**“Front Page” The Present Truth 11, 6.**

E. J. Waggoner

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.” 1 John 1:5. {PTUK February 7, 1895, p. 81.1}

Christ is the revelation of God to men, and therefore He says, “I am the light of the world.” John 8:12. {PTUK February 7, 1895, p. 81.2}

The world is darkness, “for, behold, the darkness shall cover the earth, and gross darkness the people.” Isaiah 60:2. “The whole world lieth in wickedness.” 1 John 5:19. {PTUK February 7, 1895, p. 81.3}

Between light and darkness there is no affinity. “What communion hath light with darkness?” Where the darkness is, there light is not; and when light shines in, then darkness flees away. {PTUK February 7, 1895, p. 81.4}

For there can be no union between the Lord and the world. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” 1 John 2:16, 17. {PTUK February 7, 1895, p. 81.5}

Just as darkness never becomes light, so the world can never become Christian. Darkened hearts may be enlightened, and men may come out from the world; but so long as they form part of the world, they are opposed to God. “If any man love the world, the love of the Father is not in Him.” 1 John 2:15. “Whosoever therefore will be a friend of the world is the enemy of God.” James 4:4. {PTUK February 7, 1895, p. 81.6}

Since the friendship of the world is enmity against God, it follows that the world itself hates God. Consequently the world must hate God’s people. “He was in the world, and the world was made by Him, and the world knew Him not.” John 1:10. So He says to His people, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:18, 19. {PTUK February 7, 1895, p. 81.7}

Thus it is that “all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. “The disciple is not above his master, nor the servant above his lord.” Matthew 10:24. Christ could not get out of this world except by the cross, without denying that He was the Son of God. Therefore His followers must expect similar treatment. He who wishes the Christian way made so easy that he will suffer no inconvenience, wishes to be counted a Christian while denying the Lord that bought him. {PTUK February 7, 1895, p. 81.8}

There is an intensely practical point to all this. The law of God says, “The seventh day is the Sabbath of the Lord thy God,” and Christ, by whose life we are saved, had the law in His heart as the spring of His life. He kept the Father’s commandments, leaving us an example. It is not easy to keep the Sabbath in this world, because the customs and laws of the world are against it. Many are hesitating about doing what they know to be their duty, because of the inconvenience. But such remember that where Christ is there is the cross, and that religion without the cross of Christ is sin. Then let them say, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14. {PTUK February 7, 1895, p. 81.9}

**“By What Power?” The Present Truth 11, 6.**

E. J. Waggoner

In his last Encyclical, addressed to America, the Pope reminds the Americans that the conversion of the country to the Catholic faith was the first care of the Spanish discoverers, “and was realised by the Franciscan and Dominican monks and the Jesuit fathers.” {PTUK February 7, 1895, p. 81.10}

It would be well if the people of America and all other lands would remember not only the designs of the Church but its methods; for the methods will be practically the same as soon as it is safe to use them. This is shown by the fact that Rome is seeking political power, and of course only to make use of it. {PTUK February 7, 1895, p. 81.11}

The agents of the Church in Mexico and Peru went in for the conversion of the people in the days of Cortez and Pizzaro; not by the power of the Gospel but by human means. As Prescott says in his “Conquest of Mexico:” {PTUK February 7, 1895, p. 81.12}

No doubt was entertained of the efficacy of conversion, however sudden might be the change, or however violent the means. The sword was a good argument when the tongue failed. {PTUK February 7, 1895, p. 81.13}

The Spaniards were surprised to find the Aztecs worshipping a cross, and having other practices strikingly similar to the Roman Church; for they were ignorant of the fact that Romanism had gathered these practices from the ancient paganism of the East. But as the Indians refused to accept the offers of the priests, the Spanish adventurers cut them down by sabre and cannon. Of the first great slaughter, the bishop Las Casas wrote, “This was the first preaching of the Gospel by Cortes in New Spain.” It was not the last, as the history of those years of blood and perfidy testifies. {PTUK February 7, 1895, p. 81.14}

The Pope has no Spanish cavaliers to turn loose upon countries which he wishes to convert. But it makes no difference whether the sword is actually used, or whether political power is manifested in some other fashion and the pressure to convert men is worked according to the due process of law. It is a denial of the power of God just the same, and will surely lead to hypocrisy on the side of those who are influenced by it, and to persecution on the side of those who will not deny the power of God. {PTUK February 7, 1895, p. 82.1}

It is well that the world should be reminded of the past history of the workings of the papal principle, as when men turn from the truth and accept it they do not know to what lengths they will be led; for the devil not only works in the children of disobedience, but deceives them as he works. Rome is the same as ever, and the nations are drunken with the wine of her apostasy. The striving for political power among many professed Protestants, and the hankering for some short way of making people good according to their idea of goodness, has in it the germ of the Papacy. The only power to righteousness and salvation is the Gospel, which is preached only by the preaching of the word of God. {PTUK February 7, 1895, p. 82.2}

**“Mechanical Skill a Gift from God” The Present Truth 11, 6.**

E. J. Waggoner

The best qualification for any kind of work is that which is given by the Holy Spirit. The Lord recognises no such distinction as the world assumes between religion and business. The Spirit is as well qualified to give a person mental or mechanical skill, as to teach him how to pray. {PTUK February 7, 1895, p. 82.3}

When the ancient tabernacle was to be reared up, the Lord said to Moses, “See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.” Exodus 31:2-5. {PTUK February 7, 1895, p. 82.4}

These words reveal to us a general truth. Whoever has wisdom and skill has them as the gift of God; and whoever desires them for any line of lawful human endeavour, whether it be managing a farm, directing a workshop, or preaching the Gospel, should seek them from the Lord. All nature attests the constructive wisdom and skill of the Spirit; for it is the Spirit that in the beginning brooded over chaos and developed from it the marvellous works of creation. And the promise of God is, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.” James 1:5. {PTUK February 7, 1895, p. 82.5}

It is because men are so slow to realise that all their skill of every kind comes from God, that they so often take the glory to themselves, and make God’s gift a means of separation from Him, instead of a bond of union. {PTUK February 7, 1895, p. 82.6}

**“Studies in Romans. All Israel Saved” The Present Truth 11, 6.**

E. J. Waggoner

We now come to the eleventh chapter of Romans, the closing up of the special discussion of Israel. In each of these three chapters we are plainly shown that the Gentiles, if they believe, have an equal share with the Jews, and that the latter forfeit all the privileges of the people of God through unbelief. Nothing could show more plainly than do these chapters that all men are on a level, and that the promises of God are to all who believe, irrespective of birth or nation. {PTUK February 7, 1895, p. 82.7}

Since this chapter is long, and we wish to present it all at one view, we do not reproduce the text, but urgently request the reader to study the chapter through carefully, reading it several times, before going further. {PTUK February 7, 1895, p. 82.8}

*Not a Castaway*.-The Apostle Paul knew that God had not cast off His people, the lineal descendants of Abraham, and his proof was the fact that he himself was accepted with God. If the Jewish nation had been cast off by the Lord, then there would have been no hope for Paul, because he was “an Hebrew of the Hebrews.” The words “God forbid” mislead some people. The idea obtains that Paul was praying that the Lord would not cast off His people, lest he also should be cast away. Instead of “God forbid,” read, “by no means.” Then all is clear. Thus: “I say then, Hath God cast away His people? By no means.” How do you prove that? Why, “I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” {PTUK February 7, 1895, p. 82.9}

*Who Are Rejected?*-Although God had not cast away His people, they were in a bad way. The fact that God had not cast them off, did not prove that they would be saved. Paul intimated that there was danger that even he, after he had preached to others, might be a castaway. 1 Corinthians 9:27. The case, however, lay wholly in his own hands. There was no danger that God would cast him away against his will. We have the words of the Lord, “Him that cometh to Me I will in nowise cast out.” John 6:37. And all may come; for He says also that “whosoever will” may come. God casts no one off; but if they utterly reject Him, then, since He forces no one, He has no alternative but to leave them to themselves. “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof; ... therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Proverbs 1:24-32. God stretches forth His hands to a disobedient and gainsaying people (Romans 10:21), and they have it in their own power to say if they will be saved. God accepts everybody; the only question is, Will they accept Him? {PTUK February 7, 1895, p. 82.10}

*The Remnant*.-In the illustration from Elijah’s time, we learn something further about the matter of acceptance and rejection. It seemed then as though all Israel had departed from the Lord, but there were seven thousand men who had not acknowledged Baal. “Even so at this present moment there is a remnant according to the election of grace.” The grace of God appears to all men, and is extended to all. Those who accept the grace are the elect, no matter of what tribe or nation they are. Although the plan of salvation embraces all the world, it is a sad fact that but few of any people or generation will accept it. “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” {PTUK February 7, 1895, p. 82.11}

*The Olive Tree*.-While there are single expressions in the eleventh chapter of Romans that are difficult to understand, the chapter as a whole is very simple. Under the figure of an olive tree, the people of God are represented, and by the figure of grafting, the relation of all men to God is shown. Before going into the particulars of this illustration, we must for a moment consider the {PTUK February 7, 1895, p. 83.1}

*“The Commonwealth of Israel.”*-In the second chapter of Ephesians we learn that as Gentiles, the Ephesians had been “aliens from the commonwealth of Israel,” “having no hope, and without God in the world.” That is, those who are not of the commonwealth of Israel are without God; or, those who are without God are aliens from the commonwealth of Israel. Now Christ is the only manifestation of God to man, and “He came unto His own, and His own received Him not.” John 1:11. Therefore the mass of the Jewish nation were without God, just as surely as the heathen were, and consequently were aliens from the commonwealth of Israel. The same chapter of Ephesians tells us that Christ came to reconcile both Jews and Gentiles unto God, showing that both were separate from Him. Still further in the same chapter we learn that the commonwealth of Israel is the “household of God,” and is composed of saints, those who are reconciled to God. Only such are not “strangers and foreigners” from Israel. {PTUK February 7, 1895, p. 83.2}

*The Origin of Israel*.-The name originated that night when Jacob wrestled with the Lord, and finally by his faith obtained the blessing that he sought. He could not gain anything whatever by his physical strength; indeed, one touch by the Lord was sufficient to make him utterly helpless; but it was when, in his utter helplessness, he cast himself in simple faith on the Lord, that he gained the victory, and was named Israel prince of God. This title was applied to all his descendants, although it strictly belonged only to those who had living faith in God, just as we use the term “Christian” of those who are in “the church,” with no thought of asserting that they really know the Lord. {PTUK February 7, 1895, p. 83.3}

*A Righteous Nation*.-Much is said of the unbelief of the children of Israel; but there were times when they as an entire nation had faith to a marked degree. One instance will suffice at present. “By faith the walls of Jericho fell down, after they were compassed about seven days.” Hebrews 11:30. Thirteen times the whole host marched round the city, seemingly to no purpose, without a murmur. Such faith showed that they were then a righteous nation, in close union with God; because, “being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. Then their name truly indicated their character; they were Israelites indeed. They were walking “in the steps of that faith of our father Abraham.” {PTUK February 7, 1895, p. 83.4}

*Severed Branches*.-But they did not keep the faith. “We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Hebrews 3:14. This they did not do, and so they became “without Christ,” “aliens from the commonwealth of Israel.” Ephesians 2:12. In Romans 11:17 the apostle asks, What “if some of the branches be broken off?” etc., not meaning, however, to imply that some were not broken off, as we learn from what follows. For he says, “Because of unbelief they were broken off” (verse 20), and again, “God hath concluded them all in unbelief” (verse 32), thus showing that all were broken off. So we find the people who were “beloved for the fathers’ sakes” (verse 28) and who had at one time in their history been “children of God by faith in Christ Jesus” (Galatians 3:26) reduced through their unbelief to the level of those who had never known God. {PTUK February 7, 1895, p. 83.5}

*Grafted Branches*.-All the branches of the olive tree Israel were broken off through unbelief. To supply their places God took branches from the wild olive tree the Gentiles and grafted them on. This grafting was “contrary to nature” (verse 24), since it was wholly a work of grace. If it had been according to nature, then the branches would have borne natural fruit, and there would be no gain from the grafting, since the natural fruit was bad. See Galatians 5:19-21; Ephesians 2:1, 2. But a miracle was wrought by grace, and the branches that were grafted in partook of the nature of the root. The fruit of the grafted-in branches is no more natural, but that of the Spirit. Galatians 5:22, 23. {PTUK February 7, 1895, p. 83.6}

*A Reunion*.-We must remember that God did not cast off His people. They fell away through unbelief. “They also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.” Verse 23. The Jew has as good a chance as the Gentile. “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 10:12. Christ came “that He might reconcile both unto God in one body by the cross,” and “through Him we both have access by one Spirit unto the Father.” Ephesians 2:16, 18. {PTUK February 7, 1895, p. 83.7}

*No Change of Plan*.-Let us not forget that in thus grafting in the Gentiles to take the place of rebellious Israel, there has been no change in God’s plan. It was all included in the original promise to Abraham. “Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:7, 8. In the beginning God made Adam, the father of the human race. Adam was the son of God (Luke 3:38); therefore all his descendants are by right God’s people. He did not cast them off because they sinned. His love embraced the world (John 3:16), and it did not contract in the days of Abraham, Isaac, and Jacob. The only advantage of Israel was that they had the privilege of carrying the glorious Gospel to the Gentiles, for whom it was always designed as much as for them. {PTUK February 7, 1895, p. 83.8}

*Visiting the Gentiles*.-The Gentiles, as well as the descendants of Jacob, were from the beginning intended to become Israel. This was shown at the conference in Jerusalem. Peter told how he had been divinely sent to preach the Gospel to them, and that God put no difference between them and the Jews. Then James said: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world.” Acts 15:14-18. See also Amos 9:11-15. {PTUK February 7, 1895, p. 83.9}

From the above we learn that the “tabernacle of David,” the house or kingdom of David, is to be restored through the preaching of the Gospel to the Gentiles, and that this is according to the mind of the Lord from the beginning of the world. What these scriptures need is not comment, but believing thought. {PTUK February 7, 1895, p. 84.1}

*“The Fulness of the Gentiles.”*—“Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” Romans 11:25. Until the fullness of the Gentiles “be come” into what place? Into Israel, of course; for it is by the bringing in of the fulness of the Gentiles that “all Israel shall be saved.” When will the fulness of the Gentiles “be come” in? The Lord himself furnishes the answer: “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. God is visiting the Gentiles, “to take out of them a people for His name.” By them Israel is to be made full or complete. As soon as this work of preaching the Gospel to the Gentiles is finished, then the end will come. There will then be no more preaching to anybody, not to the Gentiles, because they will all have made the final decision; and not to the Jews, because then “all Israel shall be saved.” There will then be no more need of the Gospel; it will have accomplished its work. {PTUK February 7, 1895, p. 84.2}

*All through Christ*.-Note carefully verses 25-27. When the fulness of the Gentiles shall have been brought in, “all Israel shall be saved.” Indeed, it is only by the bringing in of the Gentiles that all Israel will be saved. And this will be a fulfilment of that which is written, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” Only through Christ can Israel be saved and gathered; and all who are Christ’s are Israel; for “if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK February 7, 1895, p. 84.3}

*Taking Away Sin*.-There shall come out of Zion the Deliverer, who shall turn away ungodliness from Israel. Christ is “the Lamb of God, which taketh away the sin of the world.” John 1:29. “He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:2. The high priest Caiaphas spoke by the Spirit “that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.” John 11:51, 52. So Peter, speaking in the temple at Jerusalem, said: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindred of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” Acts 3:25, 26. The blessing of Abraham is the forgiveness of sins through Christ; and people of all nations become Israelites indeed by the taking away of iniquity. {PTUK February 7, 1895, p. 84.4}

*All of Faith*.-It was through faith that Jacob became Israel. It was through unbelief that his descendants were broken off from the stock of Israel. It is through faith that the Gentiles are grafted in, and only by faith that they stand; and it is through faith that the Jews may become reunited to the parent stock. Faith in Christ is the only thing that makes one an Israelite, and only unbelief cuts one off from being an Israelite; this was fully shown by Christ when He marvelled at the faith of the centurion, saying; “I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness.” Matthew 8:10-12. {PTUK February 7, 1895, p. 84.5}

*All in Prison*.—“God hath concluded them all in unbelief, that He might have mercy upon all.” The word “conclude” means literally “to shut up,” as indicated in the margin. He hath “shut them all up together.” So in Galatians 3:22 we read that “the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” And the next verse speaks of all being “shut up” and guarded by the law. Both Jews and Gentiles “are all under sin.” Romans 3:9. All are shut up in prison together, with no hope of escape except by Christ, “the Deliverer,” who proclaims “liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1. He comes as the deliverer “out of Zion,” bringing the freedom of “Jerusalem which is above.” Galatians 4:26. All therefore who accept the liberty wherewith Christ makes free, are the children of Jerusalem which is above, heirs of heavenly Canaan, members of the true commonwealth of Israel. {PTUK February 7, 1895, p. 84.6}

*Wonderful Knowledge*.—“By His knowledge shall My righteous servant justify many; for He shall bear their iniquities,” says the Lord. Isaiah 53:11. Thus by forgiving sins He will build the walls of Jerusalem (Psalm 51:18), and restore her captive children. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” Let no one, therefore, presume to criticise God’s plan, or to reject it because he can not understand it. “For who hath been His counsellor?” “For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen.” {PTUK February 7, 1895, p. 84.7}

**“Useless Wisdom” The Present Truth 11, 6.**

E. J. Waggoner

Speaking of the great mental powers of the ancient wise men, a religious journal says: “Of Socrates, it is said that he would frequently remain an entire day and night in the same attitude, absorbed in meditation.” Yet what was the wisdom which Socrates was able to evolve from such a superhuman exercise of the mind? Nothing that could brighten the pathway of humanity here, or solve the mystery of the hereafter. The old heathen philosophers, sitting statute-like through long hours of oblivious contemplation, represents the extreme limit attained by the human intellect toward piercing, up by its own visual power, the infinite realms of truth. {PTUK February 7, 1895, p. 84.8}

Socrates frequently spent the night in meditation; the Saviour frequently spent the night in prayer. Here is the contrast between the true way and the false in the attainment of wisdom,—between God’s way and the way of the world. The heathen seeking for truth turns his eyes inward upon his own mind; the Christian turns his eyes upward to God and the contrast in what they behold is the measure of the contrast in what they receive. The real hope of all mankind is to be found in the words, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.” James 1:5. The real wisdom is to know God. Only as we know Him can we rightly comprehend the things which manifest themselves in the sphere of our existence. {PTUK February 7, 1895, p. 84.9}

**“Rome. The End of Earth’s Empires” The Present Truth 11, 6.**

E. J. Waggoner

Last week we sketched the rise and establishment of the great Roman Empire, as the fourth kingdom of Nebuchadnezzar’s dream. In the metallic image, it was represented by the legs of iron, and “as iron breaketh in pieces and subdueth all things,” so the “iron monarchy of Rome,” as Gibbon called it, subdued and ruled the world. {PTUK February 7, 1895, p. 85.1}

But so long as nations are composed of mortal men, they must be subject to change; and so we find that the empire of Rome did not always retain its proud position as a universal monarchy. But we must not anticipate the prophecy:— {PTUK February 7, 1895, p. 85.2}

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.” Daniel 2:41-43. {PTUK February 7, 1895, p. 85.3}

In these words a division is foretold. This is not the place to give details of that division; but that it has been made is evident from the fact that there is no universal empire of Rome to-day. The territory that was once governed by a single man, is now in the hands of several rulers. Suffice it to say that the breaking up of Rome into fragments was accomplished by the vast hordes of barbarians that poured in from the North; that the first edition was made in 351 A.D., after Rome had stood as a universal empire for over five hundred years; and that the last division was made in 476 A.D. {PTUK February 7, 1895, p. 85.4}

The prophecy indicates that these divisions would seek to reunite, but that such reunion will be as impossible as for clay to become united to iron. “They shall not cleave one to another, even as iron is not mixed with clay.” {PTUK February 7, 1895, p. 85.5}

The closing act in the great drama of the nations is thus described: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Daniel 2:44. {PTUK February 7, 1895, p. 85.6}

Here is brought to view the setting up of the fifth universal empire-the kingdom of the God of Heaven-represented by the stone which dashed the image in pieces. That kingdom will not be a temporal kingdom, because it “shall not be left to other people;” the people who are citizens of it when it is set up, will be citizens of it to all eternity, for “it shall stand for ever.” {PTUK February 7, 1895, p. 85.7}

