**“Front Page” The Present Truth 11, 23.**

E. J. Waggoner

“Wherefore be ye not unwise, but understanding what the will of the Lord is.” Ephesians 5:17. {PTUK June 6, 1895, p. 353.1}

The Lord has given the rule for Bible study in the words, “Consider what I say; and the Lord give thee understanding in all things.” {PTUK June 6, 1895, p. 353.2}

This does not say we are to consider what somebody may say that He says. Here is where very many go astray. It is what the Lord says that we are to consider. Go to the fountain head direct. {PTUK June 6, 1895, p. 353.3}

We are not to consider what we may think He means, nor what some one else says He means. The Lord means what He says, and He tells us that the way to get an understanding of what He means is to consider what He says. {PTUK June 6, 1895, p. 353.4}

The understanding comes from the Lord, and the Lord teaches the understanding of the truth by putting the truth into the life of the learner. Thus, the Psalmist prayer, “Make me to understand the way of Thy precepts,” and in thanking the Lord for answering the prayer he tells us how it was done: “I will never forget Thy precepts; for with them Thou hast quickened me” (or made me to live). Psalm 119:27, 98. It is the promise of the new covenant, “I will put My laws into their mind, and write them in their hearts.” Hebrews 8:10. {PTUK June 6, 1895, p. 353.5}

But if the Lord is to teach by living the word in the learner, the life must be yielded to Him. This is the reason why men are sometimes so slow to understand some of the plainest precepts-they are not ready for the Lord to bring what He says into their experience. But it is a blessed experience, as every one knows who has tried it. Every precept becomes a promise, and every word a treasure house of good things. {PTUK June 6, 1895, p. 353.6}

**“The Sufferings of Christ” The Present Truth 11, 23.**

E. J. Waggoner

Christ is identified with His people. They abide in Him, and He dwells in them. That which is done to them, is done to Him. To one class of people it will be said in the day of God, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me,” and to the other class, “Inasmuch as ye did it not to one of the least of these, ye did it not to Me.” See Matthew 25:31-46. The joys of His people are His joys, and their sorrows are His sorrows. He is touched with all the feeling of their infirmities. {PTUK June 6, 1895, p. 353.7}

Christ suffered in the flesh. He was a “man of sorrows, and acquainted with grief.” He bore the sins of the world; He was “in all points tempted like as we are.” He died for our sins, was raised from the dead, and ascended to the right hand of God; but His identity with humanity did not cease. He is still made manifest in the flesh; He still feels its infirmities; for He is “touched” with our infirmities, and not only with the knowledge of them, but with the “feeling.” {PTUK June 6, 1895, p. 353.8}

The sufferings of Christ did not end when He ascended in glory to His Father; neither did they begin when He assumed man’s form and nature as the babe of Bethlehem. In Moses’ day there was “the reproach of Christ,” which he esteemed “greater riches than the treasures in Egypt.” Hebrews 11:26. This reproach was that which he chose in preference to being called the son of Pharaoh’s daughter; and we are told that it was “to suffer affliction with the people of God.” Christ identified Himself with His people in their Egyptian slavery. He has been identified with them in all the ages past, and will be in all time to come. So the Apostle Paul, in speaking of his sufferings, says, “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the church.” Colossians 1:24. There was a measure of the sufferings of Christ left in Paul’s day, and a part of that measure was filled out by his own life. And the life of every Christian since his time has fulfilled the same office. There has been, and is still, some part remaining of the afflictions of Christ, to be filled up by the experience of his followers. {PTUK June 6, 1895, p. 353.9}

But let us bear in mind that the sufferings are Christ’s, that He *feels* them, and that being His, He is able in us to bear them, and we need not tremble for the result. To be saved we must be identified with Him, and to be identified with Him we must be partakers of His sufferings. This is how the martyrs have been able to endure with fortitude the terrible ordeals in which they have yielded up their lives. Their sufferings were the sufferings of Christ, a part of that which was “left behind” after He rose from the dead, and He bore them in their bodies. “Surely He hath borne our griefs and carried our sorrows.” The afflictions may be called ours, but it is He that bears them. He lives in us, and our only life is His life. Galatians 2:20. Therefore it is He feels the sorrows and the pain. We are the members of His body. 1 Corinthians 12:27. He is the Head, and as such feels all that affects the body. The seat of consciousness is the head, and Christ is as keenly conscious of all that afflicts His church as the head is of pain or sickness in the members of the body. {PTUK June 6, 1895, p. 353.10}

But with the sufferings of Christ, there is also joy and glory. We are graven on the palms of His hands (Isaiah 49:16), but with the marks of the nails of His cross there are also beams of light. In all our tribulation we are comforted by the God of all comfort. “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:5. In being partakers of Christ’s sufferings we are identified as children of God. Hebrews 12:7, 8. “If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified.” 1 Peter 4:14. There is glory with His offerings in us, and as our sufferings are His, so also His glory is ours; and when that glory shall be revealed, we shall also be glad “with exceeding joy.” Verse 13. {PTUK June 6, 1895, p. 354.1}

**“A Conversation” The Present Truth 11, 23.**

E. J. Waggoner

*A*. My friend, why don’t you throw away that coat? {PTUK June 6, 1895, p. 354.2}

*B*. Throw it away! Why should I? It fits me, and is as good as new. {PTUK June 6, 1895, p. 354.3}

*A*. Yes; but you might throw it away just to show your independence. It’s yours, and you can do what you please with it. {PTUK June 6, 1895, p. 354.4}

*B*. That would be very foolish. Besides, this coat was made for me, and given to me, and it would be the height of ingratitude for me to throw it away. It was made specially for me, and I propose to keep it. {PTUK June 6, 1895, p. 354.5}

*A*. Well, my friend, I am bound to say that I think you show sound judgment and a good disposition in this matter. By the way, what about the Sabbath of the fourth commandment, about which we were talking the other day. Have you decided to keep it? {PTUK June 6, 1895, p. 354.6}

*B*. No; I don’t think it is necessary. I read that “the Sabbath was made for man,” and therefore we are free to do as we please with it. {PTUK June 6, 1895, p. 354.7}

*A*. Indeed! Do you know who made it?” {PTUK June 6, 1895, p. 354.8}

*B*. Oh, yes; I suppose the Lord made it. In fact the Bible says that He did. {PTUK June 6, 1895, p. 354.9}

*A*. True; and it says also, what you have just quoted, that it “was made for man.” Are you not a man? {PTUK June 6, 1895, p. 354.10}

*B*. Most certainly. {PTUK June 6, 1895, p. 354.11}

*A*. Then the Lord made the Sabbath for you, did He not? {PTUK June 6, 1895, p. 354.12}

*B*. I suppose so. {PTUK June 6, 1895, p. 354.13}

*A*. Then don’t you think that common gratitude, if nothing more, requires you to keep it? Your coat was made by a fellow-man, and it will wear out in a little while, but you keep it because it was made for you; yet you reject the Sabbath for the same reason, although it was made by the Lord, and will last for ever. With what confidence can you meet the Lord when He inquires how you have used His gift? Surely the Sabbath of the Lord is deserving of as much appreciation as a coat made by man. If the Sabbath was made for you, the best thing you can do is to keep it. {PTUK June 6, 1895, p. 354.14}

**“The Spirit of War” The Present Truth 11, 23.**

E. J. Waggoner

A noted general, now dead, once said that “war is hell.” When we read of the battles of the warrior “with confused noise and garments rolled in blood,” of desperate charges in which men become demons, regardless of their own lives, and possessed only with an insane desire to *kill*, it is easy to see that war could not be correctly described in any other way. It is indeed infernal, and its ruling spirit is the devil. {PTUK June 6, 1895, p. 354.15}

But it is not alone on the battlefield that the hellish character of war is shown. The spirit of war is Satanic, and just to the extent that one imbibes that spirit does he lose even the instincts of common humanity. An article in the New York *Independent* of May 9, entitled, “Japanese Women and the War,” by Miss Umo Tsuda, head of the English Department of the Peeresses’ School, Tokio, shows most clearly the blighting, withering effect that war has upon all the finer sensibilities that make men and women susceptible to influences from above. We quote only a few short paragraphs. {PTUK June 6, 1895, p. 354.16}

It is hardly necessary to state what is so well known, that Japan is intensely patriotic. “For the Country and the Emperor” is the motto engraved on the hearts of the people, and the war cry on the lips of the soldiers. It is believed that a death on the battle-field is the most glorious one possible.... Loyalty and physical courage are ranked as the highest virtues in much the same way that they were held among the Spartans. {PTUK June 6, 1895, p. 354.17}

That is the sentiment most consistent with war, and most necessary for its success; but it is death to morality. “Loyalty and physical courage” are counted by the possessor and the observer as more than making up for any moral defects; and the thought that “the death on the battle-field has washed out every other stain” necessarily tends to produce recklessness. But this is not all. {PTUK June 6, 1895, p. 354.18}

The husbands, brothers, and sons, who are sent out to danger and death, are given most ungrudgingly. No woman dares to utter a word of regret. Everything that is said or done must go only to show the joy that any one of the family is given the opportunity to serve his country; and though at heart the burden may be heavy, the anxiety wearing, and the pain of parting unbearable, not a word or gesture goes to show it. It is marvellous to see the self-control and fortitude exercised. Over and over again I have had occasion to notice and admire the wonderful spirit shown by all-young and old, weak and strong. {PTUK June 6, 1895, p. 354.19}

Every particle of human sympathy must be repressed and dried up; the maternal tenderness of woman must be turned to stone, to propitiate the demon who, by assuming the name “patriotism,” makes his deluded victims imagine that he is God. Read further:— {PTUK June 6, 1895, p. 354.20}

Not even with the shadow of death over the household must there be undue grief shown. The loved one has died in honour and glory, his name remains reverenced, the death on the battle-field has washed out every other stain. According to the highest teachings, to mourn unduly for such an one, or to grudge his life, is to show a want of loyalty to the Emperor and patriotism to the country. The true wife or mother, in order to show her full appreciation of the glory of a brave man staff for his country, must stifle every demonstration of grief or sorrow, and thus, under all circumstances, not only maintain an outward calm and composer, but express in every way her joy in the honour of such a death. Nor am I exaggerating when I say that with the deepest grief there is really mingled only true joy. {PTUK June 6, 1895, p. 354.21}

Then follows an instance of this hardening. The commander of a war vessel was killed in an engagement. He left an aged mother, a wife, and three young children. As soon as his death was officially ascertained, a messenger was sent to convey the news to the family. The message was delivered to the wife, and before the messenger had left the house, it had reached the ears of the old mother, who, tottering into the room where the officer was awaiting, saluted and greeted him duly, and then, with dry eyes and clear voice said: “So it seems by your tidings that my son has been of some service this time.” In this, as in many other cases, the only regret expressed by word or sign was that the loved one had not been spared to do more for his country. {PTUK June 6, 1895, p. 354.22}

All this is done “for the nation’s glory.” It is pitiable to think that such a glorification of the curse of war could be written by a woman, and most painful to see that it is published in a Christian paper without one word of adverse comment. When it is remembered that what would be called brutal murder, is patriotism, when nations are involved, and that this same “ patriotism” is in these days, even by most professed Christians, counted a part, if not the principal part of Christianity, the prospect is most dark. But there is brightness ahead, and that is the assurance that the last battle is fast approaching, when God will make wars to “cease unto the ends of the earth,” and will break the bow and cut the spear in sunder and burn the chariot in the fire, and that death and hell will be destroyed at the same time. {PTUK June 6, 1895, p. 354.23}

**“Robbing the Church” The Present Truth 11, 23.**

E. J. Waggoner

The Church is the body of Christ, and He is “Head over all things to the church.” Ephesians 1:22, 23; 5:23. To His church He says, “All power is given unto Me in heaven and in earth; go ye therefore and teach all nations, ... and lo, I am with you alway, even unto the end of the world.” Matthew 28:18-20. These words set forth very plainly the purpose for which the church exists in the earth, and the source from which she is to derive her power. {PTUK June 6, 1895, p. 355.1}

When the church allies herself with the State, or allows the State to ally itself with her, by direct “establishment,” or by the indirect union so popular with even Nonconformists, the establishment of certain religious institutions by law, she thereby severs her union with Jesus Christ; for the State is of the world, and the world is not in harmony with God. The Bible plainly declares that whosoever will be a friend of the world is at enmity with God. James 4:4. Severed from her spiritual Head, the church is as powerless for all that pertains to the execution of her Divine commission as is a headless man to engage in the activities of life. There are, of course, individuals in every such body who maintain their union with Christ and manifest spiritual life; but just in proportion as the members of a church enter into alliances with the powers of the world, her spirituality and power is lost. {PTUK June 6, 1895, p. 355.2}

This is the real robbery that concerns and should occupy the attention of religious people. By alliance with the State the church robs herself of that power with which the Lord endows her for the preaching of the Gospel. That power is the Gospel; for the Gospel “is the power of God unto salvation to every one that believeth.” Romans 1:16. The Gospel is entirely distinct from any power of earth. And when a church has lost that power which is the Gospel, she has become a menace to mankind and not a help. {PTUK June 6, 1895, p. 355.3}

Tithes and offerings are due to God for the accomplishment of His work on earth, but not through any alliance with worldly power. The duty to render these is an individual duty between every man and his Maker. “Will a man rob God?” inquired the prophet Malachi of God’s ancient people. “Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.” Malachi 3:8. {PTUK June 6, 1895, p. 355.4}

It is God who is robbed by the withholding of means from His treasury, and He will take care of the robber. Every offering to God must be a willing offering (Exodus 25:2; 2 Corinthians 9:7); and for that reason alone He could not accept any offering obtained for Him through the machinery of the State; for the State represents force, compulsion. To force gifts from our fellow-men, friends and enemies alike, to be presented to us, would be counted by us as an insult; how much more then must such a method of filling His treasury be insulting and dishonouring to God! {PTUK June 6, 1895, p. 355.5}

**“Unsavoury Superstition” The Present Truth 11, 23.**

E. J. Waggoner

With its nine million votaries in the United States the Catholic Church feels its need of relics to stimulate the superstitious veneration which is so profitable to the church in Europe. So the American churches have begun to import from Europe the remains of such saints as they can secure. Only a few weeks ago the body of “Saint Peregrinus” was removed from Germany to New York, where it rests in a Catholic church. An American paper says of the new importation:— {PTUK June 6, 1895, p. 356.1}

“This is the second Catholic church in that city which has a dead saint within its walls, and its members feel highly elated. Other churches will not be outdone, and so we may expect quite an increase of the business of bringing dead saints here. Talk about the “heathen Chinese” who send the bodies of their dead back to China! Here is a heathenism fully as great, and otherwise intelligent Americans participate in it. Dead saints, forsooth! What the world wants are living saints. A dead saint may fan a spark of credulity into a blaze of superstition; but a living saint will kindle a fire of faith that will lead to a better life. An intelligent Christianity would suggest that the dead saints-if saints they were-be allowed to sleep undisturbed until the resurrection, but that living saints should exert all their powers to rescue the perishing, and teach the principles of the Gospel.” {PTUK June 6, 1895, p. 356.2}

**“Unsatisfactory Wages” The Present Truth 11, 23.**

E. J. Waggoner

The person who labours for popularity and applause receives very unsatisfactory wages. Success brings no satisfaction; for popular reputation is so transient a thing that the life is worn feverish and fretful in the effort to hold it. It was pitiful to read in the reports of the last days of Robert Louis Stevenson, the novelist, that he was greatly worried by the fear that his popularity was waning. And the other day a novelist, who has been successful in capturing popularity with works pandering to the modern taste and novels, said to an interviewer:— {PTUK June 6, 1895, p. 356.3}

Literature is a precarious calling, and success depends on many circumstances. Absolute merit in a book does not of itself ensure success. An external matter, the humour of the public, may destroy a work of genius. Barnum brought Tom Thumb here when Benjamin Haydon was exhibiting his pictures. Tom Thumb became the rage, the interest in Haydon’s pictures disappeared, and he went and committed suicide. But my point is that the greatest author may have, and as a matter of fact every famous author of the country has had, a period of eclipse. Scott, Eliot, Dickens, George Eliot, Charles Reads, Wilkie Collins-they all, after they had achieved a reputation, experienced waves of depression and unpopularity. {PTUK June 6, 1895, p. 357.1}

Oh, the hollowness of it all! Yet the desire for the good opinion of the world, or even of a few associates, is the ruling passion in human nature-that for which men desire wealth, and to attain which they will even sacrifice wealth. It holds people back from obeying the Lord, and makes them slaves to vanity. The Lord has something better than that for us-not slavery, but the freedom of the Lord. He points us to that list of worthies who live not to please the world, but who obtained this testimony, that they “pleased God.” There is satisfaction, full and complete, in that. {PTUK June 6, 1895, p. 357.2}

**“Good and Bad Counsel” The Present Truth 11, 23.**

E. J. Waggoner

The world is generally ready to give advice to Christians in matters pertaining to their religious life; but those who would lead the life that is pleasing to God would do well to remember that such advice comes from the poorest possible source. Here is an illustration:— {PTUK June 6, 1895, p. 357.3}

“Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, he fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning, fiery furnace.” {PTUK June 6, 1895, p. 357.4}

This was the counsel given by the government of Babylon to the three Hebrew officials who persisted in disregarding the law of the land by refusing to bow down to the king’s image. Nebuchadnezzar seems to have been somewhat loth to use these three eminent men, so he offered them a second opportunity, and said if they would then fall down and worship, it would be well. {PTUK June 6, 1895, p. 357.5}

Well? Yes; there was no doubt about it from the government’s point of view. But it would have been anything but well for them if they had followed this eminent advice. As it was, they were cast into the fiery furnace; and what was the result?—A glorious meeting with the Son of God, their Redeemer, in which they walked and communed with Him face to face! The brightest and most rapturous moments of their lives were those which they spent in that fiery furnace. {PTUK June 6, 1895, p. 357.6}

That was well for them-exceedingly well; but exactly contrary to all results calculated from a human standpoint. The worldly advice given them was friendly and well meant, but it did not come from a competent source. The world is never competent to give advice which will secure real and permanent success in anything. The deed dictated by worldly wisdom perishes; but that done in the counsel of God lives for ever. {PTUK June 6, 1895, p. 357.7}

If we hearken to the voice of the Lord and heed His counsel, well; but if not, we shall finally be cast into a furnace of fire from which there will be no escape. Matthew 13:42. The Lord has counselled us abundantly, for all His Word is counsel, written for our learning and admonition. {PTUK June 6, 1895, p. 357.8}

Jesus says, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” Revelation 3:18. We want that which has been tried in the fire, because only that will endure in the fire; for we must be tried by fire; we have been chosen in the furnace of affliction. Isaiah 48:10. This experience is necessary to fit us to stand at the presence of God; for “our God is a consuming fire.” {PTUK June 6, 1895, p. 357.9}

The devil, who was behind Nebuchadnezzar’s image making and his decree for its compulsory worship, is still as interested and as active as ever in this line of work. There is still a fiery furnace for those who will not worship the god of gold. But the history of these three men of faith is before us for our encouragement. They are “witnesses” about us, that we may run with patience the race before us. Hebrews 12:1. {PTUK June 6, 1895, p. 357.10}

Then let us not shrink from the furnace, for there we shall meet with the Son of God and be with Him as we could not be outside. “When thou passest through the fire, I will be with thee.” Isaiah 43:2. And let us not take counsel of the world, which would point out some way by which we might escape. There is no way of escape but will require bowing down to the image. Let us not deliberate or parley with the power that suggests it. We shall be happy and free in the furnace, in the company of our Divine Redeemer. {PTUK June 6, 1895, p. 357.11}

**“‘As Others See Us’” The Present Truth 11, 23.**

E. J. Waggoner

The poet Burns wrote,— {PTUK June 6, 1895, p. 362.1}

*“O wad some power the fiftie gie us  
To see oursels as ithers see us.” {PTUK June 6, 1895, p. 362.2}*

I have never had this opportunity, but last summer I came near enough to it to be able to form a very good idea. {PTUK June 6, 1895, p. 362.3}

A small party of us were visiting the extreme northern point of Denmark. It is perfectly correct to say “point,” because the land, which is there nothing but sand, tapers gradually down until only the merest speck can be seen above water. The coast is exceedingly dangerous, because the sand reefs, which are very numerous, are continually shifting their position, and vessels that ground on them are helpless. Accordingly the Government has erected a lighthouse close by the coast, as a guide to the mariners. This lighthouse is one hundred and fifty feet high, and is provided with a most powerful light. {PTUK June 6, 1895, p. 362.4}

