messages sent were reproduced, even to the dotting of i’s and crossing of t’s. {PTUK August 2, 1894, p. 494.14}

-Betsy Shelton, a resident of Kentucky, U.S.A., is ninety-six years old, and the parent of fourteen children, 117 grandchildren, 282 great-grandchildren, and nineteen great-great-grandchildren. {PTUK August 2, 1894, p. 494.15}

-According to a letter from the Congo, written by Baron Dhanis the murderers of Emin Pasha have been been captured and tried by a court-martial. Other captures have also been made. {PTUK August 2, 1894, p. 494.16}

-Scotland claims to have the highest factory chimney in the world. The Townsend shaft at Port Dundas is said to be 468ft. high. The highest American chimney is at Brooklyn, and has an elevation of 300ft. {PTUK August 2, 1894, p. 494.17}

-On a recent Sun day morning the Metropolitan, assisted by all the chief clergy of St. Petersburg, recited public prayers in the Cathedral of St. Isaac that the further progress of the cholera epidemic might be stayed. {PTUK August 2, 1894, p. 494.18}

-Mr. Pinkert, the inventor of a land-and-water tricycle, started recently from the French coast on his machine, intending to cross the channel to Folkestone. He was rescued by a shipping smack in mid-channel in a dangerous situation, having been unable to make the progress he anticipated, and suffering from a severe attack of seasickness. {PTUK August 2, 1894, p. 494.19}

-Insanity is raid to be greatly on the increase in England. The returns show that on January 1 there were 92,067 persons in our lunatic asylums, an increase of 2,245, this following an increase of 1,974 in the preceding year. {PTUK August 2, 1894, p. 494.20}

-It is announced from Odessa that the entire system of south-western railways in Russia will pass to the Crown during the autumn of this year, and that the Crown will begin the management of the railways from Jan. 1 next. {PTUK August 2, 1894, p. 494.21}

-Princess Alix, who has been betrothed to the Czarewitch, is reluctant to give up her religion and profess that of the Greek Church, as required by the Russian marriage law, and this is causing it some delay in the performance of the anticipated ceremony. {PTUK August 2, 1894, p. 494.22}

-In England 231 families live in houses which pay over ?1,000 a year rent; 9,211 pay between ?500 and 21,000; 8,033 pay between ?200 and ?500; 101,948 between ?650 and ?100; and 3,624,608 pay less than ?20 a year for the houses in which they live. {PTUK August 2, 1894, p. 494.23}

-The proportion of paupers in London in the middle of June was 224 per 10,000 of population, as compared with 226 in the previous month, and 214 in Juno 1899. In West Ham the rate per 10,000 was 225 last mouth. 249 in the previous mouth, and 201 in June, 1893. {PTUK August 2, 1894, p. 494.24}

-While in 1965 there were only 3,010 miles of ocean cable in existence, there are now between 150,000 and 160,000. Of that mileage probably ninety per cont. has been the work of private enterprise, at a cost of about ?57,010,000 sterling. The other ten per cent., carried through by various Governments, has involved en outlay of between ?1,000,000 and ?5,000,000 sterling. {PTUK August 2, 1894, p. 494.25}

-The coal strike in Scotland is still unsettled. At a meeting of coal masters in Glasgow. July 25, it was decided that it would serve no good purpose to meet representatives of the Miners’ Federation. It was further stated that the coal masters cannot in the present state of trade give an advance in wages, but they are still quite willing to meet their own workmen in their respective districts. {PTUK August 2, 1894, p. 494.26}

-In the French Chamber of Deputies during the discussion of as clause in the Anti-Anarchist Bill prohibiting the publication of Anarchist trials, a remark was made which elicited loud protests from the Press gallery. The President at once ordered the expulsion of all the journalists present, and although they were afterwards invited to return, they refused to do so, M. Denoix, the offending deputy, was challenged by the Pressmen to a duel with one of their number, but the challenge was afterward withdrawn. {PTUK August 2, 1894, p. 494.27}

-A telegram dated at Athens, July 25, says: “Stormy weather has prevailed for some days past off the coasts of Greece, and several terrible boating disasters are reported. A boat capsized off the Island of Pores last night, and several persons were drowned. This, following on the tragic fate of M. Boudouris, master of ceremonies at the court, his wife, and the secretary of the Crown Prince, who were drowned near Phaleron on the previous day, and the loss of six young officers owing to a similar accident not long since, has cast a general gloom over the community hero.” {PTUK August 2, 1894, p. 494.28}

-The difference between China and Japan relative to their respective interests in Corea seem now to have reached the stage of open conflict, though as yet there has been ho officially-reported declaration of war. China has recently sent 12,000 troops to Corea, and the Japanese garrison at Seoul have engaged in fighting with some native forces, but no definite and reliable reports of hostilities in the peninsula have yet been received. Meanwhile the “great powers” are jealously watching each other, in the fear that some one of them will attempt to reap undue advantage from the situation. {PTUK August 2, 1894, p. 494.29}

-Recently Mr. Ward, the ex-Mayor of Leeds, and Mr. Wilson, keeper of the Colosseum Theatre, were sued by the Lord’s Day Observance Society for penalties under the semi-obsolete statute of 21 George III., c. 49, by which a fine art exhibition opened on Sunday may be proceeded against as a “disorderly house.” The gist of the Leeds case was that a Sunday audience first paid to go into the Colosseum, and secondly, when inside, laughed at Mr. Max O’Rell’s jokes and were visibly entertained by Mr. Fred Villiers. To be “entertained” or “amused” on Sunday is the mischief aimed at by the Georgian statute above alluded to. The jury felt bound to convict, but boldly told the judge that the law ought to be repealed. The final decision of the ease has not yet been reached. {PTUK August 2, 1894, p. 494.30}

**“Back Page” The Present Truth 10, 31.**

E. J. Waggoner

A business man said: “Nothing required so much grace from God for me as to give Him a full tenth when I was making money very fast.” {PTUK August 2, 1894, p. 496.1}

It is said that the Duke of Argyle does not allow a public-house on the island of Iona. The nearest public-house and the nearest policeman are six miles away. {PTUK August 2, 1894, p. 496.2}

China and Japan are called “heathen” nations to distinguish them from the “Christian” nations of the West. But is it suggestive to notice that they settle their differences quite after the manner of their Western neighbours. {PTUK August 2, 1894, p. 496.3}

The missionaries who are seeking to get into Tibet from the Indian frontier find both the Chinese and British authorities acting in concert to hinder them. Calcutta papers refer to the workers as “meddling missionaries.” {PTUK August 2, 1894, p. 496.4}

“If you banish a Stundist you must cut out his tongue” is a saying that has passed into a proverb with the Russian police. The man who loves the Lord sufficiently to cling to Him under persecution does not keep still in his exile. {PTUK August 2, 1894, p. 496.5}

The overcrowding in the large cities of the world leads to disease and death, as well as low morals. Dr. Shaw, in the *Century*, says of Berlin that, “in a population of 1,315,000, the 73,000 people who lived in one-room tenement quarters supplied nearly half the entire number of deaths.” {PTUK August 2, 1894, p. 496.6}

Official reports on the plague at Hong Kong state that up to June 120,000 persons had died of the epidemic. It had its origin in the filthy quarters of the city. The cholera that has been making its way westward to Russia this summer also follows the lines where least attention is given to cleanliness and sanitation. It is physically true that the pestilence walketh in darkness. {PTUK August 2, 1894, p. 496.7}

The managing director of the Cunard Steamship Company, Sir John Burns, having been appealed to by a British chaplain in the Mediterranean, has given directions that no ships belonging to that company shall work cargo on Sundays in ports abroad, any more than they would do so at home. The reason of the appeal is that Sunday cargo work in Foreign and Crown Colony ports puts an effectual stoppage to Sunday worship aboard British vessels. {PTUK August 2, 1894, p. 496.8}

A correspondent of *The Morning Star*, who is engaged in work for the Jews in Jaffa, writes: “At Jerusalem there is very great distress; the poverty and misery are beyond description.” Yet he sees in the presence of those Jews in Jerusalem the beginning of the fulfillment of the prophecies of the glorious return of the Jews, when the Lord says, “For perhaps I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness.” Isaiah 60:17. {PTUK August 2, 1894, p. 496.9}

Speaking of the agricultural outlook a newspaper says:— {PTUK August 2, 1894, p. 496.10}

The problem is indeed a difficult one to solve. English farmers are crying out about foreign competition, and yet the foreign competitors are complaining that they are all ruined. Labour leaders from all countries say that the state of agriculture is deplorable, and is seriously threatening the stability of their markets for labour. And yet look at the growing harvest-field of the world. In Southern Europe, where the new crop is coming to hand, it is exceeding the most sanguine expectations of its producers, and from all parts come similar reports. {PTUK August 2, 1894, p. 496.11}

Yet men’s hearts are filled with forebodings for the future, and “for looking after those things which are coming on the earth”—“upon the earth distress of nations, with perplexity.” Luke 21. {PTUK August 2, 1894, p. 496.12}

In a little work on the labour question in America, Mr. W. T. Stead says that the chief cause of the social troubles there, which are as formidable as the world has ever seen, is the gathering of wealth into the hands of the few. He says:— {PTUK August 2, 1894, p. 496.13}

The Americans possess sixty billions of wealth. Nine per cent. of the families own 71 per cent. of this, leaving but 20 per cent. to the remaining 91 per cent. of the families. The 9 per cent. is composed of two classes-rich and millionarires. Of the latter there are over 4,074 families. {PTUK August 2, 1894, p. 496.14}

So, in a degree, it is in all the world. Such wealth is not used, but simply hoarded, rusting and useless. The word of the Lord said that such things would come to pass. James says to these rich, “Your gold and silver is cankered; and the rust of them shall be a witness against you.... Ye have heaped treasure together for the last days.” But it is for the poor as well as the rich to beware of covetousness; for it is one of the sins which the Apostle said would make the last days perilous. A man’s life does not consist of the abundance of the things which he possesseth. {PTUK August 2, 1894, p. 496.15}

The descendants of the mutineers of the *Bounty*, says the Portsmouth *Evening News*, seem to be bent on atoning, as far as they possibly can, for the sins of their forefathers. According to the latest reports from Pitcairn Island, they are a God-fearing set of men and women, and are strong in the faith of the Seventh-day Adventists. They actually have a mission schooner, which has made several cruises in the South Pacific, leaving teachers, medical missionaries, and literature in various groups. The schooner is manned in part by Pitcairners, and the Chief Magistrate of the island is with the ship as one of the Managing Committee, “as keen and practical and intelligent a man as though his life had been passed in any of our cities.” {PTUK August 2, 1894, p. 496.16}

Here is an extract from a recent letter from a Pitcairner, which throws an interesting light upon the work of some of our naval officers of to-day:—“H.M.S. --- came in yesterday. Sabbath, the captain came ashore and attended the Sabbath school. He offered the opening prayer, reviewed the primary division, and at the close gave a parting address to the whole school. He expressed himself as highly pleased with our school system, and was so glad that all the people attended. He said our school is the best organised school he ever saw, and he had seen many, for when at home in England he was superintendent of a Sunday-school. He is a really Christian man.” {PTUK August 2, 1894, p. 496.17}

**“Temptation and Sin” The Present Truth 10, 32.**

E. J. Waggoner

*Temptation and Sin*.—“My son, if sinners entice thee, consent thou not.” Proverbs 1:10. To be tempted is not a sin, for Jesus Christ “was in all points tempted like as we are, yet without sin.” Hebrews 4:15. The sin comes in only when the temptation is consented to. {PTUK August 9, 1894, p. 497.1}

**“The World and Self” The Present Truth 10, 32.**

E. J. Waggoner

*The World and Self*.—“For all that is in the world, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 John 2:16. “The world,” therefore, is the natural, human heart, and the only way in which one can be separate from the world is to be separate from self. {PTUK August 9, 1894, p. 497.2}

**“Christ for the World” The Present Truth 10, 32.**

E. J. Waggoner

*Christ for the World*.—“If any man sin we have an Advocate [Comforter] with the Father, Jesus Christ the righteous; and He is the propitiation [sacrifice] for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:1, 2. God is no respecter of persons, for Christ by His grace tasted death “for every man.” “Whosoever will may come.” {PTUK August 9, 1894, p. 497.3}

**“Knowing the Right Way” The Present Truth 10, 32.**

E. J. Waggoner

*Knowing the Right Way*.-The Psalmist prayed, “Teach me Thy way, O Lord.” Psalm 27:11. What a blessed thing it is to know the way of the Lord,—to know His way in every affair of life; that is, to know His way of doing those things. If we knew His way, we should make no mistakes, for “as for God, His way is perfect.” Psalm 18:30. May we indeed have the blessed privilege of knowing His way?—Yes, if we are willing; for the promise is, “The meek will He guide in judgment; and the meek will He teach His way.” Psalm 25:9. {PTUK August 9, 1894, p. 497.4}

**“A Strong Plea” The Present Truth 10, 32.**

E. J. Waggoner

*A Strong Plea*.—“Remember, O Lord, Thy tender mercies, and Thy lovingkindnesses; for they have been ever of old.” Psalm 25:6. The Lord Himself, through His prophet, says, “Ye that are the Lord’s remembrancers, take no rest, and give Him no rest.” Isaiah 62:6, 7. R.V. This is not because He is in danger of forgetting, but for our hope and courage. His mercies have been ever of old. He changes not, so that He is the same to-day. Therefore in order to receive Divine mercy, all that is necessary is for us to come to Him believing that He is, and to claim the mercy, not because we deserve it, but because His own nature demands that it be rendered. {PTUK August 9, 1894, p. 497.5}

**“Boundless Mercy” The Present Truth 10, 32.**

E. J. Waggoner

*Boundless Mercy*.—“Let Thy mercy, O Lord, be upon us, according as we hope in Thee.” Psalm 33:22. This prayer was inspired by the Holy Spirit, who alone can teach us what to pray for. The Spirit can teach us what to pray for, because He knows what we need, and what the Lord is willing and anxious to grant. Every inspired prayer is therefore the same as the promise of the Holy Spirit. So we are sure that we may have as much of the mercy of the Lord as we can hope for. “Hope maketh not ashamed.” {PTUK August 9, 1894, p. 497.6}

**“Thought and Deed” The Present Truth 10, 32.**

E. J. Waggoner

*Thought and Deed*.—“By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son.” Hebrews 11:17. Yet Abraham did not slay his son, who lived to a good old age. The offering was made in the heart of Abraham. He had received his son from the Lord, and he gave him up at the Lord’s call; but the Lord gave him back. God looks upon the heart. The gift which a heart makes, and which would be offered if there were the ability or opportunity, is counted by the Lord as already given. On the other hand, the evil which men meditate, but which circumstances, where lack of ability prevent, is counted to them as actually accomplished. {PTUK August 9, 1894, p. 497.7}

**“Waiting for Fruit” The Present Truth 10, 32.**

E. J. Waggoner

“He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that thou shalt cut it down.” Luke 13:6-9. {PTUK August 9, 1894, p. 497.8}

This parable is in the line of the words of the Saviour in John 15:1, 2: “I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.” {PTUK August 9, 1894, p. 497.9}

These scriptures contain a lesson of encouragement and of warning. They show the longsuffering of God. He is not hasty in His judgments. He does not cut a man off at once, because of his failures. His word is, “All day long have by stretched forth My hands unto a disobedient and gainsaying people.” Romans 10:21. His great desire is to save, not to destroy. When professed Christians manifest impatience with the erring, and are ready to condemn them, they misrepresent God. {PTUK August 9, 1894, p. 497.10}

There is encouragement for those who are conscious of their defects, and of the poor service which they render. After the man had borne with the fruitless tree for three years, it is not supposable that he would cut it down because the fruit which began to bear the fourth year was small. So after the Lord has borne with us for years in our utter neglect of Him, much more will He be merciful to us when at last we heed His voice. “If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. {PTUK August 9, 1894, p. 497.11}

But the text contains a warning against presuming upon the mercy of God. We are not to continue in sin, that grace may abound. We are cautioned against thinking that we can freely transgress because we are under grace. It is not safe to trifle with God. “He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.” Proverbs 29:1. Therefore, as the Holy Ghost says, “To-day, if ye will hear His voice, harden not your hearts.” {PTUK August 9, 1894, p. 498.1}

**“The War Spirit” The Present Truth 10, 32.**

E. J. Waggoner

In that prophecy of Joel, concerning the time when “the day of the Lord is near,” we read, “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruninghooks into spears.” {PTUK August 9, 1894, p. 498.2}

This is the very spirit that is abroad in the nations to-day. There has always been war in the earth since sin entered. There never was a time, perhaps, when peace was more talked of than now. But the world has never seen such preparations for war as mark our own times. The produce of the ploughshare and pruninghook is literally being turned into swords and spears, and it seems to be counted a sure thing amongst the nations that the struggle must come, and that soon. {PTUK August 9, 1894, p. 498.3}

In the Revelation, John points to the fierce spirit of war as one of the conditions which should exist at the time of the end. “The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged.” Revelation 11:18. As it was in the days of Noah-when violence filled the earth-so the Lord said it would be in the last days. {PTUK August 9, 1894, p. 498.4}

No one need expect anything other than violence in the earth so long as Satan is the god of this world. He it is that stirs up the fierce spirit of war, wherever it is. As the apostle saw almost the very end of the history of this world’s sin, he saw the spirits that are manifestly already at work—“the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty.” Revelation 16:14. {PTUK August 9, 1894, p. 498.5}

**“Indifference” The Present Truth 10, 32.**

E. J. Waggoner

The word of the Lord-and every word of God-is something to be lived. The temper of mind which discusses matters of truth theoretically, as simply so many facts to be determined and weighed, and properly labelled, as one would examine and ticket a specimen of rock or plant, is not the one that finds the truth as it is in Jesus. {PTUK August 9, 1894, p. 498.6}

Believing the truth is living it, and the man who lives, “by every word that proceedeth out of the mouth of God,” knows that every word is a living, vital thing, and not to be treated indifferently. Although the Scriptures are so easy of access to-day, it is plainly apparent that indifference to what the Lord says is the characteristic of the age. Mrs. Lynn Linton recently summed up this condition as follows:— {PTUK August 9, 1894, p. 498.7}

“For liberty to worship God in the way which seemed to him the sole and only truth-for liberty to live the self-respecting life of a free citizen in a free land-a man would go to the stake in the days of a long ago; and the coward who would have faltered, the renegade who would have turned back, would have been of all men then the most miserable and accursed. {PTUK August 9, 1894, p. 498.8}

“Times are changed, and the supreme test of faith and valour no longer exist. We have loosened the bonds of personal and social obligation to their widest extent; and beyond obedience to the common law of the land, where disobedience would render us amenable to the policeman and the magistrate, we have no great principles to maintain. We have waxed fat, and we do what is right in our own eyes. Nothing is quite right, and nothing is very wrong; and things do not matter a hair’s breadth one way or the other. {PTUK August 9, 1894, p. 498.9}

“The age has lost its perception of lines and colours. In place of the old broad black unmistakable lines of the archaic wood-block, we have come to the confused vagueness of the new process. Instead of the distinct dye, which left nothing uncertain, we have come to complex tints which are neither pink and yellow, neither blue and green. And in like manner, instead of things being absolutely right and absolutely wrong, we cherish an emasculate kind of *via media*, where the old distinct and separate spheres overlap and intermingle, and where we are not quite sure of anything. This is our predominant iniquity.” {PTUK August 9, 1894, p. 498.10}

**“Studies in Romans. Jew and Gentile. Romans 2:25-29” The Present Truth 10, 32.**

E. J. Waggoner

In these verses last studied we have had some sharp questions to those who are “called Jews,” that is, who profess to be followers of the Lord. Mere form and profession do not constitute one a proper teacher of the truth of God. He who does not exhibit in his life the power of that which he professes, is only a detriment to the cause. In the verses now before us we have a brief but explicit statement concerning {PTUK August 9, 1894, p. 498.11}

**CIRCUMCISION AND UNCIRCUMCISION**

**Romans 2:25-29**

“For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” {PTUK August 9, 1894, p. 498.12}

**QUESTIONING THE TEXT**

What does the apostle say of circumcision? {PTUK August 9, 1894, p. 498.13}

“Circumcision verily profiteth.” {PTUK August 9, 1894, p. 498.14}

When does circumcision profit? {PTUK August 9, 1894, p. 498.15}

“If thou keep the law.” {PTUK August 9, 1894, p. 498.16}

What does circumcision sometimes become? {PTUK August 9, 1894, p. 498.17}

“Thy circumcision is made uncircumcision.” {PTUK August 9, 1894, p. 498.18}

Under what circumstances does this take place? {PTUK August 9, 1894, p. 498.19}

“If thou be a breaker of the law.” {PTUK August 9, 1894, p. 498.20}

What if the uncircumcised one keeps the righteousness of the law? {PTUK August 9, 1894, p. 498.21}

“Shall not his uncircumcision be counted for circumcision? {PTUK August 9, 1894, p. 498.22}

What is the relative standing of the uncircumcised law-keeper and the circumcised law-breaker? {PTUK August 9, 1894, p. 498.23}

“Shall not uncircumcision which is by nature, if it fulfil the law, judge those who by the letter and circumcision dost transgress the law?” {PTUK August 9, 1894, p. 499.1}

Who is not a real Jew? {PTUK August 9, 1894, p. 499.2}

“He is not a Jew which is one outwardly.” {PTUK August 9, 1894, p. 499.3}

What is not circumcision? {PTUK August 9, 1894, p. 499.4}

“Neither is that circumcision which is outward in the flesh.” {PTUK August 9, 1894, p. 499.5}

Who is the true Jew? {PTUK August 9, 1894, p. 499.6}

“He is a Jew which is one inwardly.” {PTUK August 9, 1894, p. 499.7}

Where is real circumcision? {PTUK August 9, 1894, p. 499.8}

“Circumcision is that of the heart.” {PTUK August 9, 1894, p. 499.9}

Of what does it consist? {PTUK August 9, 1894, p. 499.10}

“In the spirit, and not in the letter.” {PTUK August 9, 1894, p. 499.11}

Where is the glory and praise of real circumcision? {PTUK August 9, 1894, p. 499.12}

“Whose praise is not of men, but of God.” {PTUK August 9, 1894, p. 499.13}

*Definition of Terms*.-The two terms “circumcision” and “uncircumcision” are here used not only to indicate the rite and the absence of it, but also to designate two classes of people. “The uncircumcision” evidently refers to those who were called Gentiles, those who worshipped other gods. This use of the terms is very plain in the following passage: “When they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” Galatians 2:7-9. Here we find that the terms “uncircumcision,” “Gentiles,” and “heathen,” all refer to the same people. {PTUK August 9, 1894, p. 499.14}

Just what was the profit of circumcision, we are not told in this chapter. The statement of the fact was enough for this place, for the only point in the mind of the writer was to show what circumcision is, and who are the really circumcised. A great deal depends upon these few verses. They should be studied carefully, because upon them depends the proper understanding of a large portion of the prophecies of the Old Testament. If these verses had received the consideration that they ought to have by professed Bible students, there would never have been any “Anglo-Israel” theory, and the unprofitable and misleading suppositions about the return of the Jews to Jerusalem before the coming of the Lord would never have been made. {PTUK August 9, 1894, p. 499.15}

*What Is Circumcision?*-This question is answered in plain language in Romans 4:11, where the apostle, speaking of Abraham, the first one who was circumcised, says: “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.” To the question, therefore, “What is circumcision?” the answer must be, The sign of circumcision is a seal of righteousness by faith. {PTUK August 9, 1894, p. 499.16}

*Circumcision Made Uncircumcision*.-This being the case, it is evident that where there was no righteousness, the sign of circumcision was worthless. So the apostle says, “If thou be a breaker of the law, thy circumcision is made uncircumcision.” As in the previous verses we learned that the form without the fact amounts to nothing, so here we are told that the sign without the substance is of no account. It is very easy for a poor man to put out a sign advertising boots and shoes; but to fill the shop with goods requires capital. If he has the sign, but has no boots and shoes, he is worse off than if he had no sign. {PTUK August 9, 1894, p. 499.17}

*The Mistake of the Jews*.-The Jews made a mistake of supposing that the sign was sufficient. They finally came to hold the idea that the sign would bring the reality, just as many professed Christians in these days suppose that the performance of certain rites will make them members of the body of Christ. But circumcision of the flesh alone could represent no righteousness, but sin. See Galatians 5:19-21. As a matter of fact, many of those whom they despised as “uncircumcised” were thus in reality “circumcised,” while they themselves were not. {PTUK August 9, 1894, p. 499.18}

*Circumcision of the Heart*.-Real circumcision is a matter of the heart, that is, of the inner life, and not at all of the flesh. The apostle plainly declares that what is outward in the flesh is not circumcision, that is, which consists only in outward form; but “circumcision is that of the heart, in the spirit, and not in the letter.” This is stated as a general truth. This was not a new departure in the days of Paul, but was the case from the beginning. In Deuteronomy 30:6 we read the words of Moses to the children of Israel: “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” All true Jews recognised that true circumcision was only of the heart, for Stephen addressed those who rejected the truth as “stiffnecked and uncircumcised in heart and ears.” Acts 7:51. {PTUK August 9, 1894, p. 499.19}

*Righteousness in the Heart*.-The Psalmist says, “Behold, thou desirest truth in the inward parts.” Psalm 2:6. Mere outward righteousness is nothing. See Matthew 5:20; 23:27, 28. It is with the heart that man believeth unto righteousness. Romans 10:10. When Moses, at the command of the Lord, rehearsed the law to Israel, he said: “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart.” Deuteronomy 6:5, 6. There can be no righteousness that is not the real life. Therefore, since circumcision is but a sign of righteousness, it is evident that there can be no real circumcision except circumcision of the heart. {PTUK August 9, 1894, p. 499.20}