That kingdom will be a real, literal kingdom, as much so as was Babylon, Medo-Persia, Greece, or Rome. It will have territory and subjects. Moreover, it will occupy the very same territory that those kingdoms occupied, for it is to break them in pieces before it can be established. Yes, it will occupy more territory than those kingdoms did, for when they were at the height of their power, much of the world was undiscovered; but God has said to Christ: “Ask of Me, and I shall give thee the heathen for thine inheritance, and *the uttermost parts of the earth* for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” Psalm 2:8, 9. {PTUK February 7, 1895, p. 85.8}

Thus we see that the object of the prophecy is to bring to our attention the coming of our Lord Jesus Christ upon the throne of His glory, to give reward to His saints, and to destroy them that corrupt the earth. We know not the time of that last great overturning, but we know that, in the nature of things, it cannot be long. From the supremacy of Babylon to that of Medo-Persia was less than a hundred years; from Medo-Persia to Greece was two hundred and seven years; from Greece to Rome was one hundred and sixty-three years; and from the accession of Rome to the dominion of the world till the present time has been over two thousand years. {PTUK February 7, 1895, p. 85.9}

We say that from the nature of things time cannot last much longer. Degeneration is the word that describes the nations from the creation till now. In Nebuchadnezzar’s day gold was a fit symbol of earthly power. A little later, and silver, an inferior metal, was used as a symbol. In a short time brass represented the value of earthly monarchies. Then came the iron, then iron mixed (but not united) with clay, until now the clay seems to predominate. Moral degeneration is likewise going on. Evil men and seducers are waxing worse and worse (2 Timothy 3:13); but soon shall come the time when the Lord shall “send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire.” Matthew 13:41, 42. Christ’s kingdom, the stone cut out without hands, shall break in pieces the iron, the brass, the clay, the silver, and the gold,—the nations “that know not God, and that obey not the Gospel,”—and they shall become like the chaff of the summer threshing floor. The fate of the chaff is to be burned up with “unquenchable fire” (Matthew 3:12); and so it is said of the ungodly nations, that “as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust.” Isaiah 5:24. {PTUK February 7, 1895, p. 85.10}

This does not mean gradual extinction, nor conversion. There is no scriptural warrant for the idea that the stone shall “roll and roll, ever increasing in size until it shall have gathered together all nations, and so shall fill the whole earth.” There is no rolling about it. The stone *smites* the image, and instantly dashes it in pieces. This smiting is not conversion, for when Christ smites the earth with the rod of His mouth it is the slaying of the wicked by the breath of His lips. See Isaiah 11:4. While the wicked are saying, “Peace and safety,” and are under the delusion that all things shall continue as they were from the beginning of the creation, then sudden destruction shall come upon them, and they shall not escape. “Then shall the righteous shine forth as the sun in the kingdom of their Father.” {PTUK February 7, 1895, p. 85.11}

Thus the Lord makes known to us “what shall be in the latter days;” it will surely come to pass, for “the dream is certain, and the interpretation thereof sure.” Daniel 2:45. {PTUK February 7, 1895, p. 86.1}

**“Is Sunday the Sabbath?” The Present Truth 11, 6.**

E. J. Waggoner

“What a question! Of course it is; everybody knows that,” some will at once exclaim. Well, if everybody knows it, then there will be no difficulty in obtaining an answer. It is a good thing to be sharply questioned on everything, so that we may find out what things we hold that are not true, and may become the more certain of the things that are true. {PTUK February 7, 1895, p. 86.2}

This question cannot be settled by an appeal to custom. This must be evident to every one who considers that by far the greater portion of the people of the earth make no profession of Christianity. It is not true that the majority of people keep Sunday, or even believe in the Bible; therefore when we go to teach the heathen we dare not appeal to custom or tradition as authority, lest they accept the appeal, and say that custom and tradition prove that the gods of their fathers are the true objects of worship. There is no error that could not be maintained if custom and numbers were proofs of right. {PTUK February 7, 1895, p. 86.3}

**THE ONLY AUTHORITY**

The word of the Lord is the only standard of truth, and the only authority. “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word.” Verse 9. “Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer.” Psalm 17:4. The Scriptures alone are able to make one wise unto salvation through faith in Christ Jesus; for “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:15-17. Let us therefore read them to find the true answer to our question, “Is Sunday the Sabbath?” {PTUK February 7, 1895, p. 86.4}

**ORIGIN OF THE SABBATH**

The first chapter of the Bible gives the account of the creation of the heavens and the earth, and of all things that dwell in them, closing with the words, “And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.” The narrative is continued without break in the second chapter, in these words:— {PTUK February 7, 1895, p. 86.5}

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from 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 2:1-3. {PTUK February 7, 1895, p. 86.6}

**THE AUTHORITY FOR SABBATH-KEEPING**

The word “Sabbath” means “rest.” Therefore since the seventh day is the day on which the Lord rested, it follows that the seventh day is the Sabbath. This is what we are told in the fourth commandment, which is the only authority there is in the world for Sabbath-keeping. Here it is:— {PTUK February 7, 1895, p. 86.7}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK February 7, 1895, p. 86.8}

Although this commandment was spoken to the Jews, it was not designed for them alone. “The Sabbath was made for man.” Mark 2:27. The commandment itself refers to creation as the origin of the Sabbath, thus showing that it was designed for all creation. The commandment which tells us that the seventh day is the Sabbath of the Lord, and that we ought to keep it, is connected with the commandments which tell us to worship the one, true God, not to take His name in vain, not to kill, steal, commit adultery, etc. It is therefore addressed to the very same persons that those commandments are. Every man who ought to worship God, and who ought not to take His name in vain, nor to kill or steal, ought also to keep the seventh day, the Sabbath of the Lord. {PTUK February 7, 1895, p. 86.9}

**WHICH DAY IS THE SEVENTH?**

Which day is the seventh day? Is it Sunday? We need not be in doubt over this point for a minute, for the Bible affords the clearest answer. When Jesus was on earth He was often accused by the Jews of Sabbath-breaking. Whenever He answered their accusations, He showed that He did not break the Sabbath. It was in connection with such a charge brought against His disciples that He said, “The Sabbath was made for man,” and “The Son of man is Lord also of the Sabbath.” That is, He recognised the same day of the week as the Sabbath that the Jews did. The Sabbath of the Lord, therefore, the seventh day, is the same day that the Jews have always regarded as the Sabbath, although they have not always kept it. But we shall see further evidence with regard to the day of the Sabbath later on. {PTUK February 7, 1895, p. 86.10}

Christ’s life is the only perfect life. His life on this earth was a perfect pattern of what man’s life ought to be. “He that saith he abideth in Him ought himself also so to walk even as He walked.” 1 John 2:6. It is by His life that we are saved. Romans 5:10. Christ lived by the Father, and we are to live by Him. John 6:57. The life which the Father lived in Jesus of Nazareth is the life which He will live in us if we will yield to Him. No other life than that will be a perfect life. {PTUK February 7, 1895, p. 86.11}

Now there is no question but that our Lord when on this earth observed the Sabbath of the fourth commandment, which the Jews profess to keep. That was the same day that the Jews profess to keep to-day. It was the seventh day of the week, commonly called Saturday. It was and is entirely distinct from the first day of the week, which is called Sunday. Then the fourth commandment enjoins the observance of the seventh day, and our Lord Himself kept that day, calling it the Sabbath, our question is answered, and the answer is that Sunday is not the Sabbath. {PTUK February 7, 1895, p. 86.12}

**THE RESURRECTION OF CHRIST**

There are some, however, who suppose that the resurrection of Christ caused a change in the Sabbath, from the seventh to the first day of the week. Now it is utterly impossible that just before He ascended to heaven Christ should proceed to show that during the whole of His life He had been doing something that men ought not to do. Such a thing would be to discredit Himself as a perfect example for mankind. If it were true that we ought not to do as He did when on this earth, that would show that He did wrong; but that cannot be. He “did no sin.” 1 Peter 2:22. And we are told that “He cannot deny Himself.” 2 Timothy 2:13. Nevertheless, in order to remove every possibility of doubt, we will read every text in the New Testament which speaks of the first day of the week. If the first day of the week, or Sunday, is the Sabbath, surely we shall find the facts stated in some one of those texts. If on the other hand the New Testament never once intimates that the first day of the week is the Sabbath, we shall need no other evidence that it is not the Sabbath. {PTUK February 7, 1895, p. 86.13}

The first day of the week is mentioned but eight times in the New Testament, and of these eight times six refer to the day of the resurrection. We may therefore group them all together, taking them in the order of their occurrence. {PTUK February 7, 1895, p. 87.1}

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28:1. {PTUK February 7, 1895, p. 87.2}

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” Mark 16:1, 2. {PTUK February 7, 1895, p. 87.3}

“Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.” Mark 16:9. {PTUK February 7, 1895, p. 87.4}

“And that day [the crucifixion day] was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.” Luke 23:54-56; 24:1. {PTUK February 7, 1895, p. 87.5}

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” John 20:1. {PTUK February 7, 1895, p. 87.6}

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” John 20:19. {PTUK February 7, 1895, p. 87.7}

These are all the texts in the Bible, which speak of the day of Christ’s resurrection; and what do we find?—The simple story of the resurrection, without the slightest hint that it was ever to be regarded as the Sabbath day. If the day of the resurrection was to be observed as the Sabbath, here was the place to make some mention of it. But we look in vain for it. {PTUK February 7, 1895, p. 87.8}

**SABBATH AND FIRST DAY DISTINCT**

We do find something about the Sabbath, however. Read again the text quoted above. The one from Matthew tells us that the women came to the sepulchre immediately after the Sabbath, on the first day of the week. {PTUK February 7, 1895, p. 87.9}

In Mark we are told that they came “very early in the morning the first day of the week,” but not until “the Sabbath was past.” The two texts show us that the first day of the week immediately follows the Sabbath; and the last one shows very plainly that no matter how early one arises in the morning of the first day of the week, the Sabbath will already be past. {PTUK February 7, 1895, p. 87.10}

The quotation from Luke tells us more yet. From it we learn not only that the first day of the week is distinct from the Sabbath, and comes after the Sabbath is passed, but that the women who came to the sepulchre in the morning of the first day of the week, had “rested the Sabbath day according to the commandment.” Now the day before the first day of the week is the seventh day of the week. Therefore we learn that they who rest on the Sabbath day “according to the commandment,” rest on the seventh day of the week. It is a fact that should startle every one, that no one can keep the fourth commandment without resting on the seventh day of the week. {PTUK February 7, 1895, p. 87.11}

The fourth commandment is the only authority that men have for Sabbath-keeping. It commands the observance of one day, and of only one day, namely, “the seventh day.” This we are most plainly taught means the seventh day of the week. Therefore since the seventh day of the week is the Sabbath, it is most certain that the first day of the week is not the Sabbath. {PTUK February 7, 1895, p. 87.12}

**JESUS MEETING THE DISCIPLES**

“But,” some one will say, “the text in John tells us that Jesus met with His disciples on that same first day of the week.” Very true; and we may note the fact, in passing, that it is the only record we have of His meeting with His disciples on the first day of the week. It is true that He met with them again “after eight days” (John 20:26), but no method of accounting known to man can make “after eight days” from Sunday night fall on Sunday. {PTUK February 7, 1895, p. 87.13}

But let us learn something further about the single meeting of Jesus with His disciples on the first day of the week. In Luke 24:13-31 we have the account of two disciples going into the country, and being joined by Jesus, whom they did not recognise. They told Him all about their disappointment because of the crucifixion of Jesus, and of the rumour that they had heard of His resurrection, and in return Jesus opened to them the prophecies which foretold His crucifixion and resurrection. {PTUK February 7, 1895, p. 87.14}

By this time they had reached their home, more than seven miles from Jerusalem, and they asked Jesus to stop with them, saying, “the day is far spent.” Jesus entered, and was made known to them in the action of breaking bread, and immediately vanished from their sight. Then the two disciples “rose up the same hour, and returned to Jerusalem, and found the eleven gathered together.” “And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.” Luke 24:33-36. {PTUK February 7, 1895, p. 87.15}

Now read how briefly this story was told by Mark. “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 shows that the disciples had not met together to celebrate the resurrection of Jesus: because they did not believe that He had risen. But let us read the next verse. {PTUK February 7, 1895, p. 87.16}

“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.” Instead, therefore, of their being assembled in meeting, they were at their common places of abode, eating their supper. If we follow the narrative in Luke 24:36-43 we learn that Jesus asked them for something to eat, “and they gave Him a piece of a broiled fish, and of an honeycomb. And He took it and did eat before them.” The one instance in which we are told that Jesus met with His disciples on the first day of the week, was when they were eating supper, and He joined them in the meal. But it was not the Sabbath. {PTUK February 7, 1895, p. 87.17}

**ONE FIRST-DAY MEETING**

One of the two remaining texts does speak of a meeting on the first day of the week, on this wise. On his way from Macedonia to Jerusalem, Paul came to Troas, in Asia Minor, where he tarried a week. We are not told how that week was spent, but we may be sure that Paul employed the time to the profit of the church in that place. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together.” Acts 20:7, 8. {PTUK February 7, 1895, p. 87.18}

But notice that this gives no hint that the first day was considered to be the Sabbath. Moreover, since the day according to Scripture begins in the evening, at sunset, it is evident that their evening meeting on the first day of the week was on what we term Saturday night, and that Paul set out on his journey the next morning, in the daytime of the first day. This text therefore gives no warrant to the idea that Sunday is the Sabbath, but the contrary. {PTUK February 7, 1895, p. 88.1}

**SUNDAY GIVING**

And now for the last text that mentions the first day. It is this: “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.” 1 Corinthians 16:1-3. On this we may note the following points. {PTUK February 7, 1895, p. 88.2}

1. There is no intimation that the first day of the week was regarded as sacred. {PTUK February 7, 1895, p. 88.3}

2. There is no mention of any public service. {PTUK February 7, 1895, p. 88.4}

3. Each one was to “lay by him in store,” as God had prospered him. This could be done only by taking account of his gains, and laying aside the donations at home. {PTUK February 7, 1895, p. 88.5}

4. Only one collection is spoken of, and that was when Paul should come. If the people had put their contributions into a box at meeting, they would not have laid it by them *in store*. This text, therefore, refers only to an ordinary business transaction on the first day of the week. {PTUK February 7, 1895, p. 88.6}

**THE LORD’S DAY**

We have now noted every reference to the first day of the week, and find that it is a labouring day, and not a rest day. We might, however, quote Revelation 1:10, since some will think that it should come in. John says, “I was in the Spirit on the Lord’s day.” The reader will see that this says nothing about Sunday. What day was it? We may easily see. {PTUK February 7, 1895, p. 88.7}

1. “The seventh day is the Sabbath of the Lord.” Exodus 20:10. {PTUK February 7, 1895, p. 88.8}

2. God speaks of the Sabbath day, as the very day which the Jews were commanded to keep, and calls it “My holy day.” Isaiah 58:13. {PTUK February 7, 1895, p. 88.9}

3. Jesus spoke of the very day which the Jews call the Sabbath, and declared Himself to be its Lord. Mark 2:28. {PTUK February 7, 1895, p. 88.10}

Therefore we know without any doubt that the Lord’s day is the seventh day of the week, the Sabbath of the fourth commandment. {PTUK February 7, 1895, p. 88.11}

**THE TESTIMONY OF THE SPIRIT**

One point more should be noted. The day which the Jews regarded as the Sabbath, the seventh day of the week, is mentioned more than fifty times in the New Testament as *the Sabbath*. The New Testament was written years after the events occurred. It is the word, not of men, but of the Spirit of God. It was written by Christian men, for Christians. It is the language of Christians. Therefore the name which the Spirit of God teaches Christian men to call the seventh day of the week is the Sabbath or Lord’s day. {PTUK February 7, 1895, p. 88.12}

Again we repeat this question, “Is Sunday the Sabbath?” and the answer is emphatically, No. This is the answer of the Bible, and that is the only authority. With those who do not believe the Bible, or who do not believe that it alone is sufficient to make one perfect, “thoroughly furnished unto all good works,” the answer may be unsatisfactory. To such we do not now speak. We speak only to those who believe that the Bible and the Bible alone is the rule of Christian faith and practice. And now, reader, if you say that you do believe the Bible, we ask you, Do you obey it? and if not, Why not? {PTUK February 7, 1895, p. 88.13}

**“News of the Week” The Present Truth 11, 6.**

E. J. Waggoner

-The Romish “propaganda” have determined upon the establishment of an “apostolic vicariate” or Wales. {PTUK February 7, 1895, p. 94.1}

-The cessation by Mr. Gladstone from publics speaking means, it is said, a loss of ?2,000 a year to one Press agency alone. {PTUK February 7, 1895, p. 94.2}

-It is announced from Rome that the Triple Alliance will be renewed this year, and that a special military convention of a pacific character will be signed. {PTUK February 7, 1895, p. 94.3}

-A conference of Australian Premiers has been opened at Hobart. It was agreed that federation vas the greatest and most pressing question in Australasian politics. {PTUK February 7, 1895, p. 94.4}

-Pentonville Prison is claimed to be the healthiest spot in England. No fewer than 12,050 criminals passed through it during the year, there being only nine deaths. {PTUK February 7, 1895, p. 94.5}

-The electric light is rapidly superseding gas in business establishments. In London alone last year the number of incandescent lights in use increased from 1,125,000 to 1,600,000. {PTUK February 7, 1895, p. 94.6}

-The Commission of Inquiry into the Turkish atrocities in Armenia has begun its work by holding a preliminary sitting at Moosh. The Porte still refuses to permit newspaper correspondents to travel in Armenia. {PTUK February 7, 1895, p. 94.7}

-The Pope, not satisfied with Cardinal Vaughan’s adverse report on the question of Catholic Anglican federation, intends to consult the Bishops of Salford, Nottingham and Southwark, who will shortly arrive in Rome, on the matter. {PTUK February 7, 1895, p. 94.8}

-There has been a terrible upheaval on one of the islands of the New Hebrides group. The crater of one volcano, which is three miles in circumference, is a sea of lava, and another volcano is covering the island with darkness and ashes. The population of 8,000, with few exceptions, have disappeared. {PTUK February 7, 1895, p. 94.9}

-The French Ministerial crisis has been passed by the formation of a Cabinet by M. Ribot. President Fauer’s message was read in both Chambers of the French Parliament, and was favourably received. A vote of confidence in the new French ministry was passed by 529 votes to seventy-nine, and an Amnesty Bill for political offences was afterwards brought in and carried by 511 votes to seven. {PTUK February 7, 1895, p. 94.10}

-An appalling ocean disaster occurred about fifty miles off Lowestoft early on the morning of Jan. 80, the North German Lloyd steamer *Elbe* being run into by another steamer, and sinking in a few minutes. There were, it is believed, 240 passengers on board, the crew numbering 160. Of this total of 400 only 20 persons have been saved, these being picked up in a small boat by a fishing-smack, and brought to Lowestoft. {PTUK February 7, 1895, p. 94.11}

-Owing to the non-coincidence of the earth’s pole of rotation with its geodetic pole, and the shifting about of the former, it is pointed out that the frontier between the United States and Canada being marked out in two parts, for 1,200 miles and 250 miles respectively, by parallels of latitude, there is a strip of land, only 60 feet wide, it is true, but large enough in area to embrace 100 big farms, which comes alternately under the jurisdiction of both countries. During April and May, 1890, and May, 1891, it was Canadian by rights; in November, 1890, and December, 1891, it was American. {PTUK February 7, 1895, p. 94.12}

-Dr. Jamieson, of South Africa, who conducted the recent campaign against the Matabeles, has been addressing Londoners on the subject of the nature and advantages of the newly-acquired annex to the British Empire. The ex-commander-in-chief of the Chartered Company’s army, and present administrator of its territories painted a very bright picture of the future of that part of Africa. It is, be declared, a white man’s country, containing iron and coal side by side, and payable gold-fields; agriculturally it is self-supporting, and it is an admirable pastoral country. In three years the railway is to run from Cape Town to Buluwayo. After an occupation of only nine months there were, last August, nearly 2,000 white people in Lobengula’s old capital. {PTUK February 7, 1895, p. 94.13}

