**“Front Page” The Present Truth 11, 18.**

E. J. Waggoner

“The path of the just as the shining light, that shineth more and more on to the perfect day.” Proverbs 4:18. {PTUK May 2, 1895, p. 272.22}

It was in harmony with this fact that the Apostle Paul prayed “that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” Colossians 1:10. {PTUK May 2, 1895, p. 272.23}

The Christian life is a race, and the watchword is, Progress. A race in which there is no advance is simply not a race. So if a professed Christian does not “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ,” he is not living the Christian life. {PTUK May 2, 1895, p. 272.24}

The Christian life is also a school, in which Christ is the Teacher. He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me.” Matthew 11:28, 29. Christ says of Himself, “The Lord hath given Me the tongue of them that are taught, ... He wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught.” Isaiah 50:4. The disciple is not greater than his Lord. {PTUK May 2, 1895, p. 272.25}

Therefore the man who determines that he will never believe or practise anything more than what he believed and did when he was first converted, deliberately resolves never to live the Christian life. It is the same as though a boy should determine never to learn anything more than he learned the first day he went to school. {PTUK May 2, 1895, p. 272.26}

The commandments of God are “exceeding broad.” The fact that we are familiar with any portion of Scripture, is no evidence that we know all that there is in it. The riches of the wisdom and knowledge of God are unsearchable, so that nobody can ever say that he knows it all. He may know that what he does see is the truth, but he knows nothing as he ought to know it, if he does not know that there is “much more” to learn. Let us therefore all pray, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” {PTUK May 2, 1895, p. 272.27}

**“The Second Psalm” The Present Truth 11, 18.**

E. J. Waggoner

**A LESSON FOR ALL TIME**

In this psalm we have questions and answers and exhortations. They are applicable at all times, but most especially at the present time, as we shall see. The psalm begins, with the question,— {PTUK May 2, 1895, p. 273.1}

“Why do the heathen rage, and the people imagine a vain thing?” {PTUK May 2, 1895, p. 273.2}

The word “heathen” is the same as “nations.” Among men the word “heathen” is usually considered as synonymous with “uncivilised;” but the Bible calls all men heathen who do not serve the Lord, no matter how much they may have of the veneer and polish of what is called civilisation. It will be noticed that in the margin we have “tumultuously assemble” as the equivalent of “rage.” {PTUK May 2, 1895, p. 273.3}

**PLOTTING AGAINST THE LORD**

What is the cause of the tumultuous gatherings of the people? and what is the vain thing which they imagine. The second and third verses give the answer,— {PTUK May 2, 1895, p. 273.4}

“The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, {PTUK May 2, 1895, p. 273.5}

Let us break their bands asunder, and cast away their cords from us.” {PTUK May 2, 1895, p. 273.6}

The reader will see by looking at John 1:41 and margin, that the word, “Anointed” and “Christ” are the same. Therefore we may read, “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Christ.” This is quoted in Acts 4:25, 26. The Father and the Son are inseparable. It is impossible to speak against one without opposing the other. It is impossible that there should be such a thing as believing in God but not in Christ. Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father but by Me.” John 14:6. They are one in redemption, as they are one in creation. {PTUK May 2, 1895, p. 273.7}

Notice well that the bands and cords of both are the same. Some people like to persuade themselves that in casting away the law of the Lord they are following Christ. They try to believe that Christ came for the purpose of losing men from their obligation to keep the law of God. That is a part of the “vain thing” which the people imagine. He who seeks to cast off the law of the Lord, is rejecting the yoke of Christ. Jesus says, “I and My Father are one.” John 10:30. The law of God is the law of Christ. {PTUK May 2, 1895, p. 273.8}

**REJECTING GOD’S LOVE**

What is there about the law of God that should cause men to try to shake it off? Is it a burdensome yoke?—Not by any means. Jesus said, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly an heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matthew 11:28-30. Now see how perfectly this agrees with what is said of the law. “For this is the love of God, that we keep His commandments; and His commandments are not grievous.” “Love is the fulfilling of the law.” Romans 13:10. Instead of being a burdensome yoke, the law of God in Christ gives peace and rest. It is a comfort. “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” Proverbs 6:23. “Great peace have they which love Thy law; and nothing shall offend them.” Psalm 119:165. {PTUK May 2, 1895, p. 273.9}

Since the law of God is love, it is evident that those who seek to cast away God’s bands and cords, are rejecting His love. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have by drawn thee.” Jeremiah 31:3. Christ is He by whom men are drawn (John 12:32), because in Him is God’s law of love. To reject the law of God is to reject Christ. {PTUK May 2, 1895, p. 274.1}

**EVERLASTING CORDS**

It is indeed possible for men to cast away from them the loving bands of God’s law; but can they break from them asunder?—Never. “The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Psalm 111:7, 8. “For ever, O Lord, Thy word is settled in heaven.” Psalm 119:89. Therefore “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. The cords with which God draws men are the cords of love, or His law, and this love is everlasting; consequently those cords are everlasting. Men may shake them off, but it is a “vain thing” to think of breaking them. {PTUK May 2, 1895, p. 274.2}

Men fancy that they have done away the law, when they have only made it void in their own hearts. They think that the law of God has changed, when it is only they who have changed. The Papacy, “the man of sin,” has boasted great things against God, setting itself forth in the place of God; but yet the prophecy says that at its greatest it can only “*think* *to change* times and laws.” Daniel 7:25. It can go no farther than the thought; it can accomplish nothing except vainly to persuade itself and its dupes that it has the power. The law of God is “like the great mountains.” Far better might puny man think to level the Alps or the Himalayas with a pickax and spade, than to overthrow the law of God. {PTUK May 2, 1895, p. 274.3}

**OPPOSITION TO GOD**

There is no nation on earth that has not set itself in opposition against God. No argument will be needed to establish this statement so far as it concerns what are called “heathen nations.” But what about the so-called “Christian nations”? They have done the same thing. Following the lead of the Papacy, they have every one enjoined the observance of the first day of the week in direct opposition to God’s law, which commands the observance of the seventh day. Let a man who is in court to answer for working on Sunday quote the fourth commandment, and he will be told that the court does not recognise that, and that the law of the land must be enforced, no matter what the Bible says. Thus men exalt themselves above God. In setting aside the Sabbath of the Lord for the Sunday of Pope and pagan, governments to-day as really set themselves against Christ as did “Herod, and Pontius Pilate, with the Gentiles, and the people of Israel.” {PTUK May 2, 1895, p. 274.4}

**A LAUGHABLE FARCE**

How does the Lord regard these attempts upon His law?—Here is the answer,— {PTUK May 2, 1895, p. 274.5}

“He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” {PTUK May 2, 1895, p. 274.6}

It is well known that ants have means of communicating among themselves, and that they have a form of government, and doubtless as perfect for them as human government is for men. Suppose now that we were able to understand their language, and should overhear them plotting to overthrow the English Government, and all other governments. Would there not be a peal of laughter that would sound throughout the earth? The idea is too ridiculous for consideration. But the difference between ants and men is not nearly so great as that between men and God. “All nations before Him as nothing; and they are counted to Him as less than nothing, and vanity.” Isaiah 40:17. No wonder that God laughs at the “great swelling words of vanity” that men speak. {PTUK May 2, 1895, p. 274.7}

Men may rage and storm, but the Government of God is in no danger. Every attack upon it will only recoil upon the misguided men who make it. It is forgetfulness or ignorance of this fact that causes people sometimes to manifest so much zeal in defending the Lord’s cause. Many laws have been made by man for the purpose of “protecting” the religion of Jesus Christ. If those men had known the Lord, they would rather have sought His protection for themselves. No wonder that every such law, however conscientiously made, has been a miserable failure. Since it was uncalled for, it was only in the way. The attempts of men to prop up the Government of God are as ridiculous, even if they be not as wicked, as the attempts of men to overthrow it. They show that men vainly imagine themselves to be more powerful than God, and that He is dependent upon them. When God laughs at human designs against His Government, we need not be alarmed for its safety. Our only anxiety should be to seek, and to induce others to seek, its protection. {PTUK May 2, 1895, p. 274.8}

**TROUBLING THE WICKED**

What will God do to those wicked plotters? {PTUK May 2, 1895, p. 274.9}

“Then shall He speak unto them in His wrath, and vex them in His sore displeasure.” {PTUK May 2, 1895, p. 274.10}

In the margin we have “trouble” as the alternative of “vex.” Notice that it requires only a word from the Lord to throw men into confusion. It is not necessary that He even speak; a look is sufficient. When the hosts of Pharaoh were pursuing Israel through the Red Sea, “it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.” Exodus 14:24. We can trust the Lord to defend and protect His own cause and His own people. {PTUK May 2, 1895, p. 274.11}

**A ROYAL DECREE**

In the face of all the plots against His Government, the Lord says, {PTUK May 2, 1895, p. 274.12}

“Yet have I set My King upon My holy hill of Zion.” {PTUK May 2, 1895, p. 274.13}

More literally we may read it as indicated in the margin, “Yet have I anointed My King upon Zion, the hill of My holiness.” {PTUK May 2, 1895, p. 274.14}

Men may think to break asunder the bands of the Lord and His Anointed, but nevertheless the proclamation of Christ as King is calmly made in the face of it. And when Christ has thus been proclaimed King, what will be the result?—Here is the announcement which Christ makes, to prove His right to reign:— {PTUK May 2, 1895, p. 274.15}

“I will declare the decree; the Lord hath said unto Me, Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.” {PTUK May 2, 1895, p. 274.16}

“The government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His Government and peace there shall be no end.” Isaiah 9:6, 7. {PTUK May 2, 1895, p. 274.17}

**GOD’S EVERLASTING KINGDOM**

Let it not be forgotten that only “the zeal of the Lord of hosts will perform this.” It is not done by any human agency. It is the Lord God, and not man, who gives to Christ the heathen and the uttermost parts of the earth. {PTUK May 2, 1895, p. 274.18}

When the nations are given to Christ, together with the whole earth, for what purpose is it?—He Himself tells us, and the remainder of the decree which God issued to Him:— {PTUK May 2, 1895, p. 274.19}

“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” {PTUK May 2, 1895, p. 274.20}

In the second chapter of Daniel the nations of earth are represented as an image composed of various metals. The kingdom of Christ is represented as a stone cut out of the mountain *without hands*, with the following results: “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.” Daniel 2:35. {PTUK May 2, 1895, p. 274.21}

That image represented the nations of earth until the end of time. The head of gold represent Babylon, which passed away hundreds of years before the first advent of Christ. The breast and arms of silver, representing Medo-Persia, long since ceased to figure in the affairs of the world. The brass, representing Grecia, crumbled to pieces under the iron monarchy of Rome; and world itself, represented by the legs of iron, went into a decline soon after one of its governors hearkened to the wicked counsels of the people, and crucified the Lord of glory. Then it became divided, retaining some of the strength of the iron, but incapable of united action, and in that condition it has been for about fourteen hundred years. That is a long time as men count, but not long enough for God to forget. We are living in the days when we must expect as the next great event the smiting of the nations, and their utter destruction by the Lord. {PTUK May 2, 1895, p. 274.22}

**AN EXHORTATION**

In view of all this, how important the exhortation,— {PTUK May 2, 1895, p. 274.23}

“Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath will soon be kindled.” {PTUK May 2, 1895, p. 274.24}

In this last we have given the literal rendering, as in the Revision. Very soon will the wrath of the Lord be kindled. How are the kings and judges of the earth to kiss, or acknowledge allegiance to, the Son, and thus escape His wrath?—Manifestly by obeying His commands. Certainly not by presumptuously passing laws designed to “protect” Him and His cause. The Lord asked for their submission, not for their support. This is shown by the closing words of this psalm,— {PTUK May 2, 1895, p. 274.25}

“Blessed are all they that put their trust in Him.” {PTUK May 2, 1895, p. 274.26}

Instead of thinking to uphold the Government of God, men, even though they be kings, are to seek His protection for themselves. This will not be done by their passing laws defining how other people shall worship God, but by their personally obeying the laws that God Himself has made for the guidance of all men, both high and low. When the time comes that the Lord takes possession of His inheritance, and begins to reign, and “the kings of the earth, and the great men, and the rich man, and the chief captains, and the mighty men,” flee to hide themselves in the dens and caves of the earth, saying to the mountains and the rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb” (Revelation 6:15, 16), each one will be acting only for himself. Even so they must act only for themselves in serving God, if they will yield to Him. No man, even though he be king or judge, can serve God for another. Each individual, however high or low, is called upon to render personal obedience. {PTUK May 2, 1895, p. 274.27}

The thing that God calls upon men to do is to cease fighting against Him. That message, “Be wise now therefore, O ye kings; be instructed, ye judges of the earth,” is one which the servants of God are now to bear. “Before many peoples, and nations, and tongues, and kings,” the message is to go. It is not a message of denunciation, but of entreaty. Every nation of earth has set itself up against God, and successive rulers and judges have accepted as a matter of course what has been done by their predecessors, and have acted on the same plan. Not all are by any means knowingly guilty of opposition to God. Therefore they are to be shown what is the real power of God, that they may have opportunity to yield to it. {PTUK May 2, 1895, p. 274.28}

It is natural for men to make much of the fact that cruel persecution results from the laws that have been made to supply a supposed deficiency in the Government of God. But that evil, although great, is only secondary. The primary and the chief evil is the opposition to God’s law. If they would deal fairly with God, no injustice could possibly result to men. And the burden of those who love the Lord will ever be, not that they are oppressed, but that God is dishonoured, and that those who are dishonouring Him are in danger in their own souls. The evil with its consequences is to be faithfully set before them, together with the invitation and assurance, “O taste and see that the Lord is good; blessed is the man that trusteth in Him.” {PTUK May 2, 1895, p. 274.29}

**“More About the Sunday” The Present Truth 11, 18.**

E. J. Waggoner

When we tell the people that the seventh day of the week, commonly called Saturday, is and always has been the Sabbath, and that there is no Divine authority whatever for the observance of Sunday, they often sceptically ask, “If this is so, why have not the ministers and learned men found it out?” {PTUK May 2, 1895, p. 275.1}

The truth is, that they have found it out, and have told it, and we have published much of their testimony in PRESENT TRUTH. This week we have some more of the same sort to present. The late Dr. R. W. Dale, of Birmingham, was a Congregationalist, but as a preacher, a scholar, and a theologian, he was and is held in very high repute by all Nonconformists, and by Churchmen as well. In 1871 a book of his entitled “The Ten Commandments,” was published by Hodder & Stoughton, of whom it is said that their imprint is a certificate of orthodoxy, and from that we extract the following:— {PTUK May 2, 1895, p. 275.2}

It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. {PTUK May 2, 1895, p. 275.3}

The Sabbath was founded on a specific Divine command. We can plead no such command for the obligation to observe Sunday.-*Page 106*. {PTUK May 2, 1895, p. 275.4}

Again, on page 107 we read:— {PTUK May 2, 1895, p. 275.5}

The penalty for breaking the Sabbath was death. There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday. {PTUK May 2, 1895, p. 275.6}

Notice the words, “the supposed sanctity of Sunday.” The words were well chosen, for there is no real sanctity to Sunday. The Scriptures contain no suggestion of a penalty for labouring on Sunday, because they contain no suggestion that it should be kept. Therefore it is no more a sin to work or play on Sunday than on Monday or Tuesday. This is admitted by Dr. Dale in these words found on page 112:— {PTUK May 2, 1895, p. 275.7}

There is no reason to believe that the apostles required their converts to keep the first day of the week as a day of rest. {PTUK May 2, 1895, p. 276.1}

Of course there is not, since there is no hint of such a thing in the New Testament. Yet the Apostle Paul said, “I kept back nothing that was profitable unto you,” and, “I have not shunned to declare unto you all the counsel of God.” Acts 20:20, 27. {PTUK May 2, 1895, p. 276.2}

Sunday, therefore, being wholly unscriptural, unchristian, and unapostolic, was left to be brought into the church when it has apostatised far enough to reject the counsel of God. So Dr. Dale says:— {PTUK May 2, 1895, p. 276.3}

As it is difficult to determine the exact time when Jewish Christians ceased to rest on the Sabbath, it is also difficult to determine the exact time when Christians generally began to rest on Sunday.-*Page 110*. {PTUK May 2, 1895, p. 276.4}

Mr. Gladstone has said that the general mind has no clear conception of why Sunday is kept. We hope to be able to present the facts so clearly that none need have any doubt as to the reason why Sunday ought not to be observed. {PTUK May 2, 1895, p. 276.5}

**“The Sure Word. God’s Final Message to Men” The Present Truth 11, 18.**

E. J. Waggoner

In the days of Noah God looked upon the earth in its wickedness and said, “My Spirit shall not always strive with man for that he also is flesh; yet his days shall be an hundred and twenty years.” Genesis 6:3. Noah preached a final message to the antediluvians. The flood came, and “the world that then was, being overflowed with water, perished” (2 Peter 3:6); and those who heeded not the message perished with it. {PTUK May 2, 1895, p. 277.1}

What of the present world? Can we now expect that God’s Spirit will always strive with man? His Word tells us. “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 3:7. A final message will therefore precede the coming of that day,—a message of warning, as in the days before the flood. {PTUK May 2, 1895, p. 277.2}

God has not left the world to speculate upon this subject. That men do speculate and indulge in fanciful conjectures concerning things to come, is not the fault of the Lord, but is due to the fact that men are more ready to trust in their own wisdom than in His. The Word of God has much to say about “the last days.” It tells us what the nature of those days will be, what signs will appear in them, and what final efforts will be made by the great enemy of mankind to secure the homage of all men to Himself. It is our fault if we do not read it, and be made wise thereby. {PTUK May 2, 1895, p. 277.3}

The end of human probation will be signalised by the terrible visitation of the “seven last plagues,” in which is filled up the wrath of God. Revelation 15:1. But there is a message sent to save men from the fate of being made to drink “the wine of the wrath of God.” In the fourteenth chapter of Revelation we read: “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Verses 9-11. {PTUK May 2, 1895, p. 277.4}

These are words of most solemn and awful import. Noah’s message proclaimed a coming flood, which would engulf the unbelievers; but here is threatened the wrath of God “without mixture,” “filled up” in the seven last plague. To whom are such words spoken? If they concern us, it is time that we knew the fact and understood by what means we may avoid being worshippers of “the beast and his image,” and escape so awful a fate. {PTUK May 2, 1895, p. 277.5}

Do not say that the message of God cannot be understood. God’s words are not idle talk, and He does not send men messages they cannot understand. Do not treat it as a matter of indifference. Consider what will be the result to those who hear this message and do not heed it. They will drink of the wine of the wrath of God poured out without mixture into the cup of His indignation. This settles the question for them, and for us as well. They *must* understand it. When ignorance means destruction, there is but one path to safety, and that is God’s path of wisdom. And we may be sure that when God sends the world such a message as this which warns against the worship of the beast and his image, it will be only wilful ignorance that will keep any person from being enlightened by it. {PTUK May 2, 1895, p. 277.6}

God does not hold men responsible for what they cannot avoid, nor does He send them messages which they cannot comprehend. But He does not force people to see the truth. There is a wilful ignorance which arises from a heart of unbelief,—from a careless and indifferent attitude toward sacred truth as revealed in the Word of God. Such ignorance is sinful, and avails nothing. {PTUK May 2, 1895, p. 277.7}

There was much wilful ignorance in the days of Noah, but it afforded no protection against the flood. Although Noah preached faithfully, the people “knew not until the flood came, and took them all away.” Matthew 24:39. And Peter tells us that “there shall come in the last days scoffers,” saying “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:3-7. Such will go into perdition if they continue to be willingly ignorant. When God has spoken, wilful ignorance of His Word is a short and sure path to destruction. {PTUK May 2, 1895, p. 277.8}

It is certain, therefore, that men will not be incapable of understanding that warning that God sends them against the worship of “the beast and his image,” and the reception of his “mark.” It is certain that God, who has made an infinite sacrifice to save men, will not make them drink of the wine of His unmixed wrath without having given them a full opportunity to escape the threatened doom. It is certain that He would not condemn them for not making a right “guess” concerning something which was at best but a matter of conjecture, and for not seeing clearly into a misty field of speculation. “Shall not the Judge of all the earth do right?” It is as certain, therefore, as that He will do right, that His Word does not present to men a field of conjecture or speculation at all, but one of positive knowledge. {PTUK May 2, 1895, p. 277.9}

It is true, men do speculate about the meaning of God’s Word and the application of terms and symbols there used; but such work is as needless as it is vain. God has provided that men shall understand what He speaks to them, with a wisdom that never fails. He has given His Spirit to be a Divine Teacher, to guide men into all truth, and to show them things to come (John 16:13); and He has left the promise, “If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbaideth not, and it shall be given him.” James 1:5. He who would make the Word of God like the dark sayings of the mystic heathen oracles, must be prepared to prove that the Holy Spirit is not competent to teach men the truth, and that God is either unable or unwilling to give to the humble, prayerful seeker the wisdom that he needs. {PTUK May 2, 1895, p. 278.1}

With all confidence, therefore,—not in ourselves, nor in the wisdom of man, but in the wisdom and liberality of God,—we may study this most momentous and solemn message of warning against the worship of “the beast” and his “image,” and the reception of his “mark.” The field of investigation is God’s Word. There is the wisdom of God, which is able to make us “wise unto salvation,” and “thoroughly furnished unto all good works.” 2 Timothy 3:15-17. {PTUK May 2, 1895, p. 278.2}

All that we need to know is already revealed to us. God’s word to man is not a sealed mystery, but a revelation. The message we are considering is a part of “The Revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass.” Revelation 1:1. If we will treat it as a revelation, we shall find that God has spoken the truth, and that “His servants,” may indeed learn therefrom things which must come to pass, and which are of vital interest and concern to all the world. {PTUK May 2, 1895, p. 278.3}

“Thine own friend, and thy father’s friend, forsake not.” {PTUK May 2, 1895, p. 278.4}