*Circumcised by the Spirit*.—“For we know that the law is spiritual.” Romans 7:14. That is, it is the nature of the Holy Spirit, for the word of God is the sword of the Spirit of God that can put the law of God into the heart of man. Therefore true circumcision is the work of the Holy Spirit. Stephen called the wicked Jews uncircumcised, because, said he, “Ye do always resist the Holy Ghost.” Acts 7:51. It seems evident, therefore, that, although the word “spirit” in Romans 2:29 is not spelled with a capital letter, it refers to the Holy Spirit and not merely to the spirit of man. Of course in the Greek there is nothing to indicate any difference, just as in English the word is spelled the same whether it refers to the Spirit of God or the spirit of man. If we remember that circumcision was given as the seal of righteousness by faith, and that the inheritance promised to Abraham and his seed was through the righteousness of the law (Romans 4:11, 13), and we shall see that circumcision was the pledge of the inheritance. Now read Ephesians 1:10-13, where the apostle says that we obtain the inheritance in Christ “in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.” The possession promised to Abraham and to his seed was assured only through the Spirit of righteousness; therefore, from the very beginning there was no real circumcision that was not of the Spirit. {PTUK August 9, 1894, p. 499.21}

*Circumcision through Christ*.-Read Colossians 2:8-11. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” Circumcision must have meant as much when first given as it ever did. Therefore from the very beginning it meant righteousness through Christ alone. This is sufficiently shown in the fact that circumcision was given to Abraham as the seal of the righteousness which he had by faith, and that “he believed in the Lord; and He counted it to him for righteousness.” Genesis 15:6. {PTUK August 9, 1894, p. 500.1}

*Who Are the Circumcision?*-This question is answered by the Apostle Paul in Philippians 3:3: “For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” And this is but saying in other words what we have in our text, “Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Nobody therefore was ever really circumcised who did not believe and rejoice in Christ Jesus. That is the reason why Stephen called the unbelieving Jews “uncircumcised.” {PTUK August 9, 1894, p. 500.2}

*Meaning of Circumcision*.-We have not space to go into this question in detail, but the above texts put us on the track. A careful study of the chapters in Genesis which speak of God’s covenant with Abraham will also help to clear up the matter. We learn in Genesis 15. that God made a covenant with Abraham on the basis of his faith. The sixteenth chapter tells how Abraham listened to the voice of his wife instead of the voice of the Lord, and sought to work out the promise of God through the flesh and made a failure. His son was to be born of the Spirit, and not after the flesh. See Galatians 4:22, 23, 28, 29. Then the seventeenth chapter shows the revival of Abraham’s faith, and the renewal of the covenant, with circumcision as the seal. A portion of flesh was cut off to indicate that he was to have no confidence in the flesh, but was to expect righteousness and the inheritance only through the Spirit of God. The descendants of Abraham would thus have a continual reminder of his mistake and would be admonished to trust the Lord and not themselves. But they perverted this sign. They regarded it as indicating that they were better than other people, instead of looking upon it as an evidence that “the flesh profiteth nothing.” But the fact that the Jews perverted and misunderstood the sign does not destroy its original meaning. {PTUK August 9, 1894, p. 500.3}

*Who Are Jews?*-We have seen in a quotation from the second chapter of Galatians that the term “uncircumcised” refers to those who do not know the Lord, or who are “without God in the world.” See Ephesians 2:11, 12. The Jews are “the circumcision.” But only those who rejoice in Christ Jesus are the circumcision, who have no confidence in the flesh. Therefore the real Jews are none other than Christians. “He is a Jew, which is one inwardly.” There never was a real Jew in the sight of God who was not a believer in Christ. And every true believer in Christ is a Jew in the Bible sense of the term. Abraham, the father of the Jewish nation, rejoiced in Christ. See John 8:56. {PTUK August 9, 1894, p. 500.4}

*A Mark of Separation*.-Many have entertained the notion that circumcision was given as a distinguishing mark between the Jews and the Gentiles. The fallacy of this idea is sufficiently shown by a study of the giving of circumcision, and by the statement of the apostle Paul of what it really signified. Others suppose that it was given to keep the Jews separate, so that the genealogy of Christ could be ascertained. This also is simply an unfounded guess. Christ was to come from the tribe of Judah, but as all the tribes were circumcised, it is evident that circumcision could not by any means preserve his genealogy. Moreover, circumcision in the flesh never did make any separation between the Jews and the Gentiles. It did not keep Israel from idolatry, and it did not keep them from joining the heathen in their idolatrous practices. Whenever the Jews forgot God, they mingled with the heathen, and there was no difference between them and the Gentiles. Circumcision did not separate them. {PTUK August 9, 1894, p. 500.5}

Still further, God did not wish the Jews to be separated from the Gentiles in the sense that they were to have no dealings with them. The object of his calling out the Jews from Egypt was that they should carry the Gospel to the heathen. He did wish them to be separate in character, but outward circumcision could never effect this. Moses said to the Lord, “Wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth.” Exodus 33:16. The presence of the Lord in the heart of men will separate them from all others, although they live in the same house and eat at the same table. But if Christ is not in the heart of a man, he is not separated from the world, though he may have been circumcised and may live a hermit. {PTUK August 9, 1894, p. 500.6}

*Literal and Spiritual Seed*.-Much of the confusion that has existed in regard to Israel has arisen through a misunderstanding of these terms. People suppose that to say that only those who are spiritual are really Jews is to deny the literalness of the seed and of the promise. But “spiritual” is not opposed to “literal.” That which is spiritual is literal, and real. Christ is spiritual, but He is the real, literal Seed. God is spiritual, and is only Spirit, yet He is not a figurative Being, but a real, literal God. So the inheritance of which we are heirs in Christ, is a spiritual inheritance, yet it is real. To say that only those who are spiritual constitute the true Israel is not to modify or turn aside the Scriptures, or to weaken in any way the directness and force of the promise, because the promise of God is only to those who have faith in Christ. “For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Romans 4:13. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK August 9, 1894, p. 500.7}

**“‘Earthquakes in Divers Places’” The Present Truth 10, 32.**

E. J. Waggoner

The earth is waxing old like a garment. It has endured the reign of sin and the curse until it has grown old under it, and is groaning for its redemption. Speaking of the signs of His coming and of the end, the Lord said: “Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.” Luke 21:10, 11. {PTUK August 9, 1894, p. 501.1}

Take the earthquake record for this year. Greece and Turkey have been visited by a most destructive one, and severe shocks have occurred in Hungary, South America, and in the East. A newspaper says of the South Pacific regions:— {PTUK August 9, 1894, p. 501.2}

Several severe shocks of earthquake have been felt in Fiji lately, and some damage was done on the island of Ovalau, on which the large town of Levuka is situated. Earthquakes have been unusually frequent of late years in the Fiji Archipelago, and many fear that a heavy outburst may occur before long. Ambargo, the burning mountain in the New Hebrides, between New Caledonia and Fiji, has been active lately, and it is not at all unlikely that the activity may spread before long to other parts of the volcanic zone. {PTUK August 9, 1894, p. 501.3}

**“Dogmas for Children” The Present Truth 10, 32.**

E. J. Waggoner

*Dogmas for Children*.-Mr. Mundella, in a recent speech at Chelsea in support of the compromise measure now in prospect of being set aside in the Board Schools, said it was a fact recognised by all authorities that it was pure folly to teach children of tender years the religious dogmas which would be placed in the curriculum if the efforts of Mr. Athelstan Riley and his co-workers were successful. This simply states the most self evident side of the truth on the subject of such teaching. It is not only unjust to teach children doctrines in the schools contrary to the wishes of their taxpaying parents, but it is folly to teach church dogmas to any person, young or old, unless they can be taught in the language of Scripture. The truth is that the Spirit of God, and not man, is the Teacher of all religious truth, and when man puts himself in the place of the Spirit, the result is simply a darkening of counsel by words without knowledge. {PTUK August 9, 1894, p. 501.4}

All persons, whether young or old, who experience the new birth, must become babes in Christ. The only food fit for a new-born babes is milk, and the only milk for babes in Christ is the Word. See 1 Peter 2:2. To read dogmas to infants out of the creed books of the Church is therefore not feeding them with the milk which they need to make them grow. And just as milk causes bodily growth in the infant, so the simple word received into the mind and heart causes Christian growth, because the truth stated therein is impressed upon the heart by the Spirit, who is able to teach even children of tender years. In all religious teaching, the truth must be impressed upon the heart *by the Spirit*, through the word of God. Any other kind of religious teaching is of no value. {PTUK August 9, 1894, p. 501.5}

**“Fill Up with the Good” The Present Truth 10, 32.**

E. J. Waggoner

The only way to forget the things that are behind is to press on to the things that are before. The way to stop thinking of evil is to fill the mind with the good. It is the duty of parents not simply to warn against the evil, but to teach the little ones to be constantly employed in ways that are helpful and good and true. Dean Stanley once said:— {PTUK August 9, 1894, p. 501.6}

“Leisure misused, an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think,—these are the main temptations to evil. Fill up that empty void, employ those vacant hours, occupy those listless hands; the evil will depart because it has no place to enter in, because it is conquered by good. It is a simple fact, and well known, that if a cup is full it can hold no more; and likewise the child whose time is fully occupied with good and useful occupation, will have no time for the sins which Satan always finds for idle hands to do. Idleness is an active as well as a passive evil. God made the child to be busy; and if it is not busy with good, it will be busy with evil.” {PTUK August 9, 1894, p. 501.7}

**“Nonconformist Disestablishment” The Present Truth 10, 32.**

E. J. Waggoner

The Nonconformists are not to have it all their own way in their attack upon the Established Church. The *Church Family Newspaper* has found a weak spot in Nonconformity, of which it proceeds to probe. Taking Dr. Parker’s City Temple as a type, it shows that many of the arguments against the Church of England lie against the Nonconformist churches, as well, although of course not to the same degree. We wish for the sake of quotation that Dr. Parker’s name were not used, as we are quite sure that he is not responsible for the state of things that exists, and that he does not ask help or recognition from the Government. The *Church Family Newspaper* expressly states that it does not design any invidious reference to Dr. Parker, but simply uses the City Temple as one of the best known and most important of the Nonconformist places of worship. Following are some of the points made:— {PTUK August 9, 1894, p. 501.8}

The State, through the Registrar General, has recognised and legalised Dr. Parker’s chapel as a building erected and set apart for public worship, and in its character as such-different from its treatment of all other buildings devoted to secular purposes-the State has conferred on Dr. Parker’s chapel certain valuable exemptions and privileges. {PTUK August 9, 1894, p. 501.9}

By virtue of the provisions of 39 and 89 Victoria, chap. 55, se, 150, 151, Dr. Parker’s chapel-the City Temple-is exempted from the payment of rates and taxes. This itself is a State endowment of the building. By the Charitable Trusts Acts 1869, se 63, it exempts the City Temple as well as all certified Nonconformist places of worship, and the property thereto belonging, from the control of the Charity Commissioners, except so far as their advice may be voluntarily sought and their consent may be necessary in dealing with the property. {PTUK August 9, 1894, p. 501.10}

The State confers important legal privileges, which are, or might be, of considerable money value, upon the City Temple, as well as upon other Nonconformist places of worship, in that by 13 and 14 Victoria, chap. 28, it can, if need be, have new trust deed schemes drawn up, and new trustees appointed by the Charity Commissioners, the entire expense of which would have to be borne by the State, which really means the tax-payers of the country. {PTUK August 9, 1894, p. 501.11}

These points are well taken, although they do not prove what the *Church Family Newspaper* designs to prove by them. It thinks to show by them that the Church of England is all right. But it shows a very weak case when a man has no other reply to a charge of evil-doing than to say to his accuser, “You do the same thing yourself.” The charge simply shows that Nonconformists, in the past, at least, have eagerly followed in the steps of the Established Church, and have been anxious for State patronage. {PTUK August 9, 1894, p. 501.12}

It now remains to be seen what Nonconformists will do with this charge. Nothing is more sure than that whatever church receives special favours from the State, is to that extent an established church. To the extent to which it receives favours from the State, it must consent to be controlled by the State. Of course the most, if not all, of the Nonconformists of the present-day had nothing to do with bringing about the state of things that exist. If they are consistent, they will acknowledge the justice of the charge, and plainly say that they are ready and willing for the State to withdraw from them all the patronage it has bestowed on them. {PTUK August 9, 1894, p. 501.13}

Of course the organs of the Established Church point out these things for the purpose of weakening the Nonconformist argument against the Establishment. If the Nonconformists do not come out and say that they do not desire any support from the State, and that they are perfectly willing for the State to tax their church property whenever it pleases to begin, their argument against Church establishment will not only be weakened, but will be wholly nullified. It will show that the attack upon the Church of England is prompted by jealousy of her superior privileges, and is not a matter of principle. But it would be a grand thing if the charge should have the effect of causing Nonconformists to see that the real power of the Church of Christ consists in its entire independence of the State, and in its dependence for protection and support wholly upon the Spirit of the Lord. {PTUK August 9, 1894, p. 501.14}

We have spoken of the Nonconformist “attack upon the Church,” and the fact that the force of this attack is weakened by the support which Nonconformity receives from the State. We would not wish to be understood as favouring this or any other “attack” upon the Church of England or any other body. The true business of the Christian is to live and preach the Gospel of Christ, and not to “attack” any man, nor any body of men. A straight message of truth, and a living representation of the principles of truth, form the best possible “attack” upon any erroneous position. {PTUK August 9, 1894, p. 502.1}

**“Harmonising Scripture” The Present Truth 10, 32.**

E. J. Waggoner

*Harmonising Scripture*.-At a recent Sunday afternoon meeting of religious people in Westbourne Park, the discussion turned upon “Paul’s Attitude toward Women,” and the speaker who introduced the subject said that if Paul’s teaching collided with Christ’s, Paul’s must go,—which sentiment elicited an expression of approval from the audience, and was endorsed by several speakers to follow. But who is to say whether Paul’s teaching collides with Christ’s or not? The Apostle Peter endorsed Paul’s writings, for he said, “And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.” 2 Peter 3:15, 16. And Paul himself said, “I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me;*” and also, “I say the truth in Christ; I lie not, my conscience also bearing witness in the Holy Ghost.” Galatians 2:20; Romans 9:1. Those therefore who presume to question the harmony of Paul’s writings with other portions of Scripture, assume to stand above Peter and Paul as expounders of Divine truth. But if such men wish their assumptions to be taken seriously, they should first show their ability to write something worthy of being compared with the epistles of either of those writers. {PTUK August 9, 1894, p. 502.2}

**“Sunday ‘Disorder’” The Present Truth 10, 32.**

E. J. Waggoner

The question of the proper observance of Sunday seems to be coming rapidly to the front in the United Kingdom. As is well known, there exist in England two organisations which are based upon opposite conceptions as to the character of the first day of the week; and these two bodies, which were always antagonistic in principle, have now come into open conflict. The occasion is a recent lecture delivered on Sunday by Mr. Max O’Rell, the clever Frenchman, in the Colosseum, at Leeds. By an Act of George III. any building in which entertainments of any kind are given on Sunday, where money is taken at the doors or people are entitled to admission tickets for subscriptions, is to be considered a “disorderly house,” and the proprietor of the same becomes liable to prosecution. Under this law of the proprietors of the Leeds building have been prosecuted by the “Lord’s Day Observance Society,” for permitting the aforesaid lecture. The Sunday League, whose object is to secure recreation and pleasure for the people on Sunday, have taken up the gauntlet thus thrown down, and by their invitation Mr. O’Rell delivered the same lecture in St. James’s Theatre, London, in order that the people of the Metropolis might judge concerning the nature of that which the “Lord’s Day Observance Society” would put under the Sunday ban. {PTUK August 9, 1894, p. 502.3}

The *Chronicle*, in noticing the event, pertinently observes that “had the lecture delivered... by Mr. Max O’Rell, on British national characteristics, been given on a Sunday, instead of Tuesday, the theatre, according to a judicial decision, would have been condemned under an old statute as ‘a disorderly house.’ Not that there was anything in the lecture to which exception could be taken by the most prudish, unless innocent drollery, clever satire, and keen observation of character wittily expressed are to be put under a ban. The day on which a discourse is delivered, however, makes all the difference.” In other words, that which is perfectly proper and right on a Tuesday, becomes “disorderly conduct” when it takes place on a Sunday! This is the logic (?) upon which rest numerous recent cases of prosecution for Sunday work in America, where conscientious and law-abiding citizens have been fined and put in gaol on the charge of becoming by such work a public nuisance. The only reasonable, consistent, and valid Sabbath law ever enacted, is that spoken by the Creator Himself from the quaking summit of Sinai, and which constitutes the fourth commandment of the decalogue. And that law commands the observance of “the seventh day,” and therefore has nothing to do with Sunday. See Exodus 20:8-11; Isaiah 58:13. And as obedience to God’s law must spring from love to Him, even from “faith which worketh by love,” and can come in no other way, it is worse than folly for any human being or organisation of men to attempt to enforce that law by human penalties upon any portion of mankind. {PTUK August 9, 1894, p. 502.4}

**“The Liberal Soul” The Present Truth 10, 32.**

E. J. Waggoner

As well might we urge a man to pray who does not want to, as to urge people to give when they do not wish to. Giving to the Lord’s work is a privilege and duty, just as prayer is. The Lord’s cause no more needs the gift that is given grudgingly than He needs the prayer that is offered as a matter of form, with the idea that He exacts it for His good. {PTUK August 9, 1894, p. 502.5}

The converted soul is a liberal soul, and needs no urging. There are many who satisfy the flesh by the form of religion, and who plan to have it cost as little as possible, whether the price of duty be money, or friends, or worldly ease. What they need is more Gospel. Bazaars and variety entertainments do not meet the case. A Nottingham vicar finds that people who consider the sermon cheap at a penny put the same price on the organ recital. He says in his parish magazine:— {PTUK August 9, 1894, p. 502.6}

At the recital on the Thursday evening, four “ladies” sat together in one party; they contributed one penny amongst them. At the same service, one “gentleman” was overheard saying to another, “Will you lend me a penny?—I haven’t got a ‘threepenny bit.’” And another “gentleman” went away with the remark, “Well, that’s as good a threepennyworth as you get anywhere in Nottingham.” A clergyman was preaching in our church a short time ago for a special object. Immediately in front of him sat a lady, a stranger, well dressed; the dress and rings and bracelets and ornaments must have a cost at least ?50, so he says. He thought he had made an impression, and that at least ?1 would go to the plate for the benefit of the society. He was curious to watch her, but was disappointed when a penny was put in. I might multiply such instances indefinitely, but what’s the good? {PTUK August 9, 1894, p. 502.7}

**“Two Sides” The Present Truth 10, 32.**

E. J. Waggoner

The *Congregationalist* (Boston, U.S.A.) has a very interesting and instructive article about the “Taxation of Churches.” The article is called out by the fact that there is a vigorous movement in some quarters against Roman Catholicism, a portion of the energy being expended in an effort to secure the taxation of church property. This, it is thought, will touch the Catholics most closely; but the *Congregationalist* says:— {PTUK August 9, 1894, p. 503.1}

That there are two sides to this question all will admit. But both sides must be clearly understood in order to any fair discussion. The amount of property in the United States in church buildings and equipment is very large, being in 1890, according to the census report, $679,604,439. But of this amount Roman Catholics control only ?118,000,746. If an attempt by Protestants to weaken the power of Catholics were wise under any circumstances, it evidently would not be wise for Protestants to advocate, for that purpose mainly, the taxation of church property. {PTUK August 9, 1894, p. 503.2}

“Happy is he that condemneth not himself in the thing which he alloweth.” Romans 4:22. This is a most pertinent text in all Protestant attacks of Catholicism, and especially in this one. Through the non-taxation of church property, the people in general are being taxed to sustain Catholic worship. Certain professed Protestants see this, and think that by protesting against Church exemption from taxation they can strike a blow at the Roman Catholics. But, lo, they find out that they themselves are involved in the evil to a greater extent than the Catholics are, and so they conclude that they must seek some other point of attack. {PTUK August 9, 1894, p. 503.3}

It is most pitiful when professed Protestantism is forced to acknowledge that it cannot protect against Romish error, because it is involved in the same mischief. But it should serve as a valuable object lesson upon the difference between true and false Protestantism, and their different methods of working. True Protestantism is not an “attack” upon anybody. It never has to withhold its protest, even though the Protestant are not perfect, because it consists simply in holding up the true standard-Jesus Christ and His word-to which all alike should conform. {PTUK August 9, 1894, p. 503.4}

The form of the protest made by Wycliffe and Tyndale against Catholicism, lay in their giving the Bible to the people in their own tongue, and in teaching them to read and obey it. Luther’s strongest protest against Rome was his preaching of justification by faith. True Protestantism is to “preach the word,” no matter whose course is crossed by it. The true Protestant can never have his mouth stopped by the pointing out of the errors in his own course, for he will at once accept the reproof, and let his life conform more closely to the standard. The one proper work of all professed Christians is to preach the Gospel; and preaching the Gospel does not mean an attack upon any man or any body of men, but a presentation of truth which has power to convert both preachers and hearers. {PTUK August 9, 1894, p. 503.5}

**“News of the Week” The Present Truth 10, 32.**

E. J. Waggoner

-The total strength of the Japanese army is returned at half-a-million. {PTUK August 9, 1894, p. 510.1}

-The Chilian Senate has passed a Bill granting an amnesty to political offenders. {PTUK August 9, 1894, p. 510.2}

-The appearance of the crops throughout Russia indicates that there will be an abundant harvest. {PTUK August 9, 1894, p. 510.3}

-An epidemic of suicides at Rome has been attributed to the intense heat which has lately prevailed. {PTUK August 9, 1894, p. 510.4}

-The Archduke William of Austria, while riding recently near Vienna, was thrown from his horse and killed. {PTUK August 9, 1894, p. 510.5}

-No fewer than 1,273,000 people and 75,000 vehicles crossed the Tower Bridge within twenty-four days of its opening. {PTUK August 9, 1894, p. 510.6}

-According to intelligence brought by the steamer *Empress of India*, from Yokohama, on the 16th inst., the plague in China is diminishing. {PTUK August 9, 1894, p. 510.7}

-An Italian pager which has been tracing out the family connections of Santo, the anarchist murderer, finds that four of his relatives died in a lunatic asylum. {PTUK August 9, 1894, p. 510.8}

-Earthquake shocks have been reported recently from Mercedonia; Old Servia, and Eastern Bulgaria, many houses having been injured at Varna. A number of lives are stated to have been lost. {PTUK August 9, 1894, p. 510.9}

-The aggregate tonnage of shipping peeing through the port of Liverpool during the past year was neatly ten million tons, an increase of about half a million on the previous twelve mouths. {PTUK August 9, 1894, p. 510.10}

-A dispatch from Calagaran, in the Island of Mindanao, announces that the Spanish troops attacked the Mussulman Malaya on July 24, and completely routed them, with the loss of some 250 killed. {PTUK August 9, 1894, p. 510.11}

-The Victorian Budget, which has been introduced in the Legislative Assembly at Melbourne, shows a deficit of ?1,801,000, caused chiefly by the financial crisis and the fall in value of raw products. {PTUK August 9, 1894, p. 510.12}

-There is war among the Moors in Morocco. A sanguinary conflict is reported to have occurred between the tribes of Mazuza and Ben Isicar, in which three persons were killed and about thirty wounded. {PTUK August 9, 1894, p. 510.13}

-The Paris *Figaro’s* correspondent at Tangiers telegraphs that the Sultan has been ill for some days past, and has seen no one but Bahamet. It is believed his Majesty has narrowly escaped death by poison. {PTUK August 9, 1894, p. 510.14}

-The British schooner *Mayer*, of Gibraltar, was recently boarded by an armed band of Riff Arabs off the Morocco coast, and stripped of its contents, the British flag being rent In pieces and trampled upon. {PTUK August 9, 1894, p. 510.15}

-A detachment of British troops have been Ianded at Bluefields, Central America, from H.M.S. *Mohawk*. The Mosquitos have fortified the town and the river front in expectation of an attack by the Nicaraguans. {PTUK August 9, 1894, p. 510.16}

-The Wellman Arctic expedition, which was supposed to be lost, has been heard from. Their ship has been crushed in the ice, but the party are well, and in no immediate danger. A ship will be sent to bring them back. {PTUK August 9, 1894, p. 510.17}

-The cholera in its westward march has reached Rotterdam, and at Maastricht the scourge has almost assumed epidemic form, there having been thirty-two cases and sixteen deaths reported up to Aug. 2. {PTUK August 9, 1894, p. 510.18}

-The South African chief Malaboch has surrendered to General Joubort, in charge of the Transvaal troops, after making two desperate attempts to break the cordon round the caves in which the chief and his followers were hiding. {PTUK August 9, 1894, p. 510.19}

-The Horsham County Council have passed by-laws, fixing a penalty in the case of any person in a public place or highway singing or reciting a profane piece or using profane language. They should now pass an ordinance defining what “profane” language is. {PTUK August 9, 1894, p. 510.20}

-The little town of Cottel, situated in the heart of the Balkans, not far from Slivno, has been completely destroyed by fire. The inhabitants are camping out in the neighbouring fields and woods. Nothing is known as to the number of victims, which is believed to be large. {PTUK August 9, 1894, p. 510.21}

-The foundation stone of a new hospital for the treatment of fever and diphtheria, has been laid at Shooter’s-hill, near Gravesend. It will increase the accommodation for London fever patients to 5,500 beds, one to every thousand of the population. The cost will be ?200,000. {PTUK August 9, 1894, p. 510.22}

-It is stated that the French postal authorities are contemplating the suppression of the employment of young women in the post-office, in consequence of the continuous complaints from the public as to their dilatoriness, and because it has been found that no saving has resulted from the experiment, owing to their inability to withstand fatigue. {PTUK August 9, 1894, p. 510.23}

-An alarming discovery was made recently on the tramway leading to the laboratory at Priddy’s Yard powder stores, Gosport. Several match heads cut into minute pieces, it was found, had heel placed on the line. A workman stopped on a match-head, which exploded. Fortunately no loose powder was in the vicinity at the time, otherwise the consequence might have been disastrous. {PTUK August 9, 1894, p. 510.24}

-In view of the recent railway war in America the following figures are interesting. There are no fewer than 1,800 companies working 176,161 miles of railway, and employing 873,602 persons of all grades. Those railways carried in 1893 no fewer than 593,560,612 passengers and 745,119,482 tons of freight. To carry, these passengers and move the freight required 34,788 locomotives, 31,384 passenger cars, and 1,047,577 freight cars. {PTUK August 9, 1894, p. 510.25}

