**“Front Page” The Present Truth 10, 40.**

E. J. Waggoner

“I sought the Lord, and He heard me, and delivered me from all my fears.” Psalm 34:4. There is nothing more terrible than fear. “Fear hath torment.” 1 John 4:18. It makes no difference if there is no actual danger, the fear of an imaginary evil is as real as the fear of a known peril. But out of all fear the Lord delivers them that trust Him. “There is no fear in love; but perfect love casteth out fear.” {PTUK October 4, 1894, p. 625.1}

“He that despiseth his neighbour sinneth.” Proverbs 19:21. This makes no exception. We are not merely forbidden to despise those who are honourable, but we must not despise anybody. It is natural enough not to despise those who are noble; the grace of God only can keep us from despising those who are mean. But many who seem to us to be utterly unworthy may be God’s chosen ones, and so in despising anybody we run the risk of bringing upon ourselves the judgment recorded in Matthew 18:6. {PTUK October 4, 1894, p. 625.2}

The rule of Paganism is, Do good, in order that you may be good; the rule of Christianity is, Be good, in order that you may do good. Here are two principles, and between them there is a world of difference. The first means, righteousness attained by works; a good stream flowing from a corrupt fountain-the natural heart. The second means, good works attained by righteousness; a good stream flowing from a pure fountain-the heart regenerated by faith. Every religion that operates by the former principle is pagan, whether professedly so or not. {PTUK October 4, 1894, p. 625.3}

**“Nothing Impossible” The Present Truth 10, 40.**

E. J. Waggoner

*Nothing Impossible*.-The story of the flood is now very largely discredited even by many who profess to be Christians. Though they may admit that there was a flood, they do not believe that it covered the whole earth, as the Bible says. They think it impossible. Let us see what that unbelief really involves. How much of the earth’s surface is now covered with water?—About three-fourths. Who made the sea?—The Bible says, “The sea is His, and He made it.” Psalm 95:5. Well now, it is a very simple problem. Couldn’t He who has covered three-fourths of the earth’s surface with water, have very easily covered the other one-fourth with water also? The question answers itself, and shows us that disbelief in the flood, as described in the Bible, means disbelief in God as the Creator and Upholder of the earth. {PTUK October 4, 1894, p. 625.4}

**“Greatness” The Present Truth 10, 40.**

E. J. Waggoner

*Greatness*.-The greatest men that have lived are those whom God has made great; and God makes men great by simply revealing in them His own greatness. But those in whom He most fully reveals Himself are not those who strive most eagerly to display their own powers, but those in whom self appears the least. There is no greater place for any man than the place he is in when he has fully yielded himself to the Lord. If we would be as great as Moses, we must be, like him, the meekest of all persons on the earth; or if we would be as great as Paul, who was not a whit behind the very chiefest of the apostles, we must be able to say with him, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” The very first step toward this greatness is the realisation of the truth, “I am nothing;” and succeeding steps consist in learning the greatness of God and our Saviour Jesus Christ. {PTUK October 4, 1894, p. 625.5}

**“Reasoning with God” The Present Truth 10, 40.**

E. J. Waggoner

It is a very common thing for men to reason with God. Though He does not stand personally and visibly before them and talk with them, they have His spoken word, to which many feel free to make objections, or excuse themselves from performing its requirements. It is just the same as if they stood face to face with the Creator and presumed to enter into an argument with Him. {PTUK October 4, 1894, p. 625.6}

This is not the kind of reasoning that the Lord desires. He has said, “Come now, and let us reason together,” but He does not ask us to tell Him anything that He does not know, or attempt to prove Him to be in the wrong. To do that would be to unseat Him from His throne. But He says, “Put Me in remembrance, let us plead together.” Isaiah 43:26. He wishes men to remind Him of His promises; not because He has forgotten them, but because He longs for an opportunity to fulfil them. He pleads with men to comply with the conditions upon which His promises are made, in order that by fulfilling them He may demonstrate to men His power and love toward them. {PTUK October 4, 1894, p. 625.7}

If they will do this, He will remember instantly the things that He has sworn to perform. He holds out to them the greatest of inducements by saying, “Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool.” Isaiah 1:18. To reason properly with the Lord is simply to give Him an opportunity of doing for us this wonderful work. The result will be most convincing, as regards all the points that can possibly be at issue. {PTUK October 4, 1894, p. 626.1}

**“God’s Garden” The Present Truth 10, 40.**

E. J. Waggoner

In the beginning, when the work of creation had been finished, “the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.” Genesis 2:8, 9. The Lord still has a garden upon the earth, though Eden has long since been removed. Not the trees nor the shrubs nor the flowers were the most essential things in the garden, but the man and woman whom He created. The purpose of God was centred in these, and not in the beautiful things which surrounded them. That purpose He has been steadily carrying out since time began. He has had a spiritual garden, in which Adam and Eve were the first plants, and which has spread out over the whole world, as the physical garden which was removed was doubtless designed to do. {PTUK October 4, 1894, p. 626.2}

In this garden grow both wheat and tears; for the devil has sowed tares which have sprung up and developed more abundantly than the wheat. But the Saviour has said, “Every plant which My heavenly Father hath not planted, shall be rooted up.” Matthew 15:13. And when that rooting up has taken place, the physical garden will be restored and cover the whole earth, and thus the full purpose of God will be carried out. {PTUK October 4, 1894, p. 626.3}

But while in this present state the tares grow largely in excess of the wheat, there is still abundant opportunity for the latter to attain a luxurious growth. It is “rooted and grounded in love” (Ephesians 3:17), and so has an abundance of the richest soil; for the Psalmist says, “The earth is full of the goodness of the Lord” (Psalm 33:5), and, “The earth, O Lord, is full of Thy mercy.” Psalm 119:64. And he also testifies that “the righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.” Psalm 92:12. He is “like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not whither, and whatsoever he doeth shall prosper.” Psalm 1:3. {PTUK October 4, 1894, p. 626.4}

This garden is also full of most beautiful flowers, which are the promises of God. Not all the tares that are growing around us can hide these from our view, or shut us out from their fragrance. God has poured out His Spirit upon all flesh, and its work is “to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:1-3. If we will but let the Lord plant us in His garden, we shall find this world still a beautiful place in which to live. {PTUK October 4, 1894, p. 626.5}

**“Studies in Romans. The Surety of the Promise. Romans 4:16-25” The Present Truth 10, 40.**

E. J. Waggoner

In our last lesson we learned what Abraham found, and how he found it. At the same time we learned what God has promised us as well as Abraham, if we believe His word. God has promised to every man who believes Him nothing less than the freedom of the world. This is not an arbitrary thing. God has not said that if we will believe certain statements and dogmas, He will in return give us an everlasting inheritance. The inheritance is one of righteousness; and since faith means the reception of the life of Christ into the heart, together with God’s righteousness, it is evident that there is no other way in which the inheritance can be received. This is further made clear by a statement in the last lesson, which was not noted, namely, that {PTUK October 4, 1894, p. 626.6}

*“The Law Worketh Wrath.”*-Therefore whoever thinks to get righteousness by the law is putting his trust in that which will destroy him. God has promised a grant of land to every one who will accept it on His conditions, namely, that he shall also accept the righteousness which goes with it, because righteousness is the characteristic of the land. Righteousness is to “dwell” in it. But this righteousness can be found only in the life of God, which is manifested in Christ. Now the man who thinks that he himself can get righteousness out of the law is in reality trying to substitute his own righteousness for God’s righteousness. In other words, he is trying to get the land by fraud. Therefore when he comes in the court to prove his claim to the land, it appears that there is a criminal charge against him; and he finds “wrath” instead of blessing. “Where no law is, there is no transgression;” but there is law everywhere, and therefore transgression. All have sinned, so that the inheritance can not be by the law. {PTUK October 4, 1894, p. 626.7}

“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.” Romans 4:16-25. {PTUK October 4, 1894, p. 626.8}

**QUESTIONING THE TEXT**

What have we already found the inheritance to be? {PTUK October 4, 1894, p. 626.9}

“The world.” {PTUK October 4, 1894, p. 626.10}

And how is it to be obtained? {PTUK October 4, 1894, p. 626.11}

“Through the righteousness of faith.” {PTUK October 4, 1894, p. 626.12}

If it were of works, what would be the result? {PTUK October 4, 1894, p. 626.13}

“Faith is made void, and the promise made of none effect.” {PTUK October 4, 1894, p. 626.14}

Why? {PTUK October 4, 1894, p. 626.15}

“Because the law worketh wrath.” {PTUK October 4, 1894, p. 626.16}

To what end? {PTUK October 4, 1894, p. 626.17}

“To the end the promise might be sure to all the seed.” {PTUK October 4, 1894, p. 626.18}

Of whom is Abraham the father? {PTUK October 4, 1894, p. 627.1}

“The father of us all.” {PTUK October 4, 1894, p. 627.2}

Before whom? {PTUK October 4, 1894, p. 627.3}

“Before Him whom he believed, even God.” {PTUK October 4, 1894, p. 627.4}

According to what scripture? {PTUK October 4, 1894, p. 627.5}

“As it is written, I have made thee a father of many nations.” {PTUK October 4, 1894, p. 627.6}

How could God say to Abraham before he had any child, “I have made thee a father of many nations”? {PTUK October 4, 1894, p. 627.7}

He “quickeneth the dead, and calleth those things that be not as though they were.” {PTUK October 4, 1894, p. 627.8}

How did Abraham receive the promise of God? {PTUK October 4, 1894, p. 627.9}

“He staggered not at the promise of God through unbelief.” {PTUK October 4, 1894, p. 627.10}

In what was he strong? {PTUK October 4, 1894, p. 627.11}

“He was strong in faith, giving glory of God.” {PTUK October 4, 1894, p. 627.12}

Of what was he persuaded? {PTUK October 4, 1894, p. 627.13}

“Fully persuaded that what He had promised He was able to perform.” {PTUK October 4, 1894, p. 627.14}

What was the result? {PTUK October 4, 1894, p. 627.15}

“Therefore it was imputed to him for righteousness.” {PTUK October 4, 1894, p. 627.16}

For whose sake was this written? {PTUK October 4, 1894, p. 627.17}

“For us also.” {PTUK October 4, 1894, p. 627.18}

Why for our sakes? {PTUK October 4, 1894, p. 627.19}

“To whom it shall be imputed? {PTUK October 4, 1894, p. 627.20}

That which was imputed to Abraham, namely, righteousness. {PTUK October 4, 1894, p. 627.21}

On what condition will it be imputed to us also? {PTUK October 4, 1894, p. 627.22}

“If we believe on Him that raised up Jesus our Lord from the dead.” {PTUK October 4, 1894, p. 627.23}

Why was He delivered to death? {PTUK October 4, 1894, p. 627.24}

He “was delivered for our offences.” {PTUK October 4, 1894, p. 627.25}

For what purpose was He raised again? {PTUK October 4, 1894, p. 627.26}

He “was raised again for our justification.” {PTUK October 4, 1894, p. 627.27}

*Sure to All*.-Since the inheritance is through the righteousness of faith, it is equally sure to all the seed, and equally within the reach of all. Faith gives all an equal chance, because faith is just as easy for one person as for another. God has dealt to every man a measure of faith, and to all the same measure, for the measure of grace is the measure of faith, and “unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. Christ is given without reserve to every man. Hebrews 2:9. Therefore, as the same measure of faith and grace is given to all men, all have an equal opportunity to gain the inheritance. {PTUK October 4, 1894, p. 627.28}

*Jesus Is the Surety*.-Faith makes the promise sure to all the seed, because it has Christ alone for its object, and He is the surety of the promises of God. 2 Corinthians 1:20. We read also of the oath of God, by which Jesus was made high priest, that “by so much was Jesus made a surety of a better testament,” or covenant. Hebrews 7:22. Now Jesus was not given for a certain class, but for all without distinction. “God so loved *the world*, that He gave His only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.” John 3:16. Jesus by the grace of God tasted death for *every man*. Hebrews 2:9. He says, “Him that cometh to Me I will in no wise cast out.” John 6:37. Christ dwells in the heart by faith. Ephesians 3:17. Therefore, since Christ is the surety of the promise, it must be sure to every one who believes. {PTUK October 4, 1894, p. 627.29}

*The Oath*.-It may seem to some a little far-fetched to say that the oath by which Jesus was made priest is the surety of the promise to Abraham. But a little consideration will enable any one to see that it can be no other way. In the sixth chapter of Hebrews we read that “when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee.... 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; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.” {PTUK October 4, 1894, p. 627.30}

*For Our Sakes*.-Why did God confirm His promise to Abraham by an oath? That we might have a strong consolation. It was not for Abraham’s sake, because Abraham believed fully without the oath. His faith was shown to be perfect before the oath was given. It was altogether for our sakes. When does that oath give us strong consolation? When we flee for refuge to Christ as priest in the most holy place. Within the veil He ministers as high priest; and it is the oath of God that gives us courage to believe that His priesthood will save us. Then our consolation comes from Christ’s priesthood, and so from the oath which made Him priest. Therefore the oath of God to Abraham was identical with the oath that made Christ high priest. This shows most plainly that the promise of God to Abraham is as wide as the Gospel of Christ. And so our text, speaking of the righteousness that was imputed to Abraham, says, “Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead.” {PTUK October 4, 1894, p. 627.31}

*Power of God’s Word*.-God “calleth those things which be not as though they were.” Sometimes men do the same thing, but we soon lose confidence in them. When men speak of things that are not as though they were, there is only one proper name for it. It is a lie. But God calls those things that be not as though they were, and it is the truth. What makes the difference? Simply this: Man’s word has no power to make a thing exist when it does not exist. He may say that it does, but that does not make it so. But when God names a thing, the very thing itself is in the word that names it. He speaks, and it is. It was by this power of God that Abraham was made the father of many nations, even of us, if we believe that Jesus died and rose again. {PTUK October 4, 1894, p. 627.32}

*Quickening the Dead*.-It is by the power of God’s word which can speak of those things that be not as though they were and have it true, that the dead are raised. His word makes them live. It was Abraham’s faith in the resurrection of the dead that made him the father of many nations. God’s oath to Abraham was on the occasion of his offering Isaac. Genesis 22:15-18. And “by faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead.” Hebrews 11:17-19. {PTUK October 4, 1894, p. 627.33}

*Righteousness and Resurrection*.-The righteousness which was imputed to Abraham will be imputed to us also if we believe on Him who raised up Jesus our Lord from the dead. Therefore it follows that righteousness was imputed to Abraham because of his faith in the resurrection of the dead, which comes only through Jesus. Acts 4:2. That was what the apostles preached the promises to the fathers. The power by which a man is made righteous is the power of the resurrection. See Philippians 3:9-11. This power of the resurrection, which works righteousness in a man, is the surety of the final resurrection to immortality at the last day by which he enters upon his inheritance. {PTUK October 4, 1894, p. 627.34}

*Not Weakened in Faith*.-Some versions of Romans 4:19 give the idea, “Without being weakened in faith, he considered his own body now as good as dead.” That is to say, after God had made the promise to him, a full consciousness of his weakness and of all the difficulties and seeming impossibilities in the way did not have any effect in weakening his faith. Nothing is impossible with God, and there are no difficulties for Him. Whenever a person is inclined to doubt the possibility of his salvation, let him stop and consider that God made the world by His word, and that He raises the dead, and that it is by that same power that God will save him if he is willing. To doubt God’s promise to deliver us from all evil is to doubt the fact that He created all things by His word, and that He is able to raise the dead. {PTUK October 4, 1894, p. 628.1}

**“Receiving Reproof” The Present Truth 10, 40.**

E. J. Waggoner

*Receiving Reproof*.-In the Bible we read much about the danger of scorning and rejecting reproof. “He that hateth reproof shall die.” Proverbs 15:10. “He that refuseth instruction [or correction] despiseth his own soul.” Verse 32. We naturally think that we are doing exceedingly well to receive patiently reproofs that we know we deserve; but we feel that we have a right to reject reproofs that seem to us uncalled for. This is thought to be only the manifestation of a proper spirit of self-respect. But when we do so, we are likely to deprive ourselves of much necessary and wholesome warning; for we are most commonly blind to our own failings, so that we usually think reproof unnecessary. The wise man is he who receives all reproof with meekness. The reproof that we think least deserved may really be the most needed. By accepting all reproof without gainsaying, we run no risk of losing valuable instruction. {PTUK October 4, 1894, p. 628.2}

If perchance a reproof should be undeserved, then we ought to be able to endure it the better. A man was bitterly complaining that he had been accused of gross misconduct, of which he was entirely innocent. He thought that a man had a right to feel indignant when accused falsely. “Well,” said one to him, “would you feel better if the charges were true?” This put the matter in a different light, and made him more contented. We do well to remember Matthew 5:11, 12. {PTUK October 4, 1894, p. 628.3}

**“Which Day Is the Lord’s Day?” The Present Truth 10, 40.**

E. J. Waggoner

The article that appeared in these columns several weeks ago, concerning the Lord’s day and the petition to Lord Rosebery, has attracted still further notice. Before the letter from Mr. Hill, and the reply to him, were printed, an article appeared in *The English Churchman* from Mr. James Girdlestone, who kindly called our attention to the fact that he had written in reply to our article, and asked us to show where he was wrong, or else to admit that we were in error. Although the most of his letter has been covered by the article in last week’s paper, we reprint the whole of it as it appeared in the *Churchman*, that there may be no appearance of omitting any point in the Sunday argument. Here is the letter:— {PTUK October 4, 1894, p. 628.4}

**THE LORD’S DAY**

SIR,—Somebody has sent me a paper on this subject in a journal called THE PRESENT TRUTH (Vol. 10, No. 34). I agree with the writer when he lays down the broad foundation: “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” (p. 583). Subject to Romans 1:20; that is true. I agree also with him when he says, “The Sabbath of the Lord God is God’s own memorial, and it is a memorial in behalf of the labouring men, 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 of cessation from toil-it is the renewal of life” (p. 535). He also aptly quotes Exodus 20:8-10, and been Isaiah 58:13-14. I next deal with some of the points where I do not agree with this writer. {PTUK October 4, 1894, p. 628.5}

1. Referring to Revelation 1:10 He says that “The Lord’s Day” is an expression that occurs here alone (p. 533). That is true. But he proceeds to argue that because in Exodus 20. “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” (p. 535). That statement appears to me to be erroneous. The Fourth Commandment does not say “the seventh day of the week.” It speak of working for six days and resting on “the seventh day.” There was the difference. If the Divine commandment had been, “Work the first six days of the week, and rest the seventh day of the week,” I should say we must return to the usage of the Jews, and rest on the seventh day of the week, commonly called Saturday, and work on the first day of the week, commonly called Sunday. The letter of the Divine law is silent as to “the day of the week.” The letter of the law leaves that point, the day of the week, a matter of liberty. The spirit of the Divine law of rest for the worker is equally observed, whether it is the first day of the week or the seventh day of the week, on which the worker takes rest. {PTUK October 4, 1894, p. 628.6}

2. The writer lays stress on the fact that “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 as ‘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 any other title than its numerical designation, ‘the first day of the week’” (p. 538). That begs the question, which is whether “The Lord’s Day” in Revelation 1:10 is the seventh or the first day of the week. On this subject we are not instructed by any express statement in the Bible. Permit me to carry my answer a stage further. The Bible nowhere speaks of “the seventh day of the week.” But “the first day of the week” is referred to in the Bible, several times, and under circumstances that support an inference that “the Lord’s Day” mentioned in Revelation 1:10 is “the first day of the week.” That is the day of the week when the Lord Jesus rose from the dead. The victory was won. {PTUK October 4, 1894, p. 628.7}

3. The writer says, “Sunday is one of the six days in which the Lord says we should labour” (p. 584). I have shown under head 1 that this statement is unfounded. {PTUK October 4, 1894, p. 628.8}

4. The writer points to Luke 23:54, 56; 24:1 to show that “the preparation” preceded, and “the first day of the week” followed, “the Sabbath.” That is so. But no one doubts that the Jews rested on the seventh day of the week, or that we rest on the first day of the week. I have already shown that we are at liberty to act as we do. {PTUK October 4, 1894, p. 628.9}

There are other points on which I differ from this writer. I have answered only those that appear to me to be directly material to a sound interpretation of the Scriptures in regard to a point about which people often are unnecessarily perplexed. JAMES GIRDLESTONE. {PTUK October 4, 1894, p. 628.10}

Sept. 3. {PTUK October 4, 1894, p. 628.11}

**ONLY AN INFERENCE**

First of all, let us notice the ground on which the observance of Sunday as the Lord’s day rests. In the paragraph numbered (2) Mr. Girdlestone says: “The first day of the week is referred to several times, and under circumstances that support an inference that ‘the Lord’s day mentioned in Revelation 1:10 is the first day of the week.” The only ground for Sunday observance, therefore, is inference. {PTUK October 4, 1894, p. 628.12}

Later on we shall repeat some of the direct statements of Scripture which show that the seventh day of the week, and that alone, is called the Lord’s day. But for the present, let as proceed as though there were no such direct statements. Allow that one may infer from certain texts in the Bible that the first day of the week is the Lord’s day; what then? Does that settle anything definitely?—Certainly not. Everything is vague and indefinite. Because some persons infer a certain thing from certain words, that is no proof that everybody must make the same inference. If it is only inference, then anybody is at liberty to draw his own. Nobody can be charged with sin for not agreeing with somebody else’s inference. {PTUK October 4, 1894, p. 628.13}

The statement that the Sunday Lord’s day rests on inference, is an admission that there is no authority to bind anybody to its observance. This being the case, what shall be said of any human laws directed to the enforcement of the observance of the first day of the week as the Lord’s day? Is it not evident that such a thing is going beyond the Lord? So far as the enforcement of Sunday observance by law is concerned, the question might rest here. For since God in His word has not said that the first day of the week is the Lord’s day, and has given no commandment whatever for its observance, it is clear that for men to make such laws is to set themselves above God. It is to place themselves in the position of the “man of sin” (2 Thessalonians 1:3-8), and to merit his doom. {PTUK October 4, 1894, p. 629.1}

