**“Front Page” The Present Truth 10, 36.**

E. J. Waggoner

“The meek will He guide in judgment; and the meek will He teach His way.” Psalm 25:9. {PTUK September 6, 1894, p. 561.1}

But there is nobody who is naturally meek. “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 7:21, 22. “Pride compasseth them about as a chain.” {PTUK September 6, 1894, p. 561.2}

Meekness can be learned only from Christ. He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matthew 11:28, 29. To be meek is to be like Christ. {PTUK September 6, 1894, p. 561.3}

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Galatians 5:22, 23. Meekness then is identical with perfect obedience to the law of God through the Spirit. It is the same thing as love, which “vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own.” 1 Corinthians 13:4, 5. And “love is the fulfilling of the law.” {PTUK September 6, 1894, p. 561.4}

In Christ “are hid all the treasures of wisdom and knowledge.” Colossians 2:3. He is “the power of God, and the wisdom of God.” 1 Corinthians 1:24. The Spirit of the Lord is “the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of the fear of the Lord.” Isaiah 11:2. Therefore he who learns of Christ, the meek and lowly One, and possesses the Spirit, whose fruit is meekness, must necessarily have sound wisdom and knowledge and discretion. {PTUK September 6, 1894, p. 561.5}

We read, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Philippians 2:3. This is an exhortation to meekness, but how shall the thing be done? It is not an easy thing for a man to think others better than himself. {PTUK September 6, 1894, p. 561.6}

The answer is indicated in Romans 12:3, where the exhortation is repeated: “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Faith is the gift of God (Ephesians 2:8), and the measure of faith which He has dealt to every man is “the faith of Jesus,” which of course carries with it His meekness. {PTUK September 6, 1894, p. 561.7}

It is not possible that any man should of himself think others better than himself. But when God reveals Himself to him, and he realises his own sinfulness by contrast, it is impossible for him to imagine that any other can be as bad as he is. Thus he can, with Paul, declare himself to be the chief of sinners. {PTUK September 6, 1894, p. 561.8}

There are very many who have this experience *at times;* to be continually in that condition is another matter. How can it be maintained? Only by “looking unto Jesus, the Author and Finisher (Perfecter) of faith.” His faith, His trust in the Father, by which self was kept out of sight that the works might be seen to be only the Father’s, will work the same in us. Then may be fulfilled in weak men and women the words of Christ, “Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.” John 14:12. The power that can do those works through human agents, can also preserve in them the meekness that will not become puffed up by them. Thus meekness brings wisdom and power. {PTUK September 6, 1894, p. 561.9}

**“Possibilities of Deception” The Present Truth 10, 36.**

E. J. Waggoner

Some of the things into which self may enter and deceive the soul are mentioned by Paul in the first epistle to the Corinthians: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” 1 Corinthians 13:1, 2. {PTUK September 6, 1894, p. 561.10}

The apostle does not say that faith, and the gift of prophecy, and all knowledge, can be possessed by a person without charity, for that would be manifestly impossible. Faith works by love (or charity) and all the gifts of God come through faith; hence faith and all the gifts are inseparable from charity. Galatians 5:6. {PTUK September 6, 1894, p. 561.11}

But we may think that we have great faith, or the gift of prophecy, or some other gift, and that we are accomplishing a great work for the Lord, when it is only the work of self; or false prophets may arise, and show great signs and wonders, to deceive if possible even the very elect; and we must know that without charity all these manifestations are spurious. We are not to base our confidence upon these. Even “though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” The world would call this charity of a remarkable kind; but God, who looks at the heart, calls only that charity which has no taint of self. Not the love of self, but the love of God, is charity. {PTUK September 6, 1894, p. 561.12}

**“The Spiritualist Family” The Present Truth 10, 36.**

E. J. Waggoner

A new Spiritualist journal called *The Unknown World*, has just made its appearance. In order that our readers may know from its adherents just what Spiritualism embraces, we make the following extract from the prospectus of the journal, most of the words of which we think they will be able to comprehend:— {PTUK September 6, 1894, p. 562.1}

The department of occult science embraced by the present editorial scheme are: White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystallomancy, Elementals and Elementaries, the Rosicrucians, the Illuminati, Esoteric, Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Arch?ology of the Secret Sciences. {PTUK September 6, 1894, p. 562.2}

We do not know if the above is the whole of the Spiritualist family, but it is sufficiently large. {PTUK September 6, 1894, p. 562.3}

**“Missions and Tobacco” The Present Truth 10, 36.**

E. J. Waggoner

Do the members of the churches spend more money for tobacco than for foreign missions? A statement has been made by someone among the Baptists that they spend more for tobacco than for missions, and the London organ quotes the statement as possibly correct. And there is no reason for supposing the Baptists anymore given to the consumption of nicotine than others. {PTUK September 6, 1894, p. 562.4}

In the *Church Intelligencer*, Archdeacon Collison writes from the North Pacific concerning his Indians:— {PTUK September 6, 1894, p. 562.5}

Almost all the young men have given up the habit of smoking. One of them, who had realised a profit of five dollars on the sale of tobacco in a small trading store kept by him, brought this money and gave it me to assist in the purchase of a new bell for our mission church. I would to God that our young men at home might be influenced to deny themselves and devote the money spent in smoking to the work of fulfilling our Lord’s command, the sending of the Gospel to every creature. {PTUK September 6, 1894, p. 562.6}

Whatever men may say of the use of tobacco, it is surely a serious problem that is put before them in the suggestion that they who profess to acknowledge the Lord’s command are spending more in smoke than in sending the Gospel to the perishing. And others besides smokers may well ask whether they are not spending more money on needless luxuries than in the service of God. Statistics sometimes reveal surprising comparisons. {PTUK September 6, 1894, p. 562.7}

**“Studies in Romans. Establishing the Law. Romans 3:27-31” The Present Truth 10, 36.**

E. J. Waggoner

We now come to the close of the third chapter of Romans. We found that righteousness is the free gift of God unto every one who believes. It is not that God gives a man righteousness as a reward for believing certain dogmas; the Gospel is something entirely different from that. It is this, that true faith has Christ alone as its object, and it brings Christ’s life actually into the heart; and therefore it must bring righteousness. This act of mercy on the part of God is eminently just, because in the first place the sin is against God, and he has a right to pass by offences against Him; and, further, it is just, because He gives His own life as an atonement for the sin, so that the majesty of the law is not only maintained, but is magnified. “Mercy and truth are met together; righteousness and peace have kissed each other.” Psalm 85:10. God is just and the justifier of him who believes in Jesus. All righteousness is from Him alone. {PTUK September 6, 1894, p. 562.8}

“Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.” {PTUK September 6, 1894, p. 562.9}

**QUESTIONING THE TEXT**

What have we previously learned as to the condition of all men? {PTUK September 6, 1894, p. 562.10}

“Guilty before God.” “For all have sinned.” {PTUK September 6, 1894, p. 562.11}

What is God to them that believe? {PTUK September 6, 1894, p. 562.12}

“The justifier of him which believeth in Jesus.” {PTUK September 6, 1894, p. 562.13}

How does He justify those who have sinned? {PTUK September 6, 1894, p. 562.14}

“Freely by His grace through the redemption that is in Christ Jesus.” {PTUK September 6, 1894, p. 562.15}

What righteousness does the man so justified have? {PTUK September 6, 1894, p. 562.16}

“The righteousness of God which is by faith of Jesus Christ.” {PTUK September 6, 1894, p. 562.17}

Where is boasting then? {PTUK September 6, 1894, p. 562.18}

“It is excluded.” {PTUK September 6, 1894, p. 562.19}

By what law? Of works? {PTUK September 6, 1894, p. 562.20}

“Nay; but by the law of faith.” {PTUK September 6, 1894, p. 562.21}

What then is the conclusion? {PTUK September 6, 1894, p. 562.22}

“Therefore we conclude that a man if justified by faith without the deeds of the law.” {PTUK September 6, 1894, p. 562.23}

Is God the God of the Jews only? Is He not of the Gentiles also? {PTUK September 6, 1894, p. 562.24}

“Yes, of the Gentiles also.” {PTUK September 6, 1894, p. 562.25}

What is the proof? {PTUK September 6, 1894, p. 562.26}

“Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.” {PTUK September 6, 1894, p. 562.27}

Do we then make void the law through faith? {PTUK September 6, 1894, p. 562.28}

“God forbid.” (Not by any means.) “Yea, we establish the law.” {PTUK September 6, 1894, p. 562.29}

*No Boasting*.-Since righteousness is a free gift of God through Jesus Christ, it is evident that no one can justly boast of any righteousness that he has. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. “Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7. {PTUK September 6, 1894, p. 562.30}

*What Boasting Proves*.—“Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. Boasting therefore is an evidence of a sinful heart. But suppose a man boasts of his righteousness, as, for instance, when a man says that he has lived without sin for so many years? “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John 1:8. But are not the grace and power of God manifested in Christ to cleanse and keep us from sin? Most certainly; but only when in humility we acknowledge that we are sinners. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. When we say that we have no sin, that very thing is evidence that we have; but when with faith in the word of the Lord we say that we are sinners, then the blood of Christ cleanses us from all sin. In the plan of salvation there is no place for human pride and boasting. {PTUK September 6, 1894, p. 562.31}

*No Boasting in Heaven*.-The result of boasting in heaven is seen in the case of Satan. Once he was one of the covering cherubs above the throne of God. But he began to contemplate his own glory and goodness, and his fall was the consequence. “Thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 28:16, 17. If the saints after their translation should begin to boast of their sinlessness, they would be as bad as they ever were. But that will never be. All who are admitted to heaven will have fully learned the lesson that God is all and in all. There will not be a voice or a heart silent in the song of praise, “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.” {PTUK September 6, 1894, p. 563.1}

*The Law of Works*.-The law of works does not exclude boasting. If a man were justified by works, he would have whereof to boast over another who had the same privilege, but did not use it. In that case the righteous could boast over the wicked; and people would continually be comparing themselves with one another to see who had done the most. The law of works is simply the ten commandments in form only. Compliance with the law of works enables one to appear outwardly righteous, while within he is full of corruption. Yet the one who follows the law of works is not always necessarily a hypocrite. He may have an earnest desire to keep the commandments, but may be deceived into thinking that he can work them out of himself. {PTUK September 6, 1894, p. 563.2}

*The Law of Faith*.-This has for its object the same thing as the law of works, namely, the commandments of God, but the result is different. The law of works deceives a man with a form; the law of faith gives him the substance. The law of faith is the law “as it is in Jesus.” The one may be a sincere attempt to keep the law; the other is the actual accomplishment of that desire, through the redemption that is in Christ Jesus. The ten commandments as given by the Lord are only a law of faith, since God never designed that they should be taken in any other way; and He never expected that anybody could get righteousness from them in any other way than by faith. The law of works is man’s perversion of the law of God. {PTUK September 6, 1894, p. 563.3}

*Faith Without Works*.—“Therefore we conclude that a man is justified by faith without the deeds of the law.” Because there is no other means by which he could be justified! We have before seen that all men are sinners, and that no man has power in himself to perform the deeds of the law, no matter how strong his desires. “Not the hearers of the law are just before God, but the doers of the law shall be justified.” Romans 2:13. But “by the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin.” Romans 3:20. Therefore whoever is justified, or made righteous at all, must be made righteous by faith alone, wholly apart from the deeds of the law. This is of universal application. It means that justification, first, last, and all the time, is by faith alone. The Christian cannot be justified by works any more than the sinner can be. No man can ever get so good and strong that his own deeds can justify him. {PTUK September 6, 1894, p. 563.4}

*Faith and Works*.-But that is not to say that works have nothing to do with faith. Justification means making just, or making righteous. Righteousness is right doing. Faith which justifies, therefore, is faith which makes a man a doer of the law, or, rather, which puts the doing of the law into him. “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10. “It is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.” Titus 3:8. A man is not justified by faith and works, but by faith alone, which works. {PTUK September 6, 1894, p. 563.5}

*One God for All*.-There is but “one God and Father of all.” Ephesians 4:6. He “hath made of one blood all nations of men,” “for we are also His offspring.” Acts 16:26, 28. “There is no respect of persons with God.” Romans 2:11. “In every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:35. The Scripture saith: “Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.” Romans 10:11, 12. {PTUK September 6, 1894, p. 563.6}

*One Means of Justification*.-The fact that justification is only by faith, and that God “commandeth all men everywhere to repent” (Acts 17:30), shows that God regards Jew and Gentile alike. Nor is there any evidence that He ever did put any difference between them. A believing Gentile was always accounted righteous, and an unbelieving Jew was never considered by the Lord any better than any other unbeliever. Remember that Abraham, the father of the whole Jewish nation, was a Chaldean. The Jews were related to the Chaldeans who remained in their native land, just as surely as they were to one another in the land of Canaan. Unfortunately, they forgot this; but they are not the only ones in the world who have forgotten that all men are their brethren. {PTUK September 6, 1894, p. 563.7}

In the statement, “It is one God, which shall justify the circumcision by faith, and uncircumcision through faith,” there is no need of stumbling over the prepositions. Bear in mind how often we use the words “by” and “through” interchangeably, to indicate means, and there will be no difficulty. The emphatic word is “faith.” Both circumcision and uncircumcision are justified through, or by means of, faith. {PTUK September 6, 1894, p. 563.8}

*Making Void the Law*.-Making void the law does not mean abolishing it. There is no question as to the perpetuity of the law. It is so plainly eternal that the apostle Paul never wastes space in arguing about it. The only question is as to how its claim may be satisfied. The Saviour said that the Jews made the commandment of God of none effect through their tradition. So far as they were concerned, they made it void. No man could by any action or lack of action abolish or in any way affect the law of God. But anybody may by his unbelief obliterate it from his own heart. The question then is, Do we by faith make the law of God of none effect? Or, more plainly still, Does faith lead to the transgression of the law? The answer is, “Not by any means.” {PTUK September 6, 1894, p. 563.9}

*Establishing the Law*.-That which has been said in regard to making void the law of God will apply here also. That is, no action of man can make the law anything different from what it actually is. It is the foundation of the throne of God, and as such it will ever abide, in spite of demons and men. But it is left for us to say whether or not we will have it obliterated from our hearts, or have it established there. If we choose to have it established in our hearts, we have only to accept Christ by faith. Faith brings Christ to dwell in the heart. Ephesians 3:17. The law of God is in the heart of Christ (Psalm 40:8), so that the faith which brings Christ into the heart establishes the law there. And since the law of God is the establishment of His throne, the faith which brings the law into the heart, enthrones God there. And thus it is that God works in men both to will and to do of His good pleasure. {PTUK September 6, 1894, p. 563.10}

**“‘Brain-Power’ of Plants” The Present Truth 10, 36.**

E. J. Waggoner

It is doubtless well know that it is very difficult to draw the line of division between plants and the lowest forms of animal life. Some so-called plants have the power of locomotion, and some things that are classed as animals are permanently fixed to one spot. The difference between the lowest forms of animals and plants is far less than the difference between many well-known animals, and so students are beginning to conclude that the difference between the animal and the vegetable kingdom is one of degree rather than of kind. The following from an article in the *National Review* emphasises this likeness:— {PTUK September 6, 1894, p. 564.1}

“The botanist of to-day seeks to unravel the mysteries of plant life. For him the plant is no longer an inanimate being, but stands revealed as an organism exhibiting animal functions, such as breathing, circulation of blood or sap, various complex movements, and sleeping, which are as certainly equally well defined as are the analogous traits in the existence of the animal. We have seen that all these functions in the animal kingdom cannot be performed except by the agency of the various nerves, etc., and that there must be a source of power behind the different nerve cells of which the brain is composed. The brain itself can, therefore, be looked upon as an intermediate motor which only serves for the more perfect transmission of impulse. This motor is absent in plants; but does it necessarily follow that the power or force itself is non-existent?—Certainly not. There is any amount of evidence to the contrary. {PTUK September 6, 1894, p. 564.2}

“Some say that this power is merely instinct; but.... instinctive actions moved only in one direction, and cannot adapt themselves to circumstances. But all those who have studied the habits of plants know full well that they have the power of adapting themselves to circumstances, and have many movements and traits that are the very reverse of automatic. Numerous instances might be pointed out, in which not only are the signs of sensibility as fully developed in the plant as in the animal, but, as I have before hinted, many phases of animal life are exactly imitated. Take, for example, those wonderful plants, the mimosa, sensitive of the most delicate touch:— {PTUK September 6, 1894, p. 564.3}

*“‘Weak with nice sense, the chaste mimosa stands;
From each rude touch withdraws her timid hands;
Oft as light clouds o’erpass the summer glade,
Alarmed, she trembles at the moving shade,
And feels alive through all her tender form,
The whispered murmurs of the gathering storm;
Shuts her sweet eyelids to the approaching ‘night,
And hails with freshened charms the rising light.’ {PTUK September 6, 1894, p. 564.4}*

“The manner in which this plant closes its stalks and leaves at the approach of darkness, is very interesting. As the gloaming gently falls, the leaves move upward toward each other till they touch; the secondary leaf-stalks slowly droop till they are nearly parallel with the main leaf-stalks, which in their turn fall till they point to the ground. Thus it folds itself at the close of the day, and there is no doubt, if it were not allowed to sleep, it would, like ourselves, soon die. This is not only an example of the necessity of sleep for the repairing of nervous energy and recuperation of brain-power, but a proof of the existence of the same in the vegetable kingdom. {PTUK September 6, 1894, p. 564.5}

“Then there are the carnivorous plants, the Venus’s fly trap (*Dkonaea*), for instance, which will digest raw beef as readily as its insect prey. From glands with which its leaf is provided, fluids are poured out which resemble the gastric juice of the animal stomach in its digestive properties. The matter of the insect’s body or meat is thus absorbed into the substance and tissues of the plant just as the food taken into the animal stomach is digested and becomes part of the animal fabric. In the animal, digestion can only be commenced by the brain-force acting by means of a nerve upon the gastric glands; we may, therefore, concede that it is the action of the same power in the plant that produces the same effect. {PTUK September 6, 1894, p. 564.6}

“There is no structure in plants, so far as its functions are concerned, more wonderful than the tip of the radicle. The course pursued by other radicle in penetrating the ground must be determined by the tip. Darwin wrote: ‘It is hardly an exaggeration to say that the tip of the radicle, as it is, with such diverse kinds of sensitive dust, that acts like the brain of animals; the brain being seated within the extreme end of the body, receiving impressions from the sense organs, and directing the several movements.’” {PTUK September 6, 1894, p. 564.7}

The writer next refers to the different directions invariably taken by the radicle and the plumule of sprouting seeds, as in the pea, the bean, etc., the radicle always going downward, and the plumule upward, and asks:— {PTUK September 6, 1894, p. 564.8}

“What causes the radicle to descend and the other to ascend? If the seed is so placed that the radicle comes out at the top, the result is the same; for the radicle immediately turns round and grows downward. It cannot be gravitation, although Darwin thought it was, because that would have the same effect upon the plumule. There can only be one reason, and that, the existence of a directing force, or brain-power. {PTUK September 6, 1894, p. 564.9}

“A still more remarkable instance of intelligent plant movement is found in one of the lowest forms of the vegetable kingdom; namely, the *Peronospora infestans*, the well-known potato fungus. I need not go into the life-history of this plant, it being more especially in the spores that the existence of a power of movement according to circumstances is marked. When the spore-cases burst, a multitude of little bodies escape; if these bodies gain access to water, they develope a couple of curious little tails, and by means of these tails they swim about after the manner of tadpoles. Surely this is something higher than a mere automatic or instinctive movement.” {PTUK September 6, 1894, p. 564.10}

These are the facts. The question is, What do they teach? The evolutionist sees in them evidence that all life proceeds from a single germ, and that the highest forms of animal life are but the more complete maturity of the lowest forms. That is the same mistake that the ancient heathen made when they “changed the truth of God into a lie.” Instead of recognising the power of the Creator in the things that He had made, they looked upon them as virtually self-created. {PTUK September 6, 1894, p. 564.11}

One thing these facts are designed to teach us, and that is that there is but one source of life for everything in the world. The living God is the source of all life. Not only do we “live, and move, and have our being,” but “in Him all things consist.” “Of Him, and through Him, and to Him, are all things; to whom be the glory for ever.” {PTUK September 6, 1894, p. 565.1}

The Lord, through the prophet, tells us that “all flesh is grass.” This is spoken with special reference to the frailty of man, and therein it shows the truth which we would point out, namely, that both plants and animals, including man, derive their life wholly from God. There is but one life in the universe,—the life of God,—but it is manifested in an infinite variety of ways, because God is infinite. The life of God in each created thing makes that thing just what God designed it to be. Men have resisted the gentle but powerful influences of the Life, and so have perverted it; but when they yield to it they become “trees of righteousness, the planting of the Lord, that He may be glorified.” {PTUK September 6, 1894, p. 565.2}

Therefore that which our author calls “brain-power” in plants, is simply the evidence of the life of God, which is the source and preserver of all things. All have the same life, and yet are not developed one from another, but come from God who in the beginning made each creature “after its kind.” At His word they came into existence; by His word they are preserved. His word is life, “and this is the word which by the Gospel is preached unto you.” {PTUK September 6, 1894, p. 565.3}

**“God’s Appointment” The Present Truth 10, 36.**

E. J. Waggoner

*God’s Appointment*.-The Lord has made an appointment with all men; not an appointment with them in general, but with each one in particular. We read that “it is appointed unto men once to die, but after this the Judgment” (Hebrews 9:27), but the appointment to death was made by man himself, and not by the Lord. God has appointed the Judgment, also, which all must attend, and which men naturally associate with the thought of Divine wrath. But there is an appointment that He has made with men, which they are at liberty to keep or to disregard; and that is an appointment to salvation. “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thessalonians 5:9. The place of punishment-the lake of fire-is prepared not for man, but for the devil and his angels. Matthew 25:41. God’s will concerning men is that all of them should be saved (1 Timothy 2:4), and this is His appointment with them. It is an appointment to meet Him, and He has designated the place; it is at the cross of Christ. All who will keep this appointment of the Lord’s will be saved. {PTUK September 6, 1894, p. 565.4}

**“The Fountain of Anarchy” The Present Truth 10, 36.**

E. J. Waggoner

We live in an age when society and civil government have seriously to reckon with anarchy as one of the most formidable among the various foes arrayed against them. While there are comparatively few of avowed Anarchists in the world, and while these are undoubtedly abhorred and detested by the vast majority for their murderous counsels and deeds, the spirit of anarchy is, in various guises, spreading far and wide. The gigantic labour troubles which have been, and are now, so agitating some of the leading nations, furnish a vast hot-bed in which the seeds of anarchy spring up and develop with the most alarming rapidity; and these troubles, which give such an impetus to anarchy, show no tendency to diminish either in number or dimensions. {PTUK September 6, 1894, p. 565.5}

The spirit that is behind all these manifestations, prompting the ones to produce them, is the spirit of self,—of disregarding the interests of others and seeking to promote the interests of self at their expense. Selfishness is the tap-root from which anarchy and all forms of social disturbances spring, and until this tap-root is destroyed it will be impossible to eradicate the things which grow out of it. And therefore it will be impossible ever to eradicate these evils by human laws, because no such law can touch the selfishness in a man’s heart. {PTUK September 6, 1894, p. 565.6}

Selfishness is not, as a principle, contrary to the laws of man; but it is directly contrary to the law of God, for that law requires that a person should love the Lord with all his heart, mind, and strength, and his neighbour as himself. Matthew 22:36-40. The principle of anarchy, therefore, has its origin in disobedience to the law of God. And whatever tends to set aside that law, tends directly to the production of anarchy and disorder. These are facts which lie at the foundation of a correct understanding of the situation which confronts us, and of the outcome that is before us. {PTUK September 6, 1894, p. 565.7}

If then anarchy is the result of disobedience to the Divine law, does it not follow that the governments of earth should work to suppress anarchy by enforcing the law of God? By no means; for that law is a law of love-supreme love to God, and unselfish love to men,—and only that power which can put love into the human heart and enforce the law which commands it. This no human power can do; for love is of God, and comes into the heart as the gift of God and not by the will of man. It comes by a voluntary opening of the heart to God and to His Spirit, so that God, who is love, can come in and dwell there; and not as the result of any compelling force. An individual could not compel himself to love, even should his mind consent to it and desire it; much less, then, could he be compelled to love by a law outside of himself, and acting against his will. {PTUK September 6, 1894, p. 565.8}