—Liverpool continues to be the most densely populated city of any in Great Britain. Taking the whole area—5,210 acres—within the municipal boundaries, the density (says the *Lancet*) is 97.9 persons per acre, and excluding the space occupied by the docks and quays the density is 114 per acre. The total deaths were 13,919 last year—1,248 more than in 1892—giving a rate of mortality of 27.3 per thousand of the population. {PTUK August 9, 1894, p. 510.26}

-Danger lurks in the railway carriage. Some investigations made by German specialists revealed the following startling facts:—In fourth-class carriages the number of bacteria swept up from one square metre of surface was estimated at 12,624; in the third-class 5,481; in the second-class 4,247; and in the first-class 2,583. The presence of the Koch bacillus was proved in three oases, the result, doubtless, of expectorations from consumptive persons. {PTUK August 9, 1894, p. 510.27}

-Intense heat has prevailed over a large part of the United States during the latter half of July, and many fatalities from sunstroke are reported from New York and Chicago. In New Jersey and Wisconsin forest fires have resulted from the heat and drouth, and the railroads have sustained heavy losses. The town of Phillips, Wis., has been destroyed, leaving 500 persons homeless. The fires have been attended by considerable sacrifice of human life. {PTUK August 9, 1894, p. 510.28}

-War has finally been declared between Chins and Japan. Several naval fights are reported in the open sea off Korea, in which the Japanese were victorious, but in a severe land engagement in Korea the Japanese were defeated with heavy loss. Japan has probably involved herself in difficulty with England by the sinking of the *Kow* *Shang*, an English ship, while conveying Chinese troops to Korea, there having been no declaration of war made at the time China is sending large bodies of troops into Korea from Manchuria, her northern province. It is stated that England and Russia will act in concert in the effort to secure an early termination of hostilities. {PTUK August 9, 1894, p. 510.29}

**“Back Page” The Present Truth 10, 32.**

E. J. Waggoner

The census returns for India give 2,284,380 as the number of people professing Christianity. A quarter of a million of these are Europeans or Eurasians. The total population is 287,223,431. {PTUK August 9, 1894, p. 512.1}

Two young ladies of fortune have recently given an enormous sum to Roman Catholic institutions. Both are of Protestant parentage, and were put in a convent school for their education. The result is that the fortunes won by Presbyterian and Wesleyan families are turned over to the Church of Rome. Yet many Protestants are sending their children to such schools. {PTUK August 9, 1894, p. 512.2}

The National Federation of Sunday Societies, has, through its Executive Council, approved of a Bill which has been drafted by Mr. Mark H. Judge, to amend the Act of 21 George III., so as to “give greater freedom for the enjoyment of science, literature, and art, on Sundays.” Here is where the National Federation of Sunday Societies gives its case away. By moving for the *amendment* of a Sunday law, they concede the righteousness of such laws. If they are going to deal with the law at all, they ought to move for its unconditional repeal. All such laws are simply relics of Paganism and of the Dark Ages. {PTUK August 9, 1894, p. 512.3}

The Bill referred to above provides that the application of the Act of George III. shall not extend “to a museum, art gallery, science or art exhibition, and garden, or library, as such, nor to a lecture on science, literature, art, or kindred subjects; nor to performances of music, provided they be under the management and control of a committee or society,” which is specially defined. That is to say, the Act shall not apply to any reputable affair. But disreputable affairs are sufficiently provided for by laws applicable every day in the week alike; hence the uselessness of any Sunday law. {PTUK August 9, 1894, p. 512.4}

Like most of the great Foreign Missionary Societies, the Wesleyan Society has to face a large deficit. At the recent conference Dr. Jenkins held that this was not because of the depressed times altogether. “Money was never,” he says, “spent with such profligacy for merely selfish pleasure, and this not only outside, but inside the church.” The love of pleasure is abroad in the world, and every believer must be on his guard lest his love grow cold and his service formal. {PTUK August 9, 1894, p. 512.5}

At the recent Wesleyan Conference there was quite a discussion in regard to the reading of sermons. It was quite generally agreed that the practice is growing, but to the detriment of the church. One minister told of a conversation with a man whom he met in a railway train, who said that he was a Methodist, but that in his circuit conversations had gone out of fashion, because three out of their four ministers read their sermons. Rev. Mr. Wilkinson said that if they did not preach as their fathers did, Ichabod would be written on their walls. {PTUK August 9, 1894, p. 512.6}

Sympathy is literally a “feeling together.” That is, the one who truly has sympathy for another, has the same feeling that that other one has. No one but a cripple can truly sympathise with a cripple. A strong man may feel sorry for one who is ill, but he cannot sympathise with him unless he has been similarly affected, and retains a vivid recollection of his sufferings. {PTUK August 9, 1894, p. 512.7}

No one, therefore, can sympathise with a sinner, except one who realises that he himself is a sinner. Every man is a sinner, but not every man realises that the same sin that appears in others is in himself likewise. Such ones can have no sympathy with those who are out of the way. Christ did no sin (1 Peter 2:22), yet He was made to be sin for us. 2 Corinthians 5:21. He “was it all points tempted like as we are.” Hebrews 4:15. In all things He was “made like unto His brethren” (Hebrews 2:17), and therefore He sympathises with the sinful and has “compassion on the ignorant, on them who are out of the way.” Hebrews 5:2. Only the consciousness of the fact that the sinless One has a fellow-feeling for sinners, enables us to come with boldness to the throne of grace. {PTUK August 9, 1894, p. 512.8}

**“A Safe Position” The Present Truth 10, 32.**

E. J. Waggoner

*A Safe Position*.—“And now little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” 1 John 2:28. They who are in Christ are as safe as He is, and may be as free from fear; but they who are without will have no shelter from the storm. The one class are at home at the seat of glory, for glory is their inheritance; the other class have rejected true glory, and when it bursts upon them they are dazzled and overpowered by it. {PTUK August 9, 1894, p. 512.9}

**“A Political Prayer” The Present Truth 10, 32.**

E. J. Waggoner

*A Political Prayer*.-The papal encyclicals counsel peace, but in Austria the clerical party came dangerously near disturbing the peace by their strenuous efforts to defeat the desire of the Hungarian people to be freed from priestly control in civil matters. Now the clergy have secured a special prayer from the Pope to be used as a campaign document. The *Times* correspondent says:— {PTUK August 9, 1894, p. 512.10}

The prayer is addressed to St. Stephen, the first king of Hungary, and to the Virgin Mary, and craves for deliverance from the enemies of the Roman Catholic Church. An indulgence of 300 days is conceded to all those offering up the prayers once a day in the manner prescribed. {PTUK August 9, 1894, p. 512.11}

**“Gruesome Calculation” The Present Truth 10, 32.**

E. J. Waggoner

*Gruesome Calculation*.-Terrible as war has always been, the modern improvements in arms must make the carnage more terrible than ever. Military authorities have to reckon with this, and must plan for the care of the wounded and mangled victims on different lines from those heretofore employed. It is discussed in as matter-of-fact a way as a farmer would talk of getting in his harvest. Of course it must be, and yet it only shows the cold-blooded horror of war, when a newspaper which has much to say of military matters writes as follows:— {PTUK August 9, 1894, p. 512.12}

The hail of bullets which will sweep over the battlefield of the future will have little regard for the Geneva Cross, and the surgeon will undoubtedly perish with the wounded whom he has come to succour. We would substitute for the present system an organisation which would attempt to grapple with the problem of treating the wounded by the aid of the field hospitals well in the rear, to which no one would be brought till the fighting had ceased. The idea of carrying off the wounded from the modern battlefield while the fight is still raging is utterly absurd, and should be dismissed at once, while the system which would needlessly sacrifice the lives of the majority of our army surgeons, at the very time when they would be most useful, is utterly indefensible, and opposed to all experience and common sense. The lot of the wounded in the next European war will be terrible enough in any case; it will not be improved by a measure of the doctors. {PTUK August 9, 1894, p. 512.13}

**“Front Page” The Present Truth 10, 33.**

E. J. Waggoner

Hunger suggests food; so the sense of sin suggests Christ, who saves from sin. {PTUK August 16, 1894, p. 513.1}

It is God who gives the sinner the consciousness of sin; for “by the law is the knowledge of sin.” Romans 3:20. {PTUK August 16, 1894, p. 513.2}

Sin is separation from God. As soon as the sinner realises his sin, he is conscious of separation from God, and a sense of helplessness, and a feeling that he is lost, comes upon him. {PTUK August 16, 1894, p. 513.3}

The first effect of this consciousness of sin is commonly a feeling of despondency and almost despair. This feeling often comes upon the Christian who has been allowing more place in his heart to the world than to Christ. That is simply the emissaries of Satan saying, “There is no help for thee in God.” {PTUK August 16, 1894, p. 513.4}

But the fact that it is God Himself who gives the consciousness of sin, is sufficient evidence that there is hope. It is He who makes us feel our need, in order that we may be reminded of the help that He has provided, just as the feeling of hunger makes a man think of food, or the cold makes him think of fire. {PTUK August 16, 1894, p. 513.5}

The blood of Jesus Christ cleanses from all sin. 1 John 1:7. “In Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Ephesians 2:13. “Christ also hath once suffered” for sins, the just for the unjust, that He might bring us to God.” 1 Peter 3:18. Therefore although sin is separation from God, the very moment we become conscious of that separation, we are reminded of the blood which brings us near again. So God causes the light to shine out of darkness, and makes His strength perfect in weakness, if we but heed His word. {PTUK August 16, 1894, p. 513.6}

**“‘The Sinner’” The Present Truth 10, 33.**

E. J. Waggoner

*“The Sinner*.”—The literal rendering of the publican’s prayer is, “God be merciful to me, the sinner.” See margin of Revised Version. That presents the most marked contrast to the prayer of the Pharisee, who saw everybody’s sins except his own. The publican saw himself as the only sinner. That is the characteristic of true conviction of sin. He who has learned of the Lord, will see himself to be so great a sinner that he cannot imagine anyone else as bad as himself. So Paul said, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” The closer we get to the Lord, the keener becomes our consciousness of imperfection, and therefore the farther we are from criticising our neighbours. {PTUK August 16, 1894, p. 513.7}

**“Trusting and Rejoicing” The Present Truth 10, 33.**

E. J. Waggoner

*Trusting and Rejoicing*.—“But let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee.” Psalm 5:11. Although this was written by David, it is the language of the Holy Spirit. Now when the Lord says, Let a thing be, it is the same as saying, It shall be. When the Lord said, “Let there be light,” it meant, There shall be light. When He says, Let it be, it is so. Therefore we may read this psalm, as it is indicated in the margin of the Revised Version. “All those that trust in Thee shall rejoice; they shall ever shout for joy, because Thou defendest them; they also that love Thy name shall be joyful in Thee.” If we are not rejoicing, that is evidence that we are not trusting the Lord. {PTUK August 16, 1894, p. 513.8}

**“Joy in the Lord” The Present Truth 10, 33.**

E. J. Waggoner

*Joy in the Lord*.-I suppose that the most common idea of God is that He is gloomy and austere, and too much absorbed in the great business of managing the universe to take any pleasure. Satan likes to have men think of God as unattractive. But the fact is that God is joy itself. “In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore.” Psalm 16:11. The kindness, peace, and joy in the Holy Ghost.” Love and joy are the very first among the fruits of the Spirit. Joy is inseparable from the Lord. Therefore everyone who knows the Lord must be joyful. When professed followers of Christ give unbelievers the idea that if they begin to serve the Lord they will have to become gloomy, they misrepresent the Lord. The only strength of the Christian is the joy of the Lord. {PTUK August 16, 1894, p. 513.9}

**“Preaching the Word” The Present Truth 10, 33.**

E. J. Waggoner

In Romans 3:10-18 we have an illustration of the way in which the apostles used the Old Testament, the only portion of Scripture in their possession. They wasted no time criticising it, or discussing its credibility, but quoted it as final authority. The following quotations are taken from the passage above indicated, and the references are to the places in the Old Testament, from which the apostle cited them. As it is written, {PTUK August 16, 1894, p. 513.10}

“There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” See Psalm 14:1-3; 53:1-3. {PTUK August 16, 1894, p. 513.11}

“Their throat is an open sepulcher; with their tongues they have used deceit.” See Psalm 5:9. {PTUK August 16, 1894, p. 514.1}

“The poison of asps is under their lips.” See Psalm 140:3. {PTUK August 16, 1894, p. 514.2}

“Whose mouth is full of cursing and bitterness.” See Psalm 10:7. {PTUK August 16, 1894, p. 514.3}

“Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known.” See Proverbs 1:16; Isaiah 59:7, 8. {PTUK August 16, 1894, p. 514.4}

“There is no fear of God before their eyes.” See Psalm 36:1. {PTUK August 16, 1894, p. 514.5}

This is an illustration of what is meant by the command, “Preach the word.” 2 Timothy 4:2. It does not mean to quote a verse at the beginning of a discourse, and then to evolve the rest out of one’s own head. That is not preaching in the Scripture sense, no matter how good the talk is. To preach the word means to present the word pure and unadulterated, leaving it to accomplish that for which it is sent. {PTUK August 16, 1894, p. 514.6}

**“Walking in Light” The Present Truth 10, 33.**

E. J. Waggoner

One way of stating the difference between a Christian and one who is not a Christian, though he may claim and appear to be such, is to say that he who loves the light is a Christian, and that he who loves not the light is not a Christian. The light is the truth; and he who loves not the truth does not please God. Those who are afraid to hear and know all the will of God, which may be known from His word, lest they should thereby learn of disagreeable duties, are not in harmony with God. If God were first in their love, and if they had faith in Him, they would feel no hesitation in such a matter, but would desire to know more and more of the will of God, because they had pleasure in doing it. Conversion is something more than mere outward conformity to some part of the will of God, even though that conformity may cover all that the individual knows of His will. There must be also a *love* of the truth. Those who have not the love of the truth will not keep the truth when they receive it. And such, says the Apostle Paul, are the ones in whom Satan will work “with all deceivableness of unrighteousness,” making them his dupes and causing them to believe the worst of lies. 2 Thessalonians 2:9-12. {PTUK August 16, 1894, p. 514.7}

The wicked will be condemned in the Judgment not only for the truth which they heard and knew, but for that which they might have known yet refused to know. And since the result of turning away the ears from hearing the truth is to be turned unto fables (2 Timothy 4:4), they will incur further condemnation for the lies which they have thereby been made to believe and practise. Those who excuse themselves now from doing God’s will, by refusing to hear and learn that will, will not dare to utter their excuse at the bar of God. Their course only proves that they love self more than God. “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, lest hid deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:20, 21. “God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.” Chap. 4:24. {PTUK August 16, 1894, p. 514.8}

**“Studies in Romans. The Sum of the Matter. Romans 3:1-18” The Present Truth 10, 33.**

E. J. Waggoner

We have now finished the study of the first two chapters of the book of Romans, and it is time to take a brief review. It is not really correct to say that we have finished the study of these two chapters, because we can never finish the study of any portion of the Bible. After we have put the most profound study upon any portion of the Scripture, the most that we have done is only a beginning. If Newton, after a long life of study of natural science, could say that he seemed to be as a child playing on the seashore with the vast ocean before him unexplored, with much more aptness can the same be said by the greatest student of the Bible. {PTUK August 16, 1894, p. 514.9}

Let no one therefore think that we have by any means exhausted this portion of the book. When the reader has the text well in mind, so that he can quite distinctly recall any passage at will, and can locate it with reference to the connection, he has just got where he can begin to study with real profit. Therefore let the reader who is anxious to acquire an understanding of the Scriptures for himself, dwell upon the words as though he were digging in a sure place for treasure. An inexhaustible one awaits his search. {PTUK August 16, 1894, p. 514.10}

We found that the first portion of the first chapter, containing the salutation, some personal remarks, and the statement of the theme, really contains an epitome of the whole Gospel. {PTUK August 16, 1894, p. 514.11}

Then we have the record of how men who knew God lost their knowledge of Him, and became fools, the chapter closing with a description of the condition of men who forget God. {PTUK August 16, 1894, p. 514.12}

Leaving out the introduction, we might say that the first chapter is devoted to a statement of the origin of heathenism, and the condition of the heathen world. {PTUK August 16, 1894, p. 514.13}

The second chapter is really summed up in the first verse, “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.” The remaining verses are but an amplification of this statement. {PTUK August 16, 1894, p. 514.14}

Thus, we find that there is no exception to the fact that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Hearing and knowing the truth is not a substitute for practicing it. God is no respecter of persons, but will punish sin wherever it is found. {PTUK August 16, 1894, p. 514.15}

Following this general statement of the case, we have an appeal directly to those who have the greatest amount of light and knowledge. In that it is shown that mere profession counts for nothing. The man who is nominally in the church, but who is guilty of the practices against which he preaches, is no better than the worldling who does the same things. Not only so, but he himself is actually a worldling. Circumcision is make uncircumcision through disobedience. The professed Christian who does not know the Lord is counted as the heathen who does not know the Lord; only the one who has the greater light is the worse of the two, and will be held accountable for more. {PTUK August 16, 1894, p. 515.1}

*Accepted with God*.-In the house of Cornelius the apostle Peter made a statement: “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. There are men in heathen lands who may never have heard the name of God, or seen a line of His written word, who will be saved. God is revealed in the works of creation, and they who accept what they see of Him there are accepted with Him as surely as they who have learned much more of Him. {PTUK August 16, 1894, p. 515.2}

*God’s Impartiality*.-The Scriptures bring to view the fact that there will be in the kingdom of God representatives from every people, and every class of people in the world. “After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” Revelation 7:9, 10. Thus at the last will it be revealed most emphatically that all sinners are “without excuse.” No people can come up in the Judgment and say to the Lord, “You did not give me a fair chance,” because right before them, among the saved, will be some from their own time and nation, thus showing that God is not only willing that all should come to repentance, but that He has also given all an opportunity to repent. {PTUK August 16, 1894, p. 515.3}

**OBJECTIONS ANSWERED**

The first part of the third chapter of Romans consists of questions and answers. The thoughtful reader of the epistles of Paul must have noticed the frequent occurrence of questions in the midst of an argument. Every possible objection is anticipated. The apostle asks the question that an objector might ask, and then answers it, making his argument more emphatic than before. So in the verses next following it is very evident that the truths set forth in the second chapter would not be very acceptable to a Pharisee, and he would combat them with all his might. The questions raised by the apostle are not difficulties that lie in his own mind; this is clear from the parenthetical clause in verse 5, “I speak as a man.” With this in mind, we may read Romans 3:1-18:— {PTUK August 16, 1894, p. 515.4}

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in nowise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes.” {PTUK August 16, 1894, p. 515.5}

As this text consists almost wholly of questions and sharp, clear answers, we shall not, as heretofore, specially question the text. Read it carefully. {PTUK August 16, 1894, p. 515.6}

*“The Oracles of God.*”—An oracle is something spoken. That which was emphatically spoken by the mouth of the Lord is the ten commandments. See Deuteronomy 5:22. Stephen, speaking of Moses receiving the law, said, “This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us.” Acts 7:38. The ten commandments are primarily the oracles of God, because they were uttered by His own voice in the hearing of the people. But the Holy Scriptures as a whole are the oracles of God, since they are the word of God, spoken “in divers manners” (Hebrews 1:1), and because they are but an expansion of the ten commandments. Christians are to shape their lives solely by the Bible. This is seen from the words of the apostle Peter: “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. {PTUK August 16, 1894, p. 515.7}

*The Law an Advantage*.-There are many who think that the law of God is a burden, and they imagine that the advantage of Christians is that they have nothing to do with it. But on the contrary, John says, “This is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5:3. And Paul says that the possession of the law was a great advantage to the Jew. So Moses said: “What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” Deuteronomy 4:8. All who truly love the Lord, count it a great blessing to have God’s holy law made plain to them. {PTUK August 16, 1894, p. 515.8}

*“Committed.”*-The advantage of the Jew was not simply in the fact that to them were made known the oracles of God, but that “unto them were committed the oracles of God,” or “they were intrusted with the oracles of God.” That is, the law was given to them to hold in trust for others, and not simply for their own benefit. They were to be the missionaries to the whole world. The advantage and the honour conferred upon the Jewish nation in intrusting them with the law of God to make it known to the world, can not be estimated. {PTUK August 16, 1894, p. 515.9}

*Tell It to Others*.-When Peter and John were arrested and threatened for preaching Christ who is simply the living law in perfection, they said, “We can not but speak the things which we have seen and heard.” Acts 4:20. They who appreciate the gift which God commits to them must tell it to others. Some think that it is useless to carry the Gospel to the heathen when they hear that God justifies the heathen who walk according to the little light that shines to them just the same as he does the person who walks according to the light that shines from the written word. They think that the wicked heathen are in no worse case than the unfaithful professed Christians. None who appreciate the blessings of the Lord could think so. Light is a blessing. The more people know of the Lord, the more they can rejoice in Him, and all who truly know the Lord must be desirous of helping to spread the “good tidings of great joy” to all the people for whom it is designed. {PTUK August 16, 1894, p. 515.10}

*God’s Faithfulness*.—“What if some were without faith? Shall their want of faith make of none effect the faithfulness of God?” A very pertinent question. It is an appeal to the faithful of God. Will He break His promise, because of man’s unbelief? Will He be unfaithful because man is unfaithful? Will our wavering cause God to waver? “That can not possibly be;” for this is the force of the expression which is incorrectly rendered, “God forbid.” God will be true even though every man be a liar. “If we believe not, yet He abideth faithful; He can not deny Himself.” 2 Timothy 2:13. “Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds.” Psalm 36:5. {PTUK August 16, 1894, p. 515.11}

*Power and Faithfulness*.-Some one might hastily affirm that this overthrows the previous statements, that only those who have faith are heirs of the promise; for “how can it be that only the faithful are Abraham’s seed, and thus heirs, if God will fulfil His promise even though every man disbelieves?” Very easily, when we consider the Scriptures and the power of God. Listen to the words of John the Baptist to the wicked Jews who could be fitly characterised only as “vipers:” “Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.” Matthew 3:9. God will bestow the inheritance only on the faithful; but if every man should prove unfaithful, He who made man of the dust of the ground can of the stones raise other people, who will believe. {PTUK August 16, 1894, p. 516.1}

*God Justified*.—“That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.” God is now accused by Satan of injustice and indifference, and even of cruelty. Thousands have echoed the charge. But the judgment will declare the righteousness of God. His character, as well as that of man, is on trial. In the judgment every act, both of God and man, that has been done since creation will be seen by all in all its bearings. And when everything is seen in that perfect light, God will be acquitted of all wrongdoing, even by His enemies. {PTUK August 16, 1894, p. 516.2}

*Commending God’s Righteousness*.-Verses five and seven are but different forms of the same thought. God’s righteousness stands out in bold relief in contrast with man’s unrighteousness. So the caviler thinks that God ought not to condemn the unrighteousness which by contrast commends his righteousness. But that would be to destroy the righteousness of God, so that He could not judge the world. If God were what unbelieving men say He ought to be, He would forfeit even their respect, and they would condemn Him more loudly than they do now. {PTUK August 16, 1894, p. 516.3}

*“I Speak as a Man.”*-Was not Paul a man? Most certainly. Was he ever anything other than a man? Never. Then why the expression, “I speak as a man”? Because the writings of Paul, like those of the ancient prophets, were given by inspiration of God. The Holy Spirit spoke by him. We are not reading Paul’s view of the Gospel, but the Spirit’s own statement of it. But in these questions the Spirit speaks as a man; that is, the Spirit quotes the unbelieving words of man in order to show the folly of that unbelief. {PTUK August 16, 1894, p. 516.4}

*Unbelieving Questions*.-There is a great difference in questions. Some are asked for the purpose of gaining instruction, and others are asked for the purpose of opposing the truth. So there must be a difference in answering them. Some questions deserve no more notice than would be given the same unbelief if uttered as a positive statement. When Mary asked, “How shall this be?” (Luke 1:34) with a desire for further information, she was told how. But when Zacharias asked, “Whereby shall I know this?” (Luke 1:18), thus plainly showing his disbelief of the angel’s words, he was punished. {PTUK August 16, 1894, p. 516.5}

*Wickedness Exposed*.-When the objector says, “If the truth of God hath more abounded through my lie unto His glory, why yet am I also judged as a sinner?” the swift retort comes, in effect: “You might rather say, what you really mean is, Let us do evil that good may come.” The real intent of these unbelieving questions is that what which is called evil is really good; people are really righteous, no matter what they may do, so that good will at last come out of evil. This is the substance of modern Spiritualism and of Universalism, which teach that all men will be saved. {PTUK August 16, 1894, p. 516.6}

*Evil Is not Good*.-There are many besides Spiritualists who virtually say, “Let us do evil that good may come.” Who are they? All who claim that man is able of himself to do any good thing. The Lord declares that only God is good, and that good can come only from good. See Luke 18:19 and 6:43-45. From man only wickedness can come. Mark 7:21-23. Therefore he who thinks that of himself he alone can do good deeds, really says that good can come from evil. The same thing is said by the one who refuses to confess that he is a sinner. Such an one is placing himself above God, for even he can not make evil into good. God can make an evil man good, but only by putting his own goodness in place of the evil. {PTUK August 16, 1894, p. 516.7}

*“All Under Sin.”*-The objector is silenced by the exposure of his infidel sentiments; the damnation of those who hold such positions is just; and now the conclusion is emphatically stated, namely, that all men, both Jews and Gentiles, are alike under sin. Thus the way is fully prepared for the further conclusion that there is but one way of salvation for all men. The one who has been brought up within the sound of church bells and who hears the Scriptures read every day, has the same sinful nature and the same need of a Saviour, that the savage has. No one can justly despise another. {PTUK August 16, 1894, p. 516.8}

*All Out of the Way*.-When the apostle wrote concerning both Jews and Gentiles, “They are all gone out of the way,” he was but repeating what Isaiah had written hundreds of years before: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:6. {PTUK August 16, 1894, p. 516.9}