**“Back Page” The Present Truth 11, 6.**

E. J. Waggoner

The Chinese are said to have found the reason why their armies have been beaten by the Japanese. It is that on the second day of the second moon last year there appeared a double halo around the sun. {PTUK February 7, 1895, p. 96.1}

Apologists for the Russian persecutions of the Jews say that the question is not one of religion but of race, and therefore it cannot be religious persecution. The hollowness of the claim is demonstrated by the fact that by changing his religion the Jew avoids the persecution. {PTUK February 7, 1895, p. 96.2}

The power behind the Russian throne, one of the strongest elements of which is priestcraft, does not intend to surrender any of its prerogatives. After all the talk about a liberalising policy, the young Czar has announced to the representatives of the nobility that such talk is foolish fancy, and that he will “uphold the principle of autocracy as firmly and unflinchingly as did my ever-lamented father.” {PTUK February 7, 1895, p. 96.3}

Italy has been fighting the Abyssinians in their own land, and celebrates the victory recently gained quite in the fashion of medi?val Papal demonstrations. The commanding general led a triumphal procession at Massowah to the public square, where an altar was decorated with flags and crosses. “The prefect of apostolic then delivered an eloquent address,” we are told, “and a solemn *Te Deum* of thanksgiving for the success of the Italian arms was sung with much fervour. At the conclusion of the service the prefect apostolic pronounced a benediction.” {PTUK February 7, 1895, p. 96.4}

Reuter’s agency says that members of the Catholic party in the German Reichstag have concluded a compromise with the Government whereby they engage to support an Anti-Revolutionary bill provided the repeal of the Anti-Jesuit law is confirmed by the Federal Council. One clause of the Anti-Revolutionary bill makes it an offence to speak against religion, which of course means religion according to the definition of those administering the law. It is by such laws as these that the preaching of the Gospel will be punished in Germany. Not long ago a German judge, having the case of a Protestant minister before him, said that if Luther were now alive and should preach as he did in the sixteenth century, they would probably imprison him for it. {PTUK February 7, 1895, p. 96.5}

**“Regeneration by Politics” The Present Truth 11, 6.**

E. J. Waggoner

The great trouble with the majority of the ancient Jews was that they thought that God was altogether such an one as themselves. See Psalm 50:21. They were sure that they could make themselves as good as He (Romans 10:3), and they thought that the temple which men had built was sufficiently large to contain Him. When Stephen quoted the words of the prophet, wherein God declared that He was greater than the house which they had built, they killed him. Their narrow ideas of God, gave them exalted ideas of themselves. Vain imaginations, which ended in terrible judgments! {PTUK February 7, 1895, p. 96.6}

But the people of this generation have no reason to boast over them. Many professed Christians have the same distorted views of their importance as compared with God. Only last week a meeting of the Nonconformist Council of London was called to take action in regard to the approaching London County Council election. To support a certain party was declared to be necessary in order to be loyal to Christ, and the climax was reached when the Rev. Hugh Price Hughes said that “in this fight the Wesleyan Methodists would be found shoulder to shoulder with their other Nonconformist brethren, to hasten the time when the city of London should become the city of God.” This was greeted with loud cheers by the assembled ministers. {PTUK February 7, 1895, p. 96.7}

The folly of this proposal is evident when we remember that the city of God is one “whose builder and maker is God” (Hebrews 11:10), and that it is situated in “a better country, that is, an heavenly.” Verse 16. Men have nothing whatever to do in preparing it; their part is to yield themselves to God, that He may prepare them for a place in it. {PTUK February 7, 1895, p. 96.8}

Nothing is more needed at this time than to point out that every proposition to advance the kingdom of God by politics is not the Gospel, but is utterly opposed to it. The Gospel is the power of God, and not of men. It is the power of God to save individual men and women from sin. The ministers who are so zealously labouring to regenerate the city by means of politics, are unconsciously playing into the hands of Rome, because political religion is the very essence of Romanism. {PTUK February 7, 1895, p. 96.9}

The Romish Babylon’s characteristic is that “the kings of the earth have committed fornication with her,” and that “the inhabitants of the earth have been made drunk with the wine of her fornication.” Revelation 18:3; 17:2. The extent to which the principles of Romanism have permeated even those who think they are opposed to Rome, is indicated by the two items which follow:— {PTUK February 7, 1895, p. 96.10}

1. The Nonconformist Council has issued a manifesto to all the Free Churches in London, in view of the coming County Council election, in which it is said that “at the last London County Council election the Free Churches nobly rose to the crisis, and furnished the moral enthusiasm that led to victory.” {PTUK February 7, 1895, p. 96.11}

2. The London Reform Union has issued an appeal to the pastors of London, which closes thus:— {PTUK February 7, 1895, p. 96.12}

This, therefore, is a crisis in which the religious congregations appear to have a clear duty. *The decisive voting power is in their hands*. Should you feel able to bring the matter in any form before the members of your church, the London Reform Union will be glad to furnish, free of charge, any information or literature desired. If a speaker is required at any meeting in connection with your church, the London Reform Union will endeavour to supply one. {PTUK February 7, 1895, p. 96.13}

Men who are drunk do not usually know it. Therefore is there the more urgent need to point out their danger. The religious people of the world are becoming intoxicated with the idea that political power is the agency by which the Gospel is to triumph, and their heads are turned by the thought that they have this power under their control. It was thus that the Papacy was established in the first centuries, and it is thus that it will regain all that it lost by the Reformation. The apostasy was the result of the neglect of God’s Word; the Reformation won its victories only by the Word; and it is only as the Word preached in its purist simplicity, and power, that the fruit of the Reformation can be preserved. Let neither Christians nor men of the world be deceived. Good men may err, and the greatest error that good men are in danger of making to-day is the supposition that political work is Gospel work. {PTUK February 7, 1895, p. 96.14}

**“Front Page” The Present Truth 11, 7.**

E. J. Waggoner

“Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth.” John 16:13. {PTUK February 14, 1895, p. 97.1}

Jesus Christ is “the way, the truth, and the life.” John 14:6. Therefore the Spirit leads us into the truth by leading us into the knowledge of Christ. So Christ said, “He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” John 16:14. {PTUK February 14, 1895, p. 97.2}

This is the same that we read in 1 Corinthians 2:9, 10. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.” {PTUK February 14, 1895, p. 97.3}

“The deep things” is a term that applies specially to the things of God. “O God, how great are Thy works! and Thy thoughts are very deep.” Psalm 92:5. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” Romans 11:33. {PTUK February 14, 1895, p. 97.4}

But Jesus said, “All things that the Father hath are Mine: therefore said I that He [the Spirit] shall take of Mine, and shall show it unto you.” John 16:15. Consequently “the deep things of God,” and His unsearchable judgments, are but “the unsearchable riches of Christ.” Ephesians 3:8. {PTUK February 14, 1895, p. 97.5}

All this serves to show us that truth is infinite and inexhaustible. To limit truth is to limit God. He who thinks that he knows all the truth, thinks that he fully comprehends God; and that is the same as thinking that he is equal to God. This is true not only concerning the whole range of truth, but also of every particular truth. Every thought of God is deep and unfathomable; therefore no one can ever exhaust any truth of God. {PTUK February 14, 1895, p. 97.6}

Therefore truths that are new to men must be continually shining forth from the word of God. And they must be new to the church as well as to the world; for the church is composed only of men, and there are no men, however good, who know everything, and who can find nothing more in Christ to be learned. {PTUK February 14, 1895, p. 97.7}

This was what gave the Reformation its power. The Reformers set forth truth that was new to the mass even of professed Christians, and that was all that made it a reformation. And because the truths were new, they stirred the people. {PTUK February 14, 1895, p. 97.8}

The trouble with the Protestant church of to-day is that it has bound itself by creeds to just what the Reformers preached. But to be true successors of the Reformers, does not mean that we should believe only the things that they did, but that we should be moved by the same spirit. A true reformation never stops; but a reformation consists in the presentation of truth that tends to lift people out of the easy grooves in which they are resting; and it must never cease its lifting. {PTUK February 14, 1895, p. 97.9}

There is, indeed, much talk of new things, and of progress, but it is not the kind of progress that works reformation. To seek to manufacture enthusiasm by the invention of new theories, is fatal. Sensationalism is spiritual death. Truth is not to be invented, but discovered by searching. It comes not from man, but from the word of God. In the true Reformation there is no straining after effect, but a simple adherence to the word. {PTUK February 14, 1895, p. 97.10}

The preaching of the word was what began the Reformation. But the word is not exhausted. There is enough left yet to work a revolution not only in the world, but also in the church. Let Christians practise and teach the word of God without any gloss or interpretation, and the results will be marvellous. Let them begin with the fourth commandment, and keep the day which it enjoins, the Sabbath of the Lord,—the seventh day of the week-and there will be such a revival of religion as the world has never seen. {PTUK February 14, 1895, p. 97.11}

**“Faith’s Victory” The Present Truth 11, 7.**

E. J. Waggoner

The only victory that can be gained in this world is the victory of faith. Faith is the only thing that cannot be defeated. Alexander, C?sar, Napoleon, gained great temporary triumph; but defeat overtook them in the end. The first succumbed to the assassin, the second to his own devices, and the third to the enemies over whom he had long triumphed. Wealth never enabled a person to end his life victories, neither did power, nor fame. But the man of faith, though alone in the midst of his enemies, was never conquered. He might be ridiculed and denounced, but this could not touch his character. He might be imprisoned or put to death, but he lost nothing thereby, for he was already dead, having been crucified with Christ (Galatians 2:20), and the life of Christ, which was his, could not be bound or taken away. “This is the victory that overcometh the world, even our faith.” 1 John 5:4. {PTUK February 14, 1895, p. 97.12}

**“Gospel Liberty” The Present Truth 11, 7.**

E. J. Waggoner

Gospel liberty is the only full and true liberty. It is liberty both of thought and of conscience. The religious man may have liberty of thought, but he is not at ease as regards his conscience, which perpetually scourges him for his evil ways. He can never secure freedom of conscience until he becomes converted. {PTUK February 14, 1895, p. 98.1}

On the other hand, some very religious men possess neither freedom of thought nor of conscience. The man who has a pope to tell him how he must think and act in order to be saved,—be it the Pope of Rome or any other-does not have liberty of thought; and without such liberty he cannot have liberty of conscience. His conscience may not trouble him perceptibly, but that is no evidence that it has liberty. It may be dead, or stupefied. To have liberty it must have life. It must be alive, and free to direct the actions of its possessors. {PTUK February 14, 1895, p. 98.2}

God accepts no half-way service. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Matthew 22:37. Notice that it includes the service both of the heart and of the *mind*, and that it is “*thy*” mind, and not the mind of some other. The mind must set its seal of approval upon that which the heart moves the individual to do. He who tries to serve God merely with the heart, simply willing to think and do as some other person tells him, is at most only an accomplice in what is done. We cannot serve God with all our mind by being merely accessory to deeds thought out and directed by another. Our judgment must approve of the work, in order that it may become, in a full and complete sense, our own. {PTUK February 14, 1895, p. 98.3}

God has given us our minds, and He has given us a revelation of His will. He has also given us the Holy Spirit as a teacher, to show us all He would have us understand. There is no reason, therefore, for our not knowing and approving, both with the heart and with the mind, the things that pertain to His worship. We are accountable to Him if we do not. All things which He has enjoined are reasonable; but many things which man has directed to be done for the worship of God are not reasonable and therefore not susceptible of approval by any enlightened judgment. And this is characteristic of all religious commandments of men. For, just as an untutored savage could only marr the work of an artist to which he might put his hand, so man, a frail, finite, short-sighted, and ignorant being, can never put his hand to the ordinances of the Creator without perverting them, making unreasonable that which before was reasonable. And so the Saviour declared, “In vain they do worship Me, teaching for doctrines the commandments of men.” It matters not how good and useful these commandments may seem to the fallen, finite mortals who make them; they are commandments of men, and therefore, according to the words of Christ, vain for all purposes pertaining to the worship of God. {PTUK February 14, 1895, p. 98.4}

Gospel liberty is liberty in the exercise of all the faculties God has given us. God wishes all men to be free; He has declared that every offering to Him must be a free-will offering. And He is not unjust or inconsistent. He has not required us to serve Him with all our heart and all our mind, and to do all from our own free will, and yet demanded that one or more of our faculties should be bound,—held in abeyance at the dictates of either men or devils. God aims through the Gospel to set the soul free; the devil aims through the law of sin and death, and the commandments of men, to keep it in bondage. To serve the devil we must be slaves; to serve the Lord we must be free men. We are slaves by nature; but to remain so we must reject the liberty which God offers us as a gift. {PTUK February 14, 1895, p. 98.5}

**“Cain and Abel” The Present Truth 11, 7.**

E. J. Waggoner

These two sons of Adam were types of the two great classes which were to exist upon the earth, the wicked and the good. And this difference of character was shown in the sacrifices which they offered. Cain brought the fruits of the ground; Abel brought a lamb. God had instructed them in the offering of sacrifices, the essential feature in which was the shedding of blood. “Without shedding of blood there is no remission.” Hebrews 9:22. {PTUK February 14, 1895, p. 98.6}

Abel did according to the word of the Lord; he had faith. Cain carried out the Lord’s instructions according to his own views. God had demanded a sacrifice, and he brought one; not, indeed, *exactly* as the Lord had said, but near enough, he might say, to answer the purpose. The sacrifice was the essential thing, and not the particular thing that was offered. His offering was just as valuable as Abel’s, and cost him just as much. But in that departure from the very words of the Lord he showed that he had not faith; for faith takes a thing exactly as God says it. The difference in their offerings was the difference between having faith and having it not. {PTUK February 14, 1895, p. 98.7}

So it is with the people now. Not all who bring sacrifices to the Lord are counted righteous. God has said, “The seventh day is the Sabbath; in it thou shalt not do any work;” but we hear men say, “The particular day is not essential; what God wants is one day’s rest in seven.” But faith takes every word of God just as it is spoken, and does not attempt to measure the “substance” of what He says, or discover the “essential principle.” Not one word of God can be non-essential. If it could, God would be finite like ourselves. And those who knowingly disregard one word of God show thereby that they have not faith in Him as God. And thus they class themselves with the wicked; for the wicked are simply those who have not faith. {PTUK February 14, 1895, p. 98.8}

**“In the Baltic Provinces” The Present Truth 11, 7.**

E. J. Waggoner

Not long ago Brother L. R. Conradi, of Hamburg, visited the Seventh-day Adventist churches in Southern Russia, holding some conferences and learning of the progress of the truth amidst the persecutions which our brethren there are enduring in common with the Stundists. Some churches have been broken up and scattered by the banishment of members, but the truth is only proclaimed afar and near by this as the believers go “preaching the word.” {PTUK February 14, 1895, p. 98.9}

On his return journey, by way of St. Petersburg, Brother Conradi visited some places in the Baltic Provinces, to see what could be done to get some publications into the languages spoken there. How the Sabbath truth was found to be already represented in one province he tells as follows:— {PTUK February 14, 1895, p. 98.10}

“At Narva, a thirfty town almost entirely German, we crossed into Esthonia. With the change of language there is also a change of customs. While the Germans and Russians live in regularly laid out villages, the churches in the midst of them, and the Lettonians on their farms, the Esthonians join their premises promiscuously, thus forming wide-spread, irregular villages, and their churches stand on some lonely spot. I little dreamed, while hearing this strange tongue, that the truth had already found its way into this province, and that some of our publications were already translated into the Esthonian. Some six years ago a colporteur of the British Bible Society embraced the Sabbath, and it was even voted that he should come to Germany to be more fully instructed; but we lost track of him. He returned to his country home in Esthonia, and his relatives succeeded in discouraging him, so that he ceased to observe the Sabbath. But he could not satisfy his conscience; the seed of truth, in spite of all the opposition, burst forth anew, stronger than ever. He began to translate some of our publications, and finally, securing my present address, began to correspond with me, his first letter reaching me shortly after my return from Russia. Thus the Lord prepares instruments to carry the truth into all these nations.” {PTUK February 14, 1895, p. 98.11}

**“‘One Is Your Master’” The Present Truth 11, 7.**

E. J. Waggoner

The Bishop of Manchester, stirred by the activity of Roman Catholics in England, has begun what an evening paper calls a crusade against the Papacy. The Bishop devoted his first sermon to showing that there was no historical evidence that Peter ever was in Rome. But what does it matter whether Peter was there or not? The second sermon denied that the Bishop of Rome succeeded to the “prerogatives of Peter.” The whole question is given away by such treatment; for at the best, instead of one pope, this would give us any number of popes, each exercising his “prerogatives.” The Scriptures show that neither to Peter nor to any other man were ecclesiastical prerogatives committed which they could pass to others. The whole power of the Gospel is in the word, and the word is still the power. {PTUK February 14, 1895, p. 99.1}

**“Catholic Martyr” The Present Truth 11, 7.**

E. J. Waggoner

A Catholic paper objects to the word “martyr” being applied to any outside of the Roman fold, because it is a word “which belongs so peculiarly to the Christian and Catholic Church.” If the making of martyrs establishes proprietary rights in the use of the word it certainly belongs to Rome, as she has put to death more of the saints of God than any other power since the world began. {PTUK February 14, 1895, p. 99.2}

**“The Papacy. The Seventh of Daniel” The Present Truth 11, 7.**

E. J. Waggoner

“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.” Daniel 7:1. {PTUK February 14, 1895, p. 99.3}

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 B.C., chronologists placed 555 in the margin of the Bible, as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See Rawlinson’s Seven Great Monarchies, Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon. {PTUK February 14, 1895, p. 99.4}

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (Daniel 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. {PTUK February 14, 1895, p. 99.5}

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.” Daniel 7:2, 3. {PTUK February 14, 1895, p. 99.6}

The Scriptures never put us under the necessity of guessing at anything that God wishes us to understand. He wishes us to understand the book of Daniel (Matthew 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says:— {PTUK February 14, 1895, p. 99.7}

“These great beasts, which are four, are four kings, which shall arise out of the earth.” Verse 18. {PTUK February 14, 1895, p. 99.8}

From this first we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever. We found that this was the case with the four kingdoms of Daniel 2. Therefore we know that the four kings of Daniel 7. must be identical with the four kings of Daniel 2. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time. {PTUK February 14, 1895, p. 99.9}

There are two other symbols, namely; the winds and the sea, but they are easily explained. The four beasts came up as a result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct. {PTUK February 14, 1895, p. 99.10}

It must be accepted as a fact that when a symbol was once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were “peoples, and multitudes, and nations, and tongues.” Then the great sea of Daniel 7. must represent the people of the earth. See also Isaiah 8:7, where the people of Assyria are called “the waters of the river.” If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,—strife. In harmony with this, we find in Jeremiah 25:32, 33 that, as a result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Revelation 7:1-3 the winds-the fierce passions of men-are represented as being held so that the earth cannot be hurt. {PTUK February 14, 1895, p. 99.11}

The prophecy, then, simply brings to view the four universal empires,—Babylon, Medo-Persia, Grecia, and Rome,—each arising as a result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle’s wings. Daniel 7:4. In one place it is described as follows: “For, lo, I raise up the Chaldeans, that bitter and hasty nation.... Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; but they shall fly as the eagle that hasteth to eat.” Habakkuk 1:6-8. {PTUK February 14, 1895, p. 100.1}

Daniel continues concerning this first beast:— {PTUK February 14, 1895, p. 100.2}

“I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” Daniel 7:4. The marginal rendering “wherewith,” in place of the first “and,” makes the passage more clear thus: “I beheld until the wings thereof were plucked, wherewith it was lifted up from the earth, and [it was] made stand upon the feet as a man, and a man’s heart was given to it.” {PTUK February 14, 1895, p. 100.3}

The wings upon the back of the lion symbolise the swiftness with which Babylon extended her conquests. (See Habakkuk 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle’s wings; it then stood still, and extended its conquest no further. Instead of being lion-hearted, Belshazzar was so timid that “the joints of his loins were loosed, and his knees smote one against another” (Daniel 5:6), when in the midst of his blasphemous revel the handwriting appeared on the wall. “Conscience doth make cowards” of all wicked man, when they see the handwriting of God, whether on the wall or in His book. {PTUK February 14, 1895, p. 100.4}

We will continue the study of this chapter in future numbers. {PTUK February 14, 1895, p. 100.5}

