**“Front Page” The Present Truth 11, 14.**

E. J. Waggoner

Is it hard work to lay down a heavy burden? No one will say that it is. Yet it is as hard to do that as to become a Christian; for a Christian is simply one who has yielded to the Lord-one who has laid upon Him the burden he was carrying. {PTUK April 4, 1895, p. 209.1}

The Lord invites all to cast their burdens upon Him. “Cast thy burden upon the Lord, and He shall sustain thee.” Psalm 55:22. Your burden is yourself. Before a person knows the Lord, he tries to sustain himself; he tries to hold himself up, as if he were self-existent and capable of maintaining his existence successfully against all the opposing forces around him. He tries to lift himself by himself, and, strangely enough, he imagines at times that he is succeeding. The plane of spiritual truth is, to the natural eye, full of optical illusions. {PTUK April 4, 1895, p. 209.2}

The effort to do this imposes a heavy burden of care, anxiety, disappointment, and conscious guilt. It is too heavy for anyone but the Lord to carry. The Lord knows this, and so invites all persons to give up their burdens to Him. He has made Himself the burden-bearer. Yet such is the perverting and blinding power of sin upon the natural mind that it seems a great deal harder to lay the burden down than to carry it! So men refuse to accept the Lord’s invitation and give Him their burdens, as being too hard a thing for them to do! {PTUK April 4, 1895, p. 209.3}

“Cast thy burden upon the Lord, and He shall sustain thee.” Cast yourself upon Him, and you become a Christian, for thereby you show that you believe and trust Him. There is rest and happiness for all who will do this. Be glad in the Lord, and rejoice, all ye that are upright in heart.” {PTUK April 4, 1895, p. 209.4}

**“Be Not Afraid” The Present Truth 11, 14.**

E. J. Waggoner

Fear is the result of sin. It is an emotion which the Creator did not intend that man should ever feel. “Fear hath torment,” and God never designed that man should be in torment. “God is love;” and He designed that His own Spirit, that of perfect love, should rule in the hearts of His creatures; and “perfect love casteth out fear.” {PTUK April 4, 1895, p. 209.5}

God does not wish us to be afraid of Him, nor afraid of anything that is less than God. He meets us with the words, “Fear not.” “It is I, be not afraid,” was the greeting of Christ to the terrified and storm-tossed disciples on Galilee. Yet He Himself was God, the Creator of heaven and earth. {PTUK April 4, 1895, p. 209.6}

The power and majesty of God are not displayed to terrify us. When the Israelites removed and stood afar off from the smoking, quaking mountain, with its burning summit and thunders of the law, the Divine word came to them, “Fear not; for God is come to prove you, that His fear may be before you, that ye sin not.” Exodus 20:20. {PTUK April 4, 1895, p. 209.7}

“The fear of the Lord is to hate evil.” Proverbs 8:13. It is not to be afraid of Him and shun His presence, but to hate and shun that which is unlike Him. The love of God is that we keep His commandments. And as hating evil is identical with keeping His commandments, so the fear and the love of God are identical. God wants all men to love Him; and “there is no fear in love.” {PTUK April 4, 1895, p. 209.8}

The devil, on the other hand, employs fear as one of the chief means of accomplishing his ends. He walketh about “as a roaring lion,” “seeking whom he may devour.” He is constantly trying to make men afraid to walk in the pathway of God,—to scare them out of doing right. And there are many people whom his roar seems to paralyse with fright. If he can paralyse men in this way, or by conjuring up before them some mirage of threatening evil, his purpose is met, since they are then useless in the plans of God. The Christian must be active, engaged in a constant warfare with the forces of evil about and within him. If he fears, he cannot engage in this warfare successfully. The fear of God is incompatible with the fear of anything that is contrary to Him. {PTUK April 4, 1895, p. 209.9}

And now the purpose of God in revealing His power and majesty is evident. It is that men may trust Him; that they may have implicit confidence in His ability to fulfil His word. Fear to do right means a lack of faith in God. “Why are ye so fearful, O ye of little faith,” were the words of Christ to His disciples on the stormy lake. We only need to know God’s power and to believe His promises, to be rid of all the fears that assail us from whatever source, with all the torment which attends them. And our privilege in this respect is also our duty, for such fear is dishonouring to God. It will be fatal to our hopes for the world to come. The “fearful,” as well as the unbelievers and adulterers and murderers, will have their part in the lake which burns with fire and brimstone and die the “second death.” Revelation 21:8. {PTUK April 4, 1895, p. 209.10}

Are you hesitating because of the difficulties or dangers that lie in the pathway of obedience to God? Then hear the word that He speaks: “Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.... They that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” Isaiah 41:19-13. “The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.” Psalm 37:18, 19. “All things are possible to him that believeth.” Mark 9:23. {PTUK April 4, 1895, p. 209.11}

**“War as It Is” The Present Truth 11, 14.**

E. J. Waggoner

The German Emperor’s organ frankly stated the apparent policy of the governments of earth when it said, a few weeks ago, that the war spirit must be cultivated diligently amongst the masses of the people. The god Mars was never more zealously worshipped than he now is in professedly Christian lands. {PTUK April 4, 1895, p. 210.1}

It is not alone in the public press and in plays, and in books, and in magazines that young and old are taught that the art of killing is a glorious occupation, but even in the religious world the war spirit is very generally regarded as not wholly contrary to the spirit of Jesus Christ. So the Boys’ Brigades, which started in this kingdom, are increasing and have taken a firm hold on the popular taste in other lands, and youngsters are being taught to handle weapons of war. And beside all this, it is not supposed to be a blasphemous thing to dedicate a battle-ship with a prayer for the blessing of God upon its mission-the killing of human beings; and the idea is a popular one that one who is killed in the attempt to kill others is not unworthy of being classed with the martyr who lays down his life for others. {PTUK April 4, 1895, p. 210.2}

War, as it is, is not a waving of flags and plumes, and the performing of glorious, large-hearted deeds. It is barbarous butchery pure and simple, and no man can take part in it who doesn’t allow his better nature to sink into the savage. Here is a picture of the battle as it is, described by Mr. W. V. Herbert, who took part in the defence of Plevna, in 1877. The book has just been published by Longmans and is credited with being true to life. When the hand to hand combat came, it was, he says,— {PTUK April 4, 1895, p. 210.3}

A chaos of stabbing, clubbing, hacking, clutching, shouting, cursing, screaming men; knots of two or three on the ground, still fighting, and clinging to each other in their death agonies; above the surging mass of heads the butt-ends of rifles rising and falling like the cranks of numberless overheated engines; the mounted men with swords working at lightening speed; the colours briefly leading the way; horses charging into solid bodies of men, rolling over, burying beings already mutilated beneath them; frantic faces streaming with blood; the air reeking with the breath of thousands of panting creatures, like the hot winds of the desert-all the madhouses of the world discharging their contents into the seething cauldron of human passion and iniquity. Dante’s Inferno let loose, a legion of demons from Hades run riot. As to my personal experience, I remember nothing. The actual contact, the psychological moment of such a charge, last but a minute or so; and such a lifetime of experience is crowded into it that memory is hopelessly at fault. All I know is that I discharged the six chambers of my revolver, but at whom I have no notion; that my saber was stained with blood, but with whose I cannot tell; and that suddenly we looked at one another in blank surprise-for the Russians had gone, save those on the ground, and we were among friends, all frantic, breathless, perspiring; many bleeding, the lines broken, the tactical units dissolved; most of us jabbering, shouting, laughing, cursing, dancing about like maniacs. {PTUK April 4, 1895, p. 210.4}

Who can say that a Christian has any business in such a place as that? And that is what war is; for men cannot deliberately kill their fellow men until intoxicated and made mad by the spirit of war. The Christian is one who follows Christ, who has the life of Jesus manifested in his mortal flesh; but no man ever followed Christ into such an inferno. After the combat that follows the sufferings of the maimed and dying, and this is the picture in the hospital:— {PTUK April 4, 1895, p. 210.5}

Imagine a thick, hot, reeking atmosphere, filled with indescribable odours, enough to sicken you by the very recollection. Imagine some hundreds of men-yourself among them, with a raging thirst devouring you, a burning pain in the face, every particle of strength and vitality gone-lying on the bare boards, with bundles of rags or filthy straw for pillows, many insensible, many dead or dying, many in convulsions, some horribly mutilated, all bleeding, most of them groaning, others screaming, or pitifully whining for a drop of water, in half a dozen languages. Oh, that cry for “Su!”—how often have I heard it! After the lapse of seventeen years it follows me into my wildest dreams. Imagine surgeons, with tucked-up shirt-sleeves and bloody hands, giving the first-aid; for this was a temporary ambulance, in rear of the lines. Imagine callous men dealing out homeopathic doses of water, or laudanum, or brandy. Imagine everything that is most horrible, disgusting, sickening, hideous, heart-rending, within the range of your conception, and you will have a faint notion of this hell of man’s creation. {PTUK April 4, 1895, p. 210.6}

The author is not writing against war, but how else could he characterise its work? It is a hellish thing, because it comes from Satan alone. Wherever the war spirit is being inculcated, there is Satan himself working. “They are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” The Gospel of Christ’s coming kingdom must of necessity separate the followers of Christ from the strifes of this world, and in this, as in other things, earthly governments will meet in the Christian one who cannot disobey God at the command of men. {PTUK April 4, 1895, p. 210.7}

**“Asking and Receiving” The Present Truth 11, 14.**

E. J. Waggoner

The Lord says, “Ask, and it shall be given unto you.” Already the Lord has given men everything; for “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. And “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. Christ is heaven’s greatest gift; and the giving of Him is proof that “all things” have been freely given. Therefore we do not need to importune God to bestow upon us good gifts, but only to express our belief that He has given them, and our gratitude to Him that it is so. This is the prayer of faith. {PTUK April 4, 1895, p. 210.8}

The fact that people often ask God for things which they do not get, is no evidence that God has not given us liberally as His word has said. God gives men only good things, and He alone knows the needs of the soul. While we pray, “the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Romans 8:26. {PTUK April 4, 1895, p. 210.9}

The Spirit “maketh intercession for the saints according to the will of God.” Prayer must not be offered according to the will of man, without reference to God’s will; and then whatever God sends in answer must be taken as being in harmony with His will, even though it may seem at first quite otherwise. “All things work together for good to them that love God.” In this way we can believe that we receive the things we ask, as we are told to do (Mark 11:24), although we may not recognise them in the shapes God’s hand has given them for our good. {PTUK April 4, 1895, p. 210.10}

The devil tries to get people to stop at the mere asking for needed blessings. But an essential step in the process of realisation consists in grasping them. And this must be done by faith. Faith is that by which we lay hold upon the object sought. If we ask and then wait for God to make it apparent to our natural senses that we have the blessing, before believing that it is ours, we are very likely to lose it altogether. This is one of Satan’s most successful cheats. Faith says, “Believe that ye receive them;” and if we will do so, we can be as thankful to God as though they had appeared in the form we would have given them ourselves. {PTUK April 4, 1895, p. 211.1}

It must not be forgotten that the attitude of the receiver toward God must be one of praise. God can work marvellously for the person who will give Him the glory. But He cannot work for the one who would take the glory to himself. {PTUK April 4, 1895, p. 211.2}

**“How Sunday Laws Work Lawlessness” The Present Truth 11, 14.**

E. J. Waggoner

On the 5th of last month nine Seventh-day Adventists residing in Graysville, Tennessee, U.S.A., were placed on trial for performing their ordinary labour on Sunday, and were convicted. The fines and costs amounted in each case to over twenty-two dollars (about ?4 10s.) These they, as a matter of conscience, refused to pay, and so they were all lodged in prison. {PTUK April 4, 1895, p. 211.3}

Among the prisoners were all the teachers of the Graysville Academy. The school is consequently forcibly closed, and the students have been obliged to go to their homes. The Sunday law, in thus opposing education and enlightenment, shows its natural descent from the Dark Ages of papal supremacy and bigotry. {PTUK April 4, 1895, p. 211.4}

It is quite likely that many people are surprised at such results, and it is certain that many are indignant at them. We understand that local sentiment is decidedly opposed to the action that was taken against those men. Difficulty was experienced in securing a jury, and all the papers have spoken emphatically against it. {PTUK April 4, 1895, p. 211.5}

But no one need be surprised that any indignity or outrage that is caused by Sunday laws,—and what has already been done is but a promise of the reality that is to follow,—for since the very existence of Sunday laws is in direct opposition to God’s laws,—and what has already been done is but a promise of the reality that is to follow,—for since the very existence of Sunday laws is in direct opposition to God’s law, it must be that only evil can result from them. {PTUK April 4, 1895, p. 211.6}

**WHY DISREGARD THEM?**

It certainly will not be out of place once more to state the fact that the refusal to rest on Sunday after having rested on the Sabbath, is not a matter of caprice, nor are those who do so setting their private interpretation of Scripture in opposition to the law of the land. They are simply obeying a plain and specific command of the Lord, which does not admit of interpretation, or provide for evasion. It says: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, ... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK April 4, 1895, p. 211.7}

This commandment stands as firm to-day as when it was made known to Adam in Eden, and as firm as when it was uttered by the Lord from Sinai, in tones that shook the earth. The integrity of the whole Bible is bound up with it; for all the words of God together are no more firm than every single word. If this commandment may be changed to suit men’s custom or convenience, then the whole Bible may be set aside for the same purpose. {PTUK April 4, 1895, p. 211.8}

It is a fact that the mass of professed Christians have been led into a violation of this commandment, not realising what they were doing. It is a fact that the most of those who have thus been led astray are very jealous of any infringement upon the day which has been substituted for the one sanctified by the Lord. And, further, it is a fact that the fourth commandment is at this present time being brought into greater prominence than any other. And this shows that the fourth commandment is to be the test for Christians, as to whether or not they will live “by every word that proceedeth out of the mouth of God.” {PTUK April 4, 1895, p. 211.9}

This Sabbath question, therefore, is not simply a controversy as to which of two days men shall celebrate as the Sabbath. It means that, and more. It is a question as to whether men will obey God or not; whether they will abide by the Word of God, or will throw it aside for the traditions and commandments of men. {PTUK April 4, 1895, p. 211.10}

In such a case, no option is left those who have given themselves wholly to the Lord. They must obey God, no matter what the cost. {PTUK April 4, 1895, p. 211.11}

**THE JUDGE CONVICTED**

An interesting fact in connection with these Tennessee cases is that the judge expressed his sympathy with the victims, and intimated that he thought they were right in their belief. He also said of the law under which they were condemned, “I have serious doubts as to the justice of the law.” The following is the opening part of his summing up and sentence:— {PTUK April 4, 1895, p. 211.12}

In these cases the defendants have been adjudged guilty, after a trial by a jury of good men, of violating that day which is recognised by the law of our State as the Sabbath, and it becomes my duty-painful though it be-to pronounce judgment upon the verdict. {PTUK April 4, 1895, p. 211.13}

While my private sympathies are with the defendants, and while I might go even further and say that I believe they have good grounds for their belief as to the Sabbath, yet this is a temporal, not a spiritual, court. We are not trying the question as to whether a particular belief be right or wrong. The only concern we have is to ascertain what the law is and whether it has been violated. As to the law, it is plain, and it is not only our sworn duty to enforce it, but it is also our duty to encourage respect for all law in general. As individuals, we may each have our own opinions as to the justice of a law, but as public officials, entrusted with its administration, our duty is unequivocal. A co-ordinate branch of the government is clothed by the people with the law-making power, and when the power is exercised within constitutional limits, the judiciary can do nothing but enforce the law thus enacted. The Supreme Court of this State, whose decisions must be taken as final by the lower courts, has passed upon the law in question, and we cannot rightfully reverse the decision. {PTUK April 4, 1895, p. 211.14}

The judge must be allowed the credit of acting conscientiously; but it is very clear that his conscience needs enlightening. At present it is in a fog, but there is hope that the sunlight of truth may dispel it. Since very many other honest-minded people are in the same condition it becomes necessary to make this point clear. {PTUK April 4, 1895, p. 211.15}

**RESPECT OF PERSONS**

It seems to be a commonly accepted idea that a judge or other officer of the law is in duty bound to execute a law, although he knows that it is wicked and unjust. A graver error was never entertained. It is precisely the same idea as that of the private citizen who thinks he is in duty bound to disobey the commandment of God if the law of man tells him to. {PTUK April 4, 1895, p. 211.16}

Here is the Sunday law. It is the law of the land, and it says in effect to every man, “You must not keep the fourth commandment.” But the man whose conscience is enlightened says, “I must obey God at whatever cost,” and does so. The same law says to the judge, “You must see that punishment is inflicted on every man who was convicted of obeying the fourth commandment.” But if it would be sin for the private citizen to disobey God even at the command of the State, is it not equally sin for the judge to be the instrument of the State’s punishment of him for his loyalty to God? {PTUK April 4, 1895, p. 211.17}

We do not say that the judges recognise that their act is a sin; they do not; and for that very reason the truth should be set before them. It is no kindness to them to praise their devotion to a mistaken idea of duty. The Bible has a message of instruction even for the kings and judges of the earth. Psalm 2:10. {PTUK April 4, 1895, p. 212.1}

But some one will say that the case of the judge is not parallel to that of the private citizen, since the judge has sworn to uphold all the laws, and that he is in reality bound to do so as long as he is in office. That is true; but it is not absolutely necessary that he stay in office. The private citizen loses his employment, and is sent to gaol, for his loyalty to truth; the judge who may know the truth, and be loyal to it, could not sacrifice any more for it; and he ought not to think that his position absolves him from obeying God. {PTUK April 4, 1895, p. 212.2}

And yet so difficult is it for men to rid their minds of the pagan idea that the State is greater than God, that even those who laud the private citizen for his loyalty to truth, and say that he could not do otherwise than disobey the human law that tells him to disobey God, will at the same time say that the judge who sentences him could not possibly do any differently, although he also knows that he is the agent of a wicked law. The world needs to learn that God has but one law for rich and poor, high and low. The fact that a man wears a wig and a gown does not make him any less amenable to God’s law than the man who wears corduroy. {PTUK April 4, 1895, p. 212.3}

*“The rank is but the guinea stamp,
A man’s a man for a’ that.” {PTUK April 4, 1895, p. 212.4}*

**HONOURING THE LAW**

Most people have very confused ideas about their respect for the law. People think that they are very zealous for the majesty of the law, when, as a matter of fact, they are simply contending for the law that suits their convenience, against one that they dislike. {PTUK April 4, 1895, p. 212.5}

To say nothing of the way in which human laws are allowed to become dead letters, and are ignored even by those who boast most of their strict adherence to law *as law*, we need only take the case in question. Here are two laws-the law of God, and a law of man that is in direct opposition. It is obvious that no man can keep both of them, any more than he can go both east and west at the same time. Now can anyone doubt how one can best show his respect for law? Will it be by keeping the human law, and transgressing God’s law, or by keeping God’s law notwithstanding the fact that the human law forbids it? Every man by his choice will show whether or not he regards God as greater than man. {PTUK April 4, 1895, p. 212.6}