*“The Way of Peace.”*—“The way of peace have they not known” because they refused to know the God of peace. It has already been shown that God’s law is His way; therefore, since He is the God of peace, His law is the way of peace. So He says, “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. “Great peace have they which love Thy law; and nothing shall offend them,” or, “they shall have no stumbling-block.” Psalm 119:162. So he who prepares the way of the Lord, by giving knowledge of remission of sins, guides our feet into the way of peace (Luke 1:76-79), because he brings us into the righteousness of God’s law. {PTUK August 16, 1894, p. 516.10}

**“Subject to the Pope” The Present Truth 10, 33.**

E. J. Waggoner

Every trivial detail of the life of the Roman clergy would seem to be subject to the Pope. “Our Rome correspondent informs us,” says the *Chronicle*, “that the Vatican has recently decided that the clergy may use bicycles if the needs of the ministry require it.” {PTUK August 16, 1894, p. 516.11}

**“Not Learned of Christ” The Present Truth 10, 33.**

E. J. Waggoner

The Christian signifies a follower of Christ, but in conventional usage it may have a very different meaning. For instance, a contemporary reports that “every native in Samoa is a professing Christian in connection with some denomination, and Protestants are the most numerous.” At the same time we learn from a Reuter’s despatch that “desultory fighting still continues in Samoa between the King’s warriors and the insurgents, and several men have been killed and wounded on both sides. Both parties continue the practice of beheading their prisoners.” {PTUK August 16, 1894, p. 517.1}

Yet they doubtless still profess to be Christians, and excepting perhaps the practice of beheading prisoners, there are many who would not consider them inconsistent in holding to the profession while engaged in war. {PTUK August 16, 1894, p. 517.2}

But no one ever learned fighting of Christ. The Samoan simply lapses into his former nature when he starts out to kill a brother islander. And who can set up one standard for the South Sea islander and another for the European? Does the Christian German shoot his brother Christian on the French side of the line by authority of the text, “Whatsoever ye do, do all to the glory of God”? {PTUK August 16, 1894, p. 517.3}

**“Giving to the Lord” The Present Truth 10, 33.**

E. J. Waggoner

No person is ready properly to give anything to the Lord until he is ready to say with the Psalmist, “The earth is the Lord’s and the fulness thereof; the world, and they that dwell therein.” The very essence of giving is acknowledgement that God is, independently of anything we may do, the rightful owner of all things; that the thing we give is His, and was His before we gave it. {PTUK August 16, 1894, p. 517.4}

It would not be possible to give that which is due the Lord from us, in any other way. Thus we find in the ninety-sixth Psalm the exhortation, “Give unto the Lord the glory due unto His name.” Verses 7, 8. But what glory and strength has man to give unto the Lord? Even if man possessed some glory and strength, how could he possibly give to the Lord “the glory *due* unto His name?” It is very evident that all any person can do to this end is simply to confess that infinite glory and strength belong to God, and that God has them. And so likewise in presenting any other gift to Him, as a gift of money, we must give it as an acknowledgment that all our wealth really belongs to Him. Nor can we say that we have given ourselves to Him unless we did it as a confession that we were His already, both because He created us by the blood of Christ. {PTUK August 16, 1894, p. 517.5}

Yet, though we have nothing worth giving to the Lord, He has wonderfully and graciously provided that in offering Him this feeble praise we should actually glorify Him, and He accepts our “gifts” as graciously as though He were on even terms with us, and gives us all the credit of having done Him a service. {PTUK August 16, 1894, p. 517.6}

**“Believing unto Righteousness” The Present Truth 10, 33.**

E. J. Waggoner

The difference between a righteous man and a sinner is much more than a mere difference of belief. It is more than a mere arbitrary reckoning on the part of God. It is a real difference, and one that is exactly expressed by the difference in the terms by which they are designated. When God calls a man a sinner, he is a sinner; and when He calls a man righteous, he is righteous in reality, as much so as if he had never sinned. There is no virtue in mere intellectual assent. God never declares a person righteous simply because he makes an acknowledgement of the truth. And there is an actual, literal change from the state of sin to righteousness, which justifies God in making the declaration. {PTUK August 16, 1894, p. 517.7}

It is with the heart, and not with the mind merely, that man believeth unto righteousness. Romans 10:10. Heart belief represents not only an acknowledgement of the truth, but a love of it. And love of the truth is but another expression for love of God; for all truth is a manifestation of God, and all truth culminates in Him. Jesus said, “I am the way, the *truth*, and the life.” To love the truth which God has revealed is to love Him; and to love Him is to open our hearts to Him so that His will may have free course in our lives. When the heart is open to God freely, He comes and dwells in it; not by a figure of speech, but actually, and His presence there is made manifest by love, for God is love, and love has no other source. “We know that we have passed from death into life, because we love the brethren.” John 3:14. {PTUK August 16, 1894, p. 517.8}

“With God is the fountain of life.” Psalm 36:9. Hence that heart in which God dwells has in it the fountain of perpetual youth; so that “though our outward man perish, yet the inward man is renewed day by day.” 2 Corinthians 4:16. The inward man is the new creation, which is wrought by the presence of God, wherever, and whenever His will has free course. We are exhorted to “put on the new man, which after God is created in righteousness and true holiness.” Ephesians 4:24. {PTUK August 16, 1894, p. 517.9}

Though our outward man perish, and give no indication of any difference between us and those who know not God, there is nevertheless a new creature with which we are identical, and that new creature is righteousness, as are all creatures when they come from the hand of God. Therefore by opening our hearts to God we become truly and literally righteous, so that it is no figure of speech on the part of God to pronounce us so, and no fact is set aside by His declaration. He is the Creator; and as such He can create us new within, even though the new creature be not visible to human sight, as easily as He could create man at the beginning. {PTUK August 16, 1894, p. 517.10}

And when Christ shall appear again in the clouds of heaven to receive His people, this mortal will put on immortality, and in the twinkling of an eye these bodies will be changed to correspond with the new creation within, which has been made in righteousness and holiness. That will be a change of the outward man, by the same power which has wrought the invisible change within, and it will make the righteous to shine forth as the sun in the kingdom of their Father. {PTUK August 16, 1894, p. 517.11}

**“Bulgaria Needs the Gospel” The Present Truth 10, 33.**

E. J. Waggoner

The idea that the ministry may be chosen as a profession, as one would choose a business calling, is unfortunately not unknown in our own country; but in Bulgaria it seems to be the accepted thing. The very idea shows that the one entertaining it regards the duties of religion just as any pagan priest regards the service of his gods-as a round of ceremonials to be mechanically performed. In his recently published book on Bulgaria, Professor Dicey speaks of the difficulty which the bishops of the Bulgarian Church find in filling the ranks of the clergy with people of intelligence, the more able men choosing other callings. He says:— {PTUK August 16, 1894, p. 517.12}

“I am told, too, that the post of pope, as the village priests are called, has become much less attractive than it used to be owing to the changed condition of the country. In the Turkish days the pope was usually given the privilege of keeping the village liquor store. This is now altered, and the popes, therefore, are neither so well-to-do nor so influential in position as they were formerly. Moreover, in Bulgaria, as in most other countries where the Greek Faith is the national religion, the priesthood is almost always recruited from the lower ranks of the community. Ritual, as I have said, is more important than dogma; to intone well is a gift of more value to a parish priest than to possess the power of preaching. The high aspirations which, in other lands, lead men to become ministers of the sanctuary in the hope of saving souls, can hardly find much scope in a church where the possession of a fine figure and a flowing beard are indispensable requisites for high ecclesiastical preferment.” {PTUK August 16, 1894, p. 517.13}

**“News of the Week” The Present Truth 10, 33.**

E. J. Waggoner

-Suicides continue to be on the increase in Paris. {PTUK August 16, 1894, p. 526.1}

-Naturalists assert that a healthy swallow will devour 6,000 files every day. {PTUK August 16, 1894, p. 526.2}

-Buildings covering half a square mile have been destroyed by a fire in Chicago. {PTUK August 16, 1894, p. 526.3}

-Korea umbrellas are of oiled paper, have no handles, and are simply worn over the hat. {PTUK August 16, 1894, p. 526.4}

-The value of real estate in London is estimated at ?888,500,000; and that of Paris at ?583,500,000. {PTUK August 16, 1894, p. 526.5}

-The town of Minsk, in Russia, has been visited by a disastrous fire, supposed to be the work of an incendiary. {PTUK August 16, 1894, p. 526.6}

-Official despatches received at Washington from Nicaragua, state that Blueffields has been captured by the Nicaraguan army. {PTUK August 16, 1894, p. 526.7}

-Reports received August 9 from Galicia and Bukowina show that cholera prevails in seventeen administrative districts in those provinces. {PTUK August 16, 1894, p. 526.8}

-The Russian Government is trying the experiment of growing tea in the Caucasus. The results so far are said to be very successful. {PTUK August 16, 1894, p. 526.9}

-Attempts were recently made in America to rob the grave of President Andrew Jackson, and to kidnap the children of President Cleveland. {PTUK August 16, 1894, p. 526.10}

-A severe earthquake shock was felt in the island of Sicily, August 8. Many buildings were shaken down, and some loss of life is reported. {PTUK August 16, 1894, p. 526.11}

-A well-known sculptor is at work in Rome preparing the tomb for Pope Leo. It is to be of black marble, surmounted by the figure of a lion. {PTUK August 16, 1894, p. 526.12}

-A telegram from Charkoff, in Russia, states that a powder magazine, near Stavropol, has blown up, ten persons being killed. The cause of the disaster is not known. {PTUK August 16, 1894, p. 526.13}

-The Turkish authorities have ordered the repair, at a cost of ?80,000, of the old aqueducts of Solomon at Jerusalem, which were in working order to the time of Christ. {PTUK August 16, 1894, p. 526.14}

-A poverty-stricken man and wife poisoned themselves in London rather than enter the work-house. This and similar incidents has led to an agitation for reform in the administration of these institutions. {PTUK August 16, 1894, p. 526.15}

-An infant was suffocated by its veil in London while being carried by its mother. The coroner warned mothers against placing veils over infants’ faces. Their breath makes the veil wet, and they are in danger of suffocation. {PTUK August 16, 1894, p. 526.16}

-An insurrection has broken out in Peru. A telegram from Valparaiso states that Trujillo has been captured by Seminario’s forces, and that the Government troops sent to attack the rebels at Junin have declared in favour of the insurgents. {PTUK August 16, 1894, p. 526.17}

-For some time past bears have appeared in Finland in unusually large numbers, end their ravages among sheep and cattle have been so serious that the Government has decided upon sending out detachments of troops to hunt them down. {PTUK August 16, 1894, p. 526.18}

-A council of all the Roman Catholic bishops and suffragans in India will be held at Goa towards the beginning of next December. The last occasion of the holding of such an assembly was in 1606. The prelates will be accompanied by numerous theologians. {PTUK August 16, 1894, p. 526.19}

-There are now eleven cables across the Atlantic and the twelfth is being put down. In the whole world there are 150,000 miles of submarine cable, representing ?40,000,000 of capital, and there are 2,000,000 miles of overland wire, representing ?65,000,000 of capital. {PTUK August 16, 1894, p. 526.20}

-The Pope has issued a new Encyclical, which concludes by counselling the Bishops to found charitable associations of laymen, and after reminding them that the Press is a secular weapon which ecclesiastics should know how to employ, declares that they should also make political elections the object of their care and solicitude. {PTUK August 16, 1894, p. 526.21}

-There is a momentary lull in the war tempest which has been raging about Korea, for the reason, as is supposed, that the belligerent powers are occupying themselves with preparations for a decisive struggle. A long and bitter contest between them is expected. Meanwhile the Russian troops are said to have been reinforced on the Korean frontier. {PTUK August 16, 1894, p. 526.22}

-An English journal states that the density of the population of China is to that of she population of England as one is to six; and in a list of the countries of the world arranged according to the proportion which their population boars to their extent, the Celestial Empire would come it long way after Scotland, and not over-much in advance of Norway. {PTUK August 16, 1894, p. 526.23}

-A serious religious riot occurred August 7, in Quebec. A French Baptist mission was wrecked by a mob of French Canadians, and the missionaries in the building barely escaped with their lives. The mob afterwards attacked the French Anglican mission and the Salvation Army Barracks, much damage being done. The police finally dispersed the rioters. {PTUK August 16, 1894, p. 526.24}

-Some “shining specks” which have been noticed on the planet Mars, now in a favourable position for observation, have led to much speculation among scientists and others, from which have come theories of snow-capped mountains illuminated by the sun, forest fires, and even of signals to earth by the Martian inhabitants. {PTUK August 16, 1894, p. 526.25}

-Details have been received of the destruction by fire of the town of Kazan, in Bulgaria. The flames raged for thirty-six hours, destroyed all the public buildings, and three parts of the town. Up to the present time 130 bodies have been recovered from the débris. The Government have sent tents and provisions for the homeless people, together with 50,000 francs in money. {PTUK August 16, 1894, p. 526.26}

-Railways are comparatively few in Norway, owing to the cost of construction in a mountainous country, and to the disinclination of the apple to speculative enterprise. The highways, however, are excellent, and one may “travel post” almost anywhere in a public carriole or post-chaise. The post stations are seven miles apart, and the traveller changes vehicles at each station. {PTUK August 16, 1894, p. 526.27}

-The United States Senate has passed an anti-Anarchist measure, by which no alien Anarchist is permitted to enter the United States. The Bill provides that a thorough inquiry shall take place before any intending immigrant is rejected. Inspectors are appointed to examine all passengers, and any Anarchist who makes a second attempt to land is liable to four years’ imprisonment. {PTUK August 16, 1894, p. 526.28}

-In Russia, about 100 days per year are devoted to ecclesiastical “fasts and festivals.” The priests commonly celebrate these occasions by getting drunk, and their flocks largely follow their example. Those of the peasantry who have attained to a religion which is a real power upon character, the Stundists, namely, have broken from orthodoxy, and given evidence of their Christianity and their common sense by devoting these aforetime worse than wasted days to sober and cheerful industry. {PTUK August 16, 1894, p. 526.29}

-The American Methodist Episcopal Church South took the following step regarding Church discipline at its late meeting: “Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to he used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a licence, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of an immorality.” {PTUK August 16, 1894, p. 526.30}

**“Back Page” The Present Truth 10, 33.**

E. J. Waggoner

The following bit of wisdom is credited to Philip Skelton, an Irish clergyman of the eighteen century: “The devil has more authority in this world than some people are apt to think; he is called in Scripture the god of this world, the prince of this world, the prince of the power of the air, and accordingly disposes of many places a profit in it, bestowing high offices on persons of his own choosing.” {PTUK August 16, 1894, p. 528.1}

The *Echo* says that millions of people in Italy are so poor that they are compelled to restrict their consumption of so cheap an article as salt; and then it ironically adds, “But have they not just had a glorious compensation? Their newly-launched monster of a battle-ship can steam three miles an hour faster than any other monster in the world.” Strange to say, many of those who are deprived of the necessaries of life in order that these monsters of destruction may be manufactured, will take off their hats and shout at the thought of the military “glory” of their country. {PTUK August 16, 1894, p. 528.2}

The sculptor is at work upon the tomb designed for the Pope. One design in the monument is a figure holding a lighted torch in one hand and the Holy Scriptures in the other. It is meant to signify that the Papacy is a friend to the Holy Scriptures; but in view of the testimony of history as to the many times the hand of Rome has applied the lighted torch to the Scriptures, even the Roman Catholic can hardly blame us if the figure suggests the historical attitude of the Church of Rome toward the word of God. {PTUK August 16, 1894, p. 528.3}

We have heard criticism of the PRESENT TRUTH, which very much pleases us. One lady who had read a few numbers of the paper, but declined to take it in any longer, saying, “It doesn’t contain anything that I cannot find in the Bible.” May it ever be thus. We have no ambition to be considered wise above that which is written, when it is written in the law of the Lord. “If any man speak, let him speak as the oracles of God,” whether he speak with an audible voice, or on paper. {PTUK August 16, 1894, p. 528.4}

It is a curious spectacle which is presented in the far East, as well as a mournful one; a spectacle unique in human history,—two heathen nations fighting each other with the weapons and the methods furnished them by their civilised, “Christian” neighbours. Having invented and perfected weapons of awfully destructive power, these “Christian” nations furnish them for a good price to two semi-civilised powers, and then look on with great interest at the slaughter. It is verily a curious kind of Christianity which allows a nation to help its neighbours to fight, to say nothing of incurring great expense in order to be ready itself to fight at any moment. Christians are not fighters, but peacemakers. {PTUK August 16, 1894, p. 528.5}

**“Publications Issued” The Present Truth 10, 33.**

E. J. Waggoner

*Publications Issued*.-Some figures from the annual summary of business done by our publishers, the International Tract Society, will be of interest to many. Publications have been sent out during the fifteen months ending June 30, as follows 73,038 tracts, 3044 pamphlets, 30,799 volumes of books. The list value of these is ?15,907. A large proportion of these publications have been sold in the colonies. {PTUK August 16, 1894, p. 528.6}

**“Gambling” The Present Truth 10, 33.**

E. J. Waggoner

*Gambling.*-A writer in the *Echo* on the betting evil now and a generation or so ago, says:— {PTUK August 16, 1894, p. 528.7}

The betting of ninety years ago is not known to have run high; and what there was of it was confined to the rich-the gambling among working-women, and lads and lasses, which is prevalent in the manufacturing towns to-day, was absolutely unknown then. {PTUK August 16, 1894, p. 528.8}

Thus, while the evil was perhaps more shamelessly indulged in by the rich then, now it has permeated all classes, and is doing more to demoralise the people than ever in the past. {PTUK August 16, 1894, p. 528.9}

**“Plain Words” The Present Truth 10, 33.**

E. J. Waggoner

*Plain Words*.-Preaching in Westminster Abbey recently, Archdeacon Farrar is reported to have said:— {PTUK August 16, 1894, p. 528.10}

Now, as of old, the deadliest peril to Christianity rose from the unreality of Christians. He had long been convinced that many of their opinions and principles in these days differed enormously from the simple Gospel which Christ preached. They much more resembled the dead Judaism of priests and Pharisees; while in the world self-seeking, worldly torpidity, and the semblances of religion prevail among trimmers and half-and-half people, or people who were nothing at all except in church. If these were bitter truths, it was their duty to speak truths, however bitter, rather than soft platitudes and silken euphemisms. {PTUK August 16, 1894, p. 528.11}

He urged his hearers to “burn up the ecclesiastical superstructures of wood, hay, straw, stubble,” and return to the simplicity which is in Christ Jesus. {PTUK August 16, 1894, p. 528.12}

**“Our Strength” The Present Truth 10, 33.**

E. J. Waggoner

*Our Strength.*-The word of God is always ready with an answer for all the doubts and discouragements of human nature. To the thought that you are too weak to overcome, and therefore might as well give up, the answer of Scripture is, “Strengthened with all might.” Colossians 1:11. Were the power offered us any less than this we might have cause for discouragement; but with “all might” working in us against sin and temptation, we can no more be overcome than can God Himself. {PTUK August 16, 1894, p. 528.13}

**“Not an Ideal Settlement” The Present Truth 10, 33.**

E. J. Waggoner

*Not an Ideal* *Settlement*.-A Sicilian correspondent of Dalziel’s news agency describes an Anarchist settlement on the island of Ustica, to which the Italian Government has been sending its more dangerous Anarchists. The average militant Anarchist is evidently not inclined to work when he can avoid it; for we read:— {PTUK August 16, 1894, p. 528.14}

Ustica, a rocky islet, about four hours’ sail from this port, has a population at present of about 570 Anarchists and a few officials. By far the greater number of the Anarchists simply idle the time away, absolutely declining to work, and are quite content to live on the 70 centimes a day allowed them by the Government. The industrious portion of the prisoners numbers about 140, of whom about seventy are engaged in agricultural labour and the remainder occupy themselves as tailors, shoemakers, etc. {PTUK August 16, 1894, p. 528.15}

**“China and Opium” The Present Truth 10, 33.**

E. J. Waggoner

*China and Opium*.-Mr. J. G. Alexander, of the Society for the Suppression of the Opium Trade, has lately visited China. He saw the leading statesmen of the empire, and found all of them of one accord against the trade, but feeling that they can do nothing to avert the ruin that opium is working so long as the British Government upholds the traffic. Of his interview with a Peking official of the Foreign Board of China, Mr. Alexander says:— {PTUK August 16, 1894, p. 528.16}

Speaking as official representative of the Board, he assured me that the Government of China is just as much opposed to the opium trade as ever it was; that it considers itself bound to admit opium by its treaty engagements with Great Britain; that it dares not close its ports to India and opium, lest it should bring on another opium war; and that we can best help China in the matter by persuading our Government to stop the export of opium from India to China. {PTUK August 16, 1894, p. 528.17}

**“The Harvest” The Present Truth 10, 34.**

E. J. Waggoner

“The harvest is truly great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.” {PTUK August 23, 1894, p. 529.1}

Does the Saviour mean by this that the Lord of the harvest is indifferent to the needs of the field, and must be moved to take an interest in it? Not by any means; for He Himself is loudly calling, “Whom shall I send, and who will go for us?” Isaiah 6:8. {PTUK August 23, 1894, p. 529.2}

Then what does He mean by telling us to pray that He will send forth labourers into His harvest? The answer is suggested by the prayer which Isaiah, his lips burning with holy fire, uttered just after hearing the Lord’s call. Isaiah said, “Here am I; send me.” {PTUK August 23, 1894, p. 529.3}

Isaiah had no sooner prayed thus to the Lord, than the answer came, “Go.” The Lord immediately sent him forth into the harvest-field. This commission was to last “until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.” Verse 11. That is, until the end of the world. It therefore includes us. {PTUK August 23, 1894, p. 529.4}

Therefore the answer which we are to expect to our prayer that the Lord of the harvest would send forth labourers, is, “Go.” Only unselfish prayers may be expected to be answered, and no unselfish person would ask the Lord to send somebody else to do work which he himself is not willing to do. {PTUK August 23, 1894, p. 529.5}

But where are we to ask Him to send us? “Into the harvest,” for that is what He tells us to pray for. And where is that? “The field is the world.” Matthew 13:38. Christ’s parting words were, “Go ye into all the world.” Mark 16:15. {PTUK August 23, 1894, p. 529.6}

But someone will say, “I am ready to go, but I am waiting to find out what part of the world He wishes me to go.” What! have you not learned the prayer? Read the command again. It does not tell us to pray that the Lord would send us to some particular spot, but *into the harvest,* which is *the world*. Well, you are there now, are you not? Then if you have a mind to work your prayer is answered. What shall you do?—“Whatsoever thy hand findeth to do.” {PTUK August 23, 1894, p. 529.7}

It is a strange idea that many have, that they must get away from where they are, in order to be missionaries in the Lord’s harvest-field. People who live in England, or in any other country, are in the world just as much as they would be if they should cross the ocean. The same principle that would make it necessary for them to leave the place where they are, in order to enter the harvest-field, would oblige them to leave any other place where they might be located. Thus they would continually be moving, accomplishing nothing. {PTUK August 23, 1894, p. 529.8}

He who cannot work for the Lord where he is now, will certainly not be able to work for Him in any other place where he may be. The journey from one place to another does not make one a missionary. A man may have travelled round the world, and still not be a missionary. It is very evident that what a man is in his native land, that he will be in any other land. He who does the work of the Lord where he is now, will be likely to keep on doing that work if duty calls him somewhere else. {PTUK August 23, 1894, p. 529.9}

To be a missionary in the great harvest-field, therefore, is simply to “let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” It is “to do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life.” {PTUK August 23, 1894, p. 529.10}

*Christ did not send,
But came Himself to save;
The ransom price He did not lend,
But gave. {PTUK August 23, 1894, p. 529.11}*

**“Heresy and Heretics” The Present Truth 10, 34.**

E. J. Waggoner

The word “heretic” occurs but once in the Bible; the word “heresy” occurs four times, once in the singular, and three times in the plural. The full meeting of the word “heresy” is very concisely put by Mr. Gladstone, in his article on “The Place of Heresy and Schism in the Modern Christian Church,” in the current number of the *Nineteenth Century*. He says of heresy, “It means self-chosen and self-formed opinion. The Gospel is not chosen or formed by us: but fashioned by God, and tendered for our acceptance.” {PTUK August 23, 1894, p. 529.12}

That is the whole case in a nut-shell. God is the only Source of truth. Only those are heretics who will not accept the word of God. He who accepts God’s will as final is not an heretic, although he may be alone in his belief. Since God, and not the church, is the standard authority, and the source of truth, a man is not necessarily an heretic because he is not in harmony with what is called “the church.” As a general thing it is the majority of “the church” who are “heretics,” that is, choosers of their ways rather than of God’s, while those who cling closely to the word of God are the few. {PTUK August 23, 1894, p. 529.13}

God is no respecter of persons; all are alike before Him. Therefore one man has as much right to choose for himself as any other, or as all other men. Therefore heresy is not a term that can properly be applied to a man because of any relation that he sustains to “the church.” Heresy can exist only in relation to God. {PTUK August 23, 1894, p. 530.1}

This fact was recognised by the Apostle Paul when he was accused before Felix. He did not admit that he was an heretic, but said, “After the way which they call heresy, so worship I the God of my fathers,” and then showed that he was not an heretic, by adding, “believing all things which are written in law and in the prophets.” Acts 24:14. {PTUK August 23, 1894, p. 530.2}

As no one on earth has the power to define and set the limits of the truth of God, no one has the authority to declare any other one an heretic. Men have no right to go beyond the inspired instruction, “Preach the word.” If the church of Christ does this, it may leave the responsibility of choosing for themselves or allowing God to choose for them, to those who hear; and to God may be left the responsibility of deciding who has chosen well. {PTUK August 23, 1894, p. 530.3}