**“Hinduism and the Soul” The Present Truth 11, 7.**

E. J. Waggoner

It is announced that “a pamphlet has just been written in English by a Madras Brahmin... which is intended to convey to Englishmen some of the leading teachings of Hinduism.” An examination of its teachings reveals that the leading one,—the doctrine upon which all the rest are based,—is that of the existence of a conscious undying spirit within but separate from the body. This doctrine is already accepted by the vast majority of the people for whose information this Brahmin pamphlet was written. The Brahmins are deep thinkers, and in a contest maintained by human reasoning and philosophy, can hold their ground against any people in the world. That they even have undertaken to do proselytising work in lands called Christian, is not, from the human standpoint, an exhibition of ignorance or folly. There is no reason why it should not prove quite successful among many people, however enlightened, who are not willing to believe that the Bible means what it says when it declares that “the dead know not anything.” Ecclesiastes 9:5. {PTUK February 14, 1895, p. 100.6}

**“Studies in Romans. Some Practical Exhortations. Romans 11:33-36; 12:1-21” The Present Truth 11, 7.**

E. J. Waggoner

We have now finished that which might be called the argumentative portion of the Epistle to the Romans. The five chapters which follow are devoted to exhortations to the church. Those in the chapter before us are very simple, but will be much better understood if read in connection with that which immediately precedes. Accordingly, we preface our reading of the twelfth chapter with the last four verses of the eleventh:— {PTUK February 14, 1895, p. 101.1}

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. 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. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” Romans 11:33-36; 12:1-21. {PTUK February 14, 1895, p. 101.2}

**QUESTIONS ON THE TEXT**

What is the truth concerning the Lord? {PTUK February 14, 1895, p. 101.3}

“Of Him, and through Him, and to Him, are all things.” {PTUK February 14, 1895, p. 101.4}

What therefore is the reasonable thing for men to do? {PTUK February 14, 1895, p. 101.5}

“Present your bodies a living sacrifice, holy, acceptable unto God.” {PTUK February 14, 1895, p. 101.6}

What will be done for us if we thus yield ourselves? {PTUK February 14, 1895, p. 101.7}

“Not to think of himself more highly than he ought to think.” {PTUK February 14, 1895, p. 101.8}

How should men think of themselves? {PTUK February 14, 1895, p. 101.9}

“Think soberly.” {PTUK February 14, 1895, p. 101.10}

What induces soberness of thought? {PTUK February 14, 1895, p. 101.11}

“The measure of faith.” {PTUK February 14, 1895, p. 101.12}

From whom does faith come? {PTUK February 14, 1895, p. 101.13}

“God hath dealt... the measure of faith.” {PTUK February 14, 1895, p. 101.14}

To whom has God dealt the measure of faith? {PTUK February 14, 1895, p. 101.15}

“To every man.” {PTUK February 14, 1895, p. 101.16}

What is the relation of men in Christ? {PTUK February 14, 1895, p. 101.17}

“One body in Christ, and every one members one of another.” {PTUK February 14, 1895, p. 101.18}

How should Christians feel towards persecutors? {PTUK February 14, 1895, p. 101.19}

“Bless them which persecute you.” {PTUK February 14, 1895, p. 101.20}

What should be our sympathies? {PTUK February 14, 1895, p. 101.21}

“Rejoice with them that do rejoice, and weep with them that weep.” {PTUK February 14, 1895, p. 101.22}

How far is it possible for me to live at peace with all men? {PTUK February 14, 1895, p. 101.23}

“As far as lieth in you.” {PTUK February 14, 1895, p. 101.24}

With what is evil to be overcome? {PTUK February 14, 1895, p. 101.25}

“With good.” {PTUK February 14, 1895, p. 101.26}

*A Logical Conclusion*.-The closing verses of the eleventh chapter set forth the infinite, unsearchable power and wisdom of God. Nobody can add anything to Him. No one can put God under obligations to Him. No one can give Him something for which He should receive something in return. “For of Him, and through Him, and to Him are all things.” “He giveth to all life, and breath, and all things.” “In Him we live, and move, and have our being.” Acts 17:25, 28. This being so, it is but reasonable that all should yield their bodies to Him, for Him to control. He alone has the wisdom and the power to do it properly. The word “reasonable” is, literally, “logical.” The logical result of acknowledging God’s power and wisdom and love, is to submit to Him. He who does not yield to God, virtually denies His existence. {PTUK February 14, 1895, p. 101.27}

*Exhorting and Comforting*.-It is interesting to know that the Greek word rendered “beseech” is from the same root as “the Comforter,” applied to the Holy Spirit. It is the word used in Matthew 5:4, “Blessed are they that mourn; for they shall be *comforted*.” It occurs also in 1 Thessalonians 4:18, “Comfort one another with these words.” The following passage contains the word several times, as indicated: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all *comfort*; who *comforteth* us in all our tribulation, that we may be able to *comfort* them which are in any trouble, by the *comfort* wherewith we ourselves are *comforted* of God. For as the sufferings of Christ abound in us, so our *consolation* also aboundeth by Christ.” 2 Corinthians 1:3-5. The fact that the Greek word for “exhort,” or “beseech,” is identical with that for “comfort,” may give a new force to the exhortations of the Spirit of God. {PTUK February 14, 1895, p. 101.28}

There is comfort in the thought that God is all-powerful. Therefore there is comfort in all his exhortations and commandments, since He does not expect us to act in our own strength, but in His. When He utters a command, it is but the statement of what He will do in and for us, if we yield to his power. When He reproves, He is simply showing to us our need, which He can abundantly supply. The Spirit convicts of sin, but is always the Comforter. {PTUK February 14, 1895, p. 101.29}

*Power and Mercy*.—“God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy.” Psalm 62:11, 12. “God is love.” Therefore His power is love, so that when the apostle cites the power and wisdom of God as the reason why we should yield to Him, He exhorts us by the mercies of God. Never forget that all the manifestation of God’s power is but the manifestation of his love, and that love is the power by which He works. Jesus Christ, in whom God’s love is revealed (1 John 4:10), is “the power of God, and the wisdom of God” (1 Corinthians 1:24). {PTUK February 14, 1895, p. 101.30}

*True Nonconformity*.-In this country religious people have often been divided into two classes-Churchmen and Nonconformists. Now every true Christian is a nonconformist, but not in the sense that the word is ordinarily used. “Be not conformed to this world, but be ye transformed by the renewing of your minds.” When those who call themselves Nonconformists adopt worldly methods, and engage in worldly schemes, then they dishonour the name. “The friendship of the world is enmity with God.” {PTUK February 14, 1895, p. 102.1}

*How to Think of Self*.-The exhortation to every man is not to think of himself more highly than he ought to think. How highly ought one to think of himself? “Put them in fear, O Lord; that the nations may know themselves to be but men.” Psalm 9:20. “Put not your trust in princes, nor in the son of man, in whom there is no help.” Psalm 146:3. “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” Isaiah 2:22. “Verily every man at his best state is altogether vanity.” Psalm 39:5. “The wisdom of this world is foolishness with God.” “The Lord knoweth the thoughts of the wise, that they are vain.” 1 Corinthians 3:19, 20. “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” James 4:14. “We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” Isaiah 64:6. “In lowliness of mind let each esteem other better than themselves.” Philippians 2:3. {PTUK February 14, 1895, p. 102.2}

*Faith and Humility*.-Pride is the enemy of faith. The two can not live together. A man can think soberly and humbly only as the result of the faith that God gives. “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. The man who has confidence in his own strength and wisdom, will not depend upon another. Trust in the wisdom and power of God comes only when we recognise and acknowledge our own weakness and ignorance. {PTUK February 14, 1895, p. 102.3}

*Faith a Gift of God*.-We read that God hath dealt the measure of faith to every man. Faith-trust in God-comes from a knowledge of His greatness and our littleness; of His strength and wisdom and our weakness and ignorance; of His righteousness and our sinfulness. God tells us these things, so that we may trust in Him. {PTUK February 14, 1895, p. 102.4}

*What Faith Is Given*.-That faith which God deals to man is indicated in Revelation 14:12: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” God does not give faith to the saints only, any more than He gives the commandments to them alone; but the saints *keep the faith*, and others do not. The faith which they *keep* is the faith of Jesus; therefore it is the faith of Jesus that is given to men. {PTUK February 14, 1895, p. 102.5}

*Faith Given to Every Man*.-Every man is exhorted to think soberly, because God hath dealt *to every man* the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men build up a barrier of pride about themselves (Psalm 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods. {PTUK February 14, 1895, p. 102.6}

*In What Measure?*—We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all. Now the question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the faith of Jesus. The faith of Jesus is given in the gift of Jesus himself, and Christ is given in His fulness to every man. He tasted death for every man. Hebrews 2:9. “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. Christ is not divided; therefore to every man is given all of Christ and all of His faith. There is but one measure. {PTUK February 14, 1895, p. 102.7}

*The Body and Its Members*.—“There is one body” (Ephesians 4:4), and that is the church, of which Christ is the head (Ephesians 1:22, 23; Colossians 1:18). “We are members of his body, of His flesh, and of His bones.” Ephesians 5:30. There are many members in the body, “so we, being many, are one body in Christ, and every one members one of another.” As in the human body, so in the body of Christ, “all members have not the same office;” yet they are so joined together, and so mutually dependent, that none can boast over the others. “The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.” 1 Corinthians 12:21. So it is in the true church of Christ; there are no divisions and no boastings, and no member seeks to occupy the place or perform the work of another. No member thinks himself independent of the others, and all have an equal care for one another. {PTUK February 14, 1895, p. 102.8}

*Various Gifts*.—“All members have not the same office, and all have not the same gifts. “There are diversities of gifts, but the same Spirit.... And there are diversities of operations, but it is the same God which worketh all in all.... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kind of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.” 1 Corinthians 12:4-11. {PTUK February 14, 1895, p. 102.9}

*“The Proportion of Faith.”*—“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.” As we have seen, there is but “one faith” (Ephesians 4:5), and that is “the faith of Jesus.” Although there are various gifts, there is but one power behind them all. “All these worketh that one and the selfsame Spirit.” Therefore, to prophesy or to exercise any other of the gifts “according to the proportion” or measure of faith, is to do it “as of the ability which God giveth.” 1 Peter 4:11. “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” {PTUK February 14, 1895, p. 103.1}

*“In Honour Preferring One Another.”*—This can be done only when one is able “in lowliness of mind” to esteem others better than himself. Philippians 2:3. And this can be done only when one knows his own worthlessness. The man who “knows the plague of his own heart” can not think that others are as bad as himself. “Let this mind be in you, which was also in Christ Jesus; who ... made Himself of no reputation, and took upon Him the form of a servant.” {PTUK February 14, 1895, p. 103.2}

*How to Treat Persecutors*.-Bless them which persecute you; bless, and curse not.” To curse does not necessarily always mean to use profane language, to swear. To curse means to speak ill. It is the opposite of bless, which means to speak well of. Sometimes men persecute according to law, and sometimes they persecute without any legal warrant; but whether it is “due process of law” or mob violence, no hard words are to be used against those who do it. On the contrary, they are to be spoken well of. One cannot do this without the Spirit of Christ, who prayed for his betrayers and murderers, and who did not venture to bring railing accusation even against the devil. Jude 9. To hold persecutors up to contempt is not according to God’s instruction. {PTUK February 14, 1895, p. 103.3}

*Rejoicing and Weeping*.-To rejoice with them that rejoice and to weep with them that weep, is not an easy thing for the natural man. Only the grace of God can work such sympathy in men. It is not so difficult to weep with those who are afflicted, but it is often very difficult to rejoice with those who rejoice. For instance, suppose another has received something which we very much desired, and is rejoicing over his gain; it requires much grace to rejoice with him. {PTUK February 14, 1895, p. 103.4}

*Keeping the Peace*.-We are to live peaceably with all men if it be possible. But what is the limit of possibility? Some will say that they tried to keep peace until “forbearance ceased to be a virtue,” and then they paid the troublesome one in his own coin. Many think that this verse exhorts them to hold out as long as they can, and not to take part in any disturbance until they have had great provocation. But this verse says, “as much as lieth *in you*, live peaceably with all men.” That is, there is to be no trouble so far as we are concerned. We can not always keep other people from warring, but we can be at peace ourselves. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.” Isaiah 26:3. “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. “Let the peace of God rule in your hearts.” Colossians 3:15. “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:7. He who has this abiding peace of God, will never have any trouble with men. {PTUK February 14, 1895, p. 103.5}

**“News of the Week” The Present Truth 11, 7.**

E. J. Waggoner

-Six cases of cholera, two of which ended fatally, occurred at Constantinople on Feb. 4. {PTUK February 14, 1895, p. 110.1}

-Twenty-eight lives were lost by a colliery explosion at Montceau-les Mines, in France, Feb. 4. {PTUK February 14, 1895, p. 110.2}

-The French line steamship “La Gascogne” is several days overdue at New York, and grave fears are felt that she has been lost at sea. {PTUK February 14, 1895, p. 110.3}

-It is reported from Moscow that a Commission of Experts is about to be summoned to elaborate a scheme of compulsory education in European Russia. {PTUK February 14, 1895, p. 110.4}

-A boundary line dispute between Brazil and Argentina has just been settled by arbitration. President Cleveland was the arbitrator, and his decision was in favour of Brazil. {PTUK February 14, 1895, p. 110.5}

-Earthquake shocks were felt in several districts in Norway on the morning of Feb. 6, and an avalanche, thought to have been occasioned thereby, caused eleven deaths in Feinmarken. {PTUK February 14, 1895, p. 110.6}

-A mad soldier “run amuck” through the streets of Constantinople, Feb. 5, slashing right and left with a naked sword, and killing five men, while eleven men and three women were seriously injured. {PTUK February 14, 1895, p. 110.7}

-The company at the Cape, who have a monopoly of the diamond production of the world, have sold their whole output during the present year to an English syndicate. The output is estimated at ?8,250,000. {PTUK February 14, 1895, p. 110.8}

-Much distress prevails among the poor people In Ireland from the failure of last year’s potato crop. The local government board has, it is said, offered to advance money without interest for the purchase of seed potatoes for poor tenants. {PTUK February 14, 1895, p. 110.9}

-The leaders in the recent abortive insurrection in Hawaii have been arrested, and are being tried by court-martial. The ex-Queen, who is also under arrest, has formally abdicated the throne, and proffered her allegiance to the Republican Government. {PTUK February 14, 1895, p. 110.10}

-An International Exhibition is to be held during the summer at Amsterdam. One of the novelties will be an electric restaurant, where no waiter will be seen, and where, by simply touching a button, the dish required by the guest will rise and descend as desired. {PTUK February 14, 1895, p. 110.11}

-According to advises from Beyrout, the Christians throughout Syria are in apprehension of another massacre by the Druses, outrage and murder being frequent, and without redress. No Christian, it is said, ventures out after nightfall at Beyrout or Damascus. {PTUK February 14, 1895, p. 110.12}

-The National Federation of Sunday Societies bar undertaken to secure in Parliament an amendment to the old Sunday law of 1781, under which proceedings were taken last year against the Leeds Sunday Lecture Society, so as to prevent similar prosecutions in the future. {PTUK February 14, 1895, p. 110.13}

-The Japanese have captured Weihaiwei, after a long and desperate fight with the Chinese forts and a number of Chinese warships under command of Admiral Ting. Two of the largest and best ironclads of the Chinese were sunk and the rest were captured. China is now practically without a fleet. {PTUK February 14, 1895, p. 110.14}

-The French Government have concluded a bargain with an English company for conveying gunboats and flat-bottomed boats to Madagascar, only one French company having bid for the undertaking, and that at every high price. But the incident caused an exceptionally anti-English display in the Chamber of Deputies, which nearly led to the upsetting of the new ministry. {PTUK February 14, 1895, p. 110.15}

-The governor of Texas, U.S.A., has proposed a plan for dealing with lynchings, for which that State has become notorious. It is, to make the county in which mob-violence occurs liable to heavy damages to the State; to give the surviving relatives of any victim an action for damages against the county, and against any persons who can be proved to have co-operated in mob-violence; also to provide for the removal of the sheriff from office whenever a prisoner is taken from his custody and put to death by a snob. {PTUK February 14, 1895, p. 110.16}

**“Back Page” The Present Truth 11, 7.**

E. J. Waggoner

Last week Lord Halifax, President of the English Church Union, delivered a lecture in which he said the Anglican Church ought to meet the Pope half way in his efforts to bring about union. {PTUK February 14, 1895, p. 112.1}

It seemed hazardous, he continued, on so great a question, for a simple laymen like himself to make a suggestion, but it seemed to him that if the present Pope were to take steps, for example, for a complete investigation into the question of Anglican orders it might lead to a renewal of relations between Rome and England which might prove the beginning of negotiations that might eventually bring about the reunion of the whole of Western Christendom, in which he included English Nonconformists and German Protestants. {PTUK February 14, 1895, p. 112.2}

It is being alleged in favour of the Russian Protestants that they are willing to enter the army and promise loyalty to the Czar, about like the Quakers, but they object to the oath. This is a libel on many Russian Protestants; for there are those in Russia who are followers of the Lord and will not take the lives of their fellow-men, when the Lord has commissioned them to preach the Gospel to them. A man ready to take the life of another, for whom Christ died as well as for himself, can hardly with consistency scruple about taking an oath. {PTUK February 14, 1895, p. 112.3}

People talk about this “enlightened age,” as though superstition were a thing of the past. They are sure that even the Catholic Church will never persecute any more, since it has partaken so much of the progress of the age. But what can they say about the progress of “the Church,” when a Catholic paper in this enlightened metropolis of the world gravely records the news that “Cardinal Richard has offered Mgr. Perraud a magnificent reliquary containing a portion of the true cross and a fragment of the crown of thorns”? Superstition is as much alive as ever, and persecution is only sleeping. {PTUK February 14, 1895, p. 112.4}

One of the hindrances to the work of foreign missions is to be found in the readiness with which many missionaries turn to their home governments for protection in any case of violence or disorder. The influence of this is to cause the missionary to be regarded as merely a semi-official agent of a foreign power, rather than as the representative of the Lord of all. It was not the practice of the apostles to call for the punishment of those who opposeed the preaching of the Gospel. It was not thus that the Lord met the violence of His enemies. {PTUK February 14, 1895, p. 112.5}

An illustration of the modern and unapostolic method of meeting opposition raised by religious prejudice is reported from Constantinople. The Turkish police visited the house of some French Catholic fathers, and upon being refused admission broke down the door, and arrested the Superior. Upon his release this individual lodged a complaint with the French Ambassador. The offending official was dismissed, and French gunboats, proceeding to the village where the priests live, landed a company of the ship’s officers who escorted the Superior to his house. Such a display is all very fine to show the natives the power of the French arms, but what idea will the people receive of the Gospel, which comes not to condemn and punish, but to save men, and which stands not in the power of men but of God? {PTUK February 14, 1895, p. 112.6}

An English military writer anticipates “a most frightful outbreak of pestilence” around Pekin with the return of the warm weather, from the enforced lack of sanitary arrangements in the great Chinese camp which has been collected for the defence of the place, now said to amount to half a million men. It is a well-known fact that it is from similar large gatherings of Orientals that plague and pestilence start out on their devastating march to the various quarters of the earth. {PTUK February 14, 1895, p. 112.7}

The Catholic Church in Austria has issued a manifesto on the social question. Of course its promises of good to workmen are a bid for support, as the Church in Austria is only one political party. The party declared that “Christ must be the supreme teacher and lawgiver in the life of every man.” This means that the Church, as Christ’s representative, is to be the lawgiver. The manifesto reads quite like similar pronouncements which are sometimes made by Protestant bodies, declaring that the principles of Christ must be enforced by legislative bodies. They always mean their own conception of the principles, and whether priest or presbyter, it is alike contrary to the principles of Jesus, who said, “If any man hear My words and believe not, I judge him not.” {PTUK February 14, 1895, p. 112.8}

It is human nature to put confidence in the flesh. Even when the Pope at Rome is rejected, it is very easy to expect the council of bishops, or the minister, or some one of influence to take the responsibility of deciding what is right and what is wrong. At Bristol last week the Archdeacon of London, Dr. Sinclair, very truly said:— {PTUK February 14, 1895, p. 112.9}

The Reformation had the courage and the loyalty and the inspiration to place the Bible in the hands of the people, and it not only repudiated the infallibility of the Pope, but of the Church. It would not be enough to repudiate the infallibility of the Pope if they held that a certain number of bishops, if they came together, would be infallible. In fact, the one might be worse than the other. {PTUK February 14, 1895, p. 112.10}