**“Not Subject to God’s Law” The Present Truth 11, 18.**

E. J. Waggoner

One doctrine which has become a very popular one, is that the law of God is abolished. The Scripture teaches that the days before the coming of the Lord are to be characterised by lawlessness. The last days are to be as the days before the flood, when men were so lawless that the earth was destroyed. It is to this condition that the world is rushing at nineteenth century speed. {PTUK May 2, 1895, p. 278.5}

The preaching of lawlessness must always be popular “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. One of our workers the other day reported coming in contact with professedly Christian opposers of the law of God who had the courage to admit the logical conclusion of all no-law arguments. They declared that they were at liberty to break all of the commandments, to steal or to lie-only they did not want to. This is no new position. In the days of Jeremiah this was a popular doctrine; and those who advocated it were still bolder, and admitted that they practised what they preached. The Lord, by the prophet, said to them:— {PTUK May 2, 1895, p. 278.6}

“Behold; ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal [sun-worship], and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?” {PTUK May 2, 1895, p. 278.7}

**“Slavery and Freedom” The Present Truth 11, 18.**

E. J. Waggoner

God has no slaves. He has anointed Jesus Christ for the special work of blotting slavery out of His universe. Jesus said, “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1; Luke 4:18. This is the world’s proclamation of emancipation, written with the finger of God. Its signature and seal are both Divine. {PTUK May 2, 1895, p. 278.8}

Some of the leading governments of earth have sought to abolish slavery, and have largely done so within the sphere of power of the civil arm. It is a cherished sentiment and a fundamental principle of British constitutional law that “Britons never shall be slaves;” and any slave who sets foot upon British soil becomes by that very act a free man. Yet Britain contains a multitude of slaves,—many thousands who are oppressed by the selfish avarice of their fellow-men in more fortunate stations, and a far greater number who are slaves to some more merciless demon of sin within them. The world is full of such slaves, from whose souls no human arm can strike the shackles. But God’s proclamation of the emancipation is to all, proclaiming liberty to every captive on the earth. The thing most greatly needed is that it be made known to all; for but few know that the glorious proclamation has been made. There is no more important or honourable work for any person than to be the bearer of such a message; and God has a place for all who will engage in the work. {PTUK May 2, 1895, p. 278.9}

**“Protestants and the Roman System” The Present Truth 11, 18.**

E. J. Waggoner

In the thirteenth of Revelation the revival of the power of the Papacy is represented as the healing of the deadly wound; and the prophet saw that when the wound was fully healed “all the world wondered after the beast.” The Reformation let free the Word of the Lord, and called multitudes out of the antichristian organisation of the Papacy, and placed them upon the foundation of the Scriptures, which was able to build them up. But latterly the attitude of popular Protestantism towards the Church of Rome has modified, and reunion is loudly talked in some quarters. The old leaven of Romanism which was not wholly cast out is leavening the lump. {PTUK May 2, 1895, p. 278.10}

We have lately commented on the talk of reunion in Britain, and as evidence that the same ideas are working in other countries we print the following words by leading Methodist ministers of America. We clip these significant sayings from *Zion’s Herald*, which gives place to a round-table conference on the question, “What should be the attitude of Methodism towards the Roman Catholic Church?” Remember that it is not the attitude towards individuals that is discussed, but the relation to be sustained to the papal system. {PTUK May 2, 1895, p. 278.11}

Methodism should recognise the Roman Catholic Church as a branch of the Church of Christ, preserving still much of truth amid its corruptions, superstitions, and idolatries. {PTUK May 2, 1895, p. 278.12}

The attitude of Methodism toward the Roman Catholic Church should be one of readiness to unite with that church or its members in any moral reform or work of Christian philanthropy, where such union necessitates no sacrifice of principle. {PTUK May 2, 1895, p. 278.13}

Methodism should take toward Romanism an attitude of Christian brotherliness. {PTUK May 2, 1895, p. 279.1}

It is difficult to maintain a consistent attitude toward this great question. It includes so much. On the one hand due recognition of the Roman Catholic as a church of the Lord Jesus Christ, on the other uncompromising hostility to its errors.... No unprejudiced person can deny that it is a Christian church; that it contains a larger number of communicants than any other Christian church; that we are largely indebted to it for our present Christian civilisation. {PTUK May 2, 1895, p. 279.2}

The mighty Roman Church with its unrivalled opportunities and possibilities will not be destroyed. It will be renovated from within. It will be re-energised and purified by that God whom its adherents reverently, however blindly and mistakenly, worship. It will cast off the errors and delusions that now mar it, and take its place as a potent factor in the regeneration of the world. {PTUK May 2, 1895, p. 279.3}

Of course the call, “Come out of her, My people,” cannot be sounded from the pulpit which contributes this last paragraph. An apologists for the veneration of relics says:— {PTUK May 2, 1895, p. 279.4}

Before me on the desk lies an open Bible, printed in 1550 by one “Dr. Mart. Luther.” Do I do wrong to “venerate” the relic that is so eloquent of a magnificent past? What hearts it stirred! What doors it opened it! What history it changed! What glory it let loose on the earth! Clinging to my relics, I have a weakness toward my brother who clings in like manner to his. Perhaps we both may mean something like the same thing. {PTUK May 2, 1895, p. 279.5}

It was because the Bible to Luther was not a relic, but a living voice, that he accomplished so great a work in turning men from the darkness of the Papacy to the light of the Gospel. {PTUK May 2, 1895, p. 279.6}

**“Helping One Another” The Present Truth 11, 18.**

E. J. Waggoner

When sin entered into the world, all creation shared in the curse. So strife and hatred entered into the animal creation. But it is interesting to see the workings of the Divine life still moving animals hearts to kindliness and mutual helpfulness. It is a trace of the same nature that they had in the beginning, when the lion and the lamb lay down together. This intelligent kindliness is of course more frequently manifested between animals of the same species, but very many anecdotes are reported showing that animals are capable of acting on good Samaritan principles. Here are a few clippings which illustrate sagacity and goodwill combined:— {PTUK May 2, 1895, p. 284.1}

**TWO CANINE FRIENDS**

A horse trough in one of the suburbs of Sydney was the scene of a funny incident the other afternoon. Two dogs, water spaniels, were trotting along, when they came to this place, and stopped for a drink. They were both thirsty, but neither was tall enough to reach the trough; and they talked the matter over, as dogs will, and wondered why they had not been treated with as much consideration as horses. Presently they solved the problem. One of them ranged himself under the edge of the trough; and the other, resting his hind-feet upon his companion’s back was able to reach into the pool and sIake his thirst. When he had finished he hopped down, seemed to say that the water was good, and then in turn ranged himself under the edge of the trough, and the other reached up for the drink he had earned. When he was satisfied they trotted away together, as well contented as any man could be who had met a problem and vanquished it. {PTUK May 2, 1895, p. 284.2}

**EYES TO THE BLIND**

A remarkable story of rats’ sagacity comes from Batchworth, in the locality Rickmansworth. At that place here is a sewage farm, where it is no uncommon sight to see rats, attracted by the miscellaneous garbage there collected. A labouring man employed it the sewage farm asserts that, when working on this farm he has recently seen, on more than one occasion, an old blind rat carrying a piece of stick in its mouth, and that two other lounger rats, one on each side of the blind one, lead it about with each end if the stick also in their mouths, and that in this fashion they all cross over a wooden plank. This is not only most surprising, but shows very remarkable sagacity on the part of these rodents, which are of the sewer, or water species. {PTUK May 2, 1895, p. 284.3}

**SAGACITY OF A HEN**

In consequence of some very heavy rains, nearly all the ground about a poultry yard was covered with water. All this time there was a brood of young thickens in the hen-house. They were on the roosting-place, and could not get down because of the water. In this situation they remained nearly two days, at the end of which time the hen was seen, to convey them one by one, on her back, wading through the water as well as she could, to a grass-plat near by. Thus were the chickens saved from being either starved or drowned. {PTUK May 2, 1895, p. 284.4}

**SPARROWS TO THE RESCUE**

The social contract among the sparrows, whatever its nature, is certainly most efficient. Every one of them takes for granted that he is his brother’s keeper. The danger or misfortune of one is assumed by all. One luckless builder of a nest in the front of a church became entangled in a string so that he could not extricate himself. His call for help was sounded down the street, and soon a multitude of his fellow-citizens were on the spot, tugging at the string, turning him about and about, while the air was flied with cries of distress. Their efforts were in vain. Weeks afterward the shrivelled body hung beating about in the wind; but I noticed that every sparrow that came within range of the sorrowful spectacle uttered a plaintive note, as if exclaiming, How dreadful! {PTUK May 2, 1895, p. 284.5}

**SAVING A CAT**

A recent writer tells of a dog who was seen to plunge into a rushing stream to save from drowning a cat which some *human* being had thrown in in order to witness her struggles for life. It is not every dog that worries the cat. {PTUK May 2, 1895, p. 284.6}

“Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” Matthew 6:26. {PTUK May 2, 1895, p. 284.7}

**“News of the Week” The Present Truth 11, 18.**

E. J. Waggoner

-It is reported that the “head wife” of King Mwanga, in Uganda, is preparing to be received into the Christian Church. {PTUK May 2, 1895, p. 284.8}

-Quite a trade in female attire is said to be springing up in West Africa; amongst other things the black ladies have a great lilting for corsets. {PTUK May 2, 1895, p. 284.9}

-During 1894, 805,715 copies of the Scriptures were distributed in China by the American Bible Society, and 70,211 “gospels” distributed among the soldiers in Japan. {PTUK May 2, 1895, p. 284.10}

-Emigration from India to Fiji is, it is said fast changing the preponderating religious element in the islands from Christian to pagan, as the immigrants consist mainly of coolie and Hindu labourers. {PTUK May 2, 1895, p. 284.11}

-Only one church has been built in the Mexican city of Puebla in the last two hundred years, although the population is about 100,000; that one is the Protestant M.E. mission church, recently erected at a cost of ?4,000. {PTUK May 2, 1895, p. 284.12}

-The largest forest is the world is in Siberia, and is said to be about 1,000 miles in width by 3,000 in length. The trees are latches and fire, and grow close together, nearly shutting out the pale Arctic sunlight and giving to the wooded depths a gloomy and monotonous aspect. A person lost in this forest rarely finds his way out. {PTUK May 2, 1895, p. 284.13}

-The Belgian Government is about to appoint a commission to inquire into the ravages caused by drink. The licensing system, it is declared, has proved utterly inefficient, the suppression of 88,000 public-houses having resulted in the creation of an equal number of clandestine establishments, and an increased consumption of alcohol. {PTUK May 2, 1895, p. 284.14}

-The Polyglot Petition for the suppression of the trade in intoxicants, which now contains seven and a half million of signatures, will be presented to the British Government in June, in connection with the meeting of the World’s Women’s Temperance Union. The signatures have been mounted on a strip of canvas over a mile in length. {PTUK May 2, 1895, p. 284.15}

-The Queen of Madagascar recently attended a native gathering of 100,000 people at which it was resolved to fight to the death in the war which the French are thrusting upon them. The Queen announced that, though a woman, she would herself lead her troops against the enemy, and would rather perish than survive the ruin and slavery of her people. {PTUK May 2, 1895, p. 284.16}

-Ashantee envoys are on their way to England to protest against a British protectorate being establishes over their country. They desire to state their grievance to the Queen, but are not likely to be successful, as the British authorities do not admit the so-called king of Ashantee’s claim to that title, and Her Majesty, it is pointed out, could not receive a mission from a ruler who, there is good reason to believe, countenances the practice of human sacrifices. {PTUK May 2, 1895, p. 284.17}

-Some idea of the terrible work being done by the liquor traffic in Africa can be obtained from a statement recently made in the House of Commons by Mr. Buxton, the Under-Secretary for the Colonies. He said that according to the latest returns the spirits annually imported into the Oil River Protectorate were 1,855,000 gallons; into Lagos, 1,680,000 gallons; the Gold Coast, 1,450,000 gallons; Sierra Leone, 695,000 gallons; and the Gambia, 47,000 gallons. This is making slaves of the poor Africans much faster than the united efforts of the Powers engaged in suppressing African slavery, are liberating them. {PTUK May 2, 1895, p. 284.18}

-The powers of Europe have decided to place a curbing hand upon Japan. A joint protest has been made by Russia, France, and Germany against the terms of peace exacted from China, and in addition, the Russian Government has sent a note to the Japanese Government stating certain treaty conditions which Russia cannot allow to be put into execution, the chief of these being the cession by China of Port Arthur. Japan has replied saying that to give up Port Arthur would be to precipitate a revolution at home, as the Japanese are intoxicated with victory, and would never acquiesce in the surrender. An ultimatum from Russia is anticipated. {PTUK May 2, 1895, p. 284.19}

**“Back Page” The Present Truth 11, 18.**

E. J. Waggoner

“Unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.” Psalm 86:4, 5. {PTUK May 2, 1895, p. 288.1}

“Let thy mercy, O Lord, be upon us, according as we hope in thee.” Psalm 33:22. How much may we hope in the Lord?—There is no limit; it is left for us to hope as much as we please; and however much we hope, we have the Divine assurance that mercy will fulfil the hope. “Hope maketh not ashamed.” {PTUK May 2, 1895, p. 288.2}

In his recent letter to the English people, the Pope complements them on “the strict public observance of Sunday.” He also appends a prayer to the Virgin Mary, for the conversion of England to himself, and promises an indulgence of three hundred days to all who “piously recite” it, no matter to what nation they belong. {PTUK May 2, 1895, p. 288.3}

It is reported, as an item of missionary progress, that the only thing that stands in the way of the king of Uganda’s accepting Christianity, and joining the Church, is his unwillingness to give up his favourite sins. There are many millions of people, both in pagan and so-called Christian lands, who stand in the same position. {PTUK May 2, 1895, p. 288.4}

When Israel had fallen into gross idolatry, the Lord said to Moses, “Let Me alone, that My wrath may wax hot against them, and that I may consume them.” Exodus 32:10. But Moses would not let the Lord alone, and therefore He could not consume them; for God cannot ignore the prayers of His people. Therefore “ye that make mention of the Lord, keep not silence, and give Him no rest.” Isaiah 62:6, 7. {PTUK May 2, 1895, p. 288.5}

Jesus said, “I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:24. Again; “The Son of man is come to save that which was lost.” Matthew 18:11. Further, we read, “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. Although He was sent only to the lost sheep of the house of Israel, He was sent to save the lost in all the world. How can this be? It is very simple, since “the household of God” is “the commonwealth of Israel,” and “there is no difference between the Jew and the Greeks; for the same Lord over all is rich unto all that call upon Him.” Romans 10:12. {PTUK May 2, 1895, p. 288.6}

The medical profession is being forced by the prevalence of trashy literature to take novel-reading into account as one of the causes of nervous diseases. The *Hospital* recently alluded to facts “observable in every part of the civilised world,” proving that a “diet of novel-reading is extremely debilitating.” The physical effects are not the most lamentable. The mind that is filled with fiction is poorly equipped for giving attention to serious life and Christian experience. {PTUK May 2, 1895, p. 288.7}

A struggle is impending in Manitoba, Canada, between Protestants and Catholics over the question of religious teaching in the public schools. The Protestants see that the only way to get rid of Catholicism in the schools is to do away with all religious instruction, and this is the ground they are expected to take in the contest. When “Protestants” see they cannot successfully compete with Rome on her own ground, they abandon it and begin to talk about the just principle of the separation of Church and State; but the inconsistency has then so weakened their cause that the chance of success is very slight. {PTUK May 2, 1895, p. 288.8}

The Bible speaks of some who are “partial in the law,” and we find many in these days who strangely discriminate between the commandments, always to the disadvantage of the fourth. For instance they say, “We do not get salvation by the works of law,” and this is thought to be sufficient reason for not keeping the seventh day, the Sabbath of the Lord. Yet they would never think that it is a reason for taking the name of the Lord in vain, or for killing. We are not saved because we do not swear, but that gives us no license to swear. We shall not be saved because we keep the sixth commandment; yet everybody will admit that it would be a very dangerous experiment to enter upon a career of murder with the expectation of being saved. So we do not expect to be saved because of keeping the Sabbath of the Lord; but that does not mean that we should be saved if we break it. We are saved by faith; but faith “worketh by love,” and “this is the love of God, that we keep His commandments.” {PTUK May 2, 1895, p. 288.9}

Daniel and his three companions were only a few of the captive Israelites who were taken into Nebuchadnezzar’s palace to be his counsellers, yet these four are the only ones who were afterward noted for wisdom. Why was this?—Because they had a fixed purpose to serve the Lord under all circumstances. Wisdom necessarily follows from such a purpose. “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. “A good understanding have all they that do His commandments.” Psalm 111:10. {PTUK May 2, 1895, p. 288.10}

“I sought the Lord, and He heard me, and delivered me from all my fears.” Psalm 34:4. The same psalm gives assurance of deliverance from all our troubles, but this verse goes even further, and assures us of salvation from all things that we are afraid of. There is no evil, either near or distant, either real or imaginary, that the Lord does not save those from who trust in Him. “Behold my God is my salvation; I will trust, and not be afraid.” Isaiah 12:2. {PTUK May 2, 1895, p. 288.11}

Last week our publishers shipped over three tons of books to Melbourne, Australia. This week another shipment of two tons goes to the Australian colonies, the greater portion of this last order being called for in West Australia. {PTUK May 2, 1895, p. 288.12}

A new pamphlet has just been published, being a study of the twenty-fourth chapter of Matthew. It is entitled, “His Glorious Appearing,” and is profusely illustrated. An advertisement of the work will be found on the preceding page. {PTUK May 2, 1895, p. 288.13}

What the Catholic Church thinks of the Reformation, may be learned from the *Catholic Times*, which speaks of “the rascality of the so-call Reformation.” The foundation of the Reformation was the study of the Bible and justification by faith; and yet the Catholic Church stands unqualifiedly opposed to it. {PTUK May 2, 1895, p. 288.14}

**“Front Page” The Present Truth 11, 19.**

E. J. Waggoner

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2:13. {PTUK May 9, 1895, p. 290.1}

What is truth? That is the question that Pilate asked Jesus. Unfortunately, like too many others, he did not wait to receive an answer. But we may hear the answer in Christ’s prayer for His disciples: “Sanctify them through Thy truth; Thy Word is truth.” John 17:17. {PTUK May 9, 1895, p. 290.2}

But Christ Himself is the Word, and He is “the way, the truth, and the life.” John 14:6. He is made unto was “wisdom, and righteousness, and sanctification and redemption.” 1 Corinthians 1:30. So being sanctified through the truth is being sanctified through Christ, as He again says of His disciples: “I sanctify Myself, that they also might be truly sanctified.” John 17:19, margin. {PTUK May 9, 1895, p. 290.3}

Christ is the Word; He is the truth; and He sanctifies all who believe Him. The Bible is also the Word of God, because the Spirit of Christ was in the men who wrote, testifying through them, and because the Scriptures testify of Christ. It is the truth, and it sanctifies, because Christ is in the Word, and believers find Him there. When Moses by the Spirit said that the Word is not far off, that we should need some one to go to heaven and bring it down, or to the deep and bring it up, that we might do it, he meant Christ, as we learn from Romans 10:6, 7. Christ cannot be separated from the Inspired Word. {PTUK May 9, 1895, p. 290.4}

With these facts in mind, we may form a more correct idea of what it is to believe the truth and to be sanctified by it. It is a very common thing for people to get the idea that “the truth” consists in certain facts or points of doctrine, which have been set forth in the creeds and formulas of “the church.” Accordingly some men will hold to one set of ideas as “the truth,” and others to still different ones, just as they may regard one or another denomination as “the church.” {PTUK May 9, 1895, p. 290.5}

The ancient Jews “limited the Holy One of Israel;” and that is just what is done by those who hold such narrow views of “the truth.” The truth does not consist in a few points of doctrine, nor in anything that can be formulated by man, but in “all the fulness of God,” which is in Christ. It consists in “every word that proceedeth out of the mouth of God,” for all Scripture is profitable, and there is enough of it to make men perfect, “thoroughly furnished unto all good works.” {PTUK May 9, 1895, p. 290.6}

Only those will be lost who “received not the love of the truth, that they might be saved.” 2 Thessalonians 2:10. Truth itself must be loved and received. It is not our ideas of truth that will save us, but the truth as it is in Jesus. Not our thoughts but God’s thoughts are the truth. We have no business to think anything different from what God’s Word says. It is to direct our thoughts. And since Christ cannot be divided, and partly believed and partly rejected, but must be accepted as a whole, so we must not expect to find sanctification in accepting some things that are true, and rejecting others. He who is satisfied with anything less than the whole truth, will at last find himself with no truth at all. {PTUK May 9, 1895, p. 290.7}

**“Our Inheritance” The Present Truth 11, 19.**

E. J. Waggoner

The language of the Bible is that which the Holy Spirit puts into the mouths of men. Wherever we find an expression of hope and confidence in God, or the acknowledgment of any gifts from God, no matter by whom it is written, it is an inspired statement of what it is the privilege of every man to say. It is with this fact in mind that we should read the Scriptures. With it before us, let us read Psalm 16:5, 6:— {PTUK May 9, 1895, p. 290.8}

“The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.” {PTUK May 9, 1895, p. 290.9}

Think of those words, “The Lord is the portion of mine inheritance.” Truly, that is “a goodly heritage.” Do you realise what it means? Surely it means nothing less than what the words say: that God Himself is our inheritance. “My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever.” Psalm 73:26. {PTUK May 9, 1895, p. 290.10}

Our Saviour has taught us to call God “Our Father.” Of course no one will do this unless he believes the Lord; but it is the privilege of every one who believes the Lord to call God his Father, and to know that he is a son of God. Christ “came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:11, 12. {PTUK May 9, 1895, p. 290.11}

In place of the word “power,” in this text, we have the marginal rendering, “ right or privilege.” Those who believe on the name of Christ have the privilege to become the sons of God. It is not simply *the right* to be *called* the sons, but *the power* actually to *become* sons. “For 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; and if children, then heirs; heirs of God, and joint-heirs with Christ.” Romans 8:14-17. {PTUK May 9, 1895, p. 290.12}