**“Faith Shown by Works” The Present Truth 10, 34.**

E. J. Waggoner

*Faith Shown by Works*.—“Show me thy faith without thy works,” writes the Apostle James, “and I will show thee faith by my works.” James 2:18. Many people to-day are deluding themselves with what the apostle calls “dead” faith, which is your profession. “It is very easy for a man to deceive himself as to his real love of God unless he translates his spiritual affections into deeds. What passes for real love of the Heavenly Father may easily be only sentiment, or vacuity, or even sloth and self-seeking.... What visions of devotion, what scenes of heroism, what deep and beautiful thoughts of heaven sometimes float before the idle contemplation of a thoroughly selfish man! But rouse him—touch him with the spear’s tip of the angel—and his airy fancies vanish like smoke, and nothing is left but the noisome sight of self crawling off as fast as it can to hide itself.” {PTUK August 23, 1894, p. 530.4}

Works, however, do not come first, for good fruit cannot proceed out of a corrupt tree, and all men are by nature corrupt. Nor does a good tree exert itself to bring forth good fruit. Faith is the gift of God, bestowed on whosoever will yield himself to God; and this gift, by the power inherent within it, transforms itself through the man into good works. {PTUK August 23, 1894, p. 530.5}

**“Studies in Romans. A Wonderful Manifestation. Romans 3:19-22” The Present Truth 10, 34.**

E. J. Waggoner

The portion of Romans thus far studied has shown us both Jews and Gentiles in the same sinful condition. No one has anything whereof to boast over another. Whoever, whether in the church or out, begins to judge and condemn another, no matter how bad that other one may be, thereby shows that he himself is guilty of the same things that he condemns in the other. Judgment belongs alone to God, and it shows a most daring spirit of usurpation for a man to presume to take the place of God. Those who have the law committed to them have a wonderful advantage over the heathen; nevertheless they must say: “Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin.” Romans 3:9. And now we come to the beginning of {PTUK August 23, 1894, p. 530.6}

**THE GRAND CONCLUSION. Romans 3:19-22**

“Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” {PTUK August 23, 1894, p. 530.7}

**QUESTIONING THE TEXT**

What do we know? {PTUK August 23, 1894, p. 530.8}

“Now we know that what things soever the law saith, it saith to them who are under the law.” {PTUK August 23, 1894, p. 530.9}

To whom does it speak? {PTUK August 23, 1894, p. 530.10}

“To them who are under [within the sphere of] the law.” {PTUK August 23, 1894, p. 530.11}

What is the object of its speaking? {PTUK August 23, 1894, p. 530.12}

“That every mouth may be stopped.” {PTUK August 23, 1894, p. 530.13}

Under what circumstances only may every mouth be stopped? {PTUK August 23, 1894, p. 530.14}

“All the world may become guilty before God.” {PTUK August 23, 1894, p. 530.15}

What then is the conclusion? {PTUK August 23, 1894, p. 530.16}

“Therefore by the deeds of the law there shall no flesh be justified in His sight.” {PTUK August 23, 1894, p. 530.17}

Why not? {PTUK August 23, 1894, p. 530.18}

“For by the law is the knowledge of sin.” {PTUK August 23, 1894, p. 530.19}

What is now manifested? {PTUK August 23, 1894, p. 530.20}

“But now the righteousness of God without the law is manifested.” {PTUK August 23, 1894, p. 530.21}

How is righteousness manifested? {PTUK August 23, 1894, p. 530.22}

“Without the law.” {PTUK August 23, 1894, p. 530.23}

Whose righteousness is it that is thus manifested? {PTUK August 23, 1894, p. 530.24}

“The righteousness of God.” {PTUK August 23, 1894, p. 530.25}

What credentials has this righteousness? {PTUK August 23, 1894, p. 530.26}

“Being witnessed by the law and the prophets.” {PTUK August 23, 1894, p. 530.27}

Where it is manifested? {PTUK August 23, 1894, p. 530.28}

“Unto all and upon all them that believe.” {PTUK August 23, 1894, p. 530.29}

How is it manifested? {PTUK August 23, 1894, p. 530.30}

“By faith of Jesus Christ.” {PTUK August 23, 1894, p. 530.31}

*Within the Law*.-This is not the place to consider the force of the term “under the law,” since it does not really occur here. It should be “in the law,” as in Romans 2:12, for the Greek words are the same in both places. The words for “under the law” are entirely different. Why the translators have given us “under the law” in this place, and also in 1 Corinthians 9:21, where the term is also “in the law,” as noted in Young’s Concordance, it is impossible to determine. There certainly is no reason for it. The rendering is purely arbitrary. What the verse before us really says is, “Now we know that what things soever the law saith, it saith to them who are in the law,” or, “within the sphere or jurisdiction of the law.” This is an obvious fact, and in view of what immediately follows, it is a very important fact to keep in mind. {PTUK August 23, 1894, p. 530.32}

*“What the Law Saith.”*-The voice of the law is the voice of God. The law is the truth, because it was spoken with God’s own voice. In the covenant which God made with the Jews concerning the ten commandments, He said of the law, “Now therefore, if ye will obey My voice.” etc. Exodus 19:5. The commandments were spoken “in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice.” Deuteronomy 5:22. Therefore when the law of God speaks to a man, it is God Himself speaking to that man. Satan has invented a proverb, which he has induced many people to believe, to the effect that “the voice of the people is the voice of God.” This is a part of his great lie by which he causes many to think themselves above the law of God. Let every one who loves the truth, substitute for that invention of Satan the truth that the voice of the law of God is the voice of God. {PTUK August 23, 1894, p. 530.33}

*Every Mouth Stopped*.-The law speaks that “every mouth may be stopped.” And so every mouth would be, if men would only consider that it is God that is speaking. If men realised that God himself speaks in the law, they would not be so ready to answer back when it speaks to them, and they would not frame so many excuses for not obeying it. When some servant of the Lord reads the law to people, they often seem to think that it is only man’s word to which they are listening, and so they feel themselves privileged to parley, and debate, and object, and to say that, although the words are all right, they do not feel under obligation to obey, or that it is not convenient. They would not think of doing this if they heard the voice of God speaking to them. But when the law is read, it is the voice of God now just as much as it was to the Israelites who stood at the base of Sinai. People often open their mouths against it now, but the time will come when every mouth will be stopped, because “our God shall come, and shall not keep silence.” Psalm 50:3. {PTUK August 23, 1894, p. 531.1}

*The Law’s Jurisdiction*.-What things soever the law says, it saith to them who are within its sphere, or jurisdiction. Why? “That every mouth may be stopped, and all the world may become guilty before God.” How extensive, then, is the jurisdiction of the law? It includes every soul in the world. There is no one who is exempt from obedience to it. There is not a soul whom it does not declare to be guilty. The law is the standard of righteousness, and “there is none righteous, no, not one.” {PTUK August 23, 1894, p. 531.2}

*No Justification by the Law*.—“Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.” One of two things must be the case whenever a man is justified by the law, namely, either the man is not guilty, or else the law is a bad law. But neither of these things is true in this case. God’s law is perfectly righteous, and all men are sinners. “By the law is the knowledge of sin.” It is obvious that a man can not be declared righteous by the same law that declares him to be a sinner. Therefore it is a self-evident truth that by the deeds of the law there shall no flesh be justified. {PTUK August 23, 1894, p. 531.3}

*A Double Reason*.-There is a double reason why no one can be justified by the law. The first is that all have sinned. Therefore the law must continue to declare them guilty, no matter what their future life might be. No man can ever do more than his duty to God, and no possible amount of good deeds can undo one wrong act. But more than this, men have not only sinned, but they are sinful. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would.” Galatians 5:17. Therefore, no matter how much a man may try to do the righteousness of the law, he will fail to find justification by it. {PTUK August 23, 1894, p. 531.4}

*Self-justification*.-If one were justified by the deeds of the law, it would be because he always did all that the law requires. Note well that it would be he that did it, and not the law. It would not be that the law itself does something to justify the man, but that the man himself does the good deeds required. Therefore if a man were justified by the law, it would be because he has in him by nature all the righteousness that the law requires. He who imagines that he can do the righteousness of the law, imagines that he himself is as good as God is, because the law requires and is a statement of the righteousness of God. Therefore for a man to think that he can be justified by the law, is to think that he is so good that he needs no Saviour. Every self-righteous person, no matter what his profession, exalts himself above the law of God, and therefore identifies himself with the Papacy. {PTUK August 23, 1894, p. 531.5}

*Righteousness Without the Law*.-Since because of man’s weak and fallen condition no one can get righteousness out of the law, it is evident that if any man ever has righteousness he must get it from some other source than the law. If left to themselves and the law, men would truly be in a deplorable condition. But here is hope. The righteousness of God without the law or apart from the law, is manifested. This reveals to man a way of salvation. {PTUK August 23, 1894, p. 531.6}

*Righteousness “Manifested.”*-Where? Why, of course where it most needs to be manifested, in people, that is, in a certain class described in the next verse. But it does not originate in them. The Scriptures have already shown us that no righteousness can come from man. The righteousness of God is manifested in Jesus Christ. He himself said through the prophet David: “I delight to do thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest.” Psalm 40:8, 9. {PTUK August 23, 1894, p. 531.7}

*“Witnessed by the Law.”*-Let no one imagine that in the Gospel he can ignore the law of God. The righteousness of God which is manifested apart from the law, is witnessed by the law. It is such righteousness as the law witnesses to, and commends. It must be so, because it is the righteousness which Christ revealed; and that came from the law, which was in His heart. So, although the law of God has no righteousness to impart to any man, it does not cease to be the standard of righteousness. There can be no righteousness that does not stand the test of the law. The law of God must put its seal of approval upon every one who enters heaven. {PTUK August 23, 1894, p. 531.8}

*Witnessed by the Prophets*.-When Peter preached Christ to Cornelius and his family, he said, “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. The prophets preached the same Gospel that the apostles did. See 1 Peter 1:12. There is but one foundation, and that is “the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.” Ephesians 2:20. {PTUK August 23, 1894, p. 531.9}

This also suggests another thought about “witnessed by the law.” It is not simply that the righteousness which is manifested in Christ is approved by the law, but it is proclaimed in the law. In the portion of Scripture specifically known as “the law,” the portion written by Moses, Christ is preached. Moses was a prophet, and therefore he testified of Christ the same, “for he wrote of Me.” John 5:46. More than this, the very giving of the law itself was a promise and an assurance of Christ. This will appear when we come to the fifth chapter of Romans. {PTUK August 23, 1894, p. 531.10}

*The Righteousness of God*.-While there is no chance for the despiser of God’s law to evade its claims under cover of the expression, “the righteousness of God apart from the law,” there is also no need for the lover of that law to fear that the preaching of righteousness by faith will tend to bring in a spurious righteousness. Such is guarded against by the statement that the righteousness must be witnessed by the law, and further by the statement that this righteousness which is manifested apart from the law is the righteousness of God. No one need fear that he will be wrong if he has that righteousness! To seek the kingdom of God and His righteousness is the one thing required of us in this life. Matthew 6:33. {PTUK August 23, 1894, p. 532.1}

*“By Faith of Jesus Christ.”*-In another place Paul expresses his desire when the Lord comes to be found “not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Philippians 3:9. Here again we have “the faith of Christ.” Still further, it is said of the saints, “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. God is faithful (1 Corinthians 1:9) and Christ is faithful, for “He abideth faithful.” 2 Timothy 2:13. God deals to every one a measure of faith. Romans 12:3; Ephesians 2:8. He imparts to us His own faithfulness. This He does by giving us Himself. So that we do not have to get righteousness which we ourselves manufacture; but to make the matter doubly sure, the Lord imparts to us in Himself the faith by which we appropriate His righteousness. Thus the faith of Christ must bring the righteousness of God, because the possession of that faith is the possession of the Lord himself. This faith is dealt to every man, even as Christ gave Himself to every man. Do you ask what then can prevent every man from being saved? The answer is, Nothing, except the fact that all men will not keep the faith. If all would keep all that God gives them, all would be saved. {PTUK August 23, 1894, p. 532.2}

*Within and Without*.-This righteousness of God, which is by the faith of Jesus Christ, is unto, literally *into*, and upon all them that believe. Man’s own righteousness, which is of the law, is only on the outside. Matthew 23:27, 28. But God desires truth in the inward parts. Psalm 51:6. “These words, which I command thee this day, shall be in thine heart.” Deuteronomy 6:6. And so the promise of the new covenant is, “I will put My law in their inward parts, and write it in their hearts.” Jeremiah 31:33. He does it, because it is impossible for man to do it. The most that men can do is to make a fair show in the flesh, to gain the applause of their fellow men. God puts His glorious righteousness in the heart. But He does more than that, He covers men with it. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath covered me with the robe of righteousness.” Isaiah 51:10. “He will beautify the meek with salvation.” Psalm 149:4. Clothed with this glorious dress, which is not merely an outward covering, but the manifestation of that which is within, God’s people may go forth, “fair as the moon, clear as the sun; and terrible as an army with banners.” {PTUK August 23, 1894, p. 532.3}

**“Secret Societies of Islam” The Present Truth 10, 34.**

E. J. Waggoner

In the *Pall Mall* *Gazette* a writer describes the secret societies which exist in the interests of Mohammedanism. Northern Africa is said to be honeycombed with these societies. This chief order, known in the East as the Jesuits of Islam, was established about fifty years ago. The writer says of it:— {PTUK August 23, 1894, p. 532.4}

“The rulers of the order are very severe, and its doctrines absolutely fanatical. The present chief is El Mahedi, the son of the Sheik Mohammed, who died in 1869, and the entire body of the affiliated is as thoroughly under his control as if it were formed of none other but slaves. He transferred the seat of the order to an oasis in the centre of the Libye desert-to Djerboub, where stood the ancient temple of Jupiter-Ammon-and there he lives, like Alexander Selkirk, the lord of all he surveys, and rules the entire Mussulman world, just as the Pope-and more influentially than the Pope-rules the Roman Catholic world. His emissaries, who are legion, carry his orders, which they see are obeyed, throughout the whole of Mohammedan Africa, and to the Mussulmans of Eastern Russia, China, and British India. {PTUK August 23, 1894, p. 532.5}

“Djerboub is a fortress full of arms and ammunition, and is defended by a resident guard of 3,000 fanatical warriors; but these measures of defence are scarcely necessary, for it is not at all likely that an army, either small or large, would march through the sea of sand which surrounds the oasis. The *zaouias*-leaders-meet there about once every two years, for the purpose of regulating the religious and political interests of the association. That it is a threatening influence operating unceasingly against European dominion in North Africa there can be no doubt; as there is no doubt that it is at the bottom of all the political intrigues against which foreign Powers have to contend; and, moreover, it is certain that El Mahedi has as many fanatics subject to his authority in Persia and Afghanistan as he has in North Africa.” {PTUK August 23, 1894, p. 532.6}

**“The Communion of Saints” The Present Truth 10, 34.**

E. J. Waggoner

Speaking of the memorial service for departed ministers, which was a feature of the recent Wesleyan Conference, the *Church Times* says:— {PTUK August 23, 1894, p. 532.7}

It is characteristic of our time that there is among Christians a growing desire to return to the ancient and Catholic view of the intermediate state. Among ourselves, for instance, the practice of holding a memorial service is a sign that the modern Protestant idea of an absolute separation between those on earth and those in Paradise is losing its hold upon men’s minds. And we may feel confident that in time the bareness and want of meaning in such memorials will come to be felt, and the doctrine of the Communion of Saints will be fully grasped. The memorial service having found its way into Methodism, we may hope that the more timid amongst us will take courage and rise to the Catholic level of intercession for the dead. {PTUK August 23, 1894, p. 532.8}

The Biblical doctrine of the communion of saints is the doctrine of the “fellowship of the Spirit.” No other kind of fellowship is from the Christian standpoint profitable or desirable. The nature of this fellowship is set forth by Paul in the epistle to the Philippians. “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, but being of one accord, of one mind. Let nothing be done through strife or vainglory, but in holiness of mind let each esteem other better than themselves.” Philippians 2:1-3. {PTUK August 23, 1894, p. 532.9}

This is the only true fellowship in communion of saints. But it is not that communion which the *Times* hopes to see prevailing among the professed followers of Christ; for the fundamental idea of that communion is the participation in it of the departed saints. And as the saints are supposed to know a great deal more after death than they did before, they naturally assume the position of teachers to those still in the flesh, thus destroying that perfect equality which is a feature of the communion set forth in Scripture, and also usurping the place of the Holy Spirit, which is the divinely-appointed Teacher and Guide into all truth. {PTUK August 23, 1894, p. 532.10}

From the communion of which Paul writes, the dead are evidently shut out, for it is clear that he is addressing only the living. Nor do the Scriptures anywhere address the dead as conscious intelligent hearers; but of them it declares that “the dead praise not the Lord” (Psalm 115:17), and that they “know not anything” (Ecclesiastes 9:5). Therefore they can have no communion with either the living or each other. But this supposed communion with departed saints is the main foundation upon which the doctrines of Rome rest; and in accepting that doctrine and following out the line of its teaching, an individual will speedily and surely find, as the above writer suggests, the level of Roman Catholic doctrine. The person who believes in the communion of the living with the dead, and is determined to hold to the doctrine in spite of the plain statements of Scripture such as have been quoted, might as well join hands with Rome at once. {PTUK August 23, 1894, p. 533.1}

It is a deplorable and alarming “characteristic of our time that there is among Christians a growing desire to return to the ancient and Catholic view of the intermediate state.” It is alarming that so many persons are ready to adopt any other view of the subject than the one supported by Scripture. {PTUK August 23, 1894, p. 533.2}

**“The Soul’s Rudder” The Present Truth 10, 34.**

E. J. Waggoner

*The Soul’s Rudder*.—“Behold, also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth. Even so also the tongue is a little member, and boasteth great things.” James 3:4, 5. Every unwise use of the tongue turns the soul out of its proper course and into the channels that lead to destruction. As great care should be exercised in the use of the tongue as in the handling of the rudder of a ship at sea. The scriptural rule is, “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. And in order to speak and say nothing contrary to the Divine oracles, one must be thoroughly familiar with them. We cannot possibly keep ourselves in the right path unless we become acquainted with the word of God. {PTUK August 23, 1894, p. 533.3}

**“A Sunday Memorial” The Present Truth 10, 34.**

E. J. Waggoner

We have received from the “Working Men’s Lord’s Day Rest Association” a copy of a memorial to the Prime Minister, Lord Rosebery, with the request that it be signed and returned to the secretary of the association. The memorial reads thus:— {PTUK August 23, 1894, p. 533.4}

*To the Right Hon. The Earl of Rosebery, K.G.,* {PTUK August 23, 1894, p. 533.5}

*First Lord of the Treasury.* {PTUK August 23, 1894, p. 533.6}

We, the undersigned, feeling the necessity of preserving Sunday as a day for all classes to rest from labour, express our earnest hope that Her Majesty’s Government will refuse to encourage any proposal to open National Museums and Art Galleries on the Lord’s Day, but will, on the contrary, extend the opportunities for visiting the National Collections on week-day events. {PTUK August 23, 1894, p. 533.7}

We have not signed this petition, and cannot; and we give the following reasons, which ought to be sufficient, if known, to prevent anybody from signing it. {PTUK August 23, 1894, p. 533.8}

In the first place, the memorial is misleading. It conveys the idea, which no doubt the ones who sent it out honestly entertain, that Sunday is the Lord’s Day. Now all that may be known of the Lord is found in the Bible, and therefore all that may be known of the Lord’s day must be found there. Perhaps many may have signed the memorial without any question; but if there are any who have not, we should like to have them first settle the question, {PTUK August 23, 1894, p. 533.9}

**WHAT IS THE LORD’S DAY?**

The expression, “Lord’s day,” occurs but once in the Bible, namely, in Revelation 1:10, where John says, “I was in the Spirit on the Lord’s day.” There is nothing in the text or the context to indicate what day of the week this was. We simply learn from it that the Lord has a day which He claims as His own. What day that is, we shall have to find out in other portions of the Scriptures. {PTUK August 23, 1894, p. 533.10}

Before reading the positive statements, there is a negative argument which may be noticed. It is this: The same John who wrote the book of Revelation, also wrote the fourth Gospel, wherein he twice mentions “the day called Sunday,” and each time he names it simply “the first day of the week.” Of course this is only negative; still it is a significant fact that nowhere in the Bible is the day called Sunday given in the other title than its numerical designation, “the first day of the week.” {PTUK August 23, 1894, p. 533.11}

Some person will hastily retort to us, “That is an argument that works both ways; for the fact that the seventh day of the week is called simply the Sabbath, and is nowhere named the Lord’s day, is evidence that in Revelation 1:10 the writer has some other day in mind; for if he had meant the seventh day of the week, he would have used the term Sabbath instead of the Lord’s day.” This is a very common statement, but it is one that is made without consulting the Scriptures; for the Bible does declare in most explicit terms that the seventh day is the Lord’s day. Let us read it. {PTUK August 23, 1894, p. 533.12}

In Exodus 20:8-10 we read a portion of the fourth commandment, as follows: “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,” etc. Here the seventh day is said by the Lord Himself to be the Sabbath, and, moreover, to be His Sabbath. That it is the seventh day of the week, and not some indefinite seventh part of time that is the Sabbath, is evident from Luke 23:54-56, and 24:1, where we learn that the Sabbath immediately follows “the first day of the week.” So when we read that “the seventh day is the Sabbath of the Lord,” we may understand without any doubt that the seventh day of the week, commonly called Saturday, is the Sabbath of the Lord. Consequently the seventh day of the week is the Lord’s day. {PTUK August 23, 1894, p. 533.13}

Further, we read these words in Isaiah 58:13, 14; “If thou turn thy foot from the Sabbath, from doing thy pleasure on My the day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.” {PTUK August 23, 1894, p. 533.14}

Here we have the direct statement by the Lord that the Sabbath, which is none other than the seventh day of the week, is His day; that it is holy and honourable; and that our own labour and pleasure are to be kept out of it. So although the exact words, “the Lord’s day” are found but once in the Bible, we have the direct testimony that the seventh day of the week is the Lord’s day. But no intimation can be found to the effect that the Sunday is also His day. On the contrary, the Sunday is one of the six days in which the Lord says that we should labour. {PTUK August 23, 1894, p. 533.15}

Here then is reason enough why we cannot sign this petition, and why nobody should sign it. We are not at all concerned to have museums and art galleries open on Sunday. We should by no means sign a petition to have them open; for whether they are open or shut on Sunday is a matter of indifference to us. But we certainly cannot take any steps to preserve Sunday as a day of rest from labour, when the Lord Himself has declared in tones of thunder that work should be done on that day the same as on other days; and we are in duty bound to protest against any petition that calls Sunday the Lord’s day, when the Lord claims the seventh day, and that alone, as His holy day. {PTUK August 23, 1894, p. 534.1}

**SUNDAY AS LORD’S DAY**

Of one thing we may be sure, and that is that the application of the term Lord’s day to Sunday, did not have its origin in the Bible. As Dr. Scott says in his comments on Acts 20:7, the change from the observance of the Sabbath to Sunday was “gradually and silently introduced, by example rather than by express precept.” What caused this gradual change? A few paragraphs will show us. {PTUK August 23, 1894, p. 534.2}

All church historians are united in saying that after the first century the Christian bishops began to bid for the patronage of the pagans. In order to win the heathen to the church, they thought it necessary to make the Christian rites and ceremonies as nearly as possible like those of paganism. They also “purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them.” So that as Mosheim says, even in the second century a large part of the Christian observances and institutions had the aspect of pagan mysteries. (Ecclesiastical History, Cent. 2, part 2, chap. 4.) {PTUK August 23, 1894, p. 534.3}

Still further, the teachers in the church were very early recruited from the ranks of pagan philosophers, who “were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles.” The consequence was that in a short time the so-called Christian church was only heathenism slightly modified, and with a change of name. Of course there were real Christians, who were loyal to Christ and the Bible, but these were in a very small minority-so small that they are practically ignored in ecclesiastical history. {PTUK August 23, 1894, p. 534.4}

Among the heathen, the first day of the week had been from time immemorial a festival in honour of the sun, which was almost universally worshipped. It was, under various titles, the chief god among all nations. The Schaff-Herzog Encyclopedia has this note under the heading of Sunday:— {PTUK August 23, 1894, p. 534.5}

Sunday (*Dies Solis* of the Roman calendar; “day of the sun,” because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. {PTUK August 23, 1894, p. 534.6}

It should be understood, however, that they made a distinction between this festival day and the Sabbath. In their writings this distinction is very clear, as they always call the seventh day the Sabbath, and never apply that term to the first day of the week. {PTUK August 23, 1894, p. 534.7}

It should also be understood that although the first day of the week was a festival in honour of the sun god as early perhaps as the sun was worshipped, it was by no means regarded as a sabbath. It was not a rest day, but a holiday, in which all manner of sports, and all the revelry that characterised heathen worship, were indulged in. And thus it was regarded by the first professed Christians who accepted it. Mosheim says that in consequence of Constantine’s Sunday law the day was regarded more sacredly than before; yet that law granted full liberty to all who lived in the country to carry on their agricultural labour the same as on other days. Of this law, “Chambers’s Encyclop?dia” says:— {PTUK August 23, 1894, p. 534.8}

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained is the edict of Constantine 321 A.D. {PTUK August 23, 1894, p. 534.9}

Before this date, however, the first day of the week had been called the Lord’s day. It is not difficult to see how this came about. In observing the chief festival of the sun, the professed Christians persuaded themselves that they were worshipping, not the ruler of the day, but “the Sun of righteousness.” It would very naturally follow that it would in time come to be called the Lord’s day. Indeed it may have been known by that title even among the heathen; for they had “lords many and gods many.” Indeed, the name “Baal,” whose worship was simply sun-worship, means nothing but “lord.” The sun was regarded as the chief lord of all, so that it would be sufficiently designated as *the* lord, and therefore his day as the lord’s day. {PTUK August 23, 1894, p. 534.10}

The Council of Laodicea, in the latter part of the fourth century, ordained that Christians should not be idle on Saturday, and that, *if possible*, they should do no work on Sunday. But nothing was said about their playing, and so the day remained a holiday until the time of the Reformation. In all Roman Catholic countries it is still regarded the same, the only requirement being that people shall attend mass on that day. Sunday is classed in Catholic works with other church festivals, and the statement is made that “Sundays and holydays all stand on the same foundation, namely, the authority of the church.”— *Catholic Christian Instructed*. {PTUK August 23, 1894, p. 534.11}