**THE FOURTH COMMANDMENT**

But it is claimed that authority for Sunday observance is found in the fourth commandment. It is claimed that since the commandment says only “the seventh day,” it may apply to the first day of the week as well as to the seventh. Suppose that for the moment we allow this to be true; what then?—Why, again we are met with the fact that for men to make laws enforcing Sunday observance, is not only to go beyond the Lord, but to go against Him. For if in His commandment He has left men at perfect liberty to rest on whichever day they may choose, then for men to seek to compel others to rest on some certain day is to transgress His commandment. Let this one fact be clearly noted, namely, that no man can by any interpretation of the Bible construct an argument for Sunday observance that will not demonstrate the wickedness of all human laws on the subject. {PTUK October 4, 1894, p. 629.2}

Mr. Girdlestone is a Protestant. But if he believes that the fourth commandment is indefinite, and does not specify which particular day of the week is to be observed, then one of two positions he must take. He must either (1) admit that there is no necessity for the observance of any particular day, and that the men who might keep Friday or Monday, as well as the men who keep Saturday and Sunday, are all alike strictly obeying the fourth commandment; or (2) he must admit the necessity for a Pope, who shall decide between them. For if men ought to keep one and the same day, and the Lord has left it open as to which day it shall be, then there must be some person higher in authority and power and wisdom than all other men, who shall take the Lord’s place, and do what the Lord left undone. This is what the Papacy has presumed to do with the fourth commandment. Let those follow him who will; but “as for me and my house, we will serve the Lord.” {PTUK October 4, 1894, p. 629.3}

**“THE SEVENTH DAY”**

The commandment says that “the seventh day is the Sabbath of the Lord thy God.” “The seventh day.” Mark that it is definite. It does not say “a seventh day,” but “*the* seventh day.” Say what you please about a seventh part of time, the fact remains that the words of the commandment indicate a definitely recurring seventh day. {PTUK October 4, 1894, p. 629.4}

The question then arises, “The seventh day of what?” Is it the seventh day of the year? Does the commandment require the observance of only the seventh day in the year? Evidently not, because it says, “Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.” {PTUK October 4, 1894, p. 629.5}

The same thing may be said about a month, or about one’s life. It cannot mean that we should rest simply on the seventh day of the month, nor the seventh day of our lives, for that would be nonsense. {PTUK October 4, 1894, p. 629.6}

Of what then is the Sabbath the seventh day? Read the commandment again. “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.” Ah, it brings to view a cycle of seven days: six days of labour, and one day of rest; six days of labour and one day of rest, and so on. Well, did anybody ever hear of any such cycle of days? Oh, yes, every child knows that seven days make one week. The week is a definite portion of time, consisting of just seven days. It is the only period of time in which one could work six days and rest the seventh, and continue the practice. Then it is the seventh day of the week that the commandment declares to be the Sabbath-the Lord’s day. {PTUK October 4, 1894, p. 629.7}

**SIXTH DAY AND SEVENTH DAY**

But this matter may be settled still more definitely. What has gone before is simply preliminary. Mr. Girdlestone, as a lawyer, will admit that the fourth commandment can never mean anything different from what it did when first given, without a change being made in the words. No change has been made in the words, for they stand the same in every Bible. Now let us see if there is any ground for the inference that the fourth commandment has left it indefinite as to whether or not we shall keep the seventh day of the week. {PTUK October 4, 1894, p. 629.8}

In the sixteenth chapter of Exodus, we have the account of the giving of the manna, a little more than a month before the commandments were spoken from Sinai. I will quote a few verses, and will ask the reader to read the entire chapter. {PTUK October 4, 1894, p. 629.9}

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” “Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; ... and they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.” Exodus 16:4, 5, 16-26. {PTUK October 4, 1894, p. 629.10}

Now let us try on the indefinite seventh-day theory. Let it be noted that in this record we have the expressions, “the sixth day,” and “the seventh day.” The word week is not mentioned. We have a perfect parallel to the fourth commandment. Moreover, this is an illustration of the fourth commandment, for the whole transaction was to prove them, to see whether or not they would walk in the law of the Lord. In verse 26 we have the same form of words as in the fourth commandment: “Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.” {PTUK October 4, 1894, p. 629.11}

We are now to proceed on the supposition that “the seventh day does not mean the seventh day of the week, but simply one-seventh part of time.” Very well, then it is evident that “the sixth day” does not mean the sixth day of the week, but simply one-sixth part of time. If this interpretation works in one case it must in the other. {PTUK October 4, 1894, p. 630.1}

In order that the reader may get the matter clearly it in mind, we herewith append a portion of the calendar. It is for the whole month of July and the first part of August of the present year. {PTUK October 4, 1894, p. 630.2}

Sun. M. T. W. Th. Fr. Sab. {PTUK October 4, 1894, p. 630.3}

1 2 3 4 5 6 7\* {PTUK October 4, 1894, p. 630.4}

8 9 10 11 12 13 14\* {PTUK October 4, 1894, p. 630.5}

15 16 17 18 19 20 21\* {PTUK October 4, 1894, p. 630.6}

22 23 24+ 25 26 27 28- {PTUK October 4, 1894, p. 630.7}

29 30 31 {PTUK October 4, 1894, p. 630.8}

1 2 3 4\* {PTUK October 4, 1894, p. 630.9}

5 6 7 8 9 10 11 {PTUK October 4, 1894, p. 630.10}

It will be noticed that every seventh day is marked with a star, but every “sixth” day, not of the week, but simply the sixth day after five is marked with a cross. {PTUK October 4, 1894, p. 630.11}

Now let us place ourselves back in the wilderness, and go out to gather manna for our daily food. For the first week we get along very well. Our theory works beautifully. We gather a double portion on “the sixth day,” and are well supplied for the Sabbath. {PTUK October 4, 1894, p. 630.12}

We will not place ourselves among those who went out on the seventh day to gather, although our theory would really make us do it. But on the first day of the week we begin again to gather manna. We find no difficulty on Sunday, Monday, Tuesday, and Wednesday. But Thursday is our “sixth day,” because “the sixth day” means the sixth day after five. So on Thursday we go out and gather twice as much as on other days, and lay it up for the morning, when, lo, we have a mass of corruption. It did not keep. And yet the Lord told us that if we gather twice as much on the sixth day as on other days, it would not spoil. What can be the matter? Is it possible that the word of the Lord has failed? Not at all; we have simply been trifling with it. {PTUK October 4, 1894, p. 630.13}

Let us go through our calendar on this basis. We will not be thrown off our theory by one rebuff, but will carry it through. “The sixth day” does not mean the sixth day of the week, but simply one-sixth part of time. Now since it is only on the sixth day that we are to gather a double portion of manna, and our sixth day does not come on Friday any more for six weeks, we must not gather a double portion on that day. So when the next Sabbath comes we shall have to fast, and so on every Sabbath for six weeks. And once a week we shall be subject to the mortification of finding our food decayed. {PTUK October 4, 1894, p. 630.14}

But now we come to the close of the sixth week. We have doggedly stuck to our theory that “the seventh day” means the seventh portion of time, and that “the sixth day” means the sixth part of time. On the sixth day we must gather a double quantity, and on the seventh day we must gather none. But lo, this week, our “sixth” and the “seventh” day are one and the same day; and we are under the necessity of gathering a double portion on this day, and at the same time we are forbidden to go out to look for any, and are assured that if we do we shall find none. Surely every one will agree that if we do not give up our absurd theory now we deserve to starve. {PTUK October 4, 1894, p. 630.15}

Let it be noted that we should fare even worse if we did not start out right. In this case we have begun with the first day of the week, so that the seventh day falls regularly on the seventh day of the week, just as the Lord indicated. But if we should carry our theory so far as to begin at some other time, then we should have the case much more involved. {PTUK October 4, 1894, p. 630.16}

But it is useless to carry the matter further. Perhaps it may seem a waste of space to dwell so long on such a supposition. But if it shall result in showing our readers the absurdity of the theory that “the seventh day” of the commandment means any seventh part of time that men may choose, and that it does mean the seventh day of the week, it will not have been lost time and space. {PTUK October 4, 1894, p. 630.17}

A few weeks after the manna began to fall, the Lord spoke the ten commandments from Sinai. The fourth commandment meant the same thing then that it does now; neither more nor less. If it now means that we are at liberty to choose any day of the week that we please, as the Sabbath, and that the commandment does not limit us to the seventh day of the week, surely it meant the same thing then. And in that case we should have the Lord making it an impossibility for people to keep His law, even in the thing wherein He was proving them to see if they would keep it! Why was there not someone in the camp of Israel wise enough to quote the words of the Lord against Him, in justification of his course in seeking to keep a double portion on some other day than the sixth day of the week, and to gather manna on the Sabbath? The fall of the manna not proves beyond all possible cavil that “the seventh day” of the fourth commandment means *the seventh day of the week*, and nothing else. {PTUK October 4, 1894, p. 630.18}

**SABBATH AND FIRST DAY**

Our friend has evidently missed the point of the reference to Luke 23:54-56; 24:1. He sees that “the preparation” preceded, and “the first day of the week” followed, “the Sabbath.” He says, “That is so. But no one doubts that the Jews rested on the seventh day of the week, or that we rest on the first day of the week.” {PTUK October 4, 1894, p. 630.19}

But do you not see that this admission overthrows your theory that the commandment is indefinite? The Jews kept the seventh day of the week. Very well. But the last verse of the twenty-third chapter of Luke says that “they rested on the Sabbath day according to the commandment.” That was why I quoted that text. It shows that resting on the seventh day of the week is the only way in which the Sabbath of the fourth commandment can be kept. {PTUK October 4, 1894, p. 630.20}

The Sabbath, according to the commandment, is the day before the first day of the week. And we have just shown that God Himself most rigidly fixed the day of the Sabbath to the seventh day of the week, so that in keeping it the Jews were obeying Him. But, by the same token, it follows that those who say, “No one doubts that the Jews rested on the seventh day of the week, or that we rest on the first day of the week,” thereby convict themselves of not keeping the fourth commandment. {PTUK October 4, 1894, p. 630.21}

Is the first day of the week a working day?—Most certainly, and my friend must admit this whether he agrees with me about the definiteness of the fourth commandment or not. For if that commandment be indefinite, allowing everybody to choose for himself which day he will keep in obedience to it, then the first day must be a working day for everybody who chooses to keep some other day; and nobody can tax him with doing wrong in working on it. But if, as is the case, the seventh day of the week, and that only, is enjoined by the commandment, then of course the first day of the week is one of “the six working days” (Ezekiel 47:1), just the same as Monday and Tuesday. {PTUK October 4, 1894, p. 630.22}

**POSITIVE TESTIMONY, NOT INFERENCE**

“Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you is safe.” With this authority for repetition, we again give a brief summary of proof that the seventh day of the week is the Lord’s day. {PTUK October 4, 1894, p. 631.1}

And first, it is sufficient to recall the evidence that the Sabbath of the fourth commandment is none other than the seventh day of the week. “The seventh day is the Sabbath of the Lord thy God.” He claims it as His day. To claim any other day as the Lord’s day is to ignore or contradict the commandment of the Lord. {PTUK October 4, 1894, p. 631.2}

Second the Lord, through His holy prophet, whose lips were touched with the coal from God’s altar, said, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day,*” etc. Here He expressly calls the Sabbath His own day. The Sabbath therefore is the Lord’s day. But the Sabbath here spoken of was the Sabbath which the Jews kept, for Isaiah was writing to Jews; and Mr. Girdlestone himself says that “no one doubts that the Jews rested on the seventh day of the week.” Of course not. Therefore he must admit that God Himself expressly calls the seventh day of the week the Lord’s day. Let this suffice for the present on this point. {PTUK October 4, 1894, p. 631.3}

**THE HOLY SPIRIT’S TESTIMONY**

“All Scripture is given by inspiration of God.” Many times in the New Testament the day which the Jews observed is called “the Sabbath.” That day was, without controversy, not the seventh day of the week. The question is, Shall we use the language of the Holy Spirit, or not? If not, then we have no guide at all. If we do not still call the seventh day of the week, and no other, the Sabbath, then what are we going to do with the four Gospels and the Acts? Shall we say that they were not inspired of the Holy Spirit? Or shall we say that the Holy Spirit was mistaken, and that we are not to follow His guidance? {PTUK October 4, 1894, p. 631.4}

The Holy Spirit has given us the origin of the weekly cycle, and designates the days, “the first day,” “the second day,” and so on to “the seventh day.” The days of creation are sufficiently designated by being numbered, but the day that celebrates creation complete-the day that was blessed and made holy-is honoured by having a name. The name of the seventh day is “Sabbath.” By the naming of the seventh day it is distinguished from all other days, and by numbering the others without naming them the fact that the Sabbath is a definitely recurring day is made prominent. The Holy Spirit in the New Testament speaks the same as the Holy Spirit in Genesis. And when God spake the fourth commandment, in that very command He referred to the work which originated and established the weekly cycle, and said “the seventh day is the Sabbath of the Lord.” {PTUK October 4, 1894, p. 631.5}

This is not a matter to be treated lightly. It does not involve the fourth commandment alone, but the whole of the Gospels, yes, of the New Testament. For if we cannot stand by this point, we have no assurance that anything is right. The question then is, Shall we keep the commandment of God just as it reads, or shall we modify it to suit ourselves? Shall we follow the language of the New Testament, or shall we claim that it is only a human production? “Choose ye this day whom ye will serve.” {PTUK October 4, 1894, p. 631.6}

We have some other matter that would come in very aptly in this connection, but will postpone it till another week. {PTUK October 4, 1894, p. 631.7}

**“The Life in the Seed” The Present Truth 10, 40.**

E. J. Waggoner

The old question as to whether seeds will grow after hundreds of years was discussed recently in an evening paper. One reply to the question, “Will ‘mummy’ wheat grow?” is given as follows:— {PTUK October 4, 1894, p. 634.1}

“Lord Winchilsea seems to have decided the oft-mooted question as to whether the corn found in the Egyptian tombs really possesses the germ of life. A few months ago Lord Sheffield, on his return from Egypt, gave Lord Winshilsea a handful of wheat which he had himself taken from the sarcophagus containing a mummy. One hundred of these grains were carefully planted under a glass frame. The result was awaited with interest by those who knew of the experiment; but, after some weeks, the seeds were discovered to have rotted away.” {PTUK October 4, 1894, p. 634.2}

The vitality of the seed, however, could not be judged by one trial, in which the grains were from the same place and possibly subject to conditions which might destroy the germ. In reply to this report a correspondent of the paper, the *Echo*, wrote:— {PTUK October 4, 1894, p. 634.3}

“Some few years ago a friend who was at the opening of a mummy at the London University-dated 2,000 years B.C.-obtained two peas, which he gave me, and I sowed, getting from them a yield of about a hundred. From this seed I have sown successively for years with good results. They differ from other peas-growing in clusters on very thin stalks-to the height of eight to ten feet, thus rendering them unfit for field culture, but they are very prolific. This year I have sown them between beans, to keep them off the ground. They have a very pretty flower-like sweet peas-are large, but not good eating, and boil with a thick skin the colour of broad beans.” {PTUK October 4, 1894, p. 634.4}

All we know of the life of the seed is that God gives it life. After all the study of plants and the interesting knowledge that has been gained by observers, the greatest of botanical scientists freely confess that they have not got beyond the parable of the seed and the kingdom, in which it was stated that the seed springs and grows up—“he knoweth not how.” {PTUK October 4, 1894, p. 635.1}

**“Paper” The Present Truth 10, 40.**

E. J. Waggoner

Great changes have been made in the methods of making and using paper since the ancient days when the bulrush papyrus was pounded and pressed into parchment. Besides the common use of paper, it is now being used for maing a multitude of things, from a water pail to a carriage wheel. And it is made from as great a variety of materials. Thus we are told that in the United States there are over 2,000 patents relating to the manufacture of paper. {PTUK October 4, 1894, p. 637.1}

“Some of the patents provide for the making of paper from the leaves of trees; from hop plants, bean stalks, pea vines; from the trunks and stalks, of Indian corn and every variety of grain; from moss, hay, and more than 100 kinds of grasses; from straw and cocoanut fibre; from fresh water weeds and sea weeds; from sawdust, shavings, and asbestos.” {PTUK October 4, 1894, p. 637.2}

**“News of the Week” The Present Truth 10, 40.**

E. J. Waggoner

-The latest bicycle record in England is 258 miles in 12 hours. {PTUK October 4, 1894, p. 638.1}

-Twenty school children were killed in Naples by the collapse of the roof of a school building. {PTUK October 4, 1894, p. 638.2}

-Every animal kept by man, excepting the cat, is taxed in Austria, and now it is proposed to tax cats. {PTUK October 4, 1894, p. 638.3}

-It has even decided that house rates can be collected only for the time a house is actually occupied. {PTUK October 4, 1894, p. 638.4}

-It is estimated that in London alone nearly one million pawn tickets are issued every week for sums under 10s. {PTUK October 4, 1894, p. 638.5}

-A terrible cyclone swept several States of America, causing 100 deaths and wholesale destruction of property. {PTUK October 4, 1894, p. 638.6}

-The Victorian Government has resigned, and the leader of the Opposition, the Hon. George Turner, has been called upon to form a new Cabinet. {PTUK October 4, 1894, p. 638.7}

-The Salvation Army is to have a “self-denial week,” the date being Oct. 20-28. At other times, we may infer, self will have a fair amount of recognition. {PTUK October 4, 1894, p. 638.8}

-The output of wine in Cape Colony has fallen by 2,000,000 gallons, or one-third, during the last four years, partly In consequence of the ravages of phylloxera. {PTUK October 4, 1894, p. 638.9}

-France is to send a military expedition to Madagascar, which will consist of 7,300 men. There are already eight French cruisers and gun-boats in Madagascar waters. {PTUK October 4, 1894, p. 638.10}

-The Kaffirs in the neighbourhood of Lorenzo Marques, in Portuguese South Africa, are in rebellion against the Portuguese authorities. It is feared that other tribes will join them. {PTUK October 4, 1894, p. 638.11}

-Excavations in Upper Egypt brought to light a set of wooden statuettes of soldiers, showing the costumes of the troops of the Pharaohs, which are said to be identical with that of the Soudanese of to-day. {PTUK October 4, 1894, p. 638.12}

-The Hungarian House of Magnates has taken action in favour of granting freedom to all classes in matters pertaining to religious worship. This step comes as a sequence of the enactment of the civil marriage law. {PTUK October 4, 1894, p. 638.13}

-It is stated that the Admiralty have on foot a large scheme for the maintenance of trained crews for the armed cruisers on which subsidies are now paid. The whole proposition includes the manning of no less than twenty-six vessels. {PTUK October 4, 1894, p. 638.14}

-A private telegram received at Berlin, from Warsaw, states that a large number of persons have been arrested there on the charge of belonging to a secret society. Among those apprehended are literary men, chemists, students, and compositors. {PTUK October 4, 1894, p. 638.15}

-Good samples of fen wheat sold recently at 16s. 8d. per quarter, the lowest price on record, and other lots, which last year would have fetched 25s., did not realise more than 17s. This is lies than a halfpenny a pound. Farmers any this means a loss of ?1 for every acre of wheat grown. {PTUK October 4, 1894, p. 638.16}

-Later reports of the naval battle between the Chinese and Japanese fleets leave no doubt that the advantage meted with the Japanese. The damaged Chinese warships are not expected to be ready for at least two months, and the Japanese have in the meantime practical control of the seas. {PTUK October 4, 1894, p. 638.17}

-Mail advices received at San Francisco from Japan state that is destructive storm has occurred there, laying waste the districts of Okita and Twate. Fifteen thousand houses are reported to have been levelled with the ground. Great havoc has been wrought amongst the shipping, and 800 persons perished. {PTUK October 4, 1894, p. 638.18}

-China having demonstrated her weakness in the war with Japan, the question of the partition of the country by the powers of Europe has already been raised, and is boldly advocated by the *Novosti*, a leading journal of Russia. The *Novosti* proposes a joint occupation of China by Russia, England, and France. {PTUK October 4, 1894, p. 638.19}

-Placed end to end in a continuous line, the streets of London would extend from the Mansion House across the entire Continent of Europe and beyond the Ural Mountains into Asia. The number of inhabitants exceeds the population of Paris, Berlin, Vienna, and Rome put together. And yet London is one of the healthiest cities in the world. {PTUK October 4, 1894, p. 638.20}

-The question of the *jus exclusionis*, or right of the sovereigns of Franco, Austria, and Spain to object to the election of any cardinal as Pope, has been revived in the Hungarian delegation to the approaching papal conclave, and has excited much indignation at the Vatican. The Pope, it is stated, will do his utmost to prevent any revival of this, ancient prerogative. {PTUK October 4, 1894, p. 638.21}

-Korean soldiers are an odd-looking military force. Their uniform consists of blue trousers and blouse, with red facings, sandals, and broad-brimmed hats. Caps were first tried, but so derogatory to their wearers did they seem (a Korean being ranked as a man by his hat) that violent opposition was raised, and a compromise on hats two feet in diameter was made. {PTUK October 4, 1894, p. 638.22}

-Professor Behring, of Halle, the discoverer of blood serum as a cure for diphtheria, in a paper read at a recent meeting of German naturalists, said that although for the present the serum is absolutely efficient only in the case of diphtheria and tetanus, it is but a question of time when it will be successfully used also for cholera, pneumonia, typhus, and probably also for consumption. {PTUK October 4, 1894, p. 638.23}

-The rainfall in London this year has been inches above the average, and the mean temperature 2 degrees below the average,—an exact reversal of the conditions of last year. Notwithstanding this some sections of the country are suffering from scarcity of water, and at Leicester, it is said, unless there is a heavy rainfall within two weeks, not a drop of water will remain in the reservoirs. Boring operations are going on night and day, and the outlook is very serious. {PTUK October 4, 1894, p. 638.24}