As stated above, we have not simply the privilege to be called the sons of God, but the right and power actually to be sons. The words “Father” and “son,” applied to God and us, are not simply empty terms, but expressions of actual fact. The relationship between believers in God is as real as that between children and earthly parents. Let us read a few texts on this point. {PTUK May 9, 1895, p. 291.1}

“Whosoever believeth that Jesus is the Christ is born of God.” 1 John 5:1. “Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.” 1 Peter 1:23. {PTUK May 9, 1895, p. 291.2}

Again we are told that the Divine power of Jesus our Lord has “given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature.” 2 Peter 1:3, 4. {PTUK May 9, 1895, p. 291.3}

We are “by nature the children of wrath” (Ephesians 2:3), because as children of Adam we are partakers of fallen human nature. Every one may truly say, with the Apostle Paul, “For I know that in me, that is, in my flesh, dwelleth no good thing” (Romans 7:18), and with David, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” Psalm 51:5. “By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. {PTUK May 9, 1895, p. 291.4}

We find ourselves in this world with impulses to sin, which we are not able to resist. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Galatians 5:17. “For we know that the law is spiritual; but I am carnal, sold under sin.” Romans 7:14. To many it seems unjust that God should hold men accountable for their deeds, and should threaten punishment to the ungodly, since we are not responsible for being brought into the world, nor for the sin and weakness which we inherited from our ancestors. But such do not take into account the better inheritance which we have through the grace of God. {PTUK May 9, 1895, p. 291.5}

The Word of God brings to us exceeding great and precious promises. Faith in that Word effects a new birth for us, and we thus become sons of God, and partakers of the Divine nature. That is, just as by our natural birth we inherit the weakness and sin of human nature, so by our spiritual birth through the promises of God we inherit the righteousness and strength of the Divine nature. God is our Father indeed, and the new birth is a reality, and not a figure of speech. As by nature we inherit the tendencies and characteristics of our earthly parents, even so by grace we inherit the ways and nature of our heavenly Father. Is not that indeed “a goodly heritage”? {PTUK May 9, 1895, p. 291.6}

Think of the expression, “heirs of God.” That is, as the Psalmist said, the Lord is our inheritance. Not merely do we inherit His property, but we inherit Himself. He Himself is our portion. We receive God Himself. We draw our life from Him, and through faith partake of His Divine nature. God Himself is our portion and our inheritance, and that includes everything that is worth having here or hereafter. {PTUK May 9, 1895, p. 291.7}

See how plainly this blessed truth is stated in the Scriptures. We know that we are born sinful, and have often felt discouraged because of it, and sometimes even inclined to reproach God for it; but let us instead thank God and take courage as we read: “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous.” Romans 5:18, 19. {PTUK May 9, 1895, p. 291.8}

And again: “As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.” Romans 6:19. That is to say, when we yield to God, His power works in us in just the same way that the power of sin worked in us by nature, only to a greater degree, “for if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.” Romans 5:17. {PTUK May 9, 1895, p. 291.9}

God does “exceeding abundantly above all that we ask or think.” His plan is to give us “an abundant entrance” into the kingdom. He does nothing by halves. As God is more powerful than Satan, so His righteousness is more powerful than sin, and so when we yield to Him the power that works good in us is stronger than the power that formerly worked evil in us. Surely we have no reason to waste time mourning over inherited tendencies to evil. {PTUK May 9, 1895, p. 291.10}

And God is no respecter of persons. Jesus Christ tasted death for every man. The grace of God brings this salvation to all men. “Whosoever will, let him take the water of life freely.” Christ is “the true Light, that lighteth every man that cometh into the world.” John 1:9. He has not left a soul without excuse, because His grace is manifested in every soul. Although there is “no good thing” in the flesh, there is no man who is totally depraved, because the Spirit of God works in every heart. Generous and noble traits are seen in even the worst characters,—evidences of what God is anxious to do in them all the time if they will only let Him. {PTUK May 9, 1895, p. 291.11}

The inheritance of righteousness is ours while we say further with the Psalmist, “I have set the Lord always before me; because He is at my right hand I shall not be moved.” Psalm 16:8. We are made partakers of the Divine nature, and changed into the Divine image, only while we steadfastly behold the glory of God; and this glory we find in His Word. {PTUK May 9, 1895, p. 291.12}

*“A glory in the Word we find
When grace restores our sight.” {PTUK May 9, 1895, p. 291.13}*

Jesus Christ is “the only begotten Son of God.” But in Him “we have obtained an inheritance.” Ephesians 1:11. The Father hath bestowed the wonderful love upon us, “that we should be called the sons of God,” just the same as Christ Himself, so that we are “joint-heirs with Jesus Christ.” We may be in this world even as He is (1 John 4:17), and we may know that God loves us even as He loves Christ. {PTUK May 9, 1895, p. 291.14}

Finally, we have our assurance made doubly sure when we remember that the language of the sixteenth psalm applies to Christ. We know this from the last verses, which are quoted and commented on in Acts 2:25-31. It is the language of Christ Himself, put by the Holy Spirit into the mouth of David. And so it is also the language of David, and if of David, then of every other man who has a mind to make it his own. In this we see that although Christ is the only begotten Son of God, before all things, and the Creator of all things, yet He identifies Himself with us, and us with Him. “As He is, so are we in this world.” He became man, being “in all things made like unto His brethren,” so that by the grace of God we have all the advantages that He has. Everything that Christ as the Son of God inherits from the Father, is ours in like measure, if we but receive Him by faith. “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. “Thanks be unto God for His unspeakable gift.” {PTUK May 9, 1895, p. 292.1}

**“The Life More Than Meat” The Present Truth 11, 19.**

E. J. Waggoner

The Gospel is God’s good message to save men from sin. It is good tidings to the poor because it teaches them of the inheritance “reserved in heaven” for them, and brings to them the foretaste of the inheritance in a mind at peace with God, and contentment with such things as they may have in this world. Whether abounding or suffering need, there is still the joy of salvation from sin. The modern tendency to make the Gospel consist of a mere scheme for getting more of the things of this world is only Satan’s device to rob men of the joy that the true Gospel has for all, rich or poor, free or bond. Against this tendency the Chairman of the Baptist Union entered a protest in his annual address. He said:— {PTUK May 9, 1895, p. 292.2}

There is a widespread conviction or sentiment that nothing more is needed for the redemption of society than a rearrangement of social conditions; salvation will be wrought by science and sanitation; the heart will be cleansed by an external application; lusts and envies, and hatreds, will cease when the body’s cravings are satisfied. {PTUK May 9, 1895, p. 292.3}

On the top of these vain dreams there comes the clamour for a social gospel, though what that phrase means it is not always easy to define. The preacher is to put into the background the eternal truths that he may cater for temporal wants. He is “to forsake the Word of God and serve table;” he is to forget the soul’s hunger in speaking for the necessities of the body. He is to resign the prophet’s functions for the more popular arts of the demagogue. We are told even that if Christ were to come again He would come as a social reformer, as the champion of the labour party; to multiply loaves and double wages. {PTUK May 9, 1895, p. 292.4}

And our answer to all this is that, if Christ were to come again, He would come as He came before, to deliver men from the bondage of the devil and to save people from their sins, whether poor people or rich people. He would compassionate now, as He did then, the sufferings, hunger, ignorance, and wants of the toiling, groaning multitude. He would appeal to those who love Him to busy themselves in relieving every kind of human need. But His great work would still be to convince the world of sin, righteousness, and of judgment to come, to prove to men that the main cause of their misery is not in things external, but in their enmity to God and the evil of their own hearts, and to lift them up by faith, repentance, and regeneration to a new and happier life. And we cannot and dare not preach any other gospel. Our work is moral and not political. Our weapons are spiritual, not carnal. {PTUK May 9, 1895, p. 292.5}

**“The Sure Word. The ‘Beast’” The Present Truth 11, 19.**

E. J. Waggoner

The “beast” against which the solemn, world-wide warning is given, as described in Revelation 14:9-11, is not first mentioned in connection with this message of the “third angel.” The prophet here speaks in reference to what has been introduced and described in the preceding chapters; the character and work of the “beast” are already before the eye when the message of the “third angel” is proclaimed. {PTUK May 9, 1895, p. 293.1}

Turning therefore to the thirteenth chapter, we find a description, beginning with the first verse, of the rise of the “beast,” and the characteristics of its appearance. “And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.” The work and character of this beast are set forth in the verses which follow, to verse 11. {PTUK May 9, 1895, p. 293.2}

In prophetic language, a beast is the symbol of an earthly government or power. This we are plainly told in the prophecy of Daniel. In the seventh chapter of that prophecy Daniel describes a vision given him, in which he saw “four great beasts,” concerning which the angel who explained the vision to him said, “These great beasts, which are four, are four kings that shall arise out of the earth.” Verse 17. That they were not symbols of individuals but of kingdoms is evident from the words of the angel, “The fourth beast shall be the fourth kingdom upon earth.” Verse 23. {PTUK May 9, 1895, p. 293.3}

In the eighth chapter of Daniel also are described a “ram” and “he goat,” of which it is said, “The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.” Verses 20, 21. “That being broken,” the angel said, “whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” {PTUK May 9, 1895, p. 293.4}

The beast which John saw arise out of the sea had many and diverse features. It had the body of a leopard, the feet of a bear, and the mouth of a lion. If we are familiar with the prophecy of Daniel we shall note at once a connection between this description and that of certain beasts seen in a vision by that prophet. See Daniel 7. The prophet saw “four great beasts” come up out of the sea, the first of which was like a lion, the second like a bear, the third like a leopard, and the fourth “dreadful and terrible” and evidently quite dissimilar to all created beasts. {PTUK May 9, 1895, p. 293.5}

As previously noted, the angel explained to Daniel that these great beasts were four kings, which should arise out of the earth; and that the fourth beast should be the fourth kingdom upon earth, which was to be “diverse from all kingdoms” and should “devour the whole earth,” and “tread it down and break it in pieces.” Verses 17, 23. {PTUK May 9, 1895, p. 293.6}

In the second chapter of Daniel the four kingdoms are quite explicitly designated in Daniel’s interpretation of Nebuchadnezzar’s dream. Nebuchadnezzar (representing his kingdom was the head of gold of the great image (verse 38), and “after these,” said the prophet, “shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.” The fourth kingdom, represented by the iron legs, should “be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things,” said Daniel “shall it break in pieces and bruise.” The description of the vision of chapter 7. states that the fourth beast had “great iron teeth,” and that “it devoured and brake in pieces, and stamped the residue with the feet of it.” Verse 7. {PTUK May 9, 1895, p. 293.7}

These four great kingdoms, then began with the kingdom of Babylon which was ruled by Nebuchadnezzar. That kingdom was succeeded by the kingdom of Media and Persia. Daniel lived to see Babylon captured and the kingdom taken by “Darius the Median” (chap. 5:30, 31), and the beginning of “the reign of Cyrus the Persian” (chap. 6:28). Medo-Persia was succeeded by Grecia, with Alexander the Great at its head, and Grecia was succeeded by Rome. The overthrow of Medo-Persia by Grecia is described in the vision of chapter 8. as we have previously noticed. {PTUK May 9, 1895, p. 293.8}

When Babylon was overthrown by Medo-Persia, “Darius the Median took the kingdom.” The kingdom of Medo-Persia ruled over all the territory of the kingdom of Babylon, and included all the people formerly subjects of it. The kingdom of Grecia, in turn extended over all the kingdom of Medo-Persia; and Rome embraced in her kingdom all the territory of the kingdom of Grecia. Each successive kingdom incorporated into itself all that had existed before it. Thus Rome, the fourth kingdom, and the strongest of all, included the three kingdoms of Babylon, Medo-Persia, and Grecia, symbolised respectively by the lion, the bear, and the leopard. This points very clearly to the identity of the beast of Revelation 13:1-13. It is a symbol of the great empire of Rome, which, first as a pagan kingdom under the C?sars, and again as a great spiritual empire—the Papal — has trodden down the earth, and broken the nations in pieces. {PTUK May 9, 1895, p. 293.9}

Some further points of similarity may be noted. In the image of Nebuchadnezzar’s dream, the fourth kingdom was shown divided into ten kingdoms (Daniel 2:41-44), and the fourth beast of Daniel 7., which was the fourth kingdom, had ten horns, and upon the horns ten crowns. Revelation 13:1. {PTUK May 9, 1895, p. 294.1}

It has also an additional feature in its “seven heads.” The head is that which governs or directs the body. Rome has had various forms of government since it became a power in the earth. One of these heads was seen by the prophet to be “wounded to death,” which wound, as we learned from verse 14, was inflicted by the sword. Such a wound was given to the papal head, beginning in 1798, when the French general Berthier entered Rome with an army and took the Pope prisoner. From that time the power of the Papacy diminished until in 1870 the Pope’s temporal power was limited to the Vatican, and his influence among the nations was utterly gone. But the “deadly wound” was to be healed, and this we now see in a fair way of accomplishment. The growing prominence of the Pope in the political affairs of the world, within the last few years, is marvellous, and Protestants seem to be vying with Catholics and showing respect to him. At the present rate it cannot be long until all the world will wonder after the beast, saying, “Who is like unto the beast? Who is able to make war with him?” {PTUK May 9, 1895, p. 294.2}

This beast received “his power and his seat, and great authority” from the “dragon.” The preceding chapter describes this “dragon,” and identifies it as the power which sought to destroy the infant Son of God. Verse 4. That attempt was made by Herod, the Roman governor of Judea. But Herod, and the pagan empire which he served, were agencies of Satan, through which he manifested his hatred and his power against Christ and His followers. The “dragon,” representing primarily the devil (verse 9) also stands for that which then visibly represented the devil’s power in his opposition to Christ, and through which his evil purposes were carried out. That was pagan Rome; and this power gave to the “beast” his “power, and his seat, and great authority.” This is exactly what was done for the Papacy when, by the removal of the pagan seat of the empire to Constantinople, Rome, the “eternal city,” with all the prestige and authority which were hers from having been for centuries the “mistress of the world,” became the seat of the Papacy. {PTUK May 9, 1895, p. 294.3}

But this beast is still further identified by his character and the work which he does. “There was given him,” we read, “a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.” Verses 5-7. {PTUK May 9, 1895, p. 294.4}

The power which, above all others, has spoken blasphemies and overcome the saints is the papal power. It is the “man of sin” “who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:4. The Pope claims titles and prerogatives which belong alone to God. Leo X. was “the Lion of the pride of Judah;” Leo XII., “the Lord our God.” Martin V. called himself “the most holy and most happy, who is the arbiter of heaven and the lord of the earth, .. the anointed of the Lord, the master of the universe, the father of the kings, the Light of the world.” One of the latest encyclicals of Leo XIII. is addressed “To the Princes and Peoples of the Universe;” and in it he says, “We hold the regency of God on earth;” that is to say, he governs in God’s minority, absence, or disability! for that is the office of the regent. He assumes to be infallible when he speaks “from the chair of blessed Peter” touching a doctrine of faith or morals. He claims the power to forgive sin. In brief, he sets himself forth as God on earth, a visible head to the Church, supplanting the invisible One who is the church’s real head, and who has said to His church, “Lo, I am with you alway, even to the end of the world.” {PTUK May 9, 1895, p. 294.5}

The Papacy has made “war with the saints” and “overcome them.” During the long dark period when it wielded temporal as well as spiritual power, it put to death scores of millions of “heretics,” employing in its terrible work the civil arm, and that instrument of its own creation, the Inquisition. The modern claim of Rome, that she has never persecuted, since it was the civil authority which passed and executed sentence of death upon the “heretics,” is as baseless as the claim made by the Jews that their ancestors did not persecute Jesus Christ, since He was put to death by the power of pagan Rome in the person of Pontius Pilate. {PTUK May 9, 1895, p. 295.1}

This blasphemous and persecuting power was to continue “forty and two months,” three and one half years, or 1260 days (thirty days making a month by the ancient Bible reckoning). In prophetic language a “day” signifies a year. Ezekiel 4:6. The establishment of the Papacy as a kingdom possessing what it has ever claimed as its right-spiritual authority and temporal power-dates from the overthrow of the last of the temporal powers that opposed the claims of the Bishop of Rome, which was accomplished in A.D. 538. Previous to this the Emperor Justinian had declared the Bishop of Rome to be head over all the churches. But two Arian powers, the Vandals and Ostrogoths, still opposed the claims of the Papacy. A third Arian power, the Heruli, had been overthrown in A.D. 493. Justinian turned his arms against the two remaining powers, subduing the Vandals in 538, and the Goths, who held possession of Rome, in 538. {PTUK May 9, 1895, p. 295.2}

Thus was “taken out of the way” that which “hindered,” and “that wicked,” the “man of sin,” was “revealed,” and left in undisputed supremacy at Rome, where, ever since the removal of the seat of the empire to the East by Constantine, he had been centring upon himself, as its chief person, the glory and prestige which still clung to the “eternal city.” {PTUK May 9, 1895, p. 295.3}

From this date 1260 years reaches to the year 1798; at that date the “forty and two months” end. And in that year, as we have noticed, the French general Berthier entered Rome with an army, took the Pope prisoner, and carried him into exile, where he died. From that day the temporal power of the Pope has waned, until, as he now complains, he is but “the prisoner of the Vatican.” {PTUK May 9, 1895, p. 295.4}

Such are the fulfilments of history which identify the power designated by the remarkable symbol introduced in the thirteenth of Revelation. It is seen first to be a symbol of Rome; and then, by its character and work, to designate Rome in its Papal form,—that great spiritual kingdom which was to rule over men with greater power and authority than pagan Rome had known. And this is the power-the “beast”—after which the world wonders, and against which the warning is given, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” {PTUK May 9, 1895, p. 295.5}

**“The Leper’s Friend” The Present Truth 11, 19.**

E. J. Waggoner

A writer who describes a visit to one of the leper hospitals of Jamaica, in the West Indies, draws from it an encouraging lesson; for the Lord treats the leprosy of sin as the leprosy of the flesh:— {PTUK May 9, 1895, p. 296.1}

A more pitiful, loathsome sight we never beheld. There were patients with fingers gone, some with portions of their feet missing, and others with faces one mass of revolting decay. One boy was treating his own decaying foot with a cleansing wash and then applying a balsam. We knew then and now, as never before, what the leprosy of the Bible means. Instinctively we turned away from disease and affliction which it was not within our power to relieve. In Jamaica the leper is free to go whither he will. He can remain at this hospital and be made comfortable as long as he chooses so to do, but if he desires to return to home and friends there is no constraint put upon him. The impressions made upon us by our visit to this colony of lepers are imperishable. We find our thought returning to the subject again and again, and particularly as Illustrative of the outgoing love and tender compassion of the Saviour of men for the leper. The Jew proscribed the leper, and the only attention shown him was the eagerness with which he was shunned. It was a violation of the Jewish law for a Hebrew to touch a leper. {PTUK May 9, 1895, p. 296.2}

*“‘Room for the leper, room!’ And as he came
The cry passed on: ‘Room for the leper, room!’
‘Room for the leper!’ And aside they stood-
Matron and child, and pitiless manhood, all
Who met him on his way-and let him pass.
And onward through the open gate he came,
A leper with the ashes on his brow,
Sackcloth about his loins, and on his lip
A covering, stepping painfully and slow,
And with a difficult utterance, like one
Whose heart is with an iron nerve put down,
Crying, ‘Unclean! Unclean!’” {PTUK May 9, 1895, p. 297.1}*

But there was one heart so large that it could not be hedged in, in its ministry, by any ecclesiastical tenet or conventional custom. There was one hand so pure that it could not contract defilement. And so Jesus approached the sufferer, put His own tender hand upon that leprous flesh, and with the calmness of the conqueror, but with the might of God, said, “Be thou clean!” and his leprosy left him for ever. {PTUK May 9, 1895, p. 297.2}

**“A Continuous Miracle” The Present Truth 11, 19.**

E. J. Waggoner

Many there are who say that if they could only see a miracle wrought, they would believe; and yet they are surrounded on every side by the miraculous working of God’s power—as wondrously exhibited in sustaining as in creating—“so that they are without excuse.” The poet Longfellow has truly and beautifully said:— {PTUK May 9, 1895, p. 300.1}

“Ah, how wonderful is the advent of spring-the great annual miracle of the blossoming of Aaron’s rod, repeated on myriads and myriads of branches!-the gentle progression and growth of herbs, flowers, trees-gentle and yet irrepressible-which no force can stay, no violence restrain, like love, that wins its way and cannot be withstood by any human power, because itself is a Divine power. If spring came but once in a century, instead of once a year, or burst forth with the sound of an earthquake, and not in silence, what wonder and expectation there would be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but a necessity. To most men, only the cessation of the miracle would be miraculous, and the perpetual exercise of God’s power seems less wonderful than its withdrawal would be.” {PTUK May 9, 1895, p. 300.2}

The human eye cannot see life nor the machinery of its operations, but the “invisible things” of God, the workings of His life, “are clearly seen, being understood by the things that are made, even His eternal Godhead.” And God’s power is thus manifested to all in the world in order that men may believe that it is His life at work, and believing, find salvation. For the power that causes the roots to grow, and the flower to unfold, is the same that gives us breath and life; and when it is allowed to work in us as fully as in the flowers and all unresisting creation, it will clothe the character with the “beauty of holiness,” as surely as it clothes the flowers with a glory surpassing Solomon’s. {PTUK May 9, 1895, p. 300.3}

**“News of the Week” The Present Truth 11, 19.**

E. J. Waggoner

-There is a serious outbreak of cholera at Mecca. {PTUK May 9, 1895, p. 302.1}

-A Munich doctor claims to have found a remedy for cancer, in the blood serum of sheep. {PTUK May 9, 1895, p. 302.2}

-A new photograph of the heavens which is being prepared by London, Berlin, and Parisian astronomers shows 68,000,000 stars. {PTUK May 9, 1895, p. 302.3}

-War is threatened upon the British settlements on Lake Nyassa by the chief Zarifa. He has moved to the lake with a large number of armed followers. {PTUK May 9, 1895, p. 302.4}

-Venezuela is said to be getting ready for an expected war with England, which, should it come, will probably be a repetition of what has transpired between England and Nicaragua. {PTUK May 9, 1895, p. 302.5}