This non-observance of Sunday as a sacred day continued in the Church of England after its break with Rome. Clergymen of the Church of England wrote against those who would observe it more strictly, showing that Sunday is not the Sabbath, and that sports could properly be enjoyed on that day, as well as on other days. {PTUK August 23, 1894, p. 534.12}

The Puritans, however, did not wish to have the appearance of likeness to the Catholics, and so they contended for a strict observance of Sunday. But they were met with the unanswerable retort that Sunday itself was an institution of the Catholic Church, and that if they really wished to have nothing of the Roman Catholic Church in their practice, their only way was to keep the Sabbath of the commandment, the seventh day of the week, and to ignore Sunday entirely. This they were unwilling to do, and in order to persuade themselves that they were justified in their course, they invented the idea that Sunday was really the day enjoined in the commandment. Dr. Nicholas Bound published this theory in 1595, and it was adopted by others, and in course of time became quite general. Sunday, therefore, by a piece of Jesuitism as great as any that was ever practiced by the church against whose Jesuitism they protested, was fully elevated to the place of the Sabbath of the Lord. To ask a Protestant to petition for the preservation of such an institution is virtually to ask him to renounce his Protestantism. {PTUK August 23, 1894, p. 534.13}

**SELF-DECEIVED**

Since Sunday as a professed Christian institution is one of the basest of frauds, it is but natural that deception should be practised in the efforts to maintain it. This does not necessarily mean that those who are interested in it are dishonest, or that they would by any means wilfully deceive. Lack of information is responsible for their action. Moreover, men who might safely be trusted with uncounted gold, seem to be unable to distinguish between things that differ when the Sunday is concerned. The reason is that Sunday is in direct opposition to the law of God. “No lie is of the truth.” Neither can a lie ever be supported by the truth, for the truth would kill it. But Sunday as a so-called Christian institution is a lie against the truth of God; therefore it is impossible that it should be sustained by straightforward argument. {PTUK August 23, 1894, p. 534.14}

It is worthy of note in this connection that although these Sunday associations are said to be in behalf of the working men, they are carried on largely by men who do not engage in manual labour for a living. The real working men are not very much concerned about having Sunday observance established by law. For those working men who really believe that Sunday is the Lord’s day, and have love for the Lord, will keep it without any Government aid; and those who have not such conscientious scruples in regard to it, wish to have the day for rest or work as they may choose. {PTUK August 23, 1894, p. 535.1}

If the working men were much concerned for Sunday, or if they felt oppressed because its observance is not strictly enough enforced, they would soon let it be known. When it is a question of wages, they usually make themselves heard. It may be said that they are afraid to protest against Sunday labour, lest they should lose their situation; but this loses all its force when we remember how many thousands have again and again voluntarily given up their situations-struck-because of dissatisfaction with their wages. The fact is that all these efforts are for the protection of Sunday, and not for the benefit of the working men. {PTUK August 23, 1894, p. 535.2}

But the petition which we are considering is accompanied by statements of some who labour, who plead for a cessation of Sunday work. Yes, “A Tired Musician” submits that “the professional musician requires Sunday as a day of rest if anyone does.” Then let him take it. Why should the man who does not wish to rest, be compelled to do so because somebody else wants to? Why should all be compelled to take their rest at the same time and in the same way that a few do? {PTUK August 23, 1894, p. 535.3}

It is true that one labouring man is quoted as saying that he is opposed to Sunday labour, because he believes that it is contrary to God’s word. Then by all means let him abstain from Sunday labour. But there is very little conscientious conviction manifested in an appeal which virtually says, “I think it is a sin to work on Sunday; pray induce Her Majesty’s Government to stop me from doing it.” {PTUK August 23, 1894, p. 535.4}

There was once a time in Great Britain when thousands of men stood loyally by their religious convictions although all the strength of Government was arrayed against them. Men now speak loudly in honour of them, but do not like to follow their example. The religious world is becoming intoxicated with the fallacy that the function of Government is “to make it as easy as possible to do right, and as difficult as possible to do wrong.” They wish to prove that the Saviour was mistaken when He said that the way to life is narrow, and that His followers would meet with much tribulation in this world. But we are sure that the men who would do what they thought right, even though that way was made difficult, have not all vanished from the earth, and that there are many left who ask for no other help to do right but the help of God. {PTUK August 23, 1894, p. 535.5}

One thing more we must note. The memorial has blank spaces, not only for the name and address, but also for the “position or occupation” of the signer, together with the “name of the society you represent,” and the number of members. And still further spaces left for answering the question, “Do you sign this officially, or in your individual capacity?” {PTUK August 23, 1894, p. 535.6}

We have heard something of “official” and “representative” signatures. For instance, a Sunday petition to the United States Congress a few years ago was counted as having been increased by over 7,000,000 names, simply because Cardinal Gibbons had signed his approval of it. At another time over four million signatures to a Sunday-law petition were reported from a State that has less than two million inhabitants all told. {PTUK August 23, 1894, p. 535.7}

Now we do not call attention to this for the purpose of reproaching those who are concerned in it. They doubtless think that the end justifies the means, and are so convinced of the sacredness of Sunday that they suppose that nothing that is done to advance its interest can be wrong. But it is a grave mistake. A good cause can never be benefited by wrong methods. We refer to these things only because we would have people see that there must be something inherently wrong in an institution that will admit such methods. {PTUK August 23, 1894, p. 535.8}

**THE LORD’S MEMORIAL**

From what has been said about Sunday not being the Lord’s day, some might hastily conclude that we would favour such a petition if it were in behalf of the genuine Lord’s day. Not by any means. The Lord wishes people to be reconciled to Him and His law, but reconciliation can never be effected by force. The Sabbath of the Lord is a matter of spirit, and not of mere letter. “God is Spirit, and they that worship Him must worship Him in Spirit and in truth.” To ask for Government protection of the Sabbath of the Lord, would be to deny the Lord’s power and authority. The only reason why the Government aid is solicited in behalf of Sunday is that it has no Divine sanction. If it had, men would be content with that. {PTUK August 23, 1894, p. 535.9}

The Sabbath of the Lord is God’s own memorial, and it is a memorial in behalf of the labouring man, too. It is the badge and the surety of the rest and perfect liberty which He gives. It is more than simply twenty-four hours’ cessation of toil. It is the renewal of life. {PTUK August 23, 1894, p. 535.10}

Men want a human law which will assure them that they will be in no danger of losing their position and their support if they keep Sunday. But the Sabbath has God’s own law to maintain it, and it brings to those who take it as it is in Christ, the power to keep it in the face of certain loss of position. The reason is that it is the memorial of God’s power and love. To keep the Sabbath as God designs that it should be kept, is to know God, and to know that His power which created and upholds the universe is abundantly able to sustain those who obey Him. {PTUK August 23, 1894, p. 535.11}

**“Dethroning God” The Present Truth 10, 34.**

E. J. Waggoner

*Dethroning God*.-While some people reject God because His ways are not satisfactory to human critics, there could be no greater calamity come upon the world and the universe than that God should become such a one as they would approve of, and whose ways they would endorse. He who can properly criticise another, must know at least as much about the subject of criticism as the one whom he criticises; and a god whose ways these critics would endorse would be just as good and wise as they are themselves, and no more so, since he would have to do things just as they viewed them, or become subject to their criticism. A man might just as well proclaim himself a god as to make God such a one as themselves. Therefore he who criticises God or (what is the same thing) His word, says in his heart, “There is no God.” {PTUK August 23, 1894, p. 535.12}

**“Ancient Writing” The Present Truth 10, 34.**

E. J. Waggoner

Through the kindness of the publishers of the Oxford Bible, we are able this week to present two more specimens of the plates contained in its “Helps to the Study of the Bible.” The Publishing of these plates in connection with the Bible, enables the reader to get the benefit, at a trifling expense, of some of the treasures in the British Museum, which enliven the pages of the history of Bible times. {PTUK August 23, 1894, p. 536.1}

Doubtless many who have heard about how much the discovery of ancient monuments and clay tablets has corroborated the Bible narrative, and has also served as connecting links between different portions of it, have wondered how the inscriptions upon them could be read with any certainty. Some have thought that it is all conjecture; but it is not. The story of how scholars became acquainted with those long-buried records in a language that was forgotten long before the English language existed, is very interesting. Plate III from the Oxford Bible “Helps,” which is here given, tells a part of the story. {PTUK August 23, 1894, p. 536.2}

It will be noticed that there are three divisions in the characters upon the “Rosetta Stone.” The lowest is in Greek, the middle one is in the “demotic,” or writing of the people of Egypt, and the topmost is in hieroglyphics, or the writing of the priests. {PTUK August 23, 1894, p. 536.3}

Of course scholars could read the Greek writing without much difficulty. Then it was naturally supposed that the other two kinds of writing were the same inscription as the Greek. This proved to be the case. Using the Greek as a key, the others were deciphered, and the value of the different characters was fixed. The picture, it may be necessary to state, is very many times smaller than the stone itself, so that the characters are actually much larger than the illustration. {PTUK August 23, 1894, p. 536.4}

This stone furnished a key to the Egyptian writing only. It was not too many years later that the Assyrian and Babylonian cuneiform (wedge-shaped) writing was deciphered, and then many treasures were opened to the world. Many things mentioned in the Bible, which had previously been difficult, were now made clear. Critics had declared that certain names mentioned in the Bible were absolutely wrong, and that no such people had ever existed; but the inscriptions on the monuments and the tablets showed that they had existed, and gave their place in history. {PTUK August 23, 1894, p. 536.5}

Dr. A. H. Sayce, in “Social Life Among the Assyrians and Babylonians,” says that the Babylonians “were essentially a reading and writing people. In spite of the intricacy of their system of writing, with its multitudinous characters, each of which had more than one phonetic value, and might be used to express an idea or a word, books were numerous, and students were many. The books were for the most part written upon clay with a wooden reed or metal stylus, for clay was cheap and plentiful, and easily impressed with the wedge-shaped lines of which the characters were composed.” {PTUK August 23, 1894, p. 536.6}

One of the cylinders is represented in Plate LI. They may be seen in the British Museum in all sizes, from two feet in length to those so small that a dozen might be carried in the pocket. Dr. Sayce says:— {PTUK August 23, 1894, p. 536.7}

“The use of clay for writing purposes extended, along with Babylonian culture, to the neighbouring populations of the East. In the century before the exodus, recent discoveries have shown that clay libraries existed, and that an active correspondence was carried on by means of clay tablets in all parts of the Oriental world.” {PTUK August 23, 1894, p. 536.8}

“The cuneiform system of writing,” says the above writer, “allowed the use of many abbreviations-thanks to its ideographic nature-and the characters were frequently of a very minute size.” As a consequence, a great deal of matter could be written upon a single tablet. {PTUK August 23, 1894, p. 537.1}

“Where it was found impossible to compress a text within the limits of a single tablet, it was continued on a second, a very clever arrangement being adopted in order to facilitate reference. The tablets were called ‘the first’ or ‘second’ of a series, which received its name from the first word or line of the work inscribed upon them, and the last line of the first tablet was repeated at the beginning of the second. In this way the librarian and readers were able without loss of time to refer to any tablet which was required in a particular series or work. Of course the scribes who copied the tablets endeavoured to make each tablet correspond with what we should call a chapter, so that the several tablets of a series may be described as the successive chapters of a book.” {PTUK August 23, 1894, p. 537.2}

Whole libraries were thus preserved, and the evidence is clear that people read as much in those days as they do now, although it is doubtful if their minds were weakened by so much trash as is now devoured. There were critics that were chiefly noted for their collections of books. Thus in Judges 1:11-13 we are told of the capture of Kirjath-Sepher by Othniel, who received Caleb’s daughter as a reward. Kirjath-Sepher means “the city of books.” It is quite likely that some of these ancient “book towns” may yet be discovered, and so much more light be shed upon the people of the past. {PTUK August 23, 1894, p. 537.3}

“We already know enough, however, to see that education was by no means backward in the old empires of Western Asia. As in Egypt, so too in Babylonia, if not in Assyria, a knowledge of reading and writing was widely spread, books were multiplied, and there were plenty of readers to study them. So far from being illiterate, the ancient civilised East was almost as full of literary activity as is the world of to-day. The so-called critical judgments that have been passed upon it, begotten of ignorance and prejudice, must be revised in the light of the full knowledge which we now possess.”—*Sayce, “Social Life Among the Assyrians and Babylonians,” p. 43*. {PTUK August 23, 1894, p. 537.4}

The Bible says that in the last days “many shall run to and fro, and knowledge of the increased.” Daniel 12:4. Many have supposed that this indicates that the last generation will be wiser than any previous generation in the world; but we shall do well to restrain our conceit. The only real wisdom of this or any other age comes from some of the most ancient records of the past. The Bible is full of the perfection of wisdom. It is not the production of an age of ignorance, but it is a revelation from God, the Source of all wisdom, to a people who were in no degree inferior to the wisest of their time. Dr. Sayce says:— {PTUK August 23, 1894, p. 537.5}

“The Israelites in Canaan were surrounded by nations who were in the enjoyment of ancient cultures, and abundant stores of books. There is every reason for believing that the Israelites also shared in the culture of their neighbours, and the literary activity implied. We now know that the Egyptians and Babylonians wrote and read, not only in the time of David and Solomon, but ages before; why should not the Hebrews also have done the same? If the historical authority of the Old Testament Scriptures is to be overthrown, it must be by other arguments than the unwarranted assumption that letters were unknown in the epoch which they claim to record.” {PTUK August 23, 1894, p. 537.6}

And most conclusive all are these words from the one who was “learned in all the wisdom of the Egyptians“: “Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely, this great nation is a wise and understanding people.” Deuteronomy 4:5, 6. {PTUK August 23, 1894, p. 537.7}

**“The Seed and the Harvest” The Present Truth 10, 34.**

E. J. Waggoner

When Jesus taught the people, it was by such simple lessons that all might understand. He most often talked of common things that even the children knew all about, and He used these things to teach truths about Himself and His care for us. {PTUK August 23, 1894, p. 541.1}

He talked about sowing and reaping, about the flowers and the grass and the birds, about fruit trees and vineyards, and the work of the fishermen and shepherds. Everyone knew about these things, and so the Lord talked of them, just to show how simple the Gospel is, and how easy it is to learn of Him. {PTUK August 23, 1894, p. 541.2}

**A SERMON BY THE SEA**

We will put together some of the things said about sowing seed, and the harvest, and see how easy it is to understand what He says. He spoke from a boat to the multitude gathered on the seashore. Perhaps in the fields, a little way off, men were sowing the corn very much as we have seen the farmers do in the country. Or it may be the farm labourers had slipped the bag of seed off their shoulders, and had come to the shore to hear the words of the Teacher; for the common people flocked to hear Him. {PTUK August 23, 1894, p. 541.3}

“A sower went out to sow his seed.” Luke 8. He was teaching them of something far more important than the seed-sowing they knew about. “The seed,” He said, “is the word of God.” {PTUK August 23, 1894, p. 541.4}

**THE LIFE OF THE SEED**

As the little seed has life given to it, so that it grows after being put into the ground, so the word of God has life to grow and bear fruit when it is sown in our hearts. And the word that has this life in it is the very word that we read when we open the Bible. It is not like any other book, but is something that really lives, and has power to work. It was God’s word as He spoke it, but that made the earth bring forth trees and grass and flowers on the third day; and the same word works to-day to do the same thing, and it can work in our hearts and lives also. It is a solemn thing to be able to open a book, and have God’s own voice to speak to us in it. Yet He wants us to come now to hear His voice just as trustingly as the people gathered about the boat that Jesus was in. But those who know what the word of God is, can never read it lightly or treat it jestingly. {PTUK August 23, 1894, p. 541.5}

**HARD SOIL-FORGETFUL HEARERS**

As we read of the sower, remember that the seed is the word of God. As he sowed, “some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.” “Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.” {PTUK August 23, 1894, p. 541.6}

The seed had the life in it, and if it had only been taken in and held, it would have sprung up. But it was forgotten as soon as it was heard. Sometimes people hear the word preached, and then think no more of it; and that one who watches to take all the good from them catches the words they have heard or read away from their hearts, and they forget all about it. We ought to keep the heart’s door shut against this evil one, who is always hovering near, and think about the word and remember it. {PTUK August 23, 1894, p. 541.7}

**SHALLOW SOIL HEARERS**

“And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.” “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.” {PTUK August 23, 1894, p. 541.8}

Some who have given themselves to the Lord, have thought when they did so that they would never again be tempted to do wrong. But after a time it was found that old playmates would say and do things which were wrong, and the temptation kept coming to join with them. Or perhaps the old temper would rise up and make the heart think angry words. Then they tired of watching and watering the seed that was growing. That is what many do, old people as well as young. {PTUK August 23, 1894, p. 541.9}

**THORNS-HALF-AND-HALF CHRISTIANS**

“And some fell among thorns; and the thorns sprang up with it, and choked it.” “And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.” The fruit does not get fully ripe. {PTUK August 23, 1894, p. 541.10}

The world is full of thorns. It is not the older people and the rich, or the men of large businesses who alone are in danger of having the word choked by thorns. Did you ever know anyone who thought he had so much to do that he did not have time to read the Bible? It may be it was work, or play, or reading other books,—whatever it was, it was a thorn growing into the heart and choking the life of the seed which had started to grow. Sometimes it may be that playmates are not as they should be, and yet we still go with them, thinking we shall not be harmed by their ways. But this has choked the good seed out of many hearts. Look out for the thorns, and get away from them or root them up. {PTUK August 23, 1894, p. 541.11}

**GOOD GROUND-FRUITFUL HEARERS**

“And other fell on good ground, and sprang up, and bare fruit an hundred-fold.” “But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” This is what we want-to hold the good seed and let it grow up into our life and bear fruit. The way to have it so is to read the word and study it, and listen to it, receiving it as God’s word. {PTUK August 23, 1894, p. 541.12}

Those who do this will find it something that is just as really alive as the plant growing in the field. And it will just as surely bring forth fruit in them as the corn in the field ripens and yields its fruit. The fruit that it will bear is told in Galatians 5:22, 23. Read those verses, and see if it is not a beautiful field that the Lord wants us to be when He comes to gather the harvest of the earth. {PTUK August 23, 1894, p. 541.13}

**THE REAPING TIME**

And the harvest will surely come. The Lord said, “The harvest is the end of the world; and the reapers are the angels.” Matthew 13:39. Those who will take the word of God, the good seed, into their hearts and keep it, will be found in that day as the wheat in the field, ripe and fruitful, and the angels will gather them as sheaves for the kingdom of God. But, sad to say those who will not let the word grow in their hearts will not be able to stand with the fruitful wheat, but will be only tares and weeds which the Lord cannot take into His kingdom. {PTUK August 23, 1894, p. 541.14}

In the Revelation the Apostle John tells of this harvest day, which the Lord showed to him in a vision of the future. He says:— {PTUK August 23, 1894, p. 542.1}

“I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.” Revelation 14:14-16. {PTUK August 23, 1894, p. 542.2}

**“News of the Week” The Present Truth 10, 34.**

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-China is endeavouring to raise a war loan of ?10,000,000 in Berlin. {PTUK August 23, 1894, p. 542.3}

-A new gas has been discovered in the atmosphere, of which it constitutes about one per cent. {PTUK August 23, 1894, p. 542.4}

-The various water companies of the Metropolis gave a daily supply last month of 216,653,000 gallons. {PTUK August 23, 1894, p. 542.5}

-Nearly the whole population of a village in Poland fell ill after eating diseased herring, eighteen dying. {PTUK August 23, 1894, p. 542.6}

-About 400 Anarchists are believed to have arrived in England recently, to escape the wholesale arrests on the Continent. {PTUK August 23, 1894, p. 542.7}

-The North Metropolitan Tramway Company in twelve months carried close upon eighty-three million passengers. {PTUK August 23, 1894, p. 542.8}

-Some Fijians raided several towns on their islands, and after killing the inhabitants ate their bodies. This is the first known case of cannibalism in Fiji for twenty years. {PTUK August 23, 1894, p. 542.9}

-Three cases of cholera occurred in Amsterdam, August 16. At Haarlem there were one case and two suspected oases of the disease, and one case at Maastricht. {PTUK August 23, 1894, p. 542.10}

-The new tariff bill for the United States, over which there has been a long and bitter struggle in Congress, has been finally passed, and sent to President Cleveland for his signature. {PTUK August 23, 1894, p. 542.11}

-A train wrecked by miscreants in Nebraska, U.S.A., fell through a bridge. The engine boiler exploded, and the wreckage taking fire, twenty-four passengers were burned to death. {PTUK August 23, 1894, p. 542.12}

-In lieu of the ordinary postcard a person may now take any plain card of the proper size, write a letter upon it, affix a halfpenny adhesive stamp, and have it transmitted through the post. {PTUK August 23, 1894, p. 542.13}

-The Mikado of Japan has just issued a decree permitting native women to remain single if they so choose. Hitherto if found unmarried at a certain age a husband was selected for them. {PTUK August 23, 1894, p. 542.14}

-The Governor of Formosa has issued a proclamation offering pecuniary rewards of varying amounts and the promise of Paradise for Japanese heads and the destruction of Japanese warships. {PTUK August 23, 1894, p. 542.15}

-Caserio Santo, the young Italian murderer of President Carnet, was executed at Lyons. The youth was livid and trembling on being led to the scaffold, and died with a feeble exclamation of “Viva l’Anarchie!” {PTUK August 23, 1894, p. 542.16}

-At Shuklung, China, a lady missionary who had been condemning Chinese idolatry, was rescued by the captain of a British man-of-war after being almost stoned to death. The mission stations were burned. {PTUK August 23, 1894, p. 542.17}

-A fated boating accident occurred off Deal Island, Maryland, where a camp meeting was being held on Aug. 12. A sailing-boat is supposed to have capsised, resulting in the drowning of twenty-one persons. {PTUK August 23, 1894, p. 542.18}

-Recent experiments are said to have shown that people, after recovering from cholera, whilst pursuing their business, carry infection with thorn for a period of six weeks, and are able to propagate the disease during that time. {PTUK August 23, 1894, p. 542.19}

-The corner-stone of a building to be erected in Fourteenth-street, New York, by the Salvation Army, as a memorial to the hate Mrs. Booth, was laid August 14. The cost of the building, which is to be used as the headquarters of the army in America, will be 350,000 dollars. {PTUK August 23, 1894, p. 542.20}

-On the night of August 13 a fire broke out in the Flums harbour, Hungary, in a wharf, which was soon reduced to ashes. The fire rapidly spread to the next storehouse, where goods worth 5,000,000 florins (?400,000) were destroyed. It is the greatest fire which has taken place in Hungary for twenty years. {PTUK August 23, 1894, p. 542.21}

-The Kaffirs are again causing trouble in South Africa. A despatch from Pretoria says: “A commando of 100 Boers is proceeding to the relief of the occupants of the Government buildings at Agatha, who are besieged by the Kaflirs. The rebels are murdering Boor farmers and burning homesteads.” {PTUK August 23, 1894, p. 542.22}

-A new life saving apparatus for miners has been devised by Dr. J. S. Haldane. He claims that by means of a steel bottle of compressed oxygen, it will be possible for miners who are below when an explosion takes place to walk about for an hour without succumbing to the deadly effects of afterdamp. {PTUK August 23, 1894, p. 542.23}

-An explosion, supposed to have boon caused by an Anarchist, occurred on Tuesday night at the post-office in New-Cross-road, from a small packet supposed to contain gunpowder, which had been dropped in the letter-box. Not much damage was done, but considerable alarm was caused in the neighbourhood. {PTUK August 23, 1894, p. 542.24}

-The Carlist propaganda is again active throughout Spain. One section of the Spanish press attributes to the Carlist movement the extraordinary military aril other precautions now being adopted near the residence of the royal family, and the special measures taken for the protection of the Premier. {PTUK August 23, 1894, p. 542.25}

-Several of the members of the organisation known some months ago as the Commonweal Army, who have been reduced to a state of extreme destitution, made an attack on Mr. Corey, their late leader, at Baltimore, United States, August 15, He escaped serious injury by mounting his horse and riding away. {PTUK August 23, 1894, p. 542.26}

-An annual religious carnival has recently taken place in the Flemish town of Furnes. It dates from remote times, and is in reality a Passion Play acted in groups. The forty groups in the monster procession represented the Stable at Bethlehem, and all the episodes in the Saviour’s life, ending with the Crucifixion scene. The procession attracted enormous crowds of sightseers from all parts of Belgium. {PTUK August 23, 1894, p. 542.27}

-The first detachment of African pioneers has recently left Marseilles for Madagascar, to choose a favourable spot for the establishment of an agricultural colony in accordance with the plans of the late Cardinal Lavigerie. They will be followed shortly by 100 others, while other parties are being organised to prrceed to the French Soudan, the French Congo, and the banks of Lake Tehad. {PTUK August 23, 1894, p. 542.28}

-The attempt of the French Government to treat theoretical and violent Anarchists as belonging to one class, has been defeated by the Courts, which acquitted twenty-seven out of thirty persons tried for bolding anarchical opinions. This has given great satisfaction to the Radicals and Socialists, who regard it as a triumphant vindication of liberty of thought. The Government papers, on the other hand, consider the verdict disastrous. {PTUK August 23, 1894, p. 542.29}

-A cyclone in Spain did great damage at Herencia, in the province of Ciudad Real, on August 19. All the crops were destroyed, and the loss is estimated at 3,000,000 pesetas. The storm was accompanied by a fierce shower of hail, the hailstones being of extraordinary size, and causing injuries to some 200 persons. Several thousand head of cattle and other domestic animals were killed. The river Amarguilla has overflowed, devastating a vast extent of arable land, including many fields and vineyards. {PTUK August 23, 1894, p. 542.30}

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A writer in a New Zealand paper gives statistics showing that the annual cost of the liquor traffic in that country is ?3 15s. per person. {PTUK August 23, 1894, p. 544.1}

The war in the East is already creating some difficulties for missionaries in China and Japan. But the Lord is able to send onward the Gospel of peace even in the midst of the Satanic propaganda of war. {PTUK August 23, 1894, p. 544.2}