-Dr. Viquerat of Geneva, after a long study of tuberculosis has reached some extraordinary results. Twenty-seven tuberculous patients of the second or third degree have undergone his treatment (sub-cutaneous injection of the serum of asses), and twenty-five, who had been given up by their physicians as lost, are to-day entirely cured. An authoritative report gives the names and addresses of twenty-five patients treated. As a result of this success a philanthropic Genevan has founded in Geneva the Viquerat Institute for the treatment of persons whose case is looked upon as hopeless. {PTUK October 4, 1894, p. 638.25}

**“Back Page” The Present Truth 10, 40.**

E. J. Waggoner

The Bishops of Hungary have decided to bring a bill into the legislature “prohibiting conversion to Judaism.” This is like some of the old laws demanding that the people must believe certain doctrines, and must not believe others-as though human laws could really control the action of the mind. {PTUK October 4, 1894, p. 640.1}

The claim that Ritualism in the Church of England prevents people from going over to Romanism, by supplying them at home with the Catholic doctrines and practices, is paralleled by the case of the man who, in order to keep his sons from public-houses, opened a bar in his own house, with a full supply of liquors, to which they had free access. {PTUK October 4, 1894, p. 640.2}

The twenty-eighth annual report of Dr. Barnardo’s Homes is an interesting one. The number of orphan and waif children dealt with during the past year was larger than any year preceding, reaching a total of 13,418. Notwithstanding the general depression which has affected the finances of many religious and philanthropic societies the income of the Homes shows an increase. {PTUK October 4, 1894, p. 640.3}

The prophet Joel, in the third chapter, is speaking of “the day of the Lord,” and the gathering of the mighty ones of the earth to the battle of the last day. “Let the heathen be wakened,” “Prepare war, wake up the mighty men,” he says. Who does not think at once of the great nations of Asia who are just awakening out of the sleep of centuries, and learning the arts of war, and awakening to the knowledge that they may be counted among the great powers, and have a hand in the struggle for possessions and superiority? {PTUK October 4, 1894, p. 640.4}

The Lord commanded the widow of Sarepta to sustain Elijah, although she had but a handful of meal; but from the Lord’s comment in the fourth of Luke we learn that this was only the Lord’s way of sustaining the widow and her household, and blessing her with salvation. It is always so with God’s commandments. They are not grievous; and instead of being given to bring us into distress, as the widow might have reasoned had she been faithless, they are designed to be the means of bringing great blessings to us. {PTUK October 4, 1894, p. 640.5}

“The life was manifested,” said John, “and we have seen it.” But we read also that the life of God, and His Divine power and Godhead are manifested in the things that He is made, and may be clearly seen by all, so that all are without excuse if they do not accept the life. There were many who saw Christ in the flesh, but few saw the life. All the world is daily seeing the things that God has made, and all are living by the life He gives them, the breath of life that He sends moment by moment; and yet how few now see the life that is manifested in all this. {PTUK October 4, 1894, p. 640.6}

**“The Spiritualistic Revival” The Present Truth 10, 40.**

E. J. Waggoner

*The Spiritualistic Revival*.-As the prophetic Scriptures repeatedly referred to the revival of the old practices of witchcraft, or spirit communication in the last days, we may expect to see Spiritualism, already world-wide, increasing its operations and commanding more attention every year. Those who are deceived by it already congratulate one another on the rapid progress it is making. Last week a conversazione of the London Spiritualistic Alliance was held at St. James’ Hall, at which Professor Barret, Dean of the Faculty in the Irish Royal College of Science, gave an address. A report says:— {PTUK October 4, 1894, p. 640.7}

The Professor concluded by remarking that he believed they were on the eve of a very great change in public opinion with regard to Spiritualism, and that change had been signalised by one of the most distinguished statesmen of the day-viz., the Right Hon. A. J. Balfour-in his presidential address to the Psyschical Research Society recently when he remarked that the time was coming when the scientific thought of this country would be aroused to further investigations, which it was their bounden duty to undertake. {PTUK October 4, 1894, p. 640.8}

**“Virtuous Cant” The Present Truth 10, 40.**

E. J. Waggoner

*Virtuous Cant*.-A Russian official journal calls upon Great Britain, France, and Russia to divide China between them. It declares it to be unworthy of Europe to tolerate further the barbarities of the Chinese, “the massacre of missionaries,” etc. Yet not one of the missionary societies operating in China could withdraw one missionary from China and send him to Russia to engage in similar work. And in Russia it would not be the occasional opposition of the superstitious and prejudiced common people, but the strong arm of the law, the determined purpose of the Russian authorities to enforce the customs and usages of the Greek Church and prevent the preaching of the pure Gospel. What a difference it makes where the persecution is! And in other countries that we might name there are many people who abhor Russia for trying to force its subjects to conform to forms and ceremonies in which they have no faith, who themselves follow Russia’s principles exactly in their effort to compel the observance of institutions which they think all should honour. {PTUK October 4, 1894, p. 640.9}

**“But a Beginning” The Present Truth 10, 40.**

E. J. Waggoner

*But a Beginning*.-Last week the *Christian* truly said:— {PTUK October 4, 1894, p. 640.10}

The Reformation itself was an imperfect work-only a beginning-and retained many of the deadly seeds of Romanism; and, further, that where the Reformation was victorious it sometimes caused reaction by pressing its successes too far. Into many cases its alliance with princes and rulers was its weakness and downfall. The truth is safest in the keeping of loving hearts, however humble. {PTUK October 4, 1894, p. 640.11}

This truth needs constant emphasising, especially now when the tendency, even among those whom our contemporary represents, is to invoke the aid of civil power to advance the cause of religion. The Reformation began with the cry, “The Bible and the Bible only,” and it will not be ended until that is the cry of every child of the kingdom of grace, and every tradition received from human authority is cast aside. {PTUK October 4, 1894, p. 640.12}

**“A Geographical Question” The Present Truth 10, 40.**

E. J. Waggoner

*A Geographical Question*.—The Archbishop of Dublin has long been proposing to consecrate as Bishop the leader of some Spanish congregations who have broken away from the Roman Church. He has at last done so in the face of the opposition of the Anglican Episcopate, the majority of the English Church considering it rank heresy for these congregations to separate from the Catholic Church in Spain. On the Continent the true church is apparently supposed to be Rome, but crossing the Channel to England it becomes the Anglican Church. The *Church Times* calls the Spanish Reformers—as they have been named—“a new schismatical communion,” and threathens the Archbishop of Dublin with certain condemnation when the Lambeth Synod meets. The Spanish churches are very Ritualistic, and it is urged in their favour that they have reformed very little in the matter of altars, and lights, and Roman Catholic ritual generally, but they have nominally denied the authority of Rome. {PTUK October 4, 1894, p. 640.13}

**“Getting the Light” The Present Truth 10, 41.**

E. J. Waggoner

“Thy word is a lamp unto my feet, and a light unto my path.” “The opening of Thy words giveth light.” Psalm 119:105, 130. {PTUK October 11, 1894, p. 641.1}

This is not a mere figure of speech, but an actual fact. Light does come from the word of God, because it is a light. “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” Psalm 33:6. God said, “Let there be light; and there was light.” Genesis 1:3. As soon as His word went into the darkness, light came forth, even the light by which we are able to walk and work. {PTUK October 11, 1894, p. 641.2}

This being the case, it is no wonder that the words of the Lord gives mental and spiritual light. There is light in every word of God, because light is life, and we are to live by every word that proceedeth out of the mouth of God. {PTUK October 11, 1894, p. 641.3}

Yet the experience of every one that regards the word of the Lord is that more light seems to come in from some portions of it than from others. Some parts seem to have no light at all. If we will think a moment, we shall find the reason for this. It is from the portions with which we are very familiar, that the most light seems to come. It is those passages which we have read many times, which seem like old acquaintances, and which we can recall without the book, from which the light streams so brightly. It is from these that new light ever and anon breaks forth. {PTUK October 11, 1894, p. 641.4}

This should show us that the reason why we do not get light from other passages of Scripture, is that we have not studied them so as to become familiar with them. It is true that there are many which seem to give their light very clearly on first reading; yet even these reveal much more the more they are studied. But there are others so obscure that a first glance does not reveal any light. {PTUK October 11, 1894, p. 641.5}

When we look to the sky there are certain heavenly bodies that give us much light. But there are many others so far distant that no perceptible light comes to us from them. There are stars so far distant that they cannot be discerned even by the most powerful telescope. And yet this earth does receive a measure of light from them. One may ask how we know this, if they cannot be seen even through the telescope. Their existence is revealed by photography. {PTUK October 11, 1894, p. 641.6}

But we must not suppose that their photograph is taken by any “snap shot.” Even the long, tedious sitting that was required by the old-style Daguerreotype would be insufficient to leave the slightest trace upon the plate. The astronomer must direct his instrument to a certain portion of the heavens, and keep it steady there, having a bright star as his guide. For many hours must it remain in one position, until the light from those distant suns accumulates upon the plate, and reveals their presence. Then a multitude of tiny spots of light shows that in the infinite depths of space there is light for the one who has but the patience to wait for it. {PTUK October 11, 1894, p. 641.7}

That is the way that the astronomer studies the heavens. He patiently looks into their depths, until the light is revealed to him. Even so should we study the Bible. We do not study the Bible by talking about it, but by looking at it. The heavens were made by the word of the Lord, even the word which by the Gospel is preached unto us: and therefore the infinite depth of the heavens is but an illustration of the infinite depths of God’s word. “O Lord, how great are Thy works! and Thy thoughts are very deep.” Psalm 112:5. Let the mind be open to the impress of the Holy Spirit, and continued meditation upon the word itself will reveal duties that are not dreamed of by the careless reader. {PTUK October 11, 1894, p. 641.8}

**“‘Made Sin’” The Present Truth 10, 41.**

E. J. Waggoner

We gain some faint idea of the infinite sacrifice which Christ made for us when we consider that God “hath made Him to be sin for us who knew no sin.” Ephesians 5:21. To realise its meaning fully would require that we fully comprehend the Divine nature of Christ and the nature of sin. Between the two there is an infinite gulf. The one is as utterly unlike the other as it possibly can be. Christ was infinitely pure: sin was infinitely loathsome and impure. Yet Christ was made sin for us. The serpent which Moses lifted up in the wilderness was a faithful representation of Christ upon the cross, not only because it hung upon the wood, but because it was a serpent, representing sin. {PTUK October 11, 1894, p. 641.9}

Christ consented to be made the very thing that was most loathsome to Him and to His Father; to become that which was strictly unlike His Father as anything could be; and to be separated from His Father as far as sin is separated from Him, which is as far as the east is from the west. No wonder the Saviour, as He felt this awful gulf of separation yawning between them, prayed that the cup might pass from Him. But He drank the cup and endured the cross that we, who were made sinners by Adam’s fall, “might be made the righteousness of God in Him.” “We then, as workers together with Him, beseech you that ye receive not the grace of God in vain.” {PTUK October 11, 1894, p. 641.10}

**“Life in the Word” The Present Truth 10, 41.**

E. J. Waggoner

One great truth which men need at this day to learn is that there is life in the word of God. This was the lesson that the Lord endeavoured to teach His people of old whom He delivered from Egypt, while they were in the wilderness where those things usually necessary to sustain life could not be had; but they had not faith enough to learn it. {PTUK October 11, 1894, p. 642.1}

It is stated that the Lord fed them with manna in the desert that they might “know that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord.” Deuteronomy 8:3. It required faith for them, under such circumstances, to know that they were daily receiving all that they needed to perfectly sustain their lives. The appearances were against it, and they had more faith in the appearances than they did in God. They became dissatisfied with the manna, and gave expression to their feelings by weeping and murmuring. They said, “Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all beside this manna, before our eyes.” Numbers 11:5, 6. Their language intimated that they were on the road to starvation. {PTUK October 11, 1894, p. 642.2}

But what was the truth of the matter? The context shows. The Lord sent quails upon the camp, and “the people stood up all that day and all that night, and all the next day, and they gathered the quails.” Verse 32. They had an abundance of strength and life, or they could not have done this. They were without all those things which had sustained their life in Egypt; yet they lived, and their physical powers were unimpaired. {PTUK October 11, 1894, p. 642.3}

“The word of God is living, and active.” Hebrews 4:12, R.V. This is no figure of speech, but a simple statement of the fact which the Israelites proved in the wilderness when the Lord fed them on His word. The word of the Lord is power. And the commandment of the Lord is not given us to be a test of our power, but a measure of His power. The Saviour, speaking of His sacrifice and laying down His life, said, “No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.” John 10:18. He might have said, This power have I received of My Father; it would have meant the same. And we, since we have received commandments from God, which command the fullest and highest perfection, need not look upon them with despair, wondering how we are to attain to the Divine standard, but say in faith, This power have I received of My Father. {PTUK October 11, 1894, p. 642.4}

**“Studies in Romans. ‘Saved by His Life.’ Romans 5:1-10” The Present Truth 10, 41.**

E. J. Waggoner

We have now passed through the first four chapters of Romans. A very brief review may therefore be taken, so that we may preserve the chain of thought. {PTUK October 11, 1894, p. 643.1}

Chapter one gives us a brief statement of what the Gospel is, and tells us where it may be learned, and the condition of men who reject it. {PTUK October 11, 1894, p. 643.2}

The second chapter shows that not alone those who have lost the knowledge of the true God, but all men are in condemnation. All men are partakers of the same sinful nature. Disobedience to the law of God is heathenism, no matter what profession the disobedient one may make. Righteousness, the circumcision of the heart, comes only by the Spirit of God. And there is no circumcision except that of the heart. {PTUK October 11, 1894, p. 643.3}

The third chapter sums up the argument that all men, whether called Jews or Gentiles, whether so-called heathen or professed Christians, are to be judged by the same law, and that all are alike guilty. The law is universal in its jurisdiction, and as it condemns all, none can get righteousness by it, although it is the statement of the righteousness of God. But God has promised righteousness to men, therefore they must get it aside from the works of the law, namely, in Christ. In His blood there is redemption for Jew and Gentile alike. A man is made a doer of the law by faith alone, without the deeds of the law. This is the mystery of the Gospel. It is Christ in men, the hope of glory, and God in Christ working His own righteousness. {PTUK October 11, 1894, p. 643.4}

The fourth chapter has taken up the case of Abraham as an illustration of righteousness by faith. He was made righteousness by his faith in the promise of God, and God gave him a seal of that righteousness. But the promise of God to Abraham was that he should have a son, and that he should be the father of all the nations of the earth, and that he and the numerous posterity that should come to him through the promise, should have the earth for an everlasting possession. The promise of the son through whom all this should be fulfilled, was made after it was humanly impossible for him to have a son, yet he was not weakened in faith. See Romans 4:19. So “through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised.” Hebrews 11:11. Isaac was the child of promise, born of the Spirit, through faith. See Galatians 4:23, 28, 29. The faith which was imputed to Abraham for righteousness, namely, faith in the death and resurrection of Christ, will bring us the same righteousness, and make us heirs with him of the same promise. {PTUK October 11, 1894, p. 643.5}

The fourth chapter is really a parenthetical illustration, so that the fifth begins where the third closes. We therefore proceed with the subject of {PTUK October 11, 1894, p. 643.6}

**RIGHTEOUSNESS BY FAITH**

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:1-10. {PTUK October 11, 1894, p. 644.1}

**QUESTIONING THE TEXT**

What have the preceding chapters set before us? {PTUK October 11, 1894, p. 644.2}

Justification by faith. {PTUK October 11, 1894, p. 644.3}

Being justified by faith, what do we have? {PTUK October 11, 1894, p. 644.4}

“We have peace.” {PTUK October 11, 1894, p. 644.5}

What peace do we have? {PTUK October 11, 1894, p. 644.6}

“We have peace with God.” {PTUK October 11, 1894, p. 644.7}

Through whom do we have peace? {PTUK October 11, 1894, p. 644.8}

“Through our Lord Jesus Christ.” {PTUK October 11, 1894, p. 644.9}

What else do we have through Him? {PTUK October 11, 1894, p. 644.10}

“We have access by faith into this grace wherein we stand.” {PTUK October 11, 1894, p. 644.11}

What do we therefore do? {PTUK October 11, 1894, p. 644.12}

“Rejoice in hope of the glory of God.” {PTUK October 11, 1894, p. 644.13}

What else? {PTUK October 11, 1894, p. 644.14}

“And not only so, but we glory in tribulations also.” {PTUK October 11, 1894, p. 644.15}

Why do we glory in tribulations? {PTUK October 11, 1894, p. 644.16}

“Knowing that tribulation worketh patience.” {PTUK October 11, 1894, p. 644.17}

What does patience work? {PTUK October 11, 1894, p. 644.18}

“And patience experience.” {PTUK October 11, 1894, p. 644.19}

What comes with experience? {PTUK October 11, 1894, p. 644.20}

“And experience hope.” {PTUK October 11, 1894, p. 644.21}

And what does hope not do? {PTUK October 11, 1894, p. 644.22}

“Hope maketh not ashamed.” {PTUK October 11, 1894, p. 644.23}

What therefore must hope do? {PTUK October 11, 1894, p. 644.24}

It must give boldness. {PTUK October 11, 1894, p. 644.25}

How does it give this boldness? {PTUK October 11, 1894, p. 644.26}

“Because the love of God is shed abroad in our hearts.” {PTUK October 11, 1894, p. 644.27}

How is the love of God shed abroad in our hearts? {PTUK October 11, 1894, p. 644.28}

“By the Holy Ghost which is given unto us.” {PTUK October 11, 1894, p. 644.29}

What evidence have we that God will give us all these blessings? {PTUK October 11, 1894, p. 644.30}

“For when we were yet without strength, in due time Christ died for the ungodly.” {PTUK October 11, 1894, p. 644.31}

For whom did Christ die? {PTUK October 11, 1894, p. 644.32}

“Christ died for the ungodly.” {PTUK October 11, 1894, p. 644.33}

In what condition were those for whom Christ died? {PTUK October 11, 1894, p. 644.34}

“Without strength.” {PTUK October 11, 1894, p. 644.35}

What is the greatest love known to man? {PTUK October 11, 1894, p. 644.36}

“Greater love hath no man than this, that a man lay down his life for his friends.” John 15:13. Compare with Romans 5:7. {PTUK October 11, 1894, p. 644.37}

But what is the love of God for us? {PTUK October 11, 1894, p. 644.38}

“But God commendeth His love toward us, in that while we were yet sinners, Christ died for us.” {PTUK October 11, 1894, p. 644.39}

When did Christ die for us? {PTUK October 11, 1894, p. 644.40}

“While we were yet sinners.” {PTUK October 11, 1894, p. 644.41}

Since we were sinners, in what relation did we stand to God? {PTUK October 11, 1894, p. 644.42}

“Alienated and enemies in your mind by wicked works.” Colossians 1:21. “The carnal mind is enmity against God.” Romans 8:7. {PTUK October 11, 1894, p. 644.43}

What did Christ do for us when we were enemies? {PTUK October 11, 1894, p. 644.44}

“Died for us.” {PTUK October 11, 1894, p. 644.45}

What does the death of Christ do for us? {PTUK October 11, 1894, p. 644.46}

“When we were enemies, we were reconciled to God by the death of His Son.” {PTUK October 11, 1894, p. 644.47}

If when we were enemies we were reconciled to God by the death of His Son, of what may we be much more sure? {PTUK October 11, 1894, p. 644.48}

“Much more, being reconciled, we shall be saved by His life.” {PTUK October 11, 1894, p. 644.49}

*Faith Works Real Righteousness*.-The first verse of the fifth chapter begins with “therefore.” “Therefore being justified by faith,” etc. The word “therefore” indicates that what follows is a natural conclusion of what goes before. What has gone before? The story of what Abraham gained by faith. He gained righteousness by faith, but it was by faith in the promise that he should have a son. That son was the child of faith. But the same faith that resulted in the birth of Isaac, also brought righteousness to Abraham. And the same will also be imputed to us, if we have the same faith. Therefore, we are taught that the righteousness of faith is as real as was the son that was born to Abraham through faith. Righteousness by faith is not a myth. {PTUK October 11, 1894, p. 644.50}

*Peace*.-What is peace? Most people have the idea that it is a sort of ecstatic feeling. They think that peace with God means an indescribable heavenly feeling; and so they always look for that imaginary feeling as evidence that they are accepted with God. But peace with God means the same thing that it means with men: it means simply the absence of war. As sinners we are enemies of God. He is not our enemy, but we are his enemies. He is not fighting against us, but we are fighting against Him. How then may we have peace with Him? Simply by ceasing to fight, and laying down our arms. We may have peace whenever we are ready to stop fighting. {PTUK October 11, 1894, p. 644.51}

*“Peace with God.”*-Note that when we have peace with God we are not simply at peace with Him, but we have His peace. This peace has been left on the earth for men; for the Lord has said, “Peace I leave with you, my peace I give unto you.” John 14:27. He has given it to us. It is ours, therefore, already. It has always been ours. The only trouble has been that we have not believed it. As soon as we believe the words of Christ, then we have in very deed the peace which He has given. And it is peace with God, because we find the peace in Christ, and Christ dwells in the bosom of the Father. John 1:18. {PTUK October 11, 1894, p. 644.52}

*Peace and Righteousness*.—“Great peace have they which love Thy law.” Psalm 119:165. “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. Righteousness is peace, because our warfare against God was our sins that we cherished. God’s life is righteousness, and He is the God of peace. Since the enmity is the carnal mind and its wicked works, peace must be the opposite, namely, righteousness. So it is simply the statement of an obvious fact, that being justified by faith we have peace with God. The righteousness that we have by faith carries peace with it. The two things can not be separated. {PTUK October 11, 1894, p. 644.53}

*Peace and Feeling*.-The question is asked, “Can one have peace with God and not have a *feeling* of peace?” What says the Scripture? “Being justified by faith, we have peace with God.” What brings the peace? The faith. But faith is not feeling. If it were necessarily the case that there must be a certain feeling with peace, then if we did not have that feeling we should know that we were not justified; and then justification would be a matter of feeling, and not of faith. The verses which follow show us that we may have peace in tribulation as well as when everything goes smoothly. {PTUK October 11, 1894, p. 644.54}