No human efforts, therefore, can do anything toward fulfilling the law of God. Nor is any effort of man needed in this direction, for God Himself has made ample provision for enabling every person on earth to keep His law, through the grace which He gives to all men by the Gospel. Through faith the heart is opened to God to be His dwelling place, and only thus can that love which is the fulfilling of the law abide in the heart. {PTUK September 6, 1894, p. 565.9}

But it does follow from the foregoing facts that every effort to set aside and nullify the law of God helps to produce the very evil which many who thus treat the Divine law are loudly crying against. For that law has been slighted and set aside by men, even by those who profess to be the servants of God and the followers of Jesus. By some of this class it is even declared that God’s law has been abolished,—that law which says, “Thou shalt not kill;” “Thou shalt not commit adultery;” and “Thou shalt not steal.”’ What effect can the preaching of the abolition of this law have upon men but to break down the barriers of moral restraint about them and give loose rein to all the evil tendencies of their hearts. {PTUK September 6, 1894, p. 565.10}

Others preach that the law of God does not mean what it says, since, for example, it affirms that the seventh day-not the first-is the Sabbath, and also that the earth and all that in them is in six days; whereas the “higher” critics and the theologians all agree that the first day is the Sabbath, and that the heavens and the earth and all that in them is came by the process of evolution, through a long, indefinite period of time, covering millions of years. What effect can such preaching have other than to make men believe they cannot understand what the Lord has told them, and that they cannot be held strictly accountable for not fulfilling His word? All such preaching tends directly to make men disregard and treat with contempt the law of God, and thus to open wider the floodgates to lawlessness of every kind. {PTUK September 6, 1894, p. 565.11}

This spirit which leads men thus to set aside the law of God, did not originate in the nineteenth century, nor did it find first lodgment in the hearts of any of those who have stood forth as Anarchists before the world, it originated with him who first spoke against the law of God and rose up in opposition to it; that is, the devil. He is a great Anarchist, and all lesser Anarchists but partake of his spirit. He is the lawless one, the originator of rebellion against law, and all whom he can inspire with his spirit are made lawless like himself. When a mighty angel in heaven, he sought to exalt himself to the place of God (Isaiah 14:12-14), thus striking directly against the law of supreme love to God. Being cast out of heaven he has carried on his “mystery of lawlessness” (2 Thessalonians 2:7, R.V.) on the earth, by leading men to fight against the law of God and set it aside by their own commandments and traditions. {PTUK September 6, 1894, p. 566.1}

Of this the Papacy affords a prominent example, with its “man of sin,” “who opposeth and exalteth himself above all that is called God, or that is worshipped” (2 Thessalonians 2:3, 4), and who claims the power and the right to change the law of God and substitute for it the law of man. This is anarchy in its worst form; and the spirit of the Papacy-the spirit of self-exaltation-is fast permeating all religious bodies throughout the world. Preaching self instead of Christ, and the word of man instead of the law of God,—this it is that has done more than anything else to let loose the lawlessness of the human heart and break down respect for all law, both human and Divine. {PTUK September 6, 1894, p. 566.2}

It is the Spirit of God that is the restraining power in the earth, and not the laws or the authority of man. The Spirit of God restrains the wickedness of the human heart and also the “spiritual wickedness in high places,” so that the earth is not overwhelmed in a mighty flood of iniquity and ruin. But as men slight the mercy of God and resist His Spirit, this restraint is gradually withdrawn, and men are given over to their own evil lusts and the control of evil spirits, which will cause the most fearful scenes of lawlessness to be enacted. Human laws, however severe, will be powerless to stay the tide. The most they can do is to dam it up for a time, but the flood still flows on from its sources beyond the reach of human law, and sooner or later the barrier is swept away, and the ruin is worse than before. There is no safety for the world, but there is safety for individuals, and their only safety is in yielding to the control of the Spirit of God. {PTUK September 6, 1894, p. 566.3}

Let all who desire to see their fellow-beings saved from the tide of anarchy and ruin raise their voices earnestly and fearlessly in advocating the claims of the law of God and teaching men to reverence and obey it, laying aside opposing doctrines and traditions of men. Loyalty to the law and government of God should be the watchword now for all who profess His name. And this loyalty is represented by a living faith in His word. Everything that rests not upon this word is anarchy, either open or disguised; and every person who takes not his stand upon that word is arrayed with the forces of anarchy, and will involve himself in its ruin. {PTUK September 6, 1894, p. 566.4}

**“Jews and Israelites” The Present Truth 10, 36.**

E. J. Waggoner

A strange misapprehension has arisen in the minds of many concerning the promises of God to Israel. An idea has gained currency that the Jews and Israelites are two distinct peoples, and that when we read in the Bible about a Jew, it is a gross error to speak of him as an Israelite. There is no need of any controversy or speculation over the matter, when we read the truth so plainly in the Scriptures. Let us note a few texts. {PTUK September 6, 1894, p. 566.5}

In Romans 3:1, 2 we read, “What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly that unto them were committed the oracles of God.” Here we learn that the law was given to the Jews. But we read in Exodus 19:1, 2, that it was the children of Israel that camped before the mount in the third month after their departure from Egypt; and in Malachi 4:4 we read, “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel.” And again in 2 Corinthians 3:13, 14, that Moses put a veil upon his face when he came down from the mount, on account of the blindness of the minds of the children of Israel, which blindness remains unto this day. In the case of the giving of the law, therefore, we see that the terms “Jews” and “children of Israel” are used interchangeably. {PTUK September 6, 1894, p. 566.6}

Again, when the Apostle Paul had been seized by the Roman soldiers, and was about to be scourged, he said in reply to the centurion’s question as to who he was, “I am a man which am a Jew of Tarsus.” Acts 21:39. He also said that he and Peter were “Jews by nature,” as distinguished from Gentiles. Galatians 2:15. And yet he said, “I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” Romans 11:1. The Jew and the Israelite are one and the same man. {PTUK September 6, 1894, p. 566.7}

When the angel foretold the birth of Jesus, he said, “The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end.” Luke 1:32, 33. But David reigned over all Israel, and Jacob is Israel, so that reigning over the house of Jacob means reigning over the house of Israel. Thus we read, “And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.” Micah 5:2. {PTUK September 6, 1894, p. 566.8}

“The twelve tribes of Israel” are often mentioned in the Scriptures, referring to the twelve sons of Jacob, who is also called Israel. The city of the saints of God, the New Jerusalem, which comes down from God out of heaven, will have on its twelve gates twelve names, “which are the names of the twelve tribes of the children of Israel.” Revelation 21:12. This shows that all who have right to the tree of life, and enter in through the gates into the city will be Israelites. {PTUK September 6, 1894, p. 566.9}

That this is so may be further seen from the meaning of the name Israel, and the reason why it was given. When the Lord changed Jacob’s name to Israel, He gave as the reason for the change, “For as a prince hast thou power with God and with men, and hast prevailed.” Genesis 32:28. Israel, therefore, means one who prevails, an overcomer. Now read the words of the Lord, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Revelation 3:21. None but overcomers will enter the kingdom of God. They will all be princes, sons of God. That is, they will all be Israelites. None but Israelites will be in the kingdom of Christ, for He is the King of Israel; yet men will be there “of all nations and kindreds, and people, and tongues,” because “God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” {PTUK September 6, 1894, p. 566.10}

This definition of Israel corresponds exactly to the description of true Jews. The Israelite is the one who prevails, and the power by which he prevails is the power of the Spirit. He is one in whom is no guile. John 1:47. So likewise “he is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.” {PTUK September 6, 1894, p. 567.1}

It is true that after the death of Solomon the kingdom was divided, and the two divisions were known as the kingdom of Judah and the kingdom of Israel; nevertheless they were all Israel, and the two kingdoms were embraced in “the twelve tribes of Israel.” {PTUK September 6, 1894, p. 567.2}

The facts are, therefore, that the people who are now generally known as Jews, are the same as those who in Scripture are called both Jews and Israelites. Those terms are used, however, much the same as the words “church” and “Christian” are used. That is, they are used to designate the people who profess to serve the Lord, although their profession may be a false one. As the real christians are those who love and serve the Lord, no matter by what name they are known, so the real Jews or Israelites are and always were those who “worship God in the Spirit, and rejoice in Christ Jesus, and put no confidence in the flesh;” and it matters not in what country they may live, nor what their birth may be. The tabernacle of David, that is fallen down, is to be built up again by the preaching of the Gospel to the Gentiles. See Acts 15:14-18. {PTUK September 6, 1894, p. 567.3}

When men cease to be “aliens from the commonwealth of Israel, and strangers from the covenants of promise,” they become “fellow-citizens with the saints, and of the household of God.” Ephesians 2:12-20. The branches from the wild olive tree are grafted into the tame olive tree, and partake of its fatness, but only by faith. In like manner the natural branches which were broken off because of unbelief, are grafted in again, “if they abide not in unbelief.” “And so all Israel shall be saved.” How?—By the uniting of both Jews and Gentiles to the body of Christ by faith. This thing is certain, that whether we use the term Jews or Israelites, they are the descendants of Abraham: “and if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK September 6, 1894, p. 567.4}

**“Resolutions” The Present Truth 10, 36.**

E. J. Waggoner

The New York *Observer* has the following on the resolutions which it is so convenient for most people to make as a substitute for action:— {PTUK September 6, 1894, p. 574.1}

Poor weak human nature ever feels that it has done something when it has resolved. We have enjoyed many a good meeting thoroughly up to the moment when some speaker has sought to concentrate it all in half a dozen Wheresos, and a series of Resolved’s. We could furnish a cart-load of gold-framed resolutions, did we know of any demand for the article. The resolutions are not brand-new, but they are just as good as new, for they have positively never been used. {PTUK September 6, 1894, p. 574.2}

**“News of the Week” The Present Truth 10, 36.**

E. J. Waggoner

-In Hungary 100 soldiers were prostrated by sunstroke during the military man?uvres. {PTUK September 6, 1894, p. 574.3}

-Behauzin, the ex-King of Dahomey, it is reported, is about to embrace the Roman Catholic faith. {PTUK September 6, 1894, p. 574.4}

-After heavy fighting in the Transvaal, the Kaffirs have been defeated and are now suing for peace. {PTUK September 6, 1894, p. 574.5}

-An inventor claims to have produced a perpendicular paddle capable of propelling steamers fifty miles an hour. {PTUK September 6, 1894, p. 574.6}

-A panic has been caused amongst the Christian population of Cyprus by the withdrawal of the British garrison. {PTUK September 6, 1894, p. 574.7}

-The annual International Peace Congress began its annual session at Antwerp Aug. 29. Representatives were present from Great Britain and the United States. {PTUK September 6, 1894, p. 574.8}

-A wealthy Jewish farmer and his whole family of eight persons were murdered at the village of Boschewin, in Austria. The crime seems to have been the result of race hatred. {PTUK September 6, 1894, p. 574.9}

-One hundred armed peasants stormed a castle in the Russian township of Crottnign, because the eerier had made a distraint upon certain tenants, and seized thirty head of cattle. The attacking party were beaten old. {PTUK September 6, 1894, p. 574.10}

-Artificial birds for the adornment (?) of ladies head gear are now made in such perfection, from the feathers obtained from poulterers, that it is to be difficult to distinguish them from nature, either in shape, size, or colour. {PTUK September 6, 1894, p. 574.11}

-Further particulars of the fighting near Ping Yang, in Korea, are given from Chinese native sources, according to which the Japanese suffered very heavily, and were completely routed by General Yeh. The Koreans, it is said, flocked to the Chinese standard. {PTUK September 6, 1894, p. 574.12}

-The Bible, Education Council has issued a manifesto to the School Board electors of London in favour of the maintenance of the compromise of 1871. The signatories include Archdeacons Farrar and Sinclair, and clergymen and ministers of various denominations. {PTUK September 6, 1894, p. 574.13}

-Telegrams from Sebastopol report that a terrible hurricane has passed over the Sea of Azoff. In some places the sea invaded the land, and entire villages wore swept away by the waves. Several steamers with their crows have been lost. {PTUK September 6, 1894, p. 574.14}

-A Roman Catholic cathedral is to be built in London, close by Westminster Abbey, at a cost of ?280,000. It will be 350 feet long, 170 foot wide, and 100 feet high, and will accommodate 10,000 persona. There will he also a monastery in one part for monks and “lay brethren.” {PTUK September 6, 1894, p. 574.15}

-Two youths, while ascending the Ort Alp, in the Austrian Tyrol, without a guide, fell over a precipice 400ft. high. One of them was killed on the spot, while the other remained suspended to a birch tree for seventeen hours, when he was rescued alive from his perilous position. {PTUK September 6, 1894, p. 574.16}

-The scheme for tunnelling through the Simplon has been approved by the Swiss Federal Council. It will take five and a half years to complete with a single line of rails, and will coat 54,000,000 francs. The construction will admit of a second line of rails being added later. {PTUK September 6, 1894, p. 574.17}

-Another earthquake shock of short duration was felt in Greece on the morning of August 26. The disturbance was felt at Athens, Corinth, Vastizza, Zante, Thebes, Chalets, and Atalanti. At some of these places the inhabitants were terror-stricken, and fled from the houses in panic. {PTUK September 6, 1894, p. 574.18}

-According to official despatches the Dutch troops in the East Indies have suffered a serious reverse, the whole force being cut up in detachments by the Lombok natives. Several gnus were loft behind, and the Dutch remnant made for the coast, whore they were under the protection of the fleet. {PTUK September 6, 1894, p. 574.19}

-A demonstration against the House of Lords, organised by the National League for the Abolition of the House of Lords, was held in Hyde Para Aug. 26, and was attended by about 60,000 parsons. Speaking took place from eleven plat-forms, at each of which a resolution demanding the abolition of the Second Chamber was carried by acclamation. {PTUK September 6, 1894, p. 574.20}

-According to the latest mail advices from Cuba, brigandage has again broken out in the island. Nineteen persons have been murdered by the brigands, who have, moreover, caused a dynamite explosion and kidnapped six of the wealthier inhabitants. The authorities are organising the dispatch of military detachments against the chief robber bands. {PTUK September 6, 1894, p. 574.21}

-In Austria tobacco of all forms is a Government monopoly, and the Government makes enormous profits out of the cigarettes alone. In 1893 there were 1,416,600,917 sold, and in the first quarter of 1894 forty-four million more cigarettes were sold than in the same quarter of last year. In the course of last year twelve million florins were spent in cigarettes alone in Austria. {PTUK September 6, 1894, p. 574.22}

-The Anarchists are still busily at work in the capitals of Europe. In Bedweis, Bohemia, an Anarchist plot has been discovered. Eight Anarchists had planned the robbing of a rich church at Gutwasser, containing the shrine visited by the Corodo pilgrims, in order to furnish Anarchist with the necessary funds for carrying out their nefarious designs. The plot was discovered just in time. The Vienna police are in possession of exact knowledge relating to many complicated Anachist plots in Austria. {PTUK September 6, 1894, p. 574.23}

-A terrible storm raged on the awning of Aug. 27 at Laurahutte, Silesia, and in the surrounding country. Thousands of windows were smashed by hailstones, which wore of astonishing size, and fell in dense showers. Large trees were torn up by the roots, and chimneys without number were blown down. Much other damage was also done. The wind blew with such terrific force that some railway carriages standing on the line were swept along the track at great speed, and three workmen were run over before they had time to escape. Two persons were killed by lightning. {PTUK September 6, 1894, p. 574.24}

**“Back Page” The Present Truth 10, 36.**

E. J. Waggoner

The operations of the British and Foreign Bible Society have been prohibited in the Russian province of Kieff. {PTUK September 6, 1894, p. 576.1}

Enemies of the Gospel in China are renewing the agitation against foreigners, and outrages are reported from various mission stations. It is only in the Gospel that men apprehend the truth that God hath made of one blood all nations of men. {PTUK September 6, 1894, p. 576.2}

The appeal of the manager of our Central European publishing house, whose prosecution for Sunday labour we reported a week ago, came from the Court of Appeals Basel (Switzerland) last week, and the decision of the lower court was sustained. Opportunity was given for appeal to the Supreme Court, which was taken. In our next we will give a summary of the appeal laid before the court. {PTUK September 6, 1894, p. 576.3}

While affirming the decision under the unjust religious law, the judges evidently were not at ease in using the law to try to compel a man to violate his conscience in the name of religion, and indulged in some amusing theological arguments. Thus the force of attempting to make men religious by law, which has been played ever since the rise of the Papacy, still goes on. The Gospel invites: The law of men would compel; but the Gospel will triumph in the end, for it is the power of God. {PTUK September 6, 1894, p. 576.4}

An Odessa correspondent reports the rise of a strangely fanatical sect in one of the Volga provinces. Russia is full of religious fanaticism. This follows repression and intolerance in the religious world, as surely as Nihilism follows despotism. Those real Protestants, however, as the Stundists and others, to whom the ecclesiastical rulers charged all the religious difficulties in Russia, are the very ones who cannot be led into either fanaticism or rebellion. {PTUK September 6, 1894, p. 576.5}

The unsettled condition of affairs in all nations is evidently only the beginning of such conditions as our Lord referred to in His instructions regarding the days of His second advent. The perplexity and lack of confidence in the business world is a striking comment on Luke 21:25, 26. A London banker said the other day that in all his forty years banking experience he had never seen the bank rate so low as now, one-half per cent. People who have money fear to invest it as freely as formerly. It is a good time to lay up gold and silver where moth and rust does not corrupt, and where there is no danger of losing it. {PTUK September 6, 1894, p. 576.6}

The Gospel is making its way among the people in China, notwithstanding the powers arrayed against it. “I could walk,” says a missionary, “from Canton to Shanghai, over a hundred miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community.” {PTUK September 6, 1894, p. 576.7}

**“Examine Yourselves” The Present Truth 10, 36.**

E. J. Waggoner

*Examine Yourselves*.-From Paul’s second letter to the Corinthians (last chapter) we learn that they at one time sought a proof that Christ was speaking in Paul to them. The apostle answered them, “Examine yourselves, whether ye be in the faith; prove your own selves.” The trouble was not with Paul, but with them. If they had been in the faith, they would not have been seeking a proof of Paul’s apostleship. When we are not right ourselves, we begin at once to question whether others are right. But the important question is not, Is Christ in him? but, Is Christ in me? If he is in me, I shall know His voice whenever I hear it; but if He is not in me, I cannot possibly find out whether or not He is in anyone else. {PTUK September 6, 1894, p. 576.8}

**“Is it ‘Pleasant’?” The Present Truth 10, 36.**

E. J. Waggoner

In the editorial columns of *Light*, a Spiritualist paper, we find the following paragraph:— {PTUK September 6, 1894, p. 576.9}

It is pleasant to know, on the high authority of M. Chatulets, that certain African tribes hitherto regarded barbarous idolaters, or fetish worshippers, are genuine Theists, with a very strong tinge of Spiritualism of a low order. Their supposed idols are really talismans or charms, usually believed to be vehicles of spirit-influence. They believe in minor deities just as the ancient Greeks or Romans did, though many of them are of a less poetic kind. The spirits are regarded as the representatives of natural forces, who act like men in the matter of likes and dislikes. They are open to entreaty, and can be propitiated with bribes in the form of sacrifices. Their priests or mediators are simply mediums, and their main act of worship is the attempt to secure the good-will of the spirits. {PTUK September 6, 1894, p. 576.10}

This is an admission from the parties themselves, of what we have often stated, namely, that Spiritualism is identical with heathenism. Some readers will say, “Well, what of that? we don’t know anything about Spiritualism, and are not at all concerned with it.” Not so fast. There is something more to this which may not be so “pleasant” to the reader as to the editor of *Light*. We hope it will not be. It is this:— {PTUK September 6, 1894, p. 576.11}

On the authority of Spiritualists themselves, “the whole of Spiritualism is summed up in the teaching that man has a conscious existence in death-that, in fact, there is no death, because man has life in himself.” This is Spiritualism, and Spiritualism is heathenism. We will not trace the line any further, but will commend it to our friends who think that men have by nature life in themselves, irrespective of their character or of their relation to Christ. {PTUK September 6, 1894, p. 576.12}

**“God or Man?” The Present Truth 10, 36.**

E. J. Waggoner

Men who have any convictions to follow are liable to be called upon to choose between God or man wherever any body of religionists have control of the civil power. In the *Review of the Churches* we are told of intolerance in Germany, under the Lutherans, who doubtless are nonetheless vigorous in denouncing the persecution of their co-religionists in the Baltic provinces at the hands of the Russian Church. {PTUK September 6, 1894, p. 576.13}

In Dresden Baptists are denied the right of public worship, and are threatened with fire or imprisonment if they announce their hopes of worship at the entrance to their meeting places. Nevertheless they go on with their services. Pastor and people are convinced “they ought to obey God rather than men,” and they are resolved to do so at all risks. {PTUK September 6, 1894, p. 576.14}

There is of course no chance here for the charge that the Baptists are disturbing anyone, except as some men are disturbed because someone differs from them. It is simply a set of men who have the power of the law saying to others, We will make you conform to our religious opinions and practices, or punish you. In what respect is such Lutheranism less papal in its spirit than Romanism? {PTUK September 6, 1894, p. 576.15}

**“Front Page” The Present Truth 10, 37.**

E. J. Waggoner

“Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.” Luke 15:1, 2. {PTUK September 13, 1894, p. 577.1}

The Pharisees thought this the worst reproach that they could bring against Jesus. They did not realise that it was His glory, and the reason why He came to earth. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. And He says, “Him that cometh to Me, I will in no wise cast out.” John 6:37. {PTUK September 13, 1894, p. 577.2}

Strange as it may seem, there are very many people to-day as ignorant of the mission of Christ as the Pharisees were. They are deterred from coming to the Lord, by the thought that they are great sinners, when that is the very reason why they should come. Not only does He receive them, but He invites and urges them to come. “All day long,” He says, “I have stretched forth My hands to a disobedient and gainsaying people.” Romans 10:21. {PTUK September 13, 1894, p. 577.3}

The two parables that follow the verses in Luke above quoted, illustrate the relation of Christ to lost sinners. The man went to search for the lost sheep, because it was his own. The woman searched for the lost piece of silver, because it belonged to her. So when Christ comes to seek and to save that which is lost, He is seeking His own. This should at once set at rest all doubts as to whether or not He will receive and accept us. He has already accepted us, and will receive us if we will come. {PTUK September 13, 1894, p. 577.4}

But how will He receive us? The next parable, that of the prodigal son, answers this question. He receives us gladly, because He is looking and longing for us. “When He was yet a great way off,” the prodigal’s father “saw him, and had compassion, and ran, and fell on his neck, and kissed him.” Christ has shown how greatly He desires us, and that “He gave Himself” for us. Galatians 1:4. {PTUK September 13, 1894, p. 577.5}

How did the prodigal son come home?—Just as he was,—starving and in rags. He could not come any other way. He had spent all he had, and there was no one to give him anything. He could not come dressed in fine clothes. If he had waited to make himself respectable, he would have died. Moreover, there would have been nothing to call forth compassion, if he had come well-dressed and strong. It was his weak and dejected appearance that called out all the father’s pity. {PTUK September 13, 1894, p. 577.6}

There was no hesitation on the part of the father because the son came in rags. In this respect also the picture is true to life. The true parent loves a child, and not the clothes that it wears. Clothing makes no difference with the love of a father for his son. The father was not mourning for the fine clothes that his son took away. He had clothing enough for himself and for his son. What he mourned was his lost child. So when the son returned, the father was content, in the condition in which he came made no difference. This is given to show that God’s love for us is not diminished by the fact that we are covered with the filthy rags of sin. He has righteousness enough to supply all our lack. {PTUK September 13, 1894, p. 577.7}

And so we come back to the first word: “This Man receiveth sinners, and eateth with them.” To those who are “wretched, and miserable, and poor, and blind, and naked,” He says, “Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:21. Best of all, He Himself provides the feast. He is the bread and water of life. His flesh and blood are true food and true drink. “Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.” {PTUK September 13, 1894, p. 577.8}

**“Roman Catholic Progress” The Present Truth 10, 37.**

E. J. Waggoner

It requires no very keen observation to see that the Roman Catholic Church is on the alert, and active in making use of every situation in the affairs of nations that can advance its interest. It inherits honestly the craft by which it is enabled to “prosper and practice.” {PTUK September 13, 1894, p. 577.9}