We shall not be judged by popes, or councils, or creeds, nor will the men of “influence” be able to pass upon character in the last day. The word of God will be the standard in that day. {PTUK February 14, 1895, p. 112.11}

“He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. He left us an example that we should “follow His steps.” What then, about following steps in which our Lord has not walked? For example, in his “Sacerdotalism,” Canon Knox-Little, of the Church of England, thus answers those who complain that the practices of the Ritualists are contrary to Christ’s example and the word of God:— {PTUK February 14, 1895, p. 112.12}

Their efforts strictly to adhere to our Lord’s example to the letter, in spite of the usage of the Church, implies that they know better what our Lord desired than His Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest. {PTUK February 14, 1895, p. 112.13}

This answers the contention of those who would keep the word in some things, and yet hold to the papal custom and the matter of Sunday. But Christ lived in the flesh that He might point out the path, and He has given us the word that we may know of a certainty how to walk. {PTUK February 14, 1895, p. 112.14}

When a man loses sight of God, his eyes turn naturally upon himself, and ere long he naturally assumes the position and attributes of deity. Only the constant sight of God can keep men from becoming “vain in their imaginations,” as did the heathen of old. {PTUK February 14, 1895, p. 112.15}

The machine of national finance in the United States seems to have hopelessly broken down, defying the efforts of statesmen to furnish a remedy. {PTUK February 14, 1895, p. 112.16}

**“Which Side Will You Choose?” The Present Truth 11, 8.**

E. J. Waggoner

This world is the scene of a great controversy between good and evil, and Christ says, “He that is not with Me is against Me.” Matthew 12:30. {PTUK February 21, 1895, p. 113.1}

The enmity is against God. This is an encouraging thought to the believer when the attacks of the enemy come. “The battle is not yours, but God’s.” God’s honour is at stake, and so for His sake as well as man’s He must triumph. The rebellion against His law began before ever man became involved in the controversy. {PTUK February 21, 1895, p. 113.2}

“And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9. {PTUK February 21, 1895, p. 113.3}

Although the battle is between Christ and Satan, men cannot be mere spectators. There is no neutral ground where one can be on neither side. Satan succeeded in getting man to join his rebellion against God’s authority, and so he makes of every natural heart a citadel of opposition against God. But God, in His love and mercy, did not leave man when he had chosen the side of Satan. “When we were enemies,” He gave His life to bring to us deliverance “from the power of darkness,” and to translate all who desire it “into the kingdom of His dear Son.” {PTUK February 21, 1895, p. 113.4}

Therefore He calls to every one, “Choose you this day whom ye will serve.” Every day each one is making the choice. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. {PTUK February 21, 1895, p. 113.5}

“Without Me ye can do nothing.” “I can do all things through Christ which strengtheneth me.” With Christ, means His life manifested in mortal flesh; to be without Christ means to be against Christ, for the life will inevitably be “according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” Ephesians 2:2. Every act of disobedience is the direct working of Satan against the truth of God. Every act of obedience is the working of Christ’s power in the hearts of those who choose Him. “For it is God that worketh in you, both to will and to do of His good pleasure.” {PTUK February 21, 1895, p. 113.6}

Satan not only works disobedience in men, but he works this “with all deceivableness of unrighteousness.” So it was that when he led the powers of this world to condemn Jesus they knew not what they did. But he knew. And he carried on the war against Christ by turning the wrath of the powers of this world against the followers of Christ. But “they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives under the death.” The “god of this world” will continue the warfare to the end; the conflict will become even more severe as the end draws near, and the remnant of the church of Christ will know the power of God to deliver from the wrath of Satan. “Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time... And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:12, 17. It is the righteous law of God, against which he rebelled in the beginning, that he still hates. {PTUK February 21, 1895, p. 113.7}

It is therefore no light thing to make the choice. On the side of Christ is the reproach of Christ. But even this reproach was esteemed by Moses greater riches than all the treasures of the world, for with it is the life of Jesus, which works to subdue self to God and to cleanse from sin. The word of God “liveth and abideth for ever.” He who builds upon that is founded upon the rock which no storm can shake. To choose disobedience means death; obedience is life, for Jesus said, “I know that His commandment is life everlasting.” “Therefore choose life.” {PTUK February 21, 1895, p. 113.8}

**“Follow Christ” The Present Truth 11, 8.**

E. J. Waggoner

God has said, “Thou shalt not follow a multitude to do evil.” Exodus 23:2. If it is not safe to follow a multitude, it is certainly not safe to follow a few, or one individual. The voice of the people is not the voice of God. The multitudes are not leaders, but followers; they echo the sentiments and strive to imitate the example of their great men. It is a man’s voice, a man’s wisdom, that guides them, and the great men of the world are not safe spiritual guides. In the Christian’s calling “not many wise men after the flesh, not many mighty, not many noble, are called.” If we cannot put our trust in princes (Psalm 146:3), we cannot trust in men of less degree. “All have sinned, and come short of the glory of God.” Of man is written, “There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Romans 3:10-12. {PTUK February 21, 1895, p. 113.9}

We may walk among men, but we must not follow them. This will not deprive us of good company, but will on the contrary insure it to us. The rule given us by inspiration is, “Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith.” Hebrews 12:1, 2. The Saviour stands in full view of all who will look unto Him in faith. He is our Leader, and we must not allow our sight of Him to become obscured by the interposition of another being between us. This will not be if we keep near enough to Him. But when faith fails, the spiritual side grows dim, and then it is that we fall back and ere long find ourselves following some human leader. The Christian walks “as seeing Him who is invisible.” Hebrews 11:27. He who has a visible spiritual leader, is not following the Christian’s Guide. {PTUK February 21, 1895, p. 114.1}

Faith gives us a sight of the invisible, being “the evidence of things not seen.” Hebrews 11:1. And faith comes by hearing the word of God. Romans 10:17. By believing and resting upon Christ’s word, we keep Him ever in view. When we go to the earthly oracles for guidance, it is because we have forgotten that they are “living oracles” given us from God. Acts 7:38. We have forgotten that there is a “word” which is a lamp unto our feet and a light unto our path (Psalm 119:105), and a voice behind us saying, “This is the way; walk ye in it.” Isaiah 30:21. No mystic utterances do these oracles speak forth, as did the heathen oracles of old; no lying voices proceed from them, as from the heathen shrines. The word of the Lord enters into the heart that is open and willing, and is a discerner of its thoughts and intents. Hebrews 4:12. And by that very thing it makes its meaning irresistibly clear to us. The discerning process is not one that takes place in the heart unconsciously. We cannot be unconsciously convicted of sin; and being convicted or justified, we must know the truth by which our way has been measured. {PTUK February 21, 1895, p. 114.2}

“Beware,” writes the apostle, “lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him.” Colossians 2:8-10. Each one of us already has the oracles of God, and outside of these there is only “philosophy, and vain deceit, after the tradition of men.” Any man who would take the place of the oracles of God to us, has only this to give us. God does not communicate with us by the word of man, but by His own words; and “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. {PTUK February 21, 1895, p. 114.3}

Let us look at an incident in the life of Peter,—he from whom the Pope claims to derive authority to speak and act as the world’s spiritual guide. Just before His ascension the Saviour met Peter and some other disciples at the Sea of Galilee: and after talking with Peter and telling him of the manner of His death, He said to him, “Follow Me.” “Then Peter, turning about, seeth the disciple whom Jesus loved following; .... Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me.” John 21:20-22. The Lord rebuked Peter for such a question, notwithstanding he had just been commissioned to feed the lambs and the sheep of God’s flock. Much more would He have rebuked him if he had presumed to tell the disciple what he must do, and take measures to compel him to do it. John was not following Peter but Christ, and no man had authority to be his leader. And Peter, if he had kept his eyes on Christ, would not have essayed to stand between Him and John. And if Peter had no authority or right to do this, there is none to be derived from him, neither has any man possessed it since his day. God looks directly to each one of us; and we must look directly to Him. {PTUK February 21, 1895, p. 114.4}

**“Criticising Mr. Self” The Present Truth 11, 8.**

E. J. Waggoner

When you are about to comment upon the failings and weaknesses of your neighbour, pause a moment and think of that other person, well known to you, who actually never did anything worth mentioning; namely, Mr. Self. Is it fair to criticise the one and say nothing about the others? {PTUK February 21, 1895, p. 114.5}

**“The World’s Unrest” The Present Truth 11, 8.**

E. J. Waggoner

The most superficial observer can hardly fail to be impressed with the state of general strife and turmoil in which our world enters upon the year A.D. 1895. The Great War in the East goes on, with no prospect of speedy and permanent termination. Mexico has been for some time preparing for war with Guatemala, and Argentina is getting ready for a war with Chile. A revolution is in progress in Colombia. France is undertaking an expedition against Madagascar. The Turks have been committing terrible atrocities in Armenia, and Mohammedan outrages are now reported from Damascus and Beyrout, in Syria. The Italian and Portuguese are fighting the natives in Africa. The nations of Europe maintain their attitude of hostile watchfulness of each other. Political and social disquiet is causing the disruption of Cabinets and the downfall of Governmental leaders. And all this is only the surface picture of national strife and commotion, leaving out of view the hidden but no less real unrest of each individual heart arising from the difficulties of its own particular environment. {PTUK February 21, 1895, p. 114.6}

Civilisation does not mean rest and peace. The resources of men have proved vain for the promotion of human tranquillity. At the highest point of the world’s intellectual advancement, it presents a picture of commotion and strife which is actually startling. The state of things is evidently growing worse, and that rapidly. This conviction forces itself upon even the most unwilling minds; and the question arises, What is to be the outcome? From whence shall we look for that which science, civilisation, and statesmanship have signally failed to afford? {PTUK February 21, 1895, p. 114.7}

The outlook is indeed dark for that era of universal peace for which so many are vaguely looking. If people would look to the word of God, they would find light upon this, as upon many other subjects which agitate the religious world. In that word we are told, “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isaiah 57:20, 21. And the Psalmist says, “Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm 37:10, 11. So long as wicked

people fill the earth, the strife and unrest must continue. There can be no peace till wickedness is rooted out. {PTUK February 21, 1895, p. 115.8}

The hope of peace for all men is in the Prince of Peace. Wherever He is, there is peace and rest. And He will bring peace and quiet once more to all the earth, by coming to it and making it His abode. The wicked, however, will be blotted from its face, for iniquity cannot endure in the presence of God. Christ is the power that “maketh wars to cease unto the ends of the earth;” and the work already awaits His appearing. There are wars unto the ends of the earth now, and every passing year brings its additions to the general strife. Sin means war,—war against God and against everything that does not minister to the desires of self. Righteousness, on the other hand, means rest and peace, now and for ever, in the midst of this world’s tumults as well as in the sinless world to come. {PTUK February 21, 1895, p. 115.1}

**“Looking Backward” The Present Truth 11, 8.**

E. J. Waggoner

This is one point in which the Christian life is distinguished from the life of the world. The Christian has no occasion to look behind him. He may have passed the days of youth, when his body was sound and vigorous, or the period when prosperity smiled upon him with an abundance of temporal blessings; but still he has not to look mournfully back to the joys of other days. His joy remains the same as before; the brightness of his life has not grown dim, because it comes from before him. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” The climax of his hopes and of his efforts have not been reached and passed, as with the worldly man; but he is ever attaining to the high and glorious purpose of his existence. {PTUK February 21, 1895, p. 116.1}

It matters not if dark days and trying ordeals may have been met, which would cast a gloom over all the future of a career built upon worldly wealth and fame. No sorrows can bind him with their chains. The rule of his life is, “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:13, 14. There are many things which it is pleasant to forget, and the Christian life provides that all shall be forgotten that is painful and evil. The time is coming when God will create a new earth, and “the former shall not be remembered nor come into mind,” a time when God will fulfil His word concerning His people, that “their sins and iniquities will I remember no more.” When God will not remember our sins, none of us will be able to remember them. And even now, “the mark of the prize of the high calling of God in Christ Jesus” shines so brightly before us, that in the sight of it we count the pain and sorrow of this life as “light afflictions, which are but for a moment.” {PTUK February 21, 1895, p. 116.2}

**“Love and the Law” The Present Truth 11, 8.**

E. J. Waggoner

The law of God is spoken of as “a fiery law.” Deuteronomy 33:2. Such it was to the congregation of Israel assembled round Mount Sinai, beholding with fearful eyes the lightnings and the smoke and the “devouring fire” upon its summit, and listening to the awful voice which proclaimed in tones of thunder the ten words. Terror-stricken by the terrible display of Divine majesty, they removed afar off, and said to Moses, “Speak thou with us, and we will hear; but let not God speak with us, lest we die.” Exodus 20:19. {PTUK February 21, 1895, p. 116.3}

And yet this fiery law is a law of love; for we read that “love is the fulfilling of the law,” even the “royal law,” which says, Do not commit adultery, and, Do not kill. Romans 13:10; James 2:8-11. It commanded only love, and only by the manifestation of love can it be kept. But this truth the Israelites did not then perceive. This was not the fault of God, but of themselves. The fault was in their hearts. The law spoke to them as it speaks to all who are unconverted-who have not the love of God in them. They received it from the standpoint of the sinner, from which the law presents only its negative or prohibitory side, expressed by the words, “Thou shalt not.” It cannot be otherwise; for the law speaks death to sin. But it is a law of life to him from whom sin has been separated. {PTUK February 21, 1895, p. 116.4}

Until the heart is open to God by faith, so that He can come in and dwell there, the law of God will ever appear to the individual as it did to the congregation of Israel at Mount Sinai. It will be a fiery law, speaking Divine wrath and awful judgments upon the transgressors. Yet this very fact proclaims it to be the law of love and life, for to these, sin is utterly antagonistic. Either sin must be destroyed, or love and life must cease. And so in the terrible lightnings and thunders and the devouring fire upon the top of Mount Sinai so terrible to the assembly of Israel, we have a most striking exhibition of God guarding with jealous care the happiness of the universe. The devouring fire for sin, is the preservation of love and life and happiness for every being whom God has made, and therefore but a manifestation of love toward sinful man. {PTUK February 21, 1895, p. 116.5}

“Love is the fulfilling of the law,” and “God is love.” This is the very nature of God; and in Him love has its source. He is the fountain of love and of life. He has these in and of Himself; but His creatures have them only because He has put them in their hearts by putting Himself there. Love is a manifestation of the presence of God. It does not come by the exercise of the will, but is God’s gift. We cannot love by promising to love or trying to love. We cannot create love by our exertions. Love can spring up in the heart only through its being opened to God, so that He who is love can come in. And this we do by the exercise of faith. “Faith worketh by love,” and faith and love are inseparable. And faith is inseparable from righteousness, which is inseparable from life. {PTUK February 21, 1895, p. 116.6}

No man can by his exertions keep the law of God since He cannot thereby create that love which is the fulfilling of the law. He can keep the law only by opening his heart to God and letting God dwell in him and manifest Himself through him. And he who has the love of God in his heart will love righteousness. The law will be to him the royal pathway, wherein is found life and happiness and peace. He will say as Jesus said, “I delight to do Thy will, O my God; yea, Thy law is within my heart.” He will love the Lord his God with all his heart, mind, and strength, and his neighbour as himself. {PTUK February 21, 1895, p. 116.7}

“If any man willeth to do His will, he shall know of the teaching.” John 7:17, R.V. {PTUK February 21, 1895, p. 116.8}

**“The Papacy. From Babylon to Rome” The Present Truth 11, 8.**

E. J. Waggoner

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.” Daniel 7:5. {PTUK February 21, 1895, p. 117.1}

For the expression, “And it raised up itself on one side,” the marginal reading would substitute, “it raised up one dominion.” This would indicate what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire. {PTUK February 21, 1895, p. 117.2}

“And they said thus unto it, Arise, devour much flesh.” Daniel 7:5. By this we can see the propriety of having the second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian Empire is shown to have been characterised by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, “the worst race of man that ever governed an empire.” {PTUK February 21, 1895, p. 117.3}

“After this I beheld, and lo another, like a leopard, which had upon the back of it for wings of a fowl; the beast had also four heads; and dominion was given to it.” Daniel 7:6. {PTUK February 21, 1895, p. 117.4}

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fitly represent the Grecian Empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin, “Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon.” And he conquered enemies as he went. {PTUK February 21, 1895, p. 117.5}

The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. Bear in mind that the Grecian Empire was not divided into four other empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings of the four divisions, under the head of “Alexander’s Successors.” {PTUK February 21, 1895, p. 117.6}

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:7, 8. {PTUK February 21, 1895, p. 118.1}

Since the four beasts represented the four universal empires of earth (Daniel 7:17, 18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we studied a fortnight ago. {PTUK February 21, 1895, p. 118.2}

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar’s dream he must have known the main features of these four kingdoms; but there were some particulars upon which He desired more light. “Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.” Daniel 7:19, 20. {PTUK February 21, 1895, p. 118.3}

The answer to this request was given as follows:— {PTUK February 21, 1895, p. 118.4}

“Thus he said, The fourth beast shall be the fourth kingdom upon earth, ... and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” Daniel 7:23, 24. {PTUK February 21, 1895, p. 118.5}

The fourth beast was the fourth kingdom,—Rome,—and the ten horns, it is plainly stated, “are ten kings that shall arise,” that is, ten parts into which the Roman Empire should be divided. This division is mentioned in Daniel 2:41. It was affected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon. {PTUK February 21, 1895, p. 118.6}

After the division of the Roman Empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement in regard to this “little horn” which had “eyes like the eyes of a man, and a mouth speaking great things” (Daniel 7:8), that we risk nothing in saying at once that it represents the Papacy. Positive proof of the fact will appear as we proceed. It uprooted three kingdoms to make room for itself; and as if to show the fulfilment of the prophecy, the Pope’s tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on in our studies. {PTUK February 21, 1895, p. 118.7}

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.” Daniel 7:25. {PTUK February 21, 1895, p. 118.8}

If we find that these three specification apply to the Papacy, then it will be useless to look further for an application for the little horn. We will consider them in detail in our next. {PTUK February 21, 1895, p. 118.9}

**“News of the Week” The Present Truth 11, 8.**

E. J. Waggoner

-Russia and Roumania have entered upon a tariff war. {PTUK February 21, 1895, p. 126.1}

-Lunacy has of late seriously increased in Ireland, where many of the asylums are over-crowded. {PTUK February 21, 1895, p. 126.2}

-Last year Australia sent 3,000 tons of butter to England, besides very considerable quantities of poultry and eggs. {PTUK February 21, 1895, p. 126.3}

-Plans have been prepared for a suggested ship canal 1,000 miles long between the Baltic and the Black Sea. The estimated cost is ?20,000,000. {PTUK February 21, 1895, p. 126.4}

-It is rumoured that an American protectorate has been declared over the Hawaiian islands, Admiral Beardslee having previously taken possession of Pearl Harbour. {PTUK February 21, 1895, p. 126.5}

-The Japs estimate that since the beginning of the war, 700,000,000 dollars’ worth of property has fallen into their hands. Between 400 and 500 Jape have been killed, and nearly 10,000 Chinese. {PTUK February 21, 1895, p. 126.6}

-The cruel practice of cropping dogs’ ears has, it is said, been given a damaging blow by an announcement from the Prince of Wales that he never allowed dogs belonging to him to be so treated. {PTUK February 21, 1895, p. 126.7}

-A young woman is in custody in Hungary who is said to have procured her living by poisoning the husbands of wives who were willing to pay for their removal. She has confessed to one murder of the kind, for which crime she received 400 florins from the wife. {PTUK February 21, 1895, p. 126.8}

-In Colombia the Government forces seem to be getting the better of the revolutionists. A despatch from Colon, Feb. 9, stated that the rebel General Salmiento had surrendered at Tolima with 1,600 of his followers. The insurgents have also been detested at Corozal, and the Government troops have gone in pursuit of them. {PTUK February 21, 1895, p. 126.9}

-The Russian commission appointed by the Government to consider the question of the advisability of exiling political and other offenders to Siberia has, it is reported, decided in favour of banishing only members of the privileged classes to that region, whilst criminals belonging to the lower classes will be confined in prisons in the mother country. {PTUK February 21, 1895, p. 126.10}