*Glory in Tribulations*.-This does not mean that we are to seek for martyrdom, as some in the early centuries did. But it means, as it says, that in the midst of tribulations our peace and joy continue the same. This must necessarily be the case with peace that comes by faith. Peace that depends on feeling will depart as soon as we begin to feel tribulation. But nothing can make any difference with the peace that comes by faith. “These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. {PTUK October 11, 1894, p. 644.55}

*Tribulation Worketh Patience*.-What is patience? It is endurance of suffering. The root of the word “patience” means suffering. We see this in the fact that one who is ill is called “a patient.” That is, he is a sufferer. People often excuse their petulance by saying that they have so much to endure. They think that they would be patient if they did not have to suffer so much. No, they would not be. There can be no patience where there is no suffering. Trouble does not destroy patience, but develops it. When trouble seems to destroy one’s patience, it is simply showing the fact that the person had no patience. {PTUK October 11, 1894, p. 644.56}

*When Does It Work?*-The statement is that tribulation worketh patience. Yet there are many who become more and more irritable the more trouble they have. It does not work patience with them. Why not?—Simply because they are not in the condition that the apostle is describing. It is only those who are justified by faith that tribulation works patience. Nothing but faith in God can keep one perfectly patient under all circumstances. {PTUK October 11, 1894, p. 644.57}

*Will It Always Work?*-Will tribulation always work patience in those who believe the Lord?—Yes, invariably. “Well,” says one, “I am sure that anybody would be impatient if he had as much to trouble him as I have.” Question: Would Christ become impatient if He had the things to endure that you have? Did He not have as much to endure, and more? You must admit that He did. Was He impatient? “He was oppressed, and He was afflicted, yet He opened not His mouth.” Isaiah 53:7. Then if He were in your place, He would be patient. Why, then, do you not let Him be in your place? Faith brings Christ into the heart, so that He is identified with us, and therefore He bears the burdens. “Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.” Psalm 55:22. {PTUK October 11, 1894, p. 644.58}

*“All Patience.”*-There is no limit to the patience that comes by faith in Christ. This is the inspired prayer: “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.” Colossians 1:10, 11. That is, we may be so strengthened by the glorious power by which Christ endured suffering, that we may have all patience even though suffering long, and may rejoice in the midst of it. {PTUK October 11, 1894, p. 644.59}

*Patience Works Experience*.-In what does it work experience? It works experience in the peace of God through our Lord Jesus Christ. Many people confuse Christian experience with Christian profession. They speak of having had so many years of “Christian experience,” when it may be that they have never really experienced the blessedness of the life of Christ. They have made a profession of religion; but real experience means the actual proving of the power of the life of Christ. When one has that experience, it is not a difficult matter for him to tell something of his experience when occasion calls for it. {PTUK October 11, 1894, p. 644.60}

*“Not Ashamed.”*-Hope makes not ashamed. Why? Because the love of God is shed abroad in our hearts. “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. “Herein is our love made perfect, that we may have boldness in the day of Judgment; because as He is, so are we in this world.” 1 John 4:17. There can not possibly be a more trying day than the day of Judgment. Therefore it is certain that those who will then not be ashamed or afraid, will have boldness now. And he who has boldness with God ought certainly not to be afraid of man. {PTUK October 11, 1894, p. 644.61}

*“The Love of God.”*-The reason why hope makes not ashamed is that the love of God is shed abroad in our hearts by the Holy Spirit. Note that it does not say love for God, but the love of God. What is the love of God? “This is the love of God, that we keep His commandments.” 1 John 5:3. The Holy Ghost, then, puts into our hearts obedience to the law of God; and it is that which gives us boldness in the day of Judgment, and at all other times. It is sin that makes men afraid. When sin is taken away, then fear is gone. “The wicked flee when no man pursueth; but the righteous are bold as a lion.” Proverbs 28:1. {PTUK October 11, 1894, p. 644.62}

*“Christ Died for the Ungodly.”*—“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. “This man receiveth sinners.” Luke 15:2. Strange that people will allow a sense of their sinfulness to keep them away from the Lord, when Christ came for the one purpose of receiving and saving them. He is able to save them to the uttermost that come unto God by Him (Hebrews 7:25); and He says that those who come to Him He will in no wise cast out John 6:37. {PTUK October 11, 1894, p. 644.63}

*“Without Strength.”*-It was when we were yet without strength, that Christ died for the ungodly. Of course; because He died for the purpose that we might be strengthened with might by the Spirit. If He waited for us to gain some strength before giving Himself for us, then we should be lost. When were we without strength? Just now; and even now Jesus Christ is set forth evidently crucified among us. Galatians 3:1. “Surely, shall one say, in the Lord have I righteousness and strength.” Isaiah 45:24. {PTUK October 11, 1894, p. 644.64}

*Righteous and Good*.—“For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.” Our English translation does not indicate the difference between the two words used here. The righteous man is the just man, the man who is careful to give every one his due. The good man is the benevolent man, the one who has done us many favours, and who does for us more than we could justly claim. Now, no matter how just a man may be, his integrity of character would scarcely lead one to die for him. Yet it is possible that for a man of great kindness some would even dare to die. {PTUK October 11, 1894, p. 644.65}

*The Greatest Love*.-That is the highest measure of love among men. One may lay down his life for his friends, “but God commendeth His love toward us, in that, while we were yet sinners,” and therefore enemies, “Christ died for us.” {PTUK October 11, 1894, p. 644.66}

*“For the love of God is broader
Than the measure of man’s mind;
And the heart of the Eternal
Is most wonderfully kind.” {PTUK October 11, 1894, p. 644.67}*

*“Reconciled by His Death.”*-God is not our enemy, but we are or have been enemies to Him. Therefore He does not need to be reconciled to us, but we need reconciliation to Him. And He Himself, in the kindness of His heart, makes the reconciliation. We “are made nigh by the blood of Christ.” Ephesians 2:13. How so? Because it was sin that separated us from Him, and made us enemies; and “the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. Being cleansed from sin, we must necessarily be reconciled to God. {PTUK October 11, 1894, p. 644.68}

*The Gift of Life*.—“The life of the flesh is in the blood.” “For it is the life of all flesh.” Leviticus 7:11, 14. In that Christ shed His blood for us, He gave His life for us. But inasmuch as the blood is applied to us, to cleanse us from all sin, He gives His life to us. In the death of Christ therefore, if we are crucified with Him, we receive His life as a substitute for our sinful life, which He takes upon Himself. Our sins are remitted through faith in His blood, not as an arbitrary act, but because by faith we exchange lives with Him, and the life which we get in exchange has no sin. Our sinful life is swallowed up in His boundless life, because He has life so abundantly that He can die because of our transgressions, and still live again to give life to us. {PTUK October 11, 1894, p. 645.1}

*“Saved by His Life.”*-Christ did not go through the pangs of death for nothing, nor did He give His life to us for the purpose of taking it away again. When He gives us His life, He designs that we shall keep it forever. How do we get it? By faith. How do we keep it? By the same faith. “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Colossians 2:6. His life can never end, but we may lose it by unbelief. Let it be remembered that we have not this life in ourselves, but “this life is in His Son.” “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:11, 12. We keep the everlasting life by keeping Christ. Now it is a very simple proposition that if we have been reconciled to God by the death of Christ, if His life has been given to us for the remission of our sins, then we shall much more be saved by that life since He has risen from the dead. People sometimes say that they can believe that God forgives their sins, but they find it difficult to believe that He can keep them from sin. Well, if there is any difference, the latter is the easier of the two; for the forgiveness of sins requires the death of Christ, while the saving from sins requires only His continued life. {PTUK October 11, 1894, p. 645.2}

*By What Life*?—By the life of Christ, and He has but one. He is “the same yesterday, and to-day, and forever.” Hebrews 13:8. It is by His present life that we are saved, that is, by His life in us from day to day. But the life which He now lives is the very same life that He lived in Judea eighteen hundred years ago. He took again the same life that He laid down. Think what was in the life of Christ, as we have the record in the New Testament, and we shall know what ought to be in our lives now. If we allow Him to dwell in us, He will live just as He did then. If there is something in our lives that was not then in His, we may be sure that He is not living it in us now. {PTUK October 11, 1894, p. 645.3}

**“The Source of Authority” The Present Truth 10, 41.**

E. J. Waggoner

The readers of PRESENT TRUTH cannot have failed to notice the prominent place that the Sabbath question has occupied in the last few numbers. Its prominence is not due to any efforts of ours, but is that which it demands for itself, and which it rightly has. It will be remembered that the recent discussion of the matter was brought about through the efforts of “The Lord’s Day Rest Association” to secure the better observance of Sunday, which was called the Lord’s day. {PTUK October 11, 1894, p. 645.4}

We have no sympathy with any human laws concerning the Lord’s day, because we are sure that the Lord is fully able to care for His own day; and because it is the height of assumption for feeble subjects of the King of kings to take the reins of His Government into their own hands; but if any such laws were to be made, it would be only reasonable to first be sure which day is the Lord’s day. Unfortunately those who are so concerned about the Lord’s day, seem never to have thought of this phase of the question. Or, at least, they have not thought that there could be any question about the matter. {PTUK October 11, 1894, p. 645.5}

That we are not at all forcing the Sabbath question, will appear to everybody who reads the religious papers. In every one of them there are frequent articles treating of the importance of the better observance of the Sabbath. Quite recently the *English Churchman* had an editorial on the subject, from which we take the following two paragraphs:— {PTUK October 11, 1894, p. 645.6}

The Sabbath was instituted by God when He ceased the work of creation. It was appointed for man in his pure, unfallen state, and though Adam afterwards rebelled, the institution was never abrogated. God knew that one day’s rest was good for man’s body and soul; and as He sanctified the Sabbath, how can men dare to desecrate it? {PTUK October 11, 1894, p. 645.7}

When the Israelites were commanded to remember to keep the seventh day holy, there was a special reference to the creation, as it was but the re-enactment of its earlier institution. They were to remember it, as a thing which was ordained long ago. “Remember the Sabbath day, to keep it holy.” It was hallowed and blessed by God. It is therefore of universal obligation. So long as men exist, the law of the early Sabbath will remain. By His sovereign authority, He instituted it, and no man on earth has a right to set it aside. Man’s proper rest is in God. {PTUK October 11, 1894, p. 645.8}

This is very good. It would be better, however, to say that the giving of the commandments from Sinai was the *repetition* of the first law than to say it was the *re-enactment* of it; because God is never under the necessity of re-enacting His laws. “They stand fast for ever and ever.” He often has to repeat them for man’s benefit, but one enactment is sufficient for ever. But the point which is stated very plainly is that the Sabbath commandment is precisely the same now that it was when given in Eden, and repeated from Sinai. {PTUK October 11, 1894, p. 645.9}

Farther on the *Churchman’s* article says:— {PTUK October 11, 1894, p. 645.10}

A blessing attends the proper observance of the Sabbath. In England the Bible and the Sabbath have been great blessings; but now, men are tampering with God’s word, and encouraging the idolatrous system of Rome. The true Christians will neither give up the Sabbath nor the Bible. {PTUK October 11, 1894, p. 645.11}

This also is good. We cannot be to watchful against the encroachments of Rome. Where Rome comes in, there the Bible goes out. Romanism means the exaltation of the human above the Divine. It means either the total extirpation of the Bible, or else, what is the same thing in effect, the substitution of man’s ideas for its simple statements. The *English Churchman* is very active in its opposition to the growth of Romanism and the Church of England, and in this it does well. {PTUK October 11, 1894, p. 645.12}

Among the leaders in that branch of the Church of England which delights in the name “Catholic,” and which is really Roman in everything except the acknowledgement of Leo XIII. as Pope, Canon Knox-Little is one of the first. In arguing for the Roman Catholic plan of fasting communion, he thus illustrates the Roman treatment of the Bible:— {PTUK October 11, 1894, p. 645.13}

And first, my dear Dean, I turn to the Scriptural aspect of the question. I do not think this is *the* point in the present controversy, as I have already said. *The* point is loyalty to the Church of England, whether Scripturally she is right or wrong.—*Sacerdotalism, p. 68*. {PTUK October 11, 1894, p. 645.14}

Farther on He gives an illustration of how little he regards the authority of God’s word, in a way that seems to us to be unfortunate for those members of the Church of England who call themselves “Protestant,” against whom the Canon is arguing. He says:— {PTUK October 11, 1894, p. 645.15}

Well, as to certain specific statements of Scripture which are said to forbid the teaching of fasting communion. What are they? The primary argument of opponents is that our Lord instituted the Blessed Sacrament “after supper.” It is difficult to believe that fairly instructed persons who use this argument are in earnest, and sincerely believe what they say. It would be just as sensible to argue that you are a “sacerdotalist” for observing the Lord’s day, instead of observing the Jewish Saturday. 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.”—*p. 75*. {PTUK October 11, 1894, p. 646.1}

Still further:— {PTUK October 11, 1894, p. 646.2}

Their efforts strictly to 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 October 11, 1894, p. 646.3}

But the *English Churchman*, as the special organ of Protestantism in the Church of England, will not have it that the church is above the Bible. And herein it is right. On the opposite page from that which has the article on the Sabbath, from which we have quoted above, we read in an argument concerning the Thirty-Nine Articles of the Church of England:— {PTUK October 11, 1894, p. 646.4}

Now the VIIIth of those Articles shows that the Creeds of the Church bind only because “proved by warrant of Holy Scripture;” the XXth limits the authority of the Church by Scripture; the XIXth shows that the Church is fallible; and the VIth limits all necessary truth to what is “read in Scripture, or may be proved thereby,” ignoring altogether the opinions of “Fathers” or “Grandfathers,” except so far as they may be able to justify themselves by that touchstone. {PTUK October 11, 1894, p. 646.5}

With all these quotations let us read once more from the *Churchman’s* Sabbath article. It says:— {PTUK October 11, 1894, p. 646.6}

The change of day from the seventh to the first day of the week does not alter the obligation of its observance. It is equally God’s command with the first day or the seventh. {PTUK October 11, 1894, p. 646.7}

The Protestant reader must ask the *Churchman* for its authority. The Bible nowhere speaks of any change in the day of the Sabbath, and the commandment reads the same to-day that it always did. This is admitted. What we are waiting to have explained is how a commandment which says the seventh day can be obeyed by keeping a different day altogether. {PTUK October 11, 1894, p. 646.8}

Let us take a simple illustration. We will suppose in order to make some necessary repairs, the city authorities have ordered all traffic across London Bridge suspended, and have posted a notice to that effect. This notice is properly regarded. As soon as the repairs have been made, it becomes necessary to close Blackfriar’s Bridge for the same purpose. Accordingly the same notice as before is posted, and the traveller reads that all persons are forbidden to cross London Bridge. A simple-minded man sees the notice, and proceeds on his way across Blackfriar’s Bridge, when a policeman stops him, and asks why he does not regard the order. “What order?” is his surprised inquiry. “Why the order not to cross this bridge,” says the policeman. “But I did not see any such order,” replies the man. “There it is,” says the policeman, pointing to the notice. “But that says London Bridge,” says the man, more surprised than before. “Oh, that makes no difference,” replies the policeman, “it means Blackfriar’s Bridge as well as London Bridge. The change of bridge makes no difference with the order, and you must go back.” {PTUK October 11, 1894, p. 646.9}

Such a case is really not supposable. If such a thing really should occur, every paper would most unmercifully gibe the men who were so foolish as to suppose that an order against crossing London Bridge would serve equally well to prevent the crossing of Blackfriar’s Bridge. Yet this is what wise Doctors of Divinity do with the law of God. Truly, as the *English Churchman* says, “Men treat God as they would be ashamed to treat one another.” {PTUK October 11, 1894, p. 646.10}

How will the *Churchman*, and those who hold with it, justify themselves for their treatment of the Sabbath of the Lord? They justly refuse certain practices of Rome because they are contrary to the life of our Lord, and the Bible. But Canon Knox-Little has given them a point which no one has seen fit to try to answer. If Romanism is shown in the substitution of one human practice for that of Christ, why is it not shown in the substitution of a day which He did not keep, for the one which He did keep? And if men persist in keeping the substitute day, how can they say that they do not put the authority of “the church” above that of Christ Himself? {PTUK October 11, 1894, p. 646.11}

Has it never occurred to those who argue against the abrogation of the Sabbath, or rather, the course of men who act as though it were abrogated, that men have just as much right to ignore the commandment altogether, or to abrogate it, as they have to change it in any particular? The Protestants of England have a hard battle before them with Rome, but they must learn that they will be defeated as long as they occupy Romish ground. Indeed, they are defeated before the battle begins. Let them insist that the Bible is above all human authority, and then let them be consistent with this when they come to the fourth commandment. If they swerve in this particular, they are gone. But all Protestants know of a surety that the change of the Sabbath is that upon which Rome bases her claim to supreme authority, and that the final struggle between true Christianity and the Papacy will be over the Sabbath question. This is *the* question of the day. Shall we take the Bible as the supreme and sole authority, or shall we accept human dogmas and practices instead? {PTUK October 11, 1894, p. 646.12}

**“News of the Week” The Present Truth 10, 41.**

E. J. Waggoner

-Many women who are not cyclists now walk about the streets of Paris in knickerbockers. {PTUK October 11, 1894, p. 656.1}

-A serious convent scandal has been discovered in Naples, and the Lady Superior is under arrest. {PTUK October 11, 1894, p. 656.2}

-Cholera has broken out in Constantinople, and several deaths from the disease have already occurred. {PTUK October 11, 1894, p. 656.3}

-Nearly 200 non-commissioned German officers have been arrested on suspicion of being guilty of political intrigues. {PTUK October 11, 1894, p. 656.4}

-Eight Anarchists have been arrested at Marseilles in connection with a supposed plot to blow up the Italian Consulate there. {PTUK October 11, 1894, p. 656.5}

-An Anarchist attempt was made upon the life of Senor Iglesias, President of the Costa Rican Republic. The would-be assassin fired five shots without effect. {PTUK October 11, 1894, p. 656.6}

-The Mahdi is stated to have killed many Egyptian prisoners, and to be fortifying Omdurman and Khartoum in view of an expected attack by Italians or British. {PTUK October 11, 1894, p. 656.7}

-The zebra, which was regarded as untameable, has been made to go in harness. A pair of zebras have recently been driven in this way in the streets of London. {PTUK October 11, 1894, p. 656.8}

-Mexico and Guatemala are having trouble with each other over the international boundary line, the Mexican Government alleging that Guatemalans are committing depredations in her territory. {PTUK October 11, 1894, p. 656.9}

-The elections to the Japanese House of Representatives have lately been held, the result being the choosing of 109 members of the Government party, 149 of the Opposition, and 39 Independent member. {PTUK October 11, 1894, p. 656.10}

-The New York World publishes a despatch from Caracas stating that a waterspout occurred near Valencia, Venezuela, on Sept. 28, by which 1.50 persons were killed and serious damage was done to crops. {PTUK October 11, 1894, p. 656.11}

-Great storms have been raging in the tropical seas of the Western hemisphere. Half the town of San Domingo has been destroyed by a cyclone, and a large steamer, a sailing ship, and a schooner have been sighted aground on the coast of Florida. {PTUK October 11, 1894, p. 656.12}

-Although the electric light is gradually coming into use, according to the latest estimate about twelve million tone of coal are consumed per annum for gas-making in the United Kingdom, over a quarter of that amount being consumed in London. {PTUK October 11, 1894, p. 656.13}

-The Vatican is in communication with France, which has a protectorate over Catholic missions In China, in order that it may intervene with other European Powers in favour of the missionaries, who have sent to the Propaganda very alarming reports. {PTUK October 11, 1894, p. 656.14}

-On Oct. 2 the city of Wichita, Kansas, was seriously damaged by a tornado, and on the following day the city of Little Rock, Arkansas, was visited by a similar disaster, which partially wrecked the State penitentiary. Property was damaged to the extent of $500,000. {PTUK October 11, 1894, p. 656.15}

-The members of an Italian criminal association known as the Male, Vita wore sentenced at Lucent, sixty-eight of them being condemned to terms of imprisonment varying from five to ten years, while fourteen were acquitted. The objects of the society were robbery and rapine. {PTUK October 11, 1894, p. 656.16}

-Cardinal Monescillo, the Primate of Spain, has issued a pastoral letter declaring the recent consecration of a Protestant Bishop of Madrid to be contrary to the Spanish Constitution. He describes the ceremony of consecration as a violent transition from toleration to freedom of worship. {PTUK October 11, 1894, p. 656.17}

-Extraordinary scenes continue to take place daily at “St. Winifride’s Well,” Holywell, the Welsh Lourdes. Crowds of halt, blind and lame, after leaving the water, crawl to the statue of the saint, and there, all dripping and shivering with cold, they pray for her miraculous aid. Many “miraculous cures” are reported. {PTUK October 11, 1894, p. 656.18}

-The Dutch are doing a good deal of fighting in the East Indies, and have recently met with several reverses. They have captured four forts at Mataram after a most determined resistance on the part of the Balinese, who lost heavily. One of the forts was immediately occupied and strengthened. On the Dutch side one officer and eleven men were killed, while four officers and forty-five men were wounded. {PTUK October 11, 1894, p. 656.19}

-Frequent reports are received from Odessa of the arrest of young men, chiefly Poles, suspected of complicity with their compatriots in Poland. There can be no doubt that there is an alarming unrest and dissatisfaction among the young Poles of Russia and Germany, and although no particulars in any way reliable have yet transpired, it is generally believed there that the young Poles arrested in Odessa and in various parts of Russian Poland are members of one and the same revolutionary organisation. {PTUK October 11, 1894, p. 656.20}

-A leading physician at Buenos Ayres was in the habit of inviting two or three guests to dinner. A short time later one or more of them would die, When in all twenty guests had thus plied the physician was arrested, but no trace of poison could be found in the bodies. It then transpired, from a statement by the cook, that the physician had been giving his guests cholera, germs in their drink, presumably to test the effects of microbes upon human beings. The physician killed himself in his cell by means of a drop of poison placed in a capsule, which he had hidden away in a hollow tooth before his arrest. {PTUK October 11, 1894, p. 656.21}