The current in Protestantism which is running toward Roman methods, and setting the customs of the Church-many of them received from Rome-against the word of God, is doing the work which gives Rome her opportunity. The rationalist that openly undertakes to undermine the Bible, and every one who indirectly undermines it by contending that the Scriptures do not really mean just what they say, are helping to build up the Papacy, which rests upon the principle of self exalted above God. {PTUK September 13, 1894, p. 577.10}

In England the activity of Roman Catholics in every direction is noticeable, and new churches and cathedrals are being opened or built. In Germany they have just been holding their forty-first annual Congress. The following summary (from the *Echo* report) of the topics of discussion shows how boldly and confidently they are planning to further their interests, making use of all the temporal power they can obtain control of:— {PTUK September 13, 1894, p. 577.11}

(1) The re-admission of the Jesuits into the German Empire; (2) the restoration of the Pope’s secular monarchy; (3) the maintenance of “the Christian School” at State cost; (4) the relation of the Church to the modern demands of the workers; (5) the support of the Roman Catholic newspapers. The president, Dr. Orterer, declared amidst loud cheers, that the Jesuits were already in Germany. “We are all Jesuits nowadays,” said he, “I am an arch-Jesuit.” Professor Schoepmann, of Holland, said that his own country set a noble example to Germany. The Dutch soil is as free to the Jesuit as to every other religionist. “For my own part,” exclaimed this enthusiastic son of Loyola, “I regard the Jesuit as the man in whom the ideal Christ is incorporated.” {PTUK September 13, 1894, p. 578.1}

The attempt to keep down the power of the Jesuits and the power of the Romanist in Germany by repressive laws has signally failed. Cannot every Protestant see that the only weapon that can successfully resist the Papacy is the word of God-the word which accomplished such wonders when the early Reformers let it loose in their days? The trouble since their days is that instead of going on to know all the word of God to men, too many have ceased to go forward and are content with the traditions received from their fathers, who themselves protested that they saw not all the truth, and urged their successors to search for every ray of light which God has given. {PTUK September 13, 1894, p. 578.2}

**“How Can We Know?” The Present Truth 10, 37.**

E. J. Waggoner

How can we know whether we are serving God or serving self? The Apostle John answers this question. “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.” “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John 1:6, 8. “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” “He that saith he is in the light, and hateth his brother, is in darkness even until now.” Chap. 2:4, 9. Hatred of our brother is a sure indication of love of self; but love toward our brother is an evidence that self-love is gone. “We know that we have passed from death unto life, because we love the brethren.” Chap. 3:14. And who is our brother? The Apostle Paul answers the question by declaring that God “hath made of *one blood* all nations of men for to dwell on all the face of the earth.” Acts 18:26. “One is your Master, even Christ, and all ye our brethren.” Matthew 23:8. The tie of brotherhood is just as extensive among men as the authority of Christ is over them. And therefore when we have brotherly love we have love toward all men, and it will be our desire and aim to do good unto all, even to our enemies. When we love all, our enemies included, we may know that we have passed from death unto life, and have not the spirit of self, but of God. {PTUK September 13, 1894, p. 578.3}

**“Simplicity of Faith” The Present Truth 10, 37.**

E. J. Waggoner

There is nothing in the world more simple than faith. Faith is dependence upon God-resting upon His word; and it is easier and simpler to depend upon God than upon self, because it is easier to let someone care for us than to take care of ourselves. It is easier to rest upon something than to hold ourselves up. We have neither the strength nor wisdom to take care of ourselves, and when we attempt to do so the result is much worry and useless expenditure of effort, with failure at the end. {PTUK September 13, 1894, p. 578.4}

But God has invited us to let Him take care of us. His word says, “Cast thy burden upon the Lord, and He shall sustain thee.” Psalm 55:22. And this burden includes “all your care.” 1 Peter 5:7. And your care includes yourself. {PTUK September 13, 1894, p. 578.5}

Faith is the simplest means of knowledge. It is easier to learn a thing by being told by someone who knows, than to discover it by our own investigations. And we cannot know the truths which God tells us except by taking His word, for they lie altogether beyond the range of our human powers. Through faith we understand these things although we cannot grasp them by any process of reason or experiment. And we know they are so, for faith is not blind, but sees them. We cannot reason out all the knowledge that we have, or that one mind can receive from another. A look of the eye, a touch of the hand, can convey knowledge from heart to heart without reason being called into action,—knowledge which we would not trust reason to give us. Is it strange then that the Spirit of God can reveal to us deep mysteries by its action upon our hearts, by the simple means of faith? {PTUK September 13, 1894, p. 578.6}

But faith does not lead to idleness and supine indifference; quite the contrary. For while this would be the result of allowing one like ourselves to care for us in all things and tell us what we need to know, faith puts God within us, there to will and to work His pleasure; thus making our activity greater and wiser than when we moved in our own strength and wisdom. Nor does it make us machines; for when our own wills cease to cooperate with God, He at once ceases to work in us. {PTUK September 13, 1894, p. 578.7}

**“What Is Love?” The Present Truth 10, 37.**

E. J. Waggoner

Love is not a mere sentiment in the mind, nor does it find expression merely in words. “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” James 2:15, 16. Love is not a profitless thing, either to the giver or the receiver. The love of God toward men is manifested in every good and perfect gift, which “cometh down from the Father of lights” (James 1:17), both upon the just, and upon the unjust; and this same love, flowing through our hearts to our fellow-men (and this alone is love) will find expression in the same way, to the extent of our powers and opportunities. In true love, self is forgotten. Its claims are neither heeded nor heard, and there is no thought of it, more than of that which does not exist. The Christian is dead to self, and alive unto God through Jesus Christ. {PTUK September 13, 1894, p. 580.1}

**“Studies in Romans. The Blessing of Abraham. Romans 4:1-12” The Present Truth 10, 37.**

E. J. Waggoner

It is not necessary to repeat the analysis that has been given in the preceding studies in Romans. The ultimate object of studying any book in detail is to be able to take in the entire book at one glance. So we may cover in a few words the three chapters that we have been studying. We may say that the first chapter, after the introduction and the laying out of the theme of the epistle, sets before us the condition of those who are known as heathen. The second chapter and the first portion of the third, give us the information that all men are in the same deplorable condition. We who are inclined to boast of our privileges, and to be harsh in our judgment upon those who are gross sinners, have a check given to our pride, by the statement that if we know enough to condemn others, we therefore seal our own judgment, because we do the same things. Thus all men are found to be “guilty before God.” Then comes the brighter side in the last part of the third chapter, in which the free grace of God is set forth in Christ as the Saviour of sinners. No one has anything whereof to boast over another, for no one can do anything that has sufficient merit in it to win righteousness. {PTUK September 13, 1894, p. 580.2}

It has been shown that the Jews, those who had received the greatest revelations from God, and to whom had been intrusted His law, were not justified by works any more than the heathen; and now in the fourth chapter we have the final argument concerning justification by faith, made from {PTUK September 13, 1894, p. 580.3}

**THE CASE OF ABRAHAM**

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” {PTUK September 13, 1894, p. 581.1}

**QUESTIONING THE TEXT**

What is the theme for consideration in this chapter? {PTUK September 13, 1894, p. 581.2}

What “Abraham our father, as pertaining to the flesh, hath found.” {PTUK September 13, 1894, p. 581.3}

What would Abraham have if he were justified by works? {PTUK September 13, 1894, p. 581.4}

“If Abraham were justified by works, he hath whereof to glory.” {PTUK September 13, 1894, p. 581.5}

But can he glory? {PTUK September 13, 1894, p. 581.6}

“Not before God.” {PTUK September 13, 1894, p. 581.7}

How is this proved? {PTUK September 13, 1894, p. 581.8}

By “the Scriptures.” {PTUK September 13, 1894, p. 581.9}

“What saith the Scripture?” {PTUK September 13, 1894, p. 581.10}

“Abraham believed God, and it was counted unto him for righteousness.” {PTUK September 13, 1894, p. 581.11}

What was counted unto him for righteousness? {PTUK September 13, 1894, p. 581.12}

His faith. {PTUK September 13, 1894, p. 581.13}

How would the reward be reckoned if it were the reward of works? {PTUK September 13, 1894, p. 581.14}

Not of grace, but of debt. {PTUK September 13, 1894, p. 581.15}

How is it to him that worketh not? {PTUK September 13, 1894, p. 581.16}

“His faith is counted for righteousness.” {PTUK September 13, 1894, p. 581.17}

Whom does God justify? {PTUK September 13, 1894, p. 581.18}

“The ungodly.” {PTUK September 13, 1894, p. 581.19}

Who describes this blessedness? {PTUK September 13, 1894, p. 581.20}

“David also describeth the blessedness of the man unto whom God imputeth righteousness without works.” {PTUK September 13, 1894, p. 581.21}

In what words? {PTUK September 13, 1894, p. 581.22}

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” {PTUK September 13, 1894, p. 581.23}

What important question arises here? {PTUK September 13, 1894, p. 581.24}

“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? {PTUK September 13, 1894, p. 581.25}

“What gives rise to this question? {PTUK September 13, 1894, p. 581.26}

“For we say that faith was reckoned to Abraham for righteousness.” {PTUK September 13, 1894, p. 581.27}

How was it reckoned to him? When he was in circumcicion, or in uncircumcision? {PTUK September 13, 1894, p. 581.28}

“Not in circumcision, but in uncircumcision.” {PTUK September 13, 1894, p. 581.29}

What did Abraham receive? {PTUK September 13, 1894, p. 581.30}

“He received the sign of circumcision” {PTUK September 13, 1894, p. 581.31}

What was the value of this sign? {PTUK September 13, 1894, p. 581.32}

“A seal of the righteousness of the faith which he had.” {PTUK September 13, 1894, p. 581.33}

When did he have this righteousness of faith? {PTUK September 13, 1894, p. 581.34}

“Yet being uncircumcised” {PTUK September 13, 1894, p. 581.35}

Why was his faith reckoned to him for righteousness when he was yet uncircumcised? {PTUK September 13, 1894, p. 581.36}

“That he might be the father of all them that believe, though they be not circumcised.” {PTUK September 13, 1894, p. 581.37}

Of whom else is he the father? {PTUK September 13, 1894, p. 581.38}

“The father of circumcision.” {PTUK September 13, 1894, p. 581.39}

To what circumcised ones is he the father? {PTUK September 13, 1894, p. 581.40}

“To them who are not of the circumcision only.” {PTUK September 13, 1894, p. 581.41}

What must the circumcised children of Abraham necessarily have in addition to their circumcision? {PTUK September 13, 1894, p. 581.42}

“That faith of our father Abraham, which he had being yet uncircumcised.” {PTUK September 13, 1894, p. 581.43}

*“As Pertaining to the Flesh.”*-Abraham was not the father, or ancestor, according to the flesh, of all those to whom Paul addressed the epistle. The question under consideration is justification by faith. If now it can be shown that even Abraham received no righteousness through the flesh, but that it was only by faith, the case will be practically settled. {PTUK September 13, 1894, p. 581.44}

*Glorying*.-If in the plan of salvation there were any such thing as righteousness by works, then there would be provision made for boasting. For if one may be saved by works, then all men may be; and then those who were saved might boast of their superiority to others in like circumstances. But we have already learned that boasting is excluded. “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence.” {PTUK September 13, 1894, p. 581.45}

*Glorying In, and Glorying Before*.-If Abraham were justified by works, he might glory; but the fact is that he can not glory before God; and the proof of this is found in the words of Scripture: “Abraham believed God, and it was counted unto him for righteousness.” A man can be justified by works when it can be shown that he has done no wrong. In that case he needs no faith; his works speak for themselves. But Abraham was justified by faith, and therefore it is evident that he was not justified by any works. He who is justified only by the works of God, will glory only in those works. That is glorying in God, and is far different from glorying before God. {PTUK September 13, 1894, p. 581.46}

*Paul and James*.-Here is where nearly everybody quotes the words of James, “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” James 2:21. Unfortunately this text is usually quoted as a disparagement of the words of Paul. It seems to be taken for granted that there is a contradiction between Paul and James; and sympathy naturally leans to James, because people like to believe that there is some merit in their own works, and they imagine that this is what James teaches. Indeed, there are some who hold that James wrote for the purpose of correcting Paul’s “extreme views” of justification by faith. We may well throw all such foolish and wicked ideas to the winds. No one need hope to come to an understanding of the Scriptures until he approaches them with the settled conviction that “all Scripture is given by inspiration of God.” The Holy Spirit does not at one time inspire words which must later on be corrected. {PTUK September 13, 1894, p. 581.47}

*Faith Working*.-The trouble with those who thus read the words of James is that they suppose that the apostle says that Abraham was justified by his own works of faith. “Seest thou how faith wrought?” That is ever the mark of living faith, as the apostle is showing. And that is just the statement of the apostle Paul. The last verse of the third chapter of Romans tells us that by faith we establish the law. Moreover, the very term “justification” shows that faith performs the requirement of the law. Faith makes a man a doer of the law, for that is the meaning of the term “justification by faith.” So in James we read that the works of Abraham simply showed the perfection of his faith. “And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness.” The apostle James, therefore, teaches the same kind of justification that Paul does. If he did not, one or the other or both of them would be discredited as apostles. Justification by faith which works is the only kind of justification known in the Bible. {PTUK September 13, 1894, p. 581.48}

*Debt and Grace*.—“Now to him that worketh is the reward not reckoned of grace, but of debt.” It is necessary to keep in mind what the apostle is writing about. The subject is the means by which a man is justified. To him that works for justification, the reward of righteousness is not a gift of grace, but the payment of a debt. That is, it would be so if there were any righteousness by works. In that case, the man would come to the Lord and demand of Him his due. But no man can put the Lord under obligation to him. “Who hath first given to him, and it shall be recompensed unto him again?” Romans 11:35. If any one could do something for the Lord for which the Lord would be under obligation to Him, then all things would not be from him. That is to say, the idea of justification by works is opposed to the fact that God is the Creator of all things. And, conversely, the recognition of God as Creator is the acknowledgement that righteousness comes from Him alone. {PTUK September 13, 1894, p. 582.1}

*Justifying the Ungodly*.-God justifies the ungodly. No others need justification. But mark that He does not justify ungodliness. That would be to call evil good, and to deny Himself. But He justifies or makes righteous the ungodly, and that is just what they need. He justifies the believing sinner by making him a new man in Christ Jesus, and this He can do and still be just. To make a new man in righteousness is perfectly in harmony with His own character as Creator. {PTUK September 13, 1894, p. 582.2}

*Working Not*.—“But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Bear in mind that justification is the subject under consideration. When the apostle speaks of not working, it is evident that he means not working in order to be justified. A man is not made just by works, but the just man works yet always by faith. “The just shall live by faith.” It is faith that makes him continue to live justly. The reality of the works of faith is made more prominent in the latter part of this chapter. {PTUK September 13, 1894, p. 582.3}

*The Blessedness Described*.-The blessedness of the man unto whom God imputeth righteousness without works is the blessedness of sins forgiven, and of freedom from the power of sin. God will not impute sin to the man who lives by faith in Christ, so that Christ’s works are his works. “As ye have therefore received Christ Jesus the Lord, so walk ye in Him; ... for in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him.” Colossians 2:6-10. {PTUK September 13, 1894, p. 582.4}

*Blessings to Jew and Gentile*.-This blessedness comes alike to the circumcision and to the uncircumcision. We have here a repetition of the truth set forth in the third chapter, namely, that there is no difference in the matter of justification. Abraham is the father of the Jewish nation after the flesh, but the blessing which he received was while he was uncircumcised, the same as any other Gentile. Therefore he can be the father of both the Jews and the Gentiles. His blessing was received by faith, and therefore “they which be of faith are blessed with faithful Abraham.” Galatians 3:9. {PTUK September 13, 1894, p. 582.5}

*How the Blessing Comes*.-We have some time ago seen that the blessing came to Abraham through Christ. In another place the apostle Paul tells us that “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:13, 14. Whatever was promised to Abraham was all contained in the blessing which David described. God sent His Son to bless us in turning every one of us away from our iniquities. Acts 3:26. It is the cross of Christ that transmits the blessings of Abraham to us. Therefore the blessings are spiritual. None of the blessings promised to Abraham were merely temporal. And this further shows that the inheritance promised to Abraham and his seed is only to those who are the children of God through faith in Christ Jesus. {PTUK September 13, 1894, p. 582.6}

*Circumcision is Nothing*.-The advantage of those who are circumcised was that to them were intrusted the oracles of God; but that did not come to them through circumcision. Circumcision was only a sign; it was not the thing itself. It was given to Abraham as a token of the righteousness by faith which he already possessed. Therefore it could not signify anything more to anybody else. If any who were circumcised did not have righteousness, then their circumcision did not signify anything. “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” 1 Corinthians 7:19. So Abraham was the father of the circumcised, provided they were not of the circumcision only, but had righteousness by faith, which is the one necessary thing. {PTUK September 13, 1894, p. 582.7}

*Everything in Christ*.-Speaking of Christ, the apostle says, “All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.” 2 Corinthians 1:20. There is no promise of God to any man that ever lived on earth, or that will ever live, except through Jesus Christ. The promises to Israel, especially, which most concern us, are those that were first made to Abraham. But “he believed in the Lord; and He counted it to him for righteousness.” Genesis 15:6. Therefore “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. So then, the promises to Israel come through the cross of Christ; and none are Israel except those who have personal, saving faith in Him. {PTUK September 13, 1894, p. 582.8}

**“What Saith the Scripture?” The Present Truth 10, 37.**

E. J. Waggoner

This question cannot be answered without an appeal to the books of the Old Testament. This fact is made prominent all through the New Testament writings, and especially so in the epistles of Paul. The question raised by the apostle (Romans 4:3; Galatians 4:30) is as pertinent to our day as it was in his, to an understanding of the truth; and the answer must be the same now as it was then. There is no antagonism, no difference in character, between these two portions of the Bible. The one is not set off against the other, any more than is the upper half of a building set off against the lower half. The statements of the Old Testament constitute the foundation upon which are based the conclusion set forth in the New. {PTUK September 13, 1894, p. 582.9}

For example, in the fourth chapter of Romans, the apostle, speaking of the justification of Abraham and of all the faithful, quotes from Genesis 14:6, “Abraham believed God, and it was counted unto him for righteousness;” and also builds upon statements contained in Genesis 17. and 18. and Psalm 32. Without the record in Genesis the apostle’s argument in Romans could not have been made; and if the former record be not reliable, the conclusions reached by him are also worthless. The doctrine stated by Paul was not a new one, but one drawn from the writings of Moses and the ancient prophets. If the latter be swept away, the former must also fall: nor can we expect to understand what we read in the New Testament without beginning at the foundation, and learning, “What saith the Scripture?” in the Old. {PTUK September 13, 1894, p. 583.1}

**“Saint-Making in the East” The Present Truth 10, 37.**

E. J. Waggoner

According to the Scriptures, all who accept the call of God are “called to be saints.” Not that any are saints by any merits of their own; for it is all by grace, and not one of all the redeemed will have whereof to boast. {PTUK September 13, 1894, p. 583.2}

The practice of saint-making is a denial of the Gospel, as it is based on the idea that men may lay up a store of merits by their own deeds. It is justification by works, the root principle of every false religion, as justification by faith alone is the vital principle of the Gospel of Christ. {PTUK September 13, 1894, p. 583.3}

Proceeding on the idea that man can make themselves saints, the Catholic Church assumes the authority of pronouncing them such. It is all of man, and all comes of self exalting itself above God, and setting itself forth as God. This is human nature always, and in this matter of saint-making, as in a multitude of other details, it works the same in other false religions as in Roman or Greek Catholicism. The last *Contemporary Review* has a contribution on “Saint-Making in the East,” which shows the similarity, proving the common origin of the idea of the beatification of mortal, sinful men:— {PTUK September 13, 1894, p. 583.4}

“There are three principal modes of beatification as practised in the East. The commonest method is by the voice of the people. ‘He was a Saint!’ they explain on the death of some remarkable man, and the priests acquiesce, for each new saint brings grist to their mills. When the voice of the people is silent, then the priest, in their own interests, proclaim saints, and demand shrines for them. These two methods are especially characteristic of Hindustan. A distinguished writer has compared the process of beatification, canonisation, or deification-whichever term we like to use-to the ascent and descent of Jacob’s ladder. ‘The Hindus,’ he says, ‘construct for themselves Jacob’s ladders between earth and heaven; the men are seen as ascending until they become gods; they then descend again as embodiments of the divinities; insomuch that it may be almost doubted whether any god, except the Vedic divinities and other obvious Nature gods, comes down the ladder who had not originally gone up as a man, and an authentic man.’ The Hindu, in a certain stage of the enlightenment, is inclined to deify any notable person, not necessarily waiting for his death. While Warren Hastings was on his trial in England it was stated as an argument in his favour that he was being worshipped in his appropriate temple in India. {PTUK September 13, 1894, p. 583.5}

“But, interesting and important as the Hindu methods of deification are, those of the Chinese are far more curious. In China the Emperor claims power, not only over his subjects (and indeed, for that matter, the whole inhabited world), but also over the realms of departed spirits. These he beatifies, canonises, decorates with titles, mentions with approval in the *Pekin Gazette* when they do anything to deserve that honour, and actually degrades and uncanonises if he sees just cause. In the latter respect his power over the departed clearly exceeds that even of the Pope himself. For example, the Emperor Hieng-fung elevated the god of war to an equal rank with Confucius, who previously had been chief among the State gods. Sir Alfred Lyall has drawn attention to some amusing extracts from the *Peking Gazette*, illustrating the way in which the Chinese treat their deities. Thus the *Gazette* of November, 1878, has the following: ‘The Governor-General of the Yellow River requests that a tablet may be put up in honour of the river-god. He states that during the transmission of relief-rice to Honon, whenever difficulties were encountered through shallows, wind, or rain, the river-god interposed in the most unmistakable manner, so that the transport of grain went on without hindrance.-*Order:* Let the proper office prepare a tablet for the temple of the river-god.” {PTUK September 13, 1894, p. 583.6}

**“News of the Week” The Present Truth 10, 37.**

E. J. Waggoner

-Several Egyptian Pashas are on trial at Cairo, charged with dealing in slaves. {PTUK September 13, 1894, p. 590.1}

-The climate of Japan ranges from an almost Arctic cold in the north to a nearly tropical heat in the south. {PTUK September 13, 1894, p. 590.2}

-A Socialist congress which was to have been held at Imola, has been prohibited by the Italian Government. {PTUK September 13, 1894, p. 590.3}

-A party of excursionists who were sailing in Morecambe Bay were capsised, and twenty-five were drowned. {PTUK September 13, 1894, p. 590.4}

-Twenty-three per cent. of the land in Australia has been sold or alienated, the remaining 77 per cent. belongs to the State. {PTUK September 13, 1894, p. 590.5}

-A revolt has broken out among the Kabyles in Morocco. They are beleaguering Morocco City, and fears are entertained for the garrison. {PTUK September 13, 1894, p. 590.6}

-The use of furnaces to destroy a city’s refuse is growing in favour. There are now fifty-five municipalities in England where the system is used. {PTUK September 13, 1894, p. 590.7}

-The rudder of the Cunard steamship *Campania* consists of a single plate of steel 22 by 11 feet 6 inches and 11 inch thick. It was rolled at Krupp’s German gun factory. {PTUK September 13, 1894, p. 590.8}

-By the suppression of a certain number of officers in all branches of the service, and other reforms, the Italian Minister of War expects to be able to save a million of lire. {PTUK September 13, 1894, p. 590.9}

-The inventor of a water cycle recently ‘rode’ his machine across the Bristol Channel from Newport to Weston-super-Mare, doing the journey of 25 miles in 3? hours. {PTUK September 13, 1894, p. 590.10}

-Cholera is increasing on the Continent. The Austrian Autumn Man?uvres have been, in part, abandoned, and the Emperor has given up an intended journey in Galicia owing to the spread of cholera in that part of Europe. {PTUK September 13, 1894, p. 590.11}

-The maxim “Murder will out” is disproved by statistics. In the ten years ending 1886 there were 1,766 murders committed in England and Wales, and in 1,094 of those cases no trace of the criminal was ever found. {PTUK September 13, 1894, p. 590.12}