-A marvellous discovery of gold is reported from Western Australia. The cone of quartz, which is said to be rich with gold, is said to be 70ft. high, 250 yards long, and 20ft. wide at the summit. The seven prospectors who claim to have made the discovery, on their return were arrested and charged with massacring an entire tribe of natives, men, women, and children. {PTUK February 21, 1895, p. 126.11}

-In accordance with Siamese custom, the body of the recently-deceased Crown Prince was tightly bound up, the chin resting on the knees. It was then placed in an iron urn, which was put into a magnificent urn of gold, studded with precious stones. This was placed on a golden pyramid nine feet high, in a building adjoining the grand palace. Here the body will remain for a year, and then be consigned to the flames. {PTUK February 21, 1895, p. 126.12}

-The exceptionally cold weather has caused great distress throughout all Europe. For the first time in many years, the River Scheldt is frozen over, and navigation is suspended. Reports come from Italy that children in the snowed-up districts are dying of starvation, while others have perished of cold. In London two hundred thousand men connected with the building trade have been thrown out of work, and there is almost a paralysis of this industry throughout the country. {PTUK February 21, 1895, p. 126.13}

-At a sitting of the Academy of Sciences, in Stockholm, Feb. 13, M. Andre, the celebrated Swedish aeronaut, explained in detail a proposal made by him for undertaking a voyage to the North Pole in a balloon. In the course of his lecture he expressed the belief that, in view of the favourable conditions which the Polar regions afforded for aërial voyaging and the great progress lately made in aëronautics, a balloon could make the voyage from Spitsbergen over the North Pole in about thirty days. The cost of the enterprise would be about 130,000 kroner (about ?7,220). {PTUK February 21, 1895, p. 126.14}

**“Back Page” The Present Truth 11, 8.**

E. J. Waggoner

We are glad to say that our publications are going out from our printing department as never before. During December nearly 18,000 tracts and pamphlets were despatched. {PTUK February 21, 1895, p. 128.1}

Nearly the whole adult membership of a Sabbath-keeping church in Switzerland is under arrest for refusing to send their children to the public school on the seventh day, as commanded by the new Canton law. They offer to provide teaching at their own expense, but the authorities deny the privilege. {PTUK February 21, 1895, p. 128.2}

Another item of news from our publishing department will interest our readers. In getting out our larger works-such as are sold only by subscription by our agents in the colonies and the home field-it is customary to print editions of some thousands, and then have them bound in smaller lots as they are needed. In one week recently, binding orders were given for completing 5,000 volumes. This shows that there is a demand for books dealing with the truth for these days. {PTUK February 21, 1895, p. 128.3}

Rome despatches say that Cardinal Vaughan dissuades the Pope from addressing a public document to England, believing that the attitude of the Anglican Church is not at present favourable to general secession to Rome. He however expects a rapid increase of individual conversions to Catholicism. The Pope, however, seems unable to understand the sentiment which keeps people outside of the Catholic Church while the doctrines and practices of that Church are so fully adopted. He does not give up his scheme of reunion. {PTUK February 21, 1895, p. 128.4}

Smoking always costs the consumer of the tobacco money that might better be spent in doing good, but in the case of pastors of the Free Church of Scotland it is shown to cause the congregations a considerable amount as well. The Insurance Trust of the Free Church point out in their report that tobacco smoking caused fires in manses which cost the trust ?589-nearly one half of its entire expenditure. {PTUK February 21, 1895, p. 128.5}

The consecration of a bishop of the Spanish dissenters from Rome by the Archbishop of Dublin was made the subject of condemnatory resolutions in both of the Houses of the Convocation of Canterbury. Archbishop Farrar made a strong speech in favour of showing sympathy for the Spanish dissenters-who are evidently half-way between Romanism and Protestantism-but the Houses maintained the protests of High Churchmen against recognising those who have separated from the Church of Rome in Spain. {PTUK February 21, 1895, p. 128.6}

**“The Sunday Law in London” The Present Truth 11, 8.**

E. J. Waggoner

Most of our readers have doubtless already learned, from reports in the newspaper press, that our publishing department has come in contact with one of the numerous Sunday laws upon the statute books. All the newspapers, with few exceptions, reported the trial of the manager under the Sunday clause of the Factory Act. We have space here for but a few notes on the matter, and will deal with the whole question fully in our next number. {PTUK February 21, 1895, p. 128.7}

The penalty of a few pounds fine was fixed by the magistrate. As the manager could not in conscience pay the fine,—virtually imposed for Sabbath-keeping,—it was intimated that goods in the works would be seized to satisfy the law. {PTUK February 21, 1895, p. 128.8}

Those who have read the PRESENT TRUTH regularly for some time will recognise this experience as essentially the same as has come recently to observers of the Sabbath in Europe and the colonies, and also in America. It is the working of the same spirit, and the way in which the demand for the enforcement of Sunday laws has suddenly developed so fully in all the world is evidence that one mind is behind it all. For years our printing department has been running every Sunday as on other week-days, but all at once it is decided that the Sunday must be recognised-that having kept the Sabbath of the Lord that department of our work must, to a degree, also pay homage to the institution which has been established in opposition to the Sabbath. Of course this cannot be done. {PTUK February 21, 1895, p. 128.9}

Expressions of sympathy have come to us from every side-from very many who, while not prepared to recognise the seventh day as the Sabbath, yet recognise the fact that whatever seeks to compel by force the recognition of religious institutions is of the very spirit of the Papacy, and not of the Lord who said, “If any man hear My words, and believe not, I judge him not.” John 12:47. {PTUK February 21, 1895, p. 128.10}

First of all, let us say that we have no grievance, and no complaints to make against majorities or authorities. Of course fair-minded persons naturally sympathise with those whom they believe to be treated unjustly. But the Lord has not set the believer in the world to contend for his rights, nor to demand justice of the world. The Christian is not concerned with his personal rights. The Divine right of the Lord Jesus Christ to his personal service is the only right he cannot surrender. When the laws of men demand this surrender, he can only say, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” And if men choose to judge that the word of man must stand, the Christian can only speak the word of God and submit his property, his person, or, if to the glory of God, his life. All these things pass away, and amount to nothing, but the word of God stands fast for ever and ever. {PTUK February 21, 1895, p. 128.11}

Therefore by the principles of the Gospel, to testify to which we are brought to the courts, we disavow all thoughts of urging any complaint or grievance, or inviting personal sympathy. We invite all who have ears to hear to listen to what God says in His word. These things which are coming in all the world, and to which Seventh-day Adventists have been looking forward for over forty years, simply show that the prophetic word is being fulfilled, and that God calls upon all men to search and see whether they are prepared to stand upon the word of God, and remain loyal to God’s law when the wrath of the enemy seeks to turn men away from God into sin and disloyalty. Revelation 12:17. {PTUK February 21, 1895, p. 128.12}

**“Interpretation” The Present Truth 11, 9.**

E. J. Waggoner

“Interpretation,” as applied to the Scripture, means the art of attempting to reconcile the precepts of the Lord with the practices of men. {PTUK February 28, 1895, p. 129.1}

**“Overcoming Evil” The Present Truth 11, 9.**

E. J. Waggoner

*Overcoming Evil*.-The Word of God tells us the only way to overcome evil,—“overcome evil with good.” Romans 12:21. This means that we are simply to let the good in, and it will drive the evil out. By yielding to the good, we deliver a fatal blow to the evil. {PTUK February 28, 1895, p. 129.2}

**“Guarding Reputation” The Present Truth 11, 9.**

E. J. Waggoner

*Guarding Reputation*.-The man who sets himself the task of jealously guarding his reputation, has a job that will last him a lifetime, and which will give them no opportunity to do anything else. He must needs keep himself informed of everything that everybody says about him, and must give diligence to correct every erroneous statement. The life of such a man must be a burden to himself; most certainly it is to everybody else. {PTUK February 28, 1895, p. 129.3}

**“A Fool’s Sacrifice” The Present Truth 11, 9.**

E. J. Waggoner

*A Fool’s Sacrifice*.-This is a sacrifice of empty words. No defective sacrifice offered to God was acceptable, and vain words are wholly valueless. The Scripture admonishes us, “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.... Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few.” Ecclesiastes 5:1, 2. A fool vows that which he does not pay; he promises what he is not able to perform (verse 4), and with this He satisfies his conscience. But God can be satisfied with nothing but reality. {PTUK February 28, 1895, p. 129.4}

**“Statement and Appeal” The Present Truth 11, 9.**

E. J. Waggoner

It is quite well known to all readers of the daily press, as well as the readers of the PRESENT TRUTH, that on the 13th day of February, the Secretary of the International Tract Society, 59, Paternoster Row, with works at 451, Holloway Road, was, in behalf of the Society, summoned in the Clerkenwell Court, and subjected to fine and costs amounting to ?3 18s. for violation of the Factory Act, the offence being that of employing two women and one young person on Sunday. The Secretary informed the magistrate that he could not in conscience pay the fine, and was informed that goods from the works could be seized to cover the amount. So far it seems a very simple affair. {PTUK February 28, 1895, p. 129.5}

**HISTORY OF THE CASE**

The International Tract Society, which is the missionary Society of the Seventh-day Adventists, has been doing a publishing business at 451, Holloway Road for about six years. In all that time labour has been regularly performed on Sundays, the Sabbath being strictly observed. At various times Factory Inspectors have visited the works, and have known that Sunday was regularly used as a labouring day. No effort has been made to conceal the fact. One Inspector stated that inasmuch as no work was done on the seventh day, the intent of the Act was fully met. No action was taken with regard to the Sunday work until a few months ago an Inspector informed the manager that the employment of women or young persons in any factory on Sunday was not permitted. He stated, however, that an exception was made in the case of Jews. A form was also sent to be filled out, claiming exemption as Jews. This of course cannot be done, since Seventh-day Adventists are Christians. {PTUK February 28, 1895, p. 129.6}

After mature deliberation on the part of the Directors of the Society, it was decided that they could not in conscience require any employés to refrain from labour on Sunday; but in order not to seem to ignore the authorities in the matter, it was deemed best to send the following resolution and statement to the Home Office:— {PTUK February 28, 1895, p. 129.7}

In consideration of the facts that we are commanded by God to keep holy the seventh day as the Sabbath, and that we cannot so keep the day holy to the Lord while at the same time regarding the Sunday, which is a rival institution to God’s Sabbath, thus yielding homage to the power which established the Sunday in opposition to the law of God and Jesus Christ, the Lord of the Sabbath; therefore be it {PTUK February 28, 1895, p. 129.8}

*Resolved*, That it be recorded as the mind of the Board of Directors that, having closed our office on the Sabbath, we cannot in conscience also close it to any regular employés on Sunday, nor can we refuse to allow such persons to work on Sunday if they desire to do so; and further {PTUK February 28, 1895, p. 129.9}

*Resolved*, That those in charge of departments be instructed to see that the provisions of the Factory Act are otherwise, where this principle is not involved, carefully complied with, and further {PTUK February 28, 1895, p. 129.10}

*Resolved*, That a statement of the case be prepared for submission to the Home Office, setting forth the reasons for this action. {PTUK February 28, 1895, p. 129.11}

**THE STATEMENT**

“The International Tract Society, Limited, is a Seventh-day Adventist Institution, a body whose members regard the Bible as the word of God, and as telling in plain terms our duty to our Creator. As a consequence, they observe the seventh day of the week, in obedience to the fourth commandment which says:— {PTUK February 28, 1895, p. 129.12}

“‘Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy works; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.’ {PTUK February 28, 1895, p. 129.13}

“By this commandment we are strictly forbidden to labour on the seventh day of the week. Not only so, but we are forbidden to recognise any other day having a religious significance, as a day of rest; for if any other such day be to any degree recognised as a rest day, the distinction between it and the true Sabbath is to that degree broken down, and therefore the Sabbath is not kept holy or separate from other days. {PTUK February 28, 1895, p. 130.1}

“The keeping of Sunday is therefore a direct violation of the fourth commandment, the day itself being a rival of the Sabbath of the Lord, brought into the church when the Pagan element gained control of it in the third and fourth centuries. We cannot therefore, without disloyalty to God, recognise Sunday in any way whatever as different from the other labouring days of the week, nor as having anything whatever in common with the Sabbath of the Lord. {PTUK February 28, 1895, p. 130.2}

“On this ground, we find it impossible to make any difference in our work on that day by requiring some of the regular employés to remain away from work. This statement is a result of careful consideration of all the principles involved, it is made out of respect to the authorities, so that they may not misunderstand our position, and that we may not appear to be acting evasively in the matter. {PTUK February 28, 1895, p. 130.3}

“Since the seventh day of the week is recognised as the Sabbath by the cessation of all labour, it follows that, as a matter of conscience, work cannot be performed in our factory on more than six days in the week. No consideration whatever could induce the Society to employ labour on the seventh day (from sunset Friday night to sunset Saturday night), nor would its employés consent to labour on that day if it were required. They are all conscientious in their observance of the fourth commandment, and therefore freely and gladly labour on any and all of the six working days, having rested the seventh. Each individual is free to act upon his or her own convictions as to labouring on the first day of the week; but whether they labour on that day or not, they could not by any possibility labour on more than six days in one week. {PTUK February 28, 1895, p. 130.4}

“The Directors of the International Tract Society, Limited, feel bound in conscience to observe with the utmost faithfulness every provision of the Factory Act that does not require a violation of the commandment of the Lord. In fact, the object of the Act, insofar as it seeks to guard employés against being overworked, is fully met, and must be, as a matter of conscience, even if there were no such Act, since the seventh day must be strictly observed, and since, as Christians, and followers of Him who said, ‘Whatsoever ye would that men should do to you, do ye even so to them,’ we are bound to do all that may be pointed out as necessary for the safety and health of those employed; but to recognise Sunday as in any way whatever different from other working days, by ceasing a portion of our work on that day, we may not do, since it would be sin against God.” {PTUK February 28, 1895, p. 130.5}

This was evidently taken as a request for permission to labour on Sundays, and a letter was received from the Chief Inspector, stating his regret that the law made no provision for Seventh-day Adventists. The following Sunday an Inspector visited the works, and found all the hands at work as usual, and in due time a summons was issued, with the result above stated. {PTUK February 28, 1895, p. 130.6}

**THE OFFICE**

These statements are made, not for the purpose of eliciting sympathy, but that the readers may fully understand the case, and appreciate what will follow. Without the above statements the reader could not see exactly what is the real offence in this case. For what was the Society, in the person of the Managing Director, convicted? We will first state what it was not for. {PTUK February 28, 1895, p. 130.7}

It was not for working employés overtime. The employés labour only fifty-four hours a week, having a half-holiday on Fridays, and doing absolutely no work on the seventh day of the week, when the establishment is strictly closed. {PTUK February 28, 1895, p. 130.8}

It was not for insanitary surroundings, nor for endangering the lives of employés by unprotected machinery; for the Inspector bore witness to the healthfulness of the conditions under which labour is performed. {PTUK February 28, 1895, p. 130.9}

For what, then, was the conviction?—Solely for employing certain hands on Sunday, after they had rested on the seventh day of the week. It was purely a question of Sunday work. {PTUK February 28, 1895, p. 130.10}

It should further be stated that these persons are not employed against their will, for that since they conscientiously observe the seventh day, they desire to work on Sunday. To compel them to desist from work on Sunday would be to deprive them of one-sixth of their earnings, since no consideration would induce them to labour on the Sabbath. {PTUK February 28, 1895, p. 130.11}

It is evident, therefore, that no plea of humanity can be urged for the enforcement of the Factory Act in this instance. On the contrary, its enforcement would be a positive injury to the employés whom it seeks to compel to desist from work on Sundays. The sole issue is over the Sunday. It is not a question of protecting labourers, but protecting the Sunday. And now with the facts before us, we may proceed to consider {PTUK February 28, 1895, p. 130.12}

**THE REAL POINT AT ISSUE**

The following extract from the *Daily Globe*, will suffice as a text to show how utterly the real issue is misunderstood:— {PTUK February 28, 1895, p. 130.13}

However, they would not allow that they were Jews, even in the legal sense, and the English laws do not provide for anybody else being allowed to work on Sundays. The magistrate fined the Society, as he was bound to fine it, but the Secretary explained that the tender consciences of the Directors would not permit them to pay the money, in spite of Mr. Bros’ suggestion that the law was likely to prove too strong for them in the end. We will venture to suggest to these worthy people that they had better keep Sunday as well as Saturday, till they can get the law altered, or they will find that the fines will amount to a good deal more than the profits on Sundays. {PTUK February 28, 1895, p. 130.14}

The question, Why not yield to the law until it can be altered? covers the whole ground, and we will answer it in detail. {PTUK February 28, 1895, p. 130.15}

**THE COMMANDMENT**

In a word we may answer the above question by saying that we are positively forbidden to do so. Here is a higher law, which admits of no exception:— {PTUK February 28, 1895, p. 130.16}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” {PTUK February 28, 1895, p. 130.17}

This commandment requires us to keep holy the seventh day. “To hallow” and “to sanctify” are the same thing, both terms being a translation of one and the same Hebrew word. Consequently the following rendering of the fourth commandment, found in Deuteronomy 5:12, is identical with that in Exodus 20:8. “Keep the Sabbath day to sanctify it.” {PTUK February 28, 1895, p. 130.18}

**MEANING OF “SANCTIFY’**

In the account of the preparation for the giving of the fourth commandment we have the word “sanctify” perfectly illustrated. The Lord told Moses to set bounds about the mountain upon which the Lord was coming down, so that the people should not approach it. Accordingly, after Moses had ascended the mountain to meet the Lord, and the Lord again charged him to warn the people against coming near the mountain, “Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it.” Exodus 19:23. {PTUK February 28, 1895, p. 130.19}

From this we learn that the mountain was “sanctified” by being set off from all the surrounding country. The ground that was made sacred by the presence of the Lord was so clearly distinguished from the rest, but nobody had any excuse for not recognising the difference. To sanctify, therefore, or to hallow, means to keep a thing separate and distinct from everything else. {PTUK February 28, 1895, p. 131.1}

Apply this now to the Sabbath. The commandment says that the seventh day is the Sabbath, and charges us to sanctify it or to keep it holy. We are to keep it separate from other days, by doing none of our own work upon it, while upon the other six days we are charged to do with our might whatsoever our hands finds to do. The great and essential difference between the Sabbath and other days is that it is a rest day, while they are labouring days. If now we should labour on the Sabbath the same as on other days, it is very evident that we should not sanctify it. We should be putting no difference between it and ordinary days. But suppose, on the other hand, that we should rest upon the seventh day, and should also regularly rest upon another day as well; it must be just as evident that in this case we should also be breaking down the distinction between the Sabbath and other days. In other words, we should not be sanctifying the Sabbath. So far as our action was concerned, no one would be able to tell which day is the Sabbath. {PTUK February 28, 1895, p. 131.2}

Now the reader can see why we cannot keep Sunday as well as the Sabbath, pending some proposed alteration to be considered later on. Just as true worship of the true God is impossible while also worshipping another god, so it is impossible to keep the Sabbath of the Lord according to the commandment, and at the same time regard another day. The commandment which tells us to sanctify the Sabbath day,—the Sabbath of the Lord,—thereby forbids us to give to any other day any of the honour which belongs alone to the Sabbath. {PTUK February 28, 1895, p. 131.3}

Let it be understood that there is no controversy with those who may not think that the fourth commandment is to be strictly and literally regarded. They are free to think and act as they choose. We are simply taking the commandment as it reads, remembering the words of Christ, “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. By the commandment we are positively forbidden to recognise Sunday as in any way whatever different from Monday or Tuesday. This is why we cannot keep Sunday as well as the Sabbath, whether for a few weeks or for ever. {PTUK February 28, 1895, p. 131.4}

**THE MAJESTY OF THE LAW**

“But,” it will be urged, “the dignity of the law must be maintained, and it must be enforced; you must not expect that the law can be set aside to suit your ideas; and surely as Christians it is your duty to obey the law, and not to defy it.” {PTUK February 28, 1895, p. 131.5}

Very good; and in reply we have this to say. First, we by no means expect or desire that any exception should be made to meet our ideas. A law that is not good for everybody and at all times, is not good for anything. Second, we recognise the fact that the Christian, of all persons, must respect the law, and must by no means defy it. “He that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment.” Romans 13:2, R.V. God forbid that we should ever be found in a position of defiance or opposition to any earthly Government. {PTUK February 28, 1895, p. 131.6}