-The Chinese have evacuated Korea and retreated hastily southward, pillaging and burning the villages on their way. The Japanese are advancing and are landing troops by their fleets at various points. Disorder and anarchy reign at Pekin, and it said that the Emperor has made all preparations for flight to some inland stronghold in the event of a Japanese victory on Chinese soil. As his government is unpopular, this would, it is said, precipitate a revolution. Meanwhile the Chinese are displaying more and more hatred toward all foreigners, and the situation has become so alarming for the latter that steps are being taken to send the European women and children to Shanghai, which is considered the safest place for them now in China. {PTUK October 11, 1894, p. 656.22}

**“Back Page” The Present Truth 10, 41.**

E. J. Waggoner

If the children of the Board Schools could comprehend the wordy and somewhat bitter controversy over the religious question they would doubtless form novel conclusions as to the principles of the Christian religion. The controversy well illustrates the absurdity of making religion a branch of politics. {PTUK October 11, 1894, p. 656.1}

It is said that some years ago, at the close of a visit to Denmark, the Czar bade good-bye to his nieces, the daughters of the Prince and Princess of Wales, saying “Good-bye my dears; you are going back to your happy English home, and I to my Russian prison.” The prison life has at last, apparently, worn out even the superb constitution of the Czar. {PTUK October 11, 1894, p. 656.2}

With the pending removal by death of the occupant of the Russian throne, who is known to exert a strong influence for peace in European politics, and the prospective overthrow of the Chinese government and breaking up of the empire, either by the arms of Japan or by internal revolution, with all the great powers of the world standing ready to assert their claims and defend their “rights” in the matter, the outlook for a continuance of European tranquillity is more alarming than it has been for years in the past. {PTUK October 11, 1894, p. 656.3}

The prosecutions under the Sunday law in Switzerland, which we have reported, and which are now pending in the courts, are not without good results in awakening a livelier interest in the question of religious liberty. The Swiss correspondent of *Evangelical Christendom*, the organ of the Evangelical Alliance writes in the October number:— {PTUK October 11, 1894, p. 656.4}

Professor G. Godet publishes in the *Journal Religioux* an article in favour of religious liberty for the “Sabbatistes.” They have been punished once with a fine, and another since with a fine and three weeks’ imprisonment for having printed books on a Sunday. As at Bale all the beershops, theatres, and ball-rooms are open on a Sunday it is evident that it is hatred against a religious sect that is the reason why the Sabbatarians are persecuted. {PTUK October 11, 1894, p. 656.5}

The *Baptist* having commended the editor of the Bristol *Mercury* for reporting Sunday’s sermons in Monday’s paper, a correspondent very appropriately called attention to the fact that Monday’s paper is the one requiring Sunday work in its preparation. This is apparently overlooked by those who would forcibly suppress the Sunday paper in the interests of the Sunday. Replying to the correspondent the editor of the *Mercury* writes to the *Baptist:*— {PTUK October 11, 1894, p. 656.6}

So far as my reading goes, the Sabbath is Saturday, and that evening our compositors have absolutely free and to themselves. {PTUK October 11, 1894, p. 656.7}

Thus the Sabbath question is being agitated here and there. A correspondent of the *Church Review* (Anglican) names various Catholic feast days, and asks, “Why is Sunday popularly exalted over (say) the Ascension of our Lord, or the Assumption of our Lady? “Why Sunday,” he asks, “more than any other holy day of obligation?” This is what the Church of Rome says also; for it boasts that there is no more authority for Sunday than for any other feast days of the Church of Rome. {PTUK October 11, 1894, p. 656.8}

People who live sumptuously, eating richly seasoned foods, and drinking stimulating beverages, frequently go for a season to some watering place and take the waters and adopt the simple fare recommended, deriving great benefit. If they would live more simply at home, and drink hot and cold water, nature’s beverage for mankind, they would doubtless derive the same benefits throughout the year. The appetite that has been whipped and driven by artificially concocted stimulants until it is jaded out does not know what good living is. {PTUK October 11, 1894, p. 656.9}

Mgr. Satolli has been interviewed by a representative of the *Public Ledger*, Philadelphia, U.S.A., in reference to a report that the papal delegate would return to Rome at the end of the present year. He said: “I cannot tell whether I shall return to Rome at the end of the present year or not. But, whether I go or remain, the Apostolic Delegation at Washington is a permanent institution. If I should be recalled, another would be appointed in my place.” Rome has her hand upon the throat of the western republic, and is determined not to remove it. {PTUK October 11, 1894, p. 656.10}

**“Alive for Evermore” The Present Truth 10, 41.**

E. J. Waggoner

*Alive for Evermore*.-The Catholic doctrine of the real presence does not suggest a living Saviour to the worshipper. The Bishop of Laval argues for the infallibility of the Pope by urging that in the sacrament the presence of Christ is dumb, but in the person of the Pope the presence is a living one. The Catholic perversion of the Gospel leaves a dead Christ to the world, and every man must save himself. This is the heart of the whole system. But Jesus Christ sends the message to all, “I am He that liveth, and was dead; and, behold I am alive for ever more.” To the believer the promise, “I am with you alway, even unto the end of the world,” brings a real presence and a living one. {PTUK October 11, 1894, p. 656.11}

**“Better than the Lord” The Present Truth 10, 41.**

E. J. Waggoner

*Better than the Lord*.-Unbelief always makes out that men are better than the Lord. Some doubting soul says he is willing to come to the Lord, but he does not believe the Lord is willing to accept him and take away his sin. That is only one way of saying that self is better than God. The Roman Catholic way of saying the same thing is plainer and more direct. Thus the Bishop of Clifton says:— {PTUK October 11, 1894, p. 656.12}

Many of you know by your own experience that prayers which have been addressed directly to God have remained unanswered, while when you have invoked the intercession of the Blessed Virgin they have been speedily granted. {PTUK October 11, 1894, p. 656.13}

Unbelief is all of one religion, and ever since the beginning it has exalted the human above the Divine. {PTUK October 11, 1894, p. 656.14}

**“The Fear of God” The Present Truth 10, 41.**

E. J. Waggoner

*The Fear of God*.-What the fear of God is was shown in the life of Abraham, when he endured the great test on Mount Moriah. When the angel had arrested the patriarch’s hand as it was about to give the fatal blow, the Divine messenger said, “Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.” Genesis 22:12. The obedience of Abraham did not come from that fear which is inspired by tyrants. How he regarded the Lord is shown in his wonderful conversation with Him on the day before the destruction of Sodom, when he appealed to God’s righteousness and mercy. Abraham had placed God first in his affections when he took Isaac to Mount Moriah, and when He is first in our affections, and only then, can we be truly said to possess the fear of God. {PTUK October 11, 1894, p. 656.15}

**“Studies in Romans. The Free Gift. Romans 5:12-19” The Present Truth 10, 42.**

E. J. Waggoner

In the portion of the fifth chapter that we have already studied, we learned of the wonderful love of God, so great that He gave Himself for His enemies, in order that they might be reconciled to Him; and that, as in the death of Christ we receive the life of God, and are thereby one with Him, so by the continuation of that life in us we are saved from sin. Without any further review, we may proceed with the following verses, which present {PTUK October 18, 1894, p. 657.1}

**A SERIES OF CONTRASTS**

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come. But not as the offence, so also is the free gift; for if through the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Romans 5:12-19. {PTUK October 18, 1894, p. 657.2}

**QUESTIONING THE TEXT**

How did sin enter into the world? {PTUK October 18, 1894, p. 657.3}

“By one man sin entered into the world?” {PTUK October 18, 1894, p. 657.4}

What did sin bring with it? {PTUK October 18, 1894, p. 657.5}

“And death by sin.” {PTUK October 18, 1894, p. 657.6}

Upon how many did sentence of death pass? {PTUK October 18, 1894, p. 657.7}

“And so death passed upon all men.” {PTUK October 18, 1894, p. 657.8}

Why? {PTUK October 18, 1894, p. 657.9}

“For that all have sinned.” {PTUK October 18, 1894, p. 657.10}

What then was the fruit of that first offence? {PTUK October 18, 1894, p. 657.11}

“By the offence of one judgment came upon all men to condemnation.” {PTUK October 18, 1894, p. 657.12}

But what else comes just as extensively? {PTUK October 18, 1894, p. 657.13}

“The free gift came upon all men unto justification of life.” {PTUK October 18, 1894, p. 657.14}

By what means did it come? {PTUK October 18, 1894, p. 657.15}

“By the righteousness of one.” {PTUK October 18, 1894, p. 657.16}

How only does righteousness come? {PTUK October 18, 1894, p. 657.17}

“By the obedience of one.” {PTUK October 18, 1894, p. 657.18}

*Joy in God*.-The eleventh verse should have been included in last week’s lesson, as the thought is the same as in the preceding verses. By the same life by which we receive the reconciliation and salvation, “we also joy in God.” Christ’s life is a joyous life. When David had fallen, he prayed, “Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.” Psalm 51:12. The brightness of the heavens, the beauty of the infinite variety of flowers with which God clothes the earth, and the glad songs of the birds, all indicate that God delights in joy and beauty. Brightness and song are but the natural expressions of his life. “Let them also that love Thy name be joyful in Thee.” Psalm 5:11. {PTUK October 18, 1894, p. 657.19}

There is probably no passage in Romans more difficult to understand than verses 12-19. The reason is that there is so long a parenthesis in the midst of the main statement, and there is so much repetition of the same form of expression. There is really no greatly involved argument. In this study we shall not attempt to deal with every particular, but will note the main thought running through the whole, so that the reader can read and study it more satisfactorily for himself. {PTUK October 18, 1894, p. 657.20}

*First Principles*.-It will be seen from verse twelve that the apostle goes back to the very beginning. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” There can never be any presentation of the Gospel, if these facts are ignored. The story of the fall of man must be as literally true as the story of the cross; for the latter depends entirely upon the former. {PTUK October 18, 1894, p. 658.1}

*Death by Sin*.-Death came by sin, because sin is death. Sin, when it is full grown, bringeth forth death. See James 1:15. “To be carnally minded is death.” Romans 8:6. “The sting of death is sin.” 1 Corinthians 15:56. There could be no death if there were no sin. Sin carries death in its bosom. So it was not an arbitrary act on the part of God that death came upon men because of sin. It could not possibly be otherwise. {PTUK October 18, 1894, p. 658.2}

*Righteousness and Life*.—“To be spiritually minded is life and peace.” Romans 8:6. “There is none good but one, that is, God.” Matthew 19:17. He is goodness itself. Goodness is His life. Righteousness is simply God’s way. Therefore righteousness is life. It is not merely a conception of what is right, but it is the right thing itself. Righteousness is active. As sin and death are inseparable, so are righteousness and life. “See, I have set before thee this day life and good, and death and evil.” Deuteronomy 30:15. {PTUK October 18, 1894, p. 658.3}

*Death Passed upon All Men*.-Note the justice here. Death passed upon all men, “for that all have sinned.” “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezekiel 18:20. And this is also a necessary consequence of the fact that sin contains death in it, and that death can not come in any other way than by sin. Death cannot come upon a man because of the sin of another. It must come because of his own sin; for if a man has not sinned, there is nothing to bring death upon him. But since all have sinned, therefore of necessity death passed upon all. {PTUK October 18, 1894, p. 658.4}

*The Conclusion*.-It will be noticed that the twelfth verse begins a proposition that is not completed. Verses 13-17 are parenthetical; we must pass on to the eighteenth verse to find the conclusion. But as the mind would naturally lose the first part of the statement on account of the long parenthesis, the apostle repeats the substance of it, so that we may perceive the force of the conclusion. So the first part of verse 18 is parallel to verse 12. “As by one man sin entered into the world, and death by sin; and so death passed upon all men to condemnation.” The conclusion is, “even so by the righteousness of One the free gift came upon all men unto justification of life.” {PTUK October 18, 1894, p. 658.5}

*The Reign of Death*.—“Death reigned from Adam to Moses.” That does not imply that death did not reign just as much afterwards. But the point is that Moses stands for the giving of the law; “for the law was given by Moses.” John 1:17. Now since death reigns through sin, and sin is not imputed when there is no law, it is evident from the statement that “death reigned from Adam to Moses,” that the law was in the world just as much before Sinai as it was afterwards. “The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. There can be no sin imputed when there is no law; but wherever there is sin, there death reigns. {PTUK October 18, 1894, p. 658.6}

*Adam a Figure*.—“Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come.” How is Adam a figure of Him that was to come, namely, Christ? Just as the following verses indicate, that is, Adam was a figure of Christ in that his action involved many besides himself. It is evident that Adam could not give his descendants any higher nature than he had himself, so Adam’s sin made it inevitable that all his descendants should be born with sinful natures. Sentence of death, however, does not pass on them for that, but because they have sinned. {PTUK October 18, 1894, p. 658.7}

*A Figure by Contrast*.-Adam is a figure of Christ, but only by contrast. “Not as the offence, so also is the free gift.” Through the offence of one many are dead; but through the righteousness of One, many receive life. “The judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.” There is contrast all the way through. Everything that came through Adam’s fall is undone in Christ; or, better still, all that was lost in Adam is restored in Christ. {PTUK October 18, 1894, p. 658.8}

*“Much More.”*-This might be taken as the key-note of this chapter. Not only is everything that is lost in Adam restored in Christ, but “much more.” “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.” And there is no chance of finding fault with the inevitable fact that we are inheritors of a sinful nature through Adam. We can not complain that we are unjustly dealt with. It is true that we are not to blame for having a sinful nature, and the Lord recognises the fact. So He provides that just as in Adam we were made partakers of a sinful nature, even so in Christ we shall be made partakers of the divine nature. But “much more.” “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” That is, the life of which we are made partakers in Christ is much stronger for righteousness than the life which we received from Adam is for unrighteousness. God does not do things by halves. He gives “abundance of grace.” {PTUK October 18, 1894, p. 658.9}

*The Condemnation*.—“Death passed upon all men;” or, as stated later, “judgment came upon all men to condemnation.” “The wages of sin is death.” Romans 6:23. All have sinned, and, therefore, all are in condemnation. There has not a man lived on earth over whom death has not reigned, nor will there be until the end of the world. Enoch and Elijah, as well as those who shall be translated when the Lord comes, are no exceptions. There are no exceptions, for the scripture says that “death passed upon all men.” For the reign of death is simply the reign of sin. “Elias was a man of like passions with us.” Enoch was righteous only by faith; his nature was as sinful as that of any other man. So that death reigned over them as well as over any others. For be it remembered that this present going into the grave, which we so often see, is not the punishment of sin. It is simply the evidence of our mortality. Good and bad alike die. This is not the condemnation, because men die rejoicing in the Lord, and even singing songs of triumph. {PTUK October 18, 1894, p. 658.10}

*“Justification of Life.”*—“By the righteousness of one the free gift came upon all men unto justification of life.” There is no exception here. As the condemnation came upon all, so the justification comes upon all. Christ has tasted death for every man. He has given Himself for all. Nay, he has given Himself to every man. The free gift has come upon all. The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification, then it would not be a free gift. It is a fact, therefore, plainly stated in the Bible, that the gift of righteousness and life in Christ has come to every man on earth. There is not the slightest reason why every man that has ever lived should not be saved unto eternal life, except that they would not have it. So many spurn the gift offered so freely. {PTUK October 18, 1894, p. 659.1}

*“The Obedience of One.”*-By the obedience of one shall many be made righteous. Men are not saved through their own obedience, but through the obedience of Christ. Here is where the sceptic cavils, and says that it is not just that one man’s obedience should be counted as another’s. But the man who rejects the counsel of the Lord does not know anything about justice, and is not qualified to speak in the case. The Bible does not teach us that God calls us righteous simply because Jesus of Nazareth was righteous eighteen hundred years ago. It says that by his obedience we are made righteous. Notice that it is present, actual righteousness. The trouble with those who object to the righteousness of Christ being imputed to believers is that they do not take into consideration the fact that Jesus lives. He is alive today, as much as when he was in Judea. “He ever liveth,” and he is “the same yesterday and to-day, and forever.” His life is as perfectly in harmony with the law now as it was then. And he lives in the hearts of those who believe on him. Therefore it is Christ’s present obedience in believers that makes them righteous. They can of themselves do nothing, and so God in His love does it in them. Here is the whole story: “I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. {PTUK October 18, 1894, p. 659.2}

*Why Not All?*-The text says that “by the obedience of One shall many be made righteous.” Some one may ask, “Why are not all made righteous by the obedience of One?” The reason is that they do not wish to be. If men were counted righteous simply because one was righteous eighteen hundred years ago, then all would have to be righteous by the same obedience. There would be no justice in counting righteousness to one and not to all, if it were in that way. But we have seen that it is not so. People are not simply counted righteous, but actually *made righteous*, by the obedience of Christ, who is as righteous as He ever was, and who lives today in those who yield to Him. His ability to live in any human being is shown in the fact that He took human flesh eighteen hundred years ago. What God did in the person of the carpenter of Nazareth, He is willing and anxious to do for every man that now lives. The free gift comes upon all, but all will not accept it, and therefore all are not made righteous by it. Nevertheless, many will be made righteous by His obedience. Who will be one of the many? {PTUK October 18, 1894, p. 659.3}

**“The Coming Kingdom” The Present Truth 10, 42.**

E. J. Waggoner

Our earth has not seen the last one of the great kingdoms which are to be established upon it. The God of heaven is to set up a kingdom, and we are living in the time when this stupendous event is to take place. Whatever absurd and extravagant theories may be floating about in the religious world upon this subject, there can be no doubt whatever that the Lord is to set up a kingdom here, and that we have reached the days in which this mighty act is to be done. We have but to turn to the prophecy and read the statement. We find it in the second chapter of the Book of Daniel. There are many prophecies which relate to this event, but none would speak more directly of the setting up of the kingdom, or which afford less ground for fanciful speculation. {PTUK October 18, 1894, p. 660.1}

This prophecy was given in a dream to Nebuchadnezzar, king of Babylon, the greatest of the monarchs who ruled over the Babylonian empire. He did not understand the dream, and it troubled him; nor were the astrologers and soothsayers of Babylon able to tell the dream, or what it meant. But God revealed both to the prophet Daniel, and he was brought before the king and interpreted the dream. In his dream the king saw, as we are told (verse 31), a great image, likeness of a man, having a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. As he beheld the image he saw a stone “cut out of the mountain without hands, which smote the image upon his feet,” breaking them in pieces, upon which they were immediately swept away like chaff, while the stone “became a great mountain and filled the whole earth.” {PTUK October 18, 1894, p. 660.2}

In his interpretation Daniel told the king that the image represented the kingdoms of the world from his own day down to the end of time. Four of these kingdoms, including that of Nebuchadnezzar, were to be universal. Nebuchadnezzar was at that time, as the prophet declared (verse 38), king over all the earth. The first kingdom represented by the image was his own. The prophet said to him, “Thou art this head of gold.” {PTUK October 18, 1894, p. 660.3}

“After thee,” said Daniel, “shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.” The kingdom which succeeded that of Babylonia was the Medo-Persian kingdom. When Belshazzar, the last Babylonian king, was slain on the night after his impious feast, “Darius the Median took the kingdom.” Daniel 5:30, 31. He was not long afterward succeeded by Cyrus, king of Persia, who operated with Darius in the capture of Babylon. The Medo-Persian empire embraced all the territory of the Babylonian kingdom, and continued until it was overthrown by Alexander the Great. In the eighth of Daniel this empire is symbolised by a ram with two horns (verses 3, 4), which represented “ the kings of Media and Persia” (verse 20). In the vision of this chapter the prophet saw the ram overthrown by a goat which came with great swiftness against him, and had a great horn between his eyes. The goat, we are told (verse 21), was “the king of Grecia,” the horn representing the first king, which was Alexander. Grecia, therefore, was the “third kingdom of brass,” which should bear rule over all the earth, as the prophet said to Nebuchadnezzar. It became universal in the days of Alexander, who is reported to have wept because there were no more worlds to conquer. {PTUK October 18, 1894, p. 660.4}

The next great universal empire, the fourth kingdom, which was to be “strong as iron,” was the kingdom of Rome, which rose to supremacy about the year 160 B.C. Of the strength and universality of this empire nothing need be said. It continued for centuries, until internal corruption finally sapped its strength, and the vast territory over which it ruled became broken up into smaller kingdoms, represented by the ten toes of the image. Of them the prophet says, “And whereas thou sawest the feet and toes, part of potters’ clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.” Verses 41, 42. This truthfully represents the condition which followed the division of the empire, and which we see illustrated in the remnants of those kingdoms as they exist to-day. Some of the divisions became strong, and some weak. Some of them have to-day the strength of iron, and some the weakness of clay. A glance at the nations now occupying the territory of the ancient Roman empire is sufficient to show this fact. {PTUK October 18, 1894, p. 661.1}

Nor will they mix together. The prophet said of them, “And whereas thou sawest iron mixed with miry clay, they shall make themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.” Verse 43. The fragments cannot be united again into one mass; the nations cannot be blended into one people. All the efforts that have been made to do this have failed. Napoleon conquered several nations and made great changes in the map of Europe, but his empire speedily fell to pieces. He did as much as could be done by arms to unite the nations, but he fell far short of attaining universal supremacy, and those which he bound together by force possessed no cohesion, but fell apart as soon as the bands were removed. Nor has anything more been accomplished by the mingling of the seed of men. Although the heads of the nations of Europe are nearly all allied with each other by marriage, no blending of kingdoms results therefrom. Whatever unions are formed from sentiment, no visible effect is produced in the sterner realm of business interests, but each nation pursues its own policy, guarding and extending its “rights” as jealously as if no alliances existed. The spirit of the times, seen in even the smaller countries of Europe, is that of national independence. The tendency is toward disintegration rather than reunion. Thus the prophecy is fulfilled. {PTUK October 18, 1894, p. 661.2}

And now comes the important part of the prophecy for us. “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.” Verses 44, 45. This language is plain, and needs no interpretation. The four great universal kingdoms of the image were literal earthly kingdoms. The divisions were literal earthly kingdoms. And when the “stone cut out of the mountain without hands” shall smite the feet of the image, all these literal earthly kingdoms will be broken and *swept away* and the stone will *take their place*. The kingdom of God will be set up, a literal, visible kingdom, filling the whole earth. Then the promise to Abraham, “that he should be the heir of the world” (Romans 4:13), will be fulfilled to him and to his seed. Then “the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 37:11. {PTUK October 18, 1894, p. 661.3}