To ascend this lighthouse and enjoy the grand sea-view that is afforded from the top, was one of the important incidents of our visit. Having feasted our eyes with the glorious sight, we went inside to inspect the light-giving apparatus. The brass lamp which affords the light is in the centre of a reflector about eight or ten feet high, and perhaps as great in diameter. The glass of which it is composed is very thick, and so arranged as to magnify the flame. {PTUK June 6, 1895, p. 362.5}

As we were examining this fine piece of work, and peering at the lamp inside, our attention was attracted to some of our friends on the opposite side. What strange figures they presented! Their faces seemed greatly distorted, and as they opened their mouths in talking, their teeth seemed like tusks six or eight inches long. They looked so very funny that we involuntarily burst into laughter. At the same time they saw us, and also began laughing. This made them look still more ridiculous, and we laughed the more, and they did likewise. No one could see himself, but we knew that we must present the same spectacle to them that they did to us, so that they were laughing at us for the same reason that we were laughing at them. And the more we laughed at them, the more reason we gave them for laughing at us. {PTUK June 6, 1895, p. 362.6}

I could not help thinking that there we had an excellent representation of the world in general. We laugh at others, or criticise them for the ridiculous things we see in them, forgetting that they from their point of view can see just as ridiculous things in us. We often condemn them for the very things of which we are guilty. {PTUK June 6, 1895, p. 362.7}

As for ourselves, we know that we are often misjudged; that we are not as our critics think we are. This should be sufficient to teach us that it is quite sure to be the same way with those whom we judge. When we were in the lighthouse, we knew that our features were as regular as usual; but when we went round to where our friends were, and saw them as they were, we found that they were very good-looking people, with none of the deformities that they appeared to have when we saw them through the glass. {PTUK June 6, 1895, p. 362.8}

Even so we shall find it to be in the end. “For now we see through a glass, darkly;” but the time is coming when we shall see “face to face.” Now we know only in part; but then we shall know even as we are known. Our knowledge is now very limited and imperfect, and we do not see things as they really are; but then our knowledge will be perfect, and we shall see everything just as it is. And this is why we are exhorted to “judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Corinthians 4:5. {PTUK June 6, 1895, p. 362.9}

**“Tuberculous Foods” The Present Truth 11, 23.**

E. J. Waggoner

The excessive use of animal foods is an undoubted evil, and one to which scientific investigators are being forced to give greater attention. The following from the *Westminster Gazette* conveys a timely warning:— {PTUK June 6, 1895, p. 366.1}

“Food derived from tuberculous animals can produce tuberculosis in healthy animals;” and “the actual amount of tuberculous disease among certain classes of food animals is so large as to afford to man frequent occasions for contracting tuberculous disease through his food.” These are the most important findings of the Royal Commission which has just reported on this subject. Cooking, of course, kills the germs-a fact of which the man who prefers his cut of roast “underdone” would do well to take note. Equally important is the statement of the Commissioners concerning the practice of drinking raw milk-a practice which they unanimously condemn. Milk, indeed, when “pure,” has much to answer for in the dissemination of disease, and, whether from a healthy animal or not, is dangerous unless boiled. It would be a good thing if the conclusions of the Commissioners could be printed and sown broadcast over the country, for among the poorer classes the ignorance on the matters with which they deal is complete. Perhaps the vegetarians may seize the opportunity; the Report at all events should prove excellent grist for their mill. {PTUK June 6, 1895, p. 366.2}

**“News of the Week” The Present Truth 11, 23.**

E. J. Waggoner

-Great mortality from fevers prevails among the French troops in Madagascar. {PTUK June 6, 1895, p. 366.3}

-Cholera has reappeared in Russia, and an epidemic of considerable proportions is feared. {PTUK June 6, 1895, p. 366.4}

-About 600 newspapers and periodicals are published in India, in sixteen different languages. {PTUK June 6, 1895, p. 366.5}

-Seven men were killed near Kiel, and six in Lisbon harbour, by explosions on shipboard, May 27. {PTUK June 6, 1895, p. 366.6}

-It is announced that another parliament of religions will be held in connection with the Paris World’s Fair in 1900. {PTUK June 6, 1895, p. 366.7}

-An international fleet of over 100 war vessels will assemble in German waters next month for the opening of the Baltic Canal. {PTUK June 6, 1895, p. 366.8}

-The most powerful cruiser afloat is the *Terrible* recently launched on the Clyde for the British navy. She will have a crew of 900 men. {PTUK June 6, 1895, p. 366.9}

-Russian engineers are studying a route for a waterway to connect the White Sea with the Baltic. The total distance to be covered is about 180 miles. {PTUK June 6, 1895, p. 366.10}

-The list of ships captured from China’s navy by the Japanese in the late war comprises one ironclad, two cruisers, nine gunboats, and eight torpedo boats. {PTUK June 6, 1895, p. 366.11}

-News was received at San Francisco, May 28, of the foundering of the Pacific Mail steamship *Colima* off the Mexican coast, with the loss of 170 lives. {PTUK June 6, 1895, p. 366.12}

-A Vienna press correspondent states that a grave political crisis is imminent there, which may involve the existence of the Government. The chief difficulty is the state of the franchise. {PTUK June 6, 1895, p. 366.13}

-A severe earthquake shock lasting a minute was felt at Mombasa, East Africa, May 26. No loss of life or damage to property is reported, but at Malindi, higher up the coast, several houses fell. {PTUK June 6, 1895, p. 366.14}

-News was received May 28 of the wreck of the French steamship *Don Pedro*, on the northwest Spanish coast. The ship ran on a sunken rook, and her boilers exploded. It is feared that over 100 persons on board were drowned. {PTUK June 6, 1895, p. 366.15}

-Affairs in Morocco are stated to be bordering close upon anarchy. The greater part of the Khabyles are in full force against the Imperial authority, and the Imperial Government seems absolutely powerless to establish even a semblance of order. {PTUK June 6, 1895, p. 366.16}

-The island of Formosa, ceded to Japan by China as part of the war indemnity, has declared itself a republic, relying apparently on the help of Spain or some other European power. A despatch from Shanghai says: “The *China Gasette* asserts that the Chinese Government has concocted the Formosa rebellion. All the Shanghai papers endorse this opinion, and call upon the Powers to make an end of the present situation by dividing China.” {PTUK June 6, 1895, p. 366.17}

-Recently at Danville, Ill., U.S.A., a mob broke into the county jail and secured two murderers lodged in it, whom they had determined to lynch; and when urged by the Circuit Judge, who came upon the scene, to let the law take its course, replied that while no doubt the law would condemn them to execution, they would be pardoned by the Socialist governor of the State, who had already pardoned similar cases. The prisoners were lynched. {PTUK June 6, 1895, p. 366.18}

-Considerable excitement has been caused in French naval circles by the published report of a naval officer respecting some recent trials of battleships by a Special Committee of Inquiry, the officer declaring that the investigation revealed that the ironclads were top beery and unstable to a degree which rendered them wholly unsafe for a stormy sea, and were also so vulnerable in certain parts that projectiles of only medium calibre striking them would send them to the bottom. {PTUK June 6, 1895, p. 366.19}

**“Back Page” The Present Truth 11, 23.**

E. J. Waggoner

It may seem a very light and easy thing to be a friend of the world; but it involves the infinitely heavy task of being an enemy of God. James 4:4. {PTUK June 6, 1895, p. 368.1}

God is the employer who has good employment for every one who comes to Him, gives much better paid than the work done merits, looks after the highest welfare of His employés, and never reduces wages. {PTUK June 6, 1895, p. 368.2}

In spite of the activity of temperance people, intemperance is rapidly gaining. Mr. J. H. Raper, the veteran temperance worker, recently said that in all his sixty-two years’ experience he had never met with such appalling instances of drunkenness among men and women of the upper and middle classes as during the last three years. {PTUK June 6, 1895, p. 368.3}

While in Madagascar Christians are doubtless praying that war may yet be averted and that homes may not be pillaged and friends slaughtered, in France prayers are being offered in the churches for the Madagascar expedition, by which, as an order from Cardinal Richard says, France is accomplishing her mission of diffusing Christian civilisation. {PTUK June 6, 1895, p. 368.4}

The devil led Eve to sin by causing her to doubt the word of the Lord. His task would have been even easier than it was if Eve had not known what the word of the Lord was; and that is one chief reason why he finds it so easy to lead people into sin in these days. God has given His Word, but for the most part men neglect to inform themselves concerning it. {PTUK June 6, 1895, p. 368.5}

Some men spend a great deal of time and energy trying to prove that the ten commandments are not now in force. This effort is expended mostly for the purpose of satisfying their conscience for their disregard of the Sabbath of the fourth commandment. But the effort itself shows its futility; for if the law were really not in force, and men knew it, they would not be in the least disturbed by the preaching of it. It is the conviction produced by the living force that is in the law of God, which stores men up to combat it. But even this fight against the law is not wholly lost, since many find it hard to kick against the pricks, and yield to its power. {PTUK June 6, 1895, p. 368.6}

A bill has already passed the lower house of the Legislature of Florida (U.S.A.), making it a punishable offence for any school, public or private, not to allow white and coloured students to be educated together, and also forbidding any white people to teach in the coloured schools. And yet many people imagine that the very name “nineteenth century” stands for enlightenment and Christianity. {PTUK June 6, 1895, p. 368.7}

The New York *Independent*, referring to the foregoing, says, “There will be a chance for some minor martyrdom, if this law passes; for we cannot imagine that Christian people will be willing to obey it.” Of course they will not, for they could not obey it and still be Christians. The reason why they could not is that the law is directly opposed to the precepts of the Bible. And that is just the reason why seventh-day observers cannot obey a Sunday law. We are glad to see the principle recognised, that it is a wicked thing to obey a wicked law. {PTUK June 6, 1895, p. 368.8}

A religious contemporarary says:— {PTUK June 6, 1895, p. 368.9}

Intelligence and learning have little to do with credulity or the absence of it. No one can produce anything so absurd that some highly and informed man has not believed, or so true and reasonable that some learned person has not rejected. {PTUK June 6, 1895, p. 368.10}

This is a simple matter of fact, and should serve to prevent people from following the wake of some learned man or men. No matter how good or learned a man may be, he is liable to be mistaken. Christ is the only one whose example it is perfectly safe to follow. {PTUK June 6, 1895, p. 368.11}

When the motion that no committees sit on Ascension Day was under discussion in the House of Commons, one member stated that he supported the motion on the ground that “the great council of the nation in Parliament assembled, ought not to ignore the cardinal points of the Christian faith.” Truly things are turned upside down. Things but incidentally mentioned in the Bible are exalted as “cardinal points of the Christian faith,” while things positively commanded are ignored as of no importance. The exact day of Christ’s ascension is not even stated in the Bible, and much less is there any hint that it is different from other days, yet it is observed; while the Sabbath of the Lord, which He has most particularly marked and sanctified, is utterly neglected. Much that is called Christianity would not be recognised by Christ. {PTUK June 6, 1895, p. 368.12}

In a recent sermon from Colossians 3:1, Dean Farrar gave utterance to the truth that “baptism, as administered, in the apostolic age, by immersion, represented two acts, namely, a disappearance of sin, and an emergence of righteousness.” But he did not tell why this apostolic custom is not now followed. It is passing strange that a church which bases its whole right to insist upon the supposition that its bishops are the lineal descendants of the apostles, should ignore truths and practices which its bishops admit that the apostles held. {PTUK June 6, 1895, p. 368.13}

In some of the cities of Italy a movement toward Sunday rest has been started. A “Holy League” has been formed at Brescia, with the approval of the Bishop. With a view to having all sign a pledge to close shops and cease from working on all festive days, an indulgence of forty days is offered to anyone who says the prayer of the League. The Protestant minister has said that he and his congregation would join the League if no mention was made of indulgences, and if it was made evident that the pledge referred to Sundays only. But why he accepts the Sunday, and objects to other festivals established by the same authority, he does not tell. {PTUK June 6, 1895, p. 368.14}

Much is made of the fact that all, whether nations or individuals, who seek to coerce men in matters of religion, are opposing human rights, since God has given to every man the freedom of personal choice. This is all true and good; but it is not the most serious indictment that may be brought against interference in matters of religion. Since God gives men freedom of choice as to whether or not they will serve Him, whoever seeks to deprive anyone of the exercise of that choice, is opposing God, and not man only. To seek to deprive men of freedom in matters of religion is to seek to overthrow the Government and plan of God. {PTUK June 6, 1895, p. 368.15}

**“Front Page” The Present Truth 11, 24.**

E. J. Waggoner

“With God nothing shall be impossible.” Luke 1:37. {PTUK June 13, 1895, p. 369.1}

“Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.” Jeremiah 32:17. {PTUK June 13, 1895, p. 369.2}

Knowing this fact, we may with confidence obey the exhortation: “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” Psalm 37:5. {PTUK June 13, 1895, p. 369.3}

And yet we often hear men say, “I know I ought to serve the Lord, but it is impossible. I should like to keep the Sabbath, but it is impossible in my circumstances.” {PTUK June 13, 1895, p. 369.4}

Such words come from lack of confidence in God’s power to work in us to will and to do His good pleasure, whenever we yield to His will. Or it may be from a secret fear that if we do yield to Him He will bring it to pass. {PTUK June 13, 1895, p. 369.5}

When the father of the afflicted child cried out in agony to the Lord, “If Thou canst do anything, have compassion on us, and help us,” Jesus exclaimed, “If thou canst!” to show him that a doubt as to the Lord’s power to do whatever He pleased was not to be entertained for a moment, and then added, “All things are possible to him that believeth.” Mark 4:22, 23, Revised Version. {PTUK June 13, 1895, p. 369.6}

Some people take refuge under the rendering of the old version, “If thou canst believe,” and say that it is impossible for them to believe. But that is not true. God has dealt to every man the measure of faith (Romans 12:3) by revealing His own faithfulness. No man has ever yet known God to lie, and therefore it is easy to believe Him. His faithfulness is written in the heavens. Psalm 36:5. {PTUK June 13, 1895, p. 369.7}

It was impossible for the children of Israel to cross the Red Sea; but by faith in God they passed through it as on dry land. It was impossible for them to take Jericho; but by faith the walls of Jericho fell. So let those who have difficult duties to perform remember those “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong” (Hebrews 11:33, 34), and remember that the same God who worked in them is as powerful to-day as He ever was. {PTUK June 13, 1895, p. 369.8}

**“Filling All Things” The Present Truth 11, 24.**

E. J. Waggoner

In his prayer at the dedication of the temple, Solomon said, “But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!” 2 Chronicles 6:18. {PTUK June 13, 1895, p. 369.9}

In this question there is no implied doubt of the fact that God dwells on the earth with men. On the contrary, the words that follow the question show most clearly that God does dwell on earth. For if the heaven and the heaven of heavens cannot contain God, it is manifest that He must also dwell on the earth. The point made by Solomon is that no one spot on earth can be God’s dwelling-place, since even the heavens are not sufficient to contain Him. Nothing less than the whole universe is sufficient. Therefore the Lord does indeed dwell with men on the earth, as He has from the beginning. “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.” Isaiah 57:15. {PTUK June 13, 1895, p. 369.10}

No place can be found or mentioned where God is not. “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.” Psalm 139:7-10. {PTUK June 13, 1895, p. 369.11}

The only place where God does not dwell is in the hearts of proud, rebellious, stubborn men. And even there He stands at the door and knocks for admittance. Revelation 3:20. Pride and rebellion usurped God’s rightful place in the hearts of men, so that now He stands as a suppliant, pleading for admission to His rightful kingdom. His pleading is not evidence of weakness, but of forbearance and love; for “the longsuffering of our God is salvation.” 2 Peter 3:15. And it is the pursuance of the object for which Christ “ascended up far above all heavens,” namely, “that He might fill all things.” Ephesians 4:10. {PTUK June 13, 1895, p. 369.12}

God’s purposes will all be fulfilled at last. God will ultimately fill all things, even every heart. What then are those who stubbornly resist Him, and proudly determine that He shall not dwell with them? What will be their portion?—Simply non-existence. For when the time comes that God fills all things, it is evident that those who absolutely refuse to allow Him to fill them must be blotted from the universe. {PTUK June 13, 1895, p. 369.13}

But none will suffer this sad fate except those who refuse God’s presence. And since He is seeking to fill all things, all that is necessary is to be open to receive Him. He will come wherever there is an opening for Him, and will fill the trusting soul with “all joy and peace,” since in His presence is fulness of joy. {PTUK June 13, 1895, p. 370.1}

**“This Unstable Earth” The Present Truth 11, 24.**

E. J. Waggoner

One can hardly glance over the newspaper record of current events without being reminded that we live in a time of “earthquakes in divers places.” The foundations of old earth are becoming decidedly shaky, and could they be examined by a corp of expert architects or engineers, the structure which rests upon them would doubtless be pronounced unsafe, though they would be powerless to furnish a remedy. {PTUK June 13, 1895, p. 370.2}

And indeed, a competent Architect has spoken upon the subject, and given the inhabitants of the earth solemn warning of the instability of the structure on which they live. And this Architect is He who first made the earth, and therefore is competent to speak the truth. See Psalm 46:2; Isaiah 24:19, 20; Joel 3:16; Haggai 2:6; Luke 21:38, etc. {PTUK June 13, 1895, p. 370.3}

But the same authority has said, “My word shall not pass away;” “the word of our God shall stand fast for ever.” Isaiah 40:8. This is our hope, and the only hope of all the world. This is our way of escape; for this word has been given us as a foundation for eternity. Then are you standing on the word? or merely on the earth? {PTUK June 13, 1895, p. 370.4}

**“Caste and Christianity” The Present Truth 11, 24.**

E. J. Waggoner

Christianity annihilates caste. Jesus Christ came from the throne of God to the station of the lowliest man of earth, and in this He broke down every barrier between them. He was “meek and lowly in heart,” and so poor that He had not where to lay His head. He took upon Him the form of a servant, and was among men as one that serveth, and not as a lord or a “gentleman.” Yet in all this He retained His Divinity; for God was in Him, doing the works that He did. John 14:10. And therefore there is not a barrier that God has erected or that He upholds between the lowliest station upon earth and His own throne. Men have made barriers between themselves and those they deem their inferiors; and certain distinctions and classes are recognised by “society;” but we are plainly told that there is no respecter of persons with God. Jesus Christ bore down every “middle wall of partition,” and left for every man a straight, clear path to the place He Himself occupies upon the throne of the Infinite. Revelation 3:21. {PTUK June 13, 1895, p. 370.5}

Not even cherubim and seraphim bar our way; they are no higher caste. The angel that brought the revelation of Christ to John, said, when John fell at his feet to worship him, “See thou do it not; for I am thy fellow-servant; and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.” Revelation 22:8, 9. Any man therefore who puts a barrier between himself and his fellow-men must at the same time barricade himself away from God; for it must be outside of that path which God has opened from earth to Himself; and He will never get into that path until he takes his barrier down. {PTUK June 13, 1895, p. 370.6}

**“‘How Can I Tell?’” The Present Truth 11, 24.**

E. J. Waggoner

A short time ago we received a letter from an inquiring friend, from which we take the following words, which contain the gist of the whole:— {PTUK June 13, 1895, p. 370.7}

I desire to do the will of the Lord. How can I tell which day I should keep? If I can be convinced that I am in the wrong, at any cost I’ll adopt the other day. {PTUK June 13, 1895, p. 370.8}

We are sure that there are hundreds of other people who are in the same condition, who will see this paper, and therefore we write for the benefit of them all. There are very many who desire to do the will of the Lord in the matter of Sabbath observance as well as in other things, but who are yet in doubt as to what that will is. We ask such to take up with us a brief study of the subject. {PTUK June 13, 1895, p. 370.9}

**THE SOURCE OF AUTHORITY**

When we know where we may find an answer to a question, it is half answered. For our part we accept the Bible as the final authority in all matters pertaining to our duty to God and to men. If our inquiring friends accept the same standard, we shall have little trouble in arriving at a solution of the difficulty. The Psalmist says, “Thy Word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. Therefore we must expect it to shed light upon this question. {PTUK June 13, 1895, p. 370.10}

Again we read, “Through Thy precepts I get understanding.” Verse 104. Therefore if we study the precepts of the Word of God we shall understand this matter as well as others. But in studying those precepts, we must be sure to listen to the voice of the Lord alone, and must avoid listening to the construction of men, and our own included. {PTUK June 13, 1895, p. 370.11}

Again we read the words of the same psalm, “Thy Word have I hid in mine heart, that I might not sin against Thee.” Verse 11. Then if we have that word not simply in our minds, but in our very lives, we shall be kept from all sin. On the contrary, if that word does not control our lives, we shall be sure to sin. {PTUK June 13, 1895, p. 370.12}