The British representatives in Lagos, West Coast of Africa, who recently took part in the dedication of a Mohammedan mosque, told the people that the religion of Mohammed “does not differ materially from Christianity in its main doctrine.” Yet he would doubtless feel it an insult if one were to insist that he had not the slightest idea of what Christianity is. {PTUK August 23, 1894, p. 544.3}

The Lord has given the word that the Gospel must go to all, and no power on earth can shut out the sound of it. Dr. A. T. Pierson recently said:— {PTUK August 23, 1894, p. 544.4}

In 1866, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere. {PTUK August 23, 1894, p. 544.5}

The speech made by Lord Salisbury as president of the British Association, at its recent meeting, is worthy of all the notice that it has received, and more. It was a review of the scientific discoveries of the past generation, but for a different purpose than such reviews are generally made. Instead of boasting of the wonderful amount that we know, and flattering ourselves that we are so much wiser than our ancestors, as is usually the case, Lord Salisbury pointed out how little we know. He showed that in regard to some of the most important points that have been the study of science for years, and about which great boasts have at times been made, we are as ignorant as we ever were, and that the discoveries that have been made have only served to emphasise our ignorance. Such a rehearsal is a refreshing change from the ordinary boasting of how far “science” has advanced beyond the Bible. {PTUK August 23, 1894, p. 544.6}

Following is one of the points which Lord Salisbury made in his recent speech before the scientists. Speaking of the elements, and of the knowledge of them that has been gained through spectrum analysis, he said:— {PTUK August 23, 1894, p. 544.7}

It is a great aggravation of the mystery which boasts the question of the elements, that among the lines which are absent from the spectrum of the sun, those of oxygen and nitrogen stand first. Oxygen constitutes the largest proportion of the solid and liquid substance of our planet, so far as we know it; nitrogen is very far the predominant constituent of our atmosphere. If the earth is a detached bit whirled off the mass of the sun, as cosmogonists love to tell us, how comes it that in leaving the sun we cleaned him out so completely of his nitrogen and oxygen that not a trace of these gases remains behind to be discovered by the sensitive vision of the spectroscope? {PTUK August 23, 1894, p. 544.8}

In connection with the talk of reunion of churches that is going on at present we notice that it is insisted that “mutual concessions” must be made in order to unite. But it is not by making concessions that Christian unity is secured. It is by studying the word of God and believing it that people are welded into unity by the Spirit. The Bible says the same thing to all. Interpretations differ, but the word speaks the same thing. Conferences to study the word of God are needed more than conferences devoted to the rearranging and adjusting of ecclesiastical machinery. {PTUK August 23, 1894, p. 544.9}

The first person to whom Jesus came with Divine light and comfort after His resurrection, was a woman out of whom He had cast seven devils! Mark 16:9. He passed by even the “beloved disciple,” and Nathanael, the pure Israelite, in whom was not guile, and manifested Himself first to Mary. There is a world of encouragement in this for those who are conscious of having wandered very far from God. A person can hardly be worse off spiritually than was Mary in the possession of seven demons; and on the other hand no one was better off than was the same Mary at the feet of her risen Lord when He had appeared to her first of all. The Saviour makes no favourites of the upright and respectable, and manifests Himself to none more readily than to those who most need His help. {PTUK August 23, 1894, p. 544.10}

There are said to be over 100,000 lepers in India, while Japan has 200,000 known cases, and in China there are probably as many as in both these countries. {PTUK August 23, 1894, p. 544.11}

**“A Great Fall” The Present Truth 10, 34.**

E. J. Waggoner

*A Great Fall*.-John Wesley, speaking of the “conversion” of Constantine, said:— {PTUK August 23, 1894, p. 544.12}

Persecution never did, never could, give any lasting wound to genuine Christianity. But the greatest it ever received, the grand blow which was struck at the very root of that humble, gentle, patient love which is the fulfilling of the Christian law, the whole essence of true religion, was struck by Constantine the Great, when he called himself a Christian, and poured in a flood of riches, honours, and power upon the Christians, more especially upon the clergy.... From the time that the Church and the State, the kingdoms of Christ and of the world, or so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided till Christ comes to reign upon the earth. {PTUK August 23, 1894, p. 544.13}

This is sadly true as to the fall. But there can be no blending of Christianity and heathenism. There can be no concord between the temple of God and idols. Nor is the individual Christian to wait supinely for the Lord to come to separate the good and evil. The separation comes before the coming of the Lord. To every man God now says, “Wherefore come out from among them, and be ye separate.” Again, in the words of the Revelation, spoken of a time just before the coming of the Lord, we read, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4. {PTUK August 23, 1894, p. 544.14}

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E. J. Waggoner

“Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts.” Hebrews 4:6, 7. {PTUK August 30, 1894, p. 545.1}

A striking comment on this text is furnished by the Saviour’s parable of the supper. After many had excused themselves from coming, and the poor, the maimed, the halt, and the blind had been brought in, and still there was room, “the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.” Luke 14:23. {PTUK August 30, 1894, p. 545.2}

A promise had been made to Abraham, that his seed should inherit the earth; but “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Hebrews 6:17, 18. {PTUK August 30, 1894, p. 545.3}

What stronger consolation and than this could we have? God has provided a feast and an inheritance, and has sent out His invitations. Men may treat the invitation as a light matter, but it is a serious matter with God. His honour is at stake. He has declared that the table shall be filled, and the inheritance fully occupied. He has pledged His very existence to that. Therefore “some *must* enter therein.” So necessary is it, that if all the men on earth should refuse to come, God would raise the children to Abraham from the stones of the ground. Matthew 3:9. {PTUK August 30, 1894, p. 545.4}

The call is, “Come; for all things are now ready.” Luke 14:17. “The works were finished from the foundation of the world.” Hebrews 4:3. Nothing is lacking except the guests. There is no limit. “Whosoever will, may come.” No matter what their condition, whether poor, ragged, weak, diseased, maimed,—all are welcome. His love and power will make them fit to sit at the table, and to associate with the family of God in heaven. The deaf are made to hear; the blind to see; the impotent to walk; to the poor is given gold tried in the fire; and the ragged are clothed with the robe of righteousness. If those who are called are only willing, He will make them “to the praise of the glory of His grace,” for they are already “accepted in the Beloved.” {PTUK August 30, 1894, p. 545.5}

But none need think that they can impose upon the goodness of the Lord, or presume upon the necessity under which He has placed Himself to furnish His table with guests. Of those who make excuse it is said that they shall not taste of the supper. He is able to make fit guests out of the stones, and therefore is not under obligations to any person. But to the one who was willing, and who offers himself as a candidate, leaving himself wholly in the Lord’s hands, there is a world of comfort in the thought that no one can pluck him out, and that God’s very existence is pledged that he shall have a part in the everlasting feast. {PTUK August 30, 1894, p. 545.6}

**“The Work of the Spirit” The Present Truth 10, 35.**

E. J. Waggoner

When the return captives of Israel were about to undertake, in the face of great difficulties, the restoration of the temple and wall of Jerusalem, the word of the Lord came to them by Zerubbabel saying, “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zechariah 4:6. {PTUK August 30, 1894, p. 545.7}

The working of the Spirit of God is not by a manifestation of the might and power of men. This is just the opposite of what we would naturally suppose, since it is not natural for any great force to manifest itself among men without some imposing display on the part of those through whom it works. Human nature likes to make a show; but in the work of God, human nature with its likes and dislikes has to be laid aside, and the Divine nature and mind substituted in its place. The glory belongs to the Lord, and He does not derive His glory from any display on the part of man. {PTUK August 30, 1894, p. 545.8}

We must learn, at the very outset, that the work of the Spirit of God is not attended by great *display* of anything that pertains to man, be it wealth, enthusiasm, power, or wisdom. If there is any display, it will be, as in the deliverance of Israel from Egypt, so entirely disassociated from and superior to the power of man, that it will be evident to all that man had nothing to do with it, and that the glory belongs to God, and to Him alone. {PTUK August 30, 1894, p. 545.9}

This great truth was illustrated in a visible and most striking manner before the prophet Elijah, when, thinking that he alone and all Israel remained a true servant of the Lord, he had fled at the threats of Jezebel and had come to Horeb, the mount of God. See the account in 1 Kings 19. {PTUK August 30, 1894, p. 545.10}

Something more than mere fire and burning zeal is produced by the Spirit of God. Even the Pharisees had great zeal, and compassed sea and land to make one proselyte, but when they had drawn him into their ranks he was still the “child of hell.” The fruits of the Spirit are not summed up in zeal and enthusiasm-a grand parade and a great noise-but those fruits are “love, joy, peace, long-suffering, gentleness,” etc. Galatians 5:22, 23. See also 1 Corinthians 13. It is the man who has not the Spirit who is anxious, as Jehu was (2 Kings 10:16), to display his zeal for the Lord. {PTUK August 30, 1894, p. 546.1}

After all the mighty display and commotion of the whirlwind, the earthquake, and the fire had passed by, there came a “still, small voice,” and that was the presence of God. That was the manifestation of the Spirit; and when Elijah heard it, he wrapped his face in his mantle and went forth to commune with the Lord. And the Lord met him, and gave him a message and a work. The “still, small voice” was the voice of God, and wherever that voice is, there is the presence of the Spirit. In other words, the Spirit accompanies the word of the Lord. And therefore they who are bearing the word of the Lord are the ones who are doing His work and have His Spirit in their midst. {PTUK August 30, 1894, p. 546.2}

God’s word is the Bible; and that word is going to “every nation and kindred, tongue” on the earth, not with great display and noise and commotion, but as a “still, small voice,” that speaks to the listener’s heart; and it will gather out of them all a people prepared for His appearing. Amid all the parading and shouting and blustering, the display of power and magnificence, this work is moving calmly and steadily forward, simple in its grandeur and silent in its omnipotence, bearing on its front the motto, “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” {PTUK August 30, 1894, p. 546.3}

**“Knocking” The Present Truth 10, 35.**

E. J. Waggoner

*Knocking*.-The Saviour says, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” Matthew 7:7, 8. This is said to show how surely prayers to the Lord are answered. Yet many people fail to receive any answers to their prayers. Why is it?—Very often it is because they do not stay to see the door opened, but, like the mischievous boy in the street, run away as soon as they have knocked. People are in too great a hurry to be off. The instruction is, “Wait on the Lord, be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.” Psalm 27:14. And David said, “O Lord, in the morning shalt Thou hear My voice; in the morning will I order my prayer unto Thee, and will keep watch.” Psalm 5:3, R.V. {PTUK August 30, 1894, p. 546.4}

**“Discerning the Righteous and the Wicked” The Present Truth 10, 35.**

E. J. Waggoner

The righteous man is the man in whose heart abides the word of God. And this fact is not apparent through his outward circumstances. If we could look upon the heart as God does, and see with the clearness of His vision, we should be able to discern there either the presence or the absence of faith, and by that and that only we should know to which of the two great classes any particular individual belonged. {PTUK August 30, 1894, p. 547.1}

Faith being the source of righteousness, its absence, and that alone, is the cause of wickedness. For all men are by nature wicked, having carnal hearts that are “not subject to the law of God, neither indeed can be.” And the same human nature that manifests itself in murders, and drunkenness, and the lowest forms of vice and crime, is the common nature of all men. Only the accident of circumstances prevents its being manifested in all men alike. The highly respectable member of society, who yet knows not God, has nothing to boast of over the man whom society brands as an outcast, for the difference between them is not a difference in nature, but merely in fortune, for which he can take no credit to himself. {PTUK August 30, 1894, p. 547.2}

When Adam sinned, he acquired a fallen and carnal nature, and only that nature could he bequeath to his children. All his descendants thus acquired his nature, it being transmitted by each parent in turn. And thus all men have received the fallen nature which Adam had, and only variations in the process of transmission, and in the circumstances with which men have been surrounded, have, outside of the grace of God, produced the differences in their life records. But with those who have received the grace of God, there has been a change in nature; and to this, and not to any variations of fortune, has the success of their lives been due. Even the Apostle Paul testified of itself, “By the grace of God I am what I am,” and said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” 1 Corinthians 15:10; Galatians 6:14. {PTUK August 30, 1894, p. 547.3}

And therefore it is true that the man who is farthest away from God is he who least feels his need of Divine grace and of a different nature from the one which He has. This is illustrated by the parable of the Pharisee and the publican, who went to the temple to pray. The Pharisee thought that he had a better nature than other men, so he thanked the Lord that He was not as they were; but the publican, feeling his need, exclaimed, “Lord, be merciful to me, a sinner,” and went down to his house justified. {PTUK August 30, 1894, p. 547.4}

No men are so hopelessly wicked as those who feel satisfied with themselves; and those who are most nearly self-satisfied are not the ones who manifest the greatest weaknesses and are guilty of the most crimes, but those who are able to make their lives conform to the world’s standard of morality and respectability. {PTUK August 30, 1894, p. 547.5}

We may know how we ourselves stand before God, for that is a simple matter of knowing whether or not we believe His word. That word tells us to have all confidence in God and none in ourselves, or in the flesh. If we say amen to this, God by His creative power makes us righteous, and we stand justified in His sight. {PTUK August 30, 1894, p. 547.6}

We cannot know the standing of others, because we cannot, as God does, look upon their hearts. We could only look upon the outward appearance, which is not an index to the nature of the life within. Therefore the exhortation is given us, “Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.” 1 Corinthians 4:5. {PTUK August 30, 1894, p. 547.7}

So in Malachi we read of the time when the Lord will make up His jewels, and “will spare them, as a man spareth his own son that serveth him.” This indicates a time when those who do not serve Him will not be spared. “*Then*,” says He, “shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.” Malachi 3:17, 18. That will be the time when judgment is given to the saints of the Most High, and the saints possess the kingdom (Daniel 7:22) at the first resurrection. See Revelation 20:4-6. {PTUK August 30, 1894, p. 547.8}

It is not our business now to know the hidden thoughts and motives of men’s hearts. Such knowledge would do us much more harm than good. All that concerns us here is to believe God’s word for ourselves and sow the seed of His truth beside all waters, passing no place by because it seems to be unfavourable, but having hope for all, through the mercy and grace so abundantly given to all in the Gospel. {PTUK August 30, 1894, p. 547.9}

**“Papal Dignities” The Present Truth 10, 35.**

E. J. Waggoner

The Lord told His disciples that among the Gentiles the great of earth were concerned about titles and dignities, but among His followers it was not to be so. There is but one Lord and Master, and he who is most truly the servant of all, is the greatest of all. {PTUK August 30, 1894, p. 548.1}

The Papacy developed on principles exactly opposite, and the exaltation of one above another in honour has naturally followed the self-exaltation which led to the apostasy. In his last encyclical, the Pope referred to his predecessor as “of holy memory,” but there is evidently much conventionality in such references. A writer in the *Contemporary* shows how jealous the present Pope is of praise bestowed upon Pious IV. Failure to sufficiently guard against this once led to the publican humiliation of the learned Cardinal Pitra. The reviewer, who writes as a Catholic, says:— {PTUK August 30, 1894, p. 548.2}

This venerable Benedictine wrote a letter a few years ago to the clerical editor of a Catholic periodical in Amsterdam, in the course of which he recalled with melancholy pleasure the zeal and self-sacrificing spirit of Pius IX., during whose reign the Catholic cause was everywhere in honour. This eulogy of the dead Pope was held to be in some sort an insult to his living successor, and Cardinal Pitra was compelled to publish an abject apology, and to express his heartfelt regret for having unwittingly hurt the delicate susceptibilities of Leo XIII., whose diplomatic successes have rendered such incalculable services to religion. {PTUK August 30, 1894, p. 548.3}

**“Studies in Romans. The Justice of Mercy. Romans 3:23-26” The Present Truth 10, 35.**

E. J. Waggoner

The last lesson showed us that since all men are declared guilty by the law, there can be no righteousness in the law for any man, and that, as a consequence, if men were left alone with the law there would be no hope for any. The law is only the written statement of the righteousness of God, and therefore can impart no righteousness; but God is a living God, and His righteousness is a living righteousness; His Spirit has all-pervading power, and therefore He can put His own righteousness into and upon all that believe; for faith is the reception of God into the heart. In the reception of this righteousness “there is no difference; 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; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.” {PTUK August 30, 1894, p. 548.4}

**QUESTIONING THE TEXT**

How is the righteousness of God manifested apart from the law? {PTUK August 30, 1894, p. 548.5}

“By faith of Jesus Christ.” {PTUK August 30, 1894, p. 548.6}

In whom is it manifested? {PTUK August 30, 1894, p. 548.7}

“Unto all and upon all them that believe.” {PTUK August 30, 1894, p. 548.8}

What distinction is made between people? {PTUK August 30, 1894, p. 548.9}

“There is no difference.” {PTUK August 30, 1894, p. 548.10}

Why not? {PTUK August 30, 1894, p. 548.11}

“For all have sinned.” {PTUK August 30, 1894, p. 548.12}

In sinning, of what have men come short? {PTUK August 30, 1894, p. 548.13}

“All have sinned, and come short of the glory of God.” {PTUK August 30, 1894, p. 548.14}

While in this state, what do those who believe receive? {PTUK August 30, 1894, p. 548.15}

“Being justified.” {PTUK August 30, 1894, p. 548.16}

How justified? {PTUK August 30, 1894, p. 548.17}

“Freely.” {PTUK August 30, 1894, p. 548.18}

By what? {PTUK August 30, 1894, p. 548.19}

“By His grace.” {PTUK August 30, 1894, p. 548.20}

Through what? {PTUK August 30, 1894, p. 548.21}

“Through the redemption that is in Christ Jesus.” {PTUK August 30, 1894, p. 548.22}

How did this come about? {PTUK August 30, 1894, p. 548.23}

“Whom God hath set forth.” {PTUK August 30, 1894, p. 548.24}

What for? {PTUK August 30, 1894, p. 548.25}

“To be a propitiation.” {PTUK August 30, 1894, p. 548.26}

“By what means? {PTUK August 30, 1894, p. 548.27}

“Through faith in His blood.” {PTUK August 30, 1894, p. 548.28}

What does He declare? {PTUK August 30, 1894, p. 548.29}

“To declare His righteousness.” {PTUK August 30, 1894, p. 548.30}

Whose righteousness does He declare? {PTUK August 30, 1894, p. 548.31}

God’s righteousness-the righteousness of Him who set Him forth. See Psalm 40:6-10. {PTUK August 30, 1894, p. 548.32}

For what is God’s righteousness declared in Christ? {PTUK August 30, 1894, p. 548.33}

“For the remission of sins that are past.” {PTUK August 30, 1894, p. 548.34}

Of what is this a manifestation? {PTUK August 30, 1894, p. 548.35}

“The forbearance of God.” {PTUK August 30, 1894, p. 548.36}

Why is it that God’s own righteousness is declared for the remission of sins? {PTUK August 30, 1894, p. 548.37}

“That He might be just, and the justifier of him which believeth in Jesus.” {PTUK August 30, 1894, p. 548.38}

*“No Difference.”*-In what is there no difference? There is no difference in the way in which men receive righteousness. And why is no difference made in the manner of justifying men? Because “all have sinned.” Peter, in relating to the Jews his experience in first preaching the Gospel to the Gentiles, said, “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith.” Acts 15:8, 9. “Out of the heart of men,” not of one class of men, but of all men, “proceed evil thoughts,” etc. Mark 7:21. God knows the hearts of all men, that all are alike sinful, and therefore He makes no difference in the Gospel to different men. {PTUK August 30, 1894, p. 548.39}

*“One Blood.”*-This lesson is one of the most important to be learned by the missionary, whether laboring at home or abroad. Since the Gospel is based on a principle that there is no difference in men, it is absolutely essential that the Gospel worker should recognise the fact, and always keep it in mind. God “hath made of one blood all nations of men for to dwell on all the face of the earth.” Acts 17:26. Not only are all men of one blood, but they are also of “one kind of flesh.” 1 Corinthians 15:39. The great burden of the epistle to the Romans, as has appeared up to this point, is to show that so far as sin and salvation therefore are concerned, there is absolutely no difference between men of all races and conditions in life. The same Gospel is to be preached to the Jew and to the Gentile, to the slave and to the freeman, to the prince and to the peasant. {PTUK August 30, 1894, p. 548.40}

*Coming Short*.-People are fond of imagining that what are called “shortcomings” are not so bad as real sins. So it is much easier for them to confess that they have “come short” than that they have sinned and done wickedly. But since God requires perfection, it is evident that “shortcomings” are sins. It may sound pleasanter to say that a bookkeeper is “short” in his accounts, but people know that the reason for it is that he has been taking that which is not his, or stealing. When perfection is the standard, it makes no difference in the result, how much or how little one comes short, so long as he comes short. The primary meaning of sin is “to miss the mark.” And in an archery contest, the man who has not strength to send his arrow to the target, even though his aim is good, is a loser just as surely as he who shoots wide of the mark. {PTUK August 30, 1894, p. 549.1}

*“The Glory of God.”*-From the text we learn that the glory of God is His righteousness. Notice, the reason why all have come short of the glory of God is that all have sinned. The fact is plain that if they had not sinned they would not have come short of it. The coming short of the glory itself consists in sin. Man in the beginning was “crowned with glory and honour” (Hebrews 2:7) because he was upright. In the fall he lost the glory, and therefore now he must “seek for glory and honour and immortality.” Christ could say to the Father, “The glory which thou gavest Me, I have given them,” because in Him is the righteousness of God which He has given as a free gift to every man. It is the part of wisdom to receive righteousness; and “they that be wise shall shine.” {PTUK August 30, 1894, p. 549.2}

*“Being Justified.”*-In other words, being made righteous. To justify means to make righteous. God supplies just what the sinner lacks. Let no reader forget the simple meaning of justification. Some people have the idea that there is a much higher condition for the Christian to occupy than to be justified. That is to say, that there is a higher condition for one to occupy than to be clothed within and without with the righteousness of God. That cannot be. {PTUK August 30, 1894, p. 549.3}

*“Freely.”*—“Whosoever will, let him take the water of life freely.” That is, let him take it as a gift. So in Isaiah 55:1: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” It was the epistle to the Romans that accomplished the Reformation in Germany. Men had been taught to believe that the way to get righteousness was to purchase it either by hard work or by the payment of money. The idea that men may purchase it with money is not so common now as then; but there are very many who are not Catholics who think that some work must be done in order to obtain it. {PTUK August 30, 1894, p. 549.4}

*Making Prayer to Be a Work*.-The writer was once talking with a man in regard to righteousness as the free gift of God, the man maintaining that we could not get anything from the Lord without doing something for it. When asked what we must do to win forgiveness of sins, he replied that we must pray for it. It is with this idea of prayer that the Roman or Hindu devotee “says” so many prayers a day, putting in an extra number some days to make up for omissions. But the man who “says” a prayer, does not pray. Heathen prayer, as for instance when the prophets of Baal leaped and cut themselves (1 Kings 18:26-28), is work; but true prayer is not. A man comes to me and says that he is starving. Afterwards he is asked if anything was given him, and he says that he received some dinner, but that I made him work for it. When asked what he had to do for it, he replies that he asked for it. He could hardly make any one believe that he worked for his dinner! True prayer is simply the thankful acceptance of God’s free gifts. {PTUK August 30, 1894, p. 549.5}

*Redemption in Christ Jesus*.-We are made righteous “through the redemption that is in Christ Jesus.” That is, through the purchasing power that is in Christ Jesus, or “through the unsearchable riches of Christ.” Ephesians 3:8. This is the reason why it comes to us as a gift. Some one may say that everlasting life in the kingdom of God is too great a thing to be given to us for nothing. So it is, and therefore it had to be purchased, but since we had nothing that could buy it, Christ has purchased it for us and He gives it to us freely, in Himself. But if we had to purchase it from Him, we might as well have bought it in the first place, and saved Him the task. “If righteousness come by the law, then Christ is dead in vain.” Galatians 2:21. “Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a Lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19. The blood is the life. Leviticus 17:11, 17:14. Therefore the redemption that is in Christ Jesus is His own life. {PTUK August 30, 1894, p. 549.6}

*Christ Set Forth*.-Christ is the one whom God has set forth to declare His righteousness. Now since the only righteousness that is real righteousness is the righteousness of God, and Christ is the only one who has been ordained of God to declare it upon men, it is evident that it can not be obtained except through Him. “There is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. {PTUK August 30, 1894, p. 549.7}

*A Propitiation*.-A propitiation is a sacrifice. The statement then is simply that Christ is set forth to be a sacrifice for the remission of our sins. “Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Hebrews 9:26. Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that it is we who require the sacrifice, and not God. He provides the sacrifice. The idea that God’s wrath has to be propitiated in order that we may have forgiveness finds no warrant in the Bible. It is the height of absurdity to say that God is so angry with men that He will not forgive them unless something is provided to appease His wrath, and that therefore He Himself offers the gift to Himself, by which He is appeased. “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death.” Colossians 1:21, 22. {PTUK August 30, 1894, p. 549.8}

*Heathen and Christian Propitiation*.-The Christian idea of propitiation is that set forth above. The heathen idea, which is too often held by professed Christians, is that men must provide a sacrifice to appease the wrath of their god. All heathen worship is simply a bribe to their gods to be favorable to them. If they thought that their gods were very angry with them, they would provide a greater sacrifice, and so human sacrifices were offered in extreme cases. They thought, as the worshipers of Siva in India do to-day, that their god was gratified by the sight of blood. The persecution that was carried on in so-called Christian countries in times past and is to some extent even now, is but the outcropping of this heathen idea of propitiation. Ecclesiastical leaders imagine that salvation is by works and that men by works can atone for sin, and so they offer the one whom they think rebellious as a sacrifice to their god not to the true God, because He is not pleased with such sacrifices. {PTUK August 30, 1894, p. 550.1}

*Righteousness Declared*.-To declare righteousness is to speak righteousness. God speaks righteousness to man, and then he is righteous. The method is the same as in the creation in the beginning. “He spake, and it was.” “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10. {PTUK August 30, 1894, p. 550.2}