-The highest point over attained by man above the earth was reached on the 4th of last December, by Dr. Berson, a Gorman balloonist, who ascended in a little over two hours to a height of pearly six miles. {PTUK May 9, 1895, p. 302.6}

-The son of the Amer of Afghanistan is on his way to England, with a retinue of ninety servants and followers, which will probably make the prince’s visit more expensive than pleasurable to Her Majesty’s Government. {PTUK May 9, 1895, p. 302.7}

-Recently at Westminster an aged woman was sentenced to six weeks’ imprisonment for fortune-telling, her rooms having been besieged all day long by crowds of young women anxious to secure her supposed services in that capacity. {PTUK May 9, 1895, p. 302.8}

-Intense distress is said to prevail in the city of Laibach, Austria, recently visited by several sharp earthquakes. The entail tremors still continue in mild form, and in their state of fear and uncertainty the people seem unable to recover from their helpless condition. {PTUK May 9, 1895, p. 302.9}

-The Cuban insurrection still goes on in the form of a “guerilla” warfare between the rebellious natives and the troops, which Is attended with a display of much barbarity. The tide of success seems to be toward the government forces. {PTUK May 9, 1895, p. 302.10}

-The Papal Nuncio at the Austro-Hungarian Court has been recently on a lecturing tour through the country in the interests of papal principles regarding the subject of Church and State. In this he is deemed by the authorities to have exceeded his powers of office, and an explanation has been demanded from the Pope. {PTUK May 9, 1895, p. 302.11}

-Sher Afzul, the Chitral conspirator, has been captured by the Khan of Dir, and brought into the British camp, together with about 2,000 prisoners, men, women, and children, who were in a half-starved condition. The expedition has added a largo tract of country to the British possessions in Asia. {PTUK May 9, 1895, p. 302.12}

-Through the bursting of a great dam, April 27, the waters of the Bousey Reservoir rushed down the valley of the Avi?re, in the French Department of the Voeges, with tremendous volume and force. Whole villages were swept away, and considerably more than a hundred persons are known to have been drowned. The estimated value of property destroyed is about ?2,000,000. {PTUK May 9, 1895, p. 302.13}

-A mining prospector who has lately returned to Prescott, Arizona, from a three months sojourn in one of the most remote and retired portions of the territory, announces that he made it discovery of wonderful prehistoric remains in the region which he visited. Everywhere were traces of human habitations on hill and in valley. In one place is a street three miles long and sixty feet wide, straight, smooth, and lined throughout by ruins. {PTUK May 9, 1895, p. 302.14}

-The triple alliance of European powers which are protesting against the treaty of peace secured by Japan from China, presents some rather curious and unstable features, showing, as it does, France allied with her old enemy, Germany, and Germany joined with the Muscovite ally of France. Already public opinion in France and Germany is declaring against such a combination against Japan, under the conviction that their countries ate to be made the cat’s-paws of Russia. Meanwhile England is said to be negotiating with the United States for a mutual understanding favourable to a friendly attitude toward Japan. {PTUK May 9, 1895, p. 302.15}

**“Back Page” The Present Truth 11, 19.**

E. J. Waggoner

The issues of the year 1894 from the British and Foreign Bible Society amounted to 3,837,222 copies of Bibles, Testaments, and portions. {PTUK May 9, 1895, p. 304.1}

Discussing the Pope’s letter to the English people, and its probable results, the *Spectator* says:— {PTUK May 9, 1895, p. 304.2}

To almost all of us we hope it will bring a cordial feeling that, after all, the Pope is a good, and a sincere, and a very devout man, and no more the Man of Sin or Antichrist, or the Beast in the Revelation, than he is the direct mouthpiece of our Lord. It will, we think and hope, tend to produce a friendly and cordial relations between the Roman Catholic Church and the various English Protestant Churches. {PTUK May 9, 1895, p. 304.3}

The determination of the Papacy to secure an extension of its political power is shown again in Hungary, where the Papal Nuncio at Vienna has been carrying on a regular campaign against the Hungarian Government, and has succeeded in precipitating a grave crisis. The Vatican is constantly proclaiming that its kingdom, unlike Christ’s, is of this world. {PTUK May 9, 1895, p. 304.4}

From the Government revenue returns it appears that the use of tobacco increases three times as fast as the population. The use of coffee is diminishing, but that of tea is vastly increasing. While this helps the revenue, it means the deterioration of the people. It would be well if men would heed Goldsmith’s warning about the land {PTUK May 9, 1895, p. 304.5}

“Where wealth accumulates, and men decay.” {PTUK May 9, 1895, p. 304.6}

Some one, speaking of Seventh-day Adventists and their agitation of the Sabbath question, has said: “by all means let them have their Sabbath, and don’t let them take ours away from us.” {PTUK May 9, 1895, p. 304.7}

We have no wish to deprive anyone of anything which he wishes to keep. We would not, even if we had the power, make the slightest move towards preventing anybody from keeping Sunday. Our object is simply this: To set before the people the truth in regard to the Sabbath and the Sunday; to show on what foundation each stands,—that the Sabbath rests on the Word of God, while the Sunday-sabbath comes from men alone, having no connection whatever with God and the Bible. Having done that, we leave the case with them, simply saying, Choose ye this day whom ye will serve.” {PTUK May 9, 1895, p. 304.8}

An edition of the Four Gospels in four penny parts has been published by Mr. W. Walters, 84, St. Paul’s churchyard, London. Each part is illustrated by original sketches of scenes in the Holy Land, and has a very inviting appearance. This edition of the Gospels will surely be appreciated by those desiring them in parts for distribution. The publisher will send a specimen set on receipt of six-pence in stamps. {PTUK May 9, 1895, p. 304.9}

The only perfect and absolutely effective law against evil is the law of God. No evil can survive when brought in contact with that, and sooner or later all evil will be brought in contact with it and destroyed; but what we should do is to let all the evil within us be brought in contact with the law now, by being taken away from us through faith in Christ. “The law of the Spirit of life in Christ” gives freedom from sin and death. Romans 8:2. But if we do not allow God to separate the evil from us now, the law of God will destroy us with it at the last day. {PTUK May 9, 1895, p. 304.10}

In the life of Christ in the flesh we behold power given unto men. That was what the multitude saw when Christ healed a man sick of the palsy (Matthew 9:8), and that is what the eye of faith beholds to-day. Christ was God in human flesh; but God in human flesh is not confined to a single manifestation. In Jesus of Nazareth all of humanity was glorified. In His life was shown the power, the grace and glory, attainable by humanity, both then and now, when “the faith in Jesus” has made the temple of the human body a perfect dwelling-place for God. {PTUK May 9, 1895, p. 304.11}

No one can read the daily papers without remarking the suddenness with which complications spring up among the nations. They arise in out of the way corners of the earth, and the whole surface of political society appears to be in a ferment. The prophet pictures such a condition of affairs in Revelation 11:18: “And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.” These are the events connected with the coming of the Lord. {PTUK May 9, 1895, p. 304.12}

The following are some of our contemporaries in other countries devoted to the same work in which the PRESENT TRUTH is engaged: *Les Signes des Temps* (French) and *Herold der Wahrheit* (German), published in Basel, Switzerland; *Tidens Tecken*, Stockholm, Sweden; *Tidernes Tegn*, Norway; *Bible Echo*, Melbourne, Australia; *Signs of the Times*, California; *Sentinel*, New York; *Advent Review*, Michigan. In the States there are also publish the following journals in foreign languages for the many thousands who still hold to their native tongues: *Christlicher Hausfreund* (Germany), *Evangeliets Sendebud* (Danish), *Evangeliebode* (Dutch), *Zion’s Vaktare* (Swedish). {PTUK May 9, 1895, p. 304.13}

The Belfast *Witness* is the organ of Irish Presbyterianism, and therefore our readers in Ireland will be interested in the following admission made in a book review:— {PTUK May 9, 1895, p. 304.14}

The dropping of the seventh-day Sabbath and the substitution of the Lord’s Day was an innovation accomplished by the Church with sufficient reason, but without any scriptural command. {PTUK May 9, 1895, p. 304.15}

The inconsistency of the assumption that Sunday is properly called the Lord’s Day is shown by the further statement that it is true that “there is no New Testament precept to observe the first day.” Thus it is acknowledged that the Scriptures, which furnish the man of God “unto all good works,” say nothing whatever of keeping Sunday, and therefore this cannot be a good work. Of course it cannot be; for the “innovation” was accomplished by that mystery of iniquity which had already begun its evil work in the apostles’ days. {PTUK May 9, 1895, p. 304.16}

The late Professor Bishoff, of the University of St. Petersburg, says the *Echo*, left a sad memorial of his greatness. He had opposed the admission of female students into the University on the ground that a woman’s brain being much smaller than a man’s, it was not fair to put her on equal footing with her superior. When Bishoff’s brain was examined, it was found to weigh less than the average woman’s. {PTUK May 9, 1895, p. 304.17}

**“Making Haste” The Present Truth 11, 20.**

E. J. Waggoner

*Making Haste*.-It is a grand thing sometimes to be in haste. David said, “I made haste, and delayed not to keep Thy commandments.” And again, “I will run in the way of Thy commandments.” This language was inspired by the Holy Spirit, showing that God is pleased to have people go fast when they are in the right way. {PTUK May 16, 1895, p. 305.1}

*Going to Extreme*.-The extremity is simply the end. Going to the extreme is simply going as far as one can go. Ordinarily people are not afraid of going to extremes. For instance, when they start to go to a certain place they are not satisfied unless they get fully there; to stop short of the extreme distance is to them a very mean position. So when one starts on the road to heaven, he ought not to be satisfied to come short of God. Therefore he ought not to be afraid of going to extremes in the Word of God, that is, of going to the full length of the Word. It is impossible to err in the way of going too far in the Word. That which is usually called going to extremes in the Word is in reality the turning aside from the Word, which is a different thing altogether. {PTUK May 16, 1895, p. 305.2}

*Faith vs. Fanaticism*.—“Faith cometh by hearing, and hearing by the Word of God.” Fanaticism comes by not hearing the Word, or by not heeding what is heard. It is impossible for any man to be fanatical so long as he keeps within the limits of God’s Word. The fact that one *begins* with the Word does not insure him against fanaticism, for he may depart from it or substitute his own ideas and feelings for it. David said, “I have stuck unto Thy testimonies.” Therein is safety. {PTUK May 16, 1895, p. 305.3}

**“‘Let It Be’” The Present Truth 11, 20.**

E. J. Waggoner

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.” Ephesians 4:31. How many have read these words, and have thought, “Oh, that it might be so!” And how earnestly they have tried to put away that evil speaking, together with “the root of bitterness” whence it springs, and have failed, because “the tongue can no man tame; it is an unruly evil, full of deadly poison.” James 3:8. {PTUK May 16, 1895, p. 305.4}

The same trouble has been found with the similar exhortation, “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” Colossians 4:6. Oh, yes, if we only could; but how often have we resolved that we would not be betrayed into hasty speech, and have almost immediately been covered with shame because of the foolish things that issued from our mouth “before we thought.” {PTUK May 16, 1895, p. 305.5}

Again we read the Divine exhortation, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” “Let this mind be in you, which was also in Christ Jesus.” Philippians 2:3, 5. And similar to this is the exhortation, “Let brotherly love continue.” Hebrews 13:1. What a blessed state of mind this must be; and what a heaven there would be on earth, if such a state of things only existed, even among those who profess the name of Christ. Yet how many who have set this blessed ideal before themselves, find themselves wondering how it is to be attained. {PTUK May 16, 1895, p. 305.6}

It is the man who is “carnal, sold under sin,” who is obliged to say, “To will is present with me; but how to perform that which is good I find not.” Romans 7:18. God is just and kind. He is not a tyrant, and He does not set tasks before His people without showing them the way to perform them. He not only shows the way, but supplies the power; the trouble is with our reading of His commands and exhortations. Let us read one more and see if that does not begin to suggest a way out of the difficulty. {PTUK May 16, 1895, p. 305.7}

“Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye faithful.” Colossians 3:15. Surely we cannot control the peace of God. We cannot manufacture it, and put it within our hearts. No; only God can supply peace, and this He has already done. Jesus said, “Peace I leave with you, My peace I give unto you.” John 14:27. “I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints.” Psalm 85:8. The fact that only God can put His peace into the heart, and cause it to rule there, should indicate to us that it is He who is to fulfil those other exhortations in us. {PTUK May 16, 1895, p. 305.8}

Once more we read, “Let the word of Christ dwell in you richly with all wisdom.” Colossians 3:16. This, together with the text quoted just before, tells us the whole secret. It is by the word of God that these things are to be done. “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zechariah 4:6. The word of the Lord, which sets before us these desirable attainments of thought and speech, is the agency by which they are supplied. {PTUK May 16, 1895, p. 305.9}

What can the word of the Lord do? Read Psalm 33:6, 9: “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was; He commanded, and it stood fast.” “And this is the word which by the Gospel is preached unto you.” 1 Peter 1:25. The Gospel is the power, and the salvation, to everyone that believeth; and the power of God is seen in creation. Romans 1:16, 19, 20. Therefore the power by which the commands and exhortations of the Holy Spirit are to be fulfilled in us is the power by which the heavens and the earth were made. {PTUK May 16, 1895, p. 305.10}

Turn then to the simple story of creation. God said, “Let there be light; and there was light.” Genesis 1:3. Again, God said, “Let the waters under the heaven be gathered together unto one place; and let the dry land appear; and it was so.” Verse 9. Again, God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.” Verse 11. Once more: “God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light on the earth; and it was so.” Verses 14, 15. And thus we read throughout the entire story of creation. {PTUK May 16, 1895, p. 306.1}

The darkness had no power in itself to bring forth light. The waters could not gather themselves together into one place. The earth could not make a mighty exertion, and send forth the trees laden with fruit. Much less could the sun and moon, and stars create themselves. That which was not, could not bring itself into existence. But at the word of God, saying, “Let it be,” everything came into being. The words, “Let there be,” so and so, carried with them the power of being. The thing required was in the words requiring its production. {PTUK May 16, 1895, p. 306.2}

Now “we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them.” Ephesians 2:10, margin. And “it is God which worketh in you both to will and to do of His pleasure.” Philippians 2:13. We are to remember that the exhortations that we read at first are not the exhortations of a man, but that they are the words of God to us. The same One in the beginning said, “Let there be light,” and “Let the earth bring forth grass,” says to us, “Let all bitterness and wrath... be put away from you.” Just as the first was done, so must the other be accomplished. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isaiah 61:11. Therefore when we read the exhortations to let certain evil things be put away from us, and to let certain graces appear, we are not to regard them as commands for us to put them away, but as the agency by which the task is to be accomplished. {PTUK May 16, 1895, p. 306.3}

God’s power to create is as great now as it ever was. He who in the beginning caused the ground to bring forth fruit, and who made a perfect man of the dust of the ground, can take these earthen vessels and make them “to the praise of the glory of His grace.” We are to become so familiar with the fact that God is Creator, that when He says, “Let this be done,” we shall at once and continually respond, “Amen, even so, let it be done, Lord Jesus;” and thus the new heart will be created, from which will proceed thoughts and words acceptable in His sight. {PTUK May 16, 1895, p. 306.4}

**“Drinking from the Fount of Paganism” The Present Truth 11, 20.**

E. J. Waggoner

In the first chapter of Romans the apostle describes the fruits of the Greek philosophy. The same philosophers talk beautifully of art and culture and morals; but their teachings came from no other source than the natural heart of man, and of course only evil could be the fruit. It is not surprising therefore that there should be protests against devoting so much time to the study of the heathen philosophy in theological schools. The following from the *Christian* is timely:— {PTUK May 16, 1895, p. 307.1}

Shall we ever depose the Pagan classics? Their language may be beautiful, but why should our youth be compelled to drink in their heathen ideas and influences? Dr. Forsyth, of Cambridge, has raised the question, and we shall be glad if some useful discussion can be started upon it. If the Greeks sharpened their wits without learning a foreign tongue, might not Englishmen do the same? We know a head master of a large public school who thinks they might. If Greeks discussed moral and philosophical questions in the dim light of reason and conscience, why should not Englishmen always discuss them in the clearer light of the Gospel? It is certain we shall have pagan habits and practices so long as we had pagan teaching. Dr. Forsyth says:— {PTUK May 16, 1895, p. 307.2}

Invaluable as are the ancient classics to a liberal education, it has been to a large extent a misfortune that the classical element has been allowed to preponderate so much in the education of young ministers, in proportion to the New Testament and other great Christian classical fountains. Many ministers of Christianity know a great deal more about the literature of the classics than they do about the New Testament. Our boys in the public schools are taught in the pagan ideas of heroism-they become young Stoics, and not young Christians. {PTUK May 16, 1895, p. 307.3}

**“The New Creation” The Present Truth 11, 20.**

E. J. Waggoner

“In the beginning God created the heaven and the earth.” “In six days the Lord made heaven and earth, the sea, and all that in them is.” At the close of each day’s work “God saw that it was good;” and at the close of the sixth day, when everything was finished, “God saw everything that He had made, and, behold, it was very good.” Genesis 1:31. Man himself was perfect, and all was as good as God Himself could make it. {PTUK May 16, 1895, p. 307.4}

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 2:1-3. “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 20:11. {PTUK May 16, 1895, p. 307.5}

The Sabbath was the sign of the power of God’s word. He had spoken all things into existence; and now He rested in perfect confidence that His word would uphold that which He had created. The Sabbath of the Lord-God’s rest-is therefore the mark of a perfect, new creation. {PTUK May 16, 1895, p. 307.6}

But man, to whom the dominion of the earth had been given, sinned. He sold himself to the enemy of God, and received death as his reward. By his sin the curse came upon the earth, so that God’s perfect, new creation was everywhere marred. But God was not defeated; His purposes cannot be thwarted, for He “worketh all things after the counsel of His own will.” Therefore His love devised means to insure the carrying out of His original plan. {PTUK May 16, 1895, p. 307.7}

“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. Christ was given to death, that man might receive the eternal life which had been lost through sin. {PTUK May 16, 1895, p. 307.8}

But the cross of Christ is “the power of God.” 1 Corinthians 1:18. The Gospel is “the power of God unto salvation, to everyone that believeth.” Romans 1:16. But ever since the creation of this world the eternal power of God has been manifested in the things that He has made. Romans 1:20. Therefore the cross of Christ-the Gospel-is the same power that is seen in creation. The same power of God, by which man was created in the beginning, is now manifested through the Gospel to re-create him-to bring him back to the perfection which he had at first. {PTUK May 16, 1895, p. 307.9}

This is shown very clearly in the Scriptures. “If any man be in Christ, he is a new creature,” or, as the Revision has it, “there is a new creation.” 2 Corinthians 5:17. Of course there cannot be a new creature without there having been a new creation. So again, “We are His workmanship, created in Christ Jesus unto good works, which God before prepared that we should walk in them.” Ephesians 2:10, margin. {PTUK May 16, 1895, p. 307.10}

This new creation is signalised by rest. Christ says, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” Matthew 11:28. Whoever comes to Him is re-created,—made new,—and then he finds rest-rest in the Word God. {PTUK May 16, 1895, p. 307.11}

As this new creation is the same as that wrought in the beginning, and by the same means, the word of God, so it has the same mark, namely, the Sabbath of the Lord, the seventh day. Notice these points:— {PTUK May 16, 1895, p. 307.12}

1. In Christ there is a new creation. In Him all things are created in heaven and in earth. Colossians 1:16. {PTUK May 16, 1895, p. 307.13}

2. With the new creation in Christ, there comes rest. Even so it was in the beginning. {PTUK May 16, 1895, p. 307.14}

3. Christ is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. He is the truth, and He sanctifies Himself, that we may be sanctified through the truth. John 17:19. {PTUK May 16, 1895, p. 307.15}

4. The Sabbath of the Lord, the seventh day, on which Christ rested when He had finished the new creation in the beginning, is the sign of sanctification, which comes only through Christ. We read “I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. {PTUK May 16, 1895, p. 308.1}

So now, as at the first, the Sabbath is the sign of the perfect, new creation. God has not changed, His power has not changed, neither has His sign changed. {PTUK May 16, 1895, p. 308.2}

But this is not the end. In the beginning God had a perfect earth as the abode of perfect men. So again He will have a perfect abode for the men who are made complete in Christ,—a new earth for His new men. He says, “Behold, I create all things new.” And again, “He that overcometh shall inherit all things.” Revelation 21:5, 7. “We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. {PTUK May 16, 1895, p. 308.3}

This will be the same new creation that was in the beginning, at the close of the first six days; for it will be “the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:21. And since it is the same new creation, the same thing, namely, the Sabbath, will mark it; for we read God’s sure Word to the new men whom He has created in Christ:— {PTUK May 16, 1895, p. 308.4}

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” Isaiah 66:22, 23. {PTUK May 16, 1895, p. 308.5}

If we would be part of God’s new creation, we must have it in God’s own way, and not refuse to allow God to place His own seal of perfection upon it. {PTUK May 16, 1895, p. 308.6}

“We need no great opportunities to live nobly,” said a German writer. “As the tiniest dewdrop reflects the splendour of the whole heavens, so the most trifling word or action may be filled with the truth and love of God.” {PTUK May 16, 1895, p. 308.7}

The side of right is always the side of might. {PTUK May 16, 1895, p. 308.8}

**“The Sure Word. The Worship of the Beast” The Present Truth 11, 20.**

E. J. Waggoner

Last week in this line of study we saw how completely the specifications of the prophetic symbols in Revelation 13. are met by the Papacy, both as regards character and history. Now, what is the worship of the “beast,” against which the world is warned by the loud proclamation of the “third angel.” Revelation 14:9. And what is the “mark” which, received in the forehead or in the hand of man, will condemn them to drink of the wine of the wrath of God? {PTUK May 16, 1895, p. 308.9}