The Apostle Paul wrote, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. Therefore if we follow the Scriptures, we shall do everything that is necessary to be accounted perfect before God. No human addition is needed. But no word of God must be neglected, for man cannot live except “by every word that proceedeth out of the mouth of God.” Matthew 4:4. {PTUK June 13, 1895, p. 370.13}

With these assurances as to the authority of the Word of God, let us begin our brief search. {PTUK June 13, 1895, p. 370.14}

**IN THE BEGINNING**

is the place where we ought to begin. We read that “in the beginning God created the heaven and the earth.” Genesis 1:1. The remainder of the chapter gives the work of each day of creation, and at the close we are told that “God saw everything that He had made, and, behold, it was very good. And the evening in the morning were the sixth day.” Verse 31. Then the record continues:— {PTUK June 13, 1895, p. 370.15}

“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 June 13, 1895, p. 370.16}

Here we have the record of the institution of the Sabbath. The first Sabbath was the seventh day of the first week of time. “The seventh day,” not merely a seventh part of time, was blessed and sanctified, because it was the day of the Lord’s rest. To sanctify a thing is to set apart that thing as sacred to a certain purpose. See the record concerning Mount Sinai and the cities of refuge, in Exodus 19:12, 23; Joshua 20:7-9, and margin of verse 7. Therefore the sanctification of the seventh day of the week by the Lord in the beginning, was the appointment of it as the sacred rest day for all mankind. That it was for all mankind is shown by the fact that it was given to Adam, the head of the human race; and to this agree the words of the Lord Jesus. “The Sabbath was made for man.” Mark 2:27. {PTUK June 13, 1895, p. 370.17}

The record of creation gives the origin of the week. There are seven days in the week, and the Sabbath, the last of the seven, rules it. The measurement of time by weeks is as old as creation, and has continued ever since, and will continue to all eternity, for the Sabbath is to endure that long. See Isaiah 66:22. We know also that “whatsoever God doeth, it shall be for ever.” Ecclesiastes 3:14. {PTUK June 13, 1895, p. 371.1}

**IN THE WILDERNESS**

When the Lord brought the children of Israel out of the land of Egypt it was “that they might observe His statutes, and keep His laws.” Psalm 105:45. Accordingly when they murmured on account of hunger in the wilderness, a few weeks after leaving Egypt, the Lord said unto Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no.” Exodus 16:4. {PTUK June 13, 1895, p. 371.2}

Read the entire chapter, and you will find that the people were to go out and gather manna each morning for that day. They were to leave none of it until the next morning, for if they did it would breed worms, and be offensive. On the sixth day of the week, however, they were to gather twice as much as on other days, and the extra portion was to be kept over for the next day’s use, since on the seventh day of the week none fell. And although it was ordinarily impossible to keep the manna overnight, without its utterly spoiling, no such trouble was experienced on the seventh day, for on that day they found that what remained over from the preceding day was sweet and good for food. {PTUK June 13, 1895, p. 371.3}

“And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.” Exodus 16:27-29. {PTUK June 13, 1895, p. 371.4}

From this it appears that the Sabbath is the test of whether or not men will keep the law of God. Whoever will keep the Sabbath in spirit and in truth will keep whole law of God. Whoever refuses to keep the Sabbath of the Lord, thereby shows that his apparent obedience to any other requirement of the Lord is not out of reverence to God, but because of some selfish motive. {PTUK June 13, 1895, p. 371.5}

**AT SINAI**

Not many days after the first appearance of the manna, the children of Israel came to Sinai. There, after suitable preparation had been made, the Lord came down in awful majesty, and spoke His law “out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice” (Deuteronomy 5:22) which shook the earth. Hebrews 12:26. On that occasion the Lord spoke the ten commandments, and nothing more, and He wrote them with His own finger on two tables of stone. See Deuteronomy 5:22; 10:4. The fourth commandment reads thus:— {PTUK June 13, 1895, p. 371.6}

“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 June 13, 1895, p. 371.7}

Here we find that the facts of creation are the foundation of the Sabbath. Therefore we know that the Sabbath of the fourth commandment is identical with the Sabbath that was sanctified at the close of the first week of time. {PTUK June 13, 1895, p. 371.8}

**A DEFINITE DAY**

Moreover we know that the Sabbath of the fourth commandment is a fixed, definite day of the week. How do we know this? We know it first from the fact that the giving of the commandment followed very closely after the giving of the manna, by which the Sabbath were shown to be unalterably fixed to a certain day of the week,—the seventh day. By a series of miracles repeated every week for forty years, the Lord showed that His Sabbath was a definite day of the week, and that it was to be honoured above all the other days of the week. During that forty years it was impossible for anyone to be in the slightest doubt as to what day of the week was the Sabbath. It was the day of the week that was thus fixed, and guarded on all sides, that God from Sinai declared to be His Sabbath. {PTUK June 13, 1895, p. 371.9}

Further, we know from the record of the crucifixion and resurrection of Christ, that the commandment requires the observance of a certain day *of the week,*-the seventh,—and not an indefinite seventh part of time. In the Gospel of Luke we are told that the day of the crucifixion “was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.” Luke 23:54-56; 24:1. {PTUK June 13, 1895, p. 371.10}

From the record in Mark 16:1 we learn that the women came “when the Sabbath was past.” But they came on “the first day *of the week*.” Then it is evident that the Sabbath was the day before. But since there are but seven days in the week, it follows that the day before the first day of the week must necessarily be the seventh day of the week. Therefore the day on which they rested was the seventh day of the week. But they rested “the Sabbath day according to the commandment.” Therefore it is as certain as Inspired Scripture can make it that the seventh day according to the commandment is the seventh day of the week. {PTUK June 13, 1895, p. 371.11}

**THE SABBATH UNCHANGED**

The Scriptures that we have already studied sufficiently point out the true Sabbath of the Lord. There are therefore only two questions that can by any possibility cause any doubt in the minds of any, and they are, first, Has the Sabbath been changed? and second, Can we be certain which day is the seventh day of the week, and thus the Sabbath of the commandment? These questions are not at all difficult, and may be answered in few words. {PTUK June 13, 1895, p. 371.12}

As to the first, we have the words of our Lord Jesus Christ as He sat upon the mountain teaching the people the great principles of His kingdom. “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matthew 5:17-19. {PTUK June 13, 1895, p. 371.13}

This of itself should be sufficient to settle the question as to the possibility of any change in the Sabbath. But Christ continued, “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Verse 20. The scribes and Pharisees were very scrupulous in their observance of the ten commandments, but they cared nothing for having them in their hearts. Outwardly, however, they kept the ten commandments, just as they were written, very strictly. Jesus did not reprove them for their observance of the letter of the law, but for not keeping it in spirit and in truth. He did not warn His disciples against observing the law, but warned them that they must observe it a great deal better than the scribes and Pharisees did. Our righteousness must “exceed” theirs. That is, it must go beyond theirs. It must include not only the observance of the letter of the law, but also the keeping of the spirit and life of the law, as it is in Christ. {PTUK June 13, 1895, p. 372.1}

When the Lord has once spoken, a thousand repetitions would not make what He says any the more sure. Therefore we can accept it as a settled fact that the law is enforced to-day just the same as when it was spoken from Sinai and written by the finger of God. Not a letter has been changed. {PTUK June 13, 1895, p. 372.2}

**THE DAY NOT LOST**

The question if we can be sure that the day commonly known as Saturday is indeed the real seventh day of the week, counting from the creation of the world, seems to trouble some. But it need not, since nothing is more impossible than that the reckoning of the days of the week should have been lost. Single individuals have been known to make a mistake in their reckoning, but they have since been set right by their neighbours. But that an entire neighbourhood should on the very same day make a mistake as to the day of the week, and that all should make the same mistake, is a thing beyond the fancy of the wildest imagination. But if the present seventh day of the week is not the same as the seventh day of creation, then that mistake must at some time have been made not only by one neighbourhood but by the whole world. If there were a disagreement in different parts of the world as to the days of the week, then there would be a certainty that the reckoning had been lost by some people, and there would be room for question as to which party was correct. But since there is no disagreement, the only ground on which it can be supposed that the reckoning of the day has been lost, is that on some Wednesday morning, for instance, all the inhabitants of the world awoke with the notion that it was Thursday. Of course the supposition is most absurd, but it is no more absurd than is the supposition that the true reckoning of the days of the week has been lost. {PTUK June 13, 1895, p. 372.3}

As we have seen, the seventh day at Sinai is identical with that of creation. God’s own Word establishes that. Hundreds of years afterwards the children of Israel were given into the hands of the Babylonians because they had persistently violated the Sabbath, thus showing that it had not been lost; for God would not punish them for a mistake made through ignorance. When the Lord lived on the earth He recognised as the Sabbath the day which the Jews were keeping, so that we know that the count had been kept straight up to eighteen hundred years ago. Ever since the time of Christ the Jews and many Christians have kept the Sabbath day according to the commandment, while from within two or three hundred years of that time the majority of professed Christians have observed the first day of the week. The Jews were soon dispersed, and have ever since been found in every part of the world, and observers of the first day are also as widely scattered; yet everywhere we find the Jews agreed as to which day is the Sabbath, and nowhere have observers of the first day of the week been found trying to enforce the observance of the seventh day under the supposition that it was Sunday. We may rest assured that the day has not been lost. {PTUK June 13, 1895, p. 372.4}

**THE EXAMPLE OF CHRIST**

“He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. No one has yet been found with the hardihood to assert, in the face of the Gospel record, that Jesus ever observed any other day than the seventh,—the same day that the Jews observed. It is true that the Pharisees did accuse the Lord of breaking the Sabbath day, because He did not heed their false notion; but He demonstrated His innocence, and in so doing incidentally showed that the seventh day is the true and only Lord’s day. {PTUK June 13, 1895, p. 372.5}

Thus, it was when Jesus and His disciples were going through the fields on the Sabbath day that the Pharisees accused the disciples of breaking the Sabbath, because they plucked and ate the corn as they walked. That day was the seventh day of the week, for it was the day which the Jews regarded as the Sabbath. The seventh day of the week, and no other, was the day under consideration. And it was of that very day that Jesus said, “The Son of man is Lord also of the Sabbath.” Mark 2:28. It is most certain, therefore, that Jesus called the seventh day of the week the Sabbath, and Himself its Lord. Thus demonstrating that the seventh day is the Lord’s day. {PTUK June 13, 1895, p. 372.6}

It was the custom of Jesus to observe the Sabbath day, and to meet on that day for worship with those who observed it. Luke 4:16. Here is an example for us to follow. Does someone suggest that Jesus did this because He was a Jew, and was living among the Jews? Very well; all that He did on this earth He did as a Jew. It is by His life that we are saved; and all that we know of His life is the life which He lived as a Jew. But let no one dare imagine that because Jesus was brought up among the Jews He lived as He would not have lived under other circumstances. He was not a time-server. There is none of His life that we are to reject. It is as a whole a perfect example. {PTUK June 13, 1895, p. 372.7}

**THE TESTIMONY OF THE SPIRIT**

The use of the word “Sabbath” in the New Testament is incidently one of the strongest evidences that there has been no change in the Sabbath, and that Christians shall observe no other day as the Sabbath than the seventh day of the week. The Gospels and the Acts of the Apostles were written many years after the events that they record took place. Yet not only is there no hint given that the Sabbath was to be different from what it had been from the beginning, but the seventh day is spoken of as “the Sabbath.” There is no possibility for doubt that the day called “Sabbath” throughout the New Testament is the seventh day of the week. But it is never referred to as “the former Sabbath,” or “the Jewish Sabbath,” or anything of the kind. It is called the Sabbath, just as though the writers had never heard of any change, as indeed they have not. {PTUK June 13, 1895, p. 372.8}

But the Holy Spirit is the Author and Inspirer of the New Testament. The language of the Gospels is the language of the Spirit of God. One great work of the Spirit of truth is to lead into all truth. Therefore we are bound to accept as truth whatever the Spirit says. Since the Spirit of God calls the seventh day the Sabbath, that is evidence that we are to do the same. In the Book of Revelation we are frequently exhorted, “He that hath an ear, let him hear what the Spirit saith unto the churches.” Shall we not demonstrate that we have ears? {PTUK June 13, 1895, p. 373.1}

**A NEW CREATION**

Some people object to the fact that so much is made of the particular day of the Sabbath. They say that the Sabbath is spiritual. So it is, and it should never be considered as anything else. But all must see that we must have a Sabbath day before we can consider its spirituality. “Spiritual” does not mean unreal or non-existent. What use to talk about the spirituality of a thing that has to us no definite existence? If our friends did not raise the question as to the existence of the Sabbath, there would be no need to talk about it; but let no one think that in dwelling upon the definiteness of the Sabbath day we are unmindful of its spirituality. We may abstain from labour on the very day of the Sabbath, and yet not keep the Sabbath holy unto the Lord. But that does not warrant us in ignoring the day of the Sabbath. We may abstain from taking human life, and still not keep the sixth commandment; but that does not warrant us in killing men. {PTUK June 13, 1895, p. 373.2}

In the beginning God sanctified the Sabbath as a memorial of His creative power. He set it apart for the use of men, in order to remind them of His power to sanctify them. See Ezekiel 20:12. The Sabbath, which calls attention to creation, and thus shows God’s eternal power (Romans 1:20), makes known the sanctifying power of God, since sanctification is the exercise of creative power. “Create in me a clean heart.” Psalm 51:10. “If any man be in Christ, he is a new creation.” 2 Corinthians 5:17. Or, as the Revision has it, “there is a new creation.” Christ is Creator, and He created all things. Colossians 1:16. The Sabbath comes to us from Eden, when the earth was new, to remind us of the power of God in Christ to make us new creatures, as perfect as man and all things were in the beginning. And this will be its office throughout eternity; for the Lord says of the time when He shall have made all things new, and shall have made men also new, that they may fittingly inherit His new creation: “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 June 13, 1895, p. 373.3}

Some of the questions that have been raised concerning special texts, with reference to the Sabbath, will be considered later. {PTUK June 13, 1895, p. 373.4}

**“Eternal Youth” The Present Truth 11, 24.**

E. J. Waggoner

Everything that is of eternal value keeps living and fresh. It cannot grow old; it is never lost in that which is buried by the hand of time. Decay and ruin are signs of the presence of sin. Where sin is, there sooner or later must come a burial. {PTUK June 13, 1895, p. 373.5}

Earth has many burial grounds of the works and devices of man-works that could not endure for the wickedness of their makers-where lie interred many a form of sin and error; but the uncovered monuments of antiquity disclose no buried truth and purity and beauty that can add to the adornment of character or make life more worth living. These exist because God exists, just as light must exist where there is a sun; and the character that is all truth and purity and beauty can therefore know no death. It can never grow old; it can never lose its freshness and beauty. {PTUK June 13, 1895, p. 373.6}

Therefore the way to keep young and to retain the freshness and beauty of youth, is to be separate from all sin. Sinful flesh must of necessity incline toward decay and the grave; but God will in His appointed time clothe the sinless character with sinless flesh, and then all eternity can never take away from us our youth. {PTUK June 13, 1895, p. 373.7}

**“Affliction in Resisting Temptation” The Present Truth 11, 24.**

E. J. Waggoner

We are exhorted to resist the devil “steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” James 5:9. What a great mistake, then, to imagine that afflictions must be an evidence of God’s displeasure. This leads also to the error of thinking that one who serves the Lord ought to have a smooth and easy life. Afflictions come from resisting the temptations of the devil, and resisting them “steadfast in the faith.” And this is as true to-day as when the words were written by the apostles. Science and civilisation have not smoothed the pathway of the Christian. That still leads to Gethsemane and Calvary. But beyond these is the resurrection and eternal life. {PTUK June 13, 1895, p. 377.1}

**“The ‘Barbarous’ West” The Present Truth 11, 24.**

E. J. Waggoner

In the eyes of many the pugilist may rank above the quiet, industrious workman, and the power that can fight best may stand highest in popular estimation. It is the proper thing now to despise the Chinese, who have shown themselves a nation that cannot fight. But the *Echo*, in the following paragraph, suggests another point of view, possibly that of the industrious inland population, as they look at the nations that are devoting their men and money to the highest development of the fighting art:— {PTUK June 13, 1895, p. 377.2}

“The Chinese define a barbarian as one who puts brute force above moral force. Is it wonderful that our civilisation does not dazzle them, and that they continue to regard us as barbarians? Did the sacking of the Summer Palace inspire in them high notions of our morality? Our prowess, our victories, they regard with disdain, and our engines of war do not provoke their admiration. They have used European weapons, it is true, but only for the sake of defending themselves, and remaining still Chinese. The defeat they have suffered will make them more Chinese than ever. Those who predict a great awakening, by which they mean a mimicry of European habits and the adoption and purchase of European manufactures, will probably find themselves disappointed, M. de Saussure is right in saying that we produce the same effect on the Chinese that the hordes of Attila did on a Greek philosopher.” {PTUK June 13, 1895, p. 377.3}

**“News of the Week” The Present Truth 11, 24.**

E. J. Waggoner

-Earthquake shocks continue to be reported from Austria and Greece. {PTUK June 13, 1895, p. 382.1}

-Great damage has been caused to the crops in Spain by recent torrents of rain. {PTUK June 13, 1895, p. 382.2}

-New reinforcements are to be sent to Cuba from Spain, and it is evident that the insurrection is still formidable. {PTUK June 13, 1895, p. 382.3}

-Recently at Ottawa, Canada, a large timber raft was swept over some rapids in a river, and thirty-three men on it were drowned. {PTUK June 13, 1895, p. 382.4}

-Newfoundland has secured a loan of ?500,000, which will enable her to carry on business, and, it is hoped, to tide over her present troubles. {PTUK June 13, 1895, p. 382.5}

-Bedouins have destroyed the cholera hospital at Jeddah, erected for pilgrims returning from Mecca. {PTUK June 13, 1895, p. 382.6}

-The revolution in Ecuador still continues, and seems likely to be successful, the Government forces having been defeated in several important battles. {PTUK June 13, 1895, p. 382.7}

-The oil district in northern Pennsylvania has been swept by a disastrous forest fire, which destroyed several million dollars’ worth of property, including several towns. {PTUK June 13, 1895, p. 382.8}

-A great tidal wave has visited the northern coast of South America, causing an interruption of cable communication between Callao and Africa, and doing considerable damage at Mollendo and other ports. {PTUK June 13, 1895, p. 382.9}

-The money to pay the Chinese war indemnity is to be furnished by Russia at 5 per cent. interest, who in turn will raise it by a loan from France at 4 per cent. interest, and pocket the balance of interest, which will be over ?150,000 a year. {PTUK June 13, 1895, p. 382.10}

-The State Bank of Russia will next month dispose by public auction of no fewer than 3,980 estates, upon the mortgages of which the bank has been compelled to foreclose, the owners, nearly all of the noble class, being hopelessly insolvent. {PTUK June 13, 1895, p. 382.11}

-The church doors throughout the capital of Madagascar were recently covered with placards inciting the people to kill the Queen and her husband, and welcome the French. The mortality among the French troops in Madagascar is increasing daily, {PTUK June 13, 1895, p. 382.12}

-A crisis has been reached in the Armenian inquiry, owing to the apparent determination of Turkey not to accede to the demands of the European Powers concerning reforms in Armenian government. The Powers, however, are firm, and it is thought Turkey will soon crime to terms. {PTUK June 13, 1895, p. 382.13}

-From “trekkers” who are on their way to the Lake N’gami region of Africa, news has been received that beyond the Kalahari Desert there is a permanent and plentiful supply of water, and that the country is a magnificent and a healthy one, excelling both the Transvaal and the Orange Free State. {PTUK June 13, 1895, p. 382.14}

-The “republic” in Formosa has collapsed under the attack of the Japanese forces sent to take possession of the island, with heavy loss to the natives who resisted them. The Chinese on the island have engaged in looting and rioting, in the course of which a powder magazine blew up, killing ninety person. {PTUK June 13, 1895, p. 382.15}

-The condition of public affairs in Macedonia, under Turkish rule, is stated from a trustworthy source to be little better than complete anarchy. The lives and property of Christens in Macedonia are entirely unprotected. Abduction and murder are everyday occurrences, and there is not a province which is not infested with brigands, or a village which has not furnished its victims. {PTUK June 13, 1895, p. 382.16}