There has been, from the very first, a throne of grace and a kingdom of grace, of which fallen man becomes subject by conversion. Of this kingdom the Saviour spoke when He said, “The kingdom of God cometh not with observation, ... for, behold, the kingdom of God is within you.” Luke 17:20, 21. This kingdom has been gathering in its subjects during all the ages in which earthly governments have existed among men; but this work is not to go on for ever. This earth is not always to be the abode of sinners, a place of misery and wickedness, a plague-spot on God’s universe. The work of God for sinners will be finished, the day of the Lord come (2 Peter 3:10), in which the judgments of Jehovah will fall upon the finally impenitent. The hour will be reached which was foreseen and foretold by the Apostle John: “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15), and when will be fulfilled also the words of Psalm 2:8, 9, “Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” All this will be incident to the setting up of a visible kingdom, in power and glory, by the God of heaven; a kingdom which shall break in pieces and consume all earthly kingdoms, as the prophet declared (Daniel 2:44), and shall stand for ever. {PTUK October 18, 1894, p. 661.4}

We are now far advanced in “the days of these kings,” when the God of heaven is to set up His kingdom. Are we looking forward to this great and solemn event? Shall we turn our eyes away from the plain words of the prophecy, as from a mystic or an idle tale? The prophet declared, “The dream is certain, and the interpretation thereof sure.” These are God’s words, addressed to us. He revealed these things to king Nebuchadnezzar; but how much greater and more solemn is their import to us, who live down in the consummation of his prophetic dream. The things written aforetime are “written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. {PTUK October 18, 1894, p. 662.1}

God gives men ample opportunity to know the truth, but He does not force them to believe it. Signs of the great approaching day have been displayed upon both earth and sky, and every force of nature has been summoned to give its warning testimony of the end of all things at hand. The earth itself “mourneth and languisheth.” It has waxed old like a garment; it has become threadbare in many places, like a man enfeebled by age, it can no longer retain a calm and steady control of the forces within it, and the once gentle rain becomes a deluge, and the sunshine a burning drouth. Cyclone and fire cover large districts with death and ruin. The judgments of God are in the land, and will become terrible teachers of His righteousness. {PTUK October 18, 1894, p. 662.2}

Sacred history reveals the fact that in all ages the Divine judgments have fallen suddenly and unexpectedly. Even the greatest of them have taken the world by surprise, and it will be even so in our day. Hear the words of Christ: “But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 25:37-39. They “knew not until the flood came.” Why did they not know? Had not Noah preached it to them for a hundred and twenty years? Yes; but they *did not believe* him; and the same unbelief blinds the eyes of men to-day. Notwithstanding the plain prophecy which we have here examined, and many others which might be cited from God’s word, the vast majority of mankind will not know of the coming destruction of earthly things, when the stone cut out without hands shall smite the image upon the feet, and earthly kingdoms, with all that pertains to them, shall be swept away. And they will be ignorant of this simply because they will not heed the plain words which our merciful God has sent to warn and save them. “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Peter 3:10. {PTUK October 18, 1894, p. 662.3}

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.... . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thessalonians 5:4-9. Solemn and forcible is the admonition left by our Saviour upon this point: “Take ye heed, watch and pray; for ye know not when the time is.... . Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping.” Mark 13:33-36. What excuse can be rendered at the final day by those to whom God shall have spoken in vain? {PTUK October 18, 1894, p. 662.4}

**“Attaining Moral Perfection” The Present Truth 10, 42.**

E. J. Waggoner

A Spanish duke, it is reported, has committed suicide because he was not able to attain moral perfection. This is an example of human nature doing the best it can. There is not a man on earth that has not just as good cause for committing suicide as had this duke, and the only reason why the lives of people who are “trying to do the best they can” do not terminate as his did, is that they care less about moral perfection. Human nature is fallen, and cannot rise again to its lost plans by any power or virtue of its own. {PTUK October 18, 1894, p. 662.5}

Yet there is a way to attain perfection, for He who said, “Be ye therefore perfect, even as your Father which is in Heaven is perfect” (Matthew 5:48), knew that this was utterly beyond the power of man, and so He gave them His own almighty power for its accomplishments. Note the testimony of Paul, who knew this power. “Brethren,” he writes to the Philippians, “I count not myself to have apprehended; but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:13, 14. {PTUK October 18, 1894, p. 662.6}

Paul valued moral perfection as highly as any man; yet, though he did not consider himself perfect, he was not in despair over the fact, but full of hope and courage. And thus it is with those who seek perfection by the Christian method. With Christ living and working in them, they know that the victory is theirs, for He has already conquered every foe. But without Him, the only recourse is to try to evolve some moral power out of human nature, where there is no power-to bring a clean thing out of the unclean-and afflict the erring body with torturing penalties such as long fastings, pilgrimages, and the various forms of penance, or take the shorter road to the same result which was taken by the duke. {PTUK October 18, 1894, p. 662.7}

But the language of Paul in this connection is worthy of careful note. He says, “Brethren, I *count* not myself to have apprehended.” He had not come to the place where he could pause and survey his own perfection. He did not stop to measure up his attainments and see how far he had advanced, but simply kept pressing forward with eyes fixed upon “the prize of the high calling of God in Christ Jesus.” He looked steadily upon the glory of God revealed in Jesus (2 Corinthians 4:4-6), and forgot self entirely. Had he not done so,—had he taken his eyes away from Jesus and looked at himself-he would that moment have fallen back toward the place from which he had started. If he had looked at himself and seen himself to be perfect, he would have seen something which was far from that. Notice the testimony of Job: “If I justify myself, my own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse.” Job 9:20. Looking at self and beholding perfection in self was what started all the trouble in the universe; for that was what Satan did when, as Lucifer, he was an exalted angel in heaven. See Isaiah 14:12-15; Ezekiel 28. Proverbs 19. He saw his beauty and brightness and because of this his heart was lifted up (verse 17) and he essayed to set up a government of his own and be equal with God. But his beauty and brightness was not his own, but God’s. It was simply God in him that gave him his excellence; and when God withdrew from him and left him to himself, there was left simply-the devil. {PTUK October 18, 1894, p. 662.8}

We are not, therefore, to look to ascertain whether we are morally perfect, or ever to see any moral perfection anywhere else but in Christ. When we are perfect, is when we are crucified with Christ, and He lives in us. Galatians 2:20. And then the perfection is not ours, but His; but God, in His love to us, gives us all the credit, and treats us as though it were our own. {PTUK October 18, 1894, p. 663.1}

**“The Best Study of Modern Missions” The Present Truth 10, 42.**

E. J. Waggoner

THE STORY OF JOHN G. PATON, by Rev. James Paton. Illustrated. 5s. Hodder & Stoughton, 27 Paternoster Row, London. {PTUK October 18, 1894, p. 663.2}

The story of the life and labours of John G. Paton among the cannibals of the New Hebrides is the most thrilling in all the history of modern missions; and the story of modern missions is a thrilling and inspiring one. If anybody wants to find books for the youth that will hold their attention and teach lessons of faith in God, let them try the lives of some of these pioneers, and they will find more wonderful experiences than the novelist can draw from his imagination. And the life pictured is a real one, showing that God really lives and works wonders with those who will trust Him. {PTUK October 18, 1894, p. 663.3}

The Story of John G. Paton has an important lesson for this time especially, when it is too currently believed that the methods of the Book of Acts are out of date; and that, while it is all right to trust the Lord, it is still necessary to have the protection of consuls and gunboats in the work of preaching the Gospel to the heathen. There are many who think Christ’s teachings about non-resistance are only figurative language, and that no one could get on who really followed the teaching in these days. {PTUK October 18, 1894, p. 663.4}

But when Mr. Paton went to Tanna he had only God to care for him. Was that sufficient? How could he have had more? Again and again, when the maddened natives wanted to kill him, and could have done so with perfect impunity, the voice of God was heard as of old, saying, “Touch not Mine anointed, and do My prophets no harm.” After a council of natives had decided that the missionary must die the people assembled at his house and—“a man furiously rushed on me with his axe; but a chief snatched a spade with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus; I knew not for one brief hour how attack might be made, and yet with my trembling hand clasped in the Hand once nailed on Calvary, and now swaying the sceptre of the universe, calmness and peace and resignation abode in my soul. Next day a wild chief followed me about for four hours with loaded musket, and though often directed toward me, God restrained his hand.” {PTUK October 18, 1894, p. 663.5}

Again a company of men came in the night to shoot him, but they were afraid of a little dog. “Next morning the report went all round the harbour that those who tried to shoot me were ‘smitten weak with fear,’ and that shooting would not do.” {PTUK October 18, 1894, p. 663.6}

“One day, while toiling away at my house, the war chief and his brother, ad a large party of armed men, surrounded the plot. They all had muskets. They watched me for some time in silence, and then every man leveled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. I prayed to my Lord Jesus, either Himself to protect me or take me home to His glory. I tried to keep working at my task as if no one was near me. In that moment, as never before, the words came to me—‘Whatsoever ye shall ask in My name, I will do it;’ and I knew that I was safe. Retiring a little from their first position, no word having been spoken, they took up the same attitude somewhat further off, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again.” {PTUK October 18, 1894, p. 663.7}

The Sacred men of the tribe had been discomfited by Mr. Paton in a trial of their arts of sorcery, and the leader attempted to kill them. {PTUK October 18, 1894, p. 663.8}

“Though we got safely home, that old Sacred Man seemed still to hunger after my blood. For weeks thereafter, go where I would, he would suddenly appear on the path behind me, poising in his right hand that same Goliath spear. God only kept it from being thrown.” {PTUK October 18, 1894, p. 663.9}

These are but a few of the incidents in that early experience in the island of Tanna. Day after day the angels of the Lord encamped round about the missionary, and not one of the bloodthirsty savages dared to press the trigger of the leveled musket, or throw the killing stone or spear when they might easily have done so. “It is the sober truth,” says Mr. Paton, “and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was leveled at my life. Oh, the bliss of living and enduring, as seeing ‘Him who is invisible’!” {PTUK October 18, 1894, p. 663.10}

Need we say that the cannibals of Tanna and other islands long since gave up their ways and are a different people now? We wish that every one might read this story of God’s work in the New Hebrides. It is what is needed; for even professing believers are so apt to think the Lord is a long way off, and hesitate to follow Him for fear of danger or distress. As though God could not and does not care for those that put their trust in Him alone, just the same as He did in ancient days. The Lord is constantly doing it, but it is not often that we find in one book so soul-inspiring and encouraging a testimony as Mr. Paton gives in this one. If you have not read it, do not fail to do so if you possibly can, and as you read it, remember that the same Lord can do the same marvellous works for you, whatever may be the work He gives you to do, if you will take the faith that Jesus gives. {PTUK October 18, 1894, p. 663.11}

**“News of the Week” The Present Truth 10, 42.**

E. J. Waggoner

-Dr. Oliver Wendell Holmes died from asthma at Boston, Oct. 7, in his eighty-sixth year. {PTUK October 18, 1894, p. 670.1}

-The military barracks at Granada, Nicaragua, have been blown up, 200 persons being killed. {PTUK October 18, 1894, p. 670.2}

-A severe typhoon, which caused much damage to the small craft in the harbour, is reported from Hong Kong. {PTUK October 18, 1894, p. 670.3}

-The St. Petersburg journal *Novosti* boldly urges Russia to avert future evils by annexing Korea and Manchuria. {PTUK October 18, 1894, p. 670.4}

-The Bill granting liberty of worship to all denominations in Hungary was defeated in the House of Magnates on the third reading. {PTUK October 18, 1894, p. 670.5}

-The Czar is in the last stages of Bright’s disease, the Ameer of Afghanistan is very ill, and the King of Siam is in the last stages of consumption. {PTUK October 18, 1894, p. 670.6}

-Advices received from Cuba state that about 200 fatalities were caused by the recent storm in the island. The damage to property is estimated at between 2,000,000 and 3,000,000 dollars. {PTUK October 18, 1894, p. 670.7}

-During the week ending Oct. 10, sixteen cases of cholera and eight deaths were reported in ten communes throughout Holland. Of these, six cases and one death occurred in Amsterdam. {PTUK October 18, 1894, p. 670.8}

-A whistling snake has been discovered in Australia. It rushes out from its lair and boldly attacks human beings, uttering the while sounds resembling a whistle. Its sting proves fatal in a bee minutes. {PTUK October 18, 1894, p. 670.9}

-John Revell, a Michigan miner, was recently thawing some dynamite in his home when it exploded with terrific force. The whole house was blown to atoms, and five persons were killed, three others being fatally injured. {PTUK October 18, 1894, p. 670.10}

-Terrible storms have raged on the western Atlantic, and great damage has been done along the coast of North America. At Newfoundland over fifty vessels have gone ashore, and thirty fishermen are believed to have perished. {PTUK October 18, 1894, p. 670.11}

-A chemist in Algiers has invented a process for concentrating wine in tablets. Henceforth, we are told, travellers will be able to carry great intake of wine in small boxes To make the wine, it will only be necessary to add the amount of water which had been allowed to evaporate. {PTUK October 18, 1894, p. 670.12}

-The war spirit amongst the Kaffes at Delagoa Bay is spreading fast, and all the natives in the Portuguese territory are in arms. Already several whites and a large number of friendly Kaffirs have been massacred at Lorenzo Marques. {PTUK October 18, 1894, p. 670.13}

-There is talk in Russia of a regency for maintaining the form of government during the illness of the Czar. The latter is said to suffer from great mental depression, which is considered one of the gravest features connected with his malady. {PTUK October 18, 1894, p. 670.14}

-The Unification of London Commissioners have issued their report, in which they suggest a grand council for the metropolis with local administrative bodies. This means, it is said, the merging of the old city into “Creator London” in the near future. {PTUK October 18, 1894, p. 670.15}

-Whilst a party of hop-pickers were being driven in a waggon over a level crossing between Canterbury and Chatham, they were run into by a train. The waggon-driver and six women and children were killed, and eight others more or less seriously injured. {PTUK October 18, 1894, p. 670.16}

-President Cleveland has issued a proclamation declaring that he is satisfied that the members of the Mormon Church are now living in obedience to the laws, and granting a full amnesty and pardon to those convicted of polygamy and suffering deprivation of civil rights. {PTUK October 18, 1894, p. 670.17}

-The International Arbitration and Peace Association has passed resolutions protesting against the military interference of British subjects in Madagascar, and suggesting to the French Peace Society that the difficulties which have arisen are a fit subject for arbitration. {PTUK October 18, 1894, p. 670.18}

-The eighty-six Greek army officers who were charged with destroying the *Akropolis* newspaper office at Athens on account of its military comment, were unanimously acquitted by the court-martial, which even declared them “innocent.” Doubtless it will be some thine before a Greek journal ventures again to make criticisms respecting the army. {PTUK October 18, 1894, p. 670.19}

-Louis Koekoek was a good workman employed in London as a diamond cutter. He had a wife and a young family to whom be was strongly attached. But he was a gambler, and ended by staking his employers jewels in the hope of recovering his losses at baccarat. When he had played and lost everything, including his character, he drank vitriol enough to kill eight people. {PTUK October 18, 1894, p. 670.20}

-Not only the Bishops but the Roman Catholic laymen have now raised vigorous protests against the “consecration” of Senor Cabrera as Protestant Bishop in Madrid. The question will be raised in the Spanish Senate and Chamber of Deputies by the Ultra-Catholic members. They will be joined by many leading men in the Conservative party, and stormy debates are expected. {PTUK October 18, 1894, p. 670.21}

-A rare archaeological discovery has been made in the town of Kertch, Russia, from which may interesting relics of the pest have been unearthed. Recently a workman, while digging at the foot of an ancient tumulus, which erections are plentiful in the Crimea, came across the colossal effigy of a lion, carved out of the finest white marble and of the most excellent Greek workmanship. This interesting effigy, which is over 7ft. in length, weighs 70cwt. {PTUK October 18, 1894, p. 670.22}

-The Duke of Tamanes, the Civil Governor of Madrid, is waging a vigorous warfare in that city against ell gamblers, owing to which he recently received an anonymous letter threatening that a bomb would be exploded in his official residence, unless he relaxed the resent rigorous enforcement of the anti-gambling law. In view of the desperate character of many of the professional gamblers, the fear is entertained that the attempt will be actually made by them. {PTUK October 18, 1894, p. 670.23}

-Sheng, the Taotai or chief magistrate of Tientsin, and nephew of Li Hung Chang, is disgraced. It appears that he purchased 300,000 obsolete and almost worthless rifles from the Germans, and charged the Government more than four times as much as he gave for them. The viceroy is reported to have ended an interview with his nephew by slapping him in the face, after which the latter retired, no doubt satisfied to be disgraced for a gain of over ?300,000. {PTUK October 18, 1894, p. 670.24}

-Advices to St. Petersburg from Tiflis, state that the position of the Asiatic Christians is really dreadful. Communication between the towns and villages has been beoken; letters are opened; commerce is at an end. Prices have therefore, risen on all the necessaries of life. What is worse, there is no pnsnbility for those colonists to return to their native land, as the Turkish consuls refuse to sign the passports. Military forces have been sent against the Christian population of Sassoun, the reason given for this course being that the taxes are not forthcoming. {PTUK October 18, 1894, p. 670.25}

**“Back Page” The Present Truth 10, 42.**

E. J. Waggoner

The correspondent of one of our religious contemporaries are engaged in a discussion, trying to find out if the millennium has already begun. {PTUK October 18, 1894, p. 672.1}

The Buddhist priests encourage the Japanese to slaughter the Chinese, telling them that the highest felicity awaits those who die with their weapons in their hands. {PTUK October 18, 1894, p. 672.2}

The religions of the East are missioning in the West. Buddhism has long had a foothold in Europe and America, and now a monthly journal is published in Liverpool in the interests of Mohammedanism. {PTUK October 18, 1894, p. 672.3}

The grace of giving is one of the Christian graces and privileges. Then why should it be any more needful to devise expedients to get people to give for the Lord’s work than to get them to pray or engage in any service of devotion? If one does not give for his love of the Lord, his money is not needed. If he loves the Lord and believes a work is the work of the Lord, he will give money to prosecute it. Then there is no need of the devices borrowed from the world, such as are so commonly resorted to to get people to pay money who do not give because of their love for the work. {PTUK October 18, 1894, p. 672.4}

Writing from Lausanne, Switzerland, Mr. H. P. Holser, manager of the Seventh-day Adventist publishing house in Basel, whose case has been before the courts for printing on Sunday, says:— {PTUK October 18, 1894, p. 672.5}

Our case was decided at this place to-day by the Superior Court against us. Two judges were in our favour, and four were not openly against us, but in favour of enforcing the law. A great point made was that of the civil Sunday. As soon as I get the Clerk’s report, I will send you an article. We shall probably bring the case before the Federal Assembly which meets in December; but I do not expect that this will hinder the execution of the sentence. {PTUK October 18, 1894, p. 672.6}

The civil Sunday plea is of course an evasion. It is the same plea that the Church of Rome has always made to excuse religious persecution. It was always the civil power, and not the church that punished “heretics”; and they were punished not for irreligion, it is claimed, but for rejecting customs which society and the State had established. {PTUK October 18, 1894, p. 672.7}

“The religion of Europe is the worship of Mars,” said Sir John Lubbock at the meeting of the Institute of Sociology in Paris. The god of war is worshipped more blindly in Europe than in Asia or Africa. It is an illustration of the gross darkness that follows when the light is turned into darkness. {PTUK October 18, 1894, p. 672.8}

**“Salvation Not in Works” The Present Truth 10, 42.**

E. J. Waggoner

*Salvation Not in Works*.—“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:22, 23. The uppermost thought in the minds of these is, We and our works. This was the thought they had when they were professedly the zealous servants of Christ, and so completely have they been deceived by it that they even present it as a reason for their admission into the kingdom of heaven, and then, with horror and consternation, they learn that they are cherishing something of no value. Not, We and our works, but Jesus Christ and Him crucified, is the passport that will secure admission there. {PTUK October 18, 1894, p. 672.9}

**“Apostolic Succession” The Present Truth 10, 42.**

E. J. Waggoner

*Apostolic Succession*.-The Scriptures tell us that “without controversy, great is the mystery of godliness.” 1 Timothy 3:16. There has been plenty of controversy, but the controversy has done nothing to solve the mystery. We are reminded of this text by the controversy now raging over the question of “apostolical succession.” Having listened to the deliverances of Cardinal Vaughan and Anglican High Churchmen on the subject, it will be refreshing and profitable to look away from the field of controversy and see what is told as concerning it in the word of the Lord. Not that “apostolical succession” is anywhere mentioned in the Bible; for like most of those subjects which have involved Christendom in fierce debate, the question is not raised in Scripture at all. The real question is that of the right and Divine authority of man to preach the Gospel. {PTUK October 18, 1894, p. 672.10}

Notice Paul’s language to the Galatians: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Galatians 1:8. This shows at once the folly of placing any dependence upon “apostolical succession.” The important thing is not the station of a preacher, or the line of “succession” which he may be able to trace back to early times, but the word which he preaches. But people have come to pay little attention to the latter, and are ready to accept as truth almost anything which the Church dignitaries may say, provided only that there be no question as to his rightful place in the “succession.” {PTUK October 18, 1894, p. 672.11}

The Bible tells us who are authorised to give the Gospel invitation. “The Spirit and the Bride say, Come; and *let him that heareth say, Come*.” Revelation 22:16. Whosoever hears the gracious invitation may pass it on to his fellow man. It is both his privilege and his duty to do so. But any person, no matter how high or “valid” his station, who preaches any other gospel than that which Paul preached, puts himself under a curse. {PTUK October 18, 1894, p. 672.12}