-The proposal to construct, as the great attraction of the French Exhibition of 1500, a monster telescope able to show the inhabitants, if any, of the moon has been revived, and M. Bisohoffscheim is said to be willing to advance 2,000,000f. towards the cost. {PTUK September 13, 1894, p. 590.13}

-The existence of the Colossus of Rhodes is considered by some historians extremely doubtful. There is no evidence that the ancients were able to cast pieces of metal of such size as must have entered into its composition. {PTUK September 13, 1894, p. 590.14}

-A paste of linseed oil varnish, and iron filings rubbed on the soles of new shoes is said to keep the leather flexible, and give greater resistance to wear than the best nails. The invention is to be tried at the German man?uvres. {PTUK September 13, 1894, p. 590.15}

-Despite the measures which have been taken during the past two years to drain the bog upon which the town of Eislebon, the home of Martin Luther, is built, the houses continue to sink more and more, and of late the subsidence has become so alarming that it is said that the population are seriously thinking of abandoning the town. {PTUK September 13, 1894, p. 590.16}

-Disquieting rumours constantly reach Aden from the interior of Yemen, and it is stated that another revolt of the Arab tribes is imminent. The Turkish garrison in Yemen has been considerably diminished by disease and by withdrawals, so that the chiefs hostile to Turkish rule are encouraged to make an attempt to assort their independence. {PTUK September 13, 1894, p. 590.17}

-The office of one of the largest Athenian daily papers, The Acropolis, was totally wrecked by a party of 150 officers of the garrison, accompanied by soldiers bearing axes and revolvers. The attack was planned at the club by all the officers at Athens, because the tone of the paper, in speaking of the excesses committed about town by them was insulting. {PTUK September 13, 1894, p. 590.18}

-A unicycle has been invented in America which runs by its own momentum after it has been set going by the usual pedalling method. A forward inclination of the rider’s body keeps the wheel revolving, a backward inclination stops it, and in turning a corner the rider leans as he wants the machine to go. The wheel has no steering gear is 6 feet in diameter, and weighs 1851bs. {PTUK September 13, 1894, p. 590.19}

-A scourge of anthrax is devastating the Siberian province of Oussouri. Several persons and some 700 horses have succumbed to the disease within it short time. This large mortality among the horses has seriously affected the postal service in the province, where no letters or papers have been received from Russia for the last two months, and some localities have been without any postal service for even a longer period. {PTUK September 13, 1894, p. 590.20}

-The most terrible and disastrous forest fires ever known in America began in the pine region of Northern Minnesota and Wisconsin September 2, and raged for several days following. In Minnesota, nine towns are reported to have been totally, and four to have been partially, destroyed. In Wisconsin, some twenty towns are said to have been totally destroyed. Between 400 and 500 persons perished in the flames, and property valued at $2,500,000 was destroyed. {PTUK September 13, 1894, p. 590.21}

-It is announced in a well-known Kieff newspaper, that in a short time a list of questions is to be sent to governors of provinces in Southern Russia with reference to the condition of the Jews within their jurisdiction. The questions, which will be of a most searching and inquisitorial nature, will inquire into the economical position of the Jews, their methods of trading, and their moral and religious state. {PTUK September 13, 1894, p. 590.22}

-The *Chronicle’s* Rome correspondent says that the Patriarch of the Syrian Catholics, Father Benni, who is staying at Rome, has Informed the Pope that Turkey is favourably disposed towards the return of the dissenting Oriental Christians to Roman Catholicism. The Congregation of the Propaganda has received similar information from the Armenian Bishop Adana. The Propaganda have sent a priest of the Greek Rite to Prince Nicholas of Montenegro. The Eucharistic Congress is now sitting at Turin in the interests of an ecclesiastical reconciliation of East and West. {PTUK September 13, 1894, p. 590.23}

**“Back Page” The Present Truth 10, 37.**

E. J. Waggoner

We find the following words of “Saint” Francis quoted as a gem of thought in a Catholic paper; “If I met a priest or an angel on the same road, I should at once kiss the hands of the priest before attending to the angel.” {PTUK September 13, 1894, p. 592.1}

The man who studies the Bible to find an argument may get an argument; but that is all he will get. He who studies it to find the Lord, fresh bread from the words of God for the Christian life, will get the Lord and His life. One of the saddest sights is to see a person clinging to an argument without the life. {PTUK September 13, 1894, p. 592.2}

We can no more excuse ourselves from doing what God wants us to do than we can condemn Him who wants us to do it; and it is just as impossible to condemn Him as to unseat Him from the throne of justice. The devil has been trying to do this for six thousand years, but he is as far from success to-day as when he began. There is no excuse to be made to the Omniscient. “If I justify myself, my own mouth shall condemn me.” Job 9:20. Only God can justify us; and He does this when we, by confession, justify Him. Psalm 51:4. {PTUK September 13, 1894, p. 592.3}

The difference which it is the fashion to make between war as the great powers of Europe engage in it, and the wild but less sanguinary methods of unskilled warfare, is a distinction which the untutored savage is unable to grasp. Bishop Whipple, of North America, once reproved a chief of the Dacotahs for engaging in a scalp-dance over a murdered Chippeway, and threatened him with Divine vengeance. The old chief smiled, took his pipe from his mouth, blew a cloud of smoke upwards, and said:— {PTUK September 13, 1894, p. 592.4}

White man go to war with his brother in same country; kill more men than Wabasha can count in all his life. Great Spirit smile; says, “Good white man; he has My book; I love him very much; I have a good place for him by and by.” The Indian is a wild man; he has no Great Spirit book; he kills one man; has a scalp-dance; Great Spirit is mad, and says, “Bad Indian; I will put him in a bad place by and by.” Wabasha don’t believe it. {PTUK September 13, 1894, p. 592.5}

The Women’s Christian Temperance Union in a United States is in trouble. The white ribbon has been adopted as the badge of the American Railway Union, and was worn by the strikers, many of whom were intemperate. And now the question is, How will it be possible to distinguish the temperance folks from those who use intoxicating liquors? Can anybody suggest a way? {PTUK September 13, 1894, p. 592.6}

**“Peter’s Pence” The Present Truth 10, 37.**

E. J. Waggoner

*Peter’s Pence*.-According to Roman journals the Vatican is concerned over the decrease in “Peter’s Pence,” and schemes are being urged for the purpose of drawing more pilgrims to Rome. The sale of indulgences is not so profitable a traffic as formerly. Still there are said to be the vast quantities of gold and silver gathered in by Pius IX., millions of which are simply hoarded in Rome where they produce no income. The authorities of the Church of Rome join with the rich in treasuring up gold and silver until it becomes cankered and rusted. It was Pope Innocent IV., we believe, who, as he was watching men carrying treasure into the Vatican, said to a cardinal, “You could say, ‘Silver and gold have I none.’” “Yes,” was the cardinal’s reply, “and the day is also passed when she could say to the paralytic, ‘Rise up and walk.’” {PTUK September 13, 1894, p. 592.7}

**“In Heaven” The Present Truth 10, 37.**

E. J. Waggoner

*In Heaven*.-When Jesus talked to Nicodemus of heavenly things He said that no one could make them known except “the Son of man which is in heaven.” John 3:13. John also tells us that the only begotten Son “is in the bosom of the Father.” John 1:18. Christ was on earth when He was talking to Nicodemus, yet He was in heaven. That is, heaven is wherever Christ is. He brings heaven to earth. So that those who “rejoice in Christ Jesus,” have a heaven in which to live while going to heaven. The song therefore, tells Scripture truth when it says, {PTUK September 13, 1894, p. 592.8}

*“Amazing grace! ‘tis heaven below,
To feel the blood applied.” {PTUK September 13, 1894, p. 592.9}*

**“Spiritualism” The Present Truth 10, 37.**

E. J. Waggoner

*Spiritualism*.-The growth of Spiritualism, a term which may be taken to include all the family of correlated cults, is a fact which every Christian believer must reckon with. It is thus stated in a Spiritualistic paper:— {PTUK September 13, 1894, p. 592.10}

It is idle to deny that at the present moment, just at the close of the nineteenth and beginning of the twentieth century, there is a wave of Spiritualism over-spreading all lands of the known world, and increasing daily in intensity. {PTUK September 13, 1894, p. 592.11}

The whole subject of man’s nature is involved in the claims of Spiritualism, and it behoves every Christian to study his Bible for himself if he would not be deceived by “signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” {PTUK September 13, 1894, p. 592.12}

**“‘On Humane Principles’” The Present Truth 10, 37.**

E. J. Waggoner

*“On Humane Principle*.”—Speaking of the sinking of the Chinese transport by the Japanese, a contemporary says: “It is, however, hardly to be expected that these heathen nations, accustomed to centuries of cruelty, should be capable of conducting war on humane principles.” But a writer on naval affairs, who does not make this fine distinction between heathen and Christian warfare, has inconsiderately shown that every step in the war between China and Japan is paralleled by the record of modern European warfare. War is war, and it is inhumane every time. There is no Christian way of conducting a campaign, although in the treaty between Mexico and the United States it is provided that in case of disputes between the countries the war is to be carried on on Christian principles! {PTUK September 13, 1894, p. 592.13}

**“One Talent” The Present Truth 10, 37.**

E. J. Waggoner

*One Talent*.-Because in the parable of the talents the man who did nothing was the man with one talent, many people who have, or who think they have, only one talent, seem to think that it is decreed that they shall never accomplish anything, and that it is useless to try. Thus they fall into the error of the man in the parable. His fault was not in having but one talent, but in doing nothing with that one. If the man with two and five talents had done as he did, they would receive the same sentence; and if he had done as they did, he would have received the same commendation. The same use which doubles two or five talents, will double one, and then the two may be increased in like manner. Since both the talents and the increase are the gifts of God, He who is faithful in that which is little is precisely on a level with the one who is faithful in a great deal. {PTUK September 13, 1894, p. 592.14}

**“Front Page” The Present Truth 10, 38.**

E. J. Waggoner

“How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Matthew 18:12-14. {PTUK September 20, 1894, p. 593.1}

Sometimes men and women get discouraged, and think that the Lord does not care for them. They do not consciously charge the Lord with being unsympathetic and forgetful, but they feel their own failings so keenly that they do not think they are worth being cared for. They feel as though the loss of one insignificant person would make no difference to the Lord. It is to such people at such times that the Saviour’s words are of peculiar importance. {PTUK September 20, 1894, p. 593.2}

The man who had an hundred sheep did not think it a trifling matter that one had gone astray. He might have said, “It is only one, and I will not bother with it.” But men who talk in that way do not preserve their property. He who should talk like that about one sheep, because it is only one, would say the same of every other one, and so one by one they might wander away until he had none left. {PTUK September 20, 1894, p. 593.3}

The shepherd well knows that the preservation of his entire flock depends upon his watchful care over each member of the flock. To be indifferent to the fate of any one, because it is only one, is in reality to be indifferent to the fate of the whole. Therefore since the safety of the whole depends upon the shepherd’s care for each one, it is really the case that his solicitude is the same for each one as for the whole. {PTUK September 20, 1894, p. 593.4}

Even so it is with the Great Shepherd and His flock. His care for each individual is equal to His care for the whole. Christ “died for all” (2 Corinthians 5:15), but He tasted death for *every man*. Hebrews 2:9. Each individual receives as much of the merits of Christ as does the whole world. To say that the Lord is unmindful of anyone of His creatures, is the same as saying that He does not care for anybody. {PTUK September 20, 1894, p. 593.5}

It is not in reality, therefore, a sense of our own unworthiness that causes us to become discouraged, but ignorance or forgetfulness of God’s character. He who knows the Lord, must trust Him. “They that know Thy name will put their trust in Thee.” Psalm 9:10. It is thought to be a terrible thing for the infidel to charge God with cruelty and indifference; but how much worse it must seem for a professed Christian to say what amounts to the same thing! They who know the Lord will not become discouraged because they know that He does not forsake those who trust in Him. {PTUK September 20, 1894, p. 593.6}

**“A Marvellous Thing” The Present Truth 10, 38.**

E. J. Waggoner

*A Marvellous Thing*.-There was one thing at which our Lord Himself marvelled while here on the earth, and that was unbelief. Many things cause great surprise to His disciples and the multitudes that attended Him, but the most surprising thing to Christ Himself was the blindness and hardness of the human heart. This so hindered in His own country that He could do no mighty work there; and “He marvelled because of their unbelief.” Mark 6:5, 6. Also when He healed the centurion’s servant (Luke 7:2-9) He marvelled, not because the centurion had faith, but because His own people had less faith than did this Roman. Unbelief is a stranger thing than is the mightiest miracle ever performed; because there has been a cause for every miracle, but for unbelief there is no cause. It is not strange that God can do most astonishing things, for He is omnipotent and omniscient; but it is strange indeed that man will not believe His word. It is so strange as to be absolutely without reason. Do you believe the Lord? If not, why not? {PTUK September 20, 1894, p. 593.7}

**“The Chief of Sinners” The Present Truth 10, 38.**

E. J. Waggoner

If you were told to point out the greatest sinner that you know, whom would you name? Perhaps some might think it too delicate a task to give names. But if every one had the knowledge of the Gospel that the Apostle Paul had, there would be no difficulty either in asking or answering the question in public. {PTUK September 20, 1894, p. 593.8}

There were many wicked men in the apostle’s day, but when he looked into the royal law of God, at the righteousness of God, as in a glass, beholding what manner of man he was, he said, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. {PTUK September 20, 1894, p. 593.9}

He had had many years of service for his Master; but he does not say, “I *was* chief,” but “I *am* chief.” The man who follows the inspired injunction to look “into the perfect law of liberty, and continueth therein,” will never forget that in himself dwelleth no good thing, and he will know that in himself, his flesh, are all the sins that are inseparable from the carnal nature, ready to spring upon him the moment he puts confidence in the flesh. And he knows more about his own weakness and sinfulness and need of salvation than he can know of anybody else. {PTUK September 20, 1894, p. 593.10}

Sometimes people who have learned something of the Lord seem afraid to acknowledge that they are really sinners. We have even heard of mission preachers making efforts to find if there was a sinner in the audience. But Paul knew the Lord so well that he was not ashamed to confess himself-so far as he personally was the judge-the chief of sinners. {PTUK September 20, 1894, p. 594.1}

The nearer we come to the Lord, the closer view we get of His righteousness-the righteousness of the law of God; for {PTUK September 20, 1894, p. 594.2}

*“In Thy life the law appears,
Drawn out to living characters.”— {PTUK September 20, 1894, p. 594.3}*

the more we sense our own sinfulness and need. This for ever shuts out spiritual pride. {PTUK September 20, 1894, p. 594.4}

The moment our own sinfulness seems a small thing, it is evident that we are so far from the Lord that we cannot see His righteousness. We never get beyond the prayer of the publican, “God be merciful to me a sinner.” And it is a blessed confession; for Jesus came into the world to save sinners. The publican was justified; and praying that prayer from the heart of faith continually is living by faith-the faith that justifies, the faith of Jesus. {PTUK September 20, 1894, p. 594.5}

**“Works of Supererogation” The Present Truth 10, 38.**

E. J. Waggoner

“Supererogation” means works above what are required; and works of this nature are very common among men, whether in the Catholic Church, or out. It is a propensity of human nature to be willing to do either more or less than God requires, but not exactly what God requires. The Lord addresses people of this class by the prophet Isaiah, saying, “When ye come to appear before Me, who has required this at your hand, to tread My courts.” Isaiah 1:12. {PTUK September 20, 1894, p. 594.6}

Every work which the Lord has not required is a work of the flesh. The Lord’s will is that we should be perfect and holy, as He is perfect and holy; and as nothing can go beyond perfection, and perfection is what is required, every work not required must fall short of this, and only serve to condemn us. And one plain thing which God has not required is the observance of the first day of the week, by which men think to honour Christ; for it is also a propensity of human nature to be willing to honour God in every other way than the way which He has designated. {PTUK September 20, 1894, p. 594.7}

**“Reunion with Rome” The Present Truth 10, 38.**

E. J. Waggoner

Last week, at Preston, Cardinal Vaughan defined the Roman Catholic position on the reunion question. The only possible ground of reunion is the acceptance of Rome’s claims, and she has nothing to concede. She knows well enough that she is the real home of all who want a church authority apart from the authority of the Scriptures, and so she waits and works, and glories in the progress being made. The growth of Romish principles and practices in the churches separated from her in ecclesiastical government is the main point for congratulations. Cardinal Vaughan sees this amongst both Nonconformists and Anglicans. His hopes of submission to Rome on the part of an ever-increasing number of Anglicans rest on the following facts-and that they are facts every observer must admit:— {PTUK September 20, 1894, p. 594.8}

1. The growing realisation of the Catholic, and therefore of the non-national character of the church of Christ, and the increasing distrust of national limitation in the idea of religion; 2. The growing appreciation of Catholic doctrines and devout practices, and a sensible diminution of the difficulties and prejudices that have hitherto obscured them. Contrast the churches of the Establishment of sixty or seventy years ago-closed from week end to week end; no daily service, no festivals and saint’s days kept, the communion service read three or four times a year, everything dry, cold, and formal-with the present churches, which are often distinguishable only with extreme difficulty from those belonging to the Church of Rome. The study of the patristic, of the theological, ascetical, devotional, liturgical, and rubrical writers of the Catholic Church has brought about a change in the mind, feelings, and tastes of an ever increasing section of the Anglican Church, which has been simply a revolution. The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the thirty-nine articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the mass, offered for the living and dead-sometimes even in Latin-not unfrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to Our Lady, to her immaculate conception, the use of her rosary, and the invocation of saints, are doctrines taught and accepted, with a growing desire and relish for them, in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting and other penitential exercises-candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, miters, croziers, the adoration of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical-all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century. And what is still more remarkable is that the movement has been stronger than the rankest Protestantism, stronger than the bishops, stronger than the lawyers and the Legislature. A spasmodic protest, a useless prosecution, a delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and convents, in schools, churches, and even cathedrals, until it is rapidly covering the country. Has there ever been seen a more marvellous change, and this within half a century! {PTUK September 20, 1894, p. 594.9}

**“Tampering with God’s Word” The Present Truth 10, 38.**

E. J. Waggoner

*Tampering with God’s Word*.-The *English Churchman*, speaking of the prevailing laxity of Sunday observance, says, “In England, the Bible and the Sabbath observance have been great blessings; but now, men are tampering with God’s word, and encouraging the idolatrous system of Rome.” Yet the *Churchman* accepts and defends, almost in the same breath, one of the worst results of tampering with God’s word, which is seen in the almost universal disregard of the true Sabbath, “the Sabbath of the Lord.” Tampering with God’s word is not a recent innovation; it was seen centuries ago, when pagans in the guise of Christians began to substitute the Sunday institution for the seventh-day Sabbath. It is useless to try to defend the truth without an appeal to God’s word. The trouble with regard to Sunday observance is that there is nothing with which to produce a conviction in men’s minds that it is a sacred day and ought to be observed. It takes nothing short of the plain, direct word of the Lord to strike that conviction to the soul which will turn it from a course of worldliness into the path of obedience to God. And therefore, since there is no word of the Lord to support the Sunday Sabbath, it is useless to attempt to institute a reform in its behalf. The only way of Sabbath reform is to call the attention of men to the true Sabbath which rests upon the word of the Lord, in contradistinction to the first-day institution, which has no support but the traditions of men. Let all who desire a reform in Sabbath observance join in presenting the claims of God’s holy day, which are plainly set forth in His word; and they will have the satisfaction of knowing that their efforts will not be in vain. {PTUK September 20, 1894, p. 594.10}

**“Studies in Romans. ‘Heir of the World.’ Romans 4:13-15” The Present Truth 10, 38.**

E. J. Waggoner

In our lesson last week we began the study of Abraham as a special illustration of the doctrine of justification by faith. We found that Abraham could not glory before God, because he was justified by faith only, and not at all by works. But the verses which follow will involve a sufficient review of the first part of the chapter, and therefore we will at once proceed to the study of {PTUK September 20, 1894, p. 595.1}

**THE INHERITANCE AND THE HEIRS**

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression.” Romans 4:13-15. {PTUK September 20, 1894, p. 595.2}

**QUESTIONING THE TEXT**

What promise was made to Abraham? {PTUK September 20, 1894, p. 595.3}

“That he should be the heir of the world.” {PTUK September 20, 1894, p. 595.4}

To whom was this promise made? {PTUK September 20, 1894, p. 595.5}

“To Abraham” and “to his seed.” “Now to Abraham and his seed were the promises made.” Galatians 3:16. {PTUK September 20, 1894, p. 595.6}

Who is the seed? {PTUK September 20, 1894, p. 595.7}

“He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Galatians 3:16. {PTUK September 20, 1894, p. 595.8}

Is Christ in His own person the only seed? {PTUK September 20, 1894, p. 595.9}

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK September 20, 1894, p. 595.10}

Of what are Abraham and his seed heirs? {PTUK September 20, 1894, p. 595.11}

“Of the world.” {PTUK September 20, 1894, p. 595.12}

On what basis was this inheritance promised? {PTUK September 20, 1894, p. 595.13}

“The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” {PTUK September 20, 1894, p. 595.14}

If they which are of the law be heirs, what is the result? {PTUK September 20, 1894, p. 595.15}

“Faith is made void, and the promise made of none effect.” {PTUK September 20, 1894, p. 595.16}

Why so? {PTUK September 20, 1894, p. 595.17}

“Because the law worketh wrath.” {PTUK September 20, 1894, p. 595.18}

If there were no law, what would there not be? {PTUK September 20, 1894, p. 595.19}

“Where no law is, there is no transgression.” {PTUK September 20, 1894, p. 595.20}

Why is it, then, that the law worketh wrath? {PTUK September 20, 1894, p. 595.21}

Because “by the law is the knowledge of sin.” Romans 3:20. {PTUK September 20, 1894, p. 595.22}

**WHERE IS THE PROMISE?**

A very natural inquiry upon reading the thirteenth verse would be, Where is there any promise that Abraham and his seed should be heirs of the world? Many think that no such promise is contained in the Old Testament. But there can be no doubt about the matter, for the apostle says that there was such a promise. If we have not found it, it is because we have read the Old Testament too superficially, or with minds biased by preconceived opinions. If we consider the connection, we shall have no difficulty in locating the promise. {PTUK September 20, 1894, p. 595.23}

Of what is the apostle speaking in this connection? Of an inheritance through the righteousness of faith, and also of the fact that circumcision was given to Abraham as a seal of this righteousness which he had by faith, and therefore as the seal of the inheritance which was to come thereby. Now where in the Old Testament do we find the account of the giving of circumcision, and of a promise in connection therewith? In the seventeenth chapter of Genesis. Then that must be the place for us to look for the promise that Abraham should be the heir of the world. Let us turn and read. {PTUK September 20, 1894, p. 595.24}

“And I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.... And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you.” Genesis 17:7-11. {PTUK September 20, 1894, p. 595.25}

The reader will at once say: “Yes; it is plain enough that there is a promise here; but what we are looking for is the promise that Abraham and his seed should inherit the earth; and I do not see that here. All that I can see is a promise that they should inherit the land of Canaan.” But it is certain from the connection in Romans that we are on the right track, and we shall soon see that this is indeed the promise that Abraham and his seed should be heirs of the world. We must study the details of this promise. And first let us note the fact that the inheritance promised in this place is {PTUK September 20, 1894, p. 595.26}

**AN EVERLASTING INHERITANCE**

The Lord said to Abraham, “I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.” Note well that both Abraham and his seed are included in all the promise. The inheritance is not to be merely in the possession of Abraham’s seed for ever, but Abraham himself is to have it for an everlasting possession. But the only way in which both Abraham and his seed may have everlasting possession of an inheritance is by having everlasting life. Therefore we see that in this promise to Abraham we have the assurance of everlasting life in which to enjoy the possession. {PTUK September 20, 1894, p. 595.27}

This will appear still more clearly when we consider that the inheritance is {PTUK September 20, 1894, p. 595.28}

**AN INHERITANCE OF RIGHTEOUSNESS**

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Romans 4:13. That is just what we have in the promise recorded in the seventeenth of Genesis. For that covenant was sealed by circumcision (see verse 11), and circumcision was the seal of righteousness by faith. See Romans 4:11. {PTUK September 20, 1894, p. 595.29}