Here, however, is a point which our friends who have so kindly advised us, seem not to have thought of. While we are upholding the majesty of the law, shall we ignore the claims of the law of God? Is English law superior to the law of God? We yield to no one in respect to the English Government and its law; but we are bound to regard the Government of God, and His laws, as higher still. It is not that we regard English law less, but that we regard the law of God more. Let us put the case squarely: Here is a man who acknowledges that there is a God who is above all, and who has laws; now what becomes of this acknowledgement if, when he talks about the majesty of the law, he sets the laws of men above the laws of God? {PTUK February 28, 1895, p. 131.7}

Let it be understood then, that this is not a case of opposition to the civil law, but of reverence for the law of God. But here is a case where the civil law directly opposes the law of God. We are forced therefore to say to the rulers, as did the apostles, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” Acts 4:19. The controversy is not between us and Government, but between Government and a law of God. {PTUK February 28, 1895, p. 131.8}

As before stated, we are bound to obey the law of the land no matter what sacrifice of money or convenience. But this is {PTUK February 28, 1895, p. 131.9}

**NOT A QUESTION OF CONVENIENCE**

but solely one of loyalty to God’s law. Our adviser has said that if we do not change our course we shall find that the fines will amount to much more than the profits on Sundays. Very likely; but that has nothing to do with the case. If no principle were involved, then it would be simple stubbornness not to give way; but where principle is at stake, then inconvenience or profit has no place. Our duty is clear. We must obey God, and we must not resist the laws of the land. If therefore the laws of the land come in conflict with the law of God, we must take the consequences, whatever they may be. {PTUK February 28, 1895, p. 131.10}

We have shown that it is impossible for us to keep the Sunday as well as the Sabbath until the law is altered; let us now say a few words as to the fact itself of {PTUK February 28, 1895, p. 131.11}

**GETTING THE LAW ALTERED**

Our friends would have us make an appeal to the Government to have an exception made in our favour, permitting us to labour on Sunday without molestation. But this we cannot do. Why not?—Simply because such a course would be insulting both to God and to Parliament. How so? Thus: God Himself has already not only given us permission to labour on the first day of the week, but has commanded us to make a difference between it and His rest day. Surely anybody can see that it would be an insult to Him for us to ask men for permission to obey Him. It would be holding Him inferior to men. It would be to exalt Parliament above God, saying, “We wish to obey the Lord, but we cannot think of doing so without your permission.” Or, it would be the same as saying, “Will you not allow us to keep the commandment of the Lord, and protect us in so doing?” would not the infidel well retort, “What kind of a God do you serve? If you have to appeal to men to protect you in His service, you would do better to forsake Him, and to serve the men in whom you trust.” {PTUK February 28, 1895, p. 131.12}

Again, to appeal to Parliament to change the law in our favour, would be an insult to it, for that would imply that if the permission were not granted we would not obey the Lord’s commandment; and this alternative could by no means follow. To ask permission to keep the commandment and at the same time to say that if the permission were not granted we should obey it just the same, would be the height of disrespect. So we are not allowed to take any steps toward inducing the Government to make any change in its laws, further than may be done by the simple statement of the truth. {PTUK February 28, 1895, p. 132.1}

Let us repeat that our personal convenience cuts no figure whatever in the affair. Really, the case concerns the people of England. To whom we appeal, far more than it does us. And let it be further understood that we make this appeal not in our own behalf, but in theirs. It is not that we may be saved from inconvenience or pecuniary loss, but that they, or at least some, may be saved from taking sides against God, in opposing His law. {PTUK February 28, 1895, p. 132.2}

**RIGHTS AND RIGHT**

Let it also be distinctly understood that we do not arraign the Government in this matter. We do not question its right to make whatever laws it chooses. Christ said, “If any man hear My words, and believe not, I judge him not,” thus giving to every man perfect freedom to believe and obey, or not, just as he pleases, and throwing upon him the responsibility of his own choice. That is to say, The Lord gives to every man *the right to do wrong*, and to suffer the consequences. The privilege that He grants to one man, he grants to all, and to every combination of men. Therefore Governments have the privilege, granted them by God, even to oppose Him if they choose. But the consequences of such choice must be faithfully set before them. {PTUK February 28, 1895, p. 132.3}

God gives to every man the right to set himself and his rights up against His Creator, but lets him know that such a course is most wrong. The part of the true follower of God is to refuse to choose for himself, and to allow God to choose his way for him; to claim no rights for himself, but to regard the right only of God to his undivided service. While the men of the world may be concerned about his *rights*, the Christian can be concerned only about what is *right*. {PTUK February 28, 1895, p. 132.4}

One has said that the members of the Society are likely to find that the law will “be too strong for them in the end.” From one point of view, that may be the case. But it is impossible that the law should be too strong for the commandment of God, and on that we stand. That Word is settled for ever, and he who stands upon it is safe, even though he lose his life. {PTUK February 28, 1895, p. 132.5}

**OFFICIAL RESPONSIBILITY**

It is often the case that officers of the law excuse themselves for executing a law which they know to be wrong, and seek to absolve themselves from all responsibility in the matter, by saying, “You know that we are bound to enforce the law; we do not like to do it, but we cannot help ourselves.” {PTUK February 28, 1895, p. 132.6}

That is a mistake. Nobody is forced to do wrong. Nobody can shield himself under the mantle of the Government. “Every man shall give account of himself to God.” The men who make the laws are individually responsible to God for their action. If they exercise their right to do wrong, they will as individuals have to bear the responsibility. {PTUK February 28, 1895, p. 132.7}

The officers of all are in the same position of individual responsibility. Lowell has well and quaintly put it, {PTUK February 28, 1895, p. 132.8}

*“If you take a sword and dror it,
And go stick a feller thru,
Gov’ment aint to answer for it;
God’ll send the bill to you.” {PTUK February 28, 1895, p. 132.9}*

God has said, “Though hand join in hand, the wicked shall not be unpunished.” Multitudes joined together in any wrong course, do not make it right, and do not lessen the responsibility of each individual. The official is in the same relation to the law as the private citizen. If Government commands him to do a thing that is unjust, he must say, “We must obey God rather than men,” and abide whatever may result. Governments cannot absolve any man, whether he be an official or a private person, from allegiance to God. {PTUK February 28, 1895, p. 132.10}

**“ACTING CONSCIENTIOUSLY’**

When the magistrate imposed the fine upon the Secretary of the Society, he very graciously added that he had no doubt but that they were acting conscientiously. Now, reader, whether you are a judge or a private citizen, let me ask you a question. Suppose there was a thing which you conscientiously regarded as a matter of vital principle, but the law forbade it, under penalty; Would you stifle your conscience, in order to escape the penalty? or would you be true to your conscience, let the consequences be what they might? Let every man answer this for himself. {PTUK February 28, 1895, p. 132.11}

The freedom of England is a matter of boast; but if there had not been scores and hundreds of men and women in England in time past who would rather suffer death and do what they were convinced was wrong, liberty would not be found in England to-day even in the dictionary. The very name of it would be forgotten. We have need to beware lest, while we build the tombs of the prophets and martyrs, we give evidence that we are the children of those who killed them. We cannot honour those noble men, no matter how much we boast of their deeds, if we basely yield our consciences into the keeping of another. {PTUK February 28, 1895, p. 132.12}

**PARLIAMENT AND CONSCIENCE**

The Inspector who conducted the prosecution of the Society for Sunday work, referred to the fact that it was a matter of conscience, but said, “Parliament cannot make a law to fit every individual conscience,” and all seemed to think that that settled the matter. “But,” our friends say to us, “do you really think it can?” We reply, No; and therefore it cannot, in justice, legislate with regard to anybody’s conscience, since to do so is for it to commit sin, and to attempt to force others to sin. {PTUK February 28, 1895, p. 132.13}

The idea that a man ought to make his conscience bow to the law of the State, is a most pernicious one. It is to say that the State is the keeper of conscience. It is to make of the State a gigantic priest who shall dole out the measure of faith to every man. It is to say that a man has no business to have any conscience of his own, or even to think anything different from what the men at the head of the Government prescribe for him to think. In short, it is to make a god of the State, and even to set it above God, since God Himself does not seek to compel any man’s mind or conscience. Englishmen are justly very jealous of the encroachments of Popery; but if a man must submit his conscience in the keeping of another, what difference does it make whether that other sits in the Vatican or in Westminster? {PTUK February 28, 1895, p. 132.14}

But after all, to come back to the main point, this is {PTUK February 28, 1895, p. 132.15}

**NOT MERELY A QUESTION OF CONSCIENCE,**

nor of interpretation of Scripture, but of fact. The fourth commandment plainly says that “the seventh day is the Sabbath of the Lord thy God,” and there is no interpretation to it. Interpretation is needed only for those things that are obscure; but this language is very plain. It is not a question of how we understand a portion of Scripture, but of whether or not we believe and will obey it. And we do not make any demand that Parliament shall pay any regard to our conscience; but we do ask the people of England, high and low, to have regard for their own conscience, and remember that the word of God is the only true guide of it. {PTUK February 28, 1895, p. 133.1}

**CHRIST OR ANTICHRIST?**

But the crowning point of all is that this question is in reality a question of loyalty to Christ. We will avoid everything like involved argument, and will simply make a few statements that a child can follow. {PTUK February 28, 1895, p. 133.2}

Speaking of Christ, the beloved disciple said, “Whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:5, 6. To be a Christian means to do as Christ did, and not to do differently. There is but one standard of Christianity, and that is Christ. {PTUK February 28, 1895, p. 133.3}

But Christ did not change the Sabbath. On the contrary, He kept the seventh-day Sabbath of the commandment, the same day that the Jews regarded. How may you know this? Search the Scriptures, and see for yourself. The fact that in the whole of the New Testament there is not the slightest hint of any change in the day of the Sabbath, is sufficient evidence that the Scripture warrants no change in the practice. {PTUK February 28, 1895, p. 133.4}

Further, you will find the term “Sabbath” used many times in the New Testament, and invariably with reference to the seventh day of the week, the original Sabbath. But the Scripture was written by holy men under the influence of the Holy Spirit of God. It was written as the guide for Christians. Its language is the language which the Holy Spirit has given for Christians. Therefore the only Christian name for the seventh day is the Sabbath, and the only Sabbath for Christians is the seventh day. {PTUK February 28, 1895, p. 133.5}

But in the lack of time just at the present to read the New Testament through in order to find the absence of Sunday, let us read one or two impartial statements, since they are from men who believe in Sunday. {PTUK February 28, 1895, p. 133.6}

Rev. Isaac Williams, B.D., late Fellow of Trinity College, Oxford, in a book entitled, “Plain Sermons on the Catechism,” published by Longmans, Green & Co., makes the following candid admissions:— {PTUK February 28, 1895, p. 133.7}

In the first place we are commanded to keep holy the seventh day: but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.-*p. 334*. {PTUK February 28, 1895, p. 133.8}

On the next page but one he says that a difficulty to be explained is “how it is that the observance of the seventh day is done away with, although there is no warrant in Holy Scripture for doing so,” and gives the following answer:— {PTUK February 28, 1895, p. 133.9}

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it. {PTUK February 28, 1895, p. 133.10}

The writer of the above seems to represent that branch of the Church of England that does not sympathise with Rome; going to the other branch, we find that Canon Knox-Little, in his book on “Sacerdotalism,” in which he argues in favour of Romish practices, against the Evangelical portion of the Church of England, says:— {PTUK February 28, 1895, p. 133.11}

Well, as to certain specific statements of Scripture which are said to forbid the teaching of fasting communion. What are they? The palmary argument of opponents is that our Lord instituted the Blessed Sacrament “after supper.” It is difficult to believe that fairly instructed persons who use this argument are in earnest, and sincerely believe what they say. It would be just as sensible to argue that you are a “sacerdotalist” for observing the Lord’s day, instead of observing the Jewish Saturday. It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday; but no one, as far as I know, has ever been called a “sacerdotalist” for departing from His undoubted habit of “resting the seventh day.”—*p. 75*. {PTUK February 28, 1895, p. 133.12}

And again:— {PTUK February 28, 1895, p. 133.13}

Their effort strictly to adhere to our Lord’s example *to the letter*, in spite of the usage of the Church, implies that *they* know better what our Lord desired than His Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.-*p. 93*. {PTUK February 28, 1895, p. 133.14}

Here the Sabbath of the fourth commandment is shown to be the crucial test whether with Rome or against her. It is not only admitted that the seventh day, commonly called Saturday, is the only Bible Sabbath, but it is shown that disregarding it involves the acceptance of the ceremonies and authority of Rome. {PTUK February 28, 1895, p. 133.15}

Now since Christ did not change the Sabbath, but kept it, it necessarily follows that His church did not and cannot change the Sabbath, but must keep it. {PTUK February 28, 1895, p. 133.16}

**“THE CHURCH” AND THE SABBATH**

But the church did change its practice in regard to the Sabbath. Yes, that is true, and thereby “the church” proclaimed itself not the Church of Christ, but anti-Christian. Let us read “the church’s” own testimony on this point. {PTUK February 28, 1895, p. 133.17}

In “A Sure Way to Find Out the True Religion,” by Rev. T. Baddely, a Catholic priest, I read:— {PTUK February 28, 1895, p. 133.18}

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, “*Remember the Sabbath day to keep it holy*” (Exodus 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith. {PTUK February 28, 1895, p. 133.19}

In a book which was written in 1801, entitled, “The End of Religious Controversy,” consisting of a series of letters by the Rt. Rev. John Milner, addressed to Rev. Dr. Burgess, Lord Bishop of St. David’s, in answer to his lordship’s Protestant Catechism, I find the following:— {PTUK February 28, 1895, p. 133.20}

The first precept in the Bible is that of sanctifying the seventh day: “God blessed the seventh day, and sanctified it.” Genesis 2:3. This precept was confirmed by God in the Ten Commandments: “Remember the Sabbath day to keep it holy.” “The seventh day is the Sabbath of the Lord thy God.” Exodus 20. On the other hand, Christ declares that He is not come to destroy the law, but to fulfil it. Matthew 5:17. He Himself observed the Sabbath; and, as His custom was, He went into the synagogue on the Sabbath day. Luke 4:16. His disciples likewise observed it after His death: They rested on the Sabbath day according to the commandment. Luke 23:56. Yet, with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all, but the *unwritten word*, or *tradition* of the Catholic Church, which declares that the apostles made the change in honour of Christ’s resurrection, and the descent of the Holy Ghost, on the first day of the week.-*Page 89*. {PTUK February 28, 1895, p. 133.21}

This is simple fact. It is true that Protestants generally suppose that they are following the example of the apostles in observing the Sunday, but the fact is that the Bible gives no warrant for such a supposition. The Roman Catholic Church is the only authority for it. {PTUK February 28, 1895, p. 133.22}

Once more; in “A Plain Talk about the Protestantism of To-day,” I find the following very plain language:— {PTUK February 28, 1895, p. 133.23}

It is worth its while to remember that this observance of the *Sabbath*-in which, after all, the only Protestant *worship* consist-not only has no foundation in the Bible, but is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church. {PTUK February 28, 1895, p. 133.24}

It will be noticed that these Catholic statements concerning the Sabbath and the Bible are precisely the same as those previously quoted from Protestant writers. {PTUK February 28, 1895, p. 134.1}

**THE “MAN OF SIN’**

Bear in mind two things. First, Christ did not change the Sabbath, and neither He nor the Holy Spirit ever authorised anybody else to do so. {PTUK February 28, 1895, p. 134.2}

Second, It was “the church” which arrogated to itself the right and power to do that which Jesus Christ declared that He would not do, and which could not by any possibility be done. Therefore we may add to these two points a {PTUK February 28, 1895, p. 134.3}

Third, namely, that in presuming to make that change, “the church” put itself above the Lord. The doing of it was the sign of apostasy. For bear in mind also the fact that the Sabbath has never been changed, and never could be changed. God’s law is as unchangeable as His throne; but the people have changed. {PTUK February 28, 1895, p. 134.4}

This apostasy was thus foretold by the Apostle Paul who said that before the coming of the Lord there should be “a falling away first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God setting himself forth as God.” 2 Thessalonians 2:3, 4. In presuming to change the practice of Sabbath-keeping, contrary to the commandment of God and the practice of Jesus Christ, “the church” has confessedly fulfilled this Scripture. Not only so, but the State in attempting to enforce the observance of Sunday, puts itself in the very same place, namely, above and against God. {PTUK February 28, 1895, p. 134.5}

It matters not that this has been {PTUK February 28, 1895, p. 134.6}

**DONE IN IGNORANCE**

It is truly said that in proscribing labour on Sunday the Government had no thought of invading anybody’s religious convictions. That is why we make this appeal, in order that those who have been led into a wrong course with no evil motive may have opportunity to clear themselves from all complicity in it. An evil is none the less an evil because it is done unintentionally. As much damage may be caused by an infant playing with matches as by an incendiary. But remember that when we speak of the evil, we have not the slightest reference to any inconvenience that we may suffer from the law. Our appeal is {PTUK February 28, 1895, p. 134.7}

First, to the officers of the law. Will you, for the sake of a position, consent to be the agents of the man of sin? Will you be a party to opposition to God? {PTUK February 28, 1895, p. 134.8}

Second, to the people generally. Will you, for fear of loss of earthly gain or reputation, follow the Papacy instead of Christ? {PTUK February 28, 1895, p. 134.9}

**ENGLAND AND ROME**

There is much talk just now as to Rome’s influence in England. Remember this, that separation from the Word of God is in itself union with Rome. A partial Reformation was effected in the days of Wycliffe and Tyndal, by means of the Word of God. As the result of giving the Bible to the people in their own tongue, and teaching them to read it for themselves, England shook off the papal yoke, and became free. The emancipation was never complete, because the Word was not followed fully; but it is a fact that England’s present freedom from paying tribute to a foreign ecclesiastical power is due solely to the Bible. Individual liberty is the basis of all liberty. No State gives freedom to its subjects, but the State becomes free in proportion as the men composing it are free. Individual liberty through the Word of God led to the emancipation of England from vassalage to the Pope of Rome. Disregard of that word will rivet the chains again. Therefore this is not by any means primarily a question for the Government, but one for individual consideration. What will you do about it? Men are free only as the truth in Christ makes them free. Will you then choose the freedom of Christ, or the bondage of anti-christ? {PTUK February 28, 1895, p. 134.10}

**ASKED TO DENY CHRIST**

One point more may serve to bring close home the fact that this question is, so far as we are concerned, solely one of loyalty to Christ. As stated before, the law does not provide for any but Jews to be allowed to work on Sunday. Why it is right for Jews to work on Sunday, and wrong for Christians, has never been made clear; but we will pass that. The fact is, that if the Directors of the International Tract Society had been willing to sign a paper declaring that they were Jews, they would have been allowed to labour on Sundays unmolested. That is to say, all that was required of them was that they should deny Christ. So that, in very truth, the Society, in the person of its Secretary, has been fined in the Clerkenwell Court for refusing to deny Christ. We simply ask our fellow-Christians, Would you do it at the demand of the State? {PTUK February 28, 1895, p. 134.11}

This is not a matter of small importance. It is a good deal more than a question of a few pounds, or the convenience of a few people. It resolves itself simply into this, which every man should ask himself in all seriousness, “What shall I do then with Jesus which is called Christ?” {PTUK February 28, 1895, p. 134.12}

**“The Two Hopes” The Present Truth 11, 9.**

E. J. Waggoner

Speaking of Spiritualism, and its professed manifestations of the spirits of the dead to the living, Professor Barrett, of the Royal College of Science, Dublin, wrote:— {PTUK February 28, 1895, p. 134.13}

I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. {PTUK February 28, 1895, p. 134.14}

But how different the hope which Spiritualism professes to give from that set forth in the word of God! “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.... . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4:13-16. {PTUK February 28, 1895, p. 134.15}

**“What There Is in It” The Present Truth 11, 9.**

E. J. Waggoner

It is not alone in this country that civil pains and penalties are being imposed upon people who feel conscientiously bound to sanctify the seventh and not the first day of the week. What is just beginning here in this direction, has in some other countries attained a considerable degree of development, and exhibits more clearly the nature and purpose of the movement. {PTUK February 28, 1895, p. 134.16}

What it has become in one country, it will soon become in every other where it is inaugurated; for the elements which enter into it and direct it are the same in all lands. We have already noticed in recent issues the fining and imprisonment of the manager of the Seventh-day Adventist publishing house in Basel, Switzerland, for Sunday work, and later news from that country states that nearly the entire adult membership of one church of Sabbath-keepers there is under arrest, for refusing to send their children to the public school on the seventh day. {PTUK February 28, 1895, p. 134.17}