The idea of worship pertains primarily to God. All worship is supposed to be given to Him. But God, who sees not as man sees, and who reads the secret motives and intents of the heart, knows the difference between real worship and that which is only form. “God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.” John 4:24. Form and ceremony alone cannot constitute worship of God. There must be *spirit*-or sincerity-in it, and there must be *truth*. And truth is a most essential element. Zeal and dogma without truth make up the spiritual composition of bigots. The difference between Saul of Tarsus and Paul the apostle was that Saul did not know the truth, and Paul did. Saul was trying to worship God in his own way; Paul had learned God’s way. “Ye shall know the truth,” said Jesus, “and the truth shall make you free.” There can be no real worship of God without freedom; for “where the Spirit of God is, there is liberty.” And again, Jesus said of the Pharisees, “In vain they do worship Me, teaching for doctrines the commandments of men.” {PTUK May 16, 1895, p. 308.10}

Worship which God cannot accept is not worship of Him, but of something else. Men may think they are worshipping God when in reality they are worshipping that which is enmity against Him. Paul said, “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.” 1 Corinthians 10:20. The same apostle also speaks of those “whose god is their belly” (Philippians 3:19), and of the heathen nations who “changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” Romans 1:25. The truth of God cannot be changed into a lie without a perversion of the worship, so that it is no longer the worship of God. And in this matter “no man can serve two masters;” he cannot worship God and something else, for to worship that which is not God is to deny God. There is but one God, and therefore but one power which can be rightfully worshipped. And to acknowledge the authority of any power that is against God, is to put that power above Him. In just this way “the beast and his image” may be put before God, and so worshipped. {PTUK May 16, 1895, p. 308.11}

In close connection with the message that warns men against “the beast,” is a message which calls upon men to worship the true God. The “third angel” is the third of three which the prophet saw flying “in the midst of heaven,” having each a message to proclaim to the inhabitants of the earth. He says: “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7. Immediately “another angel” followed, saying, “Babylon is fallen, is fallen;” and “the third angel followed them.” The worship of the true God and the worship of “the beast” are put in opposition to each other. {PTUK May 16, 1895, p. 308.12}

**THE SIGN OF GOD’S POWER**

To worship the true God is to “worship Him that made heaven and earth, and the sea, and the fountains of waters.” The true God is the Creator. “All the gods of the nations are idols, but the Lord made the heavens.” Psalm 96:5. How may we know that the one whom we worship is the Creator? What marks us as truly worshippers of Him? Obviously, it must be something connected with that which distinguishes Him as the true God. That, as we have seen, is His power to create. Now He has left men a memorial of His creation. In the Scripture narrative we read: “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 2:1-3. {PTUK May 16, 1895, p. 309.1}

The memorial of creation is the Sabbath. It is therefore inseparably connected with the worship of the true God. “He hath made His wondrous works to be remembered.” Psalm 111:4. When we remember God we remember that He is the Creator, the One who “made heaven and earth, and the sea, and the fountains of waters.” It was that men might not forget Him, that the Sabbath was instituted. When God finished His work He “saw everything that He had made, and, behold, it was very good.” Genesis 1:31. So on the Sabbath day may we cease from our own work and behold the wonderful works of the Lord, that they are very good. {PTUK May 16, 1895, p. 309.2}

The Creator placed His memorial in the very bosom of His law. The fourth commandment reads, “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK May 16, 1895, p. 309.3}

Had this commandment been kept, men would not have forgotten the true God, the Maker of heaven and earth. They would not have forgotten that His works are very good, and that He is the fountain of goodness. They would not have likened Him to a stern, harsh judge, whose wrath must be appeased by pains and penances. They would not have forgotten that all life and power proceed from Him, and therefore that in Him, and only Him, all His creatures, always and with all confidence, may put their trust. {PTUK May 16, 1895, p. 309.4}

That the Sabbath is a memorial of the true God, and its observance a sign, or mark, of our proper relation to Him, is plainly stated. “Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13. The thought is repeated in Ezekiel 20:12, 20: “And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” {PTUK May 16, 1895, p. 309.5}

By observing the day which has been set apart as God’s memorial, to keep it holy, we signify that the one whom we worship and serve is the Creator. By disregarding that memorial we disregard Him who made it, and by wilfully ignoring it we signify that we have no allegiance to Him. And we may, by observing another day in the place of that which He has sanctified, go even further, and declare that we own allegiance to a power which stands opposed to Him. {PTUK May 16, 1895, p. 309.6}

The first angel’s message calls the attention of men to Him that made heaven and earth, the sea and the fountains of waters, and must therefore call their attention to the Sabbath, which alone designates Him. All who keep God’s Sabbath are worshippers of Him; it is a sign between them and Him. None of them can be worshippers of “the beast and his image,” and receivers of his “mark.” No person can have the sign or mark of the true God, and the mark of the “beast” upon him at the same time. The two things are diametrically opposed to each other. And since the sign of the true God in His relation with His people is the Sabbath, it is upon the point of Sabbath observance that the distinction will be drawn between those who worship Him, and the worshippers of “the beast and his image.” {PTUK May 16, 1895, p. 309.7}

**THE MARK OF PAPAL POWER**

What then constitutes the “mark” of the “beast,” or the mark of Rome in its Papal form? We need not conjecture about this, for Rome herself has told us. Her own claims and assertions, boldly published, make the matter plain. We cite from her doctrinal text-books. The “Abridgment of Christian Doctrine” says (p. 58):— {PTUK May 16, 1895, p. 309.8}

“Ques.-How prove you that the Church hath power to command feasts and holy days? {PTUK May 16, 1895, p. 309.9}

“Ans.-By the very act of changing the Sabbath into Sunday, which Protestants allow all of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.” {PTUK May 16, 1895, p. 309.10}

Now, however, even these “other feasts” are rapidly receiving the honour of Protestant recognition. {PTUK May 16, 1895, p. 309.11}

The “Doctrinal Catechism” says (p. 351):— {PTUK May 16, 1895, p. 309.12}

“Ques.-Have you any other way of proving that the Church has power to institute festivals of precept? {PTUK May 16, 1895, p. 309.13}

“Ans.-Had she not such power, she could not have done that in which all modern religionists agree with her,—could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.” {PTUK May 16, 1895, p. 309.14}

Rome points to the “act of changing the Sabbath into Sunday” as the sign of her power and authority. And well she might, if she could in reality effect such a change; for the power that can change or abrogate a law, is superior to the power which made the law; and the power that commanded the observance of the seventh day is God Himself. God points to the Sabbath as the sign of His power; the papacy points to “the act of changing the Sabbath into Sunday” as the sign of her power. And as by keeping holy the day which God commanded to be kept we manifest our allegiance to Him who is the Creator, so by observing the day which the Papacy has set apart to be observed in the place of the Sabbath, we do homage, though it may be ignorantly, to the Papacy in the place of God. And when, with the evidence clearly before us that the first-day sabbath rests not upon the authority of God but upon that of “the Church,” we choose to observe it in the place of the Sabbath of the Lord, we signify that we own allegiance to the Papacy and not to God. {PTUK May 16, 1895, p. 309.15}

**HOW IT CAME ABOUT**

And this evidence is now before us; for nowhere in the Word of God is Sunday mentioned as the Sabbath, or as a sacred day, or a day to be religiously observed, while on the other hand the history of the Papacy plainly reveals the steps by which “the Church” substituted the observance of the first day for that of the seventh. Sunday-the day of the sun-was the great festival day of the pagans, the day most honoured in their worship; and as the purity and simplicity of the Christian worship became gradually lost, and the pagans were brought in large numbers into the Church, still retaining for the most part their pagan beliefs and practices, a strong influence was exerted toward giving special honour to that day. {PTUK May 16, 1895, p. 310.1}

The strong antipathy felt toward the Jews also moved many who had little regard for either Scripture or reason, to wish to observe a different day from that observed by the Jews. But the Papacy-that principle of self-exaltation which had come into the Church and was seeking to manifest itself, which prompted the disciples of Christ to dispute which should be the greatest, and later on prompted many similar disputes until the controversy was finally settled in favour of the Bishop of Rome-the Papacy found in Sunday a stepping-stone in the direction of that spiritual and temporal pre-imminence to which it aspired, and acted accordingly. {PTUK May 16, 1895, p. 310.2}

In the year 196, Victor, Bishop (or Pope) of Rome, undertook to compel all the churches to celebrate the Passover on Sunday. This was a claim to supremacy. The historian Bower says of it, “This bold attempt we may call the first essay of Papal usurpation.” History of the Popes, vol. 1, p. 18. And Dowling terms it, “the earliest instance of Romish assumption.” History of Romanism, p. 32. Although unsuccessful at this time, Rome never abandoned the claim, and finally, at the Council of Nice, A.D. 325, she carried her point. {PTUK May 16, 1895, p. 310.3}

Another very important step in the elevation of Sunday to a position of supposed sanctity, was the edict of Constantine, commanding cessation from secular business on that day. This was issued in 321 A.D., two years before he became even a nominal Christian, and is pagan in all its features. It said:— {PTUK May 16, 1895, p. 310.4}

Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for selling corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven. {PTUK May 16, 1895, p. 310.5}

Of this edict Mosheim says:— {PTUK May 16, 1895, p. 310.6}

The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.-*Mosheim, cent. 4, part 2, chap. 4, sec. 5*. {PTUK May 16, 1895, p. 310.7}

Dean Milman says of it:— {PTUK May 16, 1895, p. 310.8}

This rescript, commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution.... But the believer in the new Paganism, of which the solar worship was a characteristic, might acquiesce without scruple in the sanctity of the first day of the week.... In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world.-*History of Christianity*. {PTUK May 16, 1895, p. 310.9}

Still the Bible Sabbath-the seventh day-was regarded as the Sabbath, and continued to be generally observed as such for many years. On this point Coleman says:— {PTUK May 16, 1895, p. 310.10}

During the early ages of the Church, it [Sunday] was never entitled “the Sabbath,” this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed by the converts to Christianity.... The observance of the Lord’s day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed.... But in time, after the Lord’s day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical.-*Ancient Christianity, chap. 26.* {PTUK May 16, 1895, p. 310.11}

It was at the Council of Laodicea A.D. 364, that the line was at length sharply drawn in the matter of Sabbath observance. Bishop Hefele gives the decree of this council thus:— {PTUK May 16, 1895, p. 310.12}

Christians shall not Judaise and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honour, and, as being Christians, shall if possible do no work on that day. If, however, they are found Judaising, they shall be shut out from Christ.-*Canon 29.* {PTUK May 16, 1895, p. 311.1}

Such are a few of the testimonies that may be gathered from the ecclesiastical history concerning the supposed change of the Sabbath from the seventh to the first day of the week. The Sabbath has not been changed, for it rests upon the power and authority of God; but the attitude of men toward it has been changed, and the honour and reverence due from them to the seventh day, it transferred to the first day. We have seen in what way, by what power, and at what time, this change was made. And Rome boldly avows the fact, and points to the change as the proof of her authority and power. {PTUK May 16, 1895, p. 311.2}

**THE ISSUE BEFORE THE WORLD**

The Reformation called out the Protestant bodies from the communion of Rome, but did not separate them from all her errors, and to this error the Protestant world has largely clung, in spite of the fact, which the simplest can see for themselves and which eminent men among them have acknowledged, that Sunday observance is entirely without foundation in Scripture. Professing to take as their rule of faith the Bible and the Bible alone, they have, by their persistent adherence to Sunday, exposed to their enemies the fatal weakness of inconsistency, and a point of vulnerability in their spiritual armour which invites attack and overthrow. {PTUK May 16, 1895, p. 311.3}

And now Rome challenges the Protestant world to prove themselves entitled to the confidence of mankind as the possessors of the true principles and practices of the Gospel of Christ. She has taken her stand upon the vantage ground given her by this Protestant adherence to an institution having no support in the Word of God, but resting solely upon the traditions of men and the authority of “the Church.” In thus abandoning the Word of God Protestants have abandoned the only weapon that can give victory against Rome,—the “sword of the Spirit.” Ephesians 6:17. When an appeal is made by them to Scripture against any dogma or practice of the Papacy, Rome has but to remind them that there is no Scriptural warrant for the observance of Sunday, and they are obliged to yield their ground. Having indorsed Rome’s position, consistency demands that they should be one with her; for if Scripture alone is not a sufficient foundation of faith, there is no reason for refusing the traditions and authority of the Roman Church, since they are as good as any that can be had. Certainly it is not strange, under the circumstances, that a constant and widening stream is flowing from Protestant communions into the fold of Rome. {PTUK May 16, 1895, p. 311.4}

Every day this issue between the sabbath of Rome and the Sabbath of the Lord-between the sign of the authority and power of Rome and the sign of the power of God-is being more clearly brought before the world. God is calling the attention of men to Himself as the Creator and Redeemer, and to His Sabbath, which marks those who keep it as worshippers of Him who alone has creative and redemptive power; while on the other hand the Papacy is striving to draw the world to herself, and to a confession of allegiance to her. {PTUK May 16, 1895, p. 311.5}

Not only is this issue before the world, but it is being *forced* upon the attention of men, and they will be forced to a decision respecting it. There are laws upon the statute books in this and other lands requiring the observance of the first day of the week as a day of rest; and while for a long period these have been for the most part a dead letter, of late there have been marked manifestations of returning life. Scores of conscientious Sabbath-keepers in various countries have within the past few years been indicted and fined for refusing to honour the papal Sunday, and a number have suffered imprisonment. In all nations there is a forward movement in the direction of a stricter observance of Sunday. {PTUK May 16, 1895, p. 311.6}

And this will not stop here; for the message of God is moving on and speaking in louder tones to all nations, and calling men to worship the true God by keeping holy His Sabbath; and day by day the conflict deepens. Ere long all will find themselves in a position compelling them to decide whether they will knowingly choose to acknowledge the power of “the beast,” and thus receive his “mark,” or embrace that which is the sign of God’s power as Creator and Saviour, and thus mark themselves worshippers of Him. {PTUK May 16, 1895, p. 311.7}

“Choose ye this day whom ye will serve.” The day of choice for good or evil comes to all men; but by their own choice the destiny of man is determined. And happy is he who “this day” decides to honour God by keeping His holy day, and esteems the reproach of Christ greater riches than the treasures of this world. {PTUK May 16, 1895, p. 311.8}

**“News of the Week” The Present Truth 11, 20.**

E. J. Waggoner

-The barking of a dog on earth can, it is said, be distinctly heard by balloonists at an elevation of four miles. {PTUK May 16, 1895, p. 318.1}

-About 8,000 deaths have been paused by an outbreak of cholera in the Pescadores islands, the epidemic being now, however, near its end. {PTUK May 16, 1895, p. 318.2}

-One effect of the war in the far East, it is said, will be a serious curtailment of the world’s supply of camphor, under restrictive measures recently emoted by the Japanese Government. {PTUK May 16, 1895, p. 318.3}

-Tokyo, the capital city of Japan, is a very flourishing city, having nearly 2,000,000 inhabitants, with several hundred daily papers and periodicals. {PTUK May 16, 1895, p. 318.4}

-The Chamber of Agriculture advises the prohibition of the sale of foreign milk in this country, unless it has been sterilised, and until the Board of Agriculture is satisfied that there is no possibility of the spread of disease. {PTUK May 16, 1895, p. 318.5}

-Gambling at Monte Carlo appears to be declining. The receipts of the gaming-tables for the past year were nineteen million francs, three million less than the previous year’s income, and five million less than that of 1892. {PTUK May 16, 1895, p. 318.6}

-The first blood has been shed in the French war upon Madagascar. A French telegram from Majunga says that in the French assault on Marovoay, on May 2, the Malagasy had 800 killed, including several important chiefs. The French lost one man only. {PTUK May 16, 1895, p. 318.7}

-The Austrian Emperor has been visiting the region devastated by the recent earthquake, and expressed his sympathy with the ruined people. At Laibach, out of 1,350 houses, only 156 were intact. Of the 30,000 inhabitants 10,000 had deserted the town, and 15,000 were living in temporary barrack dwellings. {PTUK May 16, 1895, p. 318.8}

-The Cuban insurrection is said to be practically ended, the rebel leaders having abandoned the cause in despair. Meanwhile a revolution has broken out in Ecuador, a novel feature of which was that at one place the Government barracks were stormed by a band of women and the political prisoners were released. {PTUK May 16, 1895, p. 318.9}

-The Chinese Emperor has written an autograph letter each to the Tsar and to the President of the French Republic, asking their assistance in bearing the expenses of the war with Japan, and promising in return to grant special commercial advantages. The expenditure of 100,000,000 taels is contemplated in the purchase of ships and outfits. {PTUK May 16, 1895, p. 318.10}

-In one of the Western States of America the compulsory Sunday observance crusade has taken the form of a proposition that home missionaries, except in emergencies, be not allowed to travel on Sundays, and that the societies ought not only to disapprove of the use of Sunday train service by its missionaries, but refuse financial aid to any church for a pastor whose regular appointments involve Sunday travel by train, even for the purpose of preaching the Gospel. Concerning observances which are sanctioned by Scripture, however, these same parties display a “liberality” which amounts to practical indifference. {PTUK May 16, 1895, p. 318.11}

**“Back Page” The Present Truth 11, 20.**

E. J. Waggoner

“You cannot rule men’s hearts by breaking their heads,” said a speaker the other day, protesting against force in matters of religion. There is an old saying teaching the same truth, “One man can lead a horse to water, but twenty cannot make him drink.” {PTUK May 16, 1895, p. 320.1}

When John Bunyan, in the Bedford jail, was thinking out that wonderful allegory, the Pilgrim’s Progress, those who fancied that they had silenced the voice of the preaching tinker by shutting him up little thought that when they were forgotten his book would be read in eighty-seven different languages, as it is to-day. {PTUK May 16, 1895, p. 320.2}

It is only two years since our work began in Finland. The workers have had to labour under difficulties owing to the attitude of the Russian authorities who rule in Finland, but a report just received states that last year there were over ?1,200 worth of publications sold in the principality, and companies of believers are being established in the truth here and there. {PTUK May 16, 1895, p. 320.3}

Last week our publishing department placed an order for the printing of a ten thousand edition of “The Great Controversy between Christ and Satan.” As this is a work of over seven hundred pages it will be seen that this is a large edition; but the sale of the book makes it possible to give large printing and binding orders. {PTUK May 16, 1895, p. 320.4}

As this book is a study of the controversy between truth and error since the days of the apostles, sketching the apostasy of the early centuries and the progress of the Reformation which must continue until the end, it deals with present-day issues, and we are glad to see it going to the people. It is now being published in five languages, English, German, French, Danish, and Swedish. The companion volume, “Patriarchs and Prophets,” by the same writer, Mrs. E. G. White, is being published in the same languages (the French, we believe, not yet completed) and also in the Dutch and Spanish. {PTUK May 16, 1895, p. 320.5}

The Pope talks beautifully about peace and concord among nations, but probably there has not been a time during this century when the Vatican was not stirring up strife. Its policy has been to prevent any understanding between France and Italy, and now the troubles caused by the Papal representative in Austria are understood in political circles to have been brought about by “the desire of Rome to detach Austro-Hungary from the Triple Alliance, thereby improving the opportunity of the Vatican to re-capture the temporal power in Italy.” {PTUK May 16, 1895, p. 320.6}

It is a much worse misfortune to lose our patience, or good temper, or any of the virtues of a good character in the sight of God, than to lose merely our reputation among men; for all those virtues are of infinite value, and we ourselves can never replace them after they are gone. Yet do we not sometimes lose both patience and good temper over a matter as small as a sixpence? That is the common way with real humanity. Surely there is no worse way of being “penny wise, pound foolish” than this. {PTUK May 16, 1895, p. 320.7}

At the recent annual meeting of the “Lord’s Day Observance Society” the Chairman declared of various societies which organise Sunday lectures, etc., that they “had not the least chance of having their own way in England; the Lord’s Day Observance Society did not intend them to have their own way.” Now it is undoubtedly a bad thing for men to have their own way. The Lord invites all men to give up their own ways and take His ways. But the trouble with the Sunday-law movement is that it is founded on the rejection of the Lord’s way, and, going further, it seeks to compel men to take its own way. {PTUK May 16, 1895, p. 320.8}

There is such freedom in Christ that the very bondage which is for His sake is more attractive than what men call liberty, without Him. The Apostle Paul tells in his epistle to the Philippians how this was true of his “bonds in Christ” while at Rome, saying that “many of the brethren in the Lord, waxing confident by my bonds,” were “much more bold to speak the word without fear.” Philippians 1:13, 14. From his very bonds they gathered courage to speak more boldly in the path he had taken; for those bonds only made more manifest “the glorious liberty of the children of God,” which they have in Christ. Romans 8:21; Galatians 5:1. The only bondage that is to be feared is the bondage of sin. {PTUK May 16, 1895, p. 320.9}

The truth is not an unlovely thing. The Lord lays no duties upon men to make the way hard for them. “His commandments are not grievous.” The way of truth is the way of Jesus Christ, the path in which He loved to walk. To receive the “love of the truth” is to receive the love of God, shed abroad in our hearts. With this every yoke becomes easy and every burden light, and every commandment is a promise of life; for only by the life of Jesus can the Word be fulfilled in us. The Christian life is not an irksome, formal obedience for fear of being lost; but a walking in love, which brings joy and peace. However great the cross which the truth brings, it is in the cross that we daily find the life of Jesus. To shun the cross is to refuse to be crucified with Him, and to refuse to live with Him. {PTUK May 16, 1895, p. 320.10}

The *Standard*, referring to the remarkable development of the custom of drinking the teas grown in India and Ceylon, which are much stronger in their character than the Chinese teas, formerly popular, observes:— {PTUK May 16, 1895, p. 320.11}

Whether the undoubted increase in the consumption of tea is the unmixed blessing which the Chancellor of the Exchequer assumed it to be, is open to question. Doctors tell very sad tales about the growing tendency of women to rely upon the stimulant as a substitute for nourishing food. There is intemperance and other things besides the drinking of beer, and the deterioration of nerves from theine and caffeine may, with some reason, be set against the evils of intoxication. {PTUK May 16, 1895, p. 320.12}

The New York *Observer* (Presbyterian), in its issue immediately following Easter Sunday, had the following note:— {PTUK May 16, 1895, p. 320.13}