Someone may say that this does not appear from the Old Testament itself, and that therefore the Jews could not be expected to have understood it; we have the New Testament to enlighten us. It is true that in studying the Old Testament we owe much to the New Testament, but it is also a fact that there is no new revelation in it. One may see from the Old Testament alone that the inheritance promised to Abraham and to his seed was only on the condition of righteousness by faith. {PTUK September 20, 1894, p. 595.30}

This is the natural conclusion from the fact that the inheritance is to be an everlasting possession. Now the Jews well knew that everlasting life belongs to the righteous alone. “The righteous shall never be removed; but the wicked shall not inhabit the earth.” Proverbs 10:30. “For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.” Psalm 37:9. “For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off.” Verse 22. {PTUK September 20, 1894, p. 596.1}

The fifth commandment reads, “Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” The keeping of the commandments has never made any difference in the length of men’s lives in this present world. But the inheritance which God promised to Abraham is one that will be everlasting because of the righteousness of its possessors. {PTUK September 20, 1894, p. 596.2}

**THE PROMISE AND THE RESURRECTION**

Another point from the promise is recorded in Genesis, if we read carefully. The promise was to Abraham and to his seed. Now Stephen stated as a well-known fact that Abraham did not have so much of the promised land as he could set his foot on. Acts 7:5. We may learn this from the Old Testament record, because we are told that he had to buy from the Canaanites, whom God had promised to drive out, a spot of land in which to bury his wife. As for his immediate descendants, we know that they dwelt in tents, wandering from place to place, and that Jacob died in the land of Egypt. {PTUK September 20, 1894, p. 596.3}

Further than this, we read the words of David, whose reign was at the time of the highest prosperity of the children of Israel in the land of Canaan: “Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears; for I am a stranger with Thee, and *a sojourner, as all my fathers were*.” Psalm 39:12. See also his prayer at the consecration of the gifts to the temple, when Solomon was made king. 1 Chronicles 29:15. {PTUK September 20, 1894, p. 596.4}

Still further, and this is most positive of all, we have the words of God to Abraham when he made the promise. After telling him that He would give the land of Canaan to him and to his seed, the Lord said that his seed should first be slaves in a strange land. “And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again.” Genesis 15:7, 13-16. Thus we see that Abraham was plainly told that he should die before he had any inheritance in the land, and that it would be at least four hundred years before any of his seed could inherit it. {PTUK September 20, 1894, p. 596.5}

But Abraham died in faith, and so did his seed. See Hebrews 11:13. “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” They died in faith, because they knew that God could not lie. But since God’s promise must be fulfilled, and they did not receive the promised inheritance in this present life, we are shut up to the conclusion that it can be obtained only through the resurrection from the dead. {PTUK September 20, 1894, p. 596.6}

This was the hope that sustained the faithful Israelites. Abraham had faith to offer Isaac upon the altar because his faith was in God’s power to raise the dead. When Paul was a prisoner on account of “the hope and resurrection of the dead” (Acts 23:6), he said, “And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come.” And then, to show the reasonableness of this hope, he asked, “Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 26:6-8. {PTUK September 20, 1894, p. 596.7}

The resurrection of Jesus Christ is the pledge and surety of the resurrection of those who believe on Him. See 1 Corinthians 15:13-20. The apostles “preached through Jesus the resurrection from the dead.” Acts 4:2. And one of them says for our benefit, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. And then he adds that this faith is tried that it may “be found unto praise and honour and glory at the appearing of Jesus Christ.” And this brings us to the conclusion of the matter, namely, that the promise to Abraham and to his seed that they should be heirs of the world, is {PTUK September 20, 1894, p. 596.8}

**THE PROMISE OF CHRIST’S COMING**

The Apostle Peter says that it is necessary to remind us of the words that were spoken by the holy prophets because “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:1-4. Note in this text that the promise of Christ’s coming is connected with the fathers. The promise was made to the fathers, yet, say the scoffers, it has not been fulfilled, but everything continues as it was from the beginning of the creation; and therefore they do not believe in the promise at all. {PTUK September 20, 1894, p. 596.9}

But they do not reason well, “for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:5-7. {PTUK September 20, 1894, p. 596.10}

Take notice that not only has the promise something to do with the fathers, but it concerns the whole earth. The complaint of the scoffers is that since the fathers fell asleep all things continue as they were from the beginning of the creation. But the apostle shows that when they say so they shut their eyes to the fact that the same word that in the beginning made the heavens and the earth, also destroyed the earth by the flood. Also the earth is by the same word now preserved until the day of judgment and perdition of ungodly men, when it will be destroyed by fire. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. {PTUK September 20, 1894, p. 596.11}

*According to What Promise?*-Why, according to the promise to the fathers, which was that Abraham and his seed should inherit the earth. It has been a long time, as men count, since that promise was made, but “the Lord is not slack concerning His promise.” It has not been so long since it was made that He has forgotten it; for “one day is with the Lord as a thousand years, and a thousand years as one day.” The reason why He has waited this long is that He is not willing that any should perish in the fires that will renew the earth, but He desires that all should come to repentance. {PTUK September 20, 1894, p. 597.1}

And so we find that we have as great an interest in the promise to Abraham as he himself had. That promise is still open for all to accept. It embraces nothing less than an eternal life of righteousness in the earth made new as it was in the beginning. The hope of the promise of God unto the fathers was the hope of the coming of the Lord to raise the dead, and thus to bestow the inheritance. Christ was once here on the earth, but then He did not have any more of the inheritance than Abraham had. He had not where to lay His head. God is now sending His Holy Spirit to seal the believers for the inheritance, even as He did to Abraham; and when all the faithful shall have been sealed by the Spirit, “He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:20, 21. {PTUK September 20, 1894, p. 597.2}

The reason why in the promise to Abraham only the land of Canaan was mentioned, although the promise included the whole earth, will receive a brief consideration in a separate article entitled, “The Heavenly Canaan.” {PTUK September 20, 1894, p. 597.3}

**“Penance in China” The Present Truth 10, 38.**

E. J. Waggoner

The Catholic doctrine of penance was borrowed from the old pagan idea that the favour of the gods was to be won by bodily torture and meritorious works. The servants of Baal cut themselves with knives in their efforts to get the attention of their god, when Elijah challenged them to the test before Israel. The doctrine is current amongst all pagans, for it is only the natural outgrowth of the religion on self. Many professed Christians, even, think to make themselves better by punishing themselves in various ways. The following words of a missionary in China show how fully the Buddhist priests are in harmony with the Catholic idea:— {PTUK September 20, 1894, p. 597.4}

It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only. Another way of raising money is for a priest to take his seat in a little brick sentry box, and let himself be walled in, leaving only a small window, through which he can see, and pull a rope by which a big bell is sounded and the attention of passersby is attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip. {PTUK September 20, 1894, p. 597.5}

**“The Heavenly Canaan” The Present Truth 10, 38.**

E. J. Waggoner

It is not at all surprising that the casual reader of the Bible should conclude that all that God ever promised to Abraham and his seed, was the possession of what was and is known as the land of Canaan. But it is surprising that men should insist that an earthly inheritance was all that was promised them, after they read that the promise was that they should be heirs of the world, and that it was such an inheritance as could be obtained only by faith in Christ. {PTUK September 20, 1894, p. 597.6}

First, let it be remembered that if it were true that the promise was that Abraham should have a temporal inheritance in the land of Canaan, then the promise failed, because he did not have it. God “gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him, and to his seed after him, when as yet he had no child.” Acts 7:5. But God’s word cannot fail. Nothing can frustrate His promises, but every one of them will be fulfilled to the minutest detail. Sometimes we hear it said that God tried one plan, and that when that failed, He tried another. But that cannot be. God “worketh all things after the counsel of His own will.” Ephesians 1:11. He is true, although every man fails. {PTUK September 20, 1894, p. 597.7}

Neither did Abraham’s descendants possess the inheritance that God promised them. Isaac and Jacob, as well as Abraham, “sojourned in the land of promise as in a strange country, dwelling in tabernacles.” Hebrews 11:9. They “confessed that they were strangers and pilgrims on the earth.” It is true that when God led the children of Israel out of Egypt, He did give to them the inheritance, and they began to possess it by faith; but they did not keep the faith, and so they put from them the inheritance. They did not realise how great a thing God had given them, and so they let it slip from their grasp. As it could be gained only by faith, so it could be held only by faith; but we are told that the word preached to them did not profit them, because faith was lacking. “So we see that they could not enter in because of unbelief.” Hebrews 3:19. This refers not only to those who died in the wilderness, but to those whom Joshua led into the land of Canaan, because we read that Joshua did not give them rest. Hebrews 4:8. {PTUK September 20, 1894, p. 597.8}

**CANAAN’S IMPORTANCE**

The land of Canaan, and especially the locality of Jerusalem, has from the earliest times been prominent in God’s plan. It was there, on Mount Moriah, that Abraham offered Isaac, and found a ram to offer in his stead. Genesis 22:2, 14. On that same spot the plague was stayed in the days of David, and there the temple of Solomon was built. 2 Chronicles 3:1. It was of this place that Moses in his song after the passage of the Red Sea, said, “Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established.” Exodus 15:17. {PTUK September 20, 1894, p. 597.9}

In this last text we have reference to the Sanctuary of which Christ is Minister, “the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:1, 2. Take this with the verses immediately following the one quoted from Exodus, “The Lord shall reign for ever and ever;” and also with the statement that Abraham “looked for a city which have foundations, whose builder and maker is God” (Hebrews 11:10), and we shall see that none of the faithful had the idea that they were to possess a temporal inheritance in this present world, but that they desired “a better country, that is, an heavenly.” Hebrews 11:16. {PTUK September 20, 1894, p. 597.10}

If we are children of Abraham, then “ our citizenship is in heaven.” Philippians 3:20, R.V. We have “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.” Hebrews 11:22, 23. {PTUK September 20, 1894, p. 597.11}

**A CITY WITH FOUNDATIONS**

Abraham looked for “a city which hath foundations, whose builder and maker is God.” Read in Revelation 21:14-20 the description of the foundations of the city of God. The heavenly Jerusalem, therefore, it is the city for which Abraham looked. “Jerusalem which is above is free, which is the mother of us all.” Galatians 4:26. But this Jerusalem is coming down from God out of heaven, to be the capital of the new earth. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” Revelation 21:1-3. {PTUK September 20, 1894, p. 598.1}

And where will the heavenly Jerusalem come down? The prophet tells us that in the time of the great battle of the day of the Lord, “His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” “And the Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear nor dark.” That is, as stated in the margin, it shall not be clear in some places and dark in other places. “But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one.” Zechariah 14:1-9. {PTUK September 20, 1894, p. 598.2}

Even if the Jerusalem that is now on the earth were a fit place for the tabernacle of God, it is altogether too small for all Israel. “The children which Thou shalt have, after Thou hast lost the other, shall say again in Thine ears, The place is too strait for me; give place to me that I may dwell.” Isaiah 49:20. The text from Zechariah tells us how the place will be made large enough. We have read that in that day living waters shall go forth from Jerusalem. That is because the tabernacle of God is with men, and from His throne proceeds a “clear river of water of life.” Revelation 22:1. Then will Abraham and his seed inherit the land of Canaan. {PTUK September 20, 1894, p. 598.3}

**BOTH SPIRITUAL AND LITERAL**

But some one will say that we are spiritualising the text, when it ought to be taken literally. No; we are taking it literally, for the city will be a very real city. “Spiritual” is not opposed to “literal.” The law of God, even the whole Bible, is spiritual, yet it is very real. God Himself is spiritual, yet He is a very real, living God. The trouble with so many who read the promises to Israel is that they forget that the word is spiritual, and so leave Christ out of them. The promise is the promise of the Spirit, and the inheritance will be shared only by those who are spiritual, but it is so real that it will endure when everything else passes away. The promise that Abraham and his seed shall inherit the land of Canaan will be fulfilled to the very letter. {PTUK September 20, 1894, p. 598.4}

Now it is easy to see that the possession of the land of Canaan is in reality the possession of the whole earth. For when the New Jerusalem comes down and all the saints with it, the earth will be made new, and the Lord will be King over all the earth. {PTUK September 20, 1894, p. 598.5}

“But why did not the Lord say ‘the heavenly Canaan,’ instead of simply Canaan, when He made the promise to Abraham, so that we need not make so great a mistake?” Well, in the first place, it is no more strange that He should say simply Canaan, than that He should say simply the earth, instead of “new earth,” in the promise, “Blessed are the meek; for they shall inherit the earth.” {PTUK September 20, 1894, p. 598.6}

And secondly, the Lord made it so clear that He meant an heavenly and not an earthly inheritance, that Abraham understood Him, and looked only for an heavenly country. If Abraham could understand the promise, there is no reason why we should make a mistake in regard to it. And now that we know what the promise is, let us remember that they who do His commandments, through faith in Christ, “may have right to the tree of life, and may enter in through the gates into the city.” Those gates have on them the names of the twelve tribes of the children of Israel (Revelation 21:12), so that the gathering of the saints of God into the New Jerusalem is the fulfilment of the promise through the prophets, that Israel shall return to Jerusalem. {PTUK September 20, 1894, p. 598.7}

**“Addition and Multiplication” The Present Truth 10, 38.**

E. J. Waggoner

*Addition and Multiplication*.—“Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” 2 Peter 1:5. God only asks us to work by addition, but He Himself works for us in a different way. What that way is we are told in the second verse of the same chapter,—“Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” Jude also writes, “Mercy unto you, and peace, and love, be multiplied.” Verse 2. The promise to Abraham was a promise of multiplication (Hebrews 6:13, 14; Genesis 22:17), and this promise was many times repeated to his descendants. The Lord is never stinted and niggardly toward us, but bestows His favours, unmerited as they are, in the most generous manner possible. He always gives us more and greater blessings than we know how to ask of Him. {PTUK September 20, 1894, p. 598.8}

**“Unquenchable Fire” The Present Truth 10, 38.**

E. J. Waggoner

The most appalling conflagration ever known in America, in point of fatality to human life, swept over the pine forest region of Minnesota and Wisconsin, Sept. 2-4. According to the accounts of survivors, the disaster came in the form of a veritable storm of fire, moving with the swiftness and fury of a tornado. The unfortunate inhabitants of the towns and villages in its path had no more opportunity of escape than had the citizens of ill-fated Pompeii when it was buried beneath the outburst from Vesuvius. To frail mortals who stood before its power, it must have seemed a type of that greater conflagration to come, when, the harvest of the world being ended, and the wheat to be gathered into the garner, the chaff will be burned up with unquenchable fire. {PTUK September 20, 1894, p. 599.1}

The last great judgment of God upon the earth will have been preceded by many minor judgments. Some of these, sacred history has recorded. In times when the wickedness of man has risen up to most daring heights, His judgments have fallen to check the spread of people. Thus it was in the days of Noah. There was a flood of wickedness over the earth, and God sent upon it a flood of water. Of the two the latter was infinitely preferable. But His judgments have also come in the form of unquenchable fire. We read that “Sodom and Gomorrah, and the cities about them in like manner, in giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Jude 7. {PTUK September 20, 1894, p. 599.2}

The fire which God rained upon those wicked cities was unquenchable, though it has long since ceased to burn. And these cities are set forth as an example of the judgment which will finally overtake the ungodly. 2 Peter 2:6. “Unquenceable fire” is fire which burned until it utterly consumes that upon which it feeds. Its unquenchable character is demonstrated by the fact that it does this, in spite of all efforts that may be made to prevent it. And this is the effect it will have in the Judgment day upon the wicked. It will consume them, one and all, so that they will be utterly destroyed, and become “as though they had not been.” Obadiah 16. {PTUK September 20, 1894, p. 599.3}

**“Taught of God” The Present Truth 10, 38.**

E. J. Waggoner

The Lord teaches all persons who are willing to be taught of Him. The text-book is His word, and the knowledge to be gained is the knowledge of Him. To know Him is to become wise unto salvation, but to be ignorant of Him is to walk in the path of darkness and death. It is a mistake to say that “the proper study of mankind is man.” The study of man by man, with a view to learning moral and spiritual truth, is heathenism. The proper study of mankind is God; and the proper teacher for mankind is God. Only God Himself knows what knowledge is essential for man’s highest welfare, and only He is competent to teach us the truth concerning Himself. {PTUK September 20, 1894, p. 599.4}

But God’s school, in which He instructs mankind, is the school of adversity. This is so not because God ordained it thus, but because of the perversity of human nature. Men are very rarely able to learn what is good for them to know through prosperity. And therefore, while God delights to bless His creatures with the good things of this life, He is very often obliged to withhold them in order that men may learn that lesson so necessary to life, of entire dependence upon Him. {PTUK September 20, 1894, p. 599.5}

When we remember that the best men of all ages have been fitted for their work in this way, and that only so have they been able to learn the highest lessons of truth, we should view adversity in a different light from that in which it is seen by the world, and should meet it not with a rebellious or despairing spirit, but with a spirit of resignation and even of welcome. The Psalmist says, “Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law.” Psalm 94:12. When chastening comes, it is but the hour of the Lord’s instruction, when He will reveal to us wondrous things out of His law. We shall then learn precious lessons if we do not close up the avenues of communication with Him by murmurings and repining. In that hour we must see with the eye of faith, and by that we shall understand that what seems a grievous calamity is in reality a blessing, and that it is sent in order that in the real day of adversity we may be hid. For that is never a calamity which does not sever the soul’s connection with God, and whatever binds the soul more closely to Him is the greatest blessing. {PTUK September 20, 1894, p. 599.6}

If we understand the meaning of adversity, we shall know that it does not mean that God has forsaken us. For faith says, “The Lord will not to cast off His people, neither will He forsake His inheritance.” The idea which comes so naturally at such times that God has forsaken us, is from the devil, he suggests it to us, for from the first, in his warfare against God, he has sought to gain his point by misrepresentation. So he suggests that God has cast us off, that we have done nothing to deserve such affliction, and that therefore God is unjust and not to be depended upon, and His service unprofitable. It was the devil who brought the trouble, and this was his object in bringing it. But God turns the weapons of Satan into a means of grace to all those who will let Him do with them as He will; and through the very clouds and darkness cast about man by the prince of evil, He reveals more clearly the light of His love and mercy, and His power unto salvation. {PTUK September 20, 1894, p. 599.7}

Happy is that man who is able to discern the Divine hand in his afflictions, as well as in the blessings that belong to prosperity. If men will but open their minds and hearts to him, it will not take Him long to teach them the great lesson of entire dependence upon Him, and Him alone. “He doth not willingly afflict, nor grieve the children of men;” but because men are slow to learn, the affliction and grief are often long drawn out. Job sat many days in sackcloth and ashes while God was teaching him the lesson of justifying Him rather than self, but when at last the time came for God to reveal Himself, a single glimpse of Him caused Job to exclaimed, “I abhor myself, and repent in dust and ashes.” And no man, having the view of God that Job then had, could have said otherwise. It is only because men know not God and will not let Him reveal Himself to them as He longs to do, that they continue to admire and trust in themselves. No one who will let God teach him of Himself as fully as God desires Himself to be known, can fail of eternal life. John 17:2. {PTUK September 20, 1894, p. 600.1}

**“A Wonder of the Deep” The Present Truth 10, 38.**

E. J. Waggoner

A strange-looking creature this, is it not? It seems to be almost half head. And how fierce it looks, with its great, staring eyes, and its wide, open mouth lined with sharp teeth. But what is that thing rising up from its nose? That is the most wonderful of all, for it is a torch. This fish is called the torch-fish. Its scientific name is *Linophryne Lucifer*. Perhaps you may know that “Lucifer” means “light-bearer.” A very appropriate name that, for a fish that carries a torch, is it not? {PTUK September 20, 1894, p. 605.1}

But what is the torch for? How does the fish use it? Well, sad to say, he does not use it for the good of his fellow-fishes. Instead of using it to light up the dark places in the deep sea, where it lives, so that others may be guided in the right way, the torch-fish uses his torch to lure smaller fishes to destruction. It is not lighted all the time, but only when its owner pleases. When meal time comes, he lights his torch, and the small fishes, thinking that it is a phosphorescent insect like the glow-worm, dart for it, and find themselves, or rather lose themselves, in the huge creature’s mouth. {PTUK September 20, 1894, p. 605.2}

That is the way in which this lucifer-fish uses his light. Who thinks that it is a proper use of it? Is it not rather an abuse of it? Did God make the torch-fish to prey upon and destroy his fellows? Did He give him that wonderful lantern, for the purpose of luring others to destruction? Good Dr. Watts wrote, {PTUK September 20, 1894, p. 605.3}

*“Let dogs delight to bark and bite,
For ‘tis their nature to;
Let bears and lions growl and fight,
For God has made them so.” {PTUK September 20, 1894, p. 605.4}*

But is that true? Did God design that any of His creatures should tear one another to pieces? Who thinks that He did? Perhaps you all think so. Let us see what the Bible says about it. {PTUK September 20, 1894, p. 605.5}

After God had created all things on the earth, and in the air, and in the sea, and had given man dominion over them, He said to man, “Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to use it shall be for meat. And to every beast of the air, and to everything that creepeth upon the earth, where in there is life, I have given every green herb for meat.” Genesis 1:29, 30. {PTUK September 20, 1894, p. 605.6}

So we see that God’s original design was that men should eat grain and fruit. And that the other creatures should eat herbs and grass. He did not design that there should be any killing and devouring. {PTUK September 20, 1894, p. 605.7}

We know this also from what we are told of the new earth. The earth is to be restored as it was in the beginning, and of that time we read, “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain.” Isaiah 11:6-9. {PTUK September 20, 1894, p. 605.8}

Thus it will be when sin is removed, and the earth is restored to its first condition; and so it was before sin entered. Man sinned, and all creatures on earth have suffered in consequence. The gifts which God bestowed on men in order that they might be a blessing to others have been perverted, and are used for their destruction. {PTUK September 20, 1894, p. 605.9}

Satan, who is the originator of sin and death, was once in heaven. Jesus said, “I beheld Satan as lightning fall from heaven.” His name was Lucifer, and the prophet Isaiah, addressing the king of Babylon who in his pride was exalting himself against God, uses terms which must apply to Satan in heaven, when his pride was causing him to rebel against God:— {PTUK September 20, 1894, p. 605.10}

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12-14. {PTUK September 20, 1894, p. 605.11}

The prophet Ezekiel also describes his beauty and brighteness:— {PTUK September 20, 1894, p. 605.12}

“Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.” Ezekiel 28:12-19. {PTUK September 20, 1894, p. 605.13}

He was a beautiful angel in heaven, a light-bearer. Then his light was a blessing to all. But now he has perverted that gift, so that when he chooses he “is transformed into an angel of light” (2 Corinthians 11:14), only for the purpose of luring people to destruction. {PTUK September 20, 1894, p. 606.1}

All creation has partaken more or less of Satan’s spirit. Men to whom God has given powerful minds, so that they can discover great wonders, use their intellect to the hurt of their fellow-men. Some spend all their time and thought to discover ways of killing others. The man who can invent a machine that will kill the most people in the shortest time, receives great honour. This is not what God intended that men should do, nor what He is now pleased with. {PTUK September 20, 1894, p. 606.2}

In the same way the lower animals have become perverted in their natures. Instead of living together in peace, they prey upon those that are weaker. We know what the torch-fish does with his lantern, but we do not know what God designed that he should do with it. But we do know that He did not make it that he might the more easily destroy others. {PTUK September 20, 1894, p. 606.3}

The Apostle John had a vision of what shall be hereafter, and this is what he says about it: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. That will be the time when “there shall be no more death,” because death itself will have been destroyed. Then, if we have allowed the Lord to work His own will in us, we shall have all eternity in which to study the wonderful works of God, and shall see as we cannot now, His perfect design in all that He has made. {PTUK September 20, 1894, p. 606.4}

**“News of the Week” The Present Truth 10, 38.**

E. J. Waggoner

-We import from other lands ?120,000,000 worth of food supplies yearly. {PTUK September 20, 1894, p. 606.5}

-The preparation of the human hair for the market gives employment to 7,000 Parisians. {PTUK September 20, 1894, p. 606.6}

-The value of British trade for the first half of the year was ?12,000,000 in excess of that of the corresponding period of 1893. {PTUK September 20, 1894, p. 606.7}

-Forest fires are still reported from America, while in Algeria and Sicily forest fires were burning last week, and destroying large amounts of timber. {PTUK September 20, 1894, p. 606.8}