There is a vast amount of lawlessness in the world, but it is not on the part of those who keep God’s law. The devil is primarily “that wicked one.” It was he who first rose up in rebellion against all law. Now he works in “the children of disobedience,” to make them lawless. In the Papacy the spirit of the devil is incarnate, so that the rise of that system is said to be the revelation of “that wicked,” “who opposeth and exalteth himself above all that is called God, or that is worshipped.” 2 Thessalonians 2:3-8. “That wicked” is literally *that lawless one;* and the description is exact, because the presumptuous setting aside of the law of God, which the Papacy, prompted by Satan, has dared to do, is the greatest manifestation of lawlessness ever exhibited on earth, and the greatest source of the present lawlessness. If men ignore God’s law, how can they honour any law? {PTUK April 4, 1895, p. 212.7}

The Sunday laws themselves, therefore, which so many think must be obeyed in order to show proper respect for law, are really the cause of the disrespect for law which is so prevalent in Christendom. The more laws are enforced, the more will lawlessness increase. {PTUK April 4, 1895, p. 212.8}

**“THE REMEDY’**

The judge who tried the cases in Tennessee said, “I have serious doubts as to the justice of the law, but the remedy is not to be found in disobeying it, but in having it repealed.” But we, and those whom he sentenced, have no doubts as to the justice of the law. We *know* that it is not only unjust, but absolutely wicked, and that to obey it is sin. If the State wishes to repeal the law, well and good. That is its own business. But whether it does or not cannot possibly make any difference with those who know that their first duty is to God. Whether the laws of men oppose or not, they must keep God’s law. That man who virtually says to the Lord, “I will obey you next October, when I can do so without any inconvenience to myself,” has very little idea of what is meant by honouring God. {PTUK April 4, 1895, p. 212.9}

We will suppose that the judge is a professed Christian. Even if he is not, many who are take the same position. If he had lived in the days of Nebuchadnezzar, and had been present when the command was made that every one should worship the golden image, would he have said, “Obey the law until it is repealed”? Would he have said to Daniel, when the decree was issued forbidding prayers to God, “The remedy is not to be found in disobeying the law, but in having it repealed”? {PTUK April 4, 1895, p. 212.10}

Here is an illustration that will appeal to every one, whether professed Christian or not. In ancient Babylon there was a law that every woman must at least once in her life prostitute herself in the temple of Venus. If such a law were in existence now, would any man calmly say to his wife and daughter, “You must submit to the law until it is repealed; the remedy is not to be found in disobeying it”? Well, “Babylon the great, the mother of harlots and abominations of the earth” (Revelation 17:5), true to her name, has presumed to set aside the fourth commandment, and in so doing has virtually said to men that the fifth, sixth, seventh, and eighth, may be set aside if it suits men’s lusts or convenience; and “the Babylonian woe,” is as much to be shunned as it ever was. The fact that Rome has made the nations “drunk with the wine of her fornication” (Revelation 18:2), so that her rebellion against God has been incorporated into their laws, does not make it any less abominable. {PTUK April 4, 1895, p. 212.11}

“The remedy” is to be found only in serving God. And this is an individual matter. The repeal of the law would be no remedy whatever; for let it be remembered that the evil of the law does not consist in the fact that it puts a good and innocent men in prison. That is a comparatively trifling affair, only an incident in “the great transgression.” The evil is in the fact that it leads men lightly to esteem God’s law. If by political influence the wicked law should be repealed, the evil would still exist in the hearts of men; they would still exalt self above God’s law. {PTUK April 4, 1895, p. 212.12}

To be sure, if such a repeal were the result of conscientious conviction on the part of the law-makers, it would be a thing for which to thank God; but even that would not remedy the evil in the hearts of the people, because they cannot be made good by Act of Parliament. {PTUK April 4, 1895, p. 213.1}

But even such a repeal could not by any possibility be effected, except as men suffered for the protest which their loyalty to God made against the wicked law, and thus brought the truth into prominence. When the apostles were forbidden by the authorities to preach in the name of Jesus, what folly it would have been to say to them, “Obey their commands; don’t say anything about the Lord until they see their error and rescind their unjust decree.” All would have perished in their sin. It was the apostles’ determination to obey God rather than men that brought men to see the error of their ways. {PTUK April 4, 1895, p. 213.2}

“All have sinned, and come short of the glory of God,” and the only remedy is the blood of Christ, which cleanses from sin, and which produces the righteousness of the law of God in those who believe His Word. {PTUK April 4, 1895, p. 213.3}

**“Candid Admissions About Sunday” The Present Truth 11, 14.**

E. J. Waggoner

This is a time when the Sabbath question is coming to the front, and demanding attention, so that clear, definite statements concerning it are naturally sought for. Since, as Mr. Gladstone says in the article which will soon be reviewed at length in these columns, the people generally, and even the defenders of Sunday observance, “are singularly ill-equipped with consistent or perspicuous ideas of the subject,” it must be a cause of rejoicing when a man is found who speaks on the subject in no uncertain tones. {PTUK April 4, 1895, p. 214.1}

Such a man is found in the person of Rev. Robert Eyton, Prebendary of St. Paul’s, and Rector of Upper Chelsea. Mr. Eyton, as will be seen, is a man of some note in the Church of England, and on account of his evangelicalism is in no mean repute among Nonconformists. The following selections are from a little book entitled “The Ten Commandments,” published last year, by Kegan Paul, Trench, Trubner & Co., which is composed of sermons preached at Holy Trinity, Chelsea, by Prebendary Eyton. We first quote from him on the {PTUK April 4, 1895, p. 214.2}

**TRUE IDEA OF THE SABBATH**

Through all the provinces of human life the same idea ran, viz., that God claimed the world as His own; and the sign that men own that claim was to be through their separation of a portion. On this ground to break the Sabbath was to disown and denied God’s claim upon men’s *time*. Hence the serious penalty attached to it,—the penalty of death. The Sabbath was therefore not an arbitrary institution; it was designed to bring out a necessary idea in the education of Israel, viz., that time belonged to God. Without it they would have forgotten God. The Sabbath was the solemn recalling of God to the mind of the people; the weekly rest appealed to them as nothing else could, to remember the God of their fathers. {PTUK April 4, 1895, p. 214.3}

The real purpose of the institution was lost sight of when, through the teaching of the rabbis, its observance became a bondage and a worry.-*Pages 59, 60.* {PTUK April 4, 1895, p. 214.4}

The thoughtful reader will at once conclude that such an institution, designed for such a purpose, must endure unchanged for ever. Surely it is as necessary for men to remember God now as it ever was. God says, “Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Ezekiel 20:20. Mr. Eyton truly says that without the Sabbath they would have forgotten God. Therefore it is self-evident that the turning aside from the Sabbath, and the bringing in of another day but the Sabbath, was simply the great apostasy which culminated in the Dark Ages, when knowledge of God almost departed from the earth. {PTUK April 4, 1895, p. 214.5}

In connection with the foregoing extract, the author states that the Sabbath rests on the direct command of Jehovah. We now proceed to consider the {PTUK April 4, 1895, p. 214.6}

**GROUND OF SUNDAY OBSERVANCE**

and are not at all surprised to find that it really has none. We quote:— {PTUK April 4, 1895, p. 214.7}

The observance of Sunday in the Christian Church comes to us with quite a different sanction, based on different grounds, from that of the Jewish Sabbath. It rests upon no direct Divine command; no word is said about it in the New Testament; it grew up out of those same necessities in man’s nature which had been recognised by the Fourth Commandment, and which were felt to be still existing; but its growth was very gradual. For three centuries at least it was marked by no cessation of work, though from the first was marked by religious worship.-*Page 61*. {PTUK April 4, 1895, p. 214.8}

In this connection also the following very naturally comes in:— {PTUK April 4, 1895, p. 214.9}

To discuss then any questions about Sunday observance, in connection with the Fourth Commandment, is obviously to discuss questions which cannot be settled in that fashion. Sunday comes to us as a great privilege, a magnificent possession; but it has no possible connection with the Jewish Sabbath, as regards its fundamental idea of observance or even as regards its Divine sanction.-*Pages 63, 64*. {PTUK April 4, 1895, p. 214.10}

From the foregoing it will be seen that our author regards Sunday highly, and that therefore his testimony to the fact that it has no Divine sanction is not at all that of a prejudiced person. {PTUK April 4, 1895, p. 214.11}

In immediate connection with the preceding paragraphs we are introduced to some of the {PTUK April 4, 1895, p. 214.12}

**RELATIVES OF SUNDAY,**

which serve to point out its origin. Let us read again from the little book: {PTUK April 4, 1895, p. 214.13}

There may be observances like the observance of Lent, Ascension Day, Christmas Day, etc., which are sanctioned by the custom of centuries, and which deserve our serious recognition; but you cannot go behind the general principle and set up any detail as binding by a direct Divine sanction. Our observance may have behind it the universal custom of the Christian Church; but if the observance of Sunday is urged on that ground, the observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.-*Pages 64, 65*. {PTUK April 4, 1895, p. 214.14}

This agrees with the statement in the “Catholic Christian Instructed,” that “Sundays and holydays all stand on the same foundation, viz., the authority of the Catholic Church.” The man who keeps Sunday, and yet regards Ash Wednesday, Good Friday, Ascension Day, etc., is highly inconsistent. But the man who believes that the Word of God is sufficient to make a man “perfect, thoroughly furnished unto all good works,” is bound to reject them all. {PTUK April 4, 1895, p. 214.15}

There are two important statements that we have passed by, in order that those of the same kind might be grouped together. We turn back to them and find the admission that {PTUK April 4, 1895, p. 214.16}

**SUNDAY IS NOT A REST DAY**

There is no word, no hint in the New Testament about abstaining from work on Sunday.-*Page 62*. {PTUK April 4, 1895, p. 214.17}

And since the Old Testament says nothing about Sunday, there is no hint in the Bible about abstaining from work on that day. It follows, therefore, that it is no sin to labour on Sunday. Whoever claims that it is, can do so only on the ground that “the church,” not only has the same power that God has, to issue laws, the transgression of which is sin, but that it has a right to go beyond God, and to make laws contrary to His. We have no controversy with those who make that claim, and do not dispute their right to follow “the church” instead of the Bible; we only wish to let it appear very clearly that to observe Sunday instead of the Sabbath is to follow the leading of that “church” which exalts itself above God. We wish this to appear very plainly, so that those who wish to follow the Lord may do so, since there are very many who are perfectly innocent of any wrong intention in keeping the first day of the week instead of the seventh. We wish also to have the truth of this subject so well known that no one can follow “the church” under the impression that he is obeying God’s commandment. {PTUK April 4, 1895, p. 214.18}

But we pass to another statement in immediate connection with the one last quoted, which tells {PTUK April 4, 1895, p. 214.19}

**HOW SUNDAY REST BEGAN**

As time went on, the opportunities for Christian communion in worship were secured by abstinence from work. The Church grew strong enough to effect this; and in the time of Constantine the courts of law were closed by the imperial edict, and all workers except that of agriculturalists (in whose favour an exception was made) was suspended. But Constantine’s decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship.... Into the rest of Sunday no Divine law enters; it has been won as a privilege, it has to be protected as a right.-*Page 63*. {PTUK April 4, 1895, p. 214.20}

Constantine was never a Christian in the true sense of the word; and at the time when this decree was issued he was as much a heathen as was Diocletian who preceded him, and under whose reign the Christians were so bitterly persecuted. At the very time when this edict was issued, Constantine occupied the heathen office of Pontifex Maximus, and in that capacity he issued an edict the next year regulating divination by means of the entrails of beasts. Therefore since his law was the first public step toward securing Sunday rest, it is evident that when “the church grew strong enough to effect this,” its strength was merely the strength of assimilated Paganism. {PTUK April 4, 1895, p. 214.21}

**A PLAY DAY**

Two more extracts will suffice for this time. Prebendary Eyton has told us that there is nothing in the Bible that prohibits work on Sunday, and so it naturally follows that any recreation is allowable that is proper at any time. He says:— {PTUK April 4, 1895, p. 215.1}

If, after joining in worship, you like to refresh yourself in any way by any game that is lawful on any day, whenever it be, so long as it does not involve the employment of others, it is not either a social offence or a religious one. {PTUK April 4, 1895, p. 215.2}

No commandment of God bids us to do this or not do that on Sunday; we are absolutely free as far as His law goes.... But there is a most precious Christian tradition which marks Sunday as pre-eminently the day for public worship, and there is a strong social tradition, though not so early or so wide, in favour of Sunday rest.... Only we must not say that rest from work is prescribed by God’s command.-*Pages 69, 70.* {PTUK April 4, 1895, p. 215.3}

It seems that a man may play as much as he pleases, provided his play does not demand labour by some other person. But suppose that other person *desires* to work; suppose he derives more satisfaction from labour on Sunday than he would from play; what is to hinder him from working? Mr. Eyton has shown that it is not wicked either to work or to play on Sunday, since there is no Divine command of any sort whatever concerning the day. And the question of disturbance surely cannot come in, since no reasonable person would offer any apology for the hypersensitiveness of the man who is disturbed because his neighbour on one side works on Sunday, but is not in the least disturbed by his left-hand neighbour’s tennis playing. {PTUK April 4, 1895, p. 215.4}

At some future time we shall bring further evidence to show that both work and play on Sunday are exactly in keeping with even the so-called “Christian” observance of the day in the first centuries; but this must suffice for the present. The commandment of Jehovah, spoken with His own voice, in tones which shook the earth, and from which not one jot nor one tittle can by any means pass away, says, “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.” In contrast with this, Sunday, even its own advocates being witnesses, has no Divine authority whatever, and had not even the sanction of human laws until the fourth century. {PTUK April 4, 1895, p. 215.5}

“How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him.” {PTUK April 4, 1895, p. 215.6}

**“News of the Week” The Present Truth 11, 14.**

E. J. Waggoner

-Home rule has been granted by Portugal to the Azores islands. {PTUK April 4, 1895, p. 222.1}

-Recent municipal elections in Austria reveal a marked increase in anti-Jewish sentiment. {PTUK April 4, 1895, p. 222.2}

-The controversy in the boot and shoe industry is still apparently far from a settlement. {PTUK April 4, 1895, p. 222.3}

-The “Religious Freedom Bill” has met defeat in the Hungarian House of Magnates, through the strong influence of the Roman Catholics. {PTUK April 4, 1895, p. 222.4}

-Reports from the scene of civil war in Colombia state that a great battle was fought March 15, resulting In the defeat of the insurgents, who lost 1,200 men. {PTUK April 4, 1895, p. 222.5}

-In Paris the Salvation Army have taken to “staging” Bible subjects, the first one represented being the parable of the ten virgins. The costumes worn are described as “quite theatrical.” {PTUK April 4, 1895, p. 222.6}

-Trouble is feared in the Niger district, Northwest Africa, from the presence of two large French expeditions which have found their way into British territory. It is hoped that a prompt withdrawal may avert a collision. {PTUK April 4, 1895, p. 222.7}

-There was fighting between Mohammedans and “Christians” at Tolcat, in Asiatic Turkey, March 20. About five persons were killed and fifty wounded. A very unsettled state of affairs prevails, and further violence is feared. {PTUK April 4, 1895, p. 222.8}

-A terrible famine is raging in Eastern Equatorial Africa occasioned by drought and the locust plague. People are dying of starvation over a large tract of country. In many cases they are selling themselves and their children for food. {PTUK April 4, 1895, p. 222.9}

-The “bubonic plague” has broken out afresh in a virulent form in British Kowloon, which is a part of the colony of Hong Kong, on the mainland, separated only by the harbour from the island. The epidemic will therefore almost inevitably soon be in the densely populated city of Victoria. {PTUK April 4, 1895, p. 222.10}

-It is announced from Rome that the Congregation of the Propaganda have decided to vote in favour of Cardinal Vaughan’s proposal for the education of English Catholics at Protestant universities. It is expressly stipulated, however, that such students must attend special courses of instruction given by Roman Catholic professors appointed at these universities. {PTUK April 4, 1895, p. 222.11}

-A man and several of his relatives are on trial in county Tipperary, Ireland, for burning his wife as a witch. She had been suffering from influenza, and was first made to swallow several things for the purpose of “exorcising the devil,” and was then held over a fire by her husband to make her confess that she was not his wife, but a witch, her injuries resulting in death. {PTUK April 4, 1895, p. 222.12}

-A formal proposal made in the Reichstag, March 23, that that body should congratulate ex-chancellor Bismarck or the occasion of his eightieth birthday, was opposed by the Socialist members and others, and on being put to vote was defeated. Emperor William, when he learned of the vote, was very indignant. The incident affords a significant indication of the growing influence and power of Socialism. {PTUK April 4, 1895, p. 222.13}

-The peace negotiations between Japan and China at Simonoseki, have been interrupted by an attack made on the Chinese representative by a young Japanese fanatic, who shot the statesman in the face, inflicting a wound which was at first regarded as slight, but is now said to be serious. Meanwhile hostilities continue, and the Japanese forces are reported to have captured the Pescadores Islands. They have also made a landing on the Chinese coast at Haichow, capturing the city after severe fighting, and are thought to be planning an attack upon the Grand Canal, and a march upon Nanking. {PTUK April 4, 1895, p. 222.14}

**“Back Page” The Present Truth 11, 14.**

E. J. Waggoner

A well-known preacher said the other day that the “evangelicalism of the early years of the century is yielding to a peddling sort of semi-political sermon, from which sin and salvation seem much eliminated.” {PTUK April 4, 1895, p. 224.1}

Reunionists who urge a federation of all shades of Catholics and Protestants are away behind the famous French preacher, Pere Eyancinthe Loyson. He is preaching “in favour of the union of all forms of religious belief, including Islamism.” {PTUK April 4, 1895, p. 224.2}

“I have the greatest fears,” wrote the late Dr. Dale, “of what will come from the present passion of some excellent persons to capture the churches, and to change them into political and municipal caucuses. It will compel a serious reconsideration of the true idea of the church.” {PTUK April 4, 1895, p. 224.3}

The Vatican has authorised the attendance of Roman Catholics at the English Universities, a thing heretofore prohibited. In petitioning for this favour Cardinal Vaughan “pointed out that the hostility formerly displayed toward Roman Catholicism by the English Education Department had almost totally died out.” {PTUK April 4, 1895, p. 224.4}

In his address at the opening of the Free Church Congress at Birmingham, Dr. Charles Berry said:— {PTUK April 4, 1895, p. 224.5}

A nation is not made religious by the mere constitutional recognition of religion, any more than it is made moral by Act of Parliament. A nation is religious only when the citizens who compose it are so governed by God’s Spirit as to regulate all their conduct-personal and collective-according to the mind of Christ. England will be religious only when Englishmen are converted. The road to national Christianity lies through personal regeneration. {PTUK April 4, 1895, p. 224.6}

That is true; but there is no hope that even on those correct lines there will ever be any national Christianity; “for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:13, 14. {PTUK April 4, 1895, p. 224.7}

Fallen man is so victimised by his evil passions that he is always capable of apparently incredible reactions, and once sincere men have put the Church in the place of the Christ, there is no depth of medi?val superstition and daring to which they are incapable of plunging. It is useless to argue with such persons; you might as well argue with a Spanish Inquisitor.-*Methodist Times, March 28*. {PTUK April 4, 1895, p. 224.8}

Most true; and that is just the secret of the prosecutions for Sunday labour that are now taking place in various parts of the world. Sunday is an institution of “the church,” in direct opposition to the precept of the Scriptures and the example of Christ; therefore when men have fully committed themselves to it as against the Bible, “there is no depth of medi?val superstition and daring to which they are incapable of plunging.” We write not to condemn, but to warn; He who turns aside from the plain Word of God has no safeguard against committing evil of the worst sort. {PTUK April 4, 1895, p. 224.9}