-An extraordinary cloud-burst, attended by serious damage and probably considerable loss of life, occurred June n the Wurtemberg Black Forest district. At Balingen a dwelling-house, with its occupants, was swept away by the waters of the swollen river Eyach, and nine persons are missing. At Frommern four houses were destroyed, and nine persons have disappeared; while 15 persons are missing at Lauien. {PTUK June 13, 1895, p. 382.17}

**“Back Page” The Present Truth 11, 24.**

E. J. Waggoner

The Pope has addressed a letter to the Cardinal Archbishop of Milan, warmly approving of the efforts made in that city for the promotion of Sunday rest. {PTUK June 13, 1895, p. 384.1}

The annual pilgrimages to Mecca the Mohammedan “holy city,” have already begun, and the regular annual outbreaks of cholera is already reported, rather earlier than usual. {PTUK June 13, 1895, p. 384.2}

A Constantinople correspondent says of affairs there:— {PTUK June 13, 1895, p. 384.3}

A terrible fear reigns here among the people, especially the Turks. No one is certain about the morrow. Trade has been greatly injured. We do not know how long this will continue; but we pray God that He may use this condition for the advancement of His cause. {PTUK June 13, 1895, p. 384.4}

A new Society, called the Guild of St. James, has been started by the Episcopalians of America, with a view of promoting “the organisation of an organic religious union of all religious denominations, to present a front against heathenism, and to form a universal church with the Roman Catholic.” {PTUK June 13, 1895, p. 384.5}

It is announced that an American congress of religion and education is to be held in Toronto, Canada, from July 18th to the 25th. It is to be composed of representative clergy and laymen from every country, province, and State of North and South America, including Catholics, Protestants, and Hebrews. The mere fact of such a congress, regardless of what is said and done, will be a great victory for Catholicism. {PTUK June 13, 1895, p. 384.6}

The authorities of Basel, Switzerland are still agitated over the question of Sunday labour. The director of the Seventh-day Adventist publishing house in that city was, as has been noted in these columns, fined, and his goods sold to satisfy it; then he was sentenced to three weeks’ imprisonment, and a fine of 200 francs. He underwent the imprisonment, but the fine is yet unpaid. The office remained open six days in the week, Sunday included, and so, seemingly in desperation, the court has laid a fine of 500 francs upon the Central European Conference, which, by the way, does not control the publishing house. What steps will be taken to collect the fine remains to be seen; but the incident shows how strong the determination is to exalt the Sunday of Pope and Pagan above the Sabbath of the Lord. {PTUK June 13, 1895, p. 384.7}

It is in free Switzerland that the civil authorities throw the most obstacles in the way of Sabbath-keeping. Not content with prohibiting labour on Sunday, the laws seek to prohibit rest on the Sabbath. The following item comes in a letter:— {PTUK June 13, 1895, p. 384.8}

Several of our brethren at Bienne have been imprisoned for short terms, the longest being nine days, for not sending their children to school on the Sabbath. One of them was treated like a criminal, being kept on bread and water. {PTUK June 13, 1895, p. 384.9}

There are some who think that Sunday must needs be “protected” by law, else it cannot be kept; but these brethren are able to keep the Sabbath, even with the laws all against it. {PTUK June 13, 1895, p. 384.10}

“When Thy judgments are in the earth, the inhabitants of the world will learn righteousness,” says Isaiah; but the prophet adds, “Let favour be shewed to the wicked, yet will he not learn righteousness.” Isaiah 26:9, 10. The following from a letter describing the scenes attending the recent earthquake in Florence illustrates the scripture quoted:— {PTUK June 13, 1895, p. 384.11}

It was interesting to observe the different ways in which people were affected by the catastrophe. When the first great danger was over men began to show their ordinary characteristics. Parents with their little children around them looked grave, as well they might, but others blasphemed; some joked and laughed; others sang songs; and one group of fellows brought out a table into the piazza, stuck a candle on to it, and sat down to play at cards. I saw no one praying, and apparently very few were suitably impressed, or had an adequate idea of the danger they have escaped, if even they had yet escaped. {PTUK June 13, 1895, p. 384.12}

The Bible tells us that the law is not made for a righteous man, but for the lawless, the ungodly, and for sinners. So it is with God’s law; but when men set themselves in opposition to God and His law, putting themselves in His place, they necessarily pervert every principle of right, and the result is that the law in their hands is against only the righteous, while sinners are unmolested. Thus, in sentencing a Seventh-day Adventist in Georgia for quietly doing his ordinary labour on Sunday, the judge said that it would not do to allow a good citizen like the prisoner, and one whom everybody respected, to work on Sunday. The sentence was a year in the chain-gang. So it appears that even now, in some parts of the world at least, it is dangerous to have a good character. Such perversions of justice are what cause evil men and seducers to wax worse and worse. {PTUK June 13, 1895, p. 384.13}

A letter from Brother Holser, of Switzerland, who has the oversight of the work in Central Europe and the East, contains the following:— {PTUK June 13, 1895, p. 384.14}

“I have good news from the East. In Ur there are a dozen that have begun to keep the Sabbath as well as they know; they lay aside their work on this day, and study the Scriptures. There is also an increase at Aleppo.” {PTUK June 13, 1895, p. 384.15}

May these and many more from the land of Abraham’s early years find a place at last with him and the heavenly Canaan for which he was content to be a stranger and a pilgrim on this earth. {PTUK June 13, 1895, p. 384.16}

In his sermon at the celebration of the three-hundredth anniversary of the death of Sir Philip Neri, in the Brompton Oratory, Cardinal Vaughan noted the following contrast between the condition of Catholicism in England fifty years ago and now:— {PTUK June 13, 1895, p. 384.17}

The contrast between the condition of religion in England fifty years ago and what it is to-day is strange indeed. It is not difficult to illustrate this. I remember a friend of my own fifty years ago offering to a Catholic church in London a beautiful image of Our Lady. The priests excused themselves from accepting it on the plea that such a statute would be misunderstood by the Protestant public who came to their services. To-day there is no longer any danger of giving scandal to our neighbours by our veneration for the Mother of God, for we have only to look at the gateway of St. Mary Abbotts in Kensington, at the north door of Westminster Abbey, or at the great reredos in St. Paul’s to behold the Mother and Child reared aloft both outside and inside Protestant churches. {PTUK June 13, 1895, p. 384.18}

This is a striking proof of the growth of Catholicism; but it should be noted that churches which have adopted those Romish idols have thereby lost all claim to be called “Protestant.” {PTUK June 13, 1895, p. 384.19}

**“Good Company” The Present Truth 11, 24.**

E. J. Waggoner

*Good Company*.-The Psalmist said to the Lord, “I am a companion of all them that fear Thee, and of them that keep Thy precepts.” Psalm 119:63. A man is known by the company he chooses. One of the chief qualifications of a bishop is that he shall be “a lover of good men.” “He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.” Proverbs 13:20. {PTUK June 13, 1895, p. 384.20}

**“Front Page” The Present Truth 11, 24.**

E. J. Waggoner

God wants all His children to be like Him. With men, on the other hand, there is a natural desire for distinction,—a desire to have what other persons have not, for the sake of appearing in favourable contrast with them. {PTUK June 13, 1895, p. 385.1}

When this distinction is in danger of being lost by the fortune of others in rising to an equal eminence, there comes into the heart the terrible spirit of jealousy. All this is the spirit of the devil, and in marked contrast with the nature of God. {PTUK June 13, 1895, p. 385.2}

When the devil rebelled against the government of God, he did not aim merely to be equal with others in heaven, but said, “I will exalt my throne above the stars of God.” Isaiah 14:13. He himself was a star, for he was Lucifer, the light-bearer. But he aspired to a distinction above the rest. He endeavoured to reform the government of heaven, and thus assumed superiority to God Himself. {PTUK June 13, 1895, p. 385.3}

When the devil overcame man in Eden, he infused into his nature the same spirit, and opened the flood-gates of the discord and strife from which have filled the world since Adam sinned. Every feeling of jealousy that ever entered the human heart was from the devil,—an offshoot of the spirit which led him to aspire to pre-eminence in heaven. {PTUK June 13, 1895, p. 385.4}

The Lord is not only willing that all persons should be like Him and have what He has, but He has undertaken, at an infinite sacrifice, to do the work necessary to lift them to this exalted plane. He gives them His own Spirit,—not sparingly or shorn of its qualities, but with the fulness of His own power and wisdom. He makes Himself their dwelling-place, and them His dwelling-place. He takes them into the closest possible relation with Himself and gives them free access to His own infinite treasures. The more like Him we become, the better is He pleased with us. {PTUK June 13, 1895, p. 385.5}

The only way for us to become like God, is to let Him make us like Himself. The only way to get the things which will make us like God is to let Him give them to us; for from Him alone can they be obtained. This means that we are to take, with thankfulness, what He gives; for all that He gives is then to promote our growth “unto the measure of the stature of the fulness of Christ.” Ephesians 4:13. The devil told Eve that she would become like God by eating of the forbidden fruit,—taking that which God had not given her; but she found this to be a terrible mistake. {PTUK June 13, 1895, p. 385.6}

She attempted to become like God by acting in opposition to Him; and from that day forward, men have been seeking honour and wealth and power by opposing some one else. The one who obtains these things from the world, gets them at the expense of other people. But the devil’s plan cannot succeed. The world cannot give anything that is of real value to the soul, created with reference to eternity. {PTUK June 13, 1895, p. 385.7}

God wants all men to know, and in the Gospel is proclaiming it to all, that He is ready and anxious to make them like Himself, and to invest them freely with all that is of infinite value; that no fighting is necessary to obtain this, except “the good fight of faith;” that it is not to be sought at the expense of others, but by seeking their welfare; that it is all His gift, bestowed freely and already given, and therefore to be possessed even now by all who will lay hold upon it by simple faith in Him. {PTUK June 13, 1895, p. 385.8}

**“Argument” The Present Truth 11, 25.**

E. J. Waggoner

If the Gospel could be propagated by argument, it would be vastly more popular than it now is. If men could be saved by argument and controversy, there would be thousands saved to-day where there are only tens. But the fact is that it is not argument that is needed, but “holding forth the Word of life.” A man always weakens his cause when he consents to debate and strive and argue about it. Strife and debate are so firmly embedded in human nature that it takes us a long time to learn this. But if we were to stop and think we should see that it is true. {PTUK June 20, 1895, p. 385.9}

Men do not argue about that of which there perfectly sure. You would not argue with a man to prove to him that the sun is shining at noon. You point out the fact to him, and if he wishes to see it for himself, he can, and if he does not, you cannot help him by argument. You would not debate with a man to convince him that the twenty-six letters of the alphabet are what they are. If he does not know them, you may teach him, but not by a debate. If he does not wish to have you teach him, but wishes to argue the point, you would simply leave him to himself. {PTUK June 20, 1895, p. 385.10}

You would not be at all moved by his boast that you dared not debate with him, and that your refusal showed that you did not dare put your belief to the test of argument. You do not simply *believe*, but you *know*, and it is much better to put knowledge to the test of actual use than to the test of argument. To argue the case would indicate a doubt about it in your own mind. {PTUK June 20, 1895, p. 385.11}

Now what the Gospel wants is not men who are ready to debate, but who know Christ, and who know His Word. Such men will teach by their quiet lives, and if any want to learn further, they will be ready to point them to the Word, but they will not lower the standard by arguing with those who do not want to learn. {PTUK June 20, 1895, p. 386.1}

The man who wants to learn never wants to argue. The man who is anxious to argue a point, does not want to learn anything from the one with whom he argues, but he wants, by arguing, to fortify himself in the opinions that he already holds. By repeating his arguments he helps to convince himself that they are true; and if he can out-talk his opponent that proves to him that he is right. Therefore the time spent on him while he is in that condition is wasted. The Christian can afford to let him talk, and even rail, knowing that the truth cannot be injured. This very confidence begets in the other a desire to know what it is that is so sure that you are not in the least afraid that it will be overthrown by argument. Then is your time to instruct him. {PTUK June 20, 1895, p. 386.2}

So then, argumentative ability is not necessarily a part of the outfit of the servant of Christ. For “the servant of the Lord must not strive; but be gentle unto all men, apt to *teach* [not to argue], patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” 2 Timothy 2:24, 25. {PTUK June 20, 1895, p. 386.3}

**“The Stone Rolled Away” The Present Truth 11, 25.**

E. J. Waggoner

It is unbelief that bars the way to the good we many times would do, but leave undone. The two women who came to the sepulchre on the resurrection morning said, “Who shall roll us away the stone from the door of the sepulchre?” Mark 16:3. They, like the rest of the disciples, had been blinded to the events that were then in process of fulfilment, and their unbelief saw a great stone in their path, barring their way to the Lord. But the stone was not there; it had been rolled away by Divine power; and thus they found it when they arrived at the sepulchre. {PTUK June 20, 1895, p. 386.4}

What unbelief was then, it is now; it still sees a great barrier in the way. And thus it deludes and discourages those who allow it to work in their hearts. Let us remember that what is seen by the natural mind in the Christian pathway, is not there. So if the way seems hopeless-filled with rocks and obstacles that we could not surmount-we may know that it is simply unbelief seeking to delude us. The eye of faith will show us what is there in truth. And with that eye see the stone before us rolled away. {PTUK June 20, 1895, p. 386.5}

**“Studying Error to Learn Truth” The Present Truth 11, 25.**

E. J. Waggoner

We have read a list of the qualifications of a minister of the Gospel, among which was this, that “he should be well abreast of the latest destructive Biblical criticism, so as to refute its arguments.” The idea that in order to refute error men must study it, is altogether too common. It shows itself in the idea that in order to avoid evil, men must go where it is, and learn all about it. {PTUK June 20, 1895, p. 386.6}

If people reasoned the same way with regard to food, everybody would soon die. If they thought that in order to be able to detect poison, and guard their children from it, they must taste all the poisons that are known, the fallacy would soon be exposed. There are very few men, comparatively, who know all about poisons. What do the people do who are ignorant of poisons?—Why, they sensibly determine to taste nothing which they do not know to be wholesome, and thus they escape all danger. {PTUK June 20, 1895, p. 386.7}

Some parents make the mistake of warning their children against all sorts of evil, so that they may be able to avoid it. This is well illustrated by the following. A mother called out to her son, “Tom, are you teaching that parrot to swear?” The reply was, “No, I am just teaching it what words it must not say.” Of course those would be the very words that the parrot would use. And so it is with children. If they are told all about the evil that is in the world, they will be sure to try it. Let their minds be filled with that which is good, and they will have less tendency to follow the evil. Then when they see or hear of evil practices or teachings, they will be able at once to detect the evil by its contrast with the truth and the good with which they are familiar. {PTUK June 20, 1895, p. 386.8}

The person who sets himself the task of studying all the forms of error, has an endless task before him. The result will be that he will never get to the study of truth. The minister who studies the works of infidels, and of the destructive critics of the Bible, will be apt to feed the flock on the driest kind of husks. The carpenter does not try to find all the crooked sticks in the world, so that he may recognise a crook when he sees it, but he simply learns the use of the square, and then he can in a moment tell whether or not a stick is straight. {PTUK June 20, 1895, p. 386.9}

The inspired advice of the apostle Paul should be heeded by all: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” 2 Timothy 3:14. {PTUK June 20, 1895, p. 386.10}

**“The Difference” The Present Truth 11, 25.**

E. J. Waggoner

The difference between true and false worship is the difference between worshipping the true God and worshipping a false one; and that is the difference between knowing God as we worship Him, and worshipping without knowing God. {PTUK June 20, 1895, p. 386.11}

Ignorant worship is Baal worship; for Baal means “lord,” which expresses the limit of the conception had by ignorant devotees of the object of their worship. They know there is one who is “lord, master, possessor,” etc., as the word Baal signifies; but from lack of further knowledge they are obliged to give him a character and attributes of their own. Thus they make a god that is like themselves, only as much worse as the power with which he is invested is greater than theirs. {PTUK June 20, 1895, p. 386.12}

Baal-worship was the great idolatry of ancient times. But though the word Baal has gone, idolatry still remains, the same now in origin, nature, and effects that it was then. Mere lord worship means Baal worship to-day, as certainly as it did in times past. {PTUK June 20, 1895, p. 386.13}

The Israelites frequently turn from the worship of God to the worship of Baal; and they did this simply by forgetting God,—simply by losing the knowledge of Him. It was not necessary that there should be any sudden and startling transition from one to the other. The true worship changed to Baal worship just in proportion as the knowledge of God was lost from the minds of the worshippers. When this knowledge had dwindled to the mere idea expressed by the term “lord,” the perversion was complete. As the truth ebbed away, error and superstition came in; for Divine truth lost never leaves a vacuum. And this error and superstition, clustering around the vague idea of God that still remained, and giving shape to the forms of worship, made Baal worship the fearful thing that it was. {PTUK June 20, 1895, p. 386.14}

We cannot worship the true God unless we know Him. “They that worship Him must worship Him in spirit and in truth.” John 4:24. Our thoughts and our conceptions of Him cannot supply the place of His own revelation of Himself to us; for our thoughts and conceptions of Him are as much beneath His knowledge, which is the truth, as the earth is below the heavens. Isaiah 55:9. And therefore it is inevitable that gross error should come into that worship in which the revelation of God has begun to be supplanted by the ideas of men. {PTUK June 20, 1895, p. 387.1}

The Lord has given us a knowledge of Himself. From the very start, the world was not left without a revelation of Him,—of His personality and character. This revelation came in the Sabbath. Men were directed to keep the seventh day holy, “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.” The Sabbath directed the mind not merely to one who was “lord,” but one who created the heavens and the earth; and His works, supplying all man’s needs and ministering so fully to his well-being and happiness, testified that “God is love.” If the Sabbath had been kept by all, there could never have been any idolatry. {PTUK June 20, 1895, p. 387.2}

It is not strange then that heathen, idolatrous worship should have had nothing to do with the observance of the Sabbath. The chief day of all pagan worship was the first day of the week,—the day of the sun. That was the honoured day in Baal worship; for the idea of “lord” became naturally attached to the sun, the lord of the heavens. {PTUK June 20, 1895, p. 387.3}

To-day God calls upon men to worship Him in spirit and in truth. To-day it is the privilege and duty of all men to know the Lord and honour Him as the Creator of heaven and earth, through the memorial of creation which He has given us,—the Sabbath. “The seventh day is the Sabbath of the Lord thy God.” Our God is the Creator; and since to be saved from sin we must be created new in Christ, nothing else than great power can save us, and no one but the Creator can redeem us. How then can we know Him and worship Him in spirit and in truth, and at the same time reject the day He has sanctified and made the Sabbath? {PTUK June 20, 1895, p. 387.4}

Do we know God as the Creator, or simply as “lord”? By keeping His Sabbath, we show faith in the word of that One who declares Himself the Creator of heaven and earth. But without Sabbath observance, we can give no evidence of our belief in any Creator whatever. And creation is not all past. “My father worketh hitherto,” said Jesus, “and I work.” John 5:17. Creative power is the power by which God works. When He speaks, the thing which He desires is brought forth. “God said, Let there be light; and there was light.” Genesis 1:3. There is this power in every word of God; and when He speaks to us, and we receive His word into our hearts by faith, there is a new creation in us. It is thus we are created new in Christ. {PTUK June 20, 1895, p. 387.5}

Do we know this power? Do we by this know God as the Creator? If so, we shall be willing to keep the day He has made the memorial of creation,—the seventh day-the Sabbath. {PTUK June 20, 1895, p. 387.6}

**“God’s Witness to Asshur” The Present Truth 11, 25.**

E. J. Waggoner

**GOD NO RESPECTER OF PERSONS**

It is a very common idea that in the days of Israel of old the Lord had no care for other nations and peoples, and that they were altogether left out of His benevolent plans for the salvation of men. Nothing could be further from the truth. What the Lord is to-day, that He always has been. He is that He is, and He is “no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him.” Acts 10:35. {PTUK June 20, 1895, p. 387.7}

This was His character when He took Israel by the hand to lead them out of Egypt. He proclaimed His name to Moses then as “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” His mercy and longsuffering had just been inviting Egypt to turn from its iniquity and warfare against the Lord; and the power of the Lord manifested in judgments was as ready to manifest itself in the salvation of Pharaoh as of Moses. {PTUK June 20, 1895, p. 387.8}

And when by the wonderful deliverance of the Israelites all the nations of the East heard of the power of the Lord, He was ready to manifest that power in their behalf. The one person in Jericho who was willing to let the Lord work the deliverance from sin, the harlot Rahab, found the Lord’s mercy and goodness abundantly displayed. “Jesus Christ, the same yesterday, and to-day, and for ever,” was the Saviour of men then as now. His purpose was to give the Jewish nation the high honour of preaching the Gospel to the world: but they continually thwarted His purpose by their wicked apostasies from the truth. But at the same time “He left not Himself without witness, in that He did good,” sending the rain and fruitful seasons to all. And the word of invitation and warning was also sent. {PTUK June 20, 1895, p. 387.9}