-Moseley says, in regard to the ocean, that probably all is dark below 200 fathoms excepting in so far as light is given out by phosphorescent animals. {PTUK September 20, 1894, p. 606.9}

-Even the Vatican is disturbed by rumours of Anarchist plots. Special precautions are taken to guard the buildings, and last week two armed men were arrested in the Vatican gardens. {PTUK September 20, 1894, p. 606.10}

-The telegraph service is carried on at an annual loss-the deficit last year being ?473,000. But the Post Office meets this deficit and makes a profit of nearly three million pounds. {PTUK September 20, 1894, p. 606.11}

-Japan began to build railways in 1870, and she has now nearly 2,000 miles. China, on the contrary, has, as yet, only 200 miles in actual work. The contrast is all the more striking if we consider the vast area of the one country and the comparatively diminutive size of the other. {PTUK September 20, 1894, p. 606.12}

-At the recent Trades Union Congress it was voted that forty-eight hours should constitute a week’s work in all trades, and that all the means of production, distribution, and exchange should be collectively owned and managed by the community. This commits the Unions to Socialism. {PTUK September 20, 1894, p. 606.13}

-Those who can think in large figures may be interested in the fact that the Post Office last year carried 2,799,500,000 letters, etc., besides 54,034,000 parcels. There are 74,819 persons permanently employed in handling the mails, and another 61,000 persons are employed more or loss. {PTUK September 20, 1894, p. 606.14}

-People who do not think may like to hear that 18 million letters, etc., were sent to the Returned Letter Office. Of course a large proportion of these were wrongly or insufficiently addressed. No less than 34,000 letters were posted without any address at all, and more than 2,000 of these had money enclosures. {PTUK September 20, 1894, p. 606.15}

-France has been “protecting,” Madagascar for a long time, and now it is generally expected that a quarrel with the natives will soon be the occasion for taking the island over entirely. It is 080 miles in length, and contains 230,000 square miles-about equal to four time the area of England and Wales. The French journals urge that France must make it their chief colonial possession. {PTUK September 20, 1894, p. 606.16}

-The King of Korea is between the two stools-China and Japan. But he is a philosopher. He is on the best of terms with the Japanese, who are in possession of his capital, and has concluded an alliance with them and asked them to be good enough to drive the Chinese out. He has, at the same time, sent costly presents to the Empress Mother of China as a mark of his respectful satisfaction on her attainment of her 60th birthday. {PTUK September 20, 1894, p. 606.17}

-West Australia has the excitement of a gold find which is drawing the people somewhat as California and South Africa did. There are said to be immense areas of rich gold deposits. The party which first discovered gold got out ?17,000 worth in six weeks, with the most primitive appliances. Mining towns are springing up, and wealth will doubtless be quickly gained by the fortunate and lost by the unfortunate. {PTUK September 20, 1894, p. 606.18}

-The Russians have lately had a celebration at the completion of the first 500 miles in Asia of their trans-Siberian railway. They are hastening the work along, but it is an enormous undertaking, and must consume considerable time. Authorities on commercial and military problems in the East point out the enormous advantage such a railway will be to Russia in her apparent designs on the British supremacy in the trade of the East. {PTUK September 20, 1894, p. 606.19}

-The passion for doing something difficult or new, just for the sake of doing it, is being cultivated and exercised to an abnormal extent in a great variety of ways. One of the latest enterprises is that of a Russian who has started to go round the world on foot. This same foolish ambition is responsible for most of the deaths which occur in mountain climbing, which are annually reported about this season. {PTUK September 20, 1894, p. 606.20}

-The average price of wheat has seldom gone lower than 24s. For the week ending Sept. 1st., however, it went down to 22s. 7d., the lowest average price during the present century. The reports state that apparently it will decline still further. This is doubtless one reason why so many farms are lying idle, and so many villages being partially depopulated. Apiculture seems to have received a hard blow in many of the counties of England. {PTUK September 20, 1894, p. 606.21}

-The cost of transportation and the profits of the middlemen are keeping the producer and the needy consumer out of reach of one another. So we read of the need in one part of the world, and of surfeit in the supply in another. The consul in Smyrna says that in Turkey horses and cattle are being fed on raisins and other dried fruits. The prices offered in Turkey are so low that the cultivation of the vine will be largely discontinued if there is no change for the better. {PTUK September 20, 1894, p. 606.22}

-All is not peaceful for the rulers in South-Eastern Europe. The King of Servia was stoned by a mob last week, as he rode in his carriage. Ferdinand of Bulgaria is in difficulty with his great minister, Stambouloff, and partisan feeling runs high. And the news comes that a plot has been discovered against the Austrian Emperor in Eastern Galicia. The spirit of unrest and discontent seems to increase, and self-restraint becomes a rarer virtue. {PTUK September 20, 1894, p. 606.23}

-The Chinese have long been known as hard and industrious workers, and they have made their way into many western countries, where their competition in the labour market is being felt. They are now being encouraged by the Brazilian Government to enter that country. A Brazilian company has contracted with the government to bring in a million coolies. In Australia the Chinaman has demonstrated his abilities as a farmer and gardener, and Brazil is likely to gain by introducing the Chinese among their lazy easy-going native stock. {PTUK September 20, 1894, p. 606.24}

**“Back Page” The Present Truth 10, 38.**

E. J. Waggoner

The Pope has decided to convoke a conference next month of all the Oriental Patriarchs to discuss the question of the reunion of the Oriental churches with the Roman See. {PTUK September 20, 1894, p. 608.1}

The infinite variety of living forms with which the Creator filled the earth affords constant surprises to the naturalist. A work just published, dealing with the classification of fishes, shows that over 300 species of fish hitherto unknown have been discovered in the lakes of Borneo. {PTUK September 20, 1894, p. 608.2}

The *Church Times*, in behalf of High Church, repudiates Cardinal Vaughan’s contention that Ritualism is a nursery for the Roman Church. It is claimed that it prevents many from going over to Rome by supplying them with the Catholic doctrine and practice for which they seek within the English Church. It is certainly being supplied. {PTUK September 20, 1894, p. 608.3}

The President of the Trades Union Congress truly said that the workers “have more to fear from drinking and gambling than from all the capitalists put together.” The man who has a tyrant as an employer may be still a free man. But one who is a slave to his own passions and nature is a slave indeed. {PTUK September 20, 1894, p. 608.4}

The strained feelings between the Hindus and Mohammedans in Poona led to a riot last week in which four thousand combatants engaged. The Mohammedans in a mosque claimed to be disturbed by the singing of Hindu processionists and attacked the singers, and the riot began. {PTUK September 20, 1894, p. 608.5}

We charge the rioting between Hindus and Mohammedans to their ignorance of the Gospel. But the Mohammedan might ask the reason for the strange feeling between the Roman and Greek and Armenian Catholics in Palestine. A friend just returned from a visit to the Holy Land says that it is still everywhere noticeable that the presence of the Mohammedan soldiers is all that restrains the fanatical Catholic rivals from doing violence to one another. The reason is the same, the utter ignorance of the Gospel. {PTUK September 20, 1894, p. 608.6}

Moral back-bone is what we all need, and it is what the Gospel gives. But so many people make themselves miserable by refusing to learn its power. A missionary in India, writing to the *Woman’s Signal* of the great need of temperance work there, says that a society lady recently said to him:— {PTUK September 20, 1894, p. 608.7}

Oh, this cruel custom! I know every time I give my guests wine I may be leading somebody to ruin, but there is no help for it; my husband’s social position gauges his whole Indian career, and I cannot be the means of ostracising him. I must give wine. Ah, zenana might well turn the tables now, and make their way in Anglo-Indian homes, and plead with the English-women to break their own fetters, and so deliver those native society people who are following English customs. {PTUK September 20, 1894, p. 608.8}

The demand of custom, society, or business is making slaves in all the world. The only man who is absolutely free is the one who has learned the giving up of all things, if necessary, to follow the right. Such an one cannot be driven in the slave-gang of custom. {PTUK September 20, 1894, p. 608.9}

The sums per head spent by nations on military purposes usually far exceeds that spent on education, says the *Echo*, although we prate about intellect and pretend to detest brutality. Both England and France show a fat war budget and a lean educational one, but of all countries in Europe Russia shows the greatest disproportion, her war expenses towering aloft and hiding the dwarf column of her school expenses. Switzerland is the only country that spends more on educating her people than in teaching them to kill and maim-the only European country, that is, for the United States can claim to do the same. Denmark spends more on education than any other nation, but her army bill is far larger, although the disproportion is not so disgraceful as in the case of England, France, and Russia. Mental culture is, after all, a *hors d’œuvre* with us. We talk about brains, but we believe in blood. {PTUK September 20, 1894, p. 608.10}

God is worshipped only in Spirit and in truth, and His worship is not something apart from life. In every false system of religion, however, the performance of certain rites and ceremonies is supposed to constitute worship, and the ordinary daily life is something quite divorced from religion. How completely Romanism leads its blind votaries toward the same point is illustrated by what Archdeacon Farrar says of a French king:— {PTUK September 20, 1894, p. 608.11}

One of the vilest and wickedness of kings-Louis XV. of France-got out of his carriage and went on his knees in the mud before the host, and the mob cheered him as a very religious king for performing this act; and yet he did it coming from the Capre? of his loathly palace, and returning to the sty of his habitual vice. {PTUK September 20, 1894, p. 608.12}

It is on the same principle that the Italian or Mexican bandit or thief prays to the Virgin Mary for her aid in his criminal undertakings. And the difference is only one of degree when anybody loses the real vital experience of the power of Christ in his life, but satisfies the conscience by continuing the forms of religion which mean nothing to him. {PTUK September 20, 1894, p. 608.13}

The mortality in India from the bite of snakes in one recent year is put by statistics at the shocking figure of 19,025 human beings. The death of human beings and cattle from the attacks of snakes and wild beasts during the year was 21,988 persons, and 81,668 head of cattle. It seems a terrible list to come from India alone. {PTUK September 20, 1894, p. 608.14}

A rich French man has introduced bull-fighting as an amusement for himself and friends on his estate near Paris. It is the first time this brutal amusement has ever been brought into Northern France, and the Society for the Protection of animals is urging that it be suppressed by the public prosecutor. {PTUK September 20, 1894, p. 608.15}

**“Obedience and Affliction” The Present Truth 10, 38.**

E. J. Waggoner

*Obedience and Affliction*.-Obedience to God brings tribulation; for “all that will live godly in Christ Jesus shall suffer perseuction.” 2 Timothy 3:12. But the peculiarity about this tribulation is that it is entirely compatible with peace and joy in the heart of the one afflicted. Thus Paul said, “I am exceeding joyful in all our tribulation” (2 Corinthians 7:4); and David testified, “It is good for me that I have been afflicted, that I might learn Thy statutes; the law of Thy mouth is better unto me than thousands of gold and silver.” Psalm 119:71, 72. All who are willing to let the Lord try them will be able to say Amen to these words. {PTUK September 20, 1894, p. 608.16}

**“Ready to Forgive” The Present Truth 10, 39.**

E. J. Waggoner

*Ready to Forgive*.—“If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” Luke 17:4. We are to forgive even as God has for Christ’s sake forgiven us (Ephesians 4:32); and of God’s readiness to forgive, we read, “Thou, Lord, art good, and ready to forgive, and plenteous in mercy to all that call on Thee.” The Lord does not ask us to be more kind in forgiving than He is; therefore we may know that whenever we turn to the Lord, saying, “I repent,” we are forgiven. “For whosoever shall call upon the name of the Lord shall be saved.” Romans 10:13. {PTUK September 27, 1894, p. 609.1}

*Faith Needed*.-When Jesus told His disciples how ready they should be to forgive, they immediately said to Him, “Increase our faith,” or, Give to us faith. They recognised the fact that it is not in human nature to forgive so freely. It is not so difficult to forgive an occasional offence, provided it is not a very great one; but to forgive a persistent offender,—one who repeats the same injury time after time,—is a rare thing. Without faith it cannot be done. What does faith do?—It lays hold of God’s righteousness, and appropriates it for the forgiveness of our own sins. When our faith makes real to us the fact that God freely forgives us, although we have repeatedly committed the same transgressions against Him, then, and only then, can we be longsuffering with our fellow-men. This instruction with regard to forgiving, therefore, is not simply an admonition, but a wonderful comfort, since it shows us how God forgives us. {PTUK September 27, 1894, p. 609.2}

**“‘The Measure of Faith’” The Present Truth 10, 39.**

E. J. Waggoner

*“The Measure of faith.”*-The apostle tells us that “God hath dealt to every man the measure of faith.” Note that he does not say *a* measure of faith, but *the* measure of faith, indicating that there is but one measure. All men receive the same measure of faith. What is that measure? Two or three texts will show it clearly. “By grace are ye saved, through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. The measure of faith, therefore, is the measure of the gift of God’s grace. Now we read that “unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. Therefore the measure of the gift of faith is the measure of the gift of Christ, who is given without reserve to every man. The faith which the saints have is “the faith of Jesus.” Revelation 14:12. {PTUK September 27, 1894, p. 609.3}

*Thinking Soberly*.-Now read, “For I say, through the grace given to me, unto every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Romans 12:3. That is, the measure of faith which God has dealt to men, is the only means by which they may be kept from being intoxicated with selfish pride. But that measure is the measure of the gift of Christ. He who keeps the faith thus dealt to him, has Christ dwelling in him in His fulness, so that he is “filled with all the fulness of God.” Ephesians 3:17-19. It is impossible for a natural man to do any work and not be proud of it, at least in his own heart. But he who keeps the faith of Jesus, has the same power to enable him to think soberly, by which Christ, the Son of the Highest, dwelt in the flesh as a man, veiling His heavenly glory. {PTUK September 27, 1894, p. 609.4}

**“Covetousness Is Idolatry” The Present Truth 10, 39.**

E. J. Waggoner

This is plainly declared to be so by the word of God. The Apostle Paul wrote, “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” Colossians 3:5. Again, we find the same fact stated in Ephesians 5:5. {PTUK September 27, 1894, p. 609.5}

This being so, the civilised races of the earth have no cause for glorying in this respect over races that bow down before wood and stone. We read also about “idols of silver, and idols of gold” which will in the last great day be cast “to the moles and to the bats.” Isaiah 2:20. These are the idols of the covetous person. A savage idolatry is no worse in the sight of God than a civilised idolatry. It is no worse to violate the first commandment that to break the tenth. {PTUK September 27, 1894, p. 609.6}

Idolatry consists in trusting in some other person or thing than God; and covetousness is simply a more indirect and “reasonable” way of manifesting this false trust than is bowing down to an idol. God is able and willing to do all things for the person who trusts in Him. Therefore there can be no occasion for covetousness; and he who covets thereby shows that he does not trust the Lord. He reaches out after something which is not from the Lord, as though something more than God has given him were necessary to his existence or his happiness, and thereby shows that he does not wholly depend upon God. {PTUK September 27, 1894, p. 609.7}

But to do this is to deny God, for if He be not all-sufficient, He is not God at all. All men are dependent upon God, and on Him alone. To depend upon something else, is to make that thing a god. Whatever we seek, we must seek from the Lord, and when we get any good thing we must recognise it as coming from Him. In this way we recognise God as God, and give Him the glory due unto His name. If we do this, the idolatry of covetousness will find no place in our hearts. {PTUK September 27, 1894, p. 610.1}

**“Esteeming Others Better” The Present Truth 10, 39.**

E. J. Waggoner

The only way for a man to love his neighbour as himself, as the law of God commands, is for him to esteem others better than himself, as he is also enjoined by the word of God. And every man can do this if he will be strictly honest with himself; for every man knows more of his own faults than he does of the faults of others. {PTUK September 27, 1894, p. 610.2}

It is not by exalting poor, frail, erring mortals to some high plain where, in his imagination, he has placed himself, but by putting himself down upon the common level of humanity, and acknowledging himself to be, as the Bible declares, no better than others, that a man can fulfil this seemingly hard requirement. We must descend to the level where God meets man, and that is the level of the cross of Christ, where self dies. And we can descend there by letting that mind be in us which was in Christ, which prompted Him to sacrifice Himself and become “obedient unto death.” Philippians 2:5-8. God will put that mind in us if we will *let* it come in. {PTUK September 27, 1894, p. 610.3}

**“Ancient Finance” The Present Truth 10, 39.**

E. J. Waggoner

The record in Genesis 23. of the purchase of the cave of Machpelah, of Ephron, the Hittite, shows that it was as business-like and definite a transaction as though it had been done in the present commercial age. {PTUK September 27, 1894, p. 610.4}

“Abraham weighed to Ephron the silver, which he had named.... four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.” {PTUK September 27, 1894, p. 610.5}

The long-buried records of the past that are being brought to light by students of Assyriology add interesting facts to what the Scripture tells us of commercial transactions in the ancient days. {PTUK September 27, 1894, p. 610.6}

Only recently the authorities of the British Museum have placed in the Assyrian Department an ancient weight, of hard polished stone, about four inches high, which was used for weighing silver in ancient Babylonia. The ten lines of the inscription tell us that it was made by Nebuchadnezzar, B.C. 605, and that it is exactly copied from the original standard weight, the maneh, authorised by Dungi, King of Babylon, over 2,000 years B.C. {PTUK September 27, 1894, p. 610.7}

The “current money of the merchant” very probably was weighed according to the Babylonian standard. It was not until later Babylonian times that money was stamped as coin. In Abraham’s day the Hittites seem to have been a thoroughly commercial people, and even after the overthrow of the Hittite empire the Assyrians had, besides their own “royal maneh,” the Hittite standard of the “maneh of Carchemish.” {PTUK September 27, 1894, p. 610.8}

Carchemish was a great trading emporium. Situated in Northern Syria, it was on the highway of traffic between the East and the West, and doubtless profited by the trade of Assyria and the commerce of Phoenicia. The latter country, with which David and Solomon had such intimate business relations also left its mark on the business transactions of the Eastern empires, as shown by Assyrian weights. The bronze lion weights, discovered by Layard in the Palace Nimroud, are also exhibited in the Assyrian Department at the Museum. They are of various sizes, and many are marked by both cuneiform and Phoenician inscriptions, showing that the standard weights were internationally recognised. {PTUK September 27, 1894, p. 610.9}

The people among whom Abraham lived and preached the Gospel were not a barbarous, unlettered people. The little business transaction recorded in Genesis 23. shows fixed commercial methods. {PTUK September 27, 1894, p. 610.10}

**“The Lord’s Day Again” The Present Truth 10, 39.**

E. J. Waggoner

The readers of PRESENT TRUTH will remember an article in the issue of August 23rd, entitled, “A Sunday Memorial,” In which some strictures were made upon a petition circulated by the “Working Men’s Lord’s Day Rest Association,” asking for the closing of museums on Sunday, which was characterised as “The Lord’s Day.” We have received from the Secretary of the above-named Society a reply to our article, and in accordance with his request we publish the letter herewith. It is as follows:— {PTUK September 27, 1894, p. 610.11}

SIR,—My attention has been called to an article in your impression of the 23rd ult. in which you refer to this Association, and to the views advocated by its members. In this article you object to sign a memorial against opening museums on Sundays because the memorial “conveys the idea that Sunday is the Lord’s Day,” and to imply that when John said “I was in the Spirit of the Lord’s Day,” he did not refer to “the first day of the week,” the glorious resurrection day of his beloved Lord and Saviour, but to the Sabbath of the Fourth Commandment, and you further urge that “the Bible does declare in most explicit terms that the seventh day is ‘the Lord’s Day,’” and in proof you quote the words from the Fourth Commandment “the seventh day is the Sabbath of the Lord thy God.” {PTUK September 27, 1894, p. 610.12}

This construction of John’s words appears to me to be contrary to the truth. John was the most loving of all the disciples. His heart was full of the Saviour. Every circumstance connected with his Lord’s life would be cherished by John, and the day of the resurrection of his Lord and Master would naturally be looked upon by John and the other disciples as the most glorious consummation of the great work of redemption. This resurrection day would stand out with more splendour to John than all other days in the Saviour’s life. It would naturally be hallowed and reverenced more than all other days, because it was the day when their beloved Master was miraculously restored to them after His crucifixion and burial. So much was this resurrection day honoured, that the disciples at once began to meet on that day. As soon as the news spread of Christ’s resurrection, on the same day, in the evening, the disciples assembled and Jesus came and stood in their midst and said, “Peace be unto you” (John 20:21, 22), and after eight days (on the first day after the seventh day) again the disciples were within and Jesus again stood in their midst, and again said, “Peace be unto you” (John 20:26). Later on we find in Acts 20:7 that “upon the first day of the week the disciples came together to break bread” and “Paul preached unto them:” and Paul in his first epistle to the Corinthians, chap. 16. verses 1, 2, clearly shows that the Christians met on the resurrection day: “Now concerning the collection for the saints, upon the first day of the week [the resurrection day] let every one of you lay by him in store as God hath prospered him.” {PTUK September 27, 1894, p. 610.13}

Now we urge, that with all those facts fully before him-the resurrection, the regular meetings of the disciples on the first day, the repeated appearance of the Saviour to them in their assemblies on the first day, the preachings and collections on the first day,—it was nothing but natural for John the loving disciple to refer to this day as “The Lord’s Day,” and it would be a forced and unnatural construction of the passage to say that John referred to the Sabbath of the Decalogue, when he said “I was in the Spirit on the Lord’s Day.” His mind was brimful of the Lord, and the Lord’s resurrection day was undoubtedly to him “The Lord’s Day.” This is the common sense view of the passage in question, and the practice of Christians from the resurrection to the present day, supported by the opinions of theologians, confirms this view. {PTUK September 27, 1894, p. 611.1}

From the very day of the resurrection the observance of the first day by Christians was as Dr. Scott says “gradually and silently introduced by example rather than by express precept.” {PTUK September 27, 1894, p. 611.2}

Christians readily admit that the example of the Apostles in other matters relating to the Christian life should be our guide, and why not on this question of the Lord’s Day. Although we call our Sabbath Lord’s Day, it still comes to us every seventh day; we still set apart a seventh portion of our time. Our forefathers before Christ kept the seventh-day Sabbath because “on the seventh day God ended His work which He had made, and He rested on the seventh day for all His work which He had made. And God blessed the seventh day and sanctified it because that in it He had rested from all His work which God created and made” (Genesis 2:2, 3). The Creation Sabbath celebrated the completion of creation. The Christian Sabbath celebrated the completion of Christ’s work of redemption. Thus we have the Creation Sabbath and the Christian Sabbath beautifully blended in that glorious resurrection day which in honour of our Lord God and Saviour we call the Lord’s Day. {PTUK September 27, 1894, p. 611.3}

Another point in the article referred to merits notice. The writer says “these Sunday Associations are carried on largely by men who do not engage in mental labour for a living. The real working men are not very much concerned about having Sunday observance established by law.” {PTUK September 27, 1894, p. 611.4}

The Sabbath rest was not appointed by God solely for the benefit of men who work at manual labour. Brain workers need the rest of the Lord’s Day as well as limb workers. But it is not true that the working men of the country are indifferent to this question. “The Parliament of labour” called The Trades Union Congress has on five different occasions passed resolutions in favour of protecting their much valued day of rest from the encroachments of labour. Mr. Henry Broadhurst M.P., by trade a mason, when resisting the opening of museums on Sunday said, “It is in the interests of labour that we should keep the Sunday as free and as fully relieved from the Associations of labour as it is possible for us to do;” 213 of the leading trade unionists of this country signed the following petition to Directors of the Chicago Exhibition: “We the undersigned feeling the national importance of preserving the Sunday as a day of rest from labour for all classes desire to express our hope that the Columbian Exhibition may be closed on the day of rest.” No less than 2,412 Working Class Organisations having more than 501,000 members, supported Mr. Broadhurst M.P. in his successful resistance to the Sunday labour which would be caused by the opening of museums on the rest day, Mr. Benjamin Pickard M.P., a miner by trade, and the leader of some 300,000 miners, said at a great meeting of the Working Men’s Lord’s Day Rest Associaiton in May, 1885, “I believe everyone in this vast assembly is of one opinion that the Sabbath day which we now have and enjoy we shall rigidly maintain against all opponents. As far as the working man is concerned I believe it would be a serious matter for him if the days of labour were increased to seven.” Let me give one more (out of many) authority on this branch of the controversy. Mr. Gladstone in a letter to M. Leon Say, the French Minister of Commerce, on September, 1889, wrote, “It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured as far as circumstances have allowed, to exercise this privilege, and now nearly at the end of a laborious public career of nearly fifty-seven years I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess. As regards the masses the question is still more important; it is the popular question *par excellence*.” {PTUK September 27, 1894, p. 611.5}