**“Seizure of Goods for Sunday Work” The Present Truth 11, 14.**

E. J. Waggoner

Last week we announced that the Court had granted distress warrants for the seizure of goods belonging to the International Tract Society, to satisfy fines and costs imposed for Sunday work. {PTUK April 4, 1895, p. 224.10}

We are now able to report that the seizure has been made, and before this paper reaches its readers in the provinces, the goods will doubtless have been sold. At this writing (March 31) the works of the Society, 451, Holloway Road, are in the hands of the bailiff, until on April 2 he shall remove to the auction rooms such goods as he sees fit. {PTUK April 4, 1895, p. 224.11}

Many, considering the circumstances of the case, have expressed themselves as confident that the matter would not be carried to such a point. They have thought it impossible that extreme measures could be taken, in England, for a matter of mere Sunday work, when no question of injustice to employés, or of disturbance, was involved. Such may now know that Sunday laws work in England exactly as they do in other countries. {PTUK April 4, 1895, p. 224.12}

We do not make this statement by way of complaint. Nothing has been done that we did not expect. The issue involved is whether the traditions of men, even though crystallised into law, shall be acknowledged as above the commandment of God; and we have no accusation to bring against those who take the side of tradition against God. {PTUK April 4, 1895, p. 224.13}

The question is still before the people, and we have more confidence than ever in asking them to put themselves on the side of God’s truth, because the Sunday prosecutions are but the fulfilment of prophecy which shows that the coming of the Lord is near. {PTUK April 4, 1895, p. 224.14}

**“‘What Could I Do?’” The Present Truth 11, 14.**

E. J. Waggoner

A little note in the *Christian* comes in very aptly in connection with the Sunday law question, which is having so much agitation at the present time. A Turkish soldier was interviewed concerning the Armenian outrages. When he was asked how many he killed, he said, “God knows. It may have been five. It may have been seven. What could I do? I had my orders.” And when asked if the soldiers liked the hideous work of impaling infants on their bayonets, he replied, with a despairing shrug of the shoulders, “We were soldiers; what could we do?” {PTUK April 4, 1895, p. 224.15}

Upon this the *Christian* says, “Although he acted under ‘orders,’ his conscience gives him no rest; human orders cannot cancel Divine commands.” Very true; and this applies to the fourth commandment as well as to the sixth. And it applies to the judge on the bench, and the officer of the law, as well as to the private citizen. The Sunday law forbids obedience to the fourth commandment. The judge who enforces it says, “I am the sworn agent of the law; here are my orders; what can I do?” And too many private citizens say, “The law of the land commands us, and what can we do?” But the law of God says, “Remember the Sabbath day, to keep it holy;” and “human orders cannot cancel Divine commands.” {PTUK April 4, 1895, p. 224.16}

**“Front Page” The Present Truth 11, 15.**

E. J. Waggoner

When we turn our backs upon the cross, we walk in the darkness of our own shadows; for the cross is light. {PTUK April 11, 1895, p. 225.1}

Men become athiests only when they try to comprehend infinite truths with finite minds. The apostle says. “We have the mind of Christ.” 1 Corinthians 2:16. With that mind we can grasp the truths which God has revealed. That they are not grasped is not the fault of God, but of men who prefer their own natural minds to the mind God has given them in Christ. {PTUK April 11, 1895, p. 225.2}

We see truth clearly only when we see “the truth as it is in Jesus.” He is the light of this world, and in that light truth appears in no uncertain outlines. Those who will not look to Christ, cannot expect to know the truth. {PTUK April 11, 1895, p. 225.3}

The mistake which people make in “going to law” with one another, is in using the law of man instead of the law of God. The law which would settle all difficulties is that law which says, “Thou shalt love thy neighbour as thyself.” {PTUK April 11, 1895, p. 225.4}

“I would have you know,” writes Paul, “that the head of every man is Christ.” 1 Corinthians 11:3. Would that all men knew and believed this to-day. Can it be thought strange that the world is in such a sad state spiritually and that so little moral progress is visible, when so many men, even in the church, are trying to get along without a head? As well might the body try to get along without a physical head. If we reject Christ, we disconnect ourselves from our Divine Head and are spiritually headless. And if we make some man our head,—be it the Pope or any other-we simply go one step farther and put on a head in the place of the one which has been severed. {PTUK April 11, 1895, p. 225.5}

**“Our Heavenly Parent” The Present Truth 11, 15.**

E. J. Waggoner

To have a correct view of the nature of God and of His dealings with mankind, we must view Him as our Parent. This is the light in which He presents Himself to us in His Word. In that Word we are commanded to love Him with all the heart, mind, and strength; and we cannot do this without a correct idea of the relationship between Him and ourselves. {PTUK April 11, 1895, p. 225.6}

Love of a parent is natural, being the first love that an individual knows. We love our parents for their relationship to us, and not for their rank and position in the world. So we may love God, not because He is a Judge and a King, but because of the love and gentleness which mark His relationship to us as our Father. It is that word which God puts into our mouths as soon as we open our hearts to Him. “Because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” Galatians 4:6. {PTUK April 11, 1895, p. 225.7}

There is no reason for loving and showing reverence to an earthly parent, which does not apply, with immeasurably greater force, to our relation to God. If we are proud to be known as the sons and daughters of those who are noble, gifted, and philanthropic on the earth, much more should be our delight to proclaim ourselves the sons and daughters of One whom all high and noble attributes dwell in perfection. “We have,” says the apostle “had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of spirits, and live. For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.” Hebrews 12:9, 10. God is a parent who never makes a mistake, and who never deals with us in any other spirit than that of love. No greater reason for love could exist than that which we have for loving and trusting Him. {PTUK April 11, 1895, p. 225.8}

But God does not compel anybody to love Him. He has not made any person without the power to choose whether he will love Him or not; and therefore He has not made any one without the power to sin, for sin is but the result of not loving Him. And no one who will view God in His rightful position of a parent will wonder for a moment why He has not done so. {PTUK April 11, 1895, p. 225.9}

What loving parent could be satisfied with a show of love which came not from the child’s free will? It would be but a show, and not genuine love, if it did not proceed from the will of the giver. How much less, then, can God be satisfied with that which would not satisfy man? Just as much less, indeed, as His powers of appreciation are higher than ours. “God is love;” and in this fact, divinely revealed to us, God has set the very highest estimate upon the value of love. He has marked it as the most valuable thing in the universe. {PTUK April 11, 1895, p. 225.10}

Since God loves us, He speaks to us in the voice of love. And that voice is a “still, small voice.” Even the human voice, when it speaks in love, is never loud and harsh, but soft and musical, as far as the capabilities of the speaker will admit. But no human voice can speak in the accents of the “ still small voice” that speaks to the soul. That is tenderness and sweetness without ever a tone that jars upon the ear within. It is the voice of instruction and not of command, and is full of infinite patience. {PTUK April 11, 1895, p. 225.11}

Some people query why God does not govern the world so as to prevent, by His mighty power, the evil deeds with which it is filled; why He does not give such a display of His majesty and sovereignty as will strike terror to the heart of the evil-doer and compel him to cease from his wrong purpose. Such people forget that God is a Parent, otherwise they could answer their own query by asking themselves why they do not brandish a club over their children and storm and shout at them to make them see that something they are doing is wrong. There is a better way than that to deal with children, and that is to teach them; and no child can be taught anything by first being terrified. God knows the best way of dealing with children more fully than man knows it; and so He teaches us and does not terrify us by thundering from the heavens. {PTUK April 11, 1895, p. 226.1}

And we have the hope of one day being like Him, and seeing Him as He is. But since He is love, we also, to be like Him, must be love. When we are love, our lives will be but a manifestation of love, as is His life. And we can become love by being filled with Him and created new in Christ, who is also love, like His Father. When we are thus filled with love, or turned into love by the new creation, we become like God. Though still in mortal form, compassed with human imperfections, we are nevertheless in character just what He is. And being like Him now in character, we shall be like Him in form when He appears. {PTUK April 11, 1895, p. 226.2}

**“Preparing War” The Present Truth 11, 15.**

E. J. Waggoner

“Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong.” Joel 3:9, 10. {PTUK April 11, 1895, p. 227.1}

In our own day we hear much proclaimed by the prophets of peace. We hear a temporal millennium prophesied, when the art of war is to be forgotten. Such proclamations have only the weight of the words and wisdom of man. We must seek to a higher source for positive knowledge. Such a source is the word of prophecy; and those who are wise will seek to it, and shape their expectations in its light. But that word draws no fine picture for this world, calculated to please and assure those who build their hopes upon it. There are “wars and rumours of war,” “famines, pestilences and earthquakes in divers places,” “men’s hearts failing them for fear,” and “tribulation” in many forms, but not “peace and safety” till the Prince of Peace comes again and displaces earthly kingdoms with His own. {PTUK April 11, 1895, p. 227.2}

The time of which the prophet Joel speaks is shown by the verses following those quoted. “Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel.” Verses 12-16. {PTUK April 11, 1895, p. 227.3}

It is when “the day of the Lord is near” that this proclamation goes forth. As that great day draws nigh there will be preparations of war among the nations. The heathen will be wakened, and made ready for a part in the mighty fray. There will be a general sound and stir of preparation for conflict. This is as Christ predicted to His disciples. When they asked of Him, “What shall be the sign of Thy coming, and of the end of the world?” He said, “Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.” Matthew 24:7, 8. The end will be worse than the beginning. It is as if the earth felt and shuddered at its coming doom. Certainly the rulers of its darkness fear and know what is coming, and redouble their efforts as their reign draws near its end. “The devils .. believe and tremble.” James 2:19. The “god of this world,” the spirit that “ruleth in the children of disobedience,” have greater wrath “because he knoweth that he hath but a short time.” Revelation 12:12. {PTUK April 11, 1895, p. 227.4}

We have but to note the existing conditions in our world to-day, to know that we have reached the time of Joel’s prophecy. The nations are armed to the teeth. On all sides is heard the sound of preparation for strife. The ploughshares and pruning-hooks have been beaten into swords; the iron that would have made ploughshares and implements of peaceful industry, has been moulded into weapons of war, and the labourers of the fields have been taken from the pursuits of peace. And now the “heathen” are being awakened, the nations of the far East are practising at war, and finding their place among the world’s belligerent powers. In the final conflict of the nations, they will be ready to step in. Supplied with the deadly products of the highest military art, the “heathen” may well consider themselves antagonists not to be despised. {PTUK April 11, 1895, p. 227.5}

At this time, therefore, we cannot look for peace. Peace will not be the outcome of the present strained situation. The great armed camp of Europe will not break up in a bloodless termination of the established military system. God has said, “Prepare war;” He has proclaimed it among the Gentiles, and it is useless for man to proclaim to the contrary. God has not ordained war among men, for this time or any other; but He foresees and proclaims what will come. The war and strife come from the evil that pervades the world, from the lust for power and riches, and for the evil passions that work in unregenerate hearts who reject and despise the law of the Most High. So long as wicked men fill the earth, so long will there be commotion and strife. “The wicked are like the troubled sea, when cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isaiah 57:20, 21. When the wicked shall have been finally removed by the judgment of the day of God, then “the meek shall inherit the earth,”—made new for their abode,—“and shall delight themselves in the abundance of peace.” {PTUK April 11, 1895, p. 228.1}

As the signs of the great day become more marked, and men’s hearts begin to fill them for fear of what is coming, there will be prophets of peace proclaiming “peace and safety,” by whom the world will be lulled into false security. But the Word of God tells us, “When they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.” 1 Thessalonians 5:3. It becomes us to know what is coming, that we may escape. The light of the prophetic word is shining upon us for this very purpose. And therefore the apostle writes, to such as heed that light, “Ye, brethren, are not in darkness, that that day should overtake you as a thief.” {PTUK April 11, 1895, p. 228.2}

“Be not wise in your own conceits.” {PTUK April 11, 1895, p. 228.3}

**“‘Persecution and Tolerance’” The Present Truth 11, 15.**

E. J. Waggoner

PERSECUTION AND TOLERANCE, Being the Hulsean Lectures preached before the University of Cambridge in 1893-4, by the Bishop of Peterborough, Dr. Creighton. Longmans, Green, & Co. {PTUK April 11, 1895, p. 228.4}

This book is not an apology for the persecutions which blacken the record of the professed church since the days when earthly power was accepted by it. It rather shows how utterly contrary to the spirit and teaching of the Master was the desire for such power, and consequently how antichristian was the exercise of it. {PTUK April 11, 1895, p. 228.5}

In the first place, it must be remembered that the idea of enforcing uniformity of worship for the supposed good of society and the State comes from Paganism. {PTUK April 11, 1895, p. 228.6}

It was a matter of political expediency that men should at least profess to hold the same religious opinions. The language of Plato did not materially differ from that of the Inquisitor: “Let this then be the law: No one shall possess shrines of the gods in private houses, and he who is bound to possess them, and perform any sacred rites not publicly authorised, shall be informed against to the guardians of the law; and let them issue orders that he shall carry his private rites to the public temples, and if he do not obey, let them inflict a penalty until he complies. And if a person be proven guilty of impiety, not merely from childish levity, but such as grown-up men may be guilty of, let him be punished with death.” {PTUK April 11, 1895, p. 228.7}

Similar principles were put in operation in the Roman Empire, and as the teachers of the Gospel went out into the empire preaching the doctrine of the Cross, they were persecuted as disturbers of the social order. {PTUK April 11, 1895, p. 228.8}

The Gospel, teaching that every man must give account of themselves before God, denied the pagan principle that the individual must allow the authorities of the State to be conscience for him. Soon after apostolic days came the “falling away” from the principles of the Gospel in the church, and when the rulers of the church compromised with an assimilated Paganism, they succeeded to the evil principle of enforced uniformity. {PTUK April 11, 1895, p. 228.9}

The origin of the spirit of persecution is well stated in these words:— {PTUK April 11, 1895, p. 228.10}

It comes from the universal sense of inconvenience, when we do not at once get our own way. Then follows impatience, irritation, and resentment. Then reason is called in to help passion, and clothe the feelings with the semblance of deliberate action founded on policy and expediency. The love of power comes next, suggesting the future good to be obtained from a prompt display of resoluteness. Power supplies its own justification; for would it be there if it were not meant to be used? And who can blame it when it has succeeded? Then comes “that last infirmity of noble minds,” the hope for fame, the gratification that attends success, the proud consciousness of having cleared a difficulty out of the way. All this is so natural, and yet so wrong. {PTUK April 11, 1895, p. 228.11}

It is wrong, of course, for it is the devil’s own way of working. It is the spirit that exists in every heart were self exists. The life of Jesus Christ working within is the only power that can keep the natural man down, and so it is a fact that the spirit of persecution is in the hearts of all men who are not in Christ, and only awaits an occasion to break forth. As the Papacy was founded on the principle of self-exaltation, it was prepared to manifest the Spirit of intolerance to the highest degree. Yet it was not without protest that some church leaders saw the principle carried out to its logical extremes at first, and then, also, not without the argument that always comes in to excuse religious persecution, the plea that the good of society demands it. Dr. Creighton says:— {PTUK April 11, 1895, p. 228.12}

Uniformity of religious belief was ruled by the State to be necessary, and was enforced accordingly. This was contradictory to the spirit of the church, and was long felt to be so. Yet the church gave way to the supposed necessities of its new position. Paganism was forbidden; heretics were reduced to obedience by the strong arm of the law. When the penalty of death was first inflicted for erroneous opinions, the Christian conscience was profoundly shocked. {PTUK April 11, 1895, p. 228.13}

But when a wrong principle is espoused the natural man soon gets accustomed to its most rigorous application. {PTUK April 11, 1895, p. 228.14}

The protest was soon forgotten by those who lived near the time; by the middle of the next century, Leo the Great accepted as a duty the suppression of heresy, and raised no objection to legislation which treated heresy as a crime against civil society, and declared it punishable with death. Thus the Divine law and the human law were put on the same footing, and the truth of God was no longer to be borne in upon the consciences of man by gentle pleading, but to be enforced as part of the necessary framework of social order. {PTUK April 11, 1895, p. 228.15}

With the history that followed all are more or less familiar. The church and the world were hand in hand. It was not called religious persecution. The church delivered the heretic to the civil power and he was punished as a destroyer of order. Or the church succeeded in getting her ecclesiastical institutions adopted as part of the common law, and then the State was bound to maintain the institutions of the church in order to maintain its laws. When the civil power for political or social reasons wished to engage in the suppression of the rights of a people, the church lent her sanction to the secular policy, and pronounced the crusade justifiable on religious grounds as well. {PTUK April 11, 1895, p. 228.16}

When the Scriptures began to be opened in the beginning of Reformation days, the light of the Gospel of liberty began again to be seen. Yet, as we have seen, the spirit of Rome is but the spirit of human nature and the devil, and so the evolution of the work of reformation has presented strange inconsistencies; and yet perhaps not strange when we remember the gross darkness which the long rule of the Papacy had cast over the earth. Luther denounced the use of force in matters of conscience, and declared that the Word of God alone must contend. But in later years he forgot the principle. “Luther had his reward; his movement fell into the hands of secular princes, who were authorised by theologians to decide controversies among preachers, and put down dissensions by the secular arm.” And thus the Reformation in Germany has stood still where Luther left it, and Rome has long been winning back its hold upon the Fatherland. Calvin delivered Servetus to the death, and the once gentle and mild Melanchthon congratulated him on getting the “blasphemer” put to death. The Reformers were not able all at once to throw off the blindness with which the Papacy had smitten in the eyes of all peoples. {PTUK April 11, 1895, p. 229.1}

Dr. Creighton shows that the modern idea of toleration rests not so much upon the recognition of the principles of the Gospel, as upon the demands of political and social expediency. Such a basis cannot secure lasting results. It is often said that in this enlightened age the intolerance of past ages could never manifest itself. All history shows that this is a delusion. The Bishop says of tolerance:— {PTUK April 11, 1895, p. 229.2}

It was not won by enlightenment, and it cannot be maintained merely by a trust in enlightenment. Christianity was converted into the basis for social order, and men were bidden to accept it for the maintenance of that order. Opinions which are judged necessary for social organisation tend to be exacting in their demands for entire allegiance. They advance at first by persuasion; then their upholders chafe at the slowness of progress. Why not quicken advance by compulsion? Why not reduce obstinacy by force? The temptation is always present; the spirit of persecution is ever ready to reassert itself unless it be checked by some controlling sense of duty. {PTUK April 11, 1895, p. 229.3}

But when men throw off the restraints of the Lord and are fighting against His Word and truth the sense of duty is thrown utterly to the winds. Dr. Creighton closes the volume with a warning which is doubly significant in these times when signs are abounding showing that the old methods of securing uniformity are to be revived on the same old plea of maintaining social order. {PTUK April 11, 1895, p. 229.4}

Meanwhile I do not know that the tolerance which is now praised by the world is very firmly established. It rests at present mainly on an equilibrium of forces which might easily be upset. There is always a temptation to the possessors of power-be they individual, or an institution, or a class-to use it selfishly or harshly. Liberty is a tender plant and needs jealous watching. It is always unsafe in the world, and is only secure under the guardianship of the Church; for the Church possesses the knowledge of man’s eternal destiny-which alone can justify his claim to freedom. {PTUK April 11, 1895, p. 229.5}