Until recently the Canton law gave them the privilege of keeping their children at home on the Sabbath, but now this privilege has been taken away, and although they have made every effort short of a compromise of religious principle to adjust themselves to the situation, even offering to hire the State teachers to give their children extra lessons in compensation for absence from school on the Sabbath, they have met nothing but refusal from the authority; and now, as stated, they are to suffer confiscation of property or imprisonment, or both, for refusing to obey a law that is contrary to the fourth commandment. {PTUK February 28, 1895, p. 135.1}

The movement is, in its nature and necessary consequences, the same in all countries. It is one which, while it begins with light penalties and mild admonitions, has in it the imprisoning of conscientious Christians who, while careful to conform to all governmental requirements not contrary to the Divine rule of life, feel that it is better to face the wrath of man than the wrath of God. And it has more than this; for in this controversy between the word of God and the powers that have arrayed themselves against it, there is no half-way ground of compromise, or of satisfaction for either side. {PTUK February 28, 1895, p. 135.2}

The word of God makes no compromise, and a great deceiver who is moving the powers of earth to stand in opposition to God’s word, will not stop with any half-way measures against those who hold to and proclaim it. As milder measures fail, the penalties imposed will assume the harshest forms; and death has never been thought too severe a punishment for “heretics” by those who have the power and the disposition to oppose them with the penalties of civil law. And this is what the movement has within it, as shown by history and indicated by the logic of existing facts. {PTUK February 28, 1895, p. 135.3}

**“The Papacy. The Workings of the Papacy” The Present Truth 11, 9.**

E. J. Waggoner

In our study of the seventh chapter of Daniel, we have been brought to the 25th verse, describing the character and work of the power that was to arise among the divisions of the Roman Empire. {PTUK February 28, 1895, p. 135.4}

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the law.” Daniel 7:25, R.V. {PTUK February 28, 1895, p. 135.5}

We will consider the specifications in detail. {PTUK February 28, 1895, p. 135.6}

**“GREAT WORDS’**

1. “He shall speak great words against the Most High.” It is a notorious fact that the Pope is styled the “Vicar of the Son of God,” indicating that He fills the office of Christ. Paul, speaking of the Papacy, which he calls the “man of sin” (2 Thessalonians 2:3, 4), says that he “exalteth himself above all that is called God, or that is worshipped.” This is a parallel to Daniel 7:25. It is fulfilled in the Pope’s claim to have power to grant indulgences, a thing which God Himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:— {PTUK February 28, 1895, p. 135.7}

“And since by the Divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment.”—*The Vatican Decrees*. {PTUK February 28, 1895, p. 135.8}

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:— {PTUK February 28, 1895, p. 135.9}

“If the Pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into the eternal torment, yet no mortal man may presume to reprehend him, for as much as he is judge of all, and to be judged of no one.” {PTUK February 28, 1895, p. 135.10}

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, “The Pope; the Vicar of Christ; the Head of the Church,” gives a list of titles and appellations that have been given to the Pope in various church documents, and from this list we select the following:— {PTUK February 28, 1895, p. 135.11}

“Most Divine Head of all Heads.” {PTUK February 28, 1895, p. 135.12}

“Holy Father of Fathers, Pontiff Supreme over all Prelates.” {PTUK February 28, 1895, p. 135.13}

“The Chief Pastor; Pastor of Pastors.” {PTUK February 28, 1895, p. 135.14}

“Christ by Unction.” {PTUK February 28, 1895, p. 135.15}

“Melchizedek in Order.” {PTUK February 28, 1895, p. 135.16}

“High Priest, Supreme Bishop.” {PTUK February 28, 1895, p. 135.17}

“Key-Bearer of the Kingdom of Heaven.” {PTUK February 28, 1895, p. 135.18}

“Supreme Chief; Most powerful Word.” {PTUK February 28, 1895, p. 135.19}

“Vicar of Christ.” {PTUK February 28, 1895, p. 135.20}

“Sovereign Bishop of Bishops.” {PTUK February 28, 1895, p. 135.21}

“Ruler of the House of the Lord.” {PTUK February 28, 1895, p. 135.22}

“Apostolic Lord and Father of Fathers.” {PTUK February 28, 1895, p. 135.23}

“Chief Pastor and Teacher and Physician of Souls.” {PTUK February 28, 1895, p. 135.24}

“Rock, against which the proud Gates of Hell prevail not.” {PTUK February 28, 1895, p. 135.25}

“Infallible Pope.” {PTUK February 28, 1895, p. 135.26}

“Head of all the Holy Priests of God.” {PTUK February 28, 1895, p. 135.27}

“Chief of the Universal Church.” {PTUK February 28, 1895, p. 135.28}

“Bishop of Bishops, that is, Sovereign Pontiff.” {PTUK February 28, 1895, p. 135.29}

These titles, and many others equally blasphemous, including “The Lion of the Tribe of Judah,” the Pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII., by his servile flatterers, in whose eyes “His Holiness” is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshipped; so that the Pope sitteth in the temple of God, “setting himself forth as God.” 2 Thessalonians 2:4, R.V. {PTUK February 28, 1895, p. 135.30}

**WEARING OUT THE SAINTS**

2. “And shall wear out the saints of the Most High.” When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among Papal atrocities is the massacre of St. Bartholomew’s Day. On the 24 th of August, 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records,—that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventh thousand. To show Rome’s connection with the massacre, we quote the following from Wylie:— {PTUK February 28, 1895, p. 136.1}

“At Rome, when the news arrived, the joy was boundless. The messenger who carried the despatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have been proud to celebrate.... Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the Church of St. Mark, there to offer up prayers and thanksgiving to the see of Rome and the Roman Catholic Church.... On the following day the pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, ‘that they might thank God for the slaughter of the enemies of the church, lately executed in France.’”—*History of Protestantism, book 17, chap. 16, paragraph 15*. {PTUK February 28, 1895, p. 136.2}

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV., who was the obedient servant of the Pope, they had been driven from their valleys:— {PTUK February 28, 1895, p. 136.3}

“We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! ... And how were they treated in prison? As the African slave was treated on the ‘middle passage.’ They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. ‘When they entered these dungeons,’ says Henri Armand, ‘they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.’”—*Wylie*. {PTUK February 28, 1895, p. 136.4}

In the above instance we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses. {PTUK February 28, 1895, p. 136.5}

In his speech a fortnight ago in the Lower House of the Convocation of Canterbury, when he vainly endeavoured to keep the House from practically condemning those Spanish churches which have separated from the Church of Rome in Spain, Archdeacon Farrar quoted the words of the eminent Roman Catholic historian, the Comte de Montalembert, who said of the Spanish Church:— {PTUK February 28, 1895, p. 136.6}

“On the day that it began to try and crush and persecute Jews, Moors, and Protestants, then all discussion, inquiry, and research, and initiative, and all liberty of conscience-all was lost.” {PTUK February 28, 1895, p. 136.7}

Continuing, Archdeacon Farrar remarked:— {PTUK February 28, 1895, p. 136.8}

“It was the Church of Torquemada and Deza; in which between 1491 and 1798, 32,000 ‘heretics’ many of whom were holy men and women, were burned, and 296,000 tortured, imprisoned, and ruined. It was the church in which, at the very time when she was blackening the skies of Spain with the Tophet smoke of burning saints, the lives of the priests were so grossly licentious that Rome had to suppress for very shame the commission of inquiry, which she herself had appointed to look into the horrible abuses of her own confessional. Had the Church of Rome repented of these things? Had she ever disowned her Inquisition? No.... In 1882 the Dominican Monsabre openly defended the Inquisition in the pulpit of Notre Dame.” {PTUK February 28, 1895, p. 136.9}

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the Papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the Papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The Papacy has done more to make infidels than all other causes combined. {PTUK February 28, 1895, p. 136.10}

**AGAINST GOD’S LAW**

3. “And think to change times and laws.” The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good. She also openly boasts of having changed the fourth commandment, as the following will show:— {PTUK February 28, 1895, p. 136.11}

The first question of chapter 23 of “The Catholic Christian Instructed” is this:— {PTUK February 28, 1895, p. 136.12}

“What are the days which the church *commands* to be kept holy?” {PTUK February 28, 1895, p. 136.13}

And the answer is:— {PTUK February 28, 1895, p. 136.14}

“1 st, The Sundays, or the Lord’s day, which we observe by apostolical tradition, *instead of* the Sabbath,” etc. {PTUK February 28, 1895, p. 136.15}

Again the question is asked:— {PTUK February 28, 1895, p. 136.16}

“What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday? {PTUK February 28, 1895, p. 136.17}

“*Answer*-We have for it the authority of the Catholic Church, and apostolical tradition.” {PTUK February 28, 1895, p. 136.18}

It may be said that there is no undue assumption of authority here, since “apostolical tradition” is given as the reason for the church’s celebration of Sunday instead of the Sabbath of the fourth commandment. But the Catholic Church does not claim that it has any warrant from the Bible for its practice. The next question is:— {PTUK February 28, 1895, p. 136.19}

“Does the Scripture anywhere command the Sunday to be kept for the Sabbath?” {PTUK February 28, 1895, p. 136.20}

In answer to this, reference is made to three passages of Scripture, in which the first day of the week is *mentioned*, and then the answer continues:— {PTUK February 28, 1895, p. 136.21}

“But neither one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath, so that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.” {PTUK February 28, 1895, p. 136.22}

The Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from “A Sure Way to Find Out the True Religion:”— {PTUK February 28, 1895, p. 136.23}

“Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, ‘Remember the Sabbath-day, to keep it holy’ (Exodus 20:8), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.”—*Pp. 95, 96*. {PTUK February 28, 1895, p. 137.1}

But the Bible *is* a more sure and sufficient guide in all things. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works.” 2 Timothy 3:16, 17. “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to His words will be found to be a liar. Now, since the Papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that sytem of religion of which Paul says that its votaries “changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” Romans 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High? {PTUK February 28, 1895, p. 137.2}

**“News of the Week” The Present Truth 11, 9.**

E. J. Waggoner

-A Vienna telegram states that twenty persons were frozen to death in Galicia, on February 18 and 19. {PTUK February 28, 1895, p. 142.1}

-The German Reichstag passed without debate, a resolution for the repeal of the banishment laws against Jesuits. {PTUK February 28, 1895, p. 142.2}

-Several witnesses have given evidence before the Turkish Commission at Muesli of the massacring of children in Armenia. {PTUK February 28, 1895, p. 142.3}

-A telegram from Hong Kong status that 2,000 soldiers are reported to have been killed in an explosion at Takao in Formosa. {PTUK February 28, 1895, p. 142.4}

-The Paris correspondent of the *Chronicle* states that a judgment given in the Court of Cassation has finally decided that bull-fighting is illegal in France. {PTUK February 28, 1895, p. 142.5}

-It is announced from Rome that active negotiations have taken place between Italy and Germany with a view to securing the adhesion of Russia to the Triple Alliance. {PTUK February 28, 1895, p. 142.6}

-Communications received from the Universities Mission to Central Africa give an alarming account of the locust plague and famine in the Bonde country. An argent appeal is made for help. {PTUK February 28, 1895, p. 142.7}

-A trial in Paris showed that a bullet does not penetrate a wall of snow six feet thick from a distance of fifty yards, while it would pass through thick earthworks and trees from a much greater distance. {PTUK February 28, 1895, p. 142.8}

-Rumours have reached Auckland, New Zealand, from Samoa that German warships will arrive there in May next, in order to subjugate and disarm the natives, the Germans afterwards exercising the sole control over the islands. No mention is, however, made of annexation. {PTUK February 28, 1895, p. 142.9}

-The average annual circulation of Bibles in Russia, by the British and Foreign Bible Society, is over 600,000 copies. In Germany the Society circulates nearly 300,000, and local societies a little more. In France the total is 238,000, in Austria and Hungary 156.000, and in Italy 169,000. The Society employs 106 colporteurs and hawkers in Russia and Siberia, 30 in Germany, 43 in France, 64 in Austria, and 87 in Italy. {PTUK February 28, 1895, p. 142.10}

-Deposits of saltpetre that promise to be the most valuable yet discovered have been found in Cape Colony. They are said to bo true potassium nitrate, which is one of the chief ingredients of gunpowder and is worth over ?16 a ton. The principal supply at present is from Chile, but the Chile saltpetre has to undergo a costly chemical process before use. The dryness of the South African climate is supposed to account for the richness of the latest find, which, it is stated, will reduce the price of the mineral one-half. {PTUK February 28, 1895, p. 142.11}

-A Bill has been introduced in the Senate of Tennessee to punish lynchings and mob violence. The Bill provides “that the taking by force of any person from the custody of an officer or while in confinement, and the killing of such person shall be murder in the first degree. Every person connected with or composing any mob shall be guilty of murder in the first degree, likewise all persons present aiding and abetting, or willing to aid and abet, in the killing of any such persons not in the custody of an officer or some one empowered by law.” It also imposes severe penalties for inciting to mob violence by voice or pen. {PTUK February 28, 1895, p. 142.12}

-Some faint idea of the meaning of war may be gathered from the following words of one who was present at one of the recent battles in Manchuria, between the Japanese and Chinese: “During the fight, possibly swing to shells, the town of Sum?ncheng was burnt to the ground, and the unfortunate inhabitants, numbering from 7,000 to 10,000 were left homeless on a bitterly cold night, there being between 30deg. and 40deg. of frost and a strong north wind blowing. What these poor people and the wounded on both sides suffered is terrible to think of. Thousands of women, children, babes and sucklings, sick and wounded men, must have perished, dying of cold and starvation. And now thousands are probably dying slowly in fearful agony of frost-bites and the results of exposure without food, without shelter.” {PTUK February 28, 1895, p. 142.13}

**“Back Page” The Present Truth 11, 9.**

E. J. Waggoner

The motion in favour of the repeal of the law against the Jesuits in Germany passed its third reading in the Reichstag last week by a large majority. {PTUK February 28, 1895, p. 144.1}

The *Christian Church Magazine*, published in St. Leonard’s-on-the-Sea, states that during 1894 the number of “confessions” heard by the clergy (Anglican) attached to that church alone, was at least 1,000. Romanism is making rapid progress in the Church of England. {PTUK February 28, 1895, p. 144.2}

The Premier has chosen Lord Acton, a Catholic, to fill the vacant chair of Regius Professor of Cambridge. He is said to be the first Catholic since the reign of James II. who has held high office in either of the great Universities. The *Catholic Times* is quite right in noting this as “a remarkable sign of the times.” There is probably not the slightest doubt that “he is free from the defects of historians such as Mr. Froude.” {PTUK February 28, 1895, p. 144.3}

Speaking in the Lower House of Convocation, on the question of securing Parliamentary aid for Church Schools, Mr. Spottiswoode said that “the Church must look about for allies, and the only powerful allies who could assist them were the Roman Catholics.” The Anglican Bishop of Chester has also said recently that “he could not help feeling that in this matter the Roman Catholic body and the Church of England and the Wesleyans were naturally allies, and he hoped that the time was not far distant when an opportunity might be found of representatives of their own church and the Roman Catholic bishops coming to friendly communication and ascertaining whether they could not combine their forces.” The Roman Catholics know how to make the most of such things. {PTUK February 28, 1895, p. 144.4}

In the Pope’s Encyclical to the American Bishops he said:— {PTUK February 28, 1895, p. 144.5}

In accordance with the Constitution of the Republic the Church is permitted to exist and act amongst you unmolested, free from legal fetters, and protected against violence by the common law and the justice of the public tribunals. {PTUK February 28, 1895, p. 144.6}

One would think that such a state of things ought to be quite satisfactory, but not so, for Leo adds:— {PTUK February 28, 1895, p. 144.7}

But though this be true, it is well to guard against the mistake of thinking it follows that an example of the best condition of the Church can be found in America, or that it is right or expedient that the Church and State should be everywhere dissociated in the American manner. {PTUK February 28, 1895, p. 144.8}

What the Papacy desires is not equality but supremacy. It is not enough that “the Church” should be free for itself; it must have power to coerce others. And this it will have. {PTUK February 28, 1895, p. 144.9}

The *Methodist Times* says:— {PTUK February 28, 1895, p. 144.10}

We forget the enormous victories of Protestantism in the present century. The principles of Protestantism have now, to a great extent, established civil and religious freedom everywhere except in Russia. Liberty of conscience did not exist a hundred years ago even in England, where Clericalism was in some respects weaker than on the Continent. Now it exists legally and in theory everywhere. For the first time in human history all civilised Governments guarantee to Protestants the right to worship God without political disability, fine, or imprisonment. {PTUK February 28, 1895, p. 144.11}

Yet what calls itself Protestantism is so infected with the spirit of Rome that during the past year, and even at this very time, observers of the Sabbath have been subjected to fine or imprisonment in London, Switzerland, Australia, and America. And in America even Methodists have been so active and malignant in their use of Sunday laws against Sabbath-keepers as to call forth protests from the Catholic press. {PTUK February 28, 1895, p. 144.12}

The following from a communication to the *Church Times*, entitled, “Why Working Men Don’t Come to Church,” speaks very plainly as to the *fact:—* {PTUK February 28, 1895, p. 144.13}

I am a working member of the largest trade union in the world, and a member of the London Trades Council-let this be my credential. I worked in a large factory near London, employing nearly 1,000 hands, from 6 A.M. to 5:00 p.m., and have worked in London in one employing nearly 2,000, and one employing 700, and in these representative factories I have made a religious census. In the 2,000 factory I find three Roman Catholics, one Church of England, one Dissenter only. In the 700 factory, I found one Church of England, one Spiritualist. Where I am now (nearly 1,000) I find one dissenter only. I mix with, and am known to several thousands of men in London in our Society, in political societies, and factories, and yet I can assure you that it is a novelty to meet a religious man, so much so that a new man starting in a factory for the first time is sure to have somebody say to him (on a certain person passing) “there goes our religious man.” This is a true picture of the state of religion in London at the present day amongst working men. {PTUK February 28, 1895, p. 144.14}

The *Western Morning News* reports a meeting held in Devonport to celebrate the return of a Catholic priest at the head of the poll in the School Board election. It was declared that it was a “Catholic triumph, for it was as a Catholic priest that Father Kent came before the electorate.” “It was not Father Kent’s personal qualities but his proud position as a Catholic priest” that made his candidature acceptable. It is not surprising that Catholics fight as Catholics for control in public affairs, for it is Rome’s own way of doing; and besides, are not Nonconformists and Churchmen seeking to dominate in political and public affairs and thus doing Rome’s work for her? {PTUK February 28, 1895, p. 144.15}

One of our workers in Chile, South America, sends a cutting from the Valparaiso *Record* giving an account of an attack upon a religious procession by a mob. The *Record* says:— {PTUK February 28, 1895, p. 144.16}

The incident is a sign of the times. Thirty years ago, and less, the Church demanded that every passer-by, Chilean and foreigner alike, should uncover and kneel to her processions. Now the processions are openly interrupted, the *santos* broken, and the priest insulted. We do not hesitate to condemn the disgraceful conduct of the mob, nor do we hesitate to blame the Church leaders for their unhappy policy. {PTUK February 28, 1895, p. 144.17}

Having taught the mob only intolerance, and having kept them from learning anything from the religion of Christ, the priests are only reaping what they have sown. {PTUK February 28, 1895, p. 144.18}

A short time ago a large audience assembled in New York to hear distinguished Catholic priests protest against open public-houses on Sunday, and declare in favour of a strict observance of the day. The priests spoke very strongly; but what they said is not so important as what was said afterwards by the Protestant religious papers. The New York *Independent*, after quoting from the various speeches, said:— {PTUK February 28, 1895, p. 144.19}

A warmer defence of the Sabbath has not been made by any of its friends. We thank God for such earnest speeches from our Catholic brethren. {PTUK February 28, 1895, p. 144.20}

The *Christian Advocate* (Methodists) said:— {PTUK February 28, 1895, p. 144.21}

We will join Catholics without reserve in the warfare against the saloon; and rejoice to accept them as allies against legalising it on Sunday. {PTUK February 28, 1895, p. 144.22}

If it were not that Luther is now almost forgotten, people would wonder what he made such a stir about a few hundred years ago. {PTUK February 28, 1895, p. 144.23}