I am, Sir, {PTUK September 27, 1894, p. 611.6}

Your obedient servant, {PTUK September 27, 1894, p. 611.7}

CHARLES HILL, Secretary. {PTUK September 27, 1894, p. 611.8}

Absence from the city, making it necessary that the letter should be forwarded to me on the Continent, has prevented an earlier publication of it. In {PTUK September 27, 1894, p. 611.9}

**OUR REJOINER**

which follows, we shall, in order to avoid circumlocution or the repetition of proper names, use the correct address, so that the article may be considered as a friendly letter in response to the one from Mr. Hill. {PTUK September 27, 1894, p. 611.10}

Beginning with the last portion of the letter, I would say that the question is not as to the value of a weekly rest day. There are just two points at issue, and these are, (1) What is the Lord’s day? and (2) Should the Lord’s day be the subject of legal enactments? Let us keep these points clearly before us. {PTUK September 27, 1894, p. 611.11}

I note the citation from Mr. Gladstone, and think that it is as good testimony as is needed against asking the Government to take any action regarding Sunday. It is so conclusive that I will repeat a portion of it. He says:— {PTUK September 27, 1894, p. 611.12}

It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of our countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. {PTUK September 27, 1894, p. 611.13}

If this is true, what possible necessity can there be for a law to prevent its being used as a working day? Do you say that it is needed to prevent capitalists or Government officials who might be indifferent to the wishes of the labouring class, from exacting labour on that day? If so, I ask, What difference does it make how little employers regard the Sunday rest, if the employés are opposed to working? If they refuse to work on Sunday, that settles the matter. {PTUK September 27, 1894, p. 611.14}

You say that the labouring men are afraid to go contrary to the wishes of their employers in respect to Sunday work, lest they should lose their places? Then what becomes of your argument that the great body of working men are opposed to Sunday work? There certainly would be no danger of their losing their places unless as many men were working and anxious to work on Sunday. There is a plain inconsistency here. If the majority of working men are, either conscientiously or otherwise, opposed to Sunday labour, there is no need of a law forbidding them to work. For no matter how much capital a man has, he is powerless if labouring men refuse to work. They have the matter absolutely in their own hands. But if they are willing or anxious to work on Sunday when opportunity offers, then it is clearly unjust to forbid them so to do. {PTUK September 27, 1894, p. 611.15}

**THE BETTER WAY**

In Paris, the Syndicated Grocers have been brought to engage to close their shops on Sunday, only, however, as a trial, “M. Leon Say, in congratulating the League on this victory, advised them never to ask the State to help them. State help was a remedy that often killed where it meant to cure. The recent legislation to limit the hours for the employment of women, was depriving them of work. It was better to gain one’s object by transforming habits and ideas than by rigid laws, the working of which was sure to oppress.” {PTUK September 27, 1894, p. 611.16}

This is quoted from the religious paper, which says, “the movement may not, at present, have much connection with evangelical religion, but it must be favourable to it.” This points to the fact that the ultimate result, if not the object, of all Sunday legislation, of whatever character, is the advancement of religion, and not a mere social well-being. And who needs to be told that true evangelical religion cannot be advanced by human laws? Even from a social point of view, M. Leon Say advises the working men not to ask the State for help, as it will be a disadvantage to them. How much more must this be the case with religion? From whatever point of view we look at it, therefore, we see that there is really no need of any legislative action being taken in the matter. {PTUK September 27, 1894, p. 611.17}

**REPRESENTATIVE SIGNATURES**

I am sorry that you forgot to explain the matter of representative signatures. Your petition asks signers to state what society they represent, and how many members it has, and also to state whether they sign it officially or in their individual capacity. Now it must be evident that such representation may result in very much *mis*representation. Thus, the chief officer of some society may sign the petition, stating that the society which he “represents” has five hundred members. Then his signature will be counted as five hundred. Yet the matter may never have been brought before the society. In that case there is clear misrepresentation, although he may not have intended to misrepresent, but may have followed the directions of the memorial without thought. {PTUK September 27, 1894, p. 612.1}

Again, the petition may have been brought before a meeting of the society, and endorsed by a majority vote. Now if there were any votes at all against it, it is clear that it is a misrepresentation to count the whole five hundred members in favour of it. {PTUK September 27, 1894, p. 612.2}

Further, it is very seldom that all the members of any society are present at any regular meeting, or even at a meeting specially called. Therefore even if the vote in favour of the petition were unanimous, it would still be a misrepresentation of the truth to count the entire membership as having endorsed it. {PTUK September 27, 1894, p. 612.3}

Still further, the petition may be signed by several officers of a society, each of whom will sign it “officially,” and will therefore state that he “represents” so many hundred members. It was thus that, in petitions concerning one matter to which you refer-the Sunday closing of the World’s Fair in Chicago-more people were counted as having signed in one or two States than the entire population of the States, by some million or two. It is evident, therefore, that this signing of memorials “officially,” gives no true idea whatever of the actual sentiments of the people. It is in this way that sentiment is “made” in favour of Sunday laws. {PTUK September 27, 1894, p. 612.4}

In attention to this, I wish to repeat what I said in my former article, that I have not the slightest thought of imputing any wrong motives to your Association. Your attention has doubtless before been called to the fact that not only may unscrupulous people take advantage of such petitions, but that it is absolutely impossible to ascertain the true sentiments of the people by such “representation.” It is more than probable that your figures would be very much modified if no one spoke for anyone except himself. {PTUK September 27, 1894, p. 612.5}

**“DISTINGUISHED THEOLOGIANS”**

All this, however, does not touch the real point at issue, namely, What day is the Lord’s day? This is to be decided by the plain statements of the Bible. “Distinguished Theologians” are no authority whatever here. We do not ask what somebody thinks, but what the Bible says. When we read a plain statement in the Bible, we do not ask to have it interpreted. It must be allowed to stand for just what it says. The Bible is the word of God, and it must be allowed that the Holy Spirit has at least as good command of language as any man. Therefore God is able to express His will in terms so clear that they need no interpretation. As Protestants we acknowledge no Pope, to stand between us and God’s word. A child may understand the Bible as well as a Doctor of Divinity, because it interprets itself. Jesus said, “I thank Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matthew 11:25. The reason why they are revealed to babes rather than to the wise and prudent, is that children take the Bible as it reads, without trying to find some other than the apparent meaning. {PTUK September 27, 1894, p. 612.6}

**NO CONSTRUCTION**

The Apostle John says, “I was in the Spirit on the Lord’s day.” There is no construction to be put on these words. They must be taken as a simple statement of fact. They do not define anything as to the day. How shall we find out what that day is? Shall it be by the Bible, or by the custom of men? It is not a question for sentiment or emotion. To say that it evidently refers to the first day of the week, because it is generally so regarded, is to beg the question entirely. We are not to inquire what people think or do, in order to know what the Bible means, but we are to inquire what the Bible says, in order to learn what people ought to think and do. Let it be noted that in what follows we do not put any construction on any text, nor draw any inference. Every text stands for just what it says, and no more. {PTUK September 27, 1894, p. 612.7}

**SEVENTH DAY, LORD’S DAY**

Does the Bible anywhere say that the first day of the week is the Lord’s day? It certainly does not. This is a question that anybody who can read can settle for himself. You yourself do not claim that it does. You simply say that “it would naturally be hallowed,” that it “would naturally be looked upon by John,” etc. Such important questions as this are not to be settled so lightly. It is not what we may think would be natural under any circumstances, but what the Bible says, that must determine the matter. The question is, Has God anywhere in the Bible said that the first day of the week is the Lord’s day? The answer must always be, No. {PTUK September 27, 1894, p. 612.8}

Again, the Lord spoke by the Holy Spirit through the prophet Isaiah, seven hundred years before Christ. No one questions the fact that at that time the seventh day of the week was regarded as the Sabbath by all people who worshipped only the one true God. At that time the Lord spoke of the Sabbath distinctly as “My holy day.” Isaiah 58:13. {PTUK September 27, 1894, p. 612.9}

Still further, on one occasion Jesus was upbraided by the Pharisees for allowing His disciples to pluck and eat corn on the Sabbath day. There is no question as to what day the Pharisees called the Sabbath. It was the seventh day of the week. Jesus showed that His disciples were guiltless, and said, “The Son of man is Lord even of the Sabbath day.” Matthew 12:8. {PTUK September 27, 1894, p. 612.10}

Here then we have three separate and distinct Scripture texts showing that the seventh-day Sabbath is the Lord’s day. {PTUK September 27, 1894, p. 612.11}

Now let it be remembered that the Scriptures did not come by the will of man: “but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21. The Apostle John wrote by the same Spirit. This must be admitted, or else all that he wrote is discredited, for he says, “I was in the Spirit.” We have not to ask what John’s ideas or natural conclusions might have been, for we are not dealing with a human production. We are dealing with the words of the Holy Spirit. The Scriptures show us that the Holy Spirit calls the seventh-day Sabbath the Lord’s day. Therefore that must settle the matter. Whenever the Spirit may mention the Lord”s day, we know what is meant. {PTUK September 27, 1894, p. 612.12}

**“THE SAME DAY”**

Although the Scriptures given above are conclusive, I will yet notice your arguments for the Sunday. Speaking of the first day of the week, you say:— {PTUK September 27, 1894, p. 613.1}

So much was this resurrection day honoured, that the disciples at once began to rest on that day. As soon as the news spread of Christ’s resurrection, on the same day, in the evening, the disciples assembled, and Jesus came and stood in their midst, and said, “Peace be unto you.” John 20:21, 22. {PTUK September 27, 1894, p. 613.2}

Let us see about this. There is considerable said about that first day, and it will pay us to study it. If the day of the resurrection of Christ is to be observed as the Sabbath, we ought to find some statement to that effect. If in the mention of the day we find no hint that it should be observed, then we may be permitted to disregard it. {PTUK September 27, 1894, p. 613.3}

We have the statement that “the same day at evening,” Jesus appeared to the disciples as they were together. Now let us read further about that day. In the last chapter of Luke we read that very early in the morning of that first day, certain women came to the sepulcher and found it open, and were told by two angels that Jesus was risen, and were also reminded of His words before His crucifixion. “And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and *they believed them not*.” Luke 24:8-11. {PTUK September 27, 1894, p. 613.4}

Afterwards, as Mary Magdalene lingered about the sepulchre, Jesus appeared to her, and she believed. “And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, *believed not*.” Mark 16:9-11. {PTUK September 27, 1894, p. 613.5}

As yet we have not found much encouragement for believing that they began at once to celebrate Christ’s resurrection by keeping the first day. Let us look further. {PTUK September 27, 1894, p. 613.6}

Returning to the last chapter of Luke, we find in verses 13-35 the account of His appearing to two of the disciples as they went into the country. They did not believe that He was risen, and did not recognise Him. He explained to them the Scriptures concerning Himself, and finally consented to stop with them when they reached their home, as it was almost night. Then as they sat at supper, He was made known to them. He at once disappeared, and they rose up the same hour and returned to Jerusalem, and told the other disciples that they had seen Him. Read the entire account, which I have summarised to save space. {PTUK September 27, 1894, p. 613.7}

Now turn to the reference to this affair in the book of Mark. Here it is: “After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; *neither believed they them*.” Mark 16:12, 13. This was near the close of that same first day, yet the disciples did not believe that Jesus was risen. Then of course they were not celebrating His resurrection. {PTUK September 27, 1894, p. 613.8}

The record in Mark continues: “Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.” Mark 16:14. {PTUK September 27, 1894, p. 613.9}

This was “the same day at evening,” as recorded by John. In Luke we learn that it was while the two were still telling how they had seen Him. “And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb.” Luke 24:36-42. {PTUK September 27, 1894, p. 613.10}

Now what have we as the sum of the whole matter?—Simply this: With the exception of Mary Magdalene, none of the disciples believed that Christ was risen until near the close of that first day of the week. When it was nearly night He was recognised by two of them as they sat at supper, and they returned to Jerusalem, a distance of several miles, and found the apostles at supper, and told them that they had seen the Lord. But the apostles did not believe them. Then while they were still talking about it, Jesus appeared unto them, and with difficulty convinced them that He was indeed risen. As final proof, He asked them for something to eat, and they gave Him a portion of their meal. In Acts 1:13 we learn that they all lived together; so we know how they came to be assembled. {PTUK September 27, 1894, p. 613.11}

**A POINT TO BE NOTED**

The phrase, “The first day of the week” occurs but eight times in the New Testament. Of these eight times six refer to the day of the resurrection, the day of which we have just been reading. But instead of any intimation being given that it was to be regarded as the Lord’s day, and to be kept in honour of the resurrection, they are simply used to give us the information that the disciples did not believe in the resurrection. You see, my dear friend, how uncertain a thing inference is. You inferred that the disciples were celebrating the resurrection; the facts are, as seen by the plain statements of Scripture, that they were eating their supper when Jesus appeared to them, and did not believe that He was risen. {PTUK September 27, 1894, p. 613.12}

But while these references to the resurrection day afford no support to the theory that Sunday is the Lord’s day, they do offer positive testimony as to the day of the Sabbath. In Mark (Acts 16:1) we read that when the women came to the sepulchre very early in the morning of the first day of the week, “the Sabbath was past.” Matthew’s record says that they prepared their gifts on the preparation day, and “rested the Sabbath day according to the commandment,” and then came to the sepulchre on the first day of the week. Luke 23:54-56; 14:1. {PTUK September 27, 1894, p. 613.13}

Now note, (1) That the Sabbath day is the day before the first day of the week. (2) That the day immediately before the first day of the week, is “the Sabbath day according to the commandment.” (3) That no matter how early we rise on the morning of the first day of the week, we shall be too late to find the Sabbath, because it is then passed. {PTUK September 27, 1894, p. 613.14}

And note further, as the most important point of all, that these words that we have quoted are *the words of the Holy Spirit*. The New Testament, to say nothing of the Old was written for the church of Christ. It was written years after the resurrection and ascension of our Lord. It was inspired by the Holy Spirit. Therefore the language that it uses, is the language that Christians ought to use. Years after the resurrection, the Holy Spirit referred to the seventh day of the week as “the Sabbath,” as distinguished from the first day of the week. There can therefore be no question among those who recognise the authority of the Holy Spirit, that the seventh day and not the first is the Sabbath. If the seventh day had ceased to be the Sabbath, then the Holy Spirit, in words written years afterward, would not have called it the Sabbath. Some intimation would have been given that a change was made. The whole question is reduced simply to this: Shall we follow the New Testament or not? {PTUK September 27, 1894, p. 614.1}

**“THE EIGHTH DAY”**

Again I quote from your letter:— {PTUK September 27, 1894, p. 614.2}

After eight days (or, the first day after the seventh day) again His disciples were within, and Jesus again stood in their midst, and again said, “Peace be unto you.” {PTUK September 27, 1894, p. 614.3}

Can you tell me where you found your new method of reckoning? And what authority have you for making that addition to the Scripture? There are but seven days in a week. Then how can Sunday be both the first day and the eighth? {PTUK September 27, 1894, p. 614.4}

But did you not notice that the Scripture says nothing even about the eighth day? It says, “after eight days.” After eight days from when? Why, from the time just mentioned,—the day of the resurrection. Now please take a calendar and begin to count the days of the week. Remember that the first day of the week is past, so that it cannot be counted. Now count eight days. I will go over them with you. Monday (1), Tuesday (2), Wednesday (3), Thursday (4), Friday (5), Saturday (6), Sunday (7), Monday (8). There we have the eight days. But the Bible says, “*after* eight days.” Therefore the next meeting could not have been before the next Monday night, and might have been later. {PTUK September 27, 1894, p. 614.5}

**SUNDAY COLLECTIONS**

I see that you make the common inference from 1 Corinthians 16:2, namely, that the apostle there enjoins that when the people assembled on the first day of the week they should take up a collection. Shall we not read the verse, and see if it says anything of the kind? “Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” {PTUK September 27, 1894, p. 614.6}

This says nothing about a meeting on the first day of the week. Neither does it say anything about collections. It says, “Let every one of you *lay by him in store*.” But when a man goes to church and drops a penny or six pence in the box, he does not lay anything by him. Each one was to lay something *by him*, and keep it in store until Paul should come, when he would take it to Jerusalem. There is no hint that they were to go to meeting at all. The only certain thing is that they were to be at home when they laid their offering by in store. {PTUK September 27, 1894, p. 614.7}

So far as I know, there are no people in the world who obey this injunction of the apostle except those who keep the seventh day of the week. I am sure that as a general thing those who keep the first day do not regard it. But, as a rule, Seventh-day Adventists do obey the injunction. “First-day offerings,” is a common expression among them. They do not ordinarily go to meetings on that day, but it is a practice among them, among other business done on the first day of the week, to lay by a certain sum for the poor, and for general missionary purposes. Each one lays it *by him*, and keeps it in store until some appointed time as the apostle directed. {PTUK September 27, 1894, p. 614.8}

**APOSTOLIC EXAMPLE**

You say that we should follow the example of the apostles. Well, we have examined every occurrence of the term “first day of the week,” with only one exception, and have found not the slightest hint that it was regarded by them as in the least degree sacred. There is in whole Bible, just one solitary case of a meeting on the first day of the week, and that is the case recorded in the twentieth chapter of Acts. We might let this pass without any comment, because the fact that the disciples met once on the first day of the week proves nothing. Those who keep the Sabbath often have meetings on the first day of the week. In fact, I myself am accustomed to preach every Sunday night; yet I do not keep the day, but spend nearly the whole of it at work. {PTUK September 27, 1894, p. 614.9}

But the facts must be told even here, and they are that according to the Bible reckoning, that night meeting on the first day of the week, must have been on what we commonly call Saturday night. If it had been on the night following the first day of the week, it would have been on the second day of the week, because the first day, like all others, begins and ends at sunset. It was the closing meeting of a week’s series, and Paul was about to depart on the following morning, namely, Sunday morning. This fact is recognised and treated as a matter of course by Coneybear and Howson in their “Life and Epistles of the Apostle Paul.” Of this event we read:— {PTUK September 27, 1894, p. 614.10}

The labours of the early days of the week that were spent at Troas are not related to us, but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all His followers.... Many lamps were burning in the room where the congregation was assembled. The place was hot and crowded. Paul, with the feeling strongly impressed on his mind that the next day was the day of his departure, and that souls might be lost by delay, was continuing in earnest discourse, and prolonging it even till midnight, when an occurrence suddenly took place which filled the assembly with alarm, though it was afterward converted into an occasion of joy and thanksgiving.... {PTUK September 27, 1894, p. 614.11}

The act of holy communion was combined, as was usual in the apostolic age, with a common meal; and Paul now took some refreshment after the protracted labour of the evening, and then continued his conversation until the dawning of the day. It was now time for the congregation to separate. The ship was about to sail, and the companions of Paul’s journey took their departure to go on board. It was arranged, however, that the apostle himself should join the vessel at Assos, which was only about twenty miles distant by the direct route, while the voyage round Cape Lactrin was nearly twice as far... There may have been other reasons why he lingered at Troas after his companions, but the desire for solitude was doubtless one reason among others. The discomfort of a crowded ship is unfavourable for devotion, and prayer and meditation are necessary for maintaining the religious life even of an apostle. The Saviour to whose service he was devoted had often prayed in solitude on the mountain, and crossed the brook Kedron to kneel under the olives of Gethsemane. And strength and peace were sorely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida. {PTUK September 27, 1894, p. 614.12}

I might mention the fact that there is a record of many meetings on the Sabbath, but will content myself with giving some references. Acts 13:14, 42, 44; 17:2; 18:4. These speak of Paul’s preaching “every Sabbath,” and that not only to Jews, but the Gentiles as well. And moreover we are told that it was Paul’s manner to do so. What a grand thing it would be for the Sunday cause if something like that could be found about the first day of the week. {PTUK September 27, 1894, p. 614.13}

But we make no argument for the Sabbath from the fact that there were many meetings held by the disciples on that day. The Sabbath rests on the commandment of Jehovah, and nothing can add to that. It is worthy of note, however, that in every case the Holy Spirit, by whose inspiration the book of Acts was written, calls the day on which the Jews were accustomed to assemble, “the Sabbath.” The fact that the Holy Spirit calls it the Sabbath, is sufficient evidence that it is the Sabbath. {PTUK September 27, 1894, p. 615.1}

**CHRIST’S EXAMPLE**

Of more importance than anything else is the example of our Lord. He left us an example, that we should follow in His steps. 1 Peter 2:21. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. Now what do we read of Him? “He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.” Luke 4:16. The Spirit of the Lord was upon Him also. Like John, He was “in the Spirit on the Lord’s day.” {PTUK September 27, 1894, p. 615.2}

Still further we read His words, “I have kept My Father’s commandments, and abide in His love.” John 15:10. And again He says of the law, “I came not to destroy, but to fulfil.” Matthew 5:17. How did He fulfil it?—Just as He said, by keeping it, the fourth commandment included. {PTUK September 27, 1894, p. 615.3}

Now there is not the slightest question in the mind of anyone that the day which Christ kept when He was on earth as a man, was the seventh day of the week, and that He never kept any other day. Then if we walk as He walked, we shall also keep the same day. {PTUK September 27, 1894, p. 615.4}

**“SAVED BY HIS LIFE”**

This is not a matter to be lightly passed over. The Apostle Paul wrote that being reconciled to God, “we shall be saved by His life.” Romans 5:10. There is no other means by which we can be saved, for there is no righteousness in our own lives. It is by His obedience alone that we can be made righteous. Romans 5:19. But His obedience included obedience to the fourth commandment, which requires the observance of the seventh day. Therefore we must submit to let Him live that same obedience in us. It will not do to say that it was as a Jew that Christ kept the seventh day. The only life that He lived on this earth in the flesh was as a Jew. {PTUK September 27, 1894, p. 615.5}

The fact that it was before His resurrection does not affect the case, because all the record that we have of His life was before the resurrection. We are to be *saved by His life,* and Jesus Christ is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. His life before the crucifixion was as perfect as any other part of His life. It is recorded for our example. Who dare say that anybody is wrong for doing just as Christ did when on earth? and who dare say that anybody is right in doing what He did not do? {PTUK September 27, 1894, p. 615.6}

**A QUESTION OF THE GOSPEL**

This is not a mere controversy concerning days, but is a question as to the proper understanding and acceptance of the Gospel of our Lord Jesus Christ. For whatever has to do with the life of Christ, has to do with the Gospel. It is not through indifference to the Gospel, nor to the glory of the cross of Christ, nor to the power and glory of His resurrection that we plead for the observance of the Sabbath of the fourth commandment. Quite the contrary. The Gospel of Christ is the power of God unto salvation unto everyone that believeth. With the heart man believeth unto righteousness. The law of God is righteousness, and the work of the Gospel is to save men from sin to the obedience of the law of God. God sent His own Son in the likeness of sinful flesh, and for sin, “that the righteousness of the law might be fulfilled in us.” Romans 8:3, 4. {PTUK September 27, 1894, p. 615.7}

**THE CROSS AND CREATION**

The Gospel is the preaching of the cross, for Paul says that he was sent to preach the Gospel, but not with human wisdom, lest the cross of Christ should be made of none effect. Then he adds, “for the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.” 1 Corinthians 1:17, 18. It is therefore the Gospel, for the Gospel is the power of God unto salvation. Romans 1:16. {PTUK September 27, 1894, p. 615.8}

Ever since creation, the power of God is seen in the things that are made. Romans 1:20. The power of God is creative power. The evidence of His greatness, and of His superiority to other gods, is that He is Creator. “For all the gods of the nations are idols; but the Lord made the heavens.” Psalm 96:5. “The Lord is the true God, He is the living God, and an everlasting King; ... The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His direction.” Jeremiah 10:10-12. {PTUK September 27, 1894, p. 615.9}

We have redemption through the blood of Christ, because in Him were all things created, and in him all things consists. Colossians 1:14-17. All things were created in Christ, because in Him is life. John 1:14-17. All things were created in Christ, because in Him is life. John 1:1-4. We have redemption in Him, through His blood, because the blood is the life (Leviticus 17:11-14), and we are saved by His life. It was by the power of His life that He created all things. Note therefore these points:— {PTUK September 27, 1894, p. 615.10}