But all the history of intolerance since the apostasy in the early centuries shows that it has been “the church” that has led in persecution. Not indeed the church of Jesus Christ, which is composed of all who have the life of Jesus manifested in the flesh, but those ecclesiastical organisations which have sought the favour and power of the world, and have made a virtue of “tolerance,”—these have always been led into using their power to cast down the truth and to silence dissent. {PTUK April 11, 1895, p. 229.6}

The very use of the term “tolerance” in this interesting volume shows the frailty of the foundation on which the popular idea of religious liberty rests. The wickedness of intolerance is shown, but it is assumed that tolerance is a virtue. The word tolerance may often be incorrectly used by those who would repudiate that which their language signifies. But the idea that tolerance is a virtue must of necessity rest on the assumption that the person who dissents from another’s use has committed an offence against him, requiring the exercise of tolerance. Thus in matters of religion the one who “tolerates” assumes a lordship over the other’s mind and conscience. In other words he puts himself in the place of God, the very species of self-exaltation which characterises the Papacy. Tolerance and persecution are very closely allied. Tolerance is far from being a recognition of that perfect liberty of conscience which God grants to every man during earthly probation, and which He Himself will not invade. John 12:47, 48. {PTUK April 11, 1895, p. 229.7}

**“Vanity and Power” The Present Truth 11, 15.**

E. J. Waggoner

How foolishly we may act when we attempt to maintain the spurious dignity which vanity exacts in recognition of a little power or authority. A Moscow gentleman made inquiry on a matter of business of the department of the Russian Government, and after long delay received a long official paper, and bearing the signature of several officials, saying that as no stamp was enclosed in his communication he could receive no reply. {PTUK April 11, 1895, p. 229.8}

**“The Sinews of War” The Present Truth 11, 15.**

E. J. Waggoner

A writer in *Chamber’s Journal* states some interesting facts about the “war-chests” of the great powers. The withdrawal of vast amounts of coin from circulation, to rust in idleness until the signal is given for combat, can only have one influence, and that of depression in the commercial world. Of this the writer says:— {PTUK April 11, 1895, p. 229.9}

“We have only lately begun to realise the immense part which the formation of these war-chests has played in the commercial depression from which the whole world has been so severely suffering. It is perhaps no exaggeration to say that the amount of hard cash now reserved by the various Governments in view of a possible outbreak of war, exceeds rather than falls short of one hundred and fifty million sterling, which would not under any circumstances be parted with, even for the most temporary object. It does not require much investigation to prove that the outcome of this must be anything but beneficial. The miser who hoards his gold injures others as well as himself, just as a landowner who deliberately permits his broad acres to lie waste is inflicting a blow upon the community which might live and thrive upon the produce of the soil. For the greater part of the last twenty years, first one nation and then another has played the part of miser, and laid a greedy hold upon treasure which should have been allowed to circulate and increase manyfold the wealth of those through whose hands it passed. Nor could this have happened at a more unfortunate time; for while the output of silver increased by leaps and bounds, that of gold fell away rapidly. Had silver maintained the position it had always previously held in the world’s currency, there would have been but a slight disturbance; for even had the gold been hoarded, there would have been ample silver to take its place. The gigantic efforts made to convert Europe into an armed camp have impoverished the people, not merely by demanding their labour, which would have been more profitably employed in tilling the ground and tending the mill or the loom, but by heaping upon them an almost unbearable burden of taxation, which they are so much the less able to meet. While the state of things continues, and these war-chests are being added to, there can be little hope of any relief.” {PTUK April 11, 1895, p. 229.10}

**“News of the Week” The Present Truth 11, 15.**

E. J. Waggoner

-A telegram from Mojanga, Madagascar, states that 16 per cent. of the French stationed there are down with malarial fever. {PTUK April 11, 1895, p. 238.1}

-The Welsh Disestablishment Bill has proceeded in Parliament as far as the second reading, the motion in favour of which was carried by a majority of forty-four. {PTUK April 11, 1895, p. 238.2}

-The discovery of a new therapeutic serum, for the treatment of various diseases, including crysipsias, diphtheritic angina, bronchial diseases, meningitis, phlegmon, puerperal fever, etc., is announced from Paris. {PTUK April 11, 1895, p. 238.3}

-The total revenue of the United Kingdom collected during the financial year ending March 30, amounted to ?101,697,804, and shows, when compared with the corresponding return of the previous year, a net increase of ?3,399,942. {PTUK April 11, 1895, p. 238.4}

-The recent anti-Semitic victory in Austria has caused much alarm throughout the empire, as it is feared the result will be financial disaster. The Victorious party does not, it is said, represent the best elements of Austrian social or industrial life. {PTUK April 11, 1895, p. 238.5}

-The British expedition in Chitral is meeting with very great difficulties in the prosecution of the campaign against the hostile tribes of that country, owing to the mountainous nature of the region to be conquered, and the prevalence of terrific storms. {PTUK April 11, 1895, p. 238.6}

-A French admiral has announced that owing to the opening of the Baltic Canal, France would be obliged to maintain as large a fleet on the northern coasts of Europe as in the Mediterranean. There is no limit for any country to the increase of naval expenditure. {PTUK April 11, 1895, p. 238.7}

-The announcement of a Chicago doctor that he has died vexed “the microbe of death” will be received by most people, doubtless, with some reserve. The real “microbe” of death is sin. The cause of man’s mortality is not visible within the field of scientific investigation. {PTUK April 11, 1895, p. 238.8}

-Mr. Astor, an American millionaire, whose wife died recently in England and was buried in America, has ordered a New York florist to place over her grave a daily mantle of violets and lilies of the valley for a whole year. As these blossoms will have to be forced, the cost will be about ?200 a day. {PTUK April 11, 1895, p. 238.9}

-The fifth annual meeting of the Paris Sunday Rest Association was held in that city April 8. Mr. Gladstone has expressed to the Society by letter his hearty sympathy with its object, affirming that the observance of “Sabbath” rest is in the opinion of a great majority of his countrymen a necessity of the spiritual and Christian life. {PTUK April 11, 1895, p. 238.10}

-The Cuban insurrection appears to be gaining in strength. Recently the Government troop sustained a defeat, and the activity of Spain in sending reinforcements and taking general measures for the suppression of the outbreak, indicates a more serious state of affairs in the island than she would have the world believe. {PTUK April 11, 1895, p. 238.11}

-A short armistice has been arranged between China and Japan, but it applies only to the provinces of Feng-tien, Pechill, and Shangtung, and does not prevent naval and military operations being carried on in other parts. The Japanese have bombarded the capital of Formosa. The young Japanese who tried to assassinate Li Hung Chang has been sentenced to penal servitude for life. {PTUK April 11, 1895, p. 238.12}

-Great floods prevail in parts of Austria and Hungary. Owing to a sudden rise of atmospheric temperature the Danube rose enormously and overflowed its banks; in some towns situated on the banks of this river the water reached the height of forty centimetres in the houses, the inhabitants of which had to be supplied with food by boats. The river Save in Hungary likewise flooded the country in its neighbourhood until it looked like a lake; the water mounted in the houses more than a metre high. From some of the villages, where they lie low on the banks of this river, only the roofs were to be seen. The flood is the greatest known there for twenty-nine years. {PTUK April 11, 1895, p. 238.13}

**“Back Page” The Present Truth 11, 15.**

E. J. Waggoner

Will not the Pope turn some of his zeal for social regeneration toward the enlightenment of his own witch-burning subjects in Ireland, before he addresses any more encyclicals “to the princes and peoples of the universe”? {PTUK April 11, 1895, p. 240.1}

We have made a note several times recently of the shipment of our larger books to foreign parts. If we speak of it more frequently than in years past it is only because the calls for publications are coming in more rapidly than ever before. {PTUK April 11, 1895, p. 240.2}

Last week our publishing department shipped a little more than two tons of books to Australia, New Zealand, and India. These go to fill the orders taken by colporteurs in these fields. The frequency of these large orders shows that thousands are ready to read books calling attention to Bible truths for these days. {PTUK April 11, 1895, p. 240.3}

We have before reported the success of the workers in South American and West Indian fields, who are engaged in selling our publications. Another order from the island of Jamaica, received last week, calls for 4,000 copies of “Steps to Christ.” From British Guiana, also, comes another order for 300 of the same book. As all of these books will set people to studying their Bibles for themselves we are glad to see them going out to the very ends of the earth. {PTUK April 11, 1895, p. 240.4}

What the “staging” of Biblical subjects by the Salvation Army in Paris, and the production of the “Scripture drama” on the Parisian theatrical stage, it now seems to be a question for serious discussion in the religious world whether the church of the future shall run a theatre, or whether the theatre of the future shall run a church. The fact is a sad comment upon the present attitude of “the church” toward the world. Paul wrote to the Galatian church that Jesus Christ had been “evidently set forth, crucified” among them. Galatians 3:1. The same is true of every Christian church; for every believer is “crucified with Christ.” Galatians 2:20. That is the church’s trauma,—the great, the all-important spectacle which she is to hold before the world for the salvation of souls. {PTUK April 11, 1895, p. 240.5}

At the late Birmingham Church Congress the fact was set forth for consideration that there is not a town in England in which the majority of the people do not neglect public worship. The same might be said of every other great nation which, in the interests of State support to Church dogmas, is called Christian. {PTUK April 11, 1895, p. 240.6}

In reviewing a history of the English Church Union, the *Church Times* contrasts the present triumphant progress of Ritualism with the struggles of thirty-five years ago, and says, “We may wonder not so much why things have levelled up so slowly, but rather how it is that such a widespread and general improvement has come with such wonderful rapidity.” {PTUK April 11, 1895, p. 240.7}

“You have the Word but we have the sword,” was the argument with which Bishop Bonner cut short the debate on transubstantiation in Queen Mary’s Parliament. This sword is such a convenient argument that error has always been tempted to use it. But somehow it has always failed to settle questions. The reason is that “the Word of God is living and active, and sharper than any two-edged sword.” {PTUK April 11, 1895, p. 240.8}

When Naaman the Syrian was told to go and wash in Jordan seven times to be healed of his leprosy, he loftily replied, “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” Here Naaman showed his patriotism; but patriotism was sadly wanting in ability to help him out of his difficulties. Had he followed its dictates he would never have been healed. Patriotism is not Christianity. It can help no one toward recovery from the leprosy of sin. {PTUK April 11, 1895, p. 240.9}

The idea of a confederation of all religions has a fascination for many minds, but probably few who talk of it see what the end of it would be, and will be. There is one power which would control such a confederacy, “that great city, which reigneth over the kings of the earth,” the Papacy. God’s word to the Christian when such confederacies are urged is, “Say ye not, A confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.” {PTUK April 11, 1895, p. 240.10}

Whenever death places a deanery or a bishopric or some other ecclesiastical appointment in the hands of the Premier, the High and the Low Church organs begin to exhort him to consider the claims of their respective parties. Sometimes he is severely lectured both before and after making the appointment. If it were not a travesty of religion it would be amusing. {PTUK April 11, 1895, p. 240.11}

A published list of Turkish massacres since 1820, gives the following statement of the nationality and numbers of the victims:— {PTUK April 11, 1895, p. 240.12}

|  |  |
| --- | --- |
| 1822, Greeks, principally in Scio | 50,000 |
| 1850, Nestorians and Armenians, Kurdistan | 10,000 |
| 1860, Marionites and Syrians, Lebanon and Damascus | 11,000 |
| 1876, Bulgarians | 10,000 |
| 1894, Armenians | 12,000 |

Total massacred 93,000 {PTUK April 11, 1895, p. 240.13}

This terrible showing throws a lurid light upon the propriety of the name “destroyer” given in the word of prophecy to the Turkish power. Revelation 9:11. {PTUK April 11, 1895, p. 240.14}

The man who is a “mere tool” in anything may be sure that he is not doing work for the Lord. The Lord has no use for mere tools. The person whom He uses must actively co-operate with Him; His will must sanction the use that is made of him. It is always the devil that uses mere tools. He has done his best since the world began to make men mere tools in his hands. {PTUK April 11, 1895, p. 240.15}

The colony of Victoria, Australia, has dug out of its gold mines ?280,000,000 sterling in fifty-four years, and every shilling of this amount says Mr. Henry Varley, has been spent upon whisky, brandy, and ales. {PTUK April 11, 1895, p. 240.16}

**“Front Page” The Present Truth 11, 16.**

E. J. Waggoner

“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 April 18, 1895, p. 241.1}

The cross is carried with us. The Saviour said, “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” All Christians have the same cross, and that is the cross of Christ. There is no other cross to which salvation from God descends to fallen man. {PTUK April 18, 1895, p. 241.2}

The cross means suffering and death; not once, but daily, as long as we continue in this present state. But this is not all; for at the cross we need also the glory, the power, and the life of God. The world saw Christ’s suffering and humiliation, and it sees only this in the cross of Christ to-day. But faith sees the power of God working out for us truth across the eternal and glorious purposes of God. {PTUK April 18, 1895, p. 241.3}

If we are to glory in the cross of Christ, we must glory in suffering and infirmities which are endured for His sake. We must experience “the fellowship of His sufferings,” which is to have fellowship with Him through sufferings. Philippians 3:10. But it is a glorious thing to have fellowship with Christ. It means walking in light. “If we walk in the light, as He is in the light, we have fellowship one with another.” 1 John 1:7. The Christian’s pathway, therefore, is not darkened by trials and distresses, but through all these it shines “brighter and brighter, unto the perfect day.” {PTUK April 18, 1895, p. 241.4}

In fellowship with Christ through suffering we learn also the power of God. “For in that He Himself hath suffered, being tempted, He is able also to succour them that are tempted.” Hebrews 2:18. “Most gladly, therefore,” said Paul, “will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am my strong.” 2 Corinthians 12:10. {PTUK April 18, 1895, p. 241.5}

Christians are not the only ones who experience tribulation in this life. That is the common lot of all; but it makes a vast difference whether it is met in “the pathway of the just,” or out of it. Upon that pathway is shed the light of the cross, and the peace and joy which the cross has brought to earth. Christ is all along that pathway-a ladder reaching from earth to heaven-and He bears His cross with us. We do not follow Him afar off, for we take the cross together. We are close enough to have fellowship one with another. {PTUK April 18, 1895, p. 241.6}

So far from being, as some think, an evidence of separation from God, and of His displeasure, trials are to the Christian but a token of the cross that connects him with God, and with the eternal power and life and glory. And therefore he glories in the cross and all that pertains to it. There is glory for fallen man in the cross, and nowhere else. No man creates this, but by coming to the cross he receives it. To the world it appears as darkness, but to the eye of faith it is light. “If ye be reproached for the name of Christ,” writes Peter, “happy are ye, for the Spirit of glory and of God resteth upon you.” And this is true of all trials that are endured in following Him. They all pertain to the cross. {PTUK April 18, 1895, p. 241.7}

**“Superstition” The Present Truth 11, 16.**

E. J. Waggoner

There is nothing so favourable to the development of superstition as ignorance of the Word of God. {PTUK April 18, 1895, p. 241.8}

Superstition is ignorance. It is a belief of that which is not true, existing in the place of that knowledge which the Word of God supplies. The man who believes the Bible-the man of faith, who knows what the Bible says and accepts what it says as the truth-is never superstitious. {PTUK April 18, 1895, p. 241.9}

Ignorance of God’s Word has created a vast realm of the “supernatural,” people with phantasms and vagaries of every sort. There is a proper role of the supernatural, upon which light is cast by revelation from God; but it is not this fact that is responsible for superstition. On the contrary, revelation is the special safeguard against it. Superstition comes entirely from ignorance of the revelation. {PTUK April 18, 1895, p. 241.10}

From a priest-ridden part of Ireland there has recently come news of such a display of superstition as might only be expected from some of the inmost recesses of “darkest Africa.” A sick woman was taken by her husband, some of the neighbours assisting, and deliberately held over a fire till she was fatally burned, to ascertain if she were not a witch; this being the climax to other ceremonies for “exercising” the evil spirits supposed to be in her. The poor woman having failed to disappear up the chimney, thus making a witch-like exit from the scene, the perpetrators of this dreadful act decided that she was not a witch, and buried her like an ordinary mortal. The shocking occurrence is perfectly compatible with ignorance of the Word of God. Rome has suppressed the Bible where she has had full sway, and gross superstition is the natural result. But Rome’s suppression of the inspired Word is no worse than that suppression of it which comes from wilful disregard or indifference. {PTUK April 18, 1895, p. 241.11}

The proper and essential place for the Word of God is in the heart. It gives no benefit to the person who has it simply in his hand. Disbelief or indifference will do for the Protestant what priestly vigilance does for the poor souls by whom God’s word is never seen. {PTUK April 18, 1895, p. 242.1}

There are none of us beyond the reach of superstition. Let God’s Word be banished from the heart, and the door is open to the entrance of the worst fanaticism. The Lord has told us this in plain words. “For this cause,” we read, “God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:11, 12. “The truth,” is the Word of God (John 17:17), and the only reason people will not believe it when it is presented to them is that they have pleasure in unrighteousness. {PTUK April 18, 1895, p. 242.2}

When we know God, let us glorify Him as God by confessing that every word from Him is true; lest like the heathen of old we become vain in our imaginations, and our foolish hearts be darkened. Romans 1:21. {PTUK April 18, 1895, p. 242.3}

**“Conflicting Voices” The Present Truth 11, 16.**

E. J. Waggoner

Many persons are troubled to know how to decide what is the truth, when there are so many voices, each claiming to be the truth, yet all disagreeing. It need not be difficult; Christ gave a sure rule by which we may know the truth, and avoid being deceived. He said, “My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak for myself.” John 7:16, 17, R.V. {PTUK April 18, 1895, p. 242.4}

This of itself is sufficient. God is anxious to have men saved. Therefore He has made the way of salvation very plain. He has provided that no one who is earnestly seeking after truth in order that he may serve God, shall be deceived. Let the reader stop and think, and he will remember that those who have such difficulty in deciding what the truth is, are those who are seeking some excuse for their rejection of it. {PTUK April 18, 1895, p. 242.5}

**“The Clergyman in Politics” The Present Truth 11, 16.**

E. J. Waggoner

In the *Jewish Criterion* of Feb. 8, an American Hebrew journal, Rabbi Krauskoff had a vigorous article on the church in politics, from which we extract a paragraph. That the rabbi is not prejudiced, is shown by the fact that he is a member of the “Committee of Ninety-five,” of which he speaks:— {PTUK April 18, 1895, p. 242.6}

The Committee of Ninety-five, which, if I am rightly informed, has sprung into existence largely through the influence of the Church, and which is composed of a goodly number of clergymen, has set for itself the ambitious task of cleansing this goodly city of all political corruption, and of selecting and electing the proper man to legislate for us. It seems a noble mission, and yet I dread it, and I said so; and I dread it not so much as for fear of success. More than the corrupt politician do I fear the priest, pastor, or rabbi, and politics. The pass between the clergyman and the fanatic is a very narrow one, and is easily and speedily crossed, and, given the alternative, given the tyranny of fanatics and the rule of the corruptest politicians, I would not hesitate to prefer the latter. One might shield himself against corruption; against fanaticism there is little protection. The Puritan in search of liberty of conscience inspired the thinking world with admiration; the Puritan, in possession of what he sought and for what he had fought, debased his boon into a fanaticism that filled the hearts of men with horror. {PTUK April 18, 1895, p. 242.7}