The observance of Good Friday increases in New York and Brooklyn. In many of the churches there were morning services in harmony with the death of the Lord Jesus Christ, and also special commemoration services from noon till three o’clock. The music and indeed all of the exercises were of a simple and solid character, in contrast with those on Easter Sunday. The Easter services in the churches of all denominations, in this city and Brooklyn, were last Sunday usually impressive both as to music and floral decorations. It is evident that the observance of Eastertide grows more and more popular. {PTUK May 16, 1895, p. 320.14}

As the *Observer* has always been noted for its pronounced Protestantism, the fact that it seems to acquiesce in this adoption of Roman Catholic customs is quite significant. {PTUK May 16, 1895, p. 320.15}

**“Front Page” The Present Truth 11, 21.**

E. J. Waggoner

There is a right way and a wrong way of thinking, as there is of acting. The Apostle Paul mentioned an instance of the wrong way, when he said to King Arippa, “I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.” Acts 26:9. {PTUK May 23, 1895, p. 321.1}

He thought this with himself, not with the Lord. If a man were obliged to furnish his own thoughts, he might be excused for taking a very bad course, as did Saul of Tarsus; he would be obliged to do evil, for thoughts are the seeds of actions, and of himself man can produce nothing good; for God is the source of all goodness. {PTUK May 23, 1895, p. 321.2}

But God has made provision for man by giving him His own thoughts, so that man may think the thoughts of God. “My thoughts are not your thoughts,” He says to us; “for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. God has spread His thoughts before us in His Word. And if we do not think them, it can only be because we do not regard them as worth thinking. {PTUK May 23, 1895, p. 321.3}

How great is the condescension of God, in laying before all men a volume of His own thoughts! Having that volume, we are enabled to think with Him. That is the right way of thinking,—the way which leads ever to truth and righteousness. Thinking with Him, we think upon “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” Philippians 4:8. What excuse shall we be able to present to God for thinking our own thoughts in preference to His? {PTUK May 23, 1895, p. 321.4}

**“He Upbraideth Not” The Present Truth 11, 21.**

E. J. Waggoner

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. {PTUK May 23, 1895, p. 321.5}

In this statement of fact we have both encouragement and instruction-encouragement in approaching God, and instruction as to how we should treat those who are in need. We learn both lessons at once; for when we know how the Lord treats us, we know how we should treat others. {PTUK May 23, 1895, p. 321.6}

The natural man’s first impulse when there is a case of need is to inquire if the one in need is worthy. How often when in trouble we have heard the reproachful and unfeeling remarks, “Well, you brought it all upon yourself; you are suffering no more than you deserve.” Often the best comfort our friends give us is, “If you had listened to me, you would have been saved this trouble. I gave you advice and help, and you neglected the advice and wasted the assistance, and now I have nothing more for you; you must get out of your difficulty the best way you can.” How many of us have used similar language! Job’s friends have many successors. {PTUK May 23, 1895, p. 321.7}

Not so does God deal with the erring. If any lack wisdom, he giveth liberally, and “upbraideth not.” He does not say, “You ought to have known better.” No doubt we ought, but that does not help us now. He supplies the need, and leaves His goodness to lead us to repentance, and to preserve us from similar errors in future. {PTUK May 23, 1895, p. 321.8}

But one will say, “I know that I am to blame for the condition in which I find myself; I have brought all this evil upon myself, and so I have not the face to ask God to do anything more for me.” The promise of God was given for just such cases. If we were not to blame, there would be no need for the assurance that he *upbraideth not*. A just God would certainly not reproach us for what we could not help. The fact that He assures us that He upbraideth not is the encouragement to those who are blameworthy. We are worthy of blame, but reproaches will not supply our need. So it is enough for the Lord that we are now willing to receive wisdom from Him. “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:17. With this assurance we draw nigh in confidence. {PTUK May 23, 1895, p. 321.9}

Here is the same blessed assurance made more emphatic. “Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses.” Psalm 107:17-19. {PTUK May 23, 1895, p. 321.10}

We bring ills of all kinds upon ourselves. Our own foolishness has brought both physical and spiritual sickness upon us. We ought to have known better, but we did not. That makes no difference; we may nevertheless draw near, and ask with boldness. God will not upbraid us, and He will surely give to us. The fact that we acknowledge our foolishness gives us a strong claim upon His wisdom. How can any soul be discouraged, or charge God with heartless indifference to the needs of His children? {PTUK May 23, 1895, p. 321.11}

But this is not all. The same psalm has further comfort for us. Go back to the tenth verse and begin to read: “Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High-therefore He brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder.” {PTUK May 23, 1895, p. 322.1}

In the former case we had God’s kindness in helping those whose calamity was the result of their own ignorance and folly; in this text we have God’s goodness to those who have rebelled against Him, and who have despised His counsel. By their stubborn rebellion against His words, and their contemptuous rejection of His counsel, they have brought darkness and iron bondage upon themselves. They are chained in the dark cell. Yet in spite of their past rebellion, when they cry unto the Lord, He upbraideth not, but saves them out of their distresses, breaking their bonds, and bringing them out of the dark prison into light. “O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” {PTUK May 23, 1895, p. 322.2}

In the parable of the prodigal son we have this characteristic of God beautifully illustrated. Read the fifteenth of Luke, and note these points. 1. The son had received his full allowance from his father. 2. He went away and squandered his portion in riotous living. 3. When he went back to his father, he had not a penny left, but was in rags, and starving. 4. His father received him back with joy, running to meet him “when he was yet a great way off.” 5. Not a word of reproach was uttered. The father’s heart yearned for his son, and he was glad to see him coming back; reproaches might have sent him away again in despair. It is only lovingkindness that draws. 6. But this was not all. It was not enough for the father to receive him without reproaches, and allow him henceforth to abide at home portionless. No, the prodigal was received as a son, and restored to the position that he had before he went away. He was a son, and therefore an heir. {PTUK May 23, 1895, p. 322.3}

Behold in this a picture of God’s dealing with wayward souls. He has given us all things. He has supplied us bountifully. Having received His good gifts, instead of glorifying Him with them, we have wasted them. He has received no better, and we have not been the gainers. With time and talents wasted, we cannot now render unto Him the service that we ought to and that we wish we could. What then?—Why, He who redeems us teaches us also to redeem the time; He receives us as sons, makes us heirs of Himself, and supplies all our need, “according to His riches in glory.” Philippians 4:19. Rejoiced that we are even now willing to serve him, He spends no time in reproaches, but renews His gifts to us as freely as though we had never been wayward, rebellious spendingthirfts. {PTUK May 23, 1895, p. 322.4}

“O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” {PTUK May 23, 1895, p. 322.5}

**“The Experience of Nebuchadnezzar” The Present Truth 11, 21.**

E. J. Waggoner

**A LESSON FOR PRINCES AND PEOPLE**

Never was there a king who had a clear title to his throne than Nebuchadnezzar had. God Himself said: “I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him.” Jeremiah 27:5, 6. {PTUK May 23, 1895, p. 322.6}

Yet, like most men, Nebuchadnezzar did not recognise the hand of the Lord in His gifts. He was a heathen. Nevertheless God gave him a dream which forms one of the simplest, most easily understood, and yet most comprehensive prophecies in the Bible. In connection with that dream, God gave Nebuchadnezzar his first lesson. {PTUK May 23, 1895, p. 322.7}

When all Nebuchadnezzar’s magicians and astrologers were unable to tell him his forgotten dream, much less to interpret it, the faithful servant of God, made the whole thing plain. This was Nebuchadnezzar’s first lesson of God’s power. He was told that the secret was not in Daniel, but that the God of heaven alone could reveal secrets; yet he seems not to have comprehended this. He saw that Daniel was a valuable servant; but he evidently knew little more of God than the name. {PTUK May 23, 1895, p. 322.8}

**THE SECOND LESSON**

The record of the third chapter of Daniel shows that although Nebuchadnezzar had been told that the God of heaven had given him a kingdom, and power, and strength, and glory, and although God’s servant had revealed to him things to come, he did not yet have any practical knowledge of God. For we find him making a colossal image of gold, and commanding all men to worship it under penalty of death. {PTUK May 23, 1895, p. 322.9}

What hope for one who would still remain an idolater after having received such wonderful light from heaven? Who would not have left him to destruction? Anyone would, except the merciful God. He reveals Himself to men, and if they are slow to learn, He is very patient with them, longsuffering, “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. {PTUK May 23, 1895, p. 322.10}

There were three of Nebuchadnezzar’s officers who would not worship his golden image. They were very respectful, but Nebuchadnezzar considered their steadfast loyalty to God as a defiance to him, forgetting that since he himself was but a pensioner on God’s bounty, he owed the same service to God that they did, and that their loyalty to God was the surest possible proof that they were the best subjects he had. So he said, “If ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?” Daniel 3:16. {PTUK May 23, 1895, p. 322.11}

Clearly, Nebuchadnezzar did not yet know God. He had heard of Him, but it was only as a name. So when the three firmly refused to worship his image, he had been bound and cast into the furnace. And then he learned something of the difference between the God of heaven and the false gods. The furnace was so excessively hot that the idol-worshipping officers could not get near enough to it to throw the three Hebrews in without being themselves burned to death. Yet while the flames consumed those on the outside, it did not injure those who were in the midst of it. The king saw the three fall down bound in the midst of the furnace, and then saw four men loose, and walking about at their ease. The Lord Himself came down to fulfil in person His promise, “When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Isaiah 43:2. {PTUK May 23, 1895, p. 322.12}

At the king’s command the three men came out of the furnace, “and the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.” Daniel 3:27. {PTUK May 23, 1895, p. 323.1}

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.” Verses 28, 29. {PTUK May 23, 1895, p. 323.2}

One excellent trait the king had, namely, that he was ready to acknowledge when he was wrong. He had a mind open to receive instruction. But his decree shows that he had not yet learned to know God. He knew that He was far greater than any gods of the nations, but he did not know Him as He is. If he had, he would never have made such a decree. Let us note a few points suggested by it. {PTUK May 23, 1895, p. 323.3}

In the first place, it shows that the king did not know the essential difference between the God of heaven and the idols of men. The latter cannot help themselves, and they have no attractiveness, and so men must needs be forced to worship them. But the Lord is a living God, and is altogether lovely, so that He is able to draw worshippers to Himself. He needs nobody with a sword to secure homage to Him. Nebuchadnezzar did not know that the only acceptable service to God is love, and that such service cannot be bought or forced. {PTUK May 23, 1895, p. 323.4}

In the second place the decree was equal to saying that the king himself ought to have been cut in pieces, because he had spoken against God. Every decree of that nature is a condemnation of God’s longsuffering. That law which says that those who do not render certain service to God shall be punished, virtually charges God with laxness. It declares that His longsuffering is altogether wrong. They who issue such decrees thereby invite God’s judgment upon themselves. They really say that God ought not to show mercy to anybody. {PTUK May 23, 1895, p. 323.5}

But Nebuchadnezzar meant well, although he acted ill. He was yet ignorant of God, but his heart was open to instruction; and so God gave him {PTUK May 23, 1895, p. 323.6}

**THE THIRD LESSON**

This is narrated in the fourth chapter of Daniel. It is told by Nebuchadnezzar, and the contrast between this proclamation and the other is so marked that it shows that he had at last come to know God. {PTUK May 23, 1895, p. 323.7}

The story need not be repeated in detail. But we must read the introduction, which runs thus:— {PTUK May 23, 1895, p. 323.8}

“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.” Daniel 4:1-3. {PTUK May 23, 1895, p. 323.9}

And then the king, still in the glory of his kingdom, honoured by lords and counsellors, relates the story of his haughty pride, and his abasement by the God of heaven. David said, “Before I was afflicted, I went astray.” Job, after he had grievously suffered, said, “I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee.” So Nebuchadnezzar learned in adversity the lesson that he did fail to learn in prosperity. When he had learned to know God indeed, he was again established in his kingdom. Then He said:— {PTUK May 23, 1895, p. 323.10}

“Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase.” Daniel 4:37. {PTUK May 23, 1895, p. 323.11}

What a contrast with his previous decree! That was a threat of terrible death to all who spoke against God. This is simply personal experience-a public confession of sin and faith in God. It is unique among the State papers issued by kings. Before he knew God, he was ready to force people to worship Him; when he knew God, he was content to worship Him for himself, leaving his example and confession to influence others. {PTUK May 23, 1895, p. 323.12}

Can anyone be in doubt for a moment as to which one of Nebuchadnezzar’s decrees had the most effect in inducing people to serve God? Men cannot be forced to serve God, for His service is love and love cannot be forced. But love wins. Christ says, “If I be lifted up, I will draw all men unto Me.” John 12:32. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.” Jeremiah 31:3. Tell of the goodness of God, and souls will be drawn to Him. When the song of praise unto our God is heard, many will trust in the Lord. {PTUK May 23, 1895, p. 323.13}

The lesson for kings and rulers is that God has called them to their exalted position for a purpose. That purpose is that they may glorify Him, and make His name widely known, but not by decrees designed to compel other people to worship Him. They are to glorify Him by their personal obedience, and by their own personal confession of His goodness. In short, they are to serve Him as preachers of righteousness. King Solomon had no higher title than that of “The Preacher.” Who could preach the Gospel so effectively as a devoted King, who when he speaks can reach the ears of millions, where an ordinary preacher could reach only a few hundreds? But the preacher on the throne is no more called of God to try to force others to be godly than is the humble preacher who sits on a shoemaker’s bench. {PTUK May 23, 1895, p. 323.14}

There are “not many mighty, not many noble” in the ranks of the disciples; yet there will be some, for the promise is that when the church arises and shines in the light of God, kings shall come to the brightness of its rising. Some will heed the message which God speaks to kings as to men with great opportunities for doing good, but yet as only men,— {PTUK May 23, 1895, p. 323.15}

“Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son.” {PTUK May 23, 1895, p. 323.16}

**“The Sure Word. An Image to the Papacy” The Present Truth 11, 21.**

E. J. Waggoner

Beginning with the eleventh verse of Revelation 13., we have in the remaining part of the chapter a description of the nature and work of “another beast” which the prophet saw “coming up out of the earth,” and existing contemporaneously with the “first beast.” This beast “had two horns like a lamb,” but “he spake as a dragon.” Of his work we read, “He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Verses 12-14. {PTUK May 23, 1895, p. 324.1}

An image is a likeness of the thing to which it is made. An image to or “of” the “beast” (Verse 15), which we have seen represents Rome in its papal form, will be a likeness of the Papacy. {PTUK May 23, 1895, p. 324.2}

What constitutes the Papacy? The essence of any organisation of man consists in the principles upon which it is based. The papal officials, the body of its adherents, its seat of government, its institutions, and the means employed to do its work, have all been changing and transitory, but the Papacy itself has stood unchanged through the centuries, because its principles have remained the same. {PTUK May 23, 1895, p. 324.3}

That which led to the rise of the Papacy was the exaltation of man in the place of God. The “Bishop” of Rome was made “head over all the churches,” which office he continued to hold in doctrine and in appearance for centuries, and claims to hold to-day. But the true Head of the church is Christ. Ephesians 5:23; Colossians 1:18. The Apostle Paul, in speaking of the Papacy (2 Thessalonians 2:3, 4) says, “that man of sin,” the “son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.” {PTUK May 23, 1895, p. 324.4}

In claiming to be the church’s *visible* head, the Pope denies the invisible One who is its true Head; and in claiming to be the Vicar of Christ, he denies Him who said to His followers, “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20. In claiming the power to change the Sabbath and to exercise spiritual authority over men, the Papacy has likewise exalted man to the place of God. {PTUK May 23, 1895, p. 324.5}

Connected with this fundamental principle of the exaltation of the human to the place of God, and lending to it the aid of the civil authority, was the principle of the union of Church and State. The Bishop of Rome claims the right to be the adviser of kings in the realm of secular affairs, as well as the director of mankind in spiritual things. He claimed the right to command the secular arm for the support of papal dogmas and the punishment of “heretics.” In brief, the Papacy is an apostate spiritual power in which man occupies the place of God, dominating the State for the purpose of governing the consciences of men; and the living image of the Papacy will be like it. It will be a power speaking contrary to the Word of God, and using the civil arm to enforce its decrees upon the conscience. {PTUK May 23, 1895, p. 324.6}

Of the work of the beast with two horns we read further that “he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Verses 15-17. The image first formed from the principle of the Papacy, and then is given life by the power of the two-horned beast, which causes those principles to be put into practical effect. {PTUK May 23, 1895, p. 325.1}

The image is made by “them that dwell on the earth.” As it is not the Papacy itself, though like unto it, it must be formed by those not reckoned as papal adherents; in other words, among those counted as Protestants. That the principles of the Papacy largely prevail among those so counted is an evident fact to-day. The tendency Romeward among them, both in doctrine and practice, is too plain to be denied. There are “Protestant” popes as well as the Catholic ones,—men who put themselves in the place of God by making themselves arbiters upon spiritual questions, speaking contrary to God’s Word. It is natural that it should be so in this world. Popery is the religion of human nature, and the religion of all systems of Paganism. It is easier for one to go to an arbiter than to settle the difficulty himself; easier-to human nature-to obtain the pronouncement of the minister upon a question of right or wrong than to seek information from the Word of God. It is easier to get from him an “interpretation” of the Scripture than to settle its meaning by personal study and prayer; especially when the interpretation absolves one from what would otherwise be regarded as a disagreeable duty. But this is nothing more than a papal indulgence in disguise. Many a conscience-troubled Protestant has in this way been “absolved” from obligation to observe God’s Sabbath. {PTUK May 23, 1895, p. 325.2}

**SEEKING POLITICAL POWER**

There is also throughout the Protestant world a visible movement on the part of the churches toward a close alliance with the civil power. The churches are seeking to regenerate the world by politics. On the Continent, in the colonies, and in our own country, the forces are at work which are to bring the world and the church together in a confederacy to make men religious by the power of human laws. In 1892, in the United States the churches dictated with threats their terms to Congress in the matter of closing the World’s Fair on Sunday, and Congress obeyed; and prominent clergymen exultingly said, “We hold Congress in our power.” Associations formed in America for the purpose of securing the enforcement of Sunday laws are making their power felt and their influence respected by politicians of every class. The very churches themselves are being organised into political agencies to exercise a controlling influence at the polls. {PTUK May 23, 1895, p. 325.3}

And what already exists there is only what must follow in other countries from the logical development of the doctrine of Sunday laws. The first-day sabbath being a human institution, has only human power to give it force. No command can be read for it from the Scripture, no weapon from God’s armoury used in its behalf. Its observance must be secured by the power of men, which naturally finds expression in human law and the force of the secular arm. If Sunday is to be generally observed as a day of rest, it must be by a close alliance of Church and State, or of religion and the State, which is the same thing. {PTUK May 23, 1895, p. 325.4}

And now, in the face of this movement in the world, which rests upon the power of man, God is calling attention to His power as Creator, and to His Sabbath both as the sign of allegiance to Him. This is the test to-day. The servants of God will have His mark in their foreheads; they will be men of faith, believing His Word. God cannot be worshipped by mere outward forms without faith within. But men may do homage to the Papacy not only with their minds, by believing in the sign which it sets forth, but outwardly in paying deference to the Sunday at the command of men. The mark of the beast may be received either in the forehead or in the hand. It is thus that even infidel and irreligious organisations may not only receive the mark of the papal power, but join in enforcing it. The Socialists of Germany, for example, who are generally antichristian, are working for the enforcement of Sunday rest. It matters not that they mean only to compel a general holiday. The day is taken because it is the day which the Papacy has established, and behind the powers of this world is the god of this world, the spirit that works in the hearts of all who are not Christ’s followers, working to exalt the rival to God’s Sabbath. As the Catholic Church says:— {PTUK May 23, 1895, p. 325.5}

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church. {PTUK May 23, 1895, p. 325.6}

And it is true of the atheist or non-Christian, who follows the customs of men in preference to the way of the Lord and the example of Jesus Christ, as it is of the professed Protestant. {PTUK May 23, 1895, p. 325.7}

**THE PRESENT TRUTH**

The solemn fact is now clearly before us, that the third angel’s message of Revelation 14:9-12 is a message for our day and for us. The controversy between the Sabbath of the Lord and the sabbath of that power which opposes and exalts itself above Him, is assuming greater proportions in every land, as the claims of the true Sabbath are more widely and fully presented. Everywhere men are making the choice which determines upon which side of the controversy they will stand. The omnipotent One has set His hand to the work, and it cannot be turned back. {PTUK May 23, 1895, p. 325.8}

However great the seeming disparity of forces which the controversy presents to human eyes, the issue is not for a moment in doubt. We are told what will be the end. The prophet who beheld these things saw further and beheld heaven opened, and the armies of heaven issue forth under the leadership of their Divine Captain. “His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood, and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God.” Revelation 19:11-15. {PTUK May 23, 1895, p. 325.9}

Then the prophet “saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.” On earth, the vast majority are ranged on the side of the “beast,”—the side of the enemies of God. Then comes the final scene. “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” Verse 20. And in this lake men meet the “second death.” Revelation 21:8. {PTUK May 23, 1895, p. 325.10}

The all-important question is before the us. Shall we be sealed with the seal of the living God (Revelation 12:2, 3), or shall we receive the mark of the beast, and drink of the wine of the wrath of God, poured out without mixture into the cup of His indignation? Shall we brave the wrath of man, or the wrath of God? Shall we have our part in the lake of fire, or share in the eternal triumph which awaits God’s truth? It is not sufficient for us now to point to the Christians who in past days have followed the tradition of the Papacy thinking it the truth of God. The Lord judges men according to the light they have. The darkness of the papal errors have obscured the vision of men, and so far as men have followed the light as they saw it, “the times of this ignorance,” we may say, “God winked at; but now commandeth all men everywhere to repent.” The Lord is coming, and therefore the everlasting Gospel of the power of God to save is to go to every nation and kindred, to gather out those who are willing to stand upon the Word of God alone and to accept of His salvation from sin. {PTUK May 23, 1895, p. 326.1}