1. Christ, the Word, is God. John 1:1. {PTUK September 27, 1894, p. 615.11}

2. The power of Christ is the power to create. His power is seen in the things that He has made. {PTUK September 27, 1894, p. 615.12}

3. The power of Christ is the power of an endless life. {PTUK September 27, 1894, p. 615.13}

4. The cross of Christ is the power of God, because it represents the life of Christ, which was poured out upon it. {PTUK September 27, 1894, p. 615.14}

5. Therefore the power of the cross of Christ is creative power. So that in keeping the Sabbath, the memorial of creation, we are celebrating redemption, which we have through Christ’s blood. {PTUK September 27, 1894, p. 615.15}

6. That the power of the cross is creative power, is shown by the two following texts: “If any man be in Christ, he is a new creature; all things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” Ephesians 2:10. {PTUK September 27, 1894, p. 616.1}

**THE CROSS AND THE SABBATH**

Since the power of the cross is the power of creation, it is evident that the memorial of creation is the sign also of the power of the Redeemer. For Christ redeems by His power as Creator. But it is the seventh day, and not the first, that is given as the memorial of creation. And it is the seventh-day Sabbath of which God says that it is the sign of salvation. Thus, “I gave them My Sabbaths to be a sign between Me and the, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. It is in Christ that we have sanctification. 1 Corinthians 1:30. The Sabbath makes us know His power as Sanctifier, because it is His day, the day which celebrates His creative power by which He redeems and sanctifies. Many people have proved the fact that the keeping of the Sabbath is the bearing of the cross. But since it is the cross of our Lord Jesus Christ that they find in it, they can glory in it. It brings blessing to them. {PTUK September 27, 1894, p. 616.2}

**CHRIST AND THE LAW**

These are the words of Christ, through the Holy Spirit, “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. Out of the heart are the issues of life. Proverbs 4:23. Therefore the life that proceeds from Jesus Christ, by which we are saved, is the perfection of the law. {PTUK September 27, 1894, p. 616.3}

Christ kept the law just as it was given from Sinai. It was in His heart, and was His very life. When He hung upon the cross, His heart was pierced by the Spirit of the Roman soldier, and therefrom flowed blood and water. In that stream His life flowed out for us and all mankind. But we remember that His life was the law. Thus we learn that the cross of Christ is for the purpose of conveying to us the righteousness of the law. {PTUK September 27, 1894, p. 616.4}

**BLENDING DAYS TOGETHER**

You say, “We have the creation Sabbath and the Christian Sabbath beautifully blended in that glorious resurrection day.” The Bible nowhere warrants any such distinction as the creation Sabbath and the Christian Sabbath, but I pass that to notice the idea of the two days blending. It is really wonderful how elastic the first day of the week is. It is the first day of the week, and is professedly kept in honour of the resurrection of Christ on that day. Then when we quote the fourth commandment, which says, “The seventh day is the Sabbath of the Lord thy God,” you exclaim, Oh, the first day of the week is the seventh day, easily enough. And at the same time it is the eighth! Why not have it the second, third, fourth, etc., as well? {PTUK September 27, 1894, p. 616.5}

**SUNDAY AND THE FOURTH COMMANDMENT**

Do you mean seriously to say that the keeping of Sunday is an act of obedience to the fourth commandment? Can you keep a commandment to observe the seventh day by observing the first? If so, why will not the rule work the other way as well? Thus, the law of the State forbids labour on Sunday, the first day of the week. Would you admit that I am obeying that law by resting on the seventh day, and working on Sunday? Would the Government listen for a moment to any such plea? You must answer, No, in both instances. If human laws were allowed to be juggled with in that way, there would be an end of all law. Why will you deal with the law of God as you would not dream of dealing with the law of men? {PTUK September 27, 1894, p. 616.6}

I notice that you agree with Dr. Scott that the observance of Sunday was “slowly and gradually introduced, by example rather than by express precept.” Yet you say that the observance of the first day is in obedience to the fourth commandment. Now which position do you mean to hold to? If Sunday keeping fulfils the fourth commandment, then it came in by express precept. But if there is no express precept for Sunday observance, then it is in opposition to the law of God. {PTUK September 27, 1894, p. 616.7}

If Sunday observance is required by the fourth commandment, then it must have been required from the beginning. For a law cannot mean anything different after the lapse of years than it did at first, unless its words are changed. But the words of the fourth commandment have not been changed, and we have the authority of God, the Father, Son, and Holy Spirit, to the effect that it did mean from the beginning the seventh day, in distinction from the first day of the week. Therefore it means the same to-day. Until within 300 years, nobody ever thought of defending Sunday observance by the fourth commandment. {PTUK September 27, 1894, p. 616.8}

**HUMAN LAW AGAINST DIVINE LAW**

As to the second proposition, Should the Lord’s day be the subject of legal enactments? there is really no need of any argument. It is only when men suppose that Sunday is the Lord’s day, that they think it necessary to make laws establishing or “protecting” it. The reason is, that since the Lord Himself has given no precept commanding Sunday observance, which you admit, they have no other way of upholding it but by human laws. But as soon as they see that the seventh day is the Lord’s day, they are relieved of all anxiety concerning the day, because it would be the height of presumption for man to add a law to that of Jehovah. {PTUK September 27, 1894, p. 616.9}

With this I will close. I have given this much space to the question because it is important. If it were a matter to be settled arbitrarily, then a few words would have been sufficient. But it can only be settled by the word of God and therefore the attention of the people must be called to that word, so that they can determine their duty for themselves, without depending upon theologians. When men realise that the law of the Lord is of more importance than any human law, then the issue will be clear. When they know that they cannot lightly juggle with its words, calling the first the seventh, then they will see that the question whether Sunday or the seventh day of the week shall be observed, is simply the question of whether the commandments of God shall be obeyed or rejected. {PTUK September 27, 1894, p. 616.10}

**“The Middle Ages Upon Us” The Present Truth 10, 39.**

E. J. Waggoner

It is a common idea that the superstitions of the Middle Ages could never have flourished in an age of enlightenment and general knowledge like the present. It is true that ignorance was the parent of the medi?val superstitions, but it was ignorance of God. The advancement of general knowledge in this century is no barrier to superstition where there is ignorance of the Gospel. {PTUK September 27, 1894, p. 616.11}

This is shown by the rapid increase of superstitious practices in our own day. The shrines of “saints” were never more patronised, and the demand for relics and all the kindred mummery seems to increase from year to year. In France Lourdes draws its thousands, and in Britain St. Winifrede’s Well, in Flintshire, has done the same this summer. Across the water, in Canada, the worship of the shrine of St. Anne has been as grossly idolatrous as anything in the centre of Africa. A writer who is often contributed to our columns describes it as follows:— {PTUK September 27, 1894, p. 616.12}

Should Paul come forth from his grave and visit the shrine of “Good St. Anne of Beaupre,” near the city of Quebec, Canada, his spirit would again be stirred within him as “he saw the city wholly given to idolatry.” He would not see the “temple of the great goddess Diana,” but the temple of the “valiant,” “invincible,” “holy,” “blessed,” “glorious St. Anne,” the “Mother of the Queen of Angels,” “Mother of the Mother of God.” Instead of hearing Demetrius and his fellow-craftsmen shouting for “the space of two hours,” “Great is Diana of the Ephesians,” he would find the people saying day and night, “O good, O glorious, O pious, O merciful, O incomparable Mother Anne.” Instead of beholding the people prostrate before the shrine of the “goddess Diana,” he would see them kneeling before a gilded statue of “St. Anne,” imploringly saying, “Grant, O Good St. Anne, that henceforth I may show myself more worthy of thee, so that, one day, I may be united to thee in heaven.” He would see the people crowding the marts of the church buying, not the “Holy Scriptures, which,” as Paul wrote to Timothy, “are able to make thee wise unto salvation through faith which is in Christ Jesus,” but memorial beads, rings, and chains, medals, books, and images of “Good St. Anne,” with which, through faith in St. Anne, they hoped for protection from the ills of this life, and “eternal glory through her intercession.” {PTUK September 27, 1894, p. 616.13}

All this idolatry is practised by the church claiming to be Christian, to be “the only true church,” the “spouse of Christ,” the “holy Catholic Church.” When the servant of God raises his voice against such apostasies, as of old, its votaries are “full of wrath,” “the whole city is filled with confusion,” and, as in the case of the Baptist mission at Quebec on August 7, the servant is stoned and the house of worship wrecked by a Roman Catholic mob. {PTUK September 27, 1894, p. 617.1}

**“The Commerce of Solomon” The Present Truth 10, 39.**

E. J. Waggoner

Solomon formed a trading partnership with Hiram, king of Tyre, of Phoenicia, and they did a business which would not be called small even in these days, when steamships are on every sea. {PTUK September 27, 1894, p. 621.1}

The Phoenicians were the great seafaring people of ancient times, and their ships brought wealth to Tyre from far distant lands. They were skilled in the manufacture of all kinds of goods, getting materials from one country and making it up into articles to be sold by their merchants in another. They provided the fir and cedar trees for the great temple which Solomon built in Jerusalem, and also sent the skilled workmen to do the finest of the work in wood and metal. {PTUK September 27, 1894, p. 621.2}

We are told that Solomon made a navy of ships in Ezion-geber, on the shore of the Red Sea. This was a good port from which to send ships to Arabia, India, and all countries round the Indian Ocean. “And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.” 1 Kings 9:27, 28. In our money this would make over four million pounds sterling. {PTUK September 27, 1894, p. 621.3}

Then Solomon joined with Hiram of Tyre in trading with the West. He “had at sea a navy of Tharshish with the navy of Hiram.” This was on the Mediterranean Sea; and “once in three years came the navy of Tharshish, bringing “gold, and silver, ivory, and apes, and peacocks.” They doubtless got gold and silver from the mines of Spain and Northern Africa, and they found on the African coast the elephants tusks of ivory, and the apes and peacocks. They went out through the Straits of Gibraltar into the Atlantic, and traded up and down the west coast of Africa, and in later centuries even rounded the Cape and sailed up the East coast. We know also that the Phoenician fleets came as far as England, and from the tin and lead mines of Cornwall and the Scilly Isles they got much-needed metals which they could exchange very profitably with countries where gold was a drug in the market. “Gold for brass,” the rate of exchange in some places. {PTUK September 27, 1894, p. 621.4}

“Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia.” The amount of gold named is over six and a half million pounds. {PTUK September 27, 1894, p. 622.1}

“So King Solomon exceeded all the kings of the earth for riches and for wisdom.” It was for the latter that he was most famous. “And all the earth sought to Solomon, to hear his wisdom, which God had put into his heart.” God prospered him to show him how much he depended upon Him for everything; but like so many whom God helps, he began to be proud of his might, and departed from the right way in his later years. All the riches and glory that the earth could pour into his treasury could not make up for the loss of purity and righteousness, and so it was that Christ said of the lily of the field, that even Solomon in all his glory was not arrayed like one of these. {PTUK September 27, 1894, p. 622.2}

**“Tobacco, Alcohol, and Microbes” The Present Truth 10, 39.**

E. J. Waggoner

Because alcohol and tobacco kill insects and some germs, some users of these drugs have thought they would find them a safeguard against the microbes of disease. However, the fact that nicotine, or tobacco, will kill insects as quickly as it does, is hardly a reason why we should inhale it. The best safeguard in the midst of disease is a healthy body, and neither alcohol nor tobacco have elements capable of assisting in the building up of some tissue or the making of good blood. And further, according to the findings of investigators, tobacco predisposes to tuberculosis instead of destroying the germs of the disease. {PTUK September 27, 1894, p. 622.3}

“M. Tusseau recently reported (*Lyon Med*.) three cases of tuberculosis of the tonsils, in all three of which the patients have been addicted to the very free use of both alcohol and tobacco. The reporter expressed the opinion that the free use of both alcohol and tobacco is a predisposing cause of a tuberculosis infection of the tonsils. In one case in which the disease was cured, by thorough cauterisation of the tonsils, the patient, an innkeeper, remained well for some little time, but on resuming his bad habits was again attacked by tuberculosis, and died of the disease, which became general. {PTUK September 27, 1894, p. 622.4}

“In still another case the local disease was cured, but the patient, a soldier, continued his bad habits, and a few months later died from a return of the malady. These observations afford the best possible evidence against the theory that tobacco is in any way advantageous as a germicide. Of all the various pathogenic microbes which attack the body, those of tuberculosis are perhaps the most easily destroyed, yet the antiseptic quality of tobacco, even when used to a great excess, as in the cases reported by M. Tusseau, has no influence whatever in preventing the development in the mouth, but actually encourages the growth by producing an irritated and inflamed condition of the tonsils.”—*Bacteriological Review*. {PTUK September 27, 1894, p. 622.5}

**“News of the Week” The Present Truth 10, 39.**

E. J. Waggoner

-A Widow Re-marriage Association has been formed in India. {PTUK September 27, 1894, p. 622.6}

-The first cargo of live cattle from Australia has reached England. {PTUK September 27, 1894, p. 622.7}

-It is reported from Vienna that Russia is sending a squadron to Korea. {PTUK September 27, 1894, p. 622.8}

-The *Lucania* has lowered the record by crossing the Atlantic in 5 days 8 hours 38 minutes. {PTUK September 27, 1894, p. 622.9}

-The Victorian Government has sustained a crushing defeat as the result of the general election. {PTUK September 27, 1894, p. 622.10}

-It is said that the Queen reads all letters ad-dressed to her, including the anonymous ones, which average five a day. {PTUK September 27, 1894, p. 622.11}

-Incendiary fires in Sicily are very frequent, and the populace is thoroughly alarmed. They attribute them to the Anarchists. {PTUK September 27, 1894, p. 622.12}

-A number of lives were lost in New York City by the burning of a mattress factory. Five bodies were taken from the ruins soon after the fire had ceased. {PTUK September 27, 1894, p. 622.13}

-A specialist, after extensive investigation, states that the marriage of cousins is more likely to produce deaf-mutism than even the inter-marriage of deaf-mutes. {PTUK September 27, 1894, p. 622.14}

-The Czar is reported to be seriously ill, as the result of worry and overwork. He is said to be suffering from an affection of the brain, complicated with an ailment of the kidneys. {PTUK September 27, 1894, p. 622.15}

-Herr Dowe’s famous military invention has in several instances been outdone by his numerous competitors. The latest is a breastplate of chrome-steel, invented by Captain Boynton, and weighing only 6lbs. This successfully resisted the impact of the bullet when tested at Sheffield. {PTUK September 27, 1894, p. 622.16}

-There is a proposal to establish a school near London for the training and discipline of the in-subordinate sons of the well-to-do, on the model of an institution which has been a success in France. {PTUK September 27, 1894, p. 622.17}

-A Norwegian newspaper gives an account “from several completely trustworthy men” of the appearance of a sea serpent “at least 180ft, long,” near the fishing village of Ervikon, Hammerfest. {PTUK September 27, 1894, p. 622.18}

-The value of land in England seems to he seriously on the decline. Recently a freehold and tithe-free farm in the Fen district sold for about ?7 an acre, and an estate in Berke realised only ?6 an acre, the growing timber biting included. {PTUK September 27, 1894, p. 622.19}

-A telegram from Warsaw announces the collapse of a three storied naptha warehouse near the town of Minsk. A number of men lost their lives, and up to the present thirteen dead bodies have been recovered. Many other persons received severe injuries. {PTUK September 27, 1894, p. 622.20}

-The arrival of a now community of nuns in Edinburgh is reported. The Sisters of Charity are to take charge of certain schools and to visit the poor. The Sisterhood was founded by St. Vincent of Paul in 1634, at Paris, and now possesses 1,000 convents and over 10,000 sisters throughout the world. {PTUK September 27, 1894, p. 622.21}

-The situation in Madagascar is exceedingly strained, according to the news brought by the mail to Marseilles. The Hovas are said to be preparing for war, and evince strong feeling against France. The French colony regard war as the only solution of the difficulties created by the disorderly state of the island. {PTUK September 27, 1894, p. 622.22}

-Severe forest fires have occurred in Greece. Several large woods, including one of the famous fir-trees of Cephalonia, have been destroyed. Twenty houses were burned at Moles, near Thermopyl?, and serious fires have also occurred at Aulis and Kophissia. The weather is now cooler after many weeks of intense heat. {PTUK September 27, 1894, p. 622.23}

-Two disasters are reported from the Pir?us, Greece. The boiler of a flour mill burst, and the chief engineer and three other men were struck by fragments of metal and killed on the spot, while many others were fearfully injured and scalded, several of whom have since died. A fire broke out at the Pir?us at midnight, Sept. 18, and several shops and private houses were burned to the ground. The damage is estimated at 300,000f. {PTUK September 27, 1894, p. 622.24}

-Mr. Wellman, who nearly perished with the expedition in the Arctic regions, has left London for America. It has been a dreadful year in the Polar regions. The hardships experienced by Lieutenant Peary’s party surpass all previous records, the sledge-doge being frozen to death. Peary remains in Greenland, and will resume his explorations next year. The progress of the Jackson-Harmsworth expedition was also impeded by the ice. {PTUK September 27, 1894, p. 622.25}

-During the last recorded month the National Society for the Prevention of Cruelty to Children investigated 1,671 complaints of neglect, ill-treatment, exposure, and other wrongs, 1,521 of which were found to be true, involving 2,077 offenders and affecting the welfare of 3,899 children. In 1,124 cases warnings were given; in 175 cases prosecutions were necessitated owing to the gross nature of the cruelty (convicted 170, discharged five); and 222 were dealt with in other ways. {PTUK September 27, 1894, p. 622.26}

-The annual wheat Drop estimates issued by the Hungarian Minister of Agriculture shows the world’s production of wheat to be 87,278,000 hectolitres. The countries dependent upon others for part supplies require 12,849,000 hectolitres, while those having a surplus production can spare 15,659,000 hectolitres. Great Britain’s supply is estimated at 21,500, and the deficit at 60,000 hectolitres. France’s supply at 125,000 hectolitres, and deficit at 7,000 hectolitres. Russia’s at 128,000 with a surplus of 50,000, and Hungary’s at 53,260 with a surplus of 16,000 hectolitres. {PTUK September 27, 1894, p. 622.27}

-The Japanese and Chinese land and naval forces came into collision Sept. 15, the land forces at Ping Yang, and the naval forces off the mouth of the Yalu river, and the result was a great victory for the Japanese. At Ping Yang the Chinese lost almost their entire army of 20,000 men, most of whom were taken prisoners, giving Japan ruff control of Korea. The naval battle is described as a very desperate and sanguinary fight, resulting in great damage to both fleets, the victory being claimed by both aides. The worst damage was probably sustained by the Chinese, who lost five vessels of their fleet. {PTUK September 27, 1894, p. 622.28}

**“Back Page” The Present Truth 10, 39.**

E. J. Waggoner

Society is always exacting-in certain well-understood particulars. Max O’Rell, the Frenchman who has made such extensive observations amongst English-speaking peoples, says in his latest book on colonial society and ways that in Australia “an ill-cut coat will close more doors to you than a doubtful reputation.” {PTUK September 27, 1894, p. 624.1}

“All the earth sought to Solomon, to hear his wisdom, which God had put in his heart.” It is this wisdom that is in the heart that is valuable. The wisdom of the world is of the head and not of the heart, and it is foolishness. Paul tells us that in the last days men were to be “heady,” “high-minded.” The wisdom that comes from above makes men hearty not heady. {PTUK September 27, 1894, p. 624.2}

In Russia duelling has been taken under the wing of the Greek Church. The Czar has promulgated a law making it obligatory upon officers of the army to fight not only when they fancy they have been insulted, but whenever others think they have. Yet in Russia the law punishes men for worshipping God contrary to the customs of the Church. {PTUK September 27, 1894, p. 624.3}

The habits and customs of the East change so little that the traveller in lands of the Book is constantly meeting scenes which seem to him familiar. In one of the reviews Mr. Burt describes a marriage procession in Southern Arabia, just such an one as we are familiar with from the parable in Matthew 25. And recent excavations in Upper Egypt have brought to light some wood carvings of the time of the Pharaohs, showing that the dress of soldiers has remained the same. “The Mahdi’s warriors,” says the *Echo*, “save in the matter of firearms, are clad and equipped like those of the pyramid builders.” {PTUK September 27, 1894, p. 624.4}

“There are countless households where the reading of novels is the one resource against the dulness of life,” says Mr. Zangwill in one of the magazines. And, just as with a taste for alcoholic drinks, the novel reader must have the stimulant increased as the dulness of his real life is increased by the unreal and artificial. Hence the tendency of the modern novel. The one who lives by every word of God does not find life a dull existence, and living by the life of the word does not develop a taste for the false and fictitious. {PTUK September 27, 1894, p. 624.5}

It is a great mistake to look upon a life of self-denial as a life of sorrow. This is what leads so many to look upon the Christian life as a hard and gloomy one. It is not self that makes one happy. The most unhappy men are generally the most selfish. But that life is happiest which is most full of love. These are facts which all observing persons must admit. And therefore self-denial cannot lead to unhappiness. In the truly Christian life self is forgotten; and when self is forgotten, its sorrow and gloom are forgotten with it. {PTUK September 27, 1894, p. 624.6}

Westminster Chapel, in the City, has the reputation of being a very difficult place to fill. It is, however, a good omen that the new pastor, Mr. Hurndall, considers the devices so frequently resorted to by depleted congregations as useless. He tells an interviewer that he has “more faith in prayer-meetings than in entertainments. His experience at the Eastend was that entertainments were fatal to the highest kind of success; and that in the proportion in which such were well attended the numbers and spiritual fervour at the Gospel service or prayer-meeting declined.” {PTUK September 27, 1894, p. 624.7}

The Japanese proclamation of war states that the Mikado enters the contest, “fully assured of heavenly aid.” The natural man invariably makes a god like unto himself, and so the Japanese think that Deity sides with them in their hatred of the Chinese. And the Chinese call upon Heaven to aid them to root the pestilent Japanese from their lairs. It is so with other nations. On the anniversary of the battle of Sedan the German papers this month quoted from the Psalms, intimating that they did not trust in chariots and horsemen, and so won the day at Sedan. Men take it for granted that God shares in their hatreds and passions, that He is such an one as themselves. Thus it was that the gods of the heathen were but deifications of their own passions. Men must either worship God or self, and every day they make choice whom they will serve. {PTUK September 27, 1894, p. 624.8}

**“Seeing God’s Goodness” The Present Truth 10, 39.**

E. J. Waggoner

*Seeing God’s Goodness*.-The Psalmist says, “Truly God is good to Israel, even to such as are of a clean heart.” Psalm 73:1. God is good to all, and “His tender mercies are over all His works;” but those who are clean of heart see and recognise His goodness. “Israel” does not mean a class of people whom God has distinguished from all others by being good to them, but simply those who, by having clean hearts, have recognised and acknowledged the goodness of the Lord bestowed upon all. Only the pure in heart can see God, and only they who see Him can know Him. We see God now with the eye of faith, and faith is that which purifies the heart. Acts 15:9. As soon as we believe what God has said, we shall know for ourselves that God is good, not only to the world in general, but to us. {PTUK September 27, 1894, p. 624.9}

**“Temporal Power” The Present Truth 10, 39.**

E. J. Waggoner

*Temporal Power*.-Jesus Christ refused to be made a temporal King. His Kingdom is not of this world. But apparently the subjects of the Papacy are willing to go to almost any length in their effort to restore the Pope’s temporal power. A writer in the *Tablet*, referring to the resolutions passed by Catholic Congresses every year, urges that these are useless until public opinion in Italy is changed, or until the Catholics of France, Spain, and Austria are ready to do more than pass resolutions. {PTUK September 27, 1894, p. 624.10}

Not until the Catholics of these three states, or even of one of them, acquire the supremacy over the anti-Christian portion of their fellow-subjects and hold in their hands the destinies of their country, can they invite the 200 million of Catholics, in the rest of the world to aid them by furnishing money and volunteers for the undertaking which should be carried out in the name of the whole Catholic community. {PTUK September 27, 1894, p. 624.11}

This is the real spirit of the Papacy, the encyclicals on peace and good-will amongst men notwithstanding. {PTUK September 27, 1894, p. 624.12}