**“The Stocks Again” The Present Truth 10, 42.**

E. J. Waggoner

*The Stocks Again*.-The old notion that religion may be advanced by force is reviving, and this leads to the enforcement of some of the old laws which many supposed had expired generations ago. Twice within a few months the Sunday law of Charles II. has been set in operation against observers of the seventh-day Sabbath in Australia. The second case has been widely discussed in the Australian press. A correspondent writes of the results of the conviction as follows:— {PTUK October 18, 1894, p. 672.13}

Of course he would not pay his fine, so was sentenced to the stocks, and the stocks were ordered to be made. After passing the sentence, the police magistrate and members of the bar said that the law was unjust, and advised our people to take steps to have it repealed. Before the stocks were completed, however, the Minister of Justice came to the rescue, as I suppose he did not want the colony disgraced at the present time with the carrying out of the penalty of such a law as that of Charles II. He took the matter in hand, and by investigating the law, he found a technical fault in the case in the amount of the fine imposed, which was two shillings, sixpence; the law says five shillings, or in default levy and distress, or to be acted publicly in the stocks for two hours. He then declared the sentence illegal, and took the matter to the Governor, who signed a requisition to this effect. {PTUK October 18, 1894, p. 672.14}

**“Front Page” The Present Truth 10, 43.**

E. J. Waggoner

“In everything give thanks; for this is the will of God in Christ Jesus concerning you.” 1 Thessalonians 5:18. {PTUK October 25, 1894, p. 673.1}

Very often we hear people say, “I can’t see very much that I have to be thankful for;” and doubtless many would thus reply even to the text just quoted. Such seem to misapprehend the scripture. It does not say, “Give thanks for everything that exactly meets your desires,” but, “in *everything* give thanks,” making no exceptions for disagreeable things. {PTUK October 25, 1894, p. 673.2}

The exhortation is put even more strongly in Ephesians 5:20. “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” Not only are we to be thankful *in* everything, but *for* everything. {PTUK October 25, 1894, p. 673.3}

Nothing comes upon any child of God except what He sends or permits. When Satan was given permission to plague Job, the patriarch accepted it as from the Lord, and said, when moved to complain: “What? shall we receive good at the hand of God, and shall we not receive evil?” Job 2:10. {PTUK October 25, 1894, p. 673.4}

Those afflictions were necessary for Job. They resulted in such a revelation of God to him as he had never before dreamed of. And when He saw God, he saw that He is love. “Ye have heard of the patience of Job, and have seen the end of the Lord; but the Lord is very pitiful, and of tender mercy.” James 5:11. How many people there are who have been ignorant of the depth of tender love which their friends had for them until trouble revealed it. Blessed be the tribulation that reveals to us the infinite tenderness of the Friend who is above all! {PTUK October 25, 1894, p. 673.5}

We are exhorted, “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:2-4. It appears, therefore, that even temptations are necessary in order that we may have no lack. Shall we not thank the Lord for that which works to supply all our need? {PTUK October 25, 1894, p. 673.6}

There is nothing more base than ingratitude. What can be more hateful than to complain when receiving good gifts? Yet who has not at some time in his life complained bitterly over some event for which he was afterwards very thankful? If we had known at the time that which we afterwards knew, we should have been patient. Now God gives us information by which we may avoid such mistakes. He tells us that He allows nothing to come to us except that which is good. To be unthankful, therefore, is not to recognise God, and is the first step toward heathenism. See Romans 1:20-23. Let us therefore in Christ always be thankful for all things. {PTUK October 25, 1894, p. 673.7}

How minute is God’s care for all His creatures! Not a sparrow falls to the ground without His notice, and not one of them is forgotten. Of men, even the very hairs of the head are all numbered. Luke 12:6, 7. What force this gives to the assurance which Christ gives to His people that in the time of persecution “there shall not an hair of your head perish.” Luke 21:16-18. But note further: He says that some shall be put to death, but that even then not a hair shall perish. Why?—Because “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:38, 39. {PTUK October 25, 1894, p. 673.8}

*“If, through unruffled seas,
Calmly toward heaven we sail,
With grateful hearts, O God, to Thee.
We’ll own the favouring gale. {PTUK October 25, 1894, p. 673.9}*

*“But should the surges rise,
And rest delay to come;
Blest be the sorrow, kind the storm
Which drives us nearer home.” {PTUK October 25, 1894, p. 673.10}*

**“Rome Unchanged” The Present Truth 10, 43.**

E. J. Waggoner

Has Rome changed? Has she become the friend and advocate of religious freedom? In two of the leading countries of Europe she has lately answered this question. In Hungary, after opposing with all her strength the Civil Marriage Bill, which narrowly escaped extinction at her hands, she fought against and defeated the Religious Liberty Bill,—a mild measure which granted to all denominations freedom in the practice of religious rites. In Spain the consecration of a Protestant bishop of Madrid has called forth protests and denunciations from the Papal Primate of Toledo, and also from the Papal Nuncio, and the whole country is excited. All the Spanish bishops, it is said, have uttered their minds, declaring the act to be “an outrage on the traditional rights of the Spanish Church,” and also “a violation of Art. XII. of the Constitution.” Meanwhile the head of the Church, Leo XIII., from his seat of power and authority looks quietly on without a word of protest or a syllable spoken in favour of that religious freedom of which the Catholic Church is alleged to be the friend and defender. {PTUK October 25, 1894, p. 673.11}

No; religious freedom for Protestants is still an “outrage” upon Catholic “rights,” and a “violation of the supreme law of the land.” Consequently it is in order for the civil authorities in Spain to take the offenders in hand and deal with them as the law prescribes, or as it may be construed by a Catholic judge or jury. The only reason why this will (probably) not be done, is that enlightened public sentiment, both in that country and elsewhere throughout Europe, plays a restraining hand upon such extreme exhibitions of religious bigotry. {PTUK October 25, 1894, p. 674.1}

Notice, also, that since this “outrageous” act is punishable as a violation of the *civil law*, such punishment cannot, according to the logic of some who call themselves Protestants, be considered religious persecution, and as conviction and punishment for violations of the *civil law* was what sent Christians of the Dark Ages to the dungeon, the rack, and the stake, it follows from the same logic that Rome never really persecuted anybody, and that the millions of “martyrs” of that period were not martyrs, but only criminals. This is exactly what Rome claims. In this, as in other respects, she is the same to-day that she was then. {PTUK October 25, 1894, p. 674.2}

**“Christ Our Passover” The Present Truth 10, 43.**

E. J. Waggoner

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. {PTUK October 25, 1894, p. 674.3}

The Israelites were commanded to take a lamb without blemish, and keep it until the fourteenth day of the month, killing it in the evening. “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” Exodus 12:7, 11-13. {PTUK October 25, 1894, p. 674.4}

There was a destroying angel in the land. Death and destruction were determined from the Lord. So in this day in which we live there is destruction determined upon the whole land, “a consumption, even determined upon the whole earth.” Isaiah 28:22. {PTUK October 25, 1894, p. 674.5}

We read in Hebrews that by faith they kept the Passover, and so it is by faith that we must keep it. Christ our Passover is slain for us. It is His blood that averts the destruction that would come upon us. He was slain for their deliverance as well as for ours. There was no virtue in the blood of a lamb, which they sprinkled on the door post; it was simply a token of their faith in the blood of Christ, who was their real Passover, as He is ours. There was no other way than by faith that they could keep the Passover, even as Christ can be received only by faith. {PTUK October 25, 1894, p. 674.6}

We too have the blood of sprinkling, and the Apostle Paul speaks to us thus positively about it: “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Hebrews 12:22-24. {PTUK October 25, 1894, p. 674.7}

The last part of the verses quoted is very generally taken as figurative language merely. Mount Sion is real, a literal thing; the city of the living God is a real place; the innumerable company of angels are real beings: John saw them surrounding the throne, ready to be despatched on the instant to the uttermost parts of the earth. See Revelation 5:11. God the Judge of all, and Jesus the Mediator,—they are very real beings. Jesus ascended bodily into the heavens, there to appear in the presence of God for us. He is the Mediator between God and men, “the Man Christ Jesus.” “And to the blood of sprinkling”—but here it is commonly taken for granted that the apostle is speaking figuratively. {PTUK October 25, 1894, p. 674.8}

Eighteen hundred years ago or more Christ was crucified outside Jerusalem. He shed His blood. Not only were the nails driven into the hands and feet, shedding His blood, but the spear was thrust into His side, and there came out the blood and the water. {PTUK October 25, 1894, p. 674.9}

Many have looked a long way into the past to the cross, taking it for granted that because Christ shed His blood there the fact has been counted for us. Of course, too, there has been a touch of the old pagan idea of propitiating the favour of God with blood; the idea that because He was sacrificed, God will take that and be satisfied. {PTUK October 25, 1894, p. 674.10}

But now, at this time, there are three that bear record, “the Spirit, the water, and the blood.” In the verse in Hebrews it is said that *we are come to the blood of sprinkling*. So in another chapter we are told that we may now have “boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” Hebrews 10:19, 20. It is the blood of Jesus that gives us the boldness to enter in. {PTUK October 25, 1894, p. 674.11}

The Apostle Peter says of this blood: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:18, 19. The blood that redeems is incorruptible, not subject to decay. Christ entered into the holy place with His own blood, and there appears for us. {PTUK October 25, 1894, p. 675.1}

Is it a reality, or only a figure of speech, when we speak of the blood as being actually there? We are come to Mount Sion, to Jesus the Mediator, and to the blood of sprinkling. We read again, “If we walk in the light, as He in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” It is put in the present tense. It is cleansing us from all sin. {PTUK October 25, 1894, p. 675.2}

What about the flesh of Christ? “He whom God raised up saw no corruption.” “Thou wilt not leave My soul in hell: neither wilt Thou suffer Thine Holy One to see corruption.” As His flesh saw no corruption, so His blood, that was poured out at the cross, was not left to corruption; it was incorruptible, precious. He appears in the presence of God for us with His own blood, the blood that is ever living and incorruptible. {PTUK October 25, 1894, p. 675.3}

This helps us to an understanding of Paul’s words to the Galatians, “O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” In the most vivid sense Jesus Christ is crucified now. We do not have to look back eighteen hundred years to see the cross set up, and the blood flowing from the side of Jesus; but He is crucified. His blood, ever fresh, and incorruptible, is as really and vividly present before the throne as when He suffered outside the gates of old Jerusalem. {PTUK October 25, 1894, p. 675.4}

And we have come to the blood of sprinkling; it is the blood that makes atonement for the soul, that cleanseth from sin. When the apostle looked into the city, to the place where thousands of angels were assembled before the throne, he saw in the midst of it a Lamb, as it had been slain. We have come to the innumerable company of angels, and to Jesus the Mediator, and to the blood of sprinkling. {PTUK October 25, 1894, p. 675.5}

The Lamb, as it were slain, was in the midst of the throne. Justice and judgment are the foundation of the throne. The law of God is the basis of it. But in the midst of the throne, identified with it, and with the righteousness of God, the law, is the Lamb slain, the blood of sprinkling. So He is crucified now, a present Saviour. His blood is shed for us now. We come to the cross literally now. We are crucified with Him. {PTUK October 25, 1894, p. 675.6}

His blood is shed, and it is counted for us, because He identifies Himself with us in our sin. And as we lay hold of Him by faith, He comes into our hearts, and His blood is ever flowing to cleanse the sin. It is in Him that we live and have our being; we receive Him in the light and the air and the food by which He sustains the life, and as He comes within, even while dead in trespasses and sins our faith accepts Him and we are crucified with Him. The blood of Christ it is that makes atonement for the soul, and that blood is ever fresh, incorruptible, and ever liveth. So the same act which makes our sin His as we grasp Him by faith, makes His life ours, and we live. We are crucified with Christ; nevertheless we live. {PTUK October 25, 1894, p. 675.7}

The knowledge that the cross is set up in every heart, that He is crucified with us and we with Him, makes the crosses and the burdens to be borne, the sins to be trampled under foot, the habits to be given up, which take our very life,—the knowledge, we say, that Christ is now crucified for us, that His blood is shed for us now, and not in fancy but in fact, that we are crucified with Him, makes the very presence of these crosses a joy. {PTUK October 25, 1894, p. 675.8}

The Apostle John wrote, “If any man sin, we have an Advocate 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.” He is now the sacrifice. “Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation to faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:24, 25. For the “passing over of sins,” as the Revised Version has it. {PTUK October 25, 1894, p. 676.1}

God has set Him forth, lifted Him up to be seen, that looking at Him we may have faith in His blood for the passing over of our sins,—for the taking of them away through the forbearance of God. Christ makes peace for us through the blood of His cross. Being reconciled by His death, we know we shall be saved by His life. He receives the death and destruction that come because of sin, and we are passed over. Taking hold by faith the present work of Christ as the Mediator, coming to the blood of sprinkling for the washing away of sins, living now with the Lord at the cross, makes the Christian life such a reality that it is worth living. {PTUK October 25, 1894, p. 676.2}

**“When a Pope Dies” The Present Truth 10, 43.**

E. J. Waggoner

In religious and political circles in Italy the next Papal Conclave is being discussed. The Pope and his last Bull fixed the regulations that are to guide the Cardinals in choosing his successor. Even when a Pope is drawing his last breath there are forms and ceremonies to be performed which seem anything but appropriate to a deathbed. A French prelate has recently published a work in which he gives the traditions and the laws governing the papal succession. And describes the elaborate ceremonial of the death chamber. {PTUK October 25, 1894, p. 676.3}

Around the couch where the moribund Pontiff is battling with death, the Sacred College, or at least as many of the Cardinals as are at Rome, are kneeling. The Sacristan Bishop administers the Viaticum and the Extreme Unction. The Grand Penitentiary gives the Absolution. The Penitential Psalms are then intoned. The Sacristan Bishop pronounces the consecrated formula, the expiring Pontiff, if he has the strength to do so, gives his benediction to the Assembly, and the dirge of the mortuary hymns continues until the end. In order to make official record of the death, the Camerlengo takes up a small silver Hammer, with which he strikes three light blows on the dead man’s head, and calls on him by his Christian name. {PTUK October 25, 1894, p. 676.4}

On the 7th February, 1878, the dead Pope was Pious IX., and, after dealing the three blows with a hammer, the Camerlengo, Cardinal Pecci-the present Pope-called “John! John! John!” and then, turning to the assembly, exclaimed, “The Pope is truly dead!” All present then kneel, and the Camerlengo recites the *De profundis.* The Master of the Chambers then removes from the dead Pope’s finger the “fisherman’s ring,” and hands it to the Camerlengo-a ceremony that is intended to be the outward signs of the temporary transfer of the authority of the Holy See. At the first plenary meeting of the Sacred College this ring, the seals, and other insignia are broken up. All emblems connected with the late Pope are destroyed. The temporary sovereignty passes to the hands of the Sacred College. {PTUK October 25, 1894, p. 676.5}

**“Studies in Romans. Grace and Truth. Romans 5:20, 21” The Present Truth 10, 43.**

E. J. Waggoner

In studying the two remaining verses of this chapter, it will be sufficient for our present purpose if we remember that the main thought running through the chapter is life and righteousness. Sin is death, and righteousness is life. Death has passed upon all men, because all have sinned, and the gift of righteousness has come to all men in the life of Christ. Sin is not imputed when there is no law, yet sin was imputed to Adam and to all who lived after him, even till the time of the giving of the law, in the days of Moses. {PTUK October 25, 1894, p. 676.6}

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Romans 5:20, 21. {PTUK October 25, 1894, p. 676.7}

**QUESTIONING THE TEXT**

Why did the law enter? {PTUK October 25, 1894, p. 676.8}

“The law entered, that the offence might abound.” {PTUK October 25, 1894, p. 676.9}

What took place when sin abounded? {PTUK October 25, 1894, p. 676.10}

“Where sin abounded, grace did much more abound.” {PTUK October 25, 1894, p. 676.11}

Where did sin abound? {PTUK October 25, 1894, p. 676.12}

Wherever the law was; because the law entered that sin might abound, and sin is not imputed when there is no law. {PTUK October 25, 1894, p. 676.13}

Then when did sin abound? {PTUK October 25, 1894, p. 676.14}

When “the law entered.” {PTUK October 25, 1894, p. 676.15}

Then when must grace have super-abounded? {PTUK October 25, 1894, p. 676.16}

At the entering of the law? {PTUK October 25, 1894, p. 676.17}

Why did God provide that where sin abounded grace might much more abound? {PTUK October 25, 1894, p. 676.18}

“That as sin have reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.” {PTUK October 25, 1894, p. 676.19}

How has sin reigned? {PTUK October 25, 1894, p. 676.20}

“Unto death.” {PTUK October 25, 1894, p. 676.21}

How does grace reign? {PTUK October 25, 1894, p. 676.22}

“Through righteousness.” {PTUK October 25, 1894, p. 676.23}

Unto what? {PTUK October 25, 1894, p. 676.24}

“Unto eternal life.” {PTUK October 25, 1894, p. 676.25}

Through whom? {PTUK October 25, 1894, p. 676.26}

“Through Jesus Christ our Lord.” {PTUK October 25, 1894, p. 676.27}

*“The Law Entered.”*-This statement indicates that there was offence before the particular time spoken of as the “entering” of the law. Taking into consideration verses 13, 14, we have no difficulty in seeing that the giving of the law upon Sinai is the time referred to. “Until the law,” the time of Moses, and the entering of the law, evidently refer to the one event. {PTUK October 25, 1894, p. 676.28}

*Sin Abounding*.-The law entered that the offence already existing might abound. “But sin is not imputed when there is no law.” Therefore we must know that the law was in the world before the time spoken of as the “entering” of the law, that is, before it was spoken from Sinai. This is what we learned from verses 13, 14. It was not possible that the law should actually make any more sin than already existed. It could only emphasise it, that is, more plainly show its true nature. It was, as stated in chapter 7:13, it was “that sin by the commandment might become exceeding sinful.” There was not one whit more of the law of God in the world after it was spoken from Sinai than there was before; neither was anything that was right before, made sinful by the giving of the law; nor was any act that was sinful before, made more sinful by the giving of the law. But the circumstances under which the law was spoken, tended to show the awfulness of sin, and to impress the hearers with a greater sense of their sinfulness than ever before. {PTUK October 25, 1894, p. 676.29}

*Grace Superabounding*.—“Where sin abounded grace did much more abound.” It would be well if every person knew this fact. We should hear less talk about being discouraged because we are so sinful. Is the heart full of sin? Know that where sin abounds, there does grace much more abound. This is shown in the fact that Christ, who is full of grace, stands at the door of the heart that is sinfulness itself, and knocks for admission. See Revelation 3:15-20. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. When Wesley sang, {PTUK October 25, 1894, p. 677.1}

*“Plenteous grace with Thee is found,
Grace to cover all my sin,“
he had the authority of Romans 5:20 for it! {PTUK October 25, 1894, p. 677.2}*

*Grace at Sinai*.-Since the law entered that the offence might abound, it is evident that at the very time of the entering of the law the offence must have greatly abounded. There never was a time when the awfulness of sin was made to stand out more prominently. “But where sin abounded, grace did much more abound.” Therefore it is as plain as the Scripture can make it, that grace was superabounding at the giving of the law from Sinai. It is a mistake, therefore, to suppose that God designed that any should think that righteousness was to be obtained by their own works of obedience. On the contrary, the law was spoken to emphasise the boundless grace of God, in pardoning sin, and in working righteousness in men. {PTUK October 25, 1894, p. 677.3}

*The Law and God’s Throne*.-We read that “righteousness and judgment are the habitation of His throne.” Psalm 97:2. Righteousness dwells in His throne. It is the foundation of it. The law of God is righteousness, even His own righteousness. This is shown by Isaiah 51:6, 7, where God speaks of His righteousness, and says, “Hearken unto me, ye that know righteousness, the people in whose heart is My law.” That is, only they in whose heart is God’s law, know His righteousness. Therefore His law is His righteousness. And the statement that righteousness is the habitation or establishment of His throne, indicates that the law of God is in His throne. He sits upon the throne of righteousness. {PTUK October 25, 1894, p. 677.4}

*Evidence from the Tabernacle*.-The tabernacle built by Moses was for a dwelling place for God. “Let them make Me a sanctuary; that I may dwell among them.” Exodus 25:8. In that sanctuary, in the most holy place, was the ark of the testament. This ark is described in Exodus 25:10-22. The cover of the ark was called the mercy-seat. Upon this mercy-seat were the two cherubim of gold. Within the ark, under the mercy-seat, were the tables of the law. See Exodus 25:16-21; Deuteronomy 10:1-5. Between the cherubim, upon the mercy-seat, and above the tables of the law, was where the glory of God was seen, and where God spoke to the people. Exodus 25:22. In 2 Kings 19:15 and Psalm 80:1. God is addressed as sitting between the cherubim. Therefore we learn that the ark of the testament, with the mercy seat, or the cover, was a representation of the throne of God. As the ten commandments were in the ark in the earthly tabernacle, so the ten commandments are the very foundation of the throne of God in heaven. We may note, in passing, that since the earthly tabernacle was a figure of the true tabernacle in heaven, therefore we are taught that the law as it stands in heaven, in the throne of God, is identical with the law as spoken from Sinai, and written on the tables of stone that were placed in the ark. {PTUK October 25, 1894, p. 677.5}

*God’s Throne and Sinai*.-We have learned that the law of God is the very basis of His throne. This is no more than might reasonably be expected, since the basis of any government is its law, and the throne simply stands for the law. Mount Sinai, when the law was spoken from it, was the seat of God’s law. It represented the awfulness of the law, since no one could touch it without dying. The Lord was there with all His angels. See Deuteronomy 33:2; Acts 7:53. Therefore Mount Sinai, at the time of the giving of the law, was designed to represent the throne of God. Indeed, it was for the time the throne of God, the place whence the law goes forth, out of which proceed “lightnings and thunderings and voices” (Revelation 4:5), and around which stand “ten thousand times ten thousand, and thousands of thousands” of angels. Here again we learn that the righteousness which is the habitation of the throne of God is the righteousness described by the ten commandments, just as they were spoken from the top of Sinai, as recorded in Exodus 20:3-17. {PTUK October 25, 1894, p. 677.6}

*The Throne of Grace*.-But although the throne of God is the habitation of His law, that law which is death to sinners, yet it is a throne of grace. We are exhorted to “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16. Note that we are to come to obtain mercy. Note also that the top of the ark of the testimony, in which were the tables of the law, was called the mercy-seat. It was the place where God appeared to speak to His people, so that the ark of the earthly tabernacle not only represented the throne where God’s law is enshrined, but it represented that throne as the throne of grace. {PTUK October 25, 1894, p. 677.7}

*The Law and the Mediator*.-We are told that the law was ordained “in the hand of a Mediator.” Galatians 3:19. Who was the Mediator in whose hand the law was ordained? “There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all.” 1 Timothy 2:5, 6. The law, therefore, was given from Sinai by Christ, who is and always was the manifestation of God to men. He is the Mediator, that is, the One through whom the things of God are brought to men. The righteousness of God is conveyed to men through Jesus Christ. The statement that the law was given in the hand of a Mediator, reminds us that where sin abounded grace did much more abound. The fact that the law was in the hand of a Mediator at Sinai shows us this: (1) That God did not mean that any one should suppose that he must get the righteousness of the law by his own power, but only through Christ. (2) That the Gospel of Christ was displayed at Sinai as well as at Calvary. (3) That the righteousness of God which is revealed in the Gospel of Christ, is the identical righteousness that is described in the law as given from Sinai, without the alteration of a letter. The righteousness which we are to obtain in Christ is none other than that. {PTUK October 25, 1894, p. 677.8}

*The Fountain of Life*.-In Psalm 36:7-9 we read: “How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life.” It is because with God is the fountain of life that He makes those who trust in Him to drink of the river of His pleasure. What is that river?—“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Revelation 21:1. Think of it! A river flowing out of the throne of God. He is the fountain of life. The invitation is to every one that is athirst to drink of the water of life freely. Revelation 22:17, John 4:10-14, and 7:37-39, will help to an understanding of the matter. We take the living water by receiving the Holy Spirit. {PTUK October 25, 1894, p. 677.9}

*Drinking in Righteousness*.-The Saviour says, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. If one is thirsty, how only can he be filled? By drinking. Therefore the Saviour means that we can drink righteousness, if we thirst for it. Remember that God’s throne is the seat of righteousness, and that from it flows the river of life, and we shall see the fitness of the assurance that we may drink in righteousness. Since the throne is the seat of righteousness, the river that proceeds from the throne must, so to speak, be charged with the righteousness of the law. Whosoever therefore believes on Christ, and drinks in of His Spirit, must drink in of the righteousness of the law as it is in the throne, or as it was spoken from Sinai. {PTUK October 25, 1894, p. 678.1}

*Drinking at Sinai*.-Whoever will read Exodus 17:1-6 together with Deuteronomy 4:10-12 (which shows that Horeb and Sinai are the same), will learn that at the very time when the law was spoken from Sinai, there was a river of water flowing from its base. That river flowed from Christ. 1 Corinthians 10:4. Christ, the living Rock, stood upon that rock in the desert, from which the water flowed for the thirst of the people, and He it was from whom it came. With Him is the fountain of life. And so we have the complete likeness of the throne of God in Sinai. It was the embodiment of the law of God, so that no one could approach it without death, and yet they could drink the living water that flowed from it. And in this figure we again see that the righteousness which those who accept Christ’s invitation are to drink in, is the righteousness that is described in the ten commandments. {PTUK October 25, 1894, p. 678.2}

*The Heart of Christ*.-Through David Christ spoke thus of His coming to this earth: “Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within My heart.” Psalm 40:7, 8. He said that He had kept His Father’s commandments. John 15:10. So closely did He keep the commandments that He observed the seventh-day Sabbath, which is sometimes stigmatised as “the Jewish Sabbath.” Canon Knox-Little says, “It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday.” *Sacerdotalism*, *p. 75*. This is not true because Canon Knox-Little said it, but it is true because the Bible teaches it. It is so clear a fact that there is no chance for discussion about it. We have never yet heard of any one who had the hardihood to assert that Jesus ever kept any other day than the seventh, the day enjoined in the fourth commandment. The keeping of “the Sabbath day according to the commandment” was part of the righteousness which was in the heart of Christ. And since Christ is the same to-day that He ever was, it is in His heart still. {PTUK October 25, 1894, p. 678.3}

*Eternal Life Through Christ*.—“Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Christ’s life was given for us and to us on the cross. It is by being crucified with Him that we live with Him. Galatians 2:20; Romans 6:8. “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. In His heart was the law, so that the heart of Christ was really the throne of God. Thus we sing of “Christ enthroned within.” When Christ hung upon the cross, “one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.” John 19:34. This was the fountain of life, that freely flows for all. It flowed from the heart of Christ, in which the law of God was enshrined. So we find that Sinai, Calvary, and Mount Sion all present the same thing. Sinai and Calvary are not in opposition, but are united. Both present the same Gospel and the same law. The life which flows for us from Calvary, bears to us the righteousness of the law that was proclaimed from Sinai. {PTUK October 25, 1894, p. 678.4}

*Grace Through Righteousness*.-Thus we see how grace reigns through righteousness unto eternal life. Eternal life is in Christ, because His life is the life of the self-existent God, who is “from everlasting to everlasting.” But the life of God is the law. The grace of God flows to us through the life of Christ, and bears to us the righteousness of it. Thus in Christ we receive the law as it was ordained, namely, to life. To accept the unspeakable gift of God’s grace, therefore, is simply to yield ourselves to Him, that Christ may dwell in us, and live in us the righteousness of the law as spoken from Sinai, and treasured in the throne of God. From Christ that living stream still flows, so that, receiving Him, we shall have in us that well of water spring up unto everlasting life. {PTUK October 25, 1894, p. 678.5}

**“A Gloomy Doctrine” The Present Truth 10, 43.**

E. J. Waggoner

There is nothing gloomy about the Gospel. That is the “good news” of the “power of God unto salvation to everyone that believeth.” It is all brightness and glory. 2 Corinthians 4:4. “God is light, and in Him is no darkness at all.” 1 John 1:5. Therefore nothing but light can emanate from Him. His word is a lamp unto our feet and a light unto our path. Psalm 119:105. When any doctrine set forth in that word is said to be gloomy, it simply shows that there are some persons whose spiritual eyesight does not enable them to distinguish light from darkness. They do not stand where they can see God in the light that proceeds from Him. {PTUK October 25, 1894, p. 678.6}

The Bible declares that the dead “sleep;” that they are unconscious, and “know not anything” (Ecclesiastes 9:5); that their thoughts have perished (Psalm 146:3, 4). Theology, on the other hand, declares that they are conscious and exist in heaven as disembodied spirits, having greater power and knowledge than before death. The majority of people choose to believe the latter doctrine, as being a bright and cheerful one, and reject the former as something too gloomy and dark to be entertained by any mind but one that repudiates Christianity. But an examination of the two doctrines in the light of Scripture shows that such a view is entirely superficial. {PTUK October 25, 1894, p. 678.7}

The teaching of theology upon this point is expressed in these words of the poet Longfellow,— {PTUK October 25, 1894, p. 678.8}

*“There is no death; what seems so in transition,
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portal we call death.”
and again in the lines of the familiar hymn,—
“Death is the gate to endless joy.” {PTUK October 25, 1894, p. 679.1}*

But Christ Himself said that He was the gate to endless joy, and the portals through which all men must enter into the life beyond. The record is found in the tenth chapter of John. “Then said Jesus unto them [the Pharisees], Verily, verily, I say unto you, I am the door of the sheep.” “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” Verses 7, 9. To those who love the Lord, who see in Him the “One altogether lovely,” the perfection of glory and beauty and majesty, the thought that He is the portal to the life beyond, is far brighter than the thought that that portal is death. Death is the “King of terrors;” but Jesus Christ is the Lord of life, the Prince of Peace, the eternal fountain of love and joy. He is the most glorious portal to everlasting life that could possibly be provided or imagined. And no one who loves Him would be glad to believe He had not told the truth. {PTUK October 25, 1894, p. 679.2}

Theology declares that men go to their reward at death. But while this idea would place some of amidst the joys of Heaven, it would consign the great majority who have died to a very different place; for we read that “wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:13, 14. And certainly, between the thought that some of our dead relatives and friends are in torment, and the thought that they are resting, quiet and unconscious, in their graves, there can be no hesitation in choosing. {PTUK October 25, 1894, p. 679.3}

The popular belief that “there is no death,” but only a transition from one state of life to another, contains much that appeals to the natural desires and imaginations of mankind; but it is far surpassed in grandeur by the Bible doctrine of “the appearing of our Saviour Jesus Christ, who hath *abolished death*, and hath brought life and immortality to light through the Gospel.” 2 Timothy 1:10. This is no figure of speech, but a statement of actual fact. Our Saviour has abolished death, by passing through the grave Himself, and taking away with Him the keys of death. Revelation 1:18. So that to all those who believe in Him, the close of this earthly life is but the beginning of “a sleep,” during which they “rest from their labours, and their works do follow them.” Revelation 14:13. {PTUK October 25, 1894, p. 380.1}

Nor does the Bible use a figure of speech when it speaks of the death of the saints as a sleep. Sleep and death are two very different things. In the one case there is life, and the other there is no life. In sleep there is a quick awakening to a renewal of the activities of life, but in death there is no awakening. {PTUK October 25, 1894, p. 380.2}

So it is with those who “sleep in Jesus.” 1 Thessalonians 4:14. They have life, even that life which God has prepared for those that shall live and dwell with Him, and which has been brought to light in the Gospel. Those who believe on His name have not to wait until death before they can enter the portal of eternal life, as would be necessary were death the gate to that life, but enter in the moment they have faith in Jesus as Redeemer. Jesus said, “I am the resurrection, and the life.” John 11:25. {PTUK October 25, 1894, p. 380.3}

Christ dwells in the heart of the believer by faith (Ephesians 3:17), and wherever Christ is, there is the resurrection and the fountain of life. “He that believeth on the Son, hath everlasting life.” John 3:33. “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death until life.” John 5:25. Such an one has already entered the portal to eternal life and happiness, and no power can draw him back, for there is nothing that is able to separate the soul from Him. Romans 8:38, 39. {PTUK October 25, 1894, p. 380.4}

In this doctrine there is no gloom, but the brightness of hope and comfort which sustains the soul in the hour of separation from those whom it loves. It is the doctrine of Jesus Christ as the Lifegiver, without which power He would not be the Saviour of sinners. It exalts Him, and in this all those who love Him will rejoice. It is no misfortune to any person to “sleep in Jesus,” any more than to sleep at night during his natural life. On the contrary, we read that “Precious in the sight of the Lord is the death of His saints” (Psalm 116:15), and that, “blessed are the dead which die in the Lord.” Revelation 14:13. {PTUK October 25, 1894, p. 380.5}

While theology may set forth our dead friends as teachers and comforters to us while we remain here, the word of God presents the far more glorious doctrine that our comfort is none other than “the God of all comfort;” that Jesus is Himself our Comforter (John 14:18), and that we have “another Comforter,” which is the Spirit (v. 16, 17), and that the Spirit is our Teacher, who is able to guide us into all truth. John 16:13. Every true Christian must infinitely prefer this comfort and guidance to all others. {PTUK October 25, 1894, p. 380.6}

Thus the Bible doctrine of eternal life through Christ far outshines the man-made doctrine of life through the portals of the tomb. That, and that alone, is the gloomy doctrine which interposes the tomb between us and the life which we need, which Jesus Christ, through the Gospel, offers freely now to all, and bestows upon all them that believe on Him. {PTUK October 25, 1894, p. 380.7}

**“Don’t Force the Truth” The Present Truth 10, 43.**

E. J. Waggoner

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Abhor every approach in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. {PTUK October 25, 1894, p. 681.1}

**“Children’s Page. Moral Backbone in the Young” The Present Truth 10, 43.**

E. J. Waggoner

The same courage to do the right which led Patteson when a boy to refuse to join with those who were doing wrong was shown in the work that led to his death. He was in an island group where the natives were angry with the whites, owing to the injustice done them by white traders. Notwithstanding this, Patteson was there to tell the natives of the Lord Jesus, and to show them that white men who loved the Lord were not cruel and dishonest. The danger was that before he could get a chance to convince them of his intentions to do them good, they would attack him. This was the situation on the morning that his party of missionaries approached the island of Nukapu. {PTUK October 25, 1894, p. 685.1}

Four canoes were seen hovering about the coral reef which surrounded the island. The vessel had to feel her way, so lest the men in the canoes should be perplexed he ordered the boat to be lowered, and when asked to go into one of the native boats he did it to disarm suspicion and was carried off toward the shore. The boat from the schooner could not get over the reef. The bishop was seen to land on the shore, and was then seen alive no more. After a while Mr. Atkin was struck with an arrowhead from the islanders in the canoe, but in spite of suffering and weakness he crossed the reef to seek the bishop. A canoe drifted toward them; the body of a man was seen as if crouching in it. they came up with it and lifted the bundle wrapped in matting into the boat; two words passed, “The body.” Then it was lifted up and laid across the skylight. The placid smile was still on the face; there was a palm leaf fastened over the breast, and when the mat was opened there were five wounds. {PTUK October 25, 1894, p. 685.2}

This is an almost certain indication that his death was vengeance for five of the natives. “Blood for blood” is a sacred law almost of nature wherever Christianity has not prevailed, and a whole tribe is held responsible for one. Five men in Fiji are known to have been stolen from Nukapu, and probably their families believed them to have been killed, and believed themselves to be performing a sacred duty when they dipped their weapons in the blood of the bishop, whom they did not know well enough to understand him to be their protector. The next morning the body of John Coleridge Patteson was committed to the waters of the Pacific, Joseph Atkin reading the burial service even though then recognizing his own doom in a body already stiffened from a poisonous arrow that caused his death. {PTUK October 25, 1894, p. 685.3}

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-It is rumoured that the Ameer of Afghanistan is dead. {PTUK October 25, 1894, p. 686.1}

-The Belgian elections so far have resulted in the complete rout of the Liberal party, with great gains for the Catholics. {PTUK October 25, 1894, p. 686.2}

-There are rumours that Russia is making a secret advance in the Pamirs, and that a battle has recently been fought by them with Afghan troops. {PTUK October 25, 1894, p. 686.3}

-A bill has been introduced in the Council at Simla, India, proposing that licenses should be granted for religious processions in India, with a view to securing the proper regulation of such public observances. {PTUK October 25, 1894, p. 686.4}

-The Spanish Government has taken umbrage at the terms in which the Papal Nuncio has denounced the recent consecration of a Protestant Bishop in Madrid, and has complained to the Vatican on the subject. {PTUK October 25, 1894, p. 686.5}

-A terrible fire has occurred at Grosny, near Tiflis. A large naphtha spring ignited, and the flames spread in a moment to the neighbouring buildings. Seventeen workmen were engulfed in the sea of fire and perished. {PTUK October 25, 1894, p. 686.6}

-Private post-cards bearing adhesive penny stamps and private reply post-cards with perm stamps on each half may now be sent abroad. The cards must be of same size and substance as the official post-cards, and must have the words postcards printed on the address side without the Royal arms. {PTUK October 25, 1894, p. 686.7}

-The Sultan has prohibited dancing and other festivities in Constantinople, plots against the Government having, it is thought, been hatched at these social gatherings. {PTUK October 25, 1894, p. 686.8}

-At a recent meeting of the London School Board, an application, signed by over 5,000 teachers, asking to be relieved from giving religious instruction, in accorddance with the terms of the religious circular, was submitted. {PTUK October 25, 1894, p. 686.9}

-The Conservatives in the Norwegian capital have sustained a heavy defeat by the late election, and the three largest towns in Norway-Christiania, Bergen, and Trondjem-have declared themselves in favour of national independence. {PTUK October 25, 1894, p. 686.10}

-It is reported that Morocco City is in a state of insurrection. Prince Muley, who was sent by the Sultan to arrest a Caid, is hemmed in by insurgents; but it is hoped that the Sheroefian troops will succeed in quelling the rebellion. {PTUK October 25, 1894, p. 686.11}

-A general strike is threatened in Austria if the motion demanding urgency for the Franchise Bill should be rejected In the Reichsrath. About 10,000 workmen in Vienna, after holding a meeting, came into collision with the police, several on both sides being injured. {PTUK October 25, 1894, p. 686.12}

-A German doctor has been publishing the results of a long course of visual examination. He finds that only in one case out of fifteen are both eyes in good condition. In seven oases out of every ten, people possess one eye which is stronger than the other. {PTUK October 25, 1894, p. 686.13}

-In America, a millionaire’s infant, having been born out of due time, was being reared in a ‘baby’s incubator.’ This foster mother was a glass case which was kept at a temperature of 100 degrees by hot pipes. The child lived for some months, but is now dead. {PTUK October 25, 1894, p. 686.14}

-The Sultan has prohibited the Armenian Patriarch from going to Rome to take part in the conference for the reunion of the schismatic and the Roman churches. The Pope telegraphed to the Sultan begging him to alter his decision, but with what success is not stated. {PTUK October 25, 1894, p. 686.15}

-Two little children, specially treated in Vienna with the anti-diphtheria serum, have died. Experiments at a children’s hospital have, how-ever, greatly reduced the mortality from the malady, the deaths being only 10 per cent. The serum is obtained from the horse. {PTUK October 25, 1894, p. 686.16}

-An attempt at negro-lynching in Ohio, led to a sanguinary encounter between the mob and the militia. The mob attacked the courthouse, and after breaking through one of the doors the militia fired, four men and a woman being killed, three mortally wounded, and twenty injured. {PTUK October 25, 1894, p. 686.17}

-A father asked a London magistrate if he could send his buy to work and let him attend a night school. He was thirteen and in the second standard. The magistrate replying in the negative, said the boy was not the father’s property to the extent of depriving him of his birthright, namely, a good elementary education. {PTUK October 25, 1894, p. 686.18}

-News from Vienna states that the Czar is conscious that he will probably live only a few days. This information is confirmed from other sources, and is borne out by the fact that the Grand Dukes have been hastily summoned irons St. Petersburg and Paris, and have left for Livadia. The Czar desires to witness the marriage of his son, the Czarewitch, with Princess Alix, and it is understood that the wedding will take place privately at Livadia. {PTUK October 25, 1894, p. 686.19}

-According to a Shanghai telegram Port Arthur is menaced by Japanese troops, and an attack is believed to be imminent. All foreigners have been peremptorily ordered to leave Pekin. A battle at Wi-ju is said to be imminent. The two armies still face each other on the banks of the Yalu; but Marshal Yamagata is waiting for his heavier artillery and supplies before attacking. The Chinese of all arms are estimated at 25,000. It is affirmed that peace overtures were made to Japan, and were rejected as inadequate. {PTUK October 25, 1894, p. 686.20}

-The Princess Alix of Hesse has, it is said, in view of her approaching marriage with the Czarewitch, obtained concessions from the Russian “Holy Synod” such as no Princess in a like position has ever before secured. In embracing the Orthodox faith her Royal Highness will not declare her former religion to be accursed, not will she state that her conversion is duo to the conviction that the truth lies not with her own but with the Russian Church. The Synod will content itself with the declaration that the Princess has joined the Greek Church in order to be of one religion with her future husband. {PTUK October 25, 1894, p. 686.21}

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The Clericalist party in Belgium has gained a sweeping victory in the recent elections. The party is pledged to work in the interest of the Church of Rome. {PTUK October 25, 1894, p. 688.1}

Out of 156 speakers at the recent Church Congress at Exeter, only 18, it is said, were “evangelical.” It is evident that the Church of the England is rapidly becoming a distinctively Catholic church. {PTUK October 25, 1894, p. 688.2}

The excise law allows two per cent. of alcohol and so-called temperance drinks, which are sold without license. But some samples of these drinks have recently been analysed by the excise officials, and are found to contain from four to even ten per cent. Beer has only eight per cent. of alcohol. {PTUK October 25, 1894, p. 688.3}

While so much is being said of school teachers and their work, the *Schoolmaster* points out that artisans and mechanics are better paid in England than teachers. “Highly equipped certificated masters in hundreds,” it says, “toil, even in 1894, for less than thirty pence a day, certificated mistresses for less than twenty.” {PTUK October 25, 1894, p. 688.4}

The literature of an age is a very fair reflection of the quality of social life. If the literature so much talked about is true to life, and that is what is claimed for it, what must we conclude as to the tendency of the times? Dr. Marcus Dods is very far from being what the world calls a “pessimist”—a word which many people are so afraid of that day commonly say black is white-and he said recently:— {PTUK October 25, 1894, p. 688.5}

Fifty years ago an individual was aware that if he transgressed the bounds of decency marked out by the conversation of well-bred families, he limited his circulation; now there is no surer way of increasing his circulation. {PTUK October 25, 1894, p. 688.6}

It is true, as anyone can observe from the newspapers and reviews. The novel’s most talked about are those which hold up the sensual and foolish, and weave romance about them. And after disporting weakness and dishonour if they but attach a small moral, and properly bring about the punishment of the guilty, many religious reviewers are ready to applaud the moral teaching of the book. Anyone who knows what morality is knows that it is not taught in that way, and one who watches the effect of this class of novels on the popular taste from year to year will not be at a loss to determine the influence of such writers. {PTUK October 25, 1894, p. 688.7}

The English Church Union, representing the majority of the Church of England, through the President, Lord Halifax, addressed a letter to Cardinal Monescillo, the Spanish primate of the province of Toledo, to express “the profound distress” which they feel at the action of the Archbishop of Dublin in appointing a bishop for the separated Catholics of Spain. Lord Halifax says:— {PTUK October 25, 1894, p. 688.8}

We, on our own behalf believe it to be right, as members of the Catholic Church, which is the mother of us all, and as members of this Church of England in particular, the solemnly to assure your Eminence, and the Bishops, clergy, and faithful of the ancient and Illustrious Church of Spain, of our repudiation of the encouragement which the action, we deplore, has given to those who have withdrawn themselves from the communion and authority of their unlawful pastors. {PTUK October 25, 1894, p. 688.9}

The English Church is thus represented as identical with the Roman Catholic Church outside of England. {PTUK October 25, 1894, p. 688.10}