**“News of the Week” The Present Truth 11, 21.**

E. J. Waggoner

-It appears that work is to be resumed on the Panama Canal. A despatch from Colon states that a thousand labourers have been engaged for work on the enterprise. {PTUK May 23, 1895, p. 334.1}

-A curious relic of the epoch of Peter the Great has been presented to the museum of Astrachan. It is a metallic token granting the bearer permission to wear a moustache and board. {PTUK May 23, 1895, p. 334.2}

-It has been discovered in Ireland that peat can be reduced to fine fibre and spun into woollen cloth. Also, when compressed, peat, it is said, forms a good substitute for ebony, and can be carved into trinkets. {PTUK May 23, 1895, p. 334.3}

-A committee has been formed and a subscription opened with the object of building a mosque at Paris. The object is to establish closer relations between the capital and the Moslem populations under French rule. {PTUK May 23, 1895, p. 334.4}

-By means of telephones and an apparatus for augmenting sound, the whole of the service conducted in the Baptist Temple, Philadelphia, is distinctly heard by audiences in all the smaller halls which surround the main building. {PTUK May 23, 1895, p. 334.5}

-From the mahogany forests of Africa it is said that 12,000,000 foot of timber have already men cut and exported, and they promise to yield an immense revenue to the British and French colonists who have seized open the territory. {PTUK May 23, 1895, p. 334.6}

-A careful estimate by a writer in a Melbourne paper puts the total amount of the public and private debts owing to Great Britain by the seven Australasian Colonies at ?815,000,000, and the amount of interest paid last year at ?12,750,000. {PTUK May 23, 1895, p. 334.7}

-It is reported that the Salvation Army is about to undertake an energetic, campaign in the Far East, and that the initial movement will take place in China, where the leader of the movement is a Chinaman and a member of the Salvation Army in San Francisco. {PTUK May 23, 1895, p. 334.8}

-The movement in favour of an eight-hours’ day in Austria is showing fresh signs of life. It has for some years been passively included in the programme of the Labour Party, and now the Austrian miners seem determined to use every effort for enforcing this demand upon their employers. {PTUK May 23, 1895, p. 334.9}

-News received from Pekin states that Japan has renounced the Liao-tung Peninsula without any demand for compensation, and this liberality is greatly appreciated and praised in China. France, Germany, and Russia have offered to negotiate the loan necessary to enable China to pay the indemnity due to Japan. {PTUK May 23, 1895, p. 334.10}

-In a manifesto recently issued by the Tailors’, Machinists’, and Pressers’ Union, respecting the making of clothing required for Government departments, it was affirmed that the average earnings of the men for working from 7 A.M. till midnight daily are only 12s. a week, and the average earnings of the woman only from 5s. to 7s. per week. {PTUK May 23, 1895, p. 334.11}

-It has been calculated that it would take Prince Bismarck, working eight hours a day with unflinching regularity, about eight months to read all the letters, postcards, and telegrams of birthday congratulations that have reached Friedrichsruh. If he tried to answer them all he would have to spend another year and a half over the job. {PTUK May 23, 1895, p. 334.12}

-For some time past some parties in the United States have been experimenting with a view of making stockings and gloves from paper, and it is announced that the former can be made so as to sell for three halfpence a pair. Solidity and durability are given the texture by a sizing bath of potato starch and tallow, and when finished its appearance is said to be strikingly like the articles made in the ordinary way. {PTUK May 23, 1895, p. 334.13}

-Recently a lady in Italy went to a spiritualistic seance to consult a “medium” who had promised to communicate with her dead son. By some mishap, instead of the spirit coming forth, flames and sulphurous fumes issued from the back of the cabinet. The mother, regarding the blaze as an indication that her son was suffering for his sins, went raving mad, and is not likely to recover, The medium is to be prosecuted. {PTUK May 23, 1895, p. 334.14}

**“Back Page” The Present Truth 11, 21.**

E. J. Waggoner

Next month the Roman Catholics are expected to lay the foundation stone of a great cathedral at Westminster. {PTUK May 23, 1895, p. 336.1}

The revival of the power of the Papacy is one of the most striking sign of the times, and a sign of the nearness to the end. It is when Rome shall say again, “I sit a queen, and am no widow, and shall see no sorrow,” that her plagues will come; “for strong is the Lord God who judgeth her.” Revelation 18:7, 8. {PTUK May 23, 1895, p. 336.2}

The Bible Society adds some new tongues every year to the number in which the Scriptures appear. This year they expect to publish the first Pashtu Bible for Afghanistan, and also one in the vernacular of the Mohammedan hill tribes of the district about Chitral. {PTUK May 23, 1895, p. 336.3}

The word that came to Belshazzar was, “Thou art weighed in the balances, and art found wanting.” Daniel 5:27. That is, when weighed in the balances, he was found to weigh nothing. Why was this?—Because he trusted in gods that were the work of men’s hands. They were nothing, and the Scripture says, “They that make them are like unto them, so is every one that trusteth in them.” Psalm 115:8. He trusted in nothing, and so became nothing. {PTUK May 23, 1895, p. 336.4}

“Surely men of low degree are vanity, and men of high degree are a lie; to be weighed in the balance, they are altogether lighter than vanity.” Psalm 62:9. Before God all nations are counted as “less than nothing, and vanity.” Isaiah 40:17. Men necessarily become like that in which they trust. Therefore the man in this state who trusts in himself is nothing, and when weighed in the balances will be found wanting. {PTUK May 23, 1895, p. 336.5}

“The Lord is a God of knowledge, and by Him actions are weighed.” 1 Samuel 2:3. The balances of the Lord, by which actions are weighed, is His law-His own righteous character. When Christ dwells in the heart by faith, the law of God is in the heart, and the actions are prompted by it. Then the man when weighed will be found “to the praise of the glory of His grace.” Therefore “trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.” {PTUK May 23, 1895, p. 336.6}

One of the speakers at a May meeting the other day aptly said: “Paul knew that the Gospel was foolishness to the Greeks, and a stumbling-block to the Jews-but he neither made an attractive musical service nor a Pleasant Sunday Afternoon. No, he preached the whole Gospel, and the result was that to those who believed the word was the power of God unto salvation.” {PTUK May 23, 1895, p. 336.7}

The Psalmist prayed, “Let the beauty of the Lord our God be upon us.” Psalm 90:17. It is the prayer of the Spirit, for us as well as for him and ancient Israel. With it take the words of the Spirit by the prophet Isaiah: “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. And this glory “shall be seen upon thee.” Shall we then spend time and strength and means in trying to adorn and beautify ourselves? or shall we let the Lord put upon us His beauty? not beauty of person to attract attention to ourselves, but the beauty of holiness to attract attention to Himself. {PTUK May 23, 1895, p. 336.8}

While the development of the Papacy, “the mystery of iniquity,” is a sign of the times, the progress of the Gospel, “the mystery of God,” is also a sign of the coming of the Lord. For “this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. In the progress of the truth in all the world, as it calls upon men to build upon the Word of the Lord, and in the progress of error, as it leads men to trust in the traditions of men and their own selves, we have a double sign that the coming of the Lord draweth nigh, and is even at the door. {PTUK May 23, 1895, p. 336.9}

Many laugh at the idea that Rome is gaining power, but it is because they have not watched the drift of affairs. The *Christian* said last week, basing its remarks on the report of a Rome correspondent of *Evangelical Christendom:—* {PTUK May 23, 1895, p. 336.10}

The vigour of the Papacy is a fact as tremendous as it is dangerous. Especially is this evident in Rome, where during recent years the Evangelical movement has been so active. The Pope has lost temporal power, but he wields a wider sway; whereas in 1870 Church properties were confiscated and religious orders abolished, it is now stated that the possessions have been regained, and the influence of the Vatican is practically what it was before Victor Emmanuel entered Rome! {PTUK May 23, 1895, p. 336.11}

Its political power is increasing in every nation, and a more startling sign than this is the rapid development of purely papal principles in circles outside the Roman Catholic Church. {PTUK May 23, 1895, p. 336.12}

From our California contemporary, the *Signs of the Times*, we learn that our mission ship, the *Pitcairn*, recently sailed from San Francisco on its fourth voyage to the islands of the South Seas, with a fresh core of workers who will be left in various island groups where the natives are inviting help. The *Pitcairn*, as many of our readers know, was named after Pitcairn Island, of *Bounty* fame, all of whose inhabitants accepted the truth about ten years ago, and directed the special attention of our Society to the islands of the South Pacific. {PTUK May 23, 1895, p. 336.13}

“Blessed are the peacemakers; for they shall be called the children of God.” A peacemaker is not one who steps in between two persons or parties who are fighting, and makes them cease their battle. One may do that and not be a peacemaker, since people may cease fighting and still not be at peace. To avoid strife is a far more effectual way of making peace than to leave it off after it is begun. The peacemaker, therefore, is the one who is himself at peace. He is the one in whose heart is the law of peace, and whose mind is stayed on God. “The fruit of righteousness is sown in peace of them that make peace.” {PTUK May 23, 1895, p. 336.14}

In a recent lecture Mr. Curzon told of the remarkable development of civilisation in Afghanistan, particularly shown in the capital, where the Ameer has introduced improvements and established workshops after European models. The sad side of it all is that in copying after European enterprise they copy the great characteristic of the so-called Christian Powers, and their shops appear to be mainly devoted to the manufacture of guns, shells, and all the munitions of war. The Asiatic nations are waking up and learning the arts of war from the European, getting ready for the battle of the great day of the Lord. {PTUK May 23, 1895, p. 336.15}

**“Front Page” The Present Truth 11, 22.**

E. J. Waggoner

“Take heed what ye hear.” Mark 4:24. These are the words of the Saviour, and they are as important now as when first uttered. {PTUK May 30, 1895, p. 337.1}

But what shall we hear? This is answered by the directions as to what we are not to hear: “Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” Proverbs 19:27. {PTUK May 30, 1895, p. 337.2}

Thus we are to hear the words of knowledge. And what words are they? Again we read: “For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. The words of the Lord, therefore, are the words of knowledge. {PTUK May 30, 1895, p. 337.3}

In Christ are hid “all the treasures of wisdom and knowledge.” Colossians 2:3. He speaks the words of knowledge, because He speaks only the words of God. “He whom God hath sent speaketh the words of God.” John 3:34. Therefore the word of God concerning Christ is, “Hear Him.” Luke 9:35. His words are God’s words; and we are to live by every word that proceedeth out of the mouth of God. All other words are worse than useless. {PTUK May 30, 1895, p. 337.4}

But there is still another exhortation as important as the other. It is this: “Take heed therefore how ye hear.” Luke 8:18. A man may hear the right thing, and yet not be profited, because he does not hear in the right way. How then shall we hear? {PTUK May 30, 1895, p. 337.5}

In the first place, we should hear with gladness. The angels in heaven hearken to the voice of God’s word. Psalm 103:20. They listen attentively, lest any word should escape them. {PTUK May 30, 1895, p. 337.6}

In the second place, they listen for the purpose of obeying. “They do His commandments, hearkening unto the voice of His word.” Whoever listens in this way will have no difficulty in understanding what he hears; for “if any man willeth to do His will, he shall know the doctrine.” {PTUK May 30, 1895, p. 337.7}

Lastly, it is important that we hear so attentively that we do not forget. There are some from whom the word is snatched away as soon as it is heard. Then it does them no good. “But whoso keepeth His word, in him verily is the love of God perfected.” 1 John 2:5. That word “keep” means” “to hold.” We are to *hold* the word. Where? In our hearts. Let it remain there so that its life will permeate every portion of the being, and it will make you “perfect, thoroughly furnished unto all good works.” {PTUK May 30, 1895, p. 337.8}

**“‘Thou, God, Seest Me’” The Present Truth 11, 22.**

E. J. Waggoner

“And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly.” Luke 22:61, 62. {PTUK May 30, 1895, p. 337.9}

Consider what was wrought by that look of Jesus. It reminded Peter of his sin. It awoke in him a consciousness of guilt. With that consciousness of sin came contrition. He went out, and wept bitterly. That was also wrought by the look. But “the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” Psalm 51:17. Therefore that look, which carried conviction and contrition, also brought forgiveness. For “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. {PTUK May 30, 1895, p. 337.10}

There is healing power in the look of the Lord. Even the beasts are troubled when the Lord hides His face from them. Psalm 104:29. How much more then must men be troubled when they do not walk in the light of His countenance. {PTUK May 30, 1895, p. 337.11}

There is also salvation from sin in the Lord’s look. When Daniel prayed for his people, he said: “Open Thine eyes, and behold our desolations.” Daniel 9:18. And also, “Cause Thy face to shine upon Thy sanctuary that is desolate.” Verse 17. So the Psalmist says, “Turn us again, O Lord God of hosts; cause Thy face to shine; and we shall be saved.” Psalm 80:8, 7, 19. {PTUK May 30, 1895, p. 337.12}

Sin cannot endure the presence of the Lord. “Thou art of purer eyes than to behold evil.” Habakkuk 1:13. So as the bright sunlight destroys disease germs, the light of God’s countenance destroys the seeds of sin. What a comfort, then, to be able to say, “Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.” Psalm 90:8. When the light of His countenance shines upon them, they vanish. {PTUK May 30, 1895, p. 337.13}

We need not be afraid to have the Lord see us. Rather should we rejoice that He condescends to look upon us. One of the most blessed promises in the Bible is this: “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” Isaiah 66:2. {PTUK May 30, 1895, p. 337.14}

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” {PTUK May 30, 1895, p. 337.15}

**“The Evidence of a Future Life” The Present Truth 11, 22.**

E. J. Waggoner

At a recent conference of Spiritualists held in London, the president of the London Spiritualist Alliance, who presided, stated that he had been visited by members of various churches, who had confessed to him that they were without evidence of a future life. He contrasted the disposition with that of Spiritualists, whose belief in a future life was based upon their experience in communicating with the dead. {PTUK May 30, 1895, p. 338.1}

It is not unlikely that such confessions have been made, even by church members; for the evidence of a future life is altogether a matter of faith, while church membership is not. The Word of God plainly declares that there is a life that is eternal; but whether this is evidence to us or not depends entirely upon our faith. If we believe it, then we have the evidence; for “faith is... the evidence of things not seen.” Hebrews 11:1. If we do not believe it, it is, of course, no evidence to us whatever. {PTUK May 30, 1895, p. 338.2}

The Spiritualist’s evidence is the evidence of the senses; and this is the real materialism which is contrary to true religion. “Spiritualism” is materialism, for it rests entirely upon the evidence of the material senses; there is nothing really spiritual about it. But true religion-the Gospel-while it deals with material things, has its evidence based entirely upon faith, and thus is truly spiritual. The future life is a thing not seen, and of such things faith, and that only, is the evidence. {PTUK May 30, 1895, p. 338.3}

The Scripture says, “He that believeth on the Son hath everlasting life.” John 3:36. The same evidence which assures us that we have a thing, is proof that the thing exists. If we know that we have everlasting life, we have the full evidence of a life to come. And we know this simply by believing God’s Word. “He that believeth on the Son of God hath the witness in himself.” 1 John 5:10. The unbeliever may say, “I do not believe this;” but the believer knows that it is the truth. Faith is real evidence. How it is so we cannot say, for we cannot explain the power of God through which it operates; but that it is real-that it is a link which connects mortal man with the invisible God and with that life which comes from Him, no one who has it can doubt. {PTUK May 30, 1895, p. 338.4}

All real evidence of spiritual truths must come through faith. The scribes and Pharisees were with Jesus, and saw His miracles; but that was not evidence to them of His Divinity, else they would not have put Him to death. It was evidence only to those who believed, or whose hearts were open to the convicting power of the Spirit. The multitudes thronged Christ, but only the touch of faith given by the woman who sought to be healed of her infirmity, drew forth the physical evidence of His power. So there may be signs and manifestations from God in the physical world to-day, but only he who has faith will see in them evidence of the existence and power of God. {PTUK May 30, 1895, p. 338.5}

Without faith, all the evidence of the senses touching spiritual truths is unreal; and this is the kind of evidence which believers in communication with the dead have of a future life. For “faith cometh by hearing, and hearing by the Word God,” and the Word of God declares that no communication with the dead is possible, since they “know not anything” and their thoughts have perished. Ecclesiastes 9:5. Psalm 146:3, 4. {PTUK May 30, 1895, p. 338.6}

All that is not of faith is “gross materialism,” and such is Spiritualism, with all that it puts forth as evidence of a life beyond the grave. {PTUK May 30, 1895, p. 338.7}

**“Binding and Losing” The Present Truth 11, 22.**

E. J. Waggoner

Readers of the PRESENT TRUTH cannot have failed to notice at various times within the past few months certain statements quoted from prominent ministers concerning the origin of Sunday observance in the church. Invariably the statement is that there is no word of Holy Scripture warranting the change from the seventh to the first day of the week, but that “the church” has made the change of its own authority. This admission we have from both Churchmen and Nonconformists. All agree that the change was effected by the church in the face of the commandment, and of even the example of Christ; yet of course they all claim that the church was fully warranted in its course. {PTUK May 30, 1895, p. 338.8}

This makes it necessary to consider the authority which the church has. Where did the church get this authority? Was it from the Lord? or was it self-assumed? But before we take up this question, we ought to consider briefly {PTUK May 30, 1895, p. 338.9}

**WHAT THE CHURCH IS**

This can be settled in a few words. We are told that God gave Christ to be “Head over all things to the church, which is His body.” Ephesians 1:22, 22. Also that, “He is the Head of the body, the church.” Colossians 1:18. {PTUK May 30, 1895, p. 338.10}

Of whom is this body composed? This question may also be answered in a few words. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free.” 1 Corinthians 12:12, 13. “For as many of you as have been baptized into Christ have put on Christ.” Galatians 3:27. {PTUK May 30, 1895, p. 338.11}

This shows that the church of Christ is composed of all who are baptized into the body of Christ, that is, of all believers. It is not composed of the bishops alone, nor of the bishops and deacons, but of every believer, no matter what his position, for in the body of Christ “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all.” Colossians 3:11. The fact that every member, however humble, is necessary to the composition of the church, is made still more emphatic in the following passage:— {PTUK May 30, 1895, p. 339.1}

“For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For... God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism [division] in the body; but that the members should have the same care one for another.” 1 Corinthians 12:14-25. {PTUK May 30, 1895, p. 339.2}

The church of Christ, therefore, is composed of all the believers on earth. It is quite common for people to speak of “the church” as something apart from believers, and as being above them, and having power to enact laws for them. They speak of the laws of the church, and call the church “our mother,” as though the church were a person and entirely distinct from the people who compose it. But since the church is composed of men and women, and the most humble member is necessary, it follows that if the church makes laws it is simply a case of men deciding for themselves what they will do. To say that the church has authority to make laws for itself, is to say that men are their own masters, and are accountable to nobody but themselves. {PTUK May 30, 1895, p. 339.3}

We have seen that every believer in Christ is necessary to the formation of the church. Of course the entire body of believers was never together at one time, and never will be until the Lord comes to gather them; but He has said, “Where two or three are gathered together in My name, there am I in the midst of them.” Matthew 18:20. This does not mean two or three officials, but any two or three who may be together in the name of Jesus. A company of bishops assembled together is no more the church than is a company of God-fearing farmers; and the one has no more authority than the other. This brings us to the consideration of {PTUK May 30, 1895, p. 339.4}

**THE AUTHORITY OF THE CHURCH**

Here are the words of Christ upon this subject:— {PTUK May 30, 1895, p. 339.5}

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” Matthew 18:15-18. And then follows the statement already quoted, that where two or three are gathered together in the name of Jesus, there He is in the midst of them; showing that for all practical purposes two or three persons gathered together in the name of Jesus are a church, capable of speaking with as much authority as the entire body of believers; and that authority is the authority of heaven. {PTUK May 30, 1895, p. 339.6}

Now the only question that can possibly arise is this, Did the Lord pledge Himself to ratify and abide by any and every act of any company of men calling themselves a church? There can be but one answer to this question. There is no person on earth who would claim or even admit that everything that has ever been done by men professing to act in the capacity of the church of Christ, has been sanctioned in heaven; for not only have different bodies been in direct opposition, but the same body of men has often passed contradictory measures. {PTUK May 30, 1895, p. 339.7}

What then are the conditions under which that which is bound on earth will be bound in heaven? The first is that the company, whether large or small, shall be gathered together {PTUK May 30, 1895, p. 339.8}

**IN THE NAME OF JESUS**

This means simply that they shall be indeed a Church of Christ-members of His body. This is evident from the fact that the church is the body of Christ, and people become members of it by baptism (See 1 Corinthians 12:13; Galatians 3:27, which have already been quoted); and further that those who are thus baptized into Christ are baptized into the name of the Son, as well as that of the Father and of the Holy Ghost. Matthew 18:19. To be assembled in the name of Jesus, therefore, is to be assembled in humble subjection to Him as the only Head of the church, and the only one having authority to issue commands to it. {PTUK May 30, 1895, p. 339.9}

When the Apostle Paul was performing wonderful miracles by the name of Jesus, certain exorcists “took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preached.” Acts 19:13. The result of this was disastrous to the exorcists, for the evil spirits overcame them instead of all obeying them. Even so it needs something more than the repetition of the name of the Lord Jesus, to show that people are gathered in His name. What more is needed is shown by the Saviour’s words: “Why call ye Me, Lord, Lord, and do not the things which I say.” Luke 6:46. {PTUK May 30, 1895, p. 339.10}

The Psalmist said, by the Spirit, “Thou hast magnified Thy Word above all Thy name.” Psalm 138:2. A company therefore which ignores the Word of the Lord cannot by any possibility be assembled in His name. “The disciple is not above his Master nor the servant above his Lord.” Matthew 10:24. The body is not above its head. When the body refuses to act in harmony with the head, it is evidence of most serious disease. It shows that the connection is broken or greatly impaired. So when the church takes upon itself to speak and act contrary to the directions of the Head of the church, it shows that it has separated from Him, and is becoming joined to antichrist. Jesus said, “He that is not with Me is against Me.” {PTUK May 30, 1895, p. 339.11}