*God’s Justice In Redemption*.-Christ is set forth to declare God’s righteousness for the remission of sins, in order that He might be just and at the same time the justifier of him who believes in Jesus. God justifies sinners, for they are the only ones who need justification. The justice of declaring a sinner to be righteous lies in the fact that he is actually made righteous. Whatever God declares to be so, is so. And then he is made righteous by the life of God given him in Christ. The sin is against God, and if He is willing to forgive it, He has the right to do so. No unbeliever would deny the right of a man to overlook a trespass against him. But God does not simply overlook the trespass; He gives his life as a forfeit. Thus He upholds the majesty of the law, and is just in declaring that man righteous who was before a sinner. Sin is remitted sent away from the sinner, because sin and righteousness can not exist together, and God puts His own righteous life into the believer. So God is merciful in His justice, and just in His mercy. {PTUK August 30, 1894, p. 550.3}

*“There’s a wideness in God’s mercy,
Like the wideness of the sea;
There’s a kindness in His justice,
That is more than liberty.” {PTUK August 30, 1894, p. 550.4}*

**“Holy Scripture or Tradition?” The Present Truth 10, 35.**

E. J. Waggoner

**FOUR WITNESSES, ON THE BASIS OF SUNDAY OBSERVANCE**

We might make it fourteen or forty, but will give space for only four to testify to the grounds of Sunday observance. {PTUK August 30, 1894, p. 550.5}

**TERTULLIAN SAYS TRADITION**

Tertullian is the first ecclesiastical writer who applies to Sunday the term “Lord’s day,” although he makes it plain that in his time it was a day of special merth and license, the idea of Sabbath rest not entering into it. He wrote about A.D. 200, but already the larger portion of the church had taken the leap headlong into the apostasy which the Apostle Paul saw at work in the church even in his day. Of the origin of “offerings for the dead,” the sign of the cross, and the manner of Sunday observance, Tertullian says:— {PTUK August 30, 1894, p. 550.6}

If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom, as their strengthener, and faith as their observer. That reason will support the addition, and custom, and faith, you will either yourself perceive, or learn from someone who has. {PTUK August 30, 1894, p. 550.7}

**THE CHURCH OF ROME SAYS TRADITION**

We have only to choose between many of authoritative utterances on the question made by Rome, but the following from the “Doctrinal Catechism,” a standard work, will suffice: {PTUK August 30, 1894, p. 550.8}

QUESTION.-Have you any other way of proving that the Church has power to institute festivals of precept? {PTUK August 30, 1894, p. 550.9}

ANSWER.-Had she not such power... she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no scriptural authority. {PTUK August 30, 1894, p. 550.10}

**THE SACERDOTALIST SAYS TRADITION**

Canon Knox-Little is an able spokesman for the Sacerdotal party in the Church of England, and in his appeal in behalf of the authority of “the Church” he finds in the common practice of Sunday observance an admission on the part of the Protestant wing of the Anglican Church of the very thing involved in the Sacerdotal controversy-the superiority of tradition over the Scriptures. Arguing for “fasting communion,” which his Protestant opponents declare to be unscriptural, he says in his work “Sacerdotalism,” published this year: {PTUK August 30, 1894, p. 550.11}

It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday; but no one, as far as I know, has ever been called a “sacerdotalist” for departing from His undoubted habit of “resting the seventh day.” {PTUK August 30, 1894, p. 550.12}

Again he says:— {PTUK August 30, 1894, p. 550.13}

Their effort to strictly adhere to our Lord’s example *to the letter*, in spite of the usage of the Church, implies that *they* know better what our Lord desired than His Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest. {PTUK August 30, 1894, p. 550.14}

**THE AMERICAN EPISCOPACY SAYS TRADITION**

The “Explanation of the Catechism,” put out by the Protestant Episcopal Church of America, the American branch of the Church of England, says of the Sunday:— {PTUK August 30, 1894, p. 550.15}

The day is now changed from the seventh to the first day, ... but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the Church. {PTUK August 30, 1894, p. 550.16}

Who cannot see by these testimonies that the Sabbath question involves the whole question of loyalty to God or to men, of the word of God or the word of man? The Apostle Paul said that the apostasy that was to come would exalt man above God. The apostasy came, and has developed before the world, and every step in the development has been taken in the name of the Church and Church authority. But we have only to go to the word of the great Head of the church, and to His life as our example to learn the truth. {PTUK August 30, 1894, p. 550.17}

**“The Lord’s Prisoner” The Present Truth 10, 35.**

E. J. Waggoner

Such was the Apostle Paul, as he frequently testifies in his epistles. He was taken prisoner on his way to Damascus, where he was about to make prisoners of those who believed in the Lord. The Lord frequently arrests people in their career of sin, to bring them for a moment to a realisation of their own helplessness, in order that they may see where they stand, and have a favourable opportunity to choose the way of life. {PTUK August 30, 1894, p. 550.18}

But the Lord never keeps anyone a prisoner against his will. His prison is not a dungeon; for the Lord does not need to shut a person up in order to have possession of him. Nor are His bonds such as those which confine men kept in custody by the powers of earth. They are bonds which do not in any wise interfere with the captive’s liberty. They do not hold him in one place, but draw him about, it may be to the most remote parts of the earth. {PTUK August 30, 1894, p. 550.19}

“The love of Christ constraineth us,” said the apostle; and this is the bond which holds every prisoner of the Lord. The Lord desires and seeks to bind every person to Himself by the cords of love. Such bondage could never make any person sad, for love is the only thing in the world that can make one happy; and being bound to Him, He is in the same bondage that we are in. Happy is that person who, when the Lord arrests him, is willing to continue His prisoner. {PTUK August 30, 1894, p. 551.1}

**“A Healthy Constitution” The Present Truth 10, 35.**

E. J. Waggoner

Every medical man knows the importance of a good constitution and healthy blood and tissue in cases of wounds. Many men who appear in good health find by some accident, not serious in itself, that they really are not in sound health, and are retarded in the process of recovery by conditions of which they were ignorant. The following from a medical journal shows one of the advantages of careful and hygienic living which physicians are well acquainted with:— {PTUK August 30, 1894, p. 555.1}

A young labouring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton hook, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so that it would suppurate freely and be readily cleansed. {PTUK August 30, 1894, p. 555.2}

As time passed on, the hand became very much swollen, and turned black, and the surgeons watched very carefully for signs of blood poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor. {PTUK August 30, 1894, p. 555.3}

These signs not appearing, it then became the question whether more of the hand could be saved than the thumb and the first two fingers. As the hand became no worse, the surgeon delayed operating on it, and after a time, it began to mend, and finally healed entirely, to the surprise of the surgeon. {PTUK August 30, 1894, p. 555.4}

“Young man,” he said to the patient, as the danger was passing away, “do you use alcohol in any form?” {PTUK August 30, 1894, p. 555.5}

“No, sir.” {PTUK August 30, 1894, p. 555.6}

“Do you use tobacco?” {PTUK August 30, 1894, p. 555.7}

“No, sir.” {PTUK August 30, 1894, p. 555.8}

“*That* is what saved your hand.” {PTUK August 30, 1894, p. 555.9}

**“Rescuing the Children” The Present Truth 10, 35.**

E. J. Waggoner

Among all the philanthropic agencies, there are perhaps none that appeal more strongly to the sympathies than those engaged in rescuing the children from the streets and slums of our towns, and from depravity and destitution everywhere. This is building a barrier along the edge of the precipice, to keep little feet from falling into the abyss of vice and lifelong uselessness. {PTUK August 30, 1894, p. 555.10}

Foremost in this work are Dr. Barnardo’s Homes, so well known to all. At the present time there are nearly five thousand children cared for in the Homes, being taught and useful trades and discipline, and surrounded by an atmosphere of home, so far as it is possible to provide this in a large institution. {PTUK August 30, 1894, p. 555.11}

We are able to give from Dr. Barnardo’s monthly organ, *Night and Day*, some sketches from life of the kind of candidates for training that are constantly presenting themselves for admission, or are being sent in by those co-operating with the Homes. The group of boys in the picture were admitted on a day. The Doctor says of them:— {PTUK August 30, 1894, p. 555.12}

“After inquiring minutely into their antecedents, I found that there was not one of them who had at any time been charged with dishonesty, or been guilty of any graver fault than playing pitch and toss in the streets, a form of gambling to which almost every street boy gives way at some period or other of his life. {PTUK August 30, 1894, p. 555.13}

“Is it not magnificent work to take such lads as these away from the allurements as well as from the sufferings of a street life, to a place them under firm discipline, to teach them the duty and privilege of hard work, and then, after a sufficient period of testing and training, to send those who have proved themselves worthy of it out to a colonial life?” {PTUK August 30, 1894, p. 555.14}

Such specimens of boy life we all are familiar with. In the ordinary course of street development we might predict with tolerable certainty their evolution into the hopeless, drink-sodden, and perhaps criminal adult life which present so difficult a problem to the Christian worker. Happy indeed is the lot of the boy who is snatched away from this and turned into promising channels of usefulness. {PTUK August 30, 1894, p. 555.15}

It is a far cry from a London slum to the broad prairies of the West, where the free expanse of land and air, and the possibilities within reach of the strong arm and ready mind are enough to awaken the feeling of manly independence and self-respect in the heart of almost any youth. But last year 834 of the young people were thus sent to Canada. Of the 24,000 children who have passed through the Homes, nearly seven thousand are working their way into manhood and womanhood in other and less crowded lands. {PTUK August 30, 1894, p. 556.1}

Another picture, a little girl awaiting admission on the door-steps of the Home in Stepney Causeway, gives another view of the raw material that is taken in to be worked up. It is sometimes a mystery how some of the applicants contrive to secure their tattered clothing to their bodies. {PTUK August 30, 1894, p. 556.2}

The work of such Homes as these represents more than simply an effort to clothe and feed destitute children. Any municipal or state institution might undertake that. But no such public institution can supply the Christian motive, the love for souls, and the influence begotten of this. This is the secret of the success of such work. Mere philanthropy, as the word is commonly understood, might supply the machinery, but only the real love of Christ and of souls that are precious to Him can do the work which the little waifs and strays of our streets need to have done for them. {PTUK August 30, 1894, p. 556.3}

**“Doing Something Great” The Present Truth 10, 35.**

E. J. Waggoner

Did you ever wish you might have a chance to do something very good and great? {PTUK August 30, 1894, p. 557.1}

The three Hebrew captives boldly refused to bow down to the image of Nebuchadnezzar. Daniel went into the lion’s den rather than conceal the fact that he prayed to God. Peter and John answered without fear when the Jewish rulers commanded them to stop their preaching. Paul preached before Felix, the Governor, Herod the King, and Nero, the great Emperor of Rome. Since that time men like Wycliffe, Luther, and others, about whom we have read, have had the same boldness to be true to God, when almost all the world were against them. {PTUK August 30, 1894, p. 557.2}

“But no such chance will ever come to me,” I hear someone say. {PTUK August 30, 1894, p. 557.3}

Don’t be too sure of that. The opportunity to be true to God comes every day to every one. What we must learn is to make use of it. “Redeeming the time,” is what we are told to be doing in Ephesians 5:16. If you will look at the same first in the Revised Version you will find it is written in the margin, “Buying up the opportunity.” {PTUK August 30, 1894, p. 557.4}

Those whom we have just mentioned, and the scores of others whose names will be thought of by every one who reads the Bible stories, simply bought up the opportunities that came to them. {PTUK August 30, 1894, p. 557.5}

Sometimes the most difficult things are not the facing of lions, or imprisonment. One of the greatest things that can be done is to keep one’s temper when angry words have been spoken. Or it is to tell the exact truth when tempted to tell a lie. Or it may be to stand true when those we are with are planning some mischief or undertaking that a true manly or womanly child of God could not join in with a clear conscience; or to speak for God and truth when others laugh at us and think us simple. {PTUK August 30, 1894, p. 557.6}

These may not seem great things, but they are. The Lord knows that we need His power to give us the victory in fighting against our evil ways and dispositions-and such a victory is as great a one as the world knows. Solomon says, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Proverbs 16:32. There is a chance for every one of us to do mighty deeds. {PTUK August 30, 1894, p. 557.7}

The longing to do some great thing-such as the world calls great-has kept many from doing the really great things. And it is good of the Lord, too, that He has made it so that the great things in His sight are such as even the youngest can do. {PTUK August 30, 1894, p. 557.8}

**GREAT DEEDS**

In Matthew 25. we read that “when the Son of man shall come in His glory, and all the holy angels with Him,” then He will give every man his reward. And what kind of deeds do you think the Lord will speak of in that great day? Read these verses and see:— {PTUK August 30, 1894, p. 557.9}

“Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.” {PTUK August 30, 1894, p. 557.10}

To do such things for the Lord Himself is surely as great a service as anyone could do-as great a thing as we could think of, and how had they done this? They do not remember that they had ever done such wonderful things, and so they ask the Lord when all this happen. This is His answer:— {PTUK August 30, 1894, p. 557.11}

“Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” {PTUK August 30, 1894, p. 557.12}

Then the great things with God are those things that men call little, and we have the chance of doing them every day. The little kindnesses, the cheery word, giving food to the hungry, clothing to the naked, these are the things that show the real love there is in the heart. {PTUK August 30, 1894, p. 557.13}

These words show us that Christ is not ashamed of the hungry, and ragged, and destitute. Do you think He loves those children who have clean and pleasant homes more than those who have no real home or mother’s care? Of course not; for He loves us, and not because we are good, but because He is good. It is because we need Him so much that He has such a pity for us. He calls the needy ones His “brethren,” and that high honour is just as freely given to the child in rags and tatters as to the nicely-clothed and well fed. {PTUK August 30, 1894, p. 557.14}

In that day when the Son of man comes in His glory, there will be many also who have really done some things that they thought were great. They will say to the Lord that they have done “many wonderful works.” Matthew 7:22. But He will say He does not know them, because they did not give Him food when hungry, and clothing with naked, and did not visit Him when sick or in prison. They will be greatly surprised-as greatly surprised as the others were when He said they had done these acts-and these last will ask when they fail to do these things for Christ when He was in so great need. He will then say:— {PTUK August 30, 1894, p. 557.15}

“Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.” {PTUK August 30, 1894, p. 557.16}

They were longing to do something great, and had not done the things which the Lord calls great. They had not bought up the opportunities that came to them almost every day. It was because they did not have the real love of God, and the love for others in need which that love always gives. {PTUK August 30, 1894, p. 557.17}

There are many ways in which even our little folks may bring some joy and happiness into the lives of those who have little of either. A good text to think of is found in Luke 14:12-14. As you think about it, I am sure the meaning of it will be plain to you. {PTUK August 30, 1894, p. 557.18}

Do not dream about doing great deeds sometime. The greatest deed a man can do is to do his duty, and this we can do every day. {PTUK August 30, 1894, p. 558.1}

**“News of the Week” The Present Truth 10, 35.**

E. J. Waggoner

-A plot against the life of the Emperor of Austria has been discovered. {PTUK August 30, 1894, p. 558.2}

-Negroes are said to be flocking to England from America in large numbers. {PTUK August 30, 1894, p. 558.3}

-The great Russian Army man?uvres at Smolensk have for some unexplained reason been countermanded. {PTUK August 30, 1894, p. 558.4}

-The great fire in Flume Harbour, Hungary, continued to burn for six days, in spite of all attempts to subdue it. {PTUK August 30, 1894, p. 558.5}

-It is reported that the Nicaraguans are imprisoning and murdering some of the foreign residents at Bluefields. {PTUK August 30, 1894, p. 558.6}

-During a regatta at St. John, New Brunswick, the yacht Primrose sank, and the owner and seven of the crew were drowned. {PTUK August 30, 1894, p. 558.7}

-A large brick building in Worcester, Mass., collapsed Aug. 21, and three men and twelve children were buried in the ruins. {PTUK August 30, 1894, p. 558.8}

-After all that has been written about feathered women, it is said that birds are to be worn this autumn in hats and bonnets. {PTUK August 30, 1894, p. 558.9}

-Mr. Altgeld, Governor of Illinois, has issued a proclamation appealing for help on behalf of the starving strikers and their families in the town of Pullman. {PTUK August 30, 1894, p. 558.10}

-Over 11,000 textile workers employed in the mills at New Bedford, U.S., have struck owing to a reduction of their wages by the owner. {PTUK August 30, 1894, p. 558.11}

-At San Jose, Cal., a large chimney fell at night on a small brick house, in which two families, consisting of sixteen persons, were living, and killed fourteen of them. {PTUK August 30, 1894, p. 558.12}

-At Sacramento, Cal., two houses were completely demolished and six persons instantly killed by a dynamite bomb, Aug. 21. There is every reason to suppose that the act was due to Anarchists. {PTUK August 30, 1894, p. 558.13}

-It is said that in Switzerland a milkmaid or man gets better wages if gifted with a good voice, because it has been discovered that a cow will yield one-fifth more milk if soothed during the milking by a pleasing melody. {PTUK August 30, 1894, p. 558.14}

-There seems to be a substantial shrinkage in the professional incomes of men at the bar just now. Lawyers complain that work of every kind is very scarce, and the practices of even well-known men are seriously reduced. {PTUK August 30, 1894, p. 558.15}

-According to information from Kingston, Jamaica, despatches have been received there from Port-au-Prince, stating that President Hippolyte is seriously ill and not expected to live. A revolution in Haiti is said to be inevitable. {PTUK August 30, 1894, p. 558.16}

-The Kaybles of Morocco have revolted, defeated the Spanish force sent against them, and inaugurated what promises to be a serious rebellion. Warships have been dispatched thither by the British, Spanish and Italian Governments. {PTUK August 30, 1894, p. 558.17}

-A serious riot arising from popular prejudice against sanitary precautions took place in the Cosack village of Borgustan, in the Caucasus, and many of the people were ordered to charge them. {PTUK August 30, 1894, p. 558.18}

-The official cholera bulletin issued at Berlin by the Imperial Boarde of Health reports that from noon on the 13th to noon on the 20th instant, there were twenty-three deaths from the disease, and thirty-two cases in the German Empire. {PTUK August 30, 1894, p. 558.19}

-Skeletons of a human family have been found in Moravia along with mammoth bones. The skeleton of the man was of enormous size. This find is said to dispose of the theory of scientists who contend that man did not exist during the mammoth period. {PTUK August 30, 1894, p. 558.20}

-Ritualism appears to be rampant in Canterbury. It is stated that many parents have removed their children from some local Church schools on the ground that they object to their children being taught to bow and cross themselves. {PTUK August 30, 1894, p. 558.21}

-The tramway cars at Chemnitz, in Saxony, have no conductors, and the payment of fares is left to the honour of the passengers. There is a fare box at either end of the cars, which are moved by electricity on the trolley system. By doing away with conductors a saving of 44,000 marks has been effected. {PTUK August 30, 1894, p. 558.22}

-The Italian Colonial authorities are endeavouring to colonise Massowah. A number of Italians at Tunis have been engaged to proceed thither, where they will be given land grants. They receive a free passage with board and lodging until settled on the land. Only single men are selected, but about 6,000 have already been engaged, most of them being Sicilians. {PTUK August 30, 1894, p. 558.23}

-A number of Government scientists who have been engaged in a survey of Popocatepetl, Mexico, have now reached the summit of the volcano, whose altitude they have fixed at 19,648 Spanish feet above the level of the sea. The circumference of the crater is 14,000ft. An elaborate study is being made of the smoking rents and other phenomena of the volcano. {PTUK August 30, 1894, p. 558.24}

-About 99 per cent. of the operations for cataract are now successful. Experts assert that the other 1 per cent. would not be unsuccessful but for the fact that some patients are handicapped with impurities of the blood that increase the difficulties following the operation. The removal of cataract has ceased to be esteemed a very serious matter for either patient or surgeon. {PTUK August 30, 1894, p. 558.25}

-While no very reliable news has been received concerning the war in the East, it is reported that the Japanese have been defeated at Ping Yang, to the north of the Korean capital, with great slaughter. The Chinese, it is said, followed up their success, and drove the Japanese out of Chung Hwa. The news is discredited by the Japanese officials. The Japanese are reported to have come to an agreement with the King of Korea who has declared his independence of China, and has appointed a Reform Cabinet. Japanese nobles have subscribed 80,000,000 dollars for war expenses, which they have loaned to the Government without interest. {PTUK August 30, 1894, p. 558.26}

**“Back Page” The Present Truth 10, 35.**

E. J. Waggoner

The Assyriologists at the British Museum have discovered, some contract tablets brought from Babylonia, a tablet recording the sale of a Babylonian “beer-house.” It dates from over 2,000 years B.C. {PTUK August 30, 1894, p. 560.1}

An Indian correspondent reports discontent and dissatisfaction amongst the natives of India. Of rice, the chief food supply, he says, “Last year they suffered from scarcity, from which they have not yet got over, and in the event of another such year as the last there is sure to be a famine, with all its horrors.” {PTUK August 30, 1894, p. 560.2}

In an interview, a native of West Africa, a Methodist, who is now in London, was asked if the Roman Catholic form of worship, with its ritual and mysticism, did not have a special attraction for the native mind. He said:— {PTUK August 30, 1894, p. 560.3}

I don’t know what their service is like in England, but their service on the West Coast does not attract the people. The natives look upon it as another form of their own worship-that is, they believe them to be European idol-worshipers, and even call them by that name, so that we have nothing to fear from them. {PTUK August 30, 1894, p. 560.4}

The National Protestant Church Union publishes an appeal and memorial addressed to the Bishops of the English Church, calling attention to the fact that “not a few of the distinctive errors of the Church of Rome” are taught by service books which are being widely used in the Establishment. The Bishops are appealed to to take steps to discountenance and suppress these works. But it is a well-known fact that the bench of Bishops is a most unsatisfactory court of appeals for the Protestant. {PTUK August 30, 1894, p. 560.5}

In one of the Catechisms to which the attention of the Bishops is called the question is asked, “By what means are sins forgiven?” It would be a simple thing to quote any one of a score of texts giving a direct answer to the question; but it is not to teach the word of God that these books are written. The answer given is, “Sins are forgiven chiefly by the Sacraments of Holy Baptism and Penance.” Prayers and sacrifices for the dead, the sacrifice of the Mass, the real presence, confession to priests, and many other ultra Romish practices are taught in these manuals, and are being received on every side by people who have been taught to look to men’s teachings rather than to the Bible for themselves. {PTUK August 30, 1894, p. 560.6}

**“Not Yet” The Present Truth 10, 35.**

E. J. Waggoner

*Not Yet*.—“We must hope that we are entering on a period when in every nation the idea that man should be suppressed in the name of religion will be rooted out. Charity alone can lead souls to the light.” These are the words of a Roman Catholic authority, recently uttered in New Zealand. But the Church which he represents has acted contrary to the sentiments in every line of her history, wherever the power has been in her hands. And the spirit of the Papacy finds so natural a home in the natural heart, that the lesson of history, to say nothing of the word of Scripture, must teach us that so long as sin is in the earth, so long will men be oppressed in the name of religion. {PTUK August 30, 1894, p. 560.7}

**“Whose Image and Superscription?” The Present Truth 10, 35.**

E. J. Waggoner

We are sure that our readers will find the article on page 546, entitled “The Pope’s Bell Ringing in Basel,” very interesting. The story, however, is not yet finished. The article came just too late for last week’s paper, and since then there have been new developments, of which we have been informed by letter. We will therefore in few words bring the account as nearly as possible up to date. {PTUK August 30, 1894, p. 560.8}

The article closes with the sale of household goods of the director of the publishing house, who is our correspondent. Before he had reached his home after the sale, he was summoned to appear before the court again, to answer for Sunday labour. Concerning this Brother Holser writes:—“The result of our trial last Thursday was that they fined me 200 francs, and sentenced me to three weeks in prison besides. In case they do not pay the fine, it will take forty days in prison to satisfy that.” This will make a total of sixty-one days’ imprisonment for labouring peacefully on the first day of the week, after having “rested the Sabbath day according to the commandment.” {PTUK August 30, 1894, p. 560.9}

Brother Holser presented before the court the Bible reasons for his course, and why it was not possible for him as a Christian to observe Sunday. But the prosecuting attorney said that he seemed to be ignorant of the fact that “the State had no creed, *i.e.*, nothing to do with religion.” But if the State has nothing to do with religion, why does it seek to compel men to rest on Sunday? {PTUK August 30, 1894, p. 560.10}

Some will doubtless think that the city of Basel is simply “guarding the right” of other people to rest on Sunday, and protecting them from disturbance. But it can be clearly shown that this is not the case. Directly in front of the office where the work is done, for which Brother Holser is to be imprisoned, is a large green where there are foot-ball games, companies of soldiers drilling, officer’s shouting commands, target-shooting, etc. Whatever noise might be made in the printing office is more than drowned by the noise on the green, yet no one thinks of being disturbed by that. The conclusion is inevitable that there is a “disturbance” occasioned by Sunday labour, except when the labourers keep the Sabbath of the Lord. {PTUK August 30, 1894, p. 560.11}

By the labour that has been done in the Imprimerie Polyglotte, nobody has been injured in the slightest degree. Nobody has been molested, nobody has been hindered for keeping Sunday, nor disturbed in his rest. There has been no damage to life or property. Yet fines and imprisonment are imposed. We emphasise this, not for the purpose of holding up the Government to reproach, but to show the nature of the Sunday institution. No such arbitrary action would be possible in connection with any really Christian institution. {PTUK August 30, 1894, p. 560.12}

The Gospel brings freedom. It knows nothing of force. And the fact that the Sunday institution allows and even demands persecution in its behalf, is in itself sufficient evidence that it is wholly opposed to the Gospel. There are absolutely no grounds upon which fines and imprisonment for Sunday labour can be defended, except on the papal ground that the traditions of men are above the law of God. {PTUK August 30, 1894, p. 560.13}

Brother Holser writes: “Personally I care not a straw about the inconvenience of a little of prison life. This is so little in comparison with what others have suffered, that I should be ashamed to mention it as a hardship.” It is with no spirit of complaint or fault-finding that this matter is set forth, but that all who will read may see the ground on which Sunday observance stands. It has only the arbitrary and cruel power of man; the gentle power of God is not in it. {PTUK August 30, 1894, p. 560.14}