**ABOUT FIGHTING FOR LIBERTY OF CONSCIENCE**

In the closing portion of the strong paragraph quoted from the *Jewish Criterion*, we have an example of the prevailing error in regard to the liberty of conscience. The Puritans never went in search of liberty of conscience; that was not what they fought for, and it was not what they obtained. This is evident from the simple fact that they fought. {PTUK April 18, 1895, p. 242.8}

Liberty of conscience, or of the will, is a gift from God alone. When that freedom is preserved, the man is free, even though his limbs be bound with fetters of iron. And no man ever loses that liberty unless he sells himself, or gives himself away. “To whom ye yield yourselves servants to obey, his servants ye are.” Romans 6:16. Sad to say, every man has sold himself, but not beyond the possibility of redemption. “Behold, ye have sold yourselves for naught; and ye shall be redeemed without money.” Isaiah 52:3. {PTUK April 18, 1895, p. 242.9}

Those who possess this liberty of conscience, which is the liberty wherewith Christ makes us free, know better than to fight for it. Christ said, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight.” John 18:36. To fight for liberty of conscience is like fighting to secure the grace of God, the forgiveness of sins, and an entrance into the kingdom of heaven. {PTUK April 18, 1895, p. 242.10}

It was because of misapprehension of the nature of Christ’s kingdom, that James and John wished to call down fire on the Samaritans, and Peter attacked the murderers of Jesus with a sword. The same misapprehension has led professed Christians since then to “fight for their liberties” or for their “rights.” They confounded spiritual liberty with physical and civil liberty, because physical liberty is all that can be gained by carnal weapons. And the reason for this confusion is that the kingdom of Christ is confounded with temporal dominion. {PTUK April 18, 1895, p. 242.11}

If the Puritans had not fought for their “liberty,” they would never have persecuted others after they had gained it. Of all the prominent men of those times, Roger Williams alone occupied the position of true Christian liberty. Instead of fighting to maintain his liberty, he suffered for it. In the depth of a bitter New England winter he was cast out alone, and went forth literally not knowing whither he went, finding among the pagan Indians that kindness and hospitality that could not possibly exist among those whose idea of Christian liberty was that it could be secured by force. As they had used force to gain their “liberty of conscience,” even so must they necessarily preserve it, and so they persecuted those whose opinions did not coincide with theirs. But Roger Williams did not fight to gain liberty which Christ had already given him, and consequently he did not, in the colony which he founded, use force upon others. {PTUK April 18, 1895, p. 242.12}

**“Christ and His Church” The Present Truth 11, 16.**

E. J. Waggoner

The church of Christ is not a body which makes laws to which man must give heed if they would be saved. It is composed of all who yield themselves to Jesus Christ, allowing Him to fulfil the righteousness of the law in them by the power of His own life. The church does not make laws for God; it keeps God’s law. {PTUK April 18, 1895, p. 242.13}

The church of Christ cannot save men from sin, which is the transgression of God’s law. The name of Christ is the only name under heaven whereby we must be saved. The church of Christ consists of those who could not save themselves, and who are willing to confess it, and to accept Jesus as the Saviour that He is, to save to the uttermost. Those, then, who could not save themselves, cannot turn round and profess to be able to save others. No; there is “one Mediator between God and men;” not the church, but “the Man Christ Jesus.” {PTUK April 18, 1895, p. 242.14}

The unscriptural character of the claim of those ecclesiastical organisations which set themselves forth as the way of salvation, and which, in keeping with the claim, pass laws for men in contradiction to the very Word and law of God, is well summed up in a paragraph written by Dr. Arnold, of Rugby, and quoted by Dean Stanley in his life of Arnold:— {PTUK April 18, 1895, p. 243.1}

The simple point is this: Does our Lord, or do His apostles, encourage the notion of salvation through the Church? Or would any human being ever collect such a notion from the Scriptures? Once begin with tradition, and the so-called Fathers, and you get, no doubt, a very different view. This the Romanists and Oxfordists say is a view required to modify and add to that of the Scripture. I believe that because it does modify, add to, and wholly alter the view of the Scripture, that therefore it is altogether false and antichristian. {PTUK April 18, 1895, p. 243.2}

As the Word is preached, calling men back to the life of Christ as the example, and away from the traditions by which the great apostasy has sought to make void the Word, the real issue will come just here. Is it the “church” that saves, or is it Jesus Christ that saves the church? Have ecclesiastical organisations any life to give, or are we “saved by His life,” by believing His Word, which is Spirit and life? The problem is not a difficult one to solve if only the Scriptures are believed. It is the work of the church indeed, those who know Christ’s power to save from sin and self, to pass on to others the Word of life, and they that hear shall live. {PTUK April 18, 1895, p. 243.3}

**“The Fulness of the Sea” The Present Truth 11, 16.**

E. J. Waggoner

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas; and God saw that it was good.” Genesis 1:9, 10. {PTUK April 18, 1895, p. 244.1}

When, as recorded in the last part of the Book of Job, the Lord would convince the patriarch of his weakness and dependence upon God, that he might know that righteousness comes from God alone, He referred to this gathering together of the waters as proof. “Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?” Job 38:8-11. {PTUK April 18, 1895, p. 244.2}

When the Psalmist speaks of the power of the word, by which God created the heavens and earth, he says, “He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses.” Psalm 33:7. It may be well to notice here, in passing, the words, “And it was so,” with which the record of every new step in creation is closed. God said, “Let it be,”—“*and it was so*.” His simple word was sufficient to establish it. Let it be remembered that this is the word which by the Gospel is preached unto us. Its power has never diminished; it is able to save as it was to create. {PTUK April 18, 1895, p. 244.3}

It is impossible that anyone who is acquainted to any degree with the Lord should stand by the sea without being reminded of the mighty power of the Creator. Yet many gaze upon the sea day after day with never a thought of its Maker, and even openly defy Him. To such the Lord says: “Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” Jeremiah 5:21, 22. {PTUK April 18, 1895, p. 245.1}

But it is not in order to produce fright that the Lord reminds us of His mighty power that can set bounds for the sea, so that it cannot pass over in its fiercest tumult. No; it is that we may trust Him. Perfect faith and love drive fear away. So the power of God over the sea is referred to as evidence of His faithfulness: “O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them.” Psalm 89:8, 9. An example of this faithfulness is given in the Gospels. “And the same day, when the even was come, He saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow; and they awake Him, and say unto Him, Master, carest thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?” Mark 4:35-41. {PTUK April 18, 1895, p. 245.2}

This was but a manifestation of the original creative power. He who created the heavens and the earth, the sea, and all that in them is, retains full control over all. In those words, “Peace, be still,” we hear the same voice that said, “Let the waters under the heaven be gathered together unto one place.” And this is the word which by the Gospel is preached unto us; so we are to learn from God’s power over the sea, which is His because He made it, His power over the waves of strife that surge through human hearts. {PTUK April 18, 1895, p. 245.3}

For the angry sea represents the wicked. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. Christ is our peace. The word which He spoke to the sea of Galilee that night is the word which He speaks to us. “I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints; but let them not turn again to folly.” Psalm 85:8. Surely here is comfort for those who have long struggled in vain with fierce passions. {PTUK April 18, 1895, p. 245.4}

Not only is God’s power over the sea a symbol of His power to save men from the tide of sin, but it is also a pledge and surety of their final complete deliverance. It also shows the power with which God is going to clothe the preaching of the Gospel message in the last struggle preceding His second coming. Read the following soul-thrilling words:— {PTUK April 18, 1895, p. 245.5}

“Awake, awake, put on strength, O arm of the Lord; awake, as in the days of old, the generations of ancient times. Art thou not it that hath cut Rahab [Egypt] in pieces, that pierced the dragon? Art thou not it which dried the sea, that made the depths of the sea a way for the redeemed to pass over? And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and hast forgotten the Lord thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, as if he maketh ready to destroy? The captive exile shall speedily be loosed, and he shall not die and go down into the pit, neither shall his bread fail. For I am the Lord thy God, which stirreth up the sea, that the waves thereof roar; the Lord of hosts is His name. And I have put My words in thy mouth, and have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.” Isaiah 51:9-16. {PTUK April 18, 1895, p. 245.6}

Surely the fact that “the sea is His and He made it,” and that He “hath measured the waters in the hollow of His hand,” is sufficient grounds for confidence in Him by any of His people, whether it be for deliverance from danger, for overcoming grace, or for help in carrying on the work to which He has called them. {PTUK April 18, 1895, p. 246.1}

**“The Drift of the World” The Present Truth 11, 16.**

E. J. Waggoner

In the *Investor’s Review* of last month, the editor, Mr. A. J. Wilson, sketched the drift of current affairs as seen from the point of view of the cautious financier and men of the world. His forecast reads like a comment on the words of Christ concerning the last days. Jesus said that there would be “upon the earth distress of nations, with perplexity.” Luke 21:25. And the Apostle Paul in 2 Timothy predicts the lawlessness, the greediness, and the fierceness of the strife for the pleasures of life, which make the last days “perilous.” Mr. Wilson says of France:— {PTUK April 18, 1895, p. 246.2}

Little doubt can be entertained that France is now fast hastening towards a catastrophe. Socialism and Anarchism are laying deeper hold upon the minds of the people every week, and, by different ways, both march towards the same goal. The latest budget of the country, presented by M. Ribot, indicates that the end of the existing order cannot be far off. He, like all recent Finance Ministers, has to deal with a deficit which he can raise no taxes to cover, and so he dips his hand into the deposits unclaimed in the Savings Bank. {PTUK April 18, 1895, p. 246.3}

Of the lesson which this condition of things in France has for England, Mr. Wilson speaks as follows-and it is significant to see a writer on financial problems pointing ominously to the evidences of a lowering of the general moral tone of society:— {PTUK April 18, 1895, p. 246.4}

Much of the illustrated literature poured out by our newspaper press, and displayed in all news shops and railway stations, bears a character which can only be described as pandering to the taste of the prurient, if not to the lusts of the obscene. We too have feverish restlessness among our labouring classes, a Legislature occupied... with Socialistic projects for curing evils...; we also have a poverty-stricken country party bawling out for relief through a tariff of protection, a Lancashire wailing over the decay of its trade, a shipping industry encrusted with bankruptcies, and can only pay our way as a State by hard-drinking. If, then, France is moving fast towards revolution, we are following in her wake, and the catastrophe, in France, at least, may not be long in coming. All the necessary explosives are there gathered together, requiring but the match. {PTUK April 18, 1895, p. 246.5}

These things which cause anxiety to men of the world are to be signs to the believer by which he may know that the days are reached when he may lift up his head and know that redemption draweth nigh. And the unrest of the world should teach men the importance of cutting loose from the world and building upon the foundation which cannot be shaken when even the heavens and earth pass away, the everlasting Word of God. {PTUK April 18, 1895, p. 246.6}

**“Last Day Scoffers” The Present Truth 11, 16.**

E. J. Waggoner

The Apostle Peter tells us (2 Peter 3:3, 4) that “there shall come in the last days scoffers,” who will say, “Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” {PTUK April 18, 1895, p. 246.7}

As there would be no occasion for scoffing without something to scoff at, it is evident that the subject of their words will in the last days be set prominently before the world. That subject is “His coming,”—a most weighty one indeed to consider, since His coming means an end to earthly things. And that subject is now before the world. With a voice that all can hear, the message of the approaching second advent of Christ is being proclaimed to “every nation, tongue, and people.” {PTUK April 18, 1895, p. 246.8}

Who are the scoffers that Peter mentions? The only designation that he gives of them is that they say, “Where is the promise of His coming?” And this is all that is needed. This fact alone constitutes them scoffers, no matter what may be their social standing, or how respectable the profession which they make. And since “Satan himself is transformed into an angel of light,” it is nothing strange “if his ministers also be transformed as the ministers of righteousness.” 2 Corinthians 11:14, 15. The “ministers of righteousness” are in the church; hence it is not impossible that these scoffers should be found even there, as the transformed agents of Satan. {PTUK April 18, 1895, p. 246.9}

Why can they not see the promise of His coming? Is it not in the Word of God? Did not the first recorded prophecy ever made by man-that of Enoch, “the seventh from Adam”—foretell it? Jude 14. Does it not abound in the writings of both prophets and apostles? Certainly, if anyone will look into the Scriptures, he will not need to inquire, “Where is the promise of His coming?” {PTUK April 18, 1895, p. 246.10}

But God has done more than this. He has written the promise on the face of nature. The scoffers say, “Since the fathers fell asleep, all things continue as they were from the beginning of the creation.” This, however, is not true. Earth gives little evidence to-day of what it was at creation. It has seen many and great changes. The curse has rested heavily upon it, causing it to “wax old like a garment.” In the storm and drought and flood nature gives evidence of the unwonted derangement of her forces. The darkened sun and moon and the falling stars have borne mute witness from the heavens, of the approach of the great and terrible day of God. {PTUK April 18, 1895, p. 246.11}

But all this the scoffers fail to see. And why? It is because, as we read, “this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:5-7. They are not ignorant of creation, or of the flood, in a limited sense, but they are ignorant of the connection between these things and the word of God. They have such a belief in them as is consistent with “evolution” and the “higher criticism,” but not one that is consistent with a knowledge of the power of God’s word. They do not know that “He spake, and it was.” Psalm 33:9. {PTUK April 18, 1895, p. 246.12}

Here is the root which bears the evil fruit of scoffs at the doctrine of Christ’s coming. Not knowing the power of the word of God, they are ignorant that by that word “the heavens were of old, and the earth standing out of the water and in the water;” that by the power of that word the deluge came upon the earth, and that the same power reserves the present earth under fire, “against the day of judgment and perdition;” and being ignorant of this, they are unable to read the promise of His coming. Both the Word of God and the voice of nature speak to them as with an unknown tongue. {PTUK April 18, 1895, p. 246.13}

Their ignorance is not the ignorance of those who have never seen or heard the promise, but willing ignorance,—the ignorance which comes from closing the eyes and ears against the evidence presented. The power of the word of God is the Gospel, “the power of God unto salvation;” for this power is in His word. Romans 1:16. Hence those who are ignorant of the power of God’s word are really ignorant of the Gospel, however well they may seem to know it; and there is nothing to keep them from taking part with the scoffers. {PTUK April 18, 1895, p. 246.14}

There are many ways in which men deny the creative power of God’s word, while professing and even believing themselves to be His servants. They may be men of high standing and outward piety, whose scoffing will not be in harsh and vulgar tones, but in tones smooth and refined, which have power to lull the conscience. There is no safe place for us but that of those who know “the power of God and unto salvation” by simple faith in His Word. {PTUK April 18, 1895, p. 247.1}

The word of God to every inhabitant of earth is, “Ye shall know that I am the Lord.” There is a day coming in which the Lord alone will be exalted. Isaiah 2:11, 17. He will not only be exalted in His will, but “among the heathen.” Psalm 46:10. The power, the wisdom, and the word of puny man will then be at a terrible discount, and utterly unable to sustain the hopes of those who have trusted in them. The Lord is exalted now; but in that day His exaltation will appear in the confessions of men who have opposed Him and disregarded His word. They will then take up the words of the Apostle Paul, “Let God be true, but every man a liar.” Romans 3:4. In the Judgment of that day God will be vindicated, and all His words found to be words of truth and life. There will be no wisdom in making the confession then, for the day of salvation will be passed; but there is wisdom in making it now. {PTUK April 18, 1895, p. 247.2}

**“Climbing in the Himalayas” The Present Truth 11, 16.**

E. J. Waggoner

In the account of his eighty-four days’ climbing in the Himalayas, Mr. W. M. Conway speaks frequently of the overpowering sense of the immensity of surrounding things which the traveller feels amid the glaciers and solitudes of the Roof of the World. {PTUK April 18, 1895, p. 252.1}

“A man coming into a land so new and strange is stricken and overpowered by the impression of the whole. He has no time to contemplate details with the lingering attention that makes the attainment of this or the other point seem desirable. It was the broad western wall in its entirety-the vastness and nakedness of the thing-that imposed itself upon my imagination. Here was Nature working out her own will unhindered and unhelped by man. Few piles of *débris* veiled even the bases of the rocks; no earth or grass found lodgment upon their ledges. The naked skeleton of the world stood forth with every stratum displayed and every mark of the sculpturing chisel undisguised.” {PTUK April 18, 1895, p. 252.2}

One view on the road from Astor to Gilgit is thus described:— {PTUK April 18, 1895, p. 252.3}

“When we emerged on the crest of the ridge a wonderful view burst upon our gaze. The notable feature was the Indus valley, coming end on end towards us from the north, bent at right angles, when, after receiving the waters of the Astor river, it had swerved past us, and so going away westwards into Chilas. I had never seen any valley that compared to it either in kind or dimensions. It was barren as an Arabian wady; it was floored with the strewn ruin of countless floods, blanched and blasted by the suns of countless summers; it was walled along by rocky cliffs, a maze of precipices and gullies, untrodden of human foot, bare of vegetation and almost of *débris*. The river wound through it in a gorge, cut down into the alluvium. The waters resembled a twisted blue ribbon, dusted with white here and there where there were rapids. It was hard to believe that we were gazing at a rushing river two hundred yards wide, so far was it below us. It looked like a sluggish stream that a horse might have leapt. The scale of things had taken another increase, and our eyes required a further adjustment.” {PTUK April 18, 1895, p. 252.4}

At the high altitudes the travellers found breathing difficult when there was necessity for exertion in climbing. Sometimes at the lower altitudes the stagnation of the air made respiration even more difficult than higher up the mountains. The highest point reached was 23,000 feet, and there the tracings of the pulses of the party showed that they could not safely exert themselves to climb higher. The sudden changes in temperature were very trying. As soon as the sun sets it becomes frigidly cold, and when the sun rises it as rapidly sends the temperature up to uncomfortably high degrees. “Biting cold and grilling heat,” has to be endured, and the sudden changes night and morning start the avalanches which are continually thundering down the slopes and breaking up the rocks. Here is a picture of a sunset very unlike the quiet effects which we associate with the ending of the day:— {PTUK April 18, 1895, p. 252.5}

“The sun went down; the hilltops grew first golden, then pink; the clouds in the west caught fire. The new moon peeped over the crest of the mountains, and the auguries were favourable. As the frost obtained power, enormous avalanches began to fall in quick succession, not merely down their orthodox couloirs (gullies or furrows), but enveloping all the width of the hills, burying the minor ridges out of sight, and sending up clouds of dust that were carried two miles and more before they dispersed. I reckoned that one of these avalanches fell 8,000 feet and that its solid part was a quarter of a mile broad at the base. The solid part, however, was hidden out of sight as it fell by a monstrous dust cloud, like a vast downward rolling puff of steam, which muffled the noise and turned it into a fine booming thunder. Such titanic artillery continued to salute till far into the night.” {PTUK April 18, 1895, p. 252.6}

In the solitude of the higher passes no human beings are met with, but the valleys are of course inhabited. The subdued temper of the people may be inferred from a few reported conversations. The party came to the village where they expected to find provisions. {PTUK April 18, 1895, p. 252.7}

“The men were on the look-out for us, and greeted us as a fawn might greet a tiger. They stood with hands joined, like a priest going to the altar, and answered our questions unhampered by prejudice in favour of veracity. Had coolies been sent to meet us? No, none bad come. Provisions, then-had they been sent? Oh, yes! plenty of provisions. How many sheep? As many as the sahib pleases. Eggs and chickens? Yes! as many as the sahib pleases. {PTUK April 18, 1895, p. 252.8}