It must be evident that when anybody calling itself a church speaks and acts contrary to the words and example of the Lord, it is not controlled and directed by “the Head of the body the church,” and that since it has no authority to use His name, its decrees are not recognised in heaven, except as they are put down as transgressions of the third commandment. For the Scriptures make it very evident that things bound or loosed on earth are bound or loosed in heaven only when {PTUK May 30, 1895, p. 339.12}

**DONE BY GOD’S WORD**

In the first place, we have the example of Christ, the Head of the church. He said: “I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak.” John 12:49, 50. {PTUK May 30, 1895, p. 339.13}

Again, He said: “I do nothing of Myself; but as My Father hath taught Me, I speak these things.” John 8:28. And again: “The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:10. {PTUK May 30, 1895, p. 339.14}

Since even Christ, when on earth as man, did not speak or act by His own authority, it is evident that whoever presumes to speak or act by his own authority is not a follower of Christ. And this is just as true of any body of men as it is of a single individual. The word “heretic” means “one who chooses for himself.” Whoever, therefore, presumes to speak from himself, and to act by his own authority, is a heretic; and when any body, no matter how great in numbers, presumes to choose its own way, regardless of God’s Word, that body is heretical. It may constitute the vast majority, but that makes no difference, since the standard is not man, but Christ and His Word. {PTUK May 30, 1895, p. 339.15}

The work that Christ did by this word was to set at liberty those that were bound. One instance of this is recorded in Luke 13:11-13. Another is found in Luke 5:18-26. There are scores of others, but everything was done by the power of the word of God. Even He came not in His own name, but in the name of the Father. See John 5:43. {PTUK May 30, 1895, p. 340.1}

When Christ spoke to the disciples, saying that whatsoever they should bind or loose on earth should be bound or loosed in heaven, it was not the first time that such power had been given to men. One notable instance is recorded in 1 Kings 17:1: “And Elisha the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be rain nor dew these years, but by my word.” {PTUK May 30, 1895, p. 340.2}

But Elijah did not speak thus of his own authority. “And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself to Ahab; and I will send rain upon the earth.” 1 Kings 18:1. If Elijah was only God’s mouthpiece; his word was simply the word which God had previously spoken. {PTUK May 30, 1895, p. 340.3}

To Jeremiah God said, “See, I have set thee this day over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” Jeremiah 1:10. That was wonderful power and authority to be given to one person who was moreover but a child. But how was it? Simply in this way: God had just said to him, “Behold, I have put My words in thy mouth.” Verse 9. He was to speak only what God commanded him (verse 7), and to “diminish not a word.” Jeremiah 26:2. It was this word that was to tear down and to build up; for “the Word of God is quick, and powerful.” Hebrews 4:12. {PTUK May 30, 1895, p. 340.4}

**“AS THE ORACLES OF GOD’**

It was in connection with the instruction about dealing with the erring, that Jesus said to His disciples, “Whatsoever ye shall bind on earth shall be bound in heaven,” etc. If a brother commits a trespass, he is first to be visited by one, for the purpose of regaining him; if this fails he is to be visited by two or three, for the same purpose; and this failing, the whole church is to take up his case. Notice however, by comparing verses 16 , 18, that even the two or three brethren have the power to bind or lose. {PTUK May 30, 1895, p. 340.5}

Notice the further instruction, implied in this passage, but plainly stated in Galatians 6:1: “Brethren, if a man be overtaken in a fault, *ye which are spiritual, restore such an one* in the spirit of meekness.” Who are spiritual?—It is they who are in harmony with the law of God: “for we know that the law is spiritual.” Romans 7:14. Therefore it is evident that those who deal with the erring brother are to use only the word of God, and not their own words. {PTUK May 30, 1895, p. 340.6}

What else could we expect, since they are to reclaim a sinner, and “sin is the transgression of the law.” 1 John 5:4. It is by the law that men are to be judged (Romans 2:12), so that to keep it is the whole duty of man (Ecclesiastes 12:13, 14), and therefore those who have erred from it must be brought back into harmony with it. Those who do this work of reclaiming the lost are fulfilling the law of Christ, who gave Himself for the church, “that He might sanctify and cleanse it with the washing of water by the Word.” Ephesians 5:26. Therefore if any man speak, he is to speak only “as the oracles of God.” 1 Peter 4:11. {PTUK May 30, 1895, p. 340.7}

The Word of God is settled for ever in heaven. Psalm 119:89. “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. It loses the bonds of the believing captive, and appoints the presumptuous rebel to his place of bondage under chains of darkness. So those who speak only the words of God may be sure that their words are as fixed as heaven itself. {PTUK May 30, 1895, p. 340.8}

This is why the words of two or three have as much authority as the words of as many hundreds. The Word of God is just as powerful in the mouth of two men as in the mouth of two hundred. It is why it makes no difference whether those men are bishops or bricklayers; for the Word of God has the same authority in the mouth of one as of another. And it is why ten thousand learned men speaking their own words have infinitely less power to bind or lose than two or three poor, unlearned men, who speak only God’s words. Some men may have more knowledge of the Word than others; but the authority is not from man or from any number of men, but only from God’s Word. {PTUK May 30, 1895, p. 340.9}

The Word of God is everything; men are nothing, except as created by it. “All flesh is grass;” “the grass whithereth, the flowers fadeth; but the Word of our God shall stand for ever.” Isaiah 40:6, 8. {PTUK May 30, 1895, p. 340.10}

And so we come to the conclusion of the whole matter. Since Christ is the Head of the church, and the only guide of the body; since even He spoke only the words given Him by the Father, who made Him the Head of the church; since the word that He spoke is the word, and the only word that He gave to the church (John 17:14); since the body that acts contrary to the head shows that it is disconnected from the head; and since Jesus declared that those who are not with Him are against Him;-since all this is so, and since it is confessed that “the church” took upon itself to substitute the observance of Sunday for the observance of the Sabbath, without the slightest Scriptural warrant, it follows that it was the act of antichrist, and is a mark of apostasy from Christ; and that it is not recognised in heaven except by way of condemnation. {PTUK May 30, 1895, p. 340.11}

**“Daniel and His Critics” The Present Truth 11, 22.**

E. J. Waggoner

“The new scepticism ought to be rational.” This is a remark made by the *Freeman’s* reviewer of Dr. Farrar’s new book on Daniel. After some scathing criticism of the feeble argument, and of the readiness with which the author throws away the Bible history because some parts of it have not been found in the Assyrian monuments, not five per cent. of which have been deciphered, the reviewer says:— {PTUK May 30, 1895, p. 340.12}

The linguistic difficulties of his position seem to me insuperable. The language of the book, with its Chaldee quotations, indicate the age in which Daniel wrote, and they are certainly not what would be used by a Jew of the second century before Christ. Had it been written B.C. 184 it would probably have been written, like the books of the Apocrypha, in Greek. {PTUK May 30, 1895, p. 340.13}

Dr. Farrar’s argument that no mention of Belshazzar’s disgraceful end has been found in the Assyrian monuments may call for a remark, inasmuch as we frequently hear a similar reason urged with regard to other portions of Scripture. It must not be forgotten that as yet a mere fraction of these monuments have been deciphered, and of those the translation is very uncertain. But we should not expect to find memorials of national disgrace. Already some cases have been brought to light which prove that monumental lying is not a modern art, and kings have erased inscriptions and added others to suit popular opinion or their own glory. When the New Zealander in the coming age walks from the ruins of London to examine the inscriptions remaining among the overturned stones of our great city he will look in vain for any mention of the terrible military disgraces our country suffered in the reign of George III. and our shameful discomfiture in America. Nations do not inscribe the disgraceful portions of their history on stone. We have all heard of the changed inscriptions on the Monument of the Great Fire of London. {PTUK May 30, 1895, p. 340.14}

But apart from this, is there not something deficient in the spirit that looks to pagan monuments for its arguments? No doubt there are difficulties in the Old Testament Apocalypse, difficulties which humble reason and awaken faith. But the archdeacon’s method of dealing with them is like amputating an arm to cure a chillblain. {PTUK May 30, 1895, p. 341.1}

**“Protestant or Catholic?” The Present Truth 11, 22.**

E. J. Waggoner

This week we have another to add to our list of testimonies from Sunday-keepers, concerning the absence of Scripture. It is from the New York *Christian Advocate*, the leading Methodist paper of the world. In the issue of April 25 the following is quoted from the *Examiner*, a Baptist journal:— {PTUK May 30, 1895, p. 341.2}

The late Thomas Cooper, of England, an eminent popular lecturer, who in mature life became a Christian and a Baptist, once explained the way in which he was led to adopt Baptist views. In conversation with a Christian woman, a Baptist, he said: “I have generally found that, whatever practices or beliefs there may be among the various Christian bodies, they have usually some text which, rightly or wrongly, is quoted to justify them; but I have never heard of any text which authorises the old Romish custom of the christening of church bells.” “Really,” replied his friend, “that is a very simple matter. The christening of bells is authorised by the very next verse to the one which commands the christening of babies!”—a remark which set Thomas Cooper thinking, with the result above indicated. {PTUK May 30, 1895, p. 341.3}

Upon this the *Christian Advocate* makes the following comment:— {PTUK May 30, 1895, p. 341.4}

Why this was published we can hardly imagine. Is there any person who supposes that all the practices or beliefs of Christians can be sustained by some positive text? Our Baptist friends would find great difficulty in finding a positive text in support of some of their beliefs. Without doubt there is no text commanding the christening of babies. Nor is there any commanding the substitution of the Lord’s Day for the Sabbath. Nor is there any text forbidding the administration of the holy communion to anyone who has not been previously baptised. As for Romish customs, their very theory assumes the right of the Church to add customs and even dogmas to what is taught in the Bible. {PTUK May 30, 1895, p. 341.5}

Merely stopping to note that the Sabbath is the Lord’s day (See Exodus 20:8-10), and that the first day of the week has no right whatever to the title, we would call attention to the fact that the *Christian Advocate* has not touched the point of all, although it has stopped the *Examiner’s* mouth. But let it be remembered that when one is reproved for an error, it is no excuse for that error to say to the reprover, “Well, you do something else that is just as bad.” Wrong never becomes right by being practised by a multitude. {PTUK May 30, 1895, p. 341.6}

The *Advocate* truly says that “as for Romish customs, their very theory assumes the right of the Church to add customs and even dogmas to what is taught in the Bible.” Well, if Protestants do the same thing, as the *Advocate* admits they do in the case of sprinkling babies and keeping Sunday, wherein does the Protestant theory differ from the Romish? What is the use of professing to follow the Bible, if one feels at liberty to add to it at pleasure? “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:5, 6. The Swedish Bible very forcibly renders this text thus: “Make no addition to His Word, lest He smite thee as a liar.” {PTUK May 30, 1895, p. 341.7}

**“The Other Side” The Present Truth 11, 22.**

E. J. Waggoner

Perhaps no place in the world is more lovely than Monte Carlo. Nature has smiled royally upon it, and man has done his utmost to turn it into a paradise of the eye. Yet this outward beauty is only a snare to lure men on to gamble at the tables set temptingly forth in the feverish atmosphere. No one will be deterred from trying his luck at the tables by the “croaking” of others, but perhaps one who had taken the following prescription would have little desire even to play and win. Says M. Botham Edwards:— {PTUK May 30, 1895, p. 347.1}

The traveller is advised to take train to Monaco and arrived at the little station, whisper his errand in the cab-driver’s ear, “Drive me to the suicides’ cemetery!” {PTUK May 30, 1895, p. 347.2}

A French cemetery, with its wreaths of beadwork and artificial violets, has ever a most depressing appearance. That of Monaco is like any other; we find the usual magnificence and usual tinsel. Many beautiful trees, shrubs, and flowers, however, relieve the gloom, and every inch is exquisitely kept. {PTUK May 30, 1895, p. 347.3}

Quite apart from this vast burial-ground, on the other side of the main entrance, is a small enclosure, walled in and having a gate of open ironwork always locked. {PTUK May 30, 1895, p. 347.4}

Here, in close proximity to heaps of garden rubbish, broken bottles, and other refuse, rest the suicides of Monte Carlo, buried by the parish grave digger, without funeral and without any kind of religious ceremony. {PTUK May 30, 1895, p. 347.5}

Each grave is marked by an upright bit of wood, somewhat larger than that by which gardeners mark their seeds, and on this is printed a number; nothing more. Apart from these are stakes driven into the ground which mark spots as yet unappropriated. {PTUK May 30, 1895, p. 347.6}

The indescribable dreariness of the scene is heightened by two monumental stones, garlanded with wreaths and surrounded by flowers. The first records the memory of a young artisan, and was raised by his fellow-workmen; the second commemorates brotherly and sisterly affection. Both suicides were driven to self-murder by play. The remainder are mere numbers. {PTUK May 30, 1895, p. 347.7}

There are poor gamesters as well as rich, and it is only or chiefly the poor who are put into the ground here. {PTUK May 30, 1895, p. 347.8}

The bodies of the rich, if identified, are immediately removed, and by means of family influence, interred with religious rites. Many suicides are buried at Nice and Mentone, and the bodies of many others are conveyed to their family homes in all parts of the world. {PTUK May 30, 1895, p. 348.1}

**“News of the Week” The Present Truth 11, 22.**

E. J. Waggoner

-Five hundred people were made homeless by a fire in St. Albans, Vt., U.S.A., May 20. {PTUK May 30, 1895, p. 350.1}

-News has been received of the wreck of a Spanish steamer off the Philippine Islands, with a loss of 168 lives. {PTUK May 30, 1895, p. 350.2}

-Fourteen men were killed and 132 entombed through an explosion at the Monongahela mines in West Virginia, U.S.A., May 31. The latter were afterwards rescued. {PTUK May 30, 1895, p. 350.3}

-About a million signatures have been affixed to petitions against the Welsh Disestablishment Bill, which have been forwarded to Parliament, while less than a thousand have, it is said, been received in its favour. {PTUK May 30, 1895, p. 350.4}

-Severe earthquake shocks were felt May 18 at Florence, Bologna, Grassina, Lapaggi, San Martino, and other places in Italy. At San Martino a church was destroyed and a number of people were buried in the ruins. {PTUK May 30, 1895, p. 350.5}

-It is reported that in a German town where there has been much malicious gossip, a Society for the Suppression of Scandal has been formed, which will take up slanders and run them to earth, the Society defraying the cost. {PTUK May 30, 1895, p. 350.6}

-In the United States therefore 49,000 Methodist churches and 40,000 Baptist churches. The latter denomination has a membership of about 4,000,000, of which 1,000,000 are blacks. The value of Methodist Church property is ?30,000,000 {PTUK May 30, 1895, p. 350.7}

-It is computed that 400,000 dead larks are sold for food every year in Leadenhall Market alone. It is not surprising, therefore, that a growing scarcity of these beautiful singers should be noticed in the vicinity of London. {PTUK May 30, 1895, p. 350.8}

-During the tea season just closing the quantity imported from China shows a falling off of nearly six and a half million pounds on that of last year, while the amount from India shows no change, and that from Ceylon an increase of one million pounds. {PTUK May 30, 1895, p. 350.9}

-In Italy, quails are packed alive in boxes for shipment to the London market, and as a result great numbers of them die on the way from thirst and close confinement. Owing to the outcry raised against this cruelty to animals, France has forbidden such shipments across her territory, and they are now sent by way of Switzerland. {PTUK May 30, 1895, p. 350.10}

-In America steam is fast being superseded by electricity as a power for locomotion. Several electric railway lines are under construction in various States, and an Inter-Oceanic Electric Railway has been incorporated in Illinois with a capital of 200,000,000 dollars. It will construct an elevated electric railway between Chicago and New York, and finally from Chicago to the Pacific. American engineers seem to he all agreed that steam railways are doomed within a quarter of a century, so far as America is concerned. {PTUK May 30, 1895, p. 350.11}

-The question of “clerical propaganda” in the French army was recently raised in the French Chamber of Deputies, by a member who alleged that the commander of one army corps compelled his men to attend religious services. In reply M. Ribot, the Premier, said the Government did not desire to make any encroachment on freedom of conscience. Military commanders ought to afford their men facilities to perform their religious duties, but they ought not to exercise any pressure. Soldiers were not permitted to join any association whatsoever, and the Government would not tolerate any proselytism in the army. {PTUK May 30, 1895, p. 350.12}

-Twenty-nine nationalities are represented in a New York public grammar school. There are in the primary and grammar departments of this school 1,300 children, and at the last census there were represented among them Hebrews, Italians, Germans, Irish, Greeks, Russians, Poles, French, Scotch, English, Welsh, Swiss, Chinese, Sicilians, Assyrians, Tunisians (North Africa), Javanese, Congo West Indians, Cubans, Norwegians, Swedes, Austrians, Hungarians, Herzegovinians, Wallachians, Moldavians, Egyptians, Danes, and Armenians. Not more than ten per cent. of these children speak English in their homes. {PTUK May 30, 1895, p. 350.13}

**“Back Page” The Present Truth 11, 22.**

E. J. Waggoner

The very ultimate attainment of foolish credulity is the belief that the Word of God is a lie. {PTUK May 30, 1895, p. 352.1}

The natives of Yoruba country, West Africa, called beer and spirits *epe oyibo*, which means “the white man’s curse.” {PTUK May 30, 1895, p. 352.2}

The Lord never takes back His gifts to men unless they are refused. What He gives us of His love and His Spirit is meant to be ours throughout eternity; and it is His pleasure to add to His gifts continually. {PTUK May 30, 1895, p. 352.3}

At the annual meeting of the Peace Society Mr. Chalmers, of New Guinea, told of the eagerness with which the native Christians urged him to send one of their teachers to Europe, when the Franco-Prussian war broke out “to tell the people there how wicked it was to fight.” {PTUK May 30, 1895, p. 352.4}

One item from our publication department this week may interest our readers. The retail value of publications set out last month was over ?2,000. As every page is designed to lead people to study the Word, we are glad to see the circulation of books and papers extending. But it is the Word that must do the work. The one object of all the preaching and every page that is written, in true Gospel work, is to call attention to what the Word of the Lord says. {PTUK May 30, 1895, p. 352.5}

In an interview accorded to a London newspaper correspondent the Queen of Madagascar makes it plain that the only cause of the war with France is that France wants the country and means to have it. “Is it not better,” said the Prime Minister, “that each nation should keep to their own land, and that there should be no more war or bloodshed?” Why not? It seems to the simple natives that this is the simplest of problems; but they do not understand the insatiable earth-hunger of the great Powers which must be satisfied even though homes are desolated, and whole peoples dispossessed of the land of their fathers. {PTUK May 30, 1895, p. 352.6}

A meeting was held in London last week to protest against the report of the Royal Commission on Opium, which was a defence of the traffic. There is of course no defence whatever for it; for opium is a poison, and the effect of the habit in all its hideousness can be seen on every side in India and China. {PTUK May 30, 1895, p. 352.7}

The blackest record in the history of the opium traffic is that of its introduction into China, where millions of victims are being sacrificed to it. In the last *Review of Reviews* a writer gave a character sketch of Li Hung Chang, from which it may be seen how the memory of the introduction of the opium curse still prejudices intelligent Chinese people against Christian missionary effort:— {PTUK May 30, 1895, p. 352.8}

The theory of the body of men and women coming over the seas to strange land and enduring hardships for the good of the people was something that no Chinese intellect could comprehend-not even the intellect of Li Hung Chang. There must be some ulterior purpose. And he would insist upon associating the Gospel with the sword, and see in the devoted persons who stood on the highways and preached Christ the man who had battered down the Taku pride and forced opium upon China. I cannot call it altogether obliquity of vision. It was rather an unfortunate coincidence of circumstance. The faith of the Bible was compelled to bear in his eyes the stain of the sword. {PTUK May 30, 1895, p. 352.9}

The New York *American Sentinel* reports the indictment of a Seventh-day Adventist in the State of Georgia for working on Sunday, under a law which provides that {PTUK May 30, 1895, p. 352.10}

All moneys arising from fines imposed for offences, the gist of which consists in their being committed on the Sabbath day [meaning Sunday] shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county. {PTUK May 30, 1895, p. 352.11}

But as Seventh-day Adventists do not pay fines inflicted for Sabbath-keeping, the Sunday-schools of the county are not likely to be enriched by this means, however they may be languishing for funds. {PTUK May 30, 1895, p. 352.12}

The Apostle James tells us that “the tongue can no man tame; it is an unruly evil, full of deadly poison.” James 3:8. Speaking of men in their unconverted state, the Apostle Paul writes: “Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.” Romans 3:13. Thus in the unregenerated nature we have the picture of a serpent, the agency by which Eve was beguiled, and the poison of sin introduced into the world. As the serpent was the agency of Satan in Eden, so the unconverted man has been his agency since that time; and the one agency is very much like the other. Many a proud man and woman carries, unwittingly, a serpent’s tongue and fangs, more deadly than those of cobra or asp. {PTUK May 30, 1895, p. 352.13}

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Proverbs 16:32. The heart is a stronger citadel than a walled city, because it is held by Satan; and its capture is a greater victory than was ever achieved by human power. But none need be discouraged, for even while this citadel is in the possession of Satan, God gives us the power to surrender it to Him, and it is this surrender that drives the devil out. {PTUK May 30, 1895, p. 352.14}

The only One who can conquer Satan is the Lord. Then if the Lord is in you when the devil comes with his temptations, he will be conquered; but if not, you will be conquered. “Submit yourselves therefore to God; resist the devil, and he will flee from you.” {PTUK May 30, 1895, p. 352.15}

“The environment makes the man,” declared one of the leaders in the Labour movement to an interviewer the other day. The notion that people would be right and do the right if only surrounded by favourable conditions entirely overlooks the real cause of all the misery and evil-sin. Adam and Eve in Eden were not proof against sin when they trusted in self, and all the wrongs of the world were wrapped up in that sin. What men need is what the Lord has provided for all-a Gospel that saves from sin. {PTUK May 30, 1895, p. 352.16}

“Put not your trust in princes, nor in the son of man,” although he be the highest dignitary in the Church. Lucifer, as covering cherub, stood next to God; and the angels that put their trust in him, fell; and so will every one who trusts in any other being than the Lord. Psalm 146:3, 4. {PTUK May 30, 1895, p. 352.17}