**THE ASSYRIAN KINGDOM**

The history of Assyria furnishes an interesting example of God’s witnessing to the heathen empires of antiquity. Its history, as we have it, runs parallel with that of Israel; for it was rising to its position of power at the very time of the Exodus from Egypt, and its fall came just before the Babylonish captivity. {PTUK June 20, 1895, p. 387.10}

When the glory of Solomon’s reign attracted the attention of the world, Assyria must have heard of the true God; for we read that “all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.” But just then the Assyrian was too much engrossed in building up the glory of his empire to care to give attention to wisdom that reproved wickedness. Later, in the days of Ahab and of Jehu, Assyria came into conflict with Israel, and Shalmaneser II. says in the annals of his Syrian campaign that Jehu paid him tribute. {PTUK June 20, 1895, p. 387.11}

About this time the prophet Jonah was sent to Nineveh to speak the words of the Lord, and warn Assyria of the wickedness which was growing with its pride and luxury. And the Lord was no respecter of persons in condemning wickedness, for in those same days He had been sending prophets to Israel calling them to repent of their wicked ways, and to cast away the licentious sun-worship which Jezebel had introduced. At the preaching of Jonah the men of Nineveh repented. A fast was proclaimed, and the judgments which their sins had brought so near did not fall upon them. The Lord pitied the people in their ignorance—“that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand.” {PTUK June 20, 1895, p. 387.12}

**THE PRIDE OF ASSHUR**

Not long after Shalmaneser, came Tiglath Pileser II., who added to the power and military glory of the empire. Israel had then so far rejected the Lord that it joined with Syria (2 Kings 16.) for an attack upon the kingdom of Judah and Jerusalem. Isaiah assured the king of Judah that he need not fear this confederacy, for the Lord would shave Israel “with a razor that is hired, namely, by them beyond the river, by the king of Assyria.” Isaiah 7:20. So the Assyrian was allowed to come up against the kingdom of Israel to punish it for its rebellion, and frustrate its wicked purpose against the southern kingdom. {PTUK June 20, 1895, p. 387.13}

The trouble which came upon the northern kingdom of Israel did not lead to reformation, and more than once afterwards their evil ways brought upon them the Assyrians, who at last, in the reign of Hoshea, carried them away into captivity. 2 Kings 17:6. {PTUK June 20, 1895, p. 388.1}

In visiting the sins of Israel the Lord merely used the conquering armies of the Assyrians as the rod of His anger (Isaiah 10:5). But the pride of Assyria attributed the downfall of Israel and other kingdoms solely to her own prowess, and she glorified herself, increasing her wickedness. Tiglath Pileser left a record in which he boasts of his victory over Israel, greatly exaggerating his achievements. The Lord, speaking by the prophet Isaiah, rebuked this haughty pride of Assyria, saying:— {PTUK June 20, 1895, p. 388.2}

“It shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For He saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent.... Shall the axe boast itself against him that heweth therewith?” Chap. 10. {PTUK June 20, 1895, p. 388.3}

The Assyrian was glorifying in his power just as Nebuchadnezzar did later, when he said, “Is not this great Babylon, which I have built?” and learned by affliction that “the Most High ruleth in the kingdoms of men and giveth them to whomsoever He will.” {PTUK June 20, 1895, p. 388.4}

The boasting and blasphemous Sennacherib, of Assyria, might have learned the same lesson when he came down upon Jerusalem “like a wolf on the fold,” and the Lord smote 185,000 of his men in a night, and sent him back to Nineveh. Isaiah 37. But nations in those times were no more ready to turn from their own ways and the pride of dominion than they have been since. The wealth and luxury which had come with conquest were weakening the empire, and the cup of its iniquity began rapidly to fill up. {PTUK June 20, 1895, p. 388.5}

**LAST DAYS OF NINEVEH**

In the reign of Sennacherib’s grandson, Asshurbanipal, the storm-cloud of wrath began to hover darkly over Assyria, still glorying in her strength, and careless and unconscious of her approaching doom. Zephaniah then sounded the warning:— {PTUK June 20, 1895, p. 388.6}

“He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh but a desolation.... This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me.” Chap. 2:13, 15. {PTUK June 20, 1895, p. 388.7}

The destruction came at a time when Assyria was at the height of its culture and civilisation. Rawlinson says:— {PTUK June 20, 1895, p. 388.8}

The annals of Asshurbanipal... exhibit him to us as a warrior more enterprising and powerful than any of his predecessors.... Asshurbanipal is the only one of the Assyrian monarchs to whom we can ascribe a real taste for learning and literature. {PTUK June 20, 1895, p. 388.9}

But culture and artistic refinement have been shown by the history of every nation to be not incompatible with the deepest vice. Yet again the Lord repeated the warning by the prophet Nahum. The “burden of Nineveh” was:— {PTUK June 20, 1895, p. 388.10}

“Woe to the bloody city! It is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain.” Nahum 3:1-3. {PTUK June 20, 1895, p. 388.11}

The historian says:— {PTUK June 20, 1895, p. 388.12}

Advancing civilisation, of more abundant literature, improved art, had not softened the tempers of the Assyrians.... Asshurbanipal reverted to the antique system of executions, mutilations, and tortures.... Glorying in his shame, he not merely practiced cruelties, but handed the record of them down to posterity by representing them in all their horrors upon his palace walls. {PTUK June 20, 1895, p. 388.13}

Added to her violence were the witchcraft and sorceries, by which she had, like Babylon, corrupted the world. Nahum 3:4. For these things the Lord said:— {PTUK June 20, 1895, p. 388.14}

“I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast the abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.” Verses 5, 6 {PTUK June 20, 1895, p. 388.15}

Along with all these denunciations of sins was sent the invitation of mercy. “The Lord is good,” was also the “burden of Nineveh,” “a stronghold in the day of trouble; and He knoweth them that trust in Him.” Nahum 1:7. The Lord was ready to save to the uttermost. But the reign of pleasure continued, the strongholds of the city, the beautiful palaces, and the apparent strength of the empire seemed to promise lasting prosperity. But the word of the Lord was sure. Soon after Asshurbanipal’s death, the forces of Media and Babylon besieged the city, and it fell. Nahum had said:— {PTUK June 20, 1895, p. 388.16}

“The gates of the rivers shall be opened, and the palace shall be dissolved” (“molten,” margin). {PTUK June 20, 1895, p. 389.1}

Ctesias, the ancient writer, says the river Tigris overflowed during the siege, washing down the wall, whereupon the king burned himself in his palace. The great empire fell to pieces with astonishing rapidity; for his vices had enervated the people, and it was full of treachery, though outwardly presenting the appearance of solidity. It was even as Nahum had said:— {PTUK June 20, 1895, p. 389.2}

“All thy strongholds shall be like fig trees with the first ripe figs; if they be shaken, they shall even fall into the mouth of the eater.” Chap. 3:12. {PTUK June 20, 1895, p. 389.3}

Its fall was complete. Assyria was the “cedar in Lebanon” in whose spreading branches all the fowls of heaven made their nests, but, says the word of the Lord, “I made the nations to shake at the sound of his fall.” Ezekiel 31. Its ruin was set forth as an example. “I have driven him out for his wickedness,” was the Lord’s word to Egypt, as Ezekiel set before Pharaoh the severe judgments which followed corruption. {PTUK June 20, 1895, p. 389.4}

**A LESSON FOR THE LAST DAYS**

Over and over again since the fall of Nineveh history has repeated the lesson, and through it all the Lord has been witnessing of Himself, and gathering out of the ruin all the souls who have been willing to trust Him. And at the background of the history of empires the Lord has set the ruins of Nineveh, the careless city, as a gazingstock, a reminder to nations and to men of the terrible results of continuing in sin, and of fighting against the God of heaven. {PTUK June 20, 1895, p. 389.5}

The lesson has a special significance to men now; for it was from Nineveh, and from her sister Babylon, that the abominations of Paganism went out into all the world. It was by joining in these that the Jewish nation ruined itself. It was by the same pagan abominations that the worldly church was corrupted in the early centuries, and thus the Papacy became by direct succession the spiritual Babylon, the mystic city which now reigneth over the kingdoms of the earth. It is a fact that, whether acknowledging the Papacy directly or not, all nations have drunk of the wine of her abominations, as the Lord says in Revelation 18. {PTUK June 20, 1895, p. 389.6}

And now, in these last days, with its doom overhanging it, the world dwells as carelessly as Nineveh of old, glorying in its culture and enlightenment. But the Lord leaves not Himself without witness. Wherever the genuine Gospel of Christ’s kingdom is preached the call is sounding, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached into the heaven, and God hath remembered her iniquities.” Revelation 18:4, 5. He is still the stronghold in the day of trouble, mighty to save all who are willing to be separated from sin. {PTUK June 20, 1895, p. 389.7}

**“On Which Side?” The Present Truth 11, 25.**

E. J. Waggoner

“And I 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.” Such was the scene presented before the prophet John as he was given a vision of the final outcome of the great controversy between the forces of good and of evil. Revelation 19:19. He “that sat on the horse” is the Lord Jesus Christ, and against Him and His army the apostle saw gathered together, “the beast, and the kings of the earth, and their armies.” Christ is coming to overthrow their kingdoms and set up upon the earth His kingdom, which will last for ever, and they will be gathered together to resist Him. On which side will we be in that last great contest? {PTUK June 20, 1895, p. 389.8}

No temporal millennium, when all the world will become converted, is pictured here. That doctrine is a pleasing fable, designed by the father of lies to lull man to sleep in the time of sudden destruction. The Lord’s side,—the side of truth and righteousness,—will not be in that day the side of earthly wealth, influence, or numbers; and for that reason we should all the more seriously and earnestly ask ourselves upon which side we stand, for if we are on the wrong side now, we should lose no time in changing our position. {PTUK June 20, 1895, p. 389.9}

Are we on the popular side, the side of the majority, the side which has the support of the world’s wealth and power? And if so, shall we be on the same side in that day? for notice it is the side of popularity and power that is represented by those gathered together against the Lord. “The beast [the Papacy], and the kings of the earth, and their armies,”—not much of the civilised world is found outside of these. They are at present the most conspicuous objects on the earth. Current history contains little else beside the record of them and their doings. They represent the world’s power, wealth, influence, and respectability. Yet in the prophetic record they are found arrayed against the Leader of the armies of heaven, or the side which goes down in destruction. {PTUK June 20, 1895, p. 389.10}

It is so natural for the human mind to associate right with might, to measure truth and justice by the world standards, and to give credence to the ideas and doctrines which have only the sanction of popularity, that all are in great danger of being drawn to the wrong side, where in the end they will be found fighting against God. “Put not your trust in princes, nor in the son of man, in whom there is no help.” Psalm 146:3. The righteous life is the life of faith, and faith is trust in God, and Him alone. {PTUK June 20, 1895, p. 389.11}

**“Afraid of Moses” The Present Truth 11, 25.**

E. J. Waggoner

Many people seem to have a special antipathy to Moses, and to anything that pertains to him. Let anything be quoted from the first books of the Bible, and they will cry out, “O, that’s in the law of Moses!” or, “Moses wrote that.” Well, what if he did? Does that diminish its value? {PTUK June 20, 1895, p. 389.12}

Why not as well say when the Psalms are read, “O, David wrote that!” or object to other prophecies because Isaiah or Jeremiah wrote them? Why is there not as much reason in objecting to things quoted from the epistles of the New Testament because they were written by Paul, or Peter, or James, or John? Was Moses inferior to these men? Was he less favored of God? {PTUK June 20, 1895, p. 389.13}

Hear what the Lord said: “If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.” Numbers 12:6-8. “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” Deuteronomy 34:10. {PTUK June 20, 1895, p. 389.14}

Christ testified that to disbelieve Moses was to disbelieve in Him. See John 5:46, 47. Moses wrote of Christ. He wrote of the sacrifice of Christ, of justification through faith in His blood, of the coming of the Lord, of the resurrection of the dead, of eternal life, and of the glorious reign of the saints in the kingdom of God. Let us beware, lest, in speaking disparagingly of Moses, we be found rejecting the Master, of whom He testified, and whose reproach He suffered. {PTUK June 20, 1895, p. 390.1}

**“The Principle Involved” The Present Truth 11, 25.**

E. J. Waggoner

The Rev. Canon Owen, speaking at a Church Defence meeting at Cardiff, showed very clearly some of the inconsistencies of many who are working for Disestablishment on the ground that Church and State should be separate. The *Church Times* thus reported him:— {PTUK June 20, 1895, p. 390.2}

It appeared to him that this was a most opportune moment for Disestablishment, because they were asked these same men who asked that the church should be disestablished to make men moral by Act of Parliament, and sober by the Act of Parliament. He was a total abstainer himself, and wanted to make men sober in the right way. Their opponents also wanted to make men pure by Act of Parliament, and to use proper language on Sundays by Act of Parliament. Surely this, then, was the wrong time to try to divorce the State from religion. {PTUK June 20, 1895, p. 391.1}

We fear that it is a fact that but few, if any, of those who are labouring to secure Disestablishment are really opposed to the principle of Church and State union. They are actuated by political reasons rather than by religious. Indeed, it must be so, since true Bible religion is a purely personal matter. The Christian may and must present the truth to all men whom he can reach, but he may not seek to compel another to accept the truth, nor may he seek by force of law to deprive another of any error that he may cherish. No man need be a part of an Established Church, if he does not wish to; but if any number of people wish to have their church joined to the State, it is their privilege; only it should be understood that such alliance with the world is a denial of the Gospel of Christ. {PTUK June 20, 1895, p. 391.2}

**“An Incident in Russia” The Present Truth 11, 25.**

E. J. Waggoner

It is according to the Bible rule that one should chase a thousand, and therefore it is not surprising that a few well-instructed believers in a Russian province are regarded by ecclesiastical functionaries as though they were an invading army. There is an amusing side to the spectacle suggested by the extract following. Sheriffs, priests, archbishops, and archimandrites are engaged in chasing a few tracts and papers, and trying to keep a man who knows the Lord from letting his light shine; as though their efforts were not scattering the truth the more widely! Brother Conradi, of Hamburg, tells of a brother in the Baltic provinces of Russia who was receiving publications from Germany, upon whom the authorities recently fell. Thereupon they published the truth abroad according to the following from a St. Petersburg newspaper:— {PTUK June 20, 1895, p. 391.3}

“The Sheriff has taken pamphlets, journals, and letters in the German from a certain inhabitant of the village, Nowaja Rudnaja (Volhynia), and has given them to the Ispravnik, remarking that this man does receive these writings from Prussia and distributes them among the colonists, whereby he is trying to persuade them that Saturday and not Sunday is the Sabbath. Said writings were then handed to the Archbishop to express his opinion, to ask the Governor to enact that all such writings, etc., should be taken from the colonists and postoffices, and to ask the minister to forbid their circulation. At the same time the Archbishop wrote the following report to the Archimandrite concerning the contents and the aim of these writings:— {PTUK June 20, 1895, p. 391.4}

“‘Said pamphlets and letters are from the Stundists in Prussia, sent to the Stundist here. They bear the very character of a very dangerous Stundism, and, as it appears, are sent all over Russia. In all letters which the German Stundists write to the Russian, they exhort them to bear quietly all the persecutions of the Russian Government, and to follow blindly and zealously Christ their Saviour, wherefore these writings bear a complete Anabaptist character, serve to seduce the Russian people, and prove dangerous not only to the orthodox religion, but also to the Government itself; and their aim is not only to convert the Russian people to Stundism, but to shake the very foundations of the empire, in order to confirm the Russian people fully in Stundism.’” {PTUK June 20, 1895, p. 391.5}

**“Losing Influence” The Present Truth 11, 25.**

E. J. Waggoner

Sometimes people are afraid they will lose their influence if they stand firmly for the Lord amidst worldly companions. But the worldly never in their hearts think better of the professed follower of the Lord who denies Him to gain their patronage. Dr. Cuyler has written the following true words on this:— {PTUK June 20, 1895, p. 393.1}

If all the Christianity in existence were to become bankrupt in character, even the scoffers themselves would be frightened. Sneer as they may, they expect us to stand by our colours. Our desertion of God and of the right would not only disgrace us; it would alarm even the ungodly. “If this world is so bad with the Christian religion,” said the shrewd Franklin, “what would it be without it?” {PTUK June 20, 1895, p. 393.2}

A personal incident will illustrate this secret reliance which the people of the world have upon the people of God. A young man, who was a professed Christian, was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him: “You know that you are a church member, and I am a gay girl, very fond of what you call the pleasures of the world.” This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him. He accordingly applied to the officers of his church (which must have been very loose in its joints) for a release from his membership. They granted it. “Now,” said he to her, when he met her again, “the barrier is removed. I have withdrawn from my church and I do not make any profession to be a Christian.” The honest-hearted girl turned on him with disgust and horror, and said to him: “M—, you know that I have led a frivolous life and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself and to hold me up also. I said what I did *just to try you;* and, if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again.” {PTUK June 20, 1895, p. 393.3}

**“Drawing Out the Sweet” The Present Truth 11, 25.**

E. J. Waggoner

It is not the bee’s touching on the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, strongest Christian. {PTUK June 20, 1895, p. 393.4}

**“News of the Week” The Present Truth 11, 25.**

E. J. Waggoner

-Deaths from snake bite are said to be on the increase in India. {PTUK June 20, 1895, p. 400.1}

-The Canadian Parliament recently decided against woman suffrage. {PTUK June 20, 1895, p. 400.2}

-During the present year 5,000 boys are to be entered for service in the British navy. {PTUK June 20, 1895, p. 400.3}

-A monument to Martin Luther, the reformer, was unveiled with public ceremonies in Benin, June 11. {PTUK June 20, 1895, p. 400.4}

-The number of Jesuits in the United States is stated by a Catholic journal to be 357 “Fathers” and 409 scholastics. {PTUK June 20, 1895, p. 400.5}

-A permanent Russian legation to the Vatican has been established, to consist of a Minister Resident and a Secretary of Legation. {PTUK June 20, 1895, p. 400.6}

-It is stated that the Pope will shortly write a new latter on the “conversion” of the Anglo-Saxon races, which will be a complement of that lately addressed to the English. {PTUK June 20, 1895, p. 400.7}

-Two Danish priests have been commissioned by the Pope to go as missionaries to Iceland, where it is said there is at present but one Roman Catholic family in a total population of 75,000 souls. {PTUK June 20, 1895, p. 400.8}

-It is proposed at the Vatican to hold a council of the prelates of England, Ireland and Scotland whom the Pope wishes to consult on the question of union between Anglicanism and the Papacy. {PTUK June 20, 1895, p. 400.9}

-Another tale of witchcraft in the United Kingdom comes from a hamlet in Lincolnshire, where a farmer and his wife accused an old lady living near by of having bewitched his hens, pigs, and cow. {PTUK June 20, 1895, p. 400.10}

-A Swedish engineer, M. Andre, is soon to attempt an ?rial voyage to the north pole. His balloon will, it is said, be capable of carrying three persons, four months’ provisions, a sledge, and a sailing-boat, and will be sufficiently gas-tight to hover in the air for thirty days. {PTUK June 20, 1895, p. 400.11}

-Central Europe has been visited by severe storms and floods, from the effects of which it is only beginning to recover. At the Austrian village of Kouersdorf forty-two persons were drowned, and thirty others are missing. Eastern and Central Switzerland have also sustained much damage. {PTUK June 20, 1895, p. 400.12}

-The Roman Catholic cathedral to be erected near Westminster Abbey will cost above ?100,000. An endeavour is being made to make an impressive occasion out of the laying of the corner stone of the foundation. Cardinal Gibbons, from America, will probably be one of the foreign prelates present at the ceremony. {PTUK June 20, 1895, p. 400.13}

-Telephonic communication was opened June 12 between London and Dublin, a distance of 467 miles. Telephone lines also extend between London and Edinburgh, and between Berlin and Vienna, Kiel and Cologne. It seems only a matter of time when the telegraph will be largely superseded by this form of communication. {PTUK June 20, 1895, p. 400.14}

-An interesting libel suit was recently concluded in Berlin, brought by Roman Catholics against an innkeeper who published a pamphlet making grave charges against the keepers of a monastery. At the trial the charges were clearly proved, the result being that the monks are now put turn on trial, while no small sensation has been created throughout Germany. {PTUK June 20, 1895, p. 400.15}

-For a gross outrage committed by Bedouins at Jeddah upon the officials of the British, French, and Russian consulates, the three Powers represented have demanded of the Sultan that all Bedouins entering Jeddah be disarmed. This adds a further complication to the Eastern Question. It is stated that Macedonia will demand the some reforms as are now in prospect for Armenia. {PTUK June 20, 1895, p. 400.16}

-It is reported from Canton that practically the whole of that province is in a state of anarchy. No attempts at preserving order amongst the Chinese are made by the native officials, and the numerous rival factions into which the populace is divided are perpetually raiding each other’s districts, destroying property, and indulging in the wildest excesses. The mission stations are Kioting, Yochou, and Cheng-tu have been completely destroyed. {PTUK June 20, 1895, p. 400.17}

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E. J. Waggoner

The more real wisdom a person has, the meeker he becomes. James 3:13. {PTUK June 20, 1895, p. 400.18}

There is a Muslem mosque in Liverpool, and the Shazada of Afghanistan, on his recent visit to that city left a contribution for it. {PTUK June 20, 1895, p. 400.19}

Criminal statistics reveal the startling fact that of all the convictions in England forty-one per cent., nearly half of the offences are committed by persons under twenty-one years of age. {PTUK June 20, 1895, p. 400.20}

And now the Pope is reported to be preparing a letter on the subject of the conversion to Roman of the Anglo-Saxon race. He means that the world shall become familiar with the idea of corporate reunion with Rome. {PTUK June 20, 1895, p. 400.21}

The vast amount of good done by London hospitals in relieving the afflicted poor is shown by a few statistics. About 180,000 children are treated every year, and the number of surgical cases is about 700,000; 600,000 cases have passed through the wards. {PTUK June 20, 1895, p. 400.22}

In the disorganisation and discontent following the war in China, a number of mission stations have been destroyed by mobs. At such times the temptation is to call for gunboats and reprisals, but the history of missions shows that all such dependence on home governments works directly against the cause of missions. The Christians in apostolic time took joyfully the spoiling of their goods; and apostolic methods are not obsolete to-day. {PTUK June 20, 1895, p. 400.23}

Consistency is an excellent thing in a man if it is not perverted. The really consistent man is the one who acts in harmony with the truth as it is revealed to him, although it may cause him to act very differently from what He formerly did. The man who thinks that consistency demands that he always continue in the line in which he begins, virtually assumes to be infallible. God is the only one who need not change His course. In Jesus Christ all things consist, so that the only really consistent man is the one who is in Christ; and to be in Christ means a radical change from what we once were. {PTUK June 20, 1895, p. 400.24}

The word of the Lord invites us to cast all our care upon Him. James 5:7. This care is, for us, a very heavy burden, and we could not cast it upon the Lord unless He were by our side. And that is where He is, and has been, all the time that we were struggling along blindly under our load of difficulties. {PTUK June 20, 1895, p. 400.25}

The cheapest Bible at the beginning of this century is said to have cost 4s. 6d., and a New Testament 1s. 4d. Now the complete English Bible may be obtained for six pence, and the New Testament for a penny. {PTUK June 20, 1895, p. 400.26}

While Bibles are multiplying, and are issued at such cheaper rates, it is probably a fact that there never was a time when it was so little believed by the masses of its possessors as now. Only this week we have remarked the specially outspoken attacks upon the Bible-not in secular organs-but in some of the leading weekly religious journals. It is one thing to possess the Bible; it is another thing to believe it and to live by it, as the living Word of God. {PTUK June 20, 1895, p. 400.27}

In Wales, where Sunday closing is in force, Sunday drunkenness is reported to be rather on the increase. A member of Parliament a few Sundays ago visited a village near Cardiff (just far enough away to make the Cardiff drinker a “*bona fide* traveler”) and this is his report:— {PTUK June 20, 1895, p. 400.28}

What I saw was simply appalling. There are three public-houses, and each of them was, I will not say crowded, but packed like a sardine box with boosers, who seem to have no other object, as far as I could discover, but to pour drink down their throats. There was a large amount of drunkenness-of that heavy, stolid, sudden drunkenness which is produced by beer. You could see them in crowds between one public-house and another-some of them rolling from one side of the road to the other. {PTUK June 20, 1895, p. 400.29}

A recent number of the *Civilla Catolica*, a Jesuit organ published in Rome, laid down that the Vatican will never recognise the validity of Anglican orders. It claims that the question has been irrevocably settled by the declarations of several papal bulls, which condemned such orders. But when has it ever been known that an “infallible” Pope was bound by the decrees of his “infallible” predecessors? A fallible person is under some obligation to be consistent; but an “infallible” Pope is under no such limitations, since by his infallibility he makes wrong right, and turns contradictions into agreements. {PTUK June 20, 1895, p. 400.30}

Last week we mentioned the fact that a Seventh-day Adventist in Georgia was sentenced to a year in the chain-gang for working on Sunday, after having kept the Sabbath of the Lord. After the sentence some citizen or citizens of the place paid the fine into the Court, and thus the prisoner was released. {PTUK June 20, 1895, p. 400.31}

It is not alone in Georgia now that Sabbath-keepers are being brought before the Courts under the revived Sunday laws. Last week’s American mail brought news of arrests of Seventh-day Adventists in Mississippi, Illinois, and Maryland. In the first of these latter States citizens paid the fine, as in the Georgia case. If anyone wants to know how it happens that these old laws are being revived, the answer will be found in Revelation 12:17 and in succeeding chapters, describing the last-day controversy between truth and error. When human courts have done all that they can do the law of God still says, “The seventh day is the Sabbath of the Lord thy God.” {PTUK June 20, 1895, p. 400.32}

The agitation now going forward over the school question shows that the religious education controversy is by no means ended. So long as the Church refuses to do its legitimate work, and demands that the State shall attend to the religious instruction of the children, there will be unseemly strife which no illogical compromises can avert. And out of it all Romanism will come the gainer. It must be so, because the principle of making use of the power of the State to advance religion is purely papal. {PTUK June 20, 1895, p. 400.33}

Thousands of Chinese families, it is said, at the end of each year dash honey and sugar on the lips of their kitchen household gods, so that these, in their yearly trips to the heavenly regions, may make a favourable report of the conduct of the family during these twelve months. Very closely akin to this is the idea that punctilious attention to religious functions at stated times covers up irritability and gruffness in the home, making the Lord think that all goes well. {PTUK June 20, 1895, p. 400.34}

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**“Front Page” The Present Truth 11, 26.**

E. J. Waggoner

If we would but open our eyes, we should see that God has set wonderful things before us, not only within our sight but within our reach, which should fill us full of hope and rejoicing. {PTUK June 27, 1895, p. 401.1}

It is common to say, We know not what is before us; but this expression is not altogether of faith. The uncertainty is not so much in regard to what is before us, as to what will be our choice, and what course we will pursue. The Lord says, “See, I have set before thee this day life and good, and death and evil.” {PTUK June 27, 1895, p. 401.2}

These things are as certainly set before each of us as they were before ancient Israel, for “unto us was the Gospel preached as well as unto them.” But whether we will choose life or death, good or evil, is a matter which rests altogether with us. {PTUK June 27, 1895, p. 401.3}

Of our Saviour we read that He “for the joy that was set before Him, endured the cross, despising the shame.” Yet through all his earthly life He walked in the shadow of Gethsemane and Calvary. He knew the ordeal that was before Him. Yet he looked not at this, but at the joy that was set before Him. And if He could walk joyfully in the full knowledge that His pathway led to such an awful hour of agony and gloom, certainly we, for the joy set before us, can do the same. For the joy that was set before Him, is also set before us; the faithful will finally enter into the joy of their Lord. Matthew 25:21. {PTUK June 27, 1895, p. 401.4}

It was by faith that the Saviour saw the joy that was set before Him. And the same faith is given unto us; for He is “the Author and Finisher of faith” (Hebrews 12:2), and there is no other faith but His. Faith is not a thing of human manufacture. “It is the gift of God.” Ephesians 2:8. The saints “keep the commandments of God and the faith of Jesus.” Revelation 14:12. {PTUK June 27, 1895, p. 401.5}

The faith of Jesus will do for us what it did for Him. And as it enabled Him to see the joy that was set before Him, and thus to endure the cross, despising the shame, so it will enable us, whose conflicts and trials are so much less than His, to walk joyfully in the Christian pathway. In Gethsemane and Calvary the faith of Jesus met the supreme test, and triumphed gloriously. And that was also an eternal triumph for those who follow Him. Having endured the greatest test, that faith will certainly endure all lesser ones. “And this is the victory that hath overcome the world, even our faith.” 1 John 5:4, R.V. {PTUK June 27, 1895, p. 401.6}

The joy, the life, the glory that will never end, are set before us. This we know; it is as certain as that the Word of God is true. But whether we have them or not depends upon our own choice. We may make it a certainty by our decision. There is no uncertainty about it save what we create ourselves. {PTUK June 27, 1895, p. 401.7}

The very doorway of Heaven is set open before every soul. “These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it.” Revelation 3:7, 8. {PTUK June 27, 1895, p. 401.8}

**“How Christians Grow” The Present Truth 11, 26.**

E. J. Waggoner

To us Christ says, as well as to His disciples of old, “Ye have not chosen Me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain.” John 15:16. But how are we to bring forth fruit? By the same power that causes the natural fruit of the earth to grow. That word which said, “Let the earth bring forth grass, and herb yielding seed after his kind, and the tree yielding fruit,” and whose power we can see manifested in the grass and trees, says to us, “Bring forth fruit;” and if we are willing to be as submissive to the word as is the inanimate creation, the fruit will be as abundant. {PTUK June 27, 1895, p. 401.9}

**THE PLANTING OF THE LORD**

The Divine command is, “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” But how are we to grow? Just as the seed grows in the ground. Hear the words of Christ: “So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.” We may not know how the good seed of the word of God springs up within us, to cause to bring forth fruit, but that makes the difference. “God giveth it a body as it hath pleased Him.” Our part is to yield to the Divine Husbandman; His part is to cause the growth and the perfect fruit. {PTUK June 27, 1895, p. 401.10}

The growth of plants is again and again used in the Scriptures as illustrating Christian growth. The Apostle Paul says, “Ye are God’s husbandry,” or tilled land. 1 Corinthians 3:9. So the Lord says:— {PTUK June 27, 1895, p. 401.11}

“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; ... to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:1-3. {PTUK June 27, 1895, p. 402.1}

Bear in mind that the whole thing is of the Lord. We are His tillage. We are His planting, that He might be glorified. But note further how likeness to the growth of plants is carried out. See how salvation from sin-a life of righteousness-is indeed as when one casts seed upon the earth: {PTUK June 27, 1895, p. 402.2}

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 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 61:10, 11. {PTUK June 27, 1895, p. 402.3}

**PERFECT FREEDOM**

It is wonderful what God can do if we will only let Him. Does some one say, “If He is so powerful why does He not have His way in spite of us?” Simply because His power is the power of love, and love does not use force. God wants everybody in the universe to be satisfied, and so He gives to all the right of perfect freedom of choice as to what they will have. He tells them the relative value of things, and begs of them to choose that which is good; but if any are determined to have that which is evil, He lets them have it. He will have free men in His kingdom, and not a race of slaves and prisoners. Such they would be, if He compelled them to have salvation against their will. He wants subjects whom He can trust in any part of the universe; but if He were to compel any to be saved, He would still have to exercise force to retain them in the kingdom. Christ came to preach deliverance to the captives, and He does not propose to deliver them to bondage. {PTUK June 27, 1895, p. 402.4}

But when anyone wants salvation, no matter how small and weak he is, no matter how insignificant he may be in the eyes of the world, even though he be regarded no more than the grass which is trodden under foot, God can work wonders with him. If God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will He clothe with power the man whom He has made in His own image, if they but submit to Him. That promise that He will clothe us does not refer exclusively to clothing for the body. “The life is more than meat, and the body than raiment.” Luke 12:23. If He gives us that which is least important, surely He will give us that which is of infinite value. So the promise that He will much more clothe us than the grass, refers as well to the garment of salvation and the robe of righteousness, with which we are to be clothed. That power which works so wonderfully in the tiny blade of grass, will work still more mightily in the man who trusts the Lord. {PTUK June 27, 1895, p. 402.5}

**“AS THE LILY’**

“Consider the lilies of the field, how they grow.” Matthew 6:28. This is written for our encouragement in our growth in grace. As they grow, so must we. Now read some words of Inspiration, which show clearly that the growth of the lily is but an illustration of the Christian’s growth in grace:— {PTUK June 27, 1895, p. 402.6}

“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in Thee the fatherless findeth mercy.” Hosea 14:1-3. There is no doubt but that it is sin and righteousness that the Lord is here speaking of. He tells His people, who have departed from Him, to return, and He tells them what to say when they return. Note that they are to say that they will not any more trust in the work of their hands. Their works are not to be from self, but those that are wrought in God. Now see the assurance that He gives those who thus turn to Him:— {PTUK June 27, 1895, p. 402.7}

“I will heal their backsliding, I will love them freely; for Mine anger is turned away from Him. I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and grow [margin, blossom] as the vine.” Hosea 14:4-7. {PTUK June 27, 1895, p. 402.8}

But this is not all. God’s people are His vineyard, the branch of His planting, that He might be glorified; and He would not be glorified if through any lack of personal attention they should be destroyed. So He assures them of His constant care. {PTUK June 27, 1895, p. 403.1}

“In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in Me: who would set the briers and thorns against Me in battle? I would go through them, I would burn them together.” Isaiah 27:2-6. {PTUK June 27, 1895, p. 403.2}

But what need of carrying the likeness any further? We could not exhaust the Scriptures if we should try. And the only design of this writing is to lead the reader to study the Word more closely for himself, and to appropriate it as the living Word of the living God, which works effectually in all that believe. Do not put the Lord off, but let your faith prove that He is near, even a very present help in trouble. He is a God nigh at hand, and not afar off; and nothing is too hard for Him. He has written His love and His power upon all creation, and wants to speak to us through the things that He has made. In Him all things consist. That same word that spoke the universe into existence, which said to the earth, “Bring forth grass,” speaks to us in the words of God’s law. But His law is not a hard, lifeless decree, which weak mortals are to strive in vain to keep, while God watches them with a stern eye, ready to taunt and punish them for failure; but we “know that his commandment is life everlasting.” That word which says to us, “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,” sheds that love abroad in our hearts, just as the word of God brings forth the fruit in the plant. Then well may we sing:— {PTUK June 27, 1895, p. 403.3}

*“How gentle God’s commands!  
How kind his precepts are!  
Cast your burdens on the Lord,  
And trust His continued care, {PTUK June 27, 1895, p. 403.4}*

*“Beneath His watchful eye  
His saints securely dwell;  
That hand that bears all nature up  
Shall guard His children well. {PTUK June 27, 1895, p. 403.5}*

*“Why should this anxious load  
Press down your weary mind?  
Haste to your Heavenly Father’s throne,  
And sweet refreshment find. {PTUK June 27, 1895, p. 403.6}*

*“His goodness stands approved  
Through each succeeding day;  
I’ll drop my burden at His feet,  
And bear a song away.” {PTUK June 27, 1895, p. 403.7}*

**“The Church and Citizenship” The Present Truth 11, 26.**

E. J. Waggoner

The church is an association of Christians. The work of the church is not to make men good citizens, but to spread the light of the Gospel, by which men are made Christians. A Christian is necessarily a good citizen, but good citizenship is not the aim of the Gospel. If it were, it would fall infinitely short of accomplishing what it does to-day. A Christian must be a good citizen; but a good citizen may be no Christian at all. {PTUK June 27, 1895, p. 403.8}

The foundation of Christianity is faith—“the faith of Jesus.” The foundation of citizenship is respect for the rights of others. Christianity deals with the thoughts and intents of the hearts; citizenship deals only with the outward deportment. The majesty of the law may secure in an individual an outward regard for the rights of others, but it cannot make right the thoughts and intents of the heart. {PTUK June 27, 1895, p. 403.9}

He whose outward deportment does not correspond with the desires and intents of his heart is a hypocrite. The law can change a man’s deportment, but not the man himself. When it essays to change character, it succeeds, if at all, only in making men hypocrites. {PTUK June 27, 1895, p. 403.10}

To bring the force of the Government to bear upon the conscience of men is therefore the worst possible way to attempt to make good citizens; for good citizens are not identical with hypocrites. The man who yields to force and regards not the dictates of his own conscience, will not be likely to regard the consciences of others. No reform in character therefore can come from the ballot box; but only a change in the administration of Government. The reform that is to make men better must be wrought by the grace of God. The one uplifting and transforming power that can be brought to bear upon men in this world is the power of the Gospel. {PTUK June 27, 1895, p. 403.11}

It is the work of the church to “preach the Gospel to every creature.” Mark 16:15. This includes ministering to the physical as well as to the spiritual wants of mankind. See James 1:27; Matthew 25:31-46. And when the church is doing this, her legitimate, God-appointed work, she is doing all that it is possible for her to do toward making men good citizens. {PTUK June 27, 1895, p. 403.12}

**“How to Be Free from Want” The Present Truth 11, 26.**

E. J. Waggoner

Who would not be glad if he could be assured that he could have everything he wanted? How many people there are who are filled with unsatisfied longings! This is a world of want and woe. It is not only those who have no money who are in want. Often those who suffer the most from unsatisfied desires are those whose money is reckoned by millions. They want more. {PTUK June 27, 1895, p. 404.1}

Well, there is a sure way by which every man may have all that he wants,—may have every desire gratified. Here it is: “Trust in the Lord, and do good; so shalt thou dwelt in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart.” Psalm 37:3, 4. {PTUK June 27, 1895, p. 404.2}

It is a sure thing. Whoever delights in the Lord will have everything he wants. “No good thing will He withhold from them that walk uprightly,” or sincerely; and those who delight in the Lord will want nothing but that which is good. Christ himself is the surety for the fulfilment of this promise. He says: “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. He has an unlimited supply, for the apostle assures us, “My God shall supply all your need according to His riches in glory by Christ Jesus.” Philippians 4:19. His riches are unsearchable. Why will men persist in being in want, when they might have abundance? {PTUK June 27, 1895, p. 404.3}

**“The Coming Famine” The Present Truth 11, 26.**

E. J. Waggoner

“Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12. {PTUK June 27, 1895, p. 404.4}

There is no record that this prophecy has ever been fulfilled; but it will be fulfilled, as surely as there is a God in heaven, whose Word is truth. It will even be fulfilled in the days of people now living. {PTUK June 27, 1895, p. 404.5}

Men have not generally cared much about the Word of God; if they had the history of the world would not be such a record of continual apostasy and sin as it is. They have never valued it enough to search for it from sea to sea. But there is coming a time when they will value it enough to seek it far and near, but without success; when they will feel the lack of it as keenly as they feel a famine which deprives them of food for their bodies. {PTUK June 27, 1895, p. 404.6}

It will be a peculiar time when this is so, for ordinarily men will go without the Word of God to the point of spiritual starvation, without feeling any concern. Events will be turned out of their ordinary course. Says Ezekiel, “Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but law shall perish from the priest, and counsel from the ancients.” Ezekiel 7:25, 26. {PTUK June 27, 1895, p. 404.7}

It is at such a time that men learn to value the Word of the Lord. When King Saul was in sore distress because of the ruin that threatened himself and his kingdom from the host of the Philistines, he would have given much in his perplexity and anxiety for some word from the Lord; but he had so separated himself from God that there was nothing left for him but the divine judgment. “When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.” 1 Samuel 18:6. Saul then experienced what the prophet has foretold for the earth in general-a famine for the Word of God. {PTUK June 27, 1895, p. 404.8}

Under circumstances of general distress and perplexity such as the world has never yet known, men will feel as did the ancient king of Israel. In prosperity men forget God; but when His judgments are upon them,—when they are made to realise their own weakness and the folly of that which they had accounted wisdom, they turn to that which they recognise to be the only source of help. And that time is coming. The Word of the Lord has announced it. Prophets have spoken of it, and the Saviour foretold it when discoursing to His disciples. The Word of the Lord by Joel has said:— {PTUK June 27, 1895, p. 404.9}

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.... The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.” Joel 1:15-20. {PTUK June 27, 1895, p. 404.10}

The prophet Daniel wrote: “And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1. {PTUK June 27, 1895, p. 404.11}

And Jesus, in His prophetic outline of events reaching down through the centuries to the time when He should come again, said, “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.” Luke 21:25, 26. {PTUK June 27, 1895, p. 404.12}

Already the judgments of God are in the land, and there is “distress of nations, with perplexity.” The earth is filling up with that wickedness which was foretold for the last days. 2 Timothy 3:1-5. There is apostasy from God, as there was with Saul. Saul had the Word of the Lord, but he would not heed it, and Samuel said to him, “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and, to hearken, than the fat of rams.” 1 Samuel 15:22. To-day men have the Word of God, but it is slighted and set aside for dogma and tradition. There is plenty of form and ceremony-burnt offering and sacrifice,—but obedience is lacking, because the Word of God is but little read, and less understood. {PTUK June 27, 1895, p. 404.13}

The experience of Saul will be repeated. As his apostasy ended in distress and perplexity, so will it now in “a time of trouble, such as never was.” As Saul’s mind was in darkness, so now darkness covers the earth, “and gross darkness the people.” Isaiah 60:2. As he sought in vain for some word from the Lord, so will men seek in the time that is near to come. And as he finally obtained, through the witch of Endor, what he thought was the word of the Lord, so now in the coming famine, men will be driven to seek, as Saul did, to the dead, and through an apparent communication with them will receive that which they will accept as light and truth. {PTUK June 27, 1895, p. 405.1}

If we will receive the Word of the Lord now,—if we will hide it in our hearts and store it up in them, we shall escape the coming famine. But we must walk in the light while we have it (John 12:35, 36), else the light that is in us will become darkness. Matthew 6:23. By refusing to let the Word of God shape and control our lives, we are doing as Saul did, and bringing upon ourselves the darkness which came upon him. “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” 1 Samuel 15:23. The light of God’s Word is given us that we may walk in it; not that we may stand still. We must step out upon the Word of God, with faith in its power to hold us up. Then will our pathway be “as the shining light, that shineth more and more unto the perfect day.” {PTUK June 27, 1895, p. 405.2}

**“The Light of Life” The Present Truth 11, 26.**

E. J. Waggoner

Christ-who is one with His Father-is the “Sun of Righteousness.” Malachi 4:2. What the visible sign is to the physical world, Christ is to the spiritual world. The sun gives light to the physical world, and the Sun of Righteousness gives righteousness to the spiritual world. As we cannot see the sun without having its light upon us, so we cannot see Christ without having His light upon us, which is righteousness. Looking unto Him, we are covered with His righteousness which shines upon us, and thus are made righteous. As the sun is a powerful disinfectant and destroyer of disease-giving germs, so the Sun of Righteousness destroys with His beams all that which brings disease to the soul. “Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.” Sin cannot live in the sight of God, as mould cannot live in the bright sunshine. In the light of God’s countenance is life, and that light comes to us through Jesus, the propitiation for our sins. Thus we can look upon it and live, which no man could do were he to behold God’s face. That light destroys sin, but not the sinful flesh in which it works. So then we are to “run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith.” Hebrews 12:1, 2. {PTUK June 27, 1895, p. 405.3}

And how can we see Him, and thus stand in the light of the Sun of Righteousness?—Simply by faith, believing His word. Faith exercised to its full extent always brings Jesus into view. By faith we may ever “look and live.” {PTUK June 27, 1895, p. 405.4}

**“Natural Growth” The Present Truth 11, 26.**

E. J. Waggoner

Coleridge, the philosopher, was once visited by Thelwall, a sceptic. Thelwall maintained that children should not be taught religion; it was interfering with their freedom, and filling their minds with prejudices; they should be allowed to grow up naturally, and then choose for themselves. The two sauntered into his garden. Coleridge loved his books more than his plants, and his garden was a mass of weeds; but Thelwall was fond of gardening. “I wonder,” said he, “Mr. Coleridge, that your garden is in such a state. Why don’t you weed it and plant flowers?” “Oh,” replied Colleridge with a smile, “I want my garden to grow naturally. I won’t fill it with prejudices.” {PTUK June 27, 1895, p. 406.1}

**“News of the Week” The Present Truth 11, 26.**

E. J. Waggoner

-Austria is struggling with a Governmental crisis, the cabinet having resigned. {PTUK June 27, 1895, p. 414.1}

-Meteorologists shy that there is in progress a gradual change to less settled weather. {PTUK June 27, 1895, p. 414.2}

-The telegraph lines of the world aggregate 1,069,128 miles. America has more than half-348,882 miles. {PTUK June 27, 1895, p. 414.3}

-An artificial cotton almost as good as the real article can now be made from the wood of the pine, spruce, or larch. {PTUK June 27, 1895, p. 414.4}

-The nests of the termites, or white ants, are, proportioned to the size and weight of the builders, the greatest structures in the world. {PTUK June 27, 1895, p. 414.5}

-A Parsee sacred fire, which is burning in a temple at Leiguie, Persia, is known to have not been extinguished since the days of Rapiboreth, who lived 12 centuries ago. {PTUK June 27, 1895, p. 414.6}

-Habitual topers are to be photographed in New Zealand towns. Each saloon is to have a gallery of them, and the proprietors who supply liquor to them are to be fined. {PTUK June 27, 1895, p. 414.7}

-The Ladies’ Temperance Society, of Connecticut; U.S.A., has enrolled 1,400 young women who will refuse to marry a risen who Indulges in, or oven drinks a single glass of intoxicating liquors. {PTUK June 27, 1895, p. 414.8}

-The proportion of crimes due to drunkenness is larger in Scotland than in England, notwithstanding the fact that the English public-houses are open on Sundays and later and earlier on week days. {PTUK June 27, 1895, p. 414.9}

-Professor Fraser, of Edinburgh, claims to have discovered a genuine antidote for snake-bite which he calls antivenine. He uses the blood serum of animals which have been inoculated with snake poison. {PTUK June 27, 1895, p. 414.10}

-June 19, in the Italian Chamber, a discussion over the question of amnesty waxed so warm that a number of the deputies, after a vigorous exchange of personalities, engaged in a scuffle, which obliged the President to suspend the sitting. {PTUK June 27, 1895, p. 414.11}

-It has been computed that the death-rate of the globe is 68 per minute, 87,790 per day, or 85,717,790 per year. The birth-rate is 70 per minute, 100,800 per day, or 36,817,200 per year, reckoning the year to be 365? days in length. {PTUK June 27, 1895, p. 414.12}

-The Italian military authorities have secured a new magazine rifle which was submitted to them by an infantry officer. Its chief characteristic is that it fires 20 shots automatically, and that the firing may be intermittent or continuous at the pleasure of the marksman. {PTUK June 27, 1895, p. 414.13}

-The mining industry has at last given civilisation a foothold in the Arctic regions. A railroad has been laid down for the purpose of carrying iron ore from the Gelilvare mines to the seaport of Lulea, extending fifty miles above the Arctic circle. This is the first railroad to penetrate the Frigid Zone. {PTUK June 27, 1895, p. 414.14}

-One of the principal features of the forthcoming Bordeaux Exhibition will be the largest bottle ever made. It will be 115ft. high, and divided into storeys, the lowest of which will be fitted up as a restaurant. A winding staircase will lead up the neck to a kiosque-taking the place of a cork-where there will be room for 35 persons to sit at a time and look over the exhibition grounds and the city. {PTUK June 27, 1895, p. 414.15}

-Chicago clergymen have formed a polyglot club, for the purpose of instructing prospective foreign missionaries. In the various foreign languages, President Harper, of the Chicago University, has secured as members of the organisation, representatives of almost every nationality visited by missionaries, and by the reproduction of conversation, the phonograph will take the place of instructors. {PTUK June 27, 1895, p. 414.16}

-The Porte is exercising itself in devising ways and means to evade the acceptance of the demands made by the European powers for reforms in Armenia, and thus far has succeeded in preventing the negotiations from reaching any definite result. How much longer it can keep this up is the principal question now awaiting solution. Meanwhile Turkish troops have made an incursion upon the frontier of Bulgaria, and that power has made a demand upon the Porte for compensation. {PTUK June 27, 1895, p. 414.17}

**“Back Page” The Present Truth 11, 26.**

E. J. Waggoner

Great distress is said to prevail in Armenian provinces which were desolated by the late massacres. {PTUK June 27, 1895, p. 416.1}

The Stundist or Protestant movement is said to be making headway in Siberia among the exiled colonies. {PTUK June 27, 1895, p. 416.2}

Recent disclosures in the German courts have shown that some of the Roman Catholic monastic institutions are nothing less than prisons, where those who have offended their superiors may be immured without opportunity to escape or to appeal for justice. {PTUK June 27, 1895, p. 416.3}

To find the bitterest feelings against Romanism among the masses one has to go to countries where Rome has had full power to work in its native ways. We have received from one of our agents in Chile some copies of newspapers in which priests and all that is of clericalism are attacked most vehemently. {PTUK June 27, 1895, p. 416.4}

While this anti-Catholic feeling in South America is very largely anti-religious as well, the people knowing nothing of religion save as the priests have represent it, there is no doubt that disgust with Romanism will lead many to listen to the Gospel. We are glad of the success of our agents who are selling our publications on both the eastern and western coasts of South America. Success also attends the preaching of the Word. {PTUK June 27, 1895, p. 416.5}

The suicidal policy of many Protestants is advancing the chances of Rome. Thus the *English Churchman* is trying to revive an old law which prohibits Catholic priests wearing official robes and bearing religious emblems appearing in the public streets. This anti-Catholic legislation is purely papal, being simply the weapon of Rome directed against its inventor. Every time professed Protestants resort to these methods they deny Protestant principles and help Rome forward. It is a truth of the Word that “all they that take the sword shall perish with the sword.” The saddest sight of the times is the tendency everywhere to turn from the “sword of the Spirit, which is the Word of God,” to the weapons of the flesh. {PTUK June 27, 1895, p. 416.6}

In heathenism men merely deified perverted human passions, and the heathen worshipped gods like unto themselves. It is a very easy matter to do this; it is what every man does who makes his own way, the pet traits of his own disposition, the supreme rule of life. {PTUK June 27, 1895, p. 416.7}

There are many ways of putting self before God. There is an idolatry against which every soul must be constantly guarded by the watchful power of the Lord. The heart is so deceptive that the Lord must do the guarding; else the person may interpret the call of selfish indulgence as the voice of the Lord. The voice of God speaks to the heart, and speaks by the Word, and if we should listen to His voice more we would be less frequently drawn into sin by the suggestions of the natural disposition. {PTUK June 27, 1895, p. 416.8}

An illustration of how perverted human nature may be deified, and the voice of evil nature be regarded as the voice of God was furnished recently by a member of the Aberdeen Free Presbytery in a speech advocating the Gothenburg plan for managing the liquor traffic. He said:— {PTUK June 27, 1895, p. 416.9}

He believed it was not in accordance with the Divine will that the traffic should come to an end. God had made the traffic, and He so constituted human nature that there was a natural desire for drink on the part of man. {PTUK June 27, 1895, p. 416.10}

It is difficult to conceive of a more terrible doctrine than this, which makes the cravings of the flesh the interpreter of the Divine will. It is because perverted nature has acquired a desire for intoxicants that the Lord says, “Woe unto him that giveth his neighbour drink.” {PTUK June 27, 1895, p. 416.11}

South Africa is joining in the hue and cry for Sunday laws. The *Cape Argus* reports the proceedings of a department organised by the Y.M.C.A. of Cape Town, which demanded of the Government a stricter enforcement of Sunday observance by law, and the total prohibition of Sunday entertainments. This recourse to the law is not calculated to help the Y.M.C.A. of South Africa in what, we suppose, is its earnest purpose, the conversion of those who frequent theatrical entertainments. If Sunday were the Sabbath one of the wickedest things that men could not do would be to try to force men to keep it. {PTUK June 27, 1895, p. 416.12}

The Catholic press having announced that the band of the Colstream Guards would play during mass at the laying of the foundation-stone of the new cathedral, is indignant at the later refusal of the Government to allow the band to be present. Now it is announced that a London military band will play. It seems an essential part of the religious ceremony to have a military band. {PTUK June 27, 1895, p. 416.13}

The London *Freeman*, organ of the Baptist denomination, prints the following resolution adopted by the American Baptist Missionary Union, referring to the prosecution of Seventh-day Adventists in the States:— {PTUK June 27, 1895, p. 416.14}

Whereas, It has been widely reported that, in some portions of the United States, professing Christians who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and to thereafter on the first day of the week have conscientiously engaged in labour which in nowise disturbed their fellow-citizens who desire to observe the first day, have for this act been arrested and fined and imprisoned and sent to the chain gang, therefore, resolved, That (assuming the facts to be as reported) we earnestly and solemnly protest against this violation of the right of religious liberty, a right for which our fathers suffered imprisonment, the spoiling of their goods, stripes, exile and death itself. {PTUK June 27, 1895, p. 416.15}

The German Emperor declared that the array of war-ships gathered at the opening of the Berlin Canal might be regarded as a symbol of peace. But when human nature so changes that the peace of a community is concerned by its members going about armed to the teeth, then the time will have come when the arming of nations will make for international peace. {PTUK June 27, 1895, p. 416.16}

The question of “bad beer” is being discussed. It is time all thoughtful observers decided that all beer is bad, and altogether bad. This can be determined to a certainty by analysis of it, or by the easier method of observing the effects of its use. The *British Medical Journal* declares the cry for “pure beer” as a temperance message to be “a pure fabrication of the drinking party,” and adds:— {PTUK June 27, 1895, p. 416.17}

People get drunk because they drink, and act by means of the badness or the adulteration of their drink. There is little or no adulteration of spirits or beer. None, anyhow, which can be considered harmful or which produces intoxication. They are now and again watered, but it is not the water which intoxicates. {PTUK June 27, 1895, p. 416.18}

**“Front Page” The Present Truth 11, 26.**

E. J. Waggoner

If we would but open our eyes, we should see that God has set wonderful things before us, not only within our sight but within our reach, which should fill us full of hope and rejoicing. {PTUK June 27, 1895, p. 401.1}

It is common to say, We know not what is before us; but this expression is not altogether of faith. The uncertainty is not so much in regard to what is before us, as to what will be our choice, and what course we will pursue. The Lord says, “See, I have set before thee this day life and good, and death and evil.” {PTUK June 27, 1895, p. 401.2}

These things are as certainly set before each of us as they were before ancient Israel, for “unto us was the Gospel preached as well as unto them.” But whether we will choose life or death, good or evil, is a matter which rests altogether with us. {PTUK June 27, 1895, p. 401.3}

Of our Saviour we read that He “for the joy that was set before Him, endured the cross, despising the shame.” Yet through all his earthly life He walked in the shadow of Gethsemane and Calvary. He knew the ordeal that was before Him. Yet he looked not at this, but at the joy that was set before Him. And if He could walk joyfully in the full knowledge that His pathway led to such an awful hour of agony and gloom, certainly we, for the joy set before us, can do the same. For the joy that was set before Him, is also set before us; the faithful will finally enter into the joy of their Lord. Matthew 25:21. {PTUK June 27, 1895, p. 401.4}

It was by faith that the Saviour saw the joy that was set before Him. And the same faith is given unto us; for He is “the Author and Finisher of faith” (Hebrews 12:2), and there is no other faith but His. Faith is not a thing of human manufacture. “It is the gift of God.” Ephesians 2:8. The saints “keep the commandments of God and the faith of Jesus.” Revelation 14:12. {PTUK June 27, 1895, p. 401.5}

The faith of Jesus will do for us what it did for Him. And as it enabled Him to see the joy that was set before Him, and thus to endure the cross, despising the shame, so it will enable us, whose conflicts and trials are so much less than His, to walk joyfully in the Christian pathway. In Gethsemane and Calvary the faith of Jesus met the supreme test, and triumphed gloriously. And that was also an eternal triumph for those who follow Him. Having endured the greatest test, that faith will certainly endure all lesser ones. “And this is the victory that hath overcome the world, even our faith.” 1 John 5:4, R.V. {PTUK June 27, 1895, p. 401.6}

The joy, the life, the glory that will never end, are set before us. This we know; it is as certain as that the Word of God is true. But whether we have them or not depends upon our own choice. We may make it a certainty by our decision. There is no uncertainty about it save what we create ourselves. {PTUK June 27, 1895, p. 401.7}

The very doorway of Heaven is set open before every soul. “These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it.” Revelation 3:7, 8. {PTUK June 27, 1895, p. 401.8}

**“How Christians Grow” The Present Truth 11, 26.**

E. J. Waggoner

To us Christ says, as well as to His disciples of old, “Ye have not chosen Me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain.” John 15:16. But how are we to bring forth fruit? By the same power that causes the natural fruit of the earth to grow. That word which said, “Let the earth bring forth grass, and herb yielding seed after his kind, and the tree yielding fruit,” and whose power we can see manifested in the grass and trees, says to us, “Bring forth fruit;” and if we are willing to be as submissive to the word as is the inanimate creation, the fruit will be as abundant. {PTUK June 27, 1895, p. 401.9}

**THE PLANTING OF THE LORD**

The Divine command is, “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” But how are we to grow? Just as the seed grows in the ground. Hear the words of Christ: “So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.” We may not know how the good seed of the word of God springs up within us, to cause to bring forth fruit, but that makes the difference. “God giveth it a body as it hath pleased Him.” Our part is to yield to the Divine Husbandman; His part is to cause the growth and the perfect fruit. {PTUK June 27, 1895, p. 401.10}

The growth of plants is again and again used in the Scriptures as illustrating Christian growth. The Apostle Paul says, “Ye are God’s husbandry,” or tilled land. 1 Corinthians 3:9. So the Lord says:— {PTUK June 27, 1895, p. 401.11}

“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; ... to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:1-3. {PTUK June 27, 1895, p. 402.1}

Bear in mind that the whole thing is of the Lord. We are His tillage. We are His planting, that He might be glorified. But note further how likeness to the growth of plants is carried out. See how salvation from sin-a life of righteousness-is indeed as when one casts seed upon the earth: {PTUK June 27, 1895, p. 402.2}

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 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 61:10, 11. {PTUK June 27, 1895, p. 402.3}

**PERFECT FREEDOM**

It is wonderful what God can do if we will only let Him. Does some one say, “If He is so powerful why does He not have His way in spite of us?” Simply because His power is the power of love, and love does not use force. God wants everybody in the universe to be satisfied, and so He gives to all the right of perfect freedom of choice as to what they will have. He tells them the relative value of things, and begs of them to choose that which is good; but if any are determined to have that which is evil, He lets them have it. He will have free men in His kingdom, and not a race of slaves and prisoners. Such they would be, if He compelled them to have salvation against their will. He wants subjects whom He can trust in any part of the universe; but if He were to compel any to be saved, He would still have to exercise force to retain them in the kingdom. Christ came to preach deliverance to the captives, and He does not propose to deliver them to bondage. {PTUK June 27, 1895, p. 402.4}

But when anyone wants salvation, no matter how small and weak he is, no matter how insignificant he may be in the eyes of the world, even though he be regarded no more than the grass which is trodden under foot, God can work wonders with him. If God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will He clothe with power the man whom He has made in His own image, if they but submit to Him. That promise that He will clothe us does not refer exclusively to clothing for the body. “The life is more than meat, and the body than raiment.” Luke 12:23. If He gives us that which is least important, surely He will give us that which is of infinite value. So the promise that He will much more clothe us than the grass, refers as well to the garment of salvation and the robe of righteousness, with which we are to be clothed. That power which works so wonderfully in the tiny blade of grass, will work still more mightily in the man who trusts the Lord. {PTUK June 27, 1895, p. 402.5}

**“AS THE LILY’**

“Consider the lilies of the field, how they grow.” Matthew 6:28. This is written for our encouragement in our growth in grace. As they grow, so must we. Now read some words of Inspiration, which show clearly that the growth of the lily is but an illustration of the Christian’s growth in grace:— {PTUK June 27, 1895, p. 402.6}

“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in Thee the fatherless findeth mercy.” Hosea 14:1-3. There is no doubt but that it is sin and righteousness that the Lord is here speaking of. He tells His people, who have departed from Him, to return, and He tells them what to say when they return. Note that they are to say that they will not any more trust in the work of their hands. Their works are not to be from self, but those that are wrought in God. Now see the assurance that He gives those who thus turn to Him:— {PTUK June 27, 1895, p. 402.7}

“I will heal their backsliding, I will love them freely; for Mine anger is turned away from Him. I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and grow [margin, blossom] as the vine.” Hosea 14:4-7. {PTUK June 27, 1895, p. 402.8}

But this is not all. God’s people are His vineyard, the branch of His planting, that He might be glorified; and He would not be glorified if through any lack of personal attention they should be destroyed. So He assures them of His constant care. {PTUK June 27, 1895, p. 403.1}

“In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in Me: who would set the briers and thorns against Me in battle? I would go through them, I would burn them together.” Isaiah 27:2-6. {PTUK June 27, 1895, p. 403.2}

But what need of carrying the likeness any further? We could not exhaust the Scriptures if we should try. And the only design of this writing is to lead the reader to study the Word more closely for himself, and to appropriate it as the living Word of the living God, which works effectually in all that believe. Do not put the Lord off, but let your faith prove that He is near, even a very present help in trouble. He is a God nigh at hand, and not afar off; and nothing is too hard for Him. He has written His love and His power upon all creation, and wants to speak to us through the things that He has made. In Him all things consist. That same word that spoke the universe into existence, which said to the earth, “Bring forth grass,” speaks to us in the words of God’s law. But His law is not a hard, lifeless decree, which weak mortals are to strive in vain to keep, while God watches them with a stern eye, ready to taunt and punish them for failure; but we “know that his commandment is life everlasting.” That word which says to us, “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,” sheds that love abroad in our hearts, just as the word of God brings forth the fruit in the plant. Then well may we sing:— {PTUK June 27, 1895, p. 403.3}

*“How gentle God’s commands!  
How kind his precepts are!  
Cast your burdens on the Lord,  
And trust His continued care, {PTUK June 27, 1895, p. 403.4}*

*“Beneath His watchful eye  
His saints securely dwell;  
That hand that bears all nature up  
Shall guard His children well. {PTUK June 27, 1895, p. 403.5}*

*“Why should this anxious load  
Press down your weary mind?  
Haste to your Heavenly Father’s throne,  
And sweet refreshment find. {PTUK June 27, 1895, p. 403.6}*

*“His goodness stands approved  
Through each succeeding day;  
I’ll drop my burden at His feet,  
And bear a song away.” {PTUK June 27, 1895, p. 403.7}*

**“The Church and Citizenship” The Present Truth 11, 26.**

E. J. Waggoner

The church is an association of Christians. The work of the church is not to make men good citizens, but to spread the light of the Gospel, by which men are made Christians. A Christian is necessarily a good citizen, but good citizenship is not the aim of the Gospel. If it were, it would fall infinitely short of accomplishing what it does to-day. A Christian must be a good citizen; but a good citizen may be no Christian at all. {PTUK June 27, 1895, p. 403.8}

The foundation of Christianity is faith—“the faith of Jesus.” The foundation of citizenship is respect for the rights of others. Christianity deals with the thoughts and intents of the hearts; citizenship deals only with the outward deportment. The majesty of the law may secure in an individual an outward regard for the rights of others, but it cannot make right the thoughts and intents of the heart. {PTUK June 27, 1895, p. 403.9}

He whose outward deportment does not correspond with the desires and intents of his heart is a hypocrite. The law can change a man’s deportment, but not the man himself. When it essays to change character, it succeeds, if at all, only in making men hypocrites. {PTUK June 27, 1895, p. 403.10}

To bring the force of the Government to bear upon the conscience of men is therefore the worst possible way to attempt to make good citizens; for good citizens are not identical with hypocrites. The man who yields to force and regards not the dictates of his own conscience, will not be likely to regard the consciences of others. No reform in character therefore can come from the ballot box; but only a change in the administration of Government. The reform that is to make men better must be wrought by the grace of God. The one uplifting and transforming power that can be brought to bear upon men in this world is the power of the Gospel. {PTUK June 27, 1895, p. 403.11}

It is the work of the church to “preach the Gospel to every creature.” Mark 16:15. This includes ministering to the physical as well as to the spiritual wants of mankind. See James 1:27; Matthew 25:31-46. And when the church is doing this, her legitimate, God-appointed work, she is doing all that it is possible for her to do toward making men good citizens. {PTUK June 27, 1895, p. 403.12}

**“How to Be Free from Want” The Present Truth 11, 26.**

E. J. Waggoner

Who would not be glad if he could be assured that he could have everything he wanted? How many people there are who are filled with unsatisfied longings! This is a world of want and woe. It is not only those who have no money who are in want. Often those who suffer the most from unsatisfied desires are those whose money is reckoned by millions. They want more. {PTUK June 27, 1895, p. 404.1}

Well, there is a sure way by which every man may have all that he wants,—may have every desire gratified. Here it is: “Trust in the Lord, and do good; so shalt thou dwelt in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart.” Psalm 37:3, 4. {PTUK June 27, 1895, p. 404.2}

It is a sure thing. Whoever delights in the Lord will have everything he wants. “No good thing will He withhold from them that walk uprightly,” or sincerely; and those who delight in the Lord will want nothing but that which is good. Christ himself is the surety for the fulfilment of this promise. He says: “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. He has an unlimited supply, for the apostle assures us, “My God shall supply all your need according to His riches in glory by Christ Jesus.” Philippians 4:19. His riches are unsearchable. Why will men persist in being in want, when they might have abundance? {PTUK June 27, 1895, p. 404.3}

**“The Coming Famine” The Present Truth 11, 26.**

E. J. Waggoner

“Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12. {PTUK June 27, 1895, p. 404.4}

There is no record that this prophecy has ever been fulfilled; but it will be fulfilled, as surely as there is a God in heaven, whose Word is truth. It will even be fulfilled in the days of people now living. {PTUK June 27, 1895, p. 404.5}

Men have not generally cared much about the Word of God; if they had the history of the world would not be such a record of continual apostasy and sin as it is. They have never valued it enough to search for it from sea to sea. But there is coming a time when they will value it enough to seek it far and near, but without success; when they will feel the lack of it as keenly as they feel a famine which deprives them of food for their bodies. {PTUK June 27, 1895, p. 404.6}

It will be a peculiar time when this is so, for ordinarily men will go without the Word of God to the point of spiritual starvation, without feeling any concern. Events will be turned out of their ordinary course. Says Ezekiel, “Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but law shall perish from the priest, and counsel from the ancients.” Ezekiel 7:25, 26. {PTUK June 27, 1895, p. 404.7}

It is at such a time that men learn to value the Word of the Lord. When King Saul was in sore distress because of the ruin that threatened himself and his kingdom from the host of the Philistines, he would have given much in his perplexity and anxiety for some word from the Lord; but he had so separated himself from God that there was nothing left for him but the divine judgment. “When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.” 1 Samuel 18:6. Saul then experienced what the prophet has foretold for the earth in general-a famine for the Word of God. {PTUK June 27, 1895, p. 404.8}

Under circumstances of general distress and perplexity such as the world has never yet known, men will feel as did the ancient king of Israel. In prosperity men forget God; but when His judgments are upon them,—when they are made to realise their own weakness and the folly of that which they had accounted wisdom, they turn to that which they recognise to be the only source of help. And that time is coming. The Word of the Lord has announced it. Prophets have spoken of it, and the Saviour foretold it when discoursing to His disciples. The Word of the Lord by Joel has said:— {PTUK June 27, 1895, p. 404.9}

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.... The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.” Joel 1:15-20. {PTUK June 27, 1895, p. 404.10}

The prophet Daniel wrote: “And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1. {PTUK June 27, 1895, p. 404.11}

And Jesus, in His prophetic outline of events reaching down through the centuries to the time when He should come again, said, “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.” Luke 21:25, 26. {PTUK June 27, 1895, p. 404.12}

Already the judgments of God are in the land, and there is “distress of nations, with perplexity.” The earth is filling up with that wickedness which was foretold for the last days. 2 Timothy 3:1-5. There is apostasy from God, as there was with Saul. Saul had the Word of the Lord, but he would not heed it, and Samuel said to him, “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and, to hearken, than the fat of rams.” 1 Samuel 15:22. To-day men have the Word of God, but it is slighted and set aside for dogma and tradition. There is plenty of form and ceremony-burnt offering and sacrifice,—but obedience is lacking, because the Word of God is but little read, and less understood. {PTUK June 27, 1895, p. 404.13}

The experience of Saul will be repeated. As his apostasy ended in distress and perplexity, so will it now in “a time of trouble, such as never was.” As Saul’s mind was in darkness, so now darkness covers the earth, “and gross darkness the people.” Isaiah 60:2. As he sought in vain for some word from the Lord, so will men seek in the time that is near to come. And as he finally obtained, through the witch of Endor, what he thought was the word of the Lord, so now in the coming famine, men will be driven to seek, as Saul did, to the dead, and through an apparent communication with them will receive that which they will accept as light and truth. {PTUK June 27, 1895, p. 405.1}

If we will receive the Word of the Lord now,—if we will hide it in our hearts and store it up in them, we shall escape the coming famine. But we must walk in the light while we have it (John 12:35, 36), else the light that is in us will become darkness. Matthew 6:23. By refusing to let the Word of God shape and control our lives, we are doing as Saul did, and bringing upon ourselves the darkness which came upon him. “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” 1 Samuel 15:23. The light of God’s Word is given us that we may walk in it; not that we may stand still. We must step out upon the Word of God, with faith in its power to hold us up. Then will our pathway be “as the shining light, that shineth more and more unto the perfect day.” {PTUK June 27, 1895, p. 405.2}

**“The Light of Life” The Present Truth 11, 26.**

E. J. Waggoner

Christ-who is one with His Father-is the “Sun of Righteousness.” Malachi 4:2. What the visible sign is to the physical world, Christ is to the spiritual world. The sun gives light to the physical world, and the Sun of Righteousness gives righteousness to the spiritual world. As we cannot see the sun without having its light upon us, so we cannot see Christ without having His light upon us, which is righteousness. Looking unto Him, we are covered with His righteousness which shines upon us, and thus are made righteous. As the sun is a powerful disinfectant and destroyer of disease-giving germs, so the Sun of Righteousness destroys with His beams all that which brings disease to the soul. “Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.” Sin cannot live in the sight of God, as mould cannot live in the bright sunshine. In the light of God’s countenance is life, and that light comes to us through Jesus, the propitiation for our sins. Thus we can look upon it and live, which no man could do were he to behold God’s face. That light destroys sin, but not the sinful flesh in which it works. So then we are to “run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith.” Hebrews 12:1, 2. {PTUK June 27, 1895, p. 405.3}

And how can we see Him, and thus stand in the light of the Sun of Righteousness?—Simply by faith, believing His word. Faith exercised to its full extent always brings Jesus into view. By faith we may ever “look and live.” {PTUK June 27, 1895, p. 405.4}

**“Natural Growth” The Present Truth 11, 26.**

E. J. Waggoner

Coleridge, the philosopher, was once visited by Thelwall, a sceptic. Thelwall maintained that children should not be taught religion; it was interfering with their freedom, and filling their minds with prejudices; they should be allowed to grow up naturally, and then choose for themselves. The two sauntered into his garden. Coleridge loved his books more than his plants, and his garden was a mass of weeds; but Thelwall was fond of gardening. “I wonder,” said he, “Mr. Coleridge, that your garden is in such a state. Why don’t you weed it and plant flowers?” “Oh,” replied Colleridge with a smile, “I want my garden to grow naturally. I won’t fill it with prejudices.” {PTUK June 27, 1895, p. 406.1}

**“News of the Week” The Present Truth 11, 26.**

E. J. Waggoner

-Austria is struggling with a Governmental crisis, the cabinet having resigned. {PTUK June 27, 1895, p. 414.1}

-Meteorologists shy that there is in progress a gradual change to less settled weather. {PTUK June 27, 1895, p. 414.2}

-The telegraph lines of the world aggregate 1,069,128 miles. America has more than half-348,882 miles. {PTUK June 27, 1895, p. 414.3}

-An artificial cotton almost as good as the real article can now be made from the wood of the pine, spruce, or larch. {PTUK June 27, 1895, p. 414.4}

-The nests of the termites, or white ants, are, proportioned to the size and weight of the builders, the greatest structures in the world. {PTUK June 27, 1895, p. 414.5}

-A Parsee sacred fire, which is burning in a temple at Leiguie, Persia, is known to have not been extinguished since the days of Rapiboreth, who lived 12 centuries ago. {PTUK June 27, 1895, p. 414.6}

-Habitual topers are to be photographed in New Zealand towns. Each saloon is to have a gallery of them, and the proprietors who supply liquor to them are to be fined. {PTUK June 27, 1895, p. 414.7}

-The Ladies’ Temperance Society, of Connecticut; U.S.A., has enrolled 1,400 young women who will refuse to marry a risen who Indulges in, or oven drinks a single glass of intoxicating liquors. {PTUK June 27, 1895, p. 414.8}

-The proportion of crimes due to drunkenness is larger in Scotland than in England, notwithstanding the fact that the English public-houses are open on Sundays and later and earlier on week days. {PTUK June 27, 1895, p. 414.9}

-Professor Fraser, of Edinburgh, claims to have discovered a genuine antidote for snake-bite which he calls antivenine. He uses the blood serum of animals which have been inoculated with snake poison. {PTUK June 27, 1895, p. 414.10}

-June 19, in the Italian Chamber, a discussion over the question of amnesty waxed so warm that a number of the deputies, after a vigorous exchange of personalities, engaged in a scuffle, which obliged the President to suspend the sitting. {PTUK June 27, 1895, p. 414.11}

-It has been computed that the death-rate of the globe is 68 per minute, 87,790 per day, or 85,717,790 per year. The birth-rate is 70 per minute, 100,800 per day, or 36,817,200 per year, reckoning the year to be 365? days in length. {PTUK June 27, 1895, p. 414.12}

-The Italian military authorities have secured a new magazine rifle which was submitted to them by an infantry officer. Its chief characteristic is that it fires 20 shots automatically, and that the firing may be intermittent or continuous at the pleasure of the marksman. {PTUK June 27, 1895, p. 414.13}

-The mining industry has at last given civilisation a foothold in the Arctic regions. A railroad has been laid down for the purpose of carrying iron ore from the Gelilvare mines to the seaport of Lulea, extending fifty miles above the Arctic circle. This is the first railroad to penetrate the Frigid Zone. {PTUK June 27, 1895, p. 414.14}

-One of the principal features of the forthcoming Bordeaux Exhibition will be the largest bottle ever made. It will be 115ft. high, and divided into storeys, the lowest of which will be fitted up as a restaurant. A winding staircase will lead up the neck to a kiosque-taking the place of a cork-where there will be room for 35 persons to sit at a time and look over the exhibition grounds and the city. {PTUK June 27, 1895, p. 414.15}

-Chicago clergymen have formed a polyglot club, for the purpose of instructing prospective foreign missionaries. In the various foreign languages, President Harper, of the Chicago University, has secured as members of the organisation, representatives of almost every nationality visited by missionaries, and by the reproduction of conversation, the phonograph will take the place of instructors. {PTUK June 27, 1895, p. 414.16}

-The Porte is exercising itself in devising ways and means to evade the acceptance of the demands made by the European powers for reforms in Armenia, and thus far has succeeded in preventing the negotiations from reaching any definite result. How much longer it can keep this up is the principal question now awaiting solution. Meanwhile Turkish troops have made an incursion upon the frontier of Bulgaria, and that power has made a demand upon the Porte for compensation. {PTUK June 27, 1895, p. 414.17}

**“Back Page” The Present Truth 11, 26.**

E. J. Waggoner

Great distress is said to prevail in Armenian provinces which were desolated by the late massacres. {PTUK June 27, 1895, p. 416.1}

The Stundist or Protestant movement is said to be making headway in Siberia among the exiled colonies. {PTUK June 27, 1895, p. 416.2}

Recent disclosures in the German courts have shown that some of the Roman Catholic monastic institutions are nothing less than prisons, where those who have offended their superiors may be immured without opportunity to escape or to appeal for justice. {PTUK June 27, 1895, p. 416.3}

To find the bitterest feelings against Romanism among the masses one has to go to countries where Rome has had full power to work in its native ways. We have received from one of our agents in Chile some copies of newspapers in which priests and all that is of clericalism are attacked most vehemently. {PTUK June 27, 1895, p. 416.4}

While this anti-Catholic feeling in South America is very largely anti-religious as well, the people knowing nothing of religion save as the priests have represent it, there is no doubt that disgust with Romanism will lead many to listen to the Gospel. We are glad of the success of our agents who are selling our publications on both the eastern and western coasts of South America. Success also attends the preaching of the Word. {PTUK June 27, 1895, p. 416.5}

The suicidal policy of many Protestants is advancing the chances of Rome. Thus the *English Churchman* is trying to revive an old law which prohibits Catholic priests wearing official robes and bearing religious emblems appearing in the public streets. This anti-Catholic legislation is purely papal, being simply the weapon of Rome directed against its inventor. Every time professed Protestants resort to these methods they deny Protestant principles and help Rome forward. It is a truth of the Word that “all they that take the sword shall perish with the sword.” The saddest sight of the times is the tendency everywhere to turn from the “sword of the Spirit, which is the Word of God,” to the weapons of the flesh. {PTUK June 27, 1895, p. 416.6}

In heathenism men merely deified perverted human passions, and the heathen worshipped gods like unto themselves. It is a very easy matter to do this; it is what every man does who makes his own way, the pet traits of his own disposition, the supreme rule of life. {PTUK June 27, 1895, p. 416.7}

There are many ways of putting self before God. There is an idolatry against which every soul must be constantly guarded by the watchful power of the Lord. The heart is so deceptive that the Lord must do the guarding; else the person may interpret the call of selfish indulgence as the voice of the Lord. The voice of God speaks to the heart, and speaks by the Word, and if we should listen to His voice more we would be less frequently drawn into sin by the suggestions of the natural disposition. {PTUK June 27, 1895, p. 416.8}

An illustration of how perverted human nature may be deified, and the voice of evil nature be regarded as the voice of God was furnished recently by a member of the Aberdeen Free Presbytery in a speech advocating the Gothenburg plan for managing the liquor traffic. He said:— {PTUK June 27, 1895, p. 416.9}

He believed it was not in accordance with the Divine will that the traffic should come to an end. God had made the traffic, and He so constituted human nature that there was a natural desire for drink on the part of man. {PTUK June 27, 1895, p. 416.10}

It is difficult to conceive of a more terrible doctrine than this, which makes the cravings of the flesh the interpreter of the Divine will. It is because perverted nature has acquired a desire for intoxicants that the Lord says, “Woe unto him that giveth his neighbour drink.” {PTUK June 27, 1895, p. 416.11}

South Africa is joining in the hue and cry for Sunday laws. The *Cape Argus* reports the proceedings of a department organised by the Y.M.C.A. of Cape Town, which demanded of the Government a stricter enforcement of Sunday observance by law, and the total prohibition of Sunday entertainments. This recourse to the law is not calculated to help the Y.M.C.A. of South Africa in what, we suppose, is its earnest purpose, the conversion of those who frequent theatrical entertainments. If Sunday were the Sabbath one of the wickedest things that men could not do would be to try to force men to keep it. {PTUK June 27, 1895, p. 416.12}

The Catholic press having announced that the band of the Colstream Guards would play during mass at the laying of the foundation-stone of the new cathedral, is indignant at the later refusal of the Government to allow the band to be present. Now it is announced that a London military band will play. It seems an essential part of the religious ceremony to have a military band. {PTUK June 27, 1895, p. 416.13}

The London *Freeman*, organ of the Baptist denomination, prints the following resolution adopted by the American Baptist Missionary Union, referring to the prosecution of Seventh-day Adventists in the States:— {PTUK June 27, 1895, p. 416.14}

Whereas, It has been widely reported that, in some portions of the United States, professing Christians who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and to thereafter on the first day of the week have conscientiously engaged in labour which in nowise disturbed their fellow-citizens who desire to observe the first day, have for this act been arrested and fined and imprisoned and sent to the chain gang, therefore, resolved, That (assuming the facts to be as reported) we earnestly and solemnly protest against this violation of the right of religious liberty, a right for which our fathers suffered imprisonment, the spoiling of their goods, stripes, exile and death itself. {PTUK June 27, 1895, p. 416.15}

The German Emperor declared that the array of war-ships gathered at the opening of the Berlin Canal might be regarded as a symbol of peace. But when human nature so changes that the peace of a community is concerned by its members going about armed to the teeth, then the time will have come when the arming of nations will make for international peace. {PTUK June 27, 1895, p. 416.16}

The question of “bad beer” is being discussed. It is time all thoughtful observers decided that all beer is bad, and altogether bad. This can be determined to a certainty by analysis of it, or by the easier method of observing the effects of its use. The *British Medical Journal* declares the cry for “pure beer” as a temperance message to be “a pure fabrication of the drinking party,” and adds:— {PTUK June 27, 1895, p. 416.17}

People get drunk because they drink, and act by means of the badness or the adulteration of their drink. There is little or no adulteration of spirits or beer. None, anyhow, which can be considered harmful or which produces intoxication. They are now and again watered, but it is not the water which intoxicates. {PTUK June 27, 1895, p. 416.18}