“Well, show us the sheep.” {PTUK April 18, 1895, p. 252.9}

“There are no sheep.” {PTUK April 18, 1895, p. 252.10}

“Why did you say there were? Bring the chickens, then.” {PTUK April 18, 1895, p. 252.11}

“May the sahib be merciful! There are no chickens.” {PTUK April 18, 1895, p. 252.12}

“Nor eggs either?” {PTUK April 18, 1895, p. 252.13}

“No! no eggs. Nothing has come.” {PTUK April 18, 1895, p. 252.14}

Another time they were inquiring the way to a fort which they knew was near at hand in the Gilgit valley. A native was found. {PTUK April 18, 1895, p. 252.15}

“Where does the Colonel Sahib live?” {PTUK April 18, 1895, p. 252.16}

“That way.” {PTUK April 18, 1895, p. 252.17}

“How far off?” {PTUK April 18, 1895, p. 252.18}

“Not far. A little way.” {PTUK April 18, 1895, p. 252.19}

“A mile?” {PTUK April 18, 1895, p. 252.20}

“Yes, a mile.” {PTUK April 18, 1895, p. 252.21}

“Perhaps two miles?” {PTUK April 18, 1895, p. 252.22}

“Yes, two miles.” {PTUK April 18, 1895, p. 252.23}

“Out with it, man! how many miles?” {PTUK April 18, 1895, p. 252.24}

“As many as the sahib pleases.” {PTUK April 18, 1895, p. 252.25}

Notwithstanding the apparent childish guilelessness of the natives, all displayed the true Asiatic keenness in making a bargain. Mr. Conway speaks a good word for these timid dwellers in the Himalayan valleys. They are unaccustomed to strangers, and their attitude at first is one of fear, but upon closer acquaintance their fears are easily dispelled and “they become the friendliest folk in the world, and will do anything for you.” There is great need of Gospel work among these mountain valleys, to turn the people from superstition and fear to serve the Iiving God. {PTUK April 18, 1895, p. 252.26}

**“News of the Week” The Present Truth 11, 16.**

E. J. Waggoner

-It is estimated that there are altogether over 113,000,000 women in India. {PTUK April 18, 1895, p. 254.1}

-On the coast of Maine a few years ago one barrel of flour would buy 200 lobsters. Now sixteen lobsters will buy a barrel of good flour. {PTUK April 18, 1895, p. 254.2}

-Obligatory vaccination in Switzerland has been submitted to a popular *referendum* in the Canton of Berne. It has been rejected by 24,000 votes against 23,000. {PTUK April 18, 1895, p. 254.3}

-Proceedings have been instituted at Nimes, France, against the organisers of a bull fight which took place there April 7, when six bulls were killed. {PTUK April 18, 1895, p. 254.4}

-Returns show that cholera still prevails in Podolia and Volhynia, Russia. In the former province there were eleven cases and six deaths March 10-23, and in the Volhynia fifty six cases and four deaths March 10-16. {PTUK April 18, 1895, p. 254.5}

-A magisterial inquiry has been instituted into the “witch” burning case, involving the death of Mrs. Bridget Cleary, at Clonmel, Ireland. Nine prisoners concerned in the deed have been committed for trial on the charge of murder. {PTUK April 18, 1895, p. 254.6}

-The woman suffrage movement in America is losing ground in the Eastern States, and gaining it in the Western. Recently it has mot a severe defeat in Massachusetts, but in Colorado women now sit in the Legislature, affording what is said to be the first instance of the kind on record. {PTUK April 18, 1895, p. 254.7}

-The Armenian Commission is reported to have received a sufficient mass of evidence to confirm the truth of the statements regarding the Sessoun massacres. It is expected that their report will be ready by the beginning of June. Armed bands in Macedonia are causing uneasiness at the Porte. {PTUK April 18, 1895, p. 254.8}

-The Sunday rest movement is gaining ground in Paris. Letter-carriers have obtained a Sunday half-holiday, and the work of letter-sorter has been greatly lightened. Sunday is now regarded as a day of rest by most business houses. The exceptions are principally those which cater to alimentary needs, like restaurants. {PTUK April 18, 1895, p. 254.9}

-Christian Mission work among the Jews at Jerusalem is meeting with determined opposition from the rabbis and leading Jews. All Jews who accept Christ as the Messiah are excommunicated, and the same ban or tends to all who manifest any sympathy with such teaching. Jerusalem has not yet learned the day of her visitation. {PTUK April 18, 1895, p. 254.10}

-There was recently celebrated at the City Temple, London, the thirteenth anniversary of the International Bible Reading Association, an organisation which has branches in nearly every important country in the world. The secretary reported that in 1882 the number of members was 11,000; in 1886 the number increased to 100,000, and to-day the number is 500,000. {PTUK April 18, 1895, p. 254.11}

-Some unlooked for obstacles it is said, are being met by the builders of the great Transsiberian Railway. Vast spaces of the surveyed route are exposed to terrible snowstorms, which make it difficult to keep the track clear. In some places tigers have attacked the workmen, and an entire military guard was on one occasion put to flight by one of these ferocious beasts. {PTUK April 18, 1895, p. 254.12}

-The *Engineering and Mining Journal* announces that a Bill has been laid before the Senate of the United States to authorise the Government to grant a price of ?12,000 to the inventor who, before the year 1900 A.D., shall have constructed an aerian vessel capable of transporting goods and passengers, under conditions of reasonable security, at a speed of thirty miles an hour. {PTUK April 18, 1895, p. 254.13}

-It is reported that peace negotiations between China and Japan are making satisfactory progress at Simonoseki. The Chinese are meanwhile expecting a Japanese attack upon Canton. It is understood that, the terms of peace proposed by Japan will include the throwing open to foreign trade of a thousand square miles of the richest and most densely-populated portions of Chinese territory, and the flee navigation of some of the principal rivers. {PTUK April 18, 1895, p. 254.14}

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E. J. Waggoner

The Lord has a post of honour for every individual who is content to be where the Lord puts him. {PTUK April 18, 1895, p. 256.1}

The first edition of the “Statement and Appeal” was quickly exhausted, and a second edition has been published. {PTUK April 18, 1895, p. 256.2}

The man who enjoys a controversy about the Bible is seldom the man who likes to have anyone talk to him about practical godliness and the Christian life. {PTUK April 18, 1895, p. 256.3}

The opium curse has only begun to bear its fruit in India. The rapidity of its development, however, may be inferred from the statement that in Bombay, while the population has increased six per cent. in ten years, the consumption of opium has increased eighty-four per cent. {PTUK April 18, 1895, p. 256.4}

“Whatsoever is not a faith is sin.” And faith can only come by the Word of God. Romans 10:17. Therefore any religious practice or institution that is not founded on the Scriptures must be given up by the enlightened conscience as sin. That which is unscriptural is of necessity sinful. {PTUK April 18, 1895, p. 256.5}

An interesting report from Hungary and Roumania, which appears in one of our exchanges, shows that our brethren in those fields are letting the light shine, and the truth is being received among the people. On a recent visit to Roumania, Brother L. R. Conradi, of Hamburg, arranged for a publishing centre in Bucharest, the capital, from which the literature for that field will be issued. {PTUK April 18, 1895, p. 256.6}

A popular preacher of Liverpool declares that the notion of a future coming of the Lord, “with attendant angels and with blare of a trumpet, has to be given up.” As the righteous dead are to be raised “at the last trump,” when Christ shall come (1 Thessalonians 4:16), this preacher is but repeating the error of Hymenaeus and Philetus who in Paul’s day said that the resurrection was passed already, and overthrew the faith of some. “Nevertheless,” said the Apostle, “the foundation of God standeth sure.” {PTUK April 18, 1895, p. 256.7}

The *Church Times* has a paragraph on the origin of Easter. Of the custom of associating eggs with the celebration, it says:— {PTUK April 18, 1895, p. 256.8}

Porter, in his *Travels*, says that in the land of Ormuzd and Ahriman, a festival and memory of the Creation is held, about the time of our Easter, lasting for six days, at which an egg is presented to friends, in obvious allusion to the Mundane Egg of the Eastern mythology. The transference of such a symbol to the Feast of the New Creation is both interesting and beautiful. All symbols are edifying when the thing symbolised is true and good. {PTUK April 18, 1895, p. 256.9}

The same symbolism is found in the Egyptian rites. But the introduction of these things into the Church of course plainly marks the adulteration of the faith by the surrounding Paganism of the early centuries. {PTUK April 18, 1895, p. 256.10}

Of the term Easter itself, the paragraph referred to states:— {PTUK April 18, 1895, p. 256.11}

More remarkable is the derivation of the word “Easter,” which also appears to have its origin in the very name Ashtaroth, or Astarte, the false deity of whom Jezebel was priestess. The Church rescued the idea from falsehood and put it on a true foundation, by saying, “*Here* is the true Life; the Resurrection of the Son of God for your justification is the true Astarte.” {PTUK April 18, 1895, p. 256.12}

The idea is that it is a good thing to re-christen heathenism and call it Christianity does not come from the Scriptures. The Lord utterly forbade any approach towards the pagan celebrations. When Elijah was sent in the days of Jezebel to turn the people from idolatry He did not say, “God is the true Baal,” nor was there any attempt to turn the rites of Baal and Astarte into the service of God. The message was clear, “If the Lord be God, follow Him.” It is the same message which the Word of the Lord has for the people of the world and our own day. {PTUK April 18, 1895, p. 256.13}

God’s Word and works reveal Him as the Creator. And since He is our Creator, He is in the highest and truest sense our Father. He did not create us to throw us on our own resources, but to care for us, to love us and provide for us as no earthly father can; for “God is love.” This is what faith teaches; and therefore to those who have faith God is known as a Father. But to those who have not faith He is a Judge. It is in that light that they view Him, and complain of Him as being harsh and severe. But the fault is not with Him, or with the light He sends them, but with the murky atmosphere of unbelief to which they look. {PTUK April 18, 1895, p. 256.14}

The French expedition to Madagascar is everywhere understood to be a case of simple freebooting. The Hovas never offended the French, nor have the latter a shadow of claim to the land. But the French prelates having enjoined public prayers for the success of the expedition. The taking of Madagascar is to enable the French to suppress the slave traffic in Africa, and thus to “cause the last traces of the crime of treason against humanity to disappear.” They are going to watch the slave traffic in Africa if they have to kill all the natives of Madagascar in order to do it. {PTUK April 18, 1895, p. 256.15}

The voice of Wisdom says, “What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Mark 8:36, 37. Every sin that a man commits is an exchange of his soul-a bargain with death-for something vastly less than the world. The devil never mentions that part of the bargain, but it is there, a hideous reality. The devil never makes a bargain with a person which does not include an exchange of his soul. {PTUK April 18, 1895, p. 256.16}

A lady who has been investigating the Boys’ Brigade, reports that she has asked boys everywhere the question, “What do you learn in the Brigade, and what do you do with it?” and that they have answered, “I hope there will be a war when I am a man, and if I am a general I will be ahead of any of the others.” She finds that the one great result of the Brigade is to incite and strengthen the war spirit in the boys. {PTUK April 18, 1895, p. 256.17}

There is nothing humiliating to a person except sin; and there is no sin that is not humiliating. The proud mortal who seeks to exalt himself is by that very effort working his own degradation. When our understanding is properly enlightened, we shall see humiliation in every sin, and will shrink from the thing that would bring us into condemnation, as much as we have been accustomed to shrink from the steps necessary to take us out. {PTUK April 18, 1895, p. 256.18}

A great many men are willing that God should walk with them; but what God wants is that men should walk with Him. {PTUK April 18, 1895, p. 256.19}

**“Front Page” The Present Truth 11, 17.**

E. J. Waggoner

The Word of God was not given to man to be taken in hom?opathic doses. It is not medicine, it is food, of which no one need ever be afraid of taking too much. {PTUK April 25, 1895, p. 257.1}

The difference between living for God and living for self is the difference between showing forth the praises of God and trying to show forth our own praises, of which there are none to be shown. The latter is the most difficult task that men have ever undertaken. {PTUK April 25, 1895, p. 257.2}

God wants to invest all men with power and honour and wealth. This is His purpose towards us in Christ Jesus. All men may be sure of obtaining these things if they will seek them in God’s appointed way. And not only this, but He will give man an eternity of life in which to enjoy them. Romans 2:7. {PTUK April 25, 1895, p. 257.3}

**“Walking and Working” The Present Truth 11, 17.**

E. J. Waggoner

*Walking and Working*.-The problems of living the Christian life is not one of working, but of walking. The devil endeavours-too often successfully-to deter people from entering the straight and narrow way, by picturing before them a great array of difficult works which he tells them they will have to perform in order to be Christians. But the Scripture says, “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10. The works of the Christian life are not our works, but God’s. They are the works of the life of Christ. Our part is to “walk in them,” by faith. And there can be nothing more wonderful and delightful than to walk in the works of God. Of Enoch, who was translated, we read simply that he “walked with God.” God invites all men to walk with Him. He asks only their consent to go with Him; He will attend to the works. There will be no trouble about the works so long as man does not try to pose as the worker. {PTUK April 25, 1895, p. 257.4}

**“Bruised and Healed” The Present Truth 11, 17.**

E. J. Waggoner

Our little child has fallen and bruised herself badly. The flesh is black and blue and swollen. Her eyes fill with tears, her lips quiver, and her whole body is trembling with the pain and the fright. Her countenance and her very attitude are a pitiful appeal for help and sympathy. {PTUK April 25, 1895, p. 257.5}

What is to be done in such a case? Every parent knows what is the first impulse, and what brings the most speedy relief. Soothing remedies may be applied, but the greatest relief comes from the folding in the parent’s arms, and the love and kisses of sympathy that are bestowed. The little one settles down quietly, the strain is relaxed, the trembling ceases, and soon the pain is forgotten. {PTUK April 25, 1895, p. 257.6}

What a common occurrence this is, and yet how slow we are to learn the lesson it suggests. “Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.” Psalm 103:13, 14. We are but children. Compared with God, we are far more helpless than our children are compared with us. God deals with us as sons, for we are His children; and His love and pity for us are as much greater than ours for our children, as God is greater than we are. {PTUK April 25, 1895, p. 257.7}

Think of that statement, “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” He pities them in just the same way, only infinitely more. That is to say, He takes us up in His arms, if we will but come to Him knowing that He is our Father, and He soothes the pain and heals the bruise. For “He health the broken in heart, and bindeth up their wounds.” Psalm 147:3. Christ says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” The Spirit of the Lord is upon Him “to heal the brokenhearted,” “to set at liberty them that are bruised,” “to comfort all that mourn.” {PTUK April 25, 1895, p. 257.8}

That is just what we need. We have fallen and are sorely bruised. We are “laden with iniquity,” “the whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores.” Isaiah 1:5, 6. Our need is desperate. {PTUK April 25, 1895, p. 257.9}

Believing that the Lord is indeed our Father, we come to Him, and find that His arms are stretched out to receive us. He says, “As one whom his father comforteth, so will I comfort you.” Isaiah 66:13. What does this mean but that He will take us up in His arms? How else does a mother comfort her babes? When Jesus was on earth He took up the little ones in His arms, and in so doing He was but manifesting the love and tenderness of the Father. {PTUK April 25, 1895, p. 257.10}

We are sadly battered and bruised by sin. But “He hath borne our griefs, and carried our sorrows.” “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” Isaiah 58:4, 5. How blessed is the assurance that {PTUK April 25, 1895, p. 257.11}

*“There is mercy with the Saviour;
There is healing in His blood.” {PTUK April 25, 1895, p. 258.1}*

*“For the love of God is broader
Than the measure of man’s mind;
And the heart of the Eternal
Is most wonderfully kind.” {PTUK April 25, 1895, p. 258.2}*

These things are real. They are not figures of speech. They are as real as God Himself. To doubt the reality of God’s comfort; to doubt that “underneath are the everlasting arms,” and that God does as really fold us in His embrace as the earthly father does his child, is to doubt the reality of the existence of God. We cannot know anything of God except as He reveals Himself to us. To doubt that He is just what He declares Himself to be, is to doubt that He exists at all. But in all His Word He has revealed Himself as the tender, pitting, loving Parent. {PTUK April 25, 1895, p. 258.3}

Let us then come to Him believing that He is, and that he delights in mercy. Then, having tasted that the Lord is precious, we shall say, “Let Him kiss me with the kisses of His mouth; for Thy love is better than wine.” Why not allow the Lord to be as real to us as He actually is? {PTUK April 25, 1895, p. 258.4}

*“If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.” {PTUK April 25, 1895, p. 258.5}*

**“Why Men Err” The Present Truth 11, 17.**

E. J. Waggoner

The reason why there is so much religious error in the world was stated by our Saviour when He answered the objection of the Sadducees concerning the resurrection. “Ye do err,” He said, “not knowing the Scriptures nor the power of God.” Matthew 22:29. In Mark it is recorded that He told them they did “greatly err.” Mark 12:27. {PTUK April 25, 1895, p. 258.6}

The Bible was not given to supplement the knowledge and wisdom of man. Man has no wisdom, except in his own eyes. All the wisdom of man is foolishness with God. 1 Corinthians 1:20, 21. To them that perish, the preaching of the cross of Christ is foolishness. The mind of man, therefore, can do nothing else but err in its relation to spiritual truth. The person who thinks the wisdom of God was given to supplement his own will as surely err as did the Sadducees; and the error, like theirs, will be great. {PTUK April 25, 1895, p. 258.7}

The objection which the Sadducees raised against the resurrection is a fair illustration of those objections which the wisdom of man raises against the truthfulness of God’s Word. The Word is rejected because in its light the far-fetched suppositions and speculations of man’s mind will not appear beautiful and consistent. But all such efforts of the human mind are useless, because it does not know the power of God; and man does not know the power of God until he knows the Scriptures, for God’s power is the power of His Word, and the Scriptures are His Word. {PTUK April 25, 1895, p. 258.8}

What man is prepared to say that the Bible does not mean just what it says—that certain statements made in that Word concerning what is to be, cannot be true?—Only the man who knows that God’s power is not sufficient for its accomplishments; and this no man can know, for it is not true. To know God’s power we must know the Scriptures, and we do not know the Scriptures unless they are to us the revelation of the power and wisdom of God. The further men turn aside from the Word, the deeper must they plunge into error. {PTUK April 25, 1895, p. 258.9}

**“Gladstone on the Lord’s Day” The Present Truth 11, 17.**

E. J. Waggoner

**A GREAT PERPLEXITY**

One of the most striking features of the Sunday question is the perplexity that exists among men as to why it should be observed. If this perplexity were confined to those who make no profession of religion, there would be nothing wonderful in it; but the fact is that it exists in the minds of those who profess to be perfectly sure that Sunday is the divinely-appointed day of rest. Thus the New York *Independent*, of March 28, begins a review of a recent article by Professor Zahn on the Sunday, with these words:— {PTUK April 25, 1895, p. 258.10}

One of the knotty problems which the student of New Testament and early ecclesiastical literature must meet deals with the origin of the Christian Sunday as a day of worship, and the why and wherefore of the change from the seventh to the first day of the week as the day for public worship in the primitive church. {PTUK April 25, 1895, p. 258.11}

In like manner, Mr. Gladstone, in his recent article on the Lord’s day says that there are two peculiarities in the defence of the Sunday. The first is that {PTUK April 25, 1895, p. 258.12}

There are important auxiliaries, who put wholly out of view the revealed sanction and the properly Christian motive. {PTUK April 25, 1895, p. 258.13}

The other peculiarity is said to be that {PTUK April 25, 1895, p. 258.14}

Very many of these defenders, whose motives and profession are not secular but distinctly religious, are singularly ill-equipped with consistent or perspicuous ideas of the subject. {PTUK April 25, 1895, p. 258.15}

And yet again He says on this latter point:— {PTUK April 25, 1895, p. 258.16}

As to the ideas, it can hardly be said that in our own country, of which alone I speak, the general mind is possessed with any conception, at once accurate and clear, of the religious ground on which we are to observe the Sunday. {PTUK April 25, 1895, p. 258.17}

A strange condition of things! Here is the Sunday, which is held to be the very chief of Christian institutions, and the observance of which is supposed to be absolutely necessary to the preservation of religion; yet of its two classes of defenders, one is wholly secular, and the religious class do not have any definite idea of the religious grounds for Sunday observance! {PTUK April 25, 1895, p. 258.18}

Let the reader not fail to give particular attention to this significant fact: that in the nineteenth century after Christ there is no unanimity nor clear idea among professed Christians concerning what is supposed to be one of the most vital points of Christianity. People are everywhere crying out, in substance, “Tell us what we believe, and why we believe in it; especially tell us why we keep Sunday.” Could there be any more conclusive evidence that Sunday observance has no real foundation whatever? {PTUK April 25, 1895, p. 258.19}

**A WORTHY CHAMPION**

But now we have Mr. Gladstone to the rescue. The first part of his article appeared in March, but we delayed commenting upon it until it should be completed. It was the most widely advertised of any article that we have seen for a long time, but no more widely than the reputation of the author warranted. It is safe to say that no man in the United Kingdom is better equipped for the task than Mr. Gladstone. A Churchman born, a thorough scholar, perfectly at home in every branch of learning, knowing classical literature by heart, and nearly as well acquainted with theological literature as with the classics, a trained and experienced controversialist, a master of language, knowing how to marshal arguments and to put them in the most telling manner,—surely if there is anything in a case, Mr. Gladstone is the man to set it forth. If he fails, it is the fault of the case and not of the man. {PTUK April 25, 1895, p. 258.20}

We have no disposition to criticise, and the object of this present article is solely to set before our readers the arguments for Sunday, as produced by Mr. Gladstone. If they are satisfied with them, and believe that the foundation which he lays for Sunday observance is sound, that is their privilege. We are anxious only that when men make the choice between the two days,—the seventh and the first,—they may perfectly understand the reason why they do so, and may know exactly on what foundation each stands. {PTUK April 25, 1895, p. 258.21}

**SUNDAY AND THE FOURTH COMMANDMENT**

Having stated that the general mind does not possess any clear and accurate conception of the religious ground on which people observe Sunday, Mr. Gladstone proceeds to say:— {PTUK April 25, 1895, p. 259.1}

There is a hazy, but still practical and by no means superficial, impression that in some way it has to do with the original command delivered to Moses, so often recited in our churches, and backed there by the definite petition that God will incline our hearts “to keep this law.” We do not in due proportion weigh or measure two facts which bear materially on the case. Two changes have been imported into this law; one of them into its form, the other into its spirit. The first has been altered by translation of the commandment from the seventh day of the week to the first; the second, by imparting to it a positive and affirmative, in addition to its originally and prohibitory sense. {PTUK April 25, 1895, p. 259.2}

Give good heed to several points admitted in the foregoing statement. First, the observance of Sunday is not in harmony with the fourth commandment. Second, the commandment as given required the observance of *the seventh day of the week*. Third, this is an acknowledgment of the fact that the day called Sunday is the first day of the week, and is not the day named in the commandment, and that the day commonly called Saturday is the seventh day of the week, and is the day named in the commandment. If these points are well grasped, there is no difficulty in arriving at a perfect understanding of the case. {PTUK April 25, 1895, p. 259.3}

Note further the admission that two changes have been *imported* into the law of God, namely in its form and in its spirit. That means a complete change, so that in reality Mr. Gladstone agrees with Prebendary Eyton, that {PTUK April 25, 1895, p. 259.4}

To discuss then any questions about Sunday observance, in connection with the fourth commandment, is obviously to discuss questions which cannot be settled in that fashion. Sunday... has no possible connection with the Jewish Sabbath, either as regards its fundamental idea of observance, or even as regards its Divine sanction. {PTUK April 25, 1895, p. 259.5}

It is obvious that a law that has been changed in both form and spirit is essentially another law; therefore according to Mr. Gladstone, as well as Prebendary Eyton, Sunday-keeping has no connection whatever with the fourth commandment. {PTUK April 25, 1895, p. 259.6}

It is worth while, in passing, to call attention to the fact that the commandment is not merely negative and prohibitory, but is positive as well. It starts out with the positive injunction, “Remember the Sabbath day, to keep it holy,” and then proceeds to tell what day the Sabbath day is. Therefore it did not stand in need of any change to make it positive. {PTUK April 25, 1895, p. 259.7}

**A FOREIGN IMPORTATION**

One other point should be given special attention, and that is that the Bible contains no trace of this amended commandment. The Bible contains only the original commandment as spoken by Jehovah Himself from Mt. Sinai, with a voice that shook the earth. The changes in the law have been altogether “imported;” they are entirely foreign to the Bible and its Author. {PTUK April 25, 1895, p. 259.8}

This is admitted by Mr. Gladstone, when, after speaking of the failure to recognise “the ascent that the fourth commandment of the decalogue has made, and the development and expansion that it has received under the Christian dispensation,” he says:— {PTUK April 25, 1895, p. 259.9}

Hence perhaps it is that we have but imperfectly grasped what is implied in what we familiarly call the observance of Sunday. Possibly there may have been a concurring cause for this defect in the indisposition of many minds, after the crisis of the Reformation, to recognise any action of the Church apart from the Scriptures. {PTUK April 25, 1895, p. 259.10}

This point thus admitted is directly stated in the following words that occur later on:— {PTUK April 25, 1895, p. 259.11}

The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first; under no direct precept of Scripture. {PTUK April 25, 1895, p. 259.12}

Now we have the case squarely before us. The fourth commandment requires the observance of the seventh day of the week. That seventh day is the day immediately preceding the day known as Sunday. This commandment has been changed both in form and in spirit. But the change was not authorised by Scripture, and the record of it is not contained in Scripture. It was wholly the action of “the Church.” Therefore the change was not in reality ever made in the commandment, which remains exactly the same as it was in the beginning. So that in the Sunday we have an institution of “the Church” put forth as a rival to the Sabbath of the Bible. He who observes the seventh day follows the Bible, while He who observes the first day follows “the Church.” The issue therefore is plain. It is the Sunday against the Sabbath,—“the Church” against the Bible. Which will you choose? {PTUK April 25, 1895, p. 259.13}

**A BOLD ASSUMPTION**

Again we quote from Mr. Gladstone:— {PTUK April 25, 1895, p. 259.14}

The Christian community took upon itself to alter the form of the Jewish ordinance; but this was with a view to giving larger effect to its spiritual purpose. The seventh day had been ordained as the most appropriate, according to the decalogue, for commemorating the old creation. The advent of our Lord introduced us to a chain of events by which alone the benefits of the old creation were secured to us, together with the yet higher benefits of the new. {PTUK April 25, 1895, p. 259.15}

Note this well. God Himself gave the fourth commandment. “The law is holy, and the commandment holy, and just, and good.” “For we know that the law is spiritual.” Romans 7:12, 14. Yet “the Christian community,” without any Scripture warrant, “took upon itself” to alter the commandment, “with a view to giving larger effect to its spiritual purpose.” That is to say, “the Christian community” presumed to be able to improve God’s work. It claimed to be more spiritual than God Himself. Of course there could be no scriptural warrant for such an interference with God’s law, since the Scripture says, “As for God, His way is perfect” (Psalm 18:30), and, “Whatsoever God doeth, it shall be for ever.” Ecclesiastes 3:14. It remained for a so-called “Christian community” to oppose and exalt itself above all that is called God, or that is worshipped, so that it set itself forth as God. It matters not what that “Christian community” is called; the fact remains that it brought about the change in the observance of the day of rest only by doing what is ascribed to the “man of sin,” “the son of perdition.” 2 Thessalonians 2:3, 4. {PTUK April 25, 1895, p. 259.16}

**THE NEW CREATION**

Let it be noted that the seventh day never commemorated “the old creation.” When the seventh day was sanctified as the Sabbath, the heavens and the earth were new. The seventh day commemorates the creation of the new heavens and the new earth, unsullied by the curse. It commemorates the new creation, when God saw everything that He had made, and behold it was very good. The Apostle Paul writes, “If any man be in Christ he is a new creation.” It is even this new creation that the Sabbath is designed to commemorate; for the Lord says that He gave the Sabbath to His people, “that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. And since it is Christ that is made unto us sanctification, the seventh day is the badge and reminder of His sanctifying power. The seventh day commemorates the creation of the new heavens and the new earth, and the power of God to create new men to inhabit them. The first day of the week commemorates nothing but the blasphemous presumption of a so-called “Christian community” that “took upon itself” to give larger effect to the spiritual purpose of the commandment of God. The first day as a rest day is therefore simply the badge of antichrist. {PTUK April 25, 1895, p. 259.17}

**THE “RECORD OF FACTS’**

But some one will ask if Mr. Gladstone does not claim that there is some warrant in Scripture for the change. Yes, he does, and we propose to give every bit of the evidence that he produces, and in his own words. He says that the change has been made “under no direct precept of Scripture,“ {PTUK April 25, 1895, p. 260.1}

Yet, with a Biblical record of facts, all supplied by St. John, which go far toward showing that among the apostles themselves, and therefore from apostolic times, the practice of Divine woship on the Lord’s day has been continuously and firmly established. {PTUK April 25, 1895, p. 260.2}

It will be borne in mind that by the term “Lord’s day” Mr. Gladstone means the Sunday. We shall presently give special attention to this term, but will pass it by for the present, to quote the “record of facts” which the Apostle John is said to give, which “go far” toward establishing the apostolic origin of Sunday-keeping. Here is the entire “record of facts,” in Mr. Gladstone’s own words:— {PTUK April 25, 1895, p. 260.3}

On the day of the resurrection itself, in the evening, the disciples were solemnly assembled, with the door shut “for fear of the Jews,” (St. John 20:19), and the Lord, in His risen body, appeared among them, to confer on them their great mission (verses 21-23). Again on the eighth day, or, as we should term it, seven days after the great day of the resurrection, we have a similar assembly and the like appearance, which records the confirmation of the faith of St. Thomas (verses 26-28). The same apostle who had linked together thus markedly these three occasions, introduces the Apocalypse to us, with a proem that shows a deep sense of its dignity and importance; and proceeds to localise it, first in place, by describing the isle of Patmos as the scene, and then in time, by specifying that he was “in the Spirit on the Lord’s day” (Revelation 1:9, 10). {PTUK April 25, 1895, p. 260.4}

This is the complete “record of facts” which Mr. Gladstone says “go far” towards showing that Sunday was kept from the days of the apostles. Notice that he does not claim that these facts actually show that Sunday was observed by them; he simply cautiously claims that they “go far” towards showing it. We will now examine each statement in detail, and then we shall see just how far they go, and how far they fall short of showing any Divine sanction whatever for Sunday-keeping. {PTUK April 25, 1895, p. 260.5}

**A FIRST DAY MEETING**

First we have John 20:19, where after speaking of the resurrection of Jesus, the apostle says:— {PTUK April 25, 1895, p. 260.6}

“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 unto you.” {PTUK April 25, 1895, p. 260.7}

Now we submit to every candid person that there is not in that verse the slightest hint of Sunday sacredness. If a man entirely ignorant of the Sunday controversy, and therefore unprejudiced, read it, he could gather from it nothing further than that the disciples were fearful lest the Jews should include them in the condemnation of Jesus, and that they therefore huddled together in a room with closed doors, and that Jesus hastened after His resurrection to call on their fears. Scarcely anything more is needed to show the unscripturalness of Sunday observance, than the fact that this verse is relied on to prove it. {PTUK April 25, 1895, p. 260.8}

**“AFTER EIGHT DAYS’**

The next fact referred to is given in John 20:26:— {PTUK April 25, 1895, p. 260.9}

“And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.” {PTUK April 25, 1895, p. 260.10}

Compare this with the words of Mr. Gladstone concerning it:— {PTUK April 25, 1895, p. 260.11}

Again on the eighth day, or, as we should turn it, seven days after the great day of the resurrection, we have a similar assembly and a like appearance. {PTUK April 25, 1895, p. 260.12}

But the Scripture does not say that the appearance was “on the eighth day,” nor even “eight days after,” but “after eight days.” By no method of “reduction descending” known to mathematics could “after eight days” be made the same as “seven days after.” That first appearance came on Sunday, the second one, “after eight days,” could not by any possibility be earlier than Monday night of the following week. The use of this verse only still further emphasises the absence of Scripture to sustain Sunday observance. {PTUK April 25, 1895, p. 260.13}

**“AT HOME’**

But it is a matter of the utmost indifference whether that meeting with the disciples was on Sunday night or Tuesday night; for there is not the slightest hint of any sacredness attaching to the time. Note the expression, “His disciples were *within*.” That is the common form of expression to denote that people are at home. Can it mean that in this instance?—Certainly, and it can mean nothing else. We read that after the disciples had seen Jesus ascended to heaven they returned to Jerusalem, “and when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.” Acts 1:13. {PTUK April 25, 1895, p. 260.14}

So from these two texts we learn that the disciples, fearing lest the sight of them should stir up the passions of the mob, shut themselves closely at home, where Jesus came to see them on the day of His resurrection, and again sometime in the middle of the next week. {PTUK April 25, 1895, p. 260.15}

What have we next? The next and the last fact cited is the declaration made by John that he was in the Spirit on {PTUK April 25, 1895, p. 260.16}

**THE LORD’S DAY**

Very good; but what has that to do with Sunday? What say the Scriptures? They tell us in plain terms what day the Lord’s day is. Thus, in Exodus 20:8-10 we read:— {PTUK April 25, 1895, p. 260.17}

“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.” {PTUK April 25, 1895, p. 260.18}

Again, referring to the same day of the week, the Lord says:— {PTUK April 25, 1895, p. 260.19}

“If thou turn away thy foot from *the Sabbath*, from doing thy pleasure on *My holy day;* and call the Sabbath a delight, the holy of the Lord, honourable,” etc. {PTUK April 25, 1895, p. 260.20}

Note the two texts. One tells us that the seventh day is the Sabbath of the Lord, and the other tells us that the Sabbath is *the Lord’s day*, and holy. The seventh day, therefore, and none other, is the Lord’s day. And it was of this very day that the Saviour declared Himself to be Lord, when He was falsely accused of breaking it. Matthew 12:8. He therefore claimed it as His day. With what face, then, can any one assume that the first day of the week is the Lord’s day? {PTUK April 25, 1895, p. 260.21}

**AN INVENTION TO MEET A WANT**

The answer to that last question is found in the fact that “the Christian community” “took upon itself,” without any Scripture warrant, to change the ordinance of God. Having done that, and wishing afterwards to make it appear that the Bible sanctioned their wickedness, they simply declared that the term “Lord’s day” meant Sunday. When asked for proof that Revelation 1:10 refers to Sunday, they merely pointed to their own work. That is, they perverted the Bible to make it appear to sanction their deeds, instead of making their actions harmonise with it. The term Lord’s day, as applied to Sunday, is pure invention, with no foundation whatever in the Scriptures. {PTUK April 25, 1895, p. 260.22}

Looking at the whole of the so-called evidence for the Sunday, it is evident that it is but an afterthought. That is, there is nothing whatever in the Scriptures from which a person coming to them ignorant of the customs of “the Church” could possibly get the idea that the first day of the week is to be, or that it ever was, observed by anybody. No; people find themselves keeping Sunday, without knowing the reason why. They wish to know why, and appeal to those who are supposed to know, who straightway try to find in the Bible an excuse for their custom. No wonder that their efforts bear the stamp of failure. The *Christian Commonwealth*, which is by no means favourable to the Sabbath of the fourth commandment, says that Mr. Gladstone’s article “may be regarded as timely,” but is nevertheless constrained to add:— {PTUK April 25, 1895, p. 261.1}

However, it must be admitted that Mr. Gladstone is not at his best in the line of argument for himself in the article under consideration. There is too much “glittering generality” and not enough definiteness in order to carry conviction. {PTUK April 25, 1895, p. 261.2}

The fault is not in Mr. Gladstone, but in the case itself. Where Mr. Gladstone has failed, who can hope to succeed? His failure was predicted by a minister of his own church, who said:— {PTUK April 25, 1895, p. 261.3}

This much I may prophesy-that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitute for the Jewish Sabbath. {PTUK April 25, 1895, p. 261.4}

**THE REAL GROUND**

Another writer, Prebendary Eyton, also of the Church of England, says: {PTUK April 25, 1895, p. 261.5}

The observance of Sunday in the Christian Church comes to us with quite a different sanction, and based on different grounds, from that of the Jewish Sabbath. It rests upon no direct Divine command; no word is said about it in the New Testament. {PTUK April 25, 1895, p. 261.6}

And the Rev. Dr. Isaac Williams, also of the Church of England, says: {PTUK April 25, 1895, p. 261.7}

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 April 25, 1895, p. 261.8}

If Sunday defenders will all take up this position, and stick to it, there will very soon be an end of all perplexity over the Sunday question. We have no words of condemnation for those who do so. Indeed, our whole effort is to this end, that all may know the exact grounds on which both the seventh day and the first day are observed. When it is seen and acknowledged that while the observance of the seventh day rests on the fourth commandment and the example of Christ, the observance of the first day rests solely on the authority of “the Church,” the Sabbath controversy will come to an end. There will then be just two classes,—those who accept the Bible only as the rule of life, and those who take the Church as the only infallible guide. Then the man who is now perplexed will simply have to decide whether he will follow the Bible or “the Church,” and the Lord Himself will judge between the men who make the decision. {PTUK April 25, 1895, p. 261.9}

**“The ‘Up-to-Date’ Pulpit” The Present Truth 11, 17.**

E. J. Waggoner

A well-known clergyman has drawn up in one of the Reviews a statement of the attitude which the new pulpit must assume in order to minister to clever people of this advanced age. It is instructive to see it plainly stated, as it marks the progress of the popular movement which is causing the old-fashioned infidel critic of the Bible a loss of his occupation. {PTUK April 25, 1895, p. 262.1}

The Old Pulpit said, “The Bible is the word of God.” {PTUK April 25, 1895, p. 262.2}

The New Pulpit says, “The word of God is in the Bible.” {PTUK April 25, 1895, p. 262.3}

The Old Pulpit said, “The Bible is an inspired history.” {PTUK April 25, 1895, p. 262.4}

The New Pulpit says, “The Bible is the history of an inspired people.” {PTUK April 25, 1895, p. 262.5}

The Old Pulpit said, “The Bible is infallibly inspired.” {PTUK April 25, 1895, p. 262.6}

The New Pulpit says, “The Bible is inspired, but not infallible.” {PTUK April 25, 1895, p. 262.7}

The Old Pulpit said, “I believe in the resurrection of the body.” {PTUK April 25, 1895, p. 262.8}

The New Pulpit adds, “I believe in the survival of the ego and the continuity of the individual in some suitable, though at present unknown, form, under some suitable, though at present unknown, conditions, and so forth.” {PTUK April 25, 1895, p. 262.9}

“When the Son of man cometh shall He find faith on the earth?” As the Word is the word of salvation, and as “It is written” is the one defence against the power against the power of sin, it is not strange that Satan’s attacks have always been directed against the Word, nor that when “he knoweth that he hath but a short time” he should specially work to undermine the Scriptures in the last days. Over against this statement of the position of the New Pulpit, let us place the apostle’s declaration in that epistle which warns against latter-day perils and conditions:— {PTUK April 25, 1895, p. 262.10}

“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, throughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word.... For the time will come when they will not endure sound doctrine.... And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou.” {PTUK April 25, 1895, p. 262.11}

**“False Charity” The Present Truth 11, 17.**

E. J. Waggoner

One of the characteristics of charity, or love, as mentioned in 1 Corinthians 13:4-7, is that it “doth not behave itself unseemly.” Measured by this rule, much that passes for charity is found to be such only in appearance. Charity always maintains the distinction between the sacred and the common. It never leads its possessor to take the name of God in vain, or to mingle lightness and irreverence with that which pertains to His worship. There is a spurious charity in the world which is not incompatible with great zeal and devotion in the cause which it represents, but which accomplishes nothing in the work of saving souls from sin. When the sacred and the common are mixed, the mixture is common, not sacred. Only that which is sacred can be used in the service of God. {PTUK April 25, 1895, p. 262.12}

Knowledge is always an essential thing in the service of God. God has given men particular instructions concerning the manner in which He is to be worshipped and served, and He did this because man could not obtain this knowledge by any power of his own. God has never tolerated any departure from these instructions, because there has never been any occasion for such departure on man’s part. This knowledge He has given to man in His Word; and the reason why so many have a zeal without knowledge, and a spurious charity in the place of the genuine, is that they have neglected that Word. They that worship God must worship both in spirit and in truth. They that pray aright must pray with the heart, and with the understanding also. {PTUK April 25, 1895, p. 262.13}

To slight the word of a man is to slight the man. Likewise, to slight the Word of God is to slight God Himself. And God cannot be worshipped and slighted at the same time. {PTUK April 25, 1895, p. 263.1}

When men disregard the Word of the Lord,—when they become too busy in His service to find time to read and study His instructions-the inevitable result is that they mingle their own ideas and ways with His sacred things, and turn His worship into that which is unseemly. Let professed Christians remember that before charity comes knowledge (2 Peter 1:5-7), and that knowledge comes by the earnest, prayerful study of God’s Word. {PTUK April 25, 1895, p. 263.2}

While we should not think or speak evil of any man or organisation of men, it is of the highest importance that we should be able to discern between the work of the Spirit of God, and that of some spirit which is not of God. And the test is, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. {PTUK April 25, 1895, p. 263.3}

**“Sons of God” The Present Truth 11, 17.**

E. J. Waggoner

The religion of Christ is the realisation and enjoyment of our relation to God as His children. It tells us that the relation we sustain to the earthly parent whom we honour and love, also exists between us and the One who created all things. {PTUK April 25, 1895, p. 263.4}

This is the true religion, and not a mysterious something which has to do with creeds and dogmas, ceremonies, and irksome duties. It is seen by looking, not at the church, but at Christ. {PTUK April 25, 1895, p. 263.5}

A son is privileged to come directly to his father and speak with him. What kind of a father would he be who would not allow his son to hear his voice, or speak a word in his presence? God is not such a Father to us as that. “God is love.” {PTUK April 25, 1895, p. 263.6}

God is a Father to whom we can come personally and make known our wants. He puts nothing between us and Himself,—no priest, no dead “saints,” no church, no minister, no proxy of any kind. We should not enjoy the relation of Father and child if He did. He puts us in His church, where we experience the privileged and the benefit of the association with others who love Him, and to whom He speaks. But He takes us at the same time into the closest and most confidential relationship with Himself. {PTUK April 25, 1895, p. 263.7}

“As Thou, Father, art in Me, and I in Thee, that they also may be one in us.” John 17:21. And “in Him we live, and move, and have our being.” No earthly relationship is so close is this. {PTUK April 25, 1895, p. 263.8}

The devil and all “the synagogue of Satan” would have us believe we are servants,—slaves,—and must stand aloof, fearful and trembling, and only essay to communicate with God through others higher in His favour. But Bible Christianity sweeps all this aside with the declaration, “Ye are sons!” We are sons, and enjoy the favour of sons. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” 1 John 3:1. “And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.” Galatians 4:6. Let us believe in it and “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16. {PTUK April 25, 1895, p. 263.9}

**“‘Declined with Thanks’ in Chinese” The Present Truth 11, 17.**

E. J. Waggoner

One of the most difficult tasks of an editor is to decline the contributions sent in, which for lack of room or ether reasons he does not consider it best to use. The Chinese editor does this so gracefully that the task must be a pleasant one to him. The following is certified to be a true translation of a letter sent by a Chinese editor to a would-be contributor, whose manuscript he found it necessary to decline:— {PTUK April 25, 1895, p. 267.1}

“ILLUSTRIOUS BROTHER OF THE SUN AND MOON: Behold thy servant prostrate before thy feet. I kowtow to thee and beg that of thy graciousness thou mayst grant that I may speak and live. Thy honoured manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you sent me, the emperor would order that it should be made the standard, and that none be published except such as equalled it. Knowing literature as I do, and that it would be impossible in ten thousand years equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold, my head is at your feet. Do what you will. Your servant’s servant.—“THE EDITOR.” {PTUK April 25, 1895, p. 267.2}

**“Jokes” The Present Truth 11, 17.**

E. J. Waggoner

Teach children early to distinguish between fun and mischief, which always has in it an element of evil. Join in their fun as heartily as you can, but beware how you applaud their mischief. Don’t let them bear you laughing over the good jokes they have played off on each other, if those jokes have in them, as nearly all practical jokes do, a spice of malice, or if anybody is made uncomfortable by them. {PTUK April 25, 1895, p. 267.3}

**“Birds and Their Eyes” The Present Truth 11, 17.**

E. J. Waggoner

Birds, as rule, cannot focus their eyes on an object save at a considerable distance, and then only with difficulty. The reason for this singular fact is found in the position of the eyes in the head, one being planed on each side and looking directly outward, so that they cannot be brought to bear on one object save, perhaps, at a very long distance and directly in front. The truth of this statement may be demonstrated by anyone who has observed ordinary fowls turning their heads on one side when desirous of more closely examining some object which has attracted their attention. When excited by the presence of a strange object, chickens will often be noticed examining it, first with one eye and then with the other, turning their heads for that purpose, thus showing, that they cannot bring both eyes to bear upon it at once. The only exception to the general rule is found in the case of the owl, whose eyes are placed in front of the head, and are capable of being brought to a focus on an object a very short distance in front. {PTUK April 25, 1895, p. 268.1}

“Are not five sparrows sold for two farthings, and not one of them is forgotten before God?” {PTUK April 25, 1895, p. 268.2}

**“Be Punctual” The Present Truth 11, 17.**

E. J. Waggoner

The following is told as a good illustration of the advantage of punctuality it is the story of a young man named Jackson, who for several years was the favourite of the late King of Wurtemburg. There is a greater reason for forming the habit of punctuality than any such advancement as is here spoken of. It is that the Christian is given opportunities to serve the Lord in all that is done every day, and only by being prompt aid faithful in little things can we improve the time which the Lord sends us to use for Him:— {PTUK April 25, 1895, p. 269.1}

Some boys and girls are apt to think that a minute after time is just as well as before, but young Jackson did not think so. He went to Germany to study music, but sprained his hand by practising too on the piano. Fortunately it was his left hand, and while he could not practise his music, he could write. He obtained some help from the American Consul at Stuttgart, who gave Jackson only one rule-and that was, he must be at his work exactly at nine o’clock each morning. {PTUK April 25, 1895, p. 269.2}

Every morning exactly at five minutes to nine, Jackson crossed the square in front of the Royal Palace on his way to the consul’s office. The King of Wurtemburg was always taking his morning exercise at the time, and without appearing to observe the young man, remarked his promptness. After Jackson had continued his work about two months, the King’s confidential friend died. Then the King made inquiries about Jackson and summoned him to appear. {PTUK April 25, 1895, p. 270.1}

“I have decided to make you my confidential friend,” said his Majesty. “From to-day you will take up your residence in the Palace. I have ordered a set of apartments to be fitted up for you near my own.” {PTUK April 25, 1895, p. 270.2}

Jackson was at a loss to understand this, and asked the king to what he owed this elevation. {PTUK April 25, 1895, p. 270.3}

“To your punctuality,” said the king. “I have noticed your habits for the past months, and you have never been one second late or earlier in passing the Palace gate. You are the man I wish for my confidant. From to-day you are Baron Jackson.” {PTUK April 25, 1895, p. 270.4}

Young Jackson removed to the Palace and for years was the constant companion of the king, who loaded him with favours. After a time he gave him a beautiful villa on one of the lakes in Switzerland, where the king is in the habit of going every summer. {PTUK April 25, 1895, p. 270.5}

**“News of the Week” The Present Truth 11, 17.**

E. J. Waggoner

One of the largest life insurance companies refuses to take risks upon the lives of persons who have been habitual smokers of cigarettes between the ages of eight and eighteen. Shopkeepers and business men are discovering that the usefulness of boys who smoke cigarettes is so rapidly impaired that they are likely to prove of little service, and hence decline to employ them. {PTUK April 25, 1895, p. 270.6}

Recently published statistics show that the working classes in England alone last year spent more money on intoxicating drink than the total rent of all the houses in great Britain. {PTUK April 25, 1895, p. 270.7}

Intemperance has a fearful hold upon Belgium. It is computed that 200,000 deaths occur in that country annually as the result of strong drink, and that 75 per cent. of all crime is due to the same cause. {PTUK April 25, 1895, p. 270.8}

-The report of the *Challenger* expedition to explore the ocean bed by means of dredging, has been completed, and contains 29,500 printed pages, 3,000 plates and maps, and innumerable engravings. {PTUK April 25, 1895, p. 270.9}

-Missionaries in India are indignant that a firm of European silversmiths should have undertaken recently a contract to make a bull to be worshipped at a Hindoo temple. The bull is to be of sliver and life-size. {PTUK April 25, 1895, p. 270.10}

-During a bull-fight recently at Barcelona, Spain, one of the animals jumped over the barriers amongst the spectators, causing a panic. A shot fired at the bull passed through its body and killed one of the spectators. The fight than went on as usual. {PTUK April 25, 1895, p. 270.11}

-Persecution still, goes on in Tennessee, the latest news from Rhea County, in that State, reporting fifteen indictments against conscientious observers of the Bible Sabbath, for work done on Sunday, several of those indicted being already in prison for the same “offence.” {PTUK April 25, 1895, p. 270.12}

-The British Chitral expedition has encountered obstinate resistance from the natives of the district ruled by Umra Khan, and after severe and continuous fighting for several days, during which the command forced its way over hills and mountains in the face of the enemy, the expedition has attained its object, and Umra Khan has been compelled to sue for peace. {PTUK April 25, 1895, p. 270.13}

-Recent votes in the French Chamber and Senate in favour of a tax on the revenues of religious communities have greatly irritated the Pope. The *Osservatore Romano*, the official journal of the Vatican, declares that this action inaugurates in France a veritable Kulturkampf. It is understood that the Pontiff will send instructions to the bishops and religious orders to refuse to pay the tax in the hope that the Republic, seeing Leo’s attitude of opposition, will beat a retreat. {PTUK April 25, 1895, p. 270.14}

-A treaty of peace between China and Japan was signed April 17. Although the terms arena officially stated, it is understood that they include the cession to Japan of the Liao-tung peninsula from the port of Newchwang to the Yalu River, the island of Formosa and the Pescadores, an indemnity of 200,000,000 taels (about ?33,000,000), the opening of five or seven treaty ports, including Peking, and a number of commercial advantages which are not definitely announced. The indemnity is to be paid in silver, and this fact is expected to lessen considerably the present prostration of that metal. {PTUK April 25, 1895, p. 270.15}

-In the matter of the dispute between England and Nicaragua over the claim for damages made by England for the violation of the rights of British subjects in Nicaragua, it is reported that the United States will strenuously insist upon upholding the “Monroe doctrine,” which as applied to the present case will demand that whatever may be the outcome of the pending controversy, Great Britain shall not be permitted to seize any territory, that in no event shall there be any cession of territory to her by Nicaragua, and that tinder no circumstances shall Great Britain be permitted to land a naval or military force for either a temporary or a permanent occupation. {PTUK April 25, 1895, p. 270.16}

-Over an area of at least five degrees of longitude and three of latitude, from the borders of Servia to within the line of the Bavarian highlands, and from the Italian lakes to Vienna, there came, just before midnight of Sunday, April 14, an earthquake which did not cease its shocks, thirty-one in number, for nearly eight hours. It was felt chiefly in Carnicia, in the Upper Valley of the Save, but tremblings are said to have extended as far as Rome and Hungary. Even in Vienna clocks stopped, and at Venice, which is now, like Rome, crowded with English people, the occupants of hotels rushed out at midnight and camped in the square of St. Mark. The worst effects were felt at Laibach, the capital of Carnicia, where nearly every building was damaged or destroyed, and a dozen lives were lost, many other persons sustaining injuries. Such an earthquake in the central portion of Europe is a most unusual occurrence. {PTUK April 25, 1895, p. 270.17}

**“Back Page” The Present Truth 11, 17.**

E. J. Waggoner

“O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds.” Psalm 116:16. {PTUK April 25, 1895, p. 272.1}

That is the language of the soul that has learned that “Gracious is the Lord, and righteous; yea, our God is merciful.” Verse 5. {PTUK April 25, 1895, p. 272.2}

But the loosing of bonds is the work of the Holy Spirit; “for where the Spirit of the Lord is, there is liberty.” 2 Corinthians 3:17. The Spirit of the Lord proclaims “liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1. {PTUK April 25, 1895, p. 272.3}

But “as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” Romans 8:14-16. {PTUK April 25, 1895, p. 272.4}

Therefore as soon as we recognise the fact that God has delivered us, so that we may serve Him, and we acknowledge that we are His servants, and free, He says, “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” Galatians 4:7. When the returning prodigal said, “I have sinned... make me as one of thy hired servants,” the father said, “This my son was dead, and is alive; he was lost, and is found.” {PTUK April 25, 1895, p. 272.5}

The Paris correspondent of *The Catholic Times*, of Philadelphia, speaks thus of the French invasion of Madagascar:— {PTUK April 25, 1895, p. 272.6}

The Catholic missions there may suffer somewhat, although from a letter just received from Mgr. Cozet, the Vicar Apostolic, I learned that so far the Catholic religion has not suffered on account of the approaching French invasion. The expedition, indeed, from the Catholic point of view is most desirable. The Protestant sects have had their own way there far too long. The time is approaching when our missions will receive a substantial support from that European power which, whatever the faults at home, has never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer the truth to regard it as a check to British Protestantism. {PTUK April 25, 1895, p. 272.7}

Last week a party of our friends, seven adults, sailed from Southampton for South Africa, on their way to the Matabele country where they expect to join others who have preceded them in missionary effort. {PTUK April 25, 1895, p. 272.8}

The Battersea branch of the Social Democratic Federation has just started a Sunday school for the children of Socialists, because it is believed that “such schools will do more to make Socialists than street-corner oratory.” Nearly one hundred pupils attend. {PTUK April 25, 1895, p. 272.9}

The *Catholic Times* says that “the prospect for the conversion of Wales, for the furtherance of which the new Vicariate Apostolic is to be established, is on the whole fairly encouraging.” Most Protestants will doubtless laugh at this expression of confidence; but he who laughs *at* Romanism usually ends by laughing *with* it, or else by mourning. {PTUK April 25, 1895, p. 272.10}

A petition recently presented to the Czar, praying for a relaxation of the laws governing the Press in Russia, has been rejected, the commission to which it was referred, consisting of the Minister of Justice, the Minister of the Interior, and the chief Procurator of the Synod of the Russian Church having reported adversely upon it. At the same time, Russia is taking steps toward a more strict enforcement of Sunday observance. {PTUK April 25, 1895, p. 272.11}

In a recent sermon at the City Temple, Dr. Parker said that men are now trying to protect the Sunday. But he said, “It was useless to try to legislate about the Sabbath. Whip and scourge could not do the Lord’s work.” This will be acknowledged by all who know the first principles of the Gospel, but the cry for the whip and scourge of human legislation is bound to increase as men learned that the institution has no Divine sanction to uphold it. {PTUK April 25, 1895, p. 272.12}

Here is another Church of England testimony concerning Sunday observance, which we commend to those who wish to know just why they keep Sunday, and how to keep it:— {PTUK April 25, 1895, p. 272.13}

It is quite impossible, with the evidence of the Book of Common Prayer in our hands and the fact that our Anglo-Saxon forefathers did assist at the recitation of the choir office as well as at mass, to say otherwise than that the Church desires, though she does not command, her lay members to do more in the way of worship on Sundays than to hear mass only.... The man who simply hears mass on Sunday fulfils his obligation of Sunday worship, and if he does not hear mass he entirely fails to fulfil it.-*From Essay on “Canonical Sunday Worship,” by the Rev. Edmund G. Wood, B. D., Vicar of St. Clement’s, Cambridge, in “The Lord’s Prayer and the Holy Eucharist,” pp. 91, 92*. {PTUK April 25, 1895, p. 272.14}

The fact that the Italian Government is now reduced to such straits that it is seeking aid from the Vatican, is most significant. Indeed obsequiousness to the Catholic clergy is such that the *Osservatore Romano*, the official organ of the Vatican, considers it necessary to put Catholics on their guard. The following from that journal indicates that the Vatican will doubtless soon be master of the situation:— {PTUK April 25, 1895, p. 272.15}

We have entered upon a period which may prove really dangerous to the cause we have been defending for so many years at the cost of personal sacrifices. We are no longer derided, despised, or loaded with anathemas. We are, indeed, almost assured that we alone can save suffering in Italy and society, which is in a desperate condition. Let us be on our guard lest this period of blandishments and cajoleries be not followed by deception. Let us take care not to use in an hour of thoughtlessness and blindness all that we have gained in many years of resistance and struggle. {PTUK April 25, 1895, p. 272.16}

Here is a very brief extract from a letter which we have received:— {PTUK April 25, 1895, p. 272.17}

Christ said, “The Son of man is Lord also of the Sabbath day.” After His resurrection it was changed from Saturday to Sunday, *by Divine inspiration*, as I hold, though there is no record of this. {PTUK April 25, 1895, p. 272.18}

Before our friend can get us to hold with him, he will have to produce the record. When Jesus met the tempter, He did not attempt to do it with notions of His own, for which He had no authority, nor did He say, “*I hold* that we ought to worship God,” but His reply was prefaced every time with, “It is written.” Remembering that man cannot live except “by every word that proceedeth out of the mouth of God,” we dare not ignore one of His words, nor dare we manufacture words for Him. “Add thou not unto His words, lest He reprove thee, and thou be found a liar.” {PTUK April 25, 1895, p. 272.19}

The cross of Christ is God’s unanswerable answer to all the objections from whatever source that can be brought against His government and His Word. {PTUK April 25, 1895, p. 272.20}

“Plead the cause of the poor and needy.” {PTUK April 25, 1895, p. 272.21}