**“Front Page” The Present Truth 11, 27.**

E. J. Waggoner

Here is a sample of the working of medi?val religious laws in the Grand Duchy of Mecklenburgh-Schwerin:— {PTUK July 4, 1895, p. 417.1}

A poor woman had just been sentenced there to fine and imprisonment for having recited a prayer over the body of her child, the minister having failed to appear at the cemetery. It seems that by virtue of a law passed in 1751 it is a penal offence to recite prayers or pronounce a speech at any funeral in the absence of an ecclesiastic. {PTUK July 4, 1895, p. 417.2}

To an interviewer Mr. Maxim, of machine gun fame, said recently that Madagascar wanted to buy Maxim guns. “But we won’t sell them to Madagascar. The French are a great nation and very good customers of ours, and we are not going to sell any guns if we can help it to shoot Frenchman with.” But the considerate manufacturers are willing to sell them to the French to use in murdering the defenseless Hovas of Madagascar. {PTUK July 4, 1895, p. 417.3}

“Beer doesn’t injure me,” says some one; “it is only when men take too much that the harm is done.” But the reason why some people take so much as to cause them to lose control of their senses is that this stuff is a poison, and no one can escape injury in some degree who puts a poison into his system. We never hear of an overmastering craving for bread, or potatoes, or milk which leads a man to sell up his furniture and neglect his family. It is because these things are foods. It takes a poison to pervert the physical organism and make the person a slave to an evil habit. {PTUK July 4, 1895, p. 417.4}

At the recent convention of the W.C.T.U. in London, “Mother Stewart,” described as the mother of the Women’s Christian Temperance movement, told how the little band of women started the crusade in the early days by praying in the liquor saloons of Ohio. If only the movement might hold to the early simplicity, and trust to prayer rather than politics, the cause of temperance would be more rapidly advanced. {PTUK July 4, 1895, p. 417.5}

**“Carrying the Light” The Present Truth 11, 27.**

E. J. Waggoner

Who has not seen a little child attempt to grasp a handful of sunshine? It would close its hand in the sunlight, and would manifest great surprise when it found, on opening its hand in the shade, that the sunshine had escaped. We are amused at the simplicity of the child, unmindful of the fact that we ourselves often manifest less wisdom in a similar case of far more importance. {PTUK July 4, 1895, p. 417.6}

For instance, we have learned that the Word of God is light. We perhaps believe that if we only have that Word we shall have light; and so we make attempts to seize and hold it. When the Word is spoken with great clearness, people often jot down the thoughts in their note books, and make a special note of the text of Scripture that was referred to in the hope of carrying the light away with them. But when they have gone to their homes, and have opened their books, they are surprised to find that the light does not shine forth. They thought to show the light to their friends, but it has fled even as the sunshine from the hands of the little child. This time we are not amused, for the case is too serious for amusement. {PTUK July 4, 1895, p. 417.7}

In each case the desire was most laudable. To “catch the sunshine is one of the most necessary things. To wish to carry it to others is a blessed thought. The child does catch and carry the sunshine, but in a different manner from what it thinks. Living in the bright sunlight it takes up the life-giving rays in its blood, and they are manifested in rosy cheeks, sparkling eyes, sturdy limbs, and a cheerful spirit. It carries the sunshine in its life, and carries it to others too, because “a merry heart doeth good like a medicine.” The difference between a child who lives in the sunshine and one who lives altogether in the shade is manifest to every one who sees them. The child of the shade cannot by an occasional run into the sunlight gather up a supply of sunshine in its hands and pockets to distribute to others. There is no other way of carrying sunshine than in the blood. {PTUK July 4, 1895, p. 417.8}

Even so it is with the light of the Word of God. We cannot carry it in our hands, nor in our pockets, or even in our mouths. Light is life and there is no way of carrying it except in the life. “Out of the heart are the issues of life;” and we are told, “These words which I command thee this day shall be in thine heart.” Deuteronomy 6:6. “Let the word of Christ dwell in you richly.” Colossians 3:16. When the bright beams of the Sun of Righteousness are received and absorbed into the life, there will be no difficulty in carrying them to others. {PTUK July 4, 1895, p. 417.9}

Of Christ it is said, “In Him was life, and the life was the light of men.” John 1:4. The life of Christ is the only true light, for He says, “I am the light of the world.” John 8:12. Since there is no light except the light of Christ, it is most evident that no man can carry that light except by having the life itself. So Jesus says, “He that followeth Me, shall not walk in darkness, but shall have the light of life.” We may “walk in the light as He is in the light,” and not only so, but we ourselves may be lights. Indeed, we are expected to be lights. “For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.” Ephesians 5:8. Also, “Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Philippians 2:14, 15. {PTUK July 4, 1895, p. 417.10}

The sun shines without an effort, because it is light. Christ shines because He is light itself. His life is light, and His word is life. Therefore whoever receives that word into his heart and life, will shine with the same light, and with no more conscious effort than the sun itself makes. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” {PTUK July 4, 1895, p. 418.1}

**“Standing Before God” The Present Truth 11, 27.**

E. J. Waggoner

Elijah, we are told, was “a man subject to like passions as we are” (James 5:17); he was a mortal having the same nature that we have. But that which made Elijah what he was, and distinguished him from most other men that have lived on the earth, is indicated in the words of his message to King Ahab, which so suddenly introduced him into the Scripture narrative. “And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab: As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” 1 Kings 17:1. {PTUK July 4, 1895, p. 418.2}

“Before whom I stand”—these are words that distinguished Elijah from the mass of his fellow-men. Elijah stood before the Lord, and therefore whatever he did was done before the Lord, and as in His presence. {PTUK July 4, 1895, p. 418.3}

It was true of other men, and is true of men to-day, that they stand before God; but Elijah recognised and realised the fact, while others did not, and his course differed from others accordingly. And that difference could not be slight; for would not our own course of life be vastly different if we were visibly standing and acting before the Lord? Imagine the effect upon ourselves of coming into the actual presence of God, as concerns our thoughts, motives and actions. Every other presence would shrink into nothingness; its influence upon us would be gone; we would have no fear of it, or regard for its words. Our whole interest and anxiety would be concentrated upon the single thought of the will of God, and the relation of our lives to it. {PTUK July 4, 1895, p. 418.4}

Thus it was with Elijah; for his faith made real to him that which was actual truth, but was hidden from his natural senses, and thus it may, and should be with us; for being a man of like passions with us, we also may be like him in faith. We stand, as truly as he did, before Him who is Lord of all. We act in His presence. And it will be to our infinite advantage if we but realise the fact, and confess it in our actions. {PTUK July 4, 1895, p. 418.5}

**“Studies in Romans. God the Only Judge. Romans 14:1-14” The Present Truth 11, 27.**

E. J. Waggoner

It has been a long time since we have had a study in the book of Romans, circumstances having made it seem necessary that other matter should take its place; but we will now resume the study of the book until we finish it. Since the fourteenth chapter consists wholly of practical instruction in Christian living, and has no direct dependence upon the exhortations that have preceded it, we need not now take time to review the previous chapters, but will proceed at once with the text. Let it not be forgotten that this chapter, as well as those which precede, is addressed to the church, and not to those who do not profess to serve the Lord. In the sixth verse it is plainly shown that all who are spoken of in this chapter are those who acknowledge God as their Lord. The chapter therefore tells how we should regard one another as {PTUK July 4, 1895, p. 418.6}

**SERVANTS OF ONE COMMON MASTER**

“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.” {PTUK July 4, 1895, p. 418.7}

**QUESTIONS ON THE TEXT**

Who are we not to shut away from out company? {PTUK July 4, 1895, p. 418.8}

“Him that is weak in the faith receive ye.” {PTUK July 4, 1895, p. 418.9}

But how are we not to receive Him? {PTUK July 4, 1895, p. 418.10}

“Not to doubtful disputations.” Or, as indicated in the margin, and rendered in some versions, “Not to judge his thoughts.” {PTUK July 4, 1895, p. 418.11}

What illustrations of difference of opinion does the apostle give? {PTUK July 4, 1895, p. 418.12}

“One believeth that he may eat all things; another, who is weak, eateth herbs.” “One man esteemeth one day above another; another esteemeth every day alike.” {PTUK July 4, 1895, p. 418.13}

In what state should every man be? {PTUK July 4, 1895, p. 418.14}

“Let each man be fully assured in his own mind.” R.V. {PTUK July 4, 1895, p. 418.15}

How are those who differ in opinion not to regard each other? {PTUK July 4, 1895, p. 418.16}

“Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth.” {PTUK July 4, 1895, p. 418.17}

Why not? {PTUK July 4, 1895, p. 418.18}

“For God hath received him.” {PTUK July 4, 1895, p. 418.19}

What is that man doing who judges another man? {PTUK July 4, 1895, p. 418.20}

He is judging “another man’s servant.” {PTUK July 4, 1895, p. 418.21}

To whom is the servant responsible? {PTUK July 4, 1895, p. 418.22}

“To his own master he standeth or falleth.” {PTUK July 4, 1895, p. 418.23}

But will he really fall, if he is indeed a servant of God? {PTUK July 4, 1895, p. 418.24}

“He shall be holden up.” {PTUK July 4, 1895, p. 418.25}

Why? {PTUK July 4, 1895, p. 418.26}

“For God is able to make him stand.” {PTUK July 4, 1895, p. 418.27}

What is the lesson that we are to learn in all this? {PTUK July 4, 1895, p. 418.28}

“None of us liveth to himself, and no man dieth to himself.” {PTUK July 4, 1895, p. 418.29}

To whom do we live and die? {PTUK July 4, 1895, p. 418.30}

“Whether we live, we live unto the Lord; and whether we die, we die unto the Lord.” {PTUK July 4, 1895, p. 418.31}

Whose then are we under all circumstances? {PTUK July 4, 1895, p. 418.32}

“Whether we live therefore, or die, we are the Lord’s.” {PTUK July 4, 1895, p. 418.33}

For what purpose did Christ die and rise again? {PTUK July 4, 1895, p. 419.1}

“That He might be Lord both of the dead and living.” {PTUK July 4, 1895, p. 419.2}

Why should we not judge or set at naught our brother? {PTUK July 4, 1895, p. 419.3}

“For we shall all stand before the judgment seat of Christ.” {PTUK July 4, 1895, p. 419.4}

What proof is cited for this? {PTUK July 4, 1895, p. 419.5}

“It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” {PTUK July 4, 1895, p. 419.6}

What then must every one of us do? {PTUK July 4, 1895, p. 419.7}

“Every one of us shall give account of himself to God.” {PTUK July 4, 1895, p. 419.8}

Since God is to judge us all, what reasonable exhortation is given? {PTUK July 4, 1895, p. 419.9}

“Let us not therefore judge one another any more.” {PTUK July 4, 1895, p. 419.10}

What should we rather judge? {PTUK July 4, 1895, p. 419.11}

“That no man put a stumbling-block or an occasion to fall in his brother’s way.” {PTUK July 4, 1895, p. 419.12}

*The School of Christ*.-The church of Christ is not composed of perfect men, but of those who are seeking perfection. He is the perfect One, and he sends out the invitation: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me.” Matthew 11:28, 29. Having called all to come to Him, He says, “Him that cometh to Me I will in no wise cast out.” John 6:37. As one has said, “God reaches for the hand of faith in man to direct it to lay fast hold upon the divinity of Christ, that man may attain to perfection of character.” The faith may be very weak, but God does not reject him on that account. Paul thanked God that the faith of the Thessalonian brethren grew exceedingly (2 Thessalonians 1:3), which shows that they did not have perfect faith at the first. It is true that God is so good that every person ought to trust Him fully; but just because He is so good, He is very patient and forbearing with those who are not well acquainted with Him, and He does not turn away from them because they are doubtful. It is this very goodness and forbearance of God that develops perfect faith. {PTUK July 4, 1895, p. 419.13}

*The Pupils Not Masters*.-It is not for the pupils to say who shall attend school. It is true that in this world there are schools that are exclusive, in which only a certain set of pupils are allowed. If one inferior in wealth and standing in society should seek to enter, there would be at once an uproar. The students themselves would make so strong a protest against the entrance of the newcomer, that the masters would feel obliged not to receive him. But such schools are not the schools of Christ. “There is no respect of persons with God.” He invites the poor and needy, and the weak. It is He, and not the pupils, that decides who shall be admitted. He says, “Whosoever will, let him take the water of life freely,” and He asks all who hear to extend the invitation. The only qualification necessary for entering the school of Christ is willingness to learn of Him. If any man is willing to do His will, God will receive him and teach him. John 7:17. Whoever sets up any other standard, sets himself above God. No man has any right to reject one whom God receives. {PTUK July 4, 1895, p. 419.14}

*Master and Servant*.-Christ said to His disciples: “Be not ye called Rabbi; for one is your Master; and all ye are brethren.” “Neither be ye called masters; for one is your Master, even Christ.” Matthew 23:8, 10. It is the master who sets the task for each pupil or servant. It is to the master that the servant looks for his reward. Therefore it is the master alone who has the right to give orders, and to pronounce judgment if there is failure. “Who art thou that judgest another man’s servant?” If you have not the power to reward his success, you have not the right to judge his failures. {PTUK July 4, 1895, p. 419.15}

*“God Is the Judge.”*—“He putteth down one, and setteth up another.” Psalm 75:7. “For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.” Isaiah 33:22. “There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?” James 4:12. The power to save and to destroy determines the right to judge. To condemn when one has not the power to carry the judgment into effect, is but a farce. Such an one makes himself ridiculous, to say the least. {PTUK July 4, 1895, p. 419.16}

*The Spirit of the Papacy*.-The apostle Paul describes the apostasy as the revelation of “that man of sin,” “the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God,” or, “setting himself forth as God.” 2 Thessalonians 2:3, 4. In Daniel 7:25 the same power is described as speaking great words against the Most High, and thinking to change times and laws. To set one’s self up against or above the law of God, is the strongest possible opposition to God, and the most presumptuous usurpation of his power. The end of the power that thus exalts itself is this: to be consumed by the Spirit of Christ, and destroyed by the brightness of His coming. 2 Thessalonians 2:8. Now read in James 4:11: “He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.” That tells us that whoever speaks evil of his brother, or judges or sets at naught his brother, is speaking against the law of God, and sitting in judgment upon it. In other words, he is putting himself in the place and doing the work of “that man of sin.” What else can result, but that he receive the reward of the man of sin? Surely there is enough in this thought to give us all pause. {PTUK July 4, 1895, p. 419.17}

*All Subjects of Judgment*.—“For the judgment seat of Christ.” In this statement there is no exception, for it is written, “As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.” This being the case, it is the strongest reason why we should not judge and condemn one another. Verse 10 gives the fact that we shall all stand before the judgment seat of Christ as the reason why we should not judge nor despised a brother. “So then every one of us shall give account of himself to God.” Notice this, that each one is to give account of *himself,* and not of somebody else to God. In standing before the judgment seat of Christ, we are giving account to God, because Christ is the representative of Divinity in the judgment, as well as in all things. “For the Father judgeth no man, but has committed all judgment unto the Son; that all men should honour the Son even as they honour the Father.” John 5:22, 23. {PTUK July 4, 1895, p. 419.18}

*The Time of Judgment*.-One reason why we should not judge, is that God is the judge. Another is, that “He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained.” Acts 17:31. The Father Himself judges no man, but has committed all judgment to the Son. But even the Son does not sit in judgment now; for He says: “If any man hear My words and believe not, I judge him not; for I came not to judge the world but to save the world.” John 12:47. Therefore he who presumes to sit in judgment now, not only usurps the place of God, but gets ahead of Him. There will be a time when judgment will be committed to the saints of the Most High, but it will be only when the saints possess the kingdom. Daniel 7:22. And those to whom judgment is committed will all be *saints*. 1 Corinthians 6:2. None are to judge, except those who are without sin. The man who judges, therefore, declares himself to be without sin. But God is the only one whose testimony in this respect is of any worth; “for not he that commendeth himself is approved, but he whom the Lord commendeth.” 2 Corinthians 10:18. “Wherefore judge nothing before the time, until the Lord come.” 1 Corinthians 4:5. {PTUK July 4, 1895, p. 419.19}

*The Word of Judgment*.-But although even Christ does not yet judge, He speaks the word by which men are to be judged; and that is the Word of God. He says, “He that rejecteth Me; and receiveth not My words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak.” John 12:48, 49. Although Christ did not condemn anybody when He was on earth, the word that He spoke often caused those who heard it to be convicted in their own hearts, and self-condemned. “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” John 3:17-19. {PTUK July 4, 1895, p. 420.1}

*Truth and Condemnation*.-From the words of Christ, which we have quoted in the last paragraph, we clearly see that there is a difference between condemning men and speaking the truth. Christ was not sent into the world to condemn the world; but He was sent into the world to bear witness to the truth. John 18:37. He did not condemn anybody, yet He declared the truth. So His followers are not to condemn anybody; yet none are His followers except those who speak the truth. If any are not doing the truth, the Word of truth will enlighten them as to their duty. If they then persist in error, the Word of truth testifies against them. But the one who speaks that word utters no condemnation. {PTUK July 4, 1895, p. 420.2}

*Knowledge of Right and Wrong*.-In like manner, it by no means follows that a person, in order not to condemn, must not exercise the knowledge of right and wrong, which God has given him. If he did not, he could not be a witness for the truth. Neither could he do the truth. God’s Word is truth (John 17:17), therefore the follower of Christ must both by words and actions speak the Word of God. That word points out the difference between truth and error. It tells what things ought to be done, and what should not be done. By that word one may, and ought to, declare of certain things, “They are sinful.” But in so saying he utters no decision concerning any person. In short, the Word of God condemns sin, now and always; but it does not at all condemn sinners, until the last day. Certainly all can see this clear distinction, and may know what they should do and what they should not do, in order to be in harmony with God’s Word. {PTUK July 4, 1895, p. 420.3}

*The Law and the Testimony*.—“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. That is, the testimony which we are always to give, must be according to the law of God. “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. Therefore while we are not at liberty to condemn, we are at the same time not at liberty to disregard the Word of God. We are by no means to assume that it makes no difference what we do; nor are we to give other people the idea that it is of no importance whether they keep the law of God or not. That form of charity which consists in giving away the Word of God, or, rather, in throwing it away, so as not to say anything contrary to anybody’s ideas or prejudices, is a form of charity that finds no warrant in the Bible. {PTUK July 4, 1895, p. 420.4}

*Personal Questions*.-Sometimes a person will ask concerning some duty pointed out by the law of God, “Ought I do that?” The one questioned can only reply, “You ought to obey the Lord; now when you know what the Lord says, why do you ask me if you shall obey? I cannot absolve you from obeying God; and if you do obey Him, you ought to do it because He says so, and not because a man tells you to.” Again, a man sometimes asks, “Do you think that I should be condemned if I do not keep the Sabbath?” We can only say, “I am not the judge; I have nothing to do with condemnation. You know what the Lord commands; decide for yourself whether or not you can reject His Word and be justified.” The Word of God is the sole guide, the sole standard of authority. Men must be brought face to face with it, and then left there alone with it. {PTUK July 4, 1895, p. 420.5}

*The Law Not Disparaged*.-There are many people who *seem* to be quite familiar with the *words* of the first part of the fourteenth of Romans, who evidently very seldom read any other part of the epistle. That is, they know that the Apostle Paul wrote, “One man esteemeth one day above another; another esteemeth everyday alike. Let every man be fully persuaded in his own mind.” But they are so unfamiliar with the rest of the epistle that they suppose that this statement does away with the law of the Sabbath. What evidence have we that these words do not in the least degree intimate that the law of God, which includes the fourth commandment, is a matter of indifference? Note the following points, and you will readily see: First, the apostle says in this same chapter that “we shall all stand before the judgment seat of Christ.” Second, he says also in the first part of the epistle, that “as many as have sinned in the law shall be judged by the law, ... in the day when God shall judge the secrets of men by Jesus Christ.” Romans 2:12, 16. When the apostle says that we are all to stand at the judgment seat of Christ, and the law of God is to be the standard of that judgment, it is very evident that he never intends to be understood as saying that it is a matter of no importance whether or not we keep that law. {PTUK July 4, 1895, p. 420.6}

*The Law and the Sabbath*.-The fourth commandment of the law by which all men are to be judged reads thus: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy works; but the seventh day is the Sabbath of the Lord thy God; it thou shalt not do any work; ... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. Of this law Jesus said, “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.” Matthew 5:17, 18. The Sabbath therefore stands in the law just the same as when it was spoken from Sinai; and the law in which it stands is the law by which men are to be judged at the last day. Therefore it cannot be a matter of indifference whether the Sabbath is kept or not; and must be that the Sabbath, with the rest of the law, is to be proclaimed to all men, in order that they may be prepared for the judgment. This being the case, we very well know that in the fourteenth chapter of Romans the Apostle Paul does not convey the least shadow of an idea that the keeping of the Sabbath is a matter of indifference. {PTUK July 4, 1895, p. 420.7}

*“Every Day.”*-Some one will of course interpose that the apostle says, “every day,” and that therefore he must necessarily include the Sabbath among things indifferent. Not so fast. In the sixteenth of Exodus we read that the people were told that they were to go out and gather a certain portion of manna “every day;” and yet in the same chapter we are told that they should find none at all on the seventh day. We are not to try to catch the Lord in His own words. When He says that a certain work is to be done every day, we are to know that He excepts, as a matter of course, those days on which He Himself has said that work may not be done. When a man says that his children go to school every day, he means of course that they go every school day, and not that they go when there is no school. So when the Apostle Paul, writing by inspiration of God, seems to imply that there are certain days which may be regarded or not, as one may choose, we must know that he does not by any means design to convey the idea that the holy Sabbath of the Lord, which was commanded to all men by His own voice, is among those indifferent days. {PTUK July 4, 1895, p. 421.1}

*“Fully Persuaded*.”—“Let every man be fully persuaded in his own mind.” So far as the statement is concerned, it makes no difference if it is applied to the Sabbath of the Lord. God desires willing, intelligence service. The man who professes to keep the Sabbath of the Lord, and yet is not sure that it is the Sabbath, is not keeping it at all. The law of God is not to be regarded simply as a thing to dodge behind in order to escape the wrath of God. The man who is not sure about the law, but who thinks that he will keep it so as to be on the safe side in the judgment, if it should chance to be the standard in that judgment, is not serving the Lord, but himself. Let a man be fully persuaded in his own mind that “the law is holy, and the commandment holy, and just, and good,” and then let him keep it unto the Lord. If he does not keep it because he knows it to be right, his apparent service is but mockery and sin. {PTUK July 4, 1895, p. 421.2}

**“Christ? or the Church?” The Present Truth 11, 27.**

E. J. Waggoner

“To whom shall we go?” This question was asked by Simon Peter, in the presence of the other disciples, concerning the source of that wisdom which leads to salvation. It is asked by many others to-day who would be made wise unto salvation; but not always is it answered as it was by Peter. {PTUK July 4, 1895, p. 421.3}

Peter’s question and answer were addressed to Christ. He said, “Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the living God.” John 6:68, 69. But many now answer the same question by turning to “the church.” This was not Peter’s answer. He was himself an apostle, and could speak with as much wisdom and authority as any one of the followers of Christ; but both he and the other apostles with him confessed their own spiritual insufficiency in the question, “Lord, to whom shall we go?” Whoever might have come to the apostles for the words of eternal life would not have found them, except as the apostle spoke the words of Christ. And every individual who is a component part of “the church” to-day is just as dependent upon Christ for the words of eternal life as was Peter. And the Saviour is just as accessible to every individual who desires to hear the words of life as He was to Peter. {PTUK July 4, 1895, p. 421.4}

Peter never invited the attention of those whom he addressed to himself, or to “the church.” In his first epistle he writes: “As newborn babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:2-5. {PTUK July 4, 1895, p. 421.5}

There is laid in Zion a “chief corner stone,” which is the Lord Jesus Christ. To that Stone every seeker for salvation must come; to that alone are they invited by the Lord to come. They must fall on the Rock and be broken. The church is but the light which God has placed in the world to show men the way to Christ, the living Stone. {PTUK July 4, 1895, p. 421.6}

The church existed long before the time of Peter; for the church is the body of Christ, and Christ has been the spiritual Head of His followers ever since the time of Adam. The martyr Stephen said that the great company who went with Moses out of Egypt constituted “the church in the wilderness.” Acts 7:38. So there was the church in the time of Peter and the other apostles, for the same spiritual organisation had been retained from the time of Moses, with its system of sacrifices and beautiful temple, which stood in the place of the tabernacle which Moses built. The “church in the wilderness” was the true church of Christ; for we are told “they drank of that spiritual Rock that followed them, and that Rock was Christ.” 1 Corinthians 10:4. {PTUK July 4, 1895, p. 421.7}

Frequently they rebelled against the Lord, and their descendants did the same; but the Lord, though they often rejected Him, did not reject them; so that even as late as the time of Peter Jesus said of them, “The scribes and Pharisees sit in Moses’ seat; all therefore whatsoever they bid you observe, that observe and do.” Matthew 23:2, 3. But if Peter had sought to “the church” for spiritual light and wisdom, he would not have been a follower of Christ; for “the church” rejected Him and put Him to death. “He came unto His own, and His own received Him not.” John 1:11. {PTUK July 4, 1895, p. 422.1}

If Martin Luther and his fellow-workers had made “the church” the spiritual guide, the world would never have heard from them the preaching of the Gospel in the Reformation. Yet they found the Word of the Lord-the Holy Scriptures-and gave that Word to the people, having first received it into their own hearts. They drank from the fountain of life, and then led others to the same fountain. They all as did ancient Israel, “drank of that spiritual Rock that went with them,” which was Christ. And Christ Himself is the fountain of life to-day. {PTUK July 4, 1895, p. 422.2}

“Who can bring a clean thing out of an unclean? not one.” Job 14:4. Who can bring infallibility out of fallibility? When any number of fallible beings take action together, the result is fallibility still. They can produce only fallible decisions and speak only fallible words. This is an infallible Word which they can hold forth, and that is the word of Christ, which He said should not pass away. Philippians 2:16; Mark 13:31. {PTUK July 4, 1895, p. 422.3}

There is an infallible Guide, which will guide the believer into all spiritual truth; but that Guide is the “Comforter,”—the Holy Spirit, whom the Father gives willingly to all that ask Him. John 14:26; 15:26; 16:13. Thus God has given us His Word, which is the Word of life, and His Spirit, whose office is to guide men into all truth and reveal to them the things of God. All this is free to rich and poor, and to learned and unlearned, alike. And therefore no man can have any occasion or excuse for being led by any other word or guide. If he lacks wisdom he has only to “ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.” James 1:5. {PTUK July 4, 1895, p. 422.4}

The principle of looking to “the church” for spiritual guidance is the principle of the Papacy, and is consistent with papal assumptions and claims,—implying as it does that God is far off from mankind, so that He needs a viceregent here to carry on His work, who must needs demonstrate his infallibility, which is necessary to his acting in God’s stead, by a vote of several hundred men, all of whom were fallible. But God is not far off from every one of us, Christ is with His church even unto the end of the world, and His sheep hear His own voice, and know not the voice of a stranger. There is nothing that has any rightful place between the soul and Him. {PTUK July 4, 1895, p. 422.5}

**“Intemperance” The Present Truth 11, 27.**

E. J. Waggoner

There is no poorer way to repress intemperance than to make it respectable. The worst feature in the outlook for temperance reform is the picture of the well-furnished, palatial saloon or public-house, frequented by respectable young men who are seemingly so far removed from the “habitual toper.” In New Zealand it is proposed to forbid liquor selling to habitual topers; but it would be vastly better if liquor selling were confined to this class alone. Then no more topers would be made, the existing ones would in time disappear, and the youth would be saved. The truth is that the liquor traffic is in itself thoroughly disreputable and Satanic; and this fact should be everywhere made to appear as plainly as possible. This is the most effective way of dealing with intemperance. {PTUK July 4, 1895, p. 422.6}

**“Two Voices on Ritualism” The Present Truth 11, 27.**

E. J. Waggoner

In the last week’s issue of the *Church Times* that organ of the more Catholic party in the Established Church speaks of the triumph of the party as follows:— {PTUK July 4, 1895, p. 422.7}

The number of people who recognise the critical character of the present moment in the history of the Church of England is comparatively small. We have reached a period of calm and rest after a prolonged and angry contest. The Catholicity of our Church has been vindicated, and the Puritanism which had settled on her like a fungus growth has been, if not cut away, at all events deprived of much of its power for evil by being declared a parasitic growth, and treated accordingly. What its opponents call the High Church party, or what we prefer to call the more Catholic members of the Church of England, have been pronounced by high authority to be in the ascendant. A protracted trial, to vary the metaphor, has been conducted, in which the ablest counsel has been engaged on both sides. Precedents, customs, laws, and history have been industriously brought under the light, and judgment has been given for the Catholic defendant. {PTUK July 4, 1895, p. 422.8}

It is because the appeal was to “precedents, customs, laws and history” more than to the living Word that the more Protestant party has been worsted in the trial. There is no half-way ground. It is either the Bible alone, or it must be precedent, custom, and ecclesiastical law, and purely papal principles. The Church of Rome sees the triumph of her principles-so far as temporal influence and numbers are concerned-and rejoices at it. Thus the *Melbourne Argus* reports a sermon preached by R. C. Archbishop Carr, in which he said of the movement toward Rome:— {PTUK July 4, 1895, p. 422.9}

Whatever the result may be, it is certain that many Anglicans are yearning for union with the Roman See. They have been taking back one by one the visible symbols of religion which they discarded with outrage at the Reformation. The Cross again surmounts their Temples. The Crucifix is in the place of honour above the reredos-aye, the Mother and Child once more guard the entrance to England’s noblest fane-Westminster Abbey. They have been adopting Catholic practices and devotions to such an extent that a stranger entering one of their churches finds it difficult to distinguish the counterfeit from the real. They have introduced aurricular confession, they believe in the real presence, they recite the Rosary of the blessed Virgin, they pray for the dead. They feel the inconsistency of being at once so near and yet so far from us. They bewail their want of unity, and as a consequence their lack of Catholicity. And now, after 300 years of separation and disintegration, they are turning again to that rightful mother. The words of the Good Shepherd are ringing in their ears:—“And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.” Truly a marvellous change has come over the tone and temper of Protestantism with the last fifty years. {PTUK July 4, 1895, p. 422.10}

**“The Angry Nations” The Present Truth 11, 27.**

E. J. Waggoner

Of the last days, when the kingdoms of this world are to become the kingdom of our Lord and of His Christ, the prophet declares: “And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward to Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that destroy the earth.” Revelation 11:18. {PTUK July 4, 1895, p. 422.11}

It was the violence of men, the fruit of the general disobedience to God’s law, that destroyed the earth in the days before the flood. And as the last days, the Saviour said, are to be as the days before the flood, we may see in the wars and preparations for war now going on, the filling up of the cup of violence on the part of the angry nations. Even men of the world who stop to contemplate the future are appalled at what they see must be the outcome of the preparations for war, and the development of new social and international complications. The Vienna correspondent of the *Times* sent a despatch to that journal giving the substance of an interview with a Hungarian financier, which has attracted considerable attention. He said:— {PTUK July 4, 1895, p. 422.12}

“Bismarck’s achievements have cost Europe more than 125,000,000,000f., even if account is taken only of the last twenty-five years of peace, or rather of armed terrorism, organised by him with a view to guarantee the conquest of Germany. Twenty-five years have thus been lost, and 125,000,000,000f. have been squandered without anybody having had the courage to go to war. There still exists that forcible mass of destructive engines and explosive material which a mere spark, a clumsy telegram dispatched by one of our great men, might instantly blow up. Modern wars are not of long duration, but they are expensive and sanguinary. Let us admit that six months would suffice to annihilate one or other of the belligerents, or to exhaust both of them. It will cost at least 500,000,000f. a month, or in all 30,000,000,000f., to be added to the 125,000,000,000f. spent on preparations, for it is not true that the present preparations for war will be conducive to peace. When a million of men shall have been massacred in the fearful collision of peoples and races, each man killed will cost a 155,000f. {PTUK July 4, 1895, p. 423.1}

“Now if only two-thirds of that sum had been employed to increase the general wealth and welfare, and to improve the lot of the working classes in town and country, the social question would not now weigh like a fearful nightmare on all Europe. There would have been moral pacification, and we should not have had these periodical outbursts which shake the nations of Western Europe to their very foundations. One thing is certain-namely, that if the European Powers continue in the perilous path upon which they have entered they will soon have to face bankruptcy, which catastrophe will inevitably be followed by a period of decay like that which overtook ancient Rome and was only to the advantage of the barbarians. Let us not forget that the great invasions in the world’s history have come from Asia. The ‘yellow peril’ is more threatening than ever. Japan has made in a few years as much progress as other nations have made in centuries. It is only twenty-five years since Japan entered upon the era of progress.... If the Chinese are roused from their lethargy, if a man of genius comes forward to organise that immense empire, which comprises one-third of the human race and only occupies one-fifteenth part of the habitable globe, the Chinese will be obliged to undertake for their very existence a struggle which will sweep away the famous Wall of China, behind which they have lived for so long almost ignored, and it will effect an exodus towards the West. If Europe were united it would be able to resist this invasion of the yellow race. But its present state of folly will not admit of this. It will lead to ruin, and, as in the fifteenth century, it will open the gates of Europe to the barbarians of the East.” {PTUK July 4, 1895, p. 423.2}

**“Reading vs. Study” The Present Truth 11, 27.**

E. J. Waggoner

There are many more Bibles in the world than there are readers of the Bible. And there are more readers than students of the Bible. Some one has pertinently said:— {PTUK July 4, 1895, p. 425.1}

“It is not much good just reading the Bible. The Word itself does not say anything, that I can remember, about reading it. But it says a great deal about *searching the Scriptures*. And it says a great deal more about *meditating* on them. I do not know much about pearls, but I have heard that they come from the bottom of the sea. Now, we come up and look at the great stretch of water, and say, ‘This is where the pearls come from,’ and we take up the water and get nothing but bubbles of foam. But David comes along, and he dives down under the water, and brings up a wonderful pearl; and so he says, ‘It’s more to be desired than gold.’ Reading skims, and cannot find anything but what floats on top; meditation dives down deep and finds pearls.” {PTUK July 4, 1895, p. 425.2}

**“Homes” The Present Truth 11, 27.**

E. J. Waggoner

Homes are like harps, of which one is finely carved and bright with gilding, but ill-tuned, and jarring the air with its discords; while another is old and plain and word, but from its chords float strains that are a feast of music. {PTUK July 4, 1895, p. 425.3}

**“Singing in Church” The Present Truth 11, 27.**

E. J. Waggoner

The man in church who sings heartily knows less of the discords and disagreeable tunes than the other one who sits as a listener. It is so in anything-he who is actively engaged in work, helping with might and main, sees infinitely less to complain of than his lazy brother who is a critic. {PTUK July 4, 1895, p. 427.1}

**“Fallen Plants” The Present Truth 11, 27.**

E. J. Waggoner

The flowers of the field are set before us as examples of the beauty of holiness, and as a lesson of trust in the power of God to clothe and sustain His creatures. With few exceptions the flower family reminds us only of loveliness and purity. {PTUK July 4, 1895, p. 428.1}

But there are exceptions, which go to show that the plant world shared in the curse of sin. That sin that was introduced into the world through man perverted animal life, so that the beasts of the field learnt violence and strife, and many species preyed upon one another. {PTUK July 4, 1895, p. 428.2}

The same perversion of the life that moves in every living thing has given some of the plants a nature strikingly allied to the carnivorous animals. Hence we have the name, carnivorous plants, describing those which eat flesh. {PTUK July 4, 1895, p. 428.3}

In the *Daily Chronicle* science column, not long ago, was an interesting note, showing that this habit in the plant is a perversion of its nature-its divine nature, we may say-and not at all necessary to its life. This is the paragraph:— {PTUK July 4, 1895, p. 428.4}

“Mr. Meehan, of Philadelphia, notices in some observations on the well-known *Darlingtonia* of California, notices that the so-called carnivorous plants are just as able to get their food from the earth as other species. The animal nutriment which they devour through their foliage can only be looked upon as ‘a gastronomic luxury,’ in no way to be classed among the necessaries of life. This is, of course, quite in keeping with previous data, sun-dews and other flesh-eating plants flourishing when deprived of flies or similar organic food.” {PTUK July 4, 1895, p. 428.5}

It awakens a feeling of pity to think of the innocent plant indulging such preying propensities as are common to the animal kingdom, and that, too, in sheer superfluity of naughtiness. Truly the whole creation will have to be purged from the fruits of sin before the time comes when the desert shall blossom as Carmel and Sharon, and the beasts shall lie down together, and none shall hurt nor destroy in all the earth. {PTUK July 4, 1895, p. 428.6}

**HOW THEY LIVE**

The life which teaches the plant to take from the soil the elements and quantities required is, in these plants, perverted into the faculty for discriminating in the choice of victims for its depraved appetite. Thus we read of them:— {PTUK July 4, 1895, p. 428.7}

“The order of flesh-eating plants, of which the well-known Venus fly-trap is a sample, display such a wonderful discrimination in the selection of food, and an adaptation of means to ends, as to afford a striking and wonderful problem in this direction. If a live insect alight upon the leaves of the dionea, the unwary victim is immediately entrapped by its parts closing over it like a thing possessed of life and intelligence; and when the insect’s juices are extracted and digested the plant again slowly opens, ready apparently for another victim. Small bits of beef will be devoured in the same manner, but inanimate substances, such as minute stones or fragments of dead moss, will be rejected as completely as by any animal judgment and discernment. {PTUK July 4, 1895, p. 428.8}

“In common with other varieties of these carnivorous vegetables, the English sundew, a little plant common to soft, marshy places, lives almost entirely on the flies and insects which alight upon it. The outer surface of its leaves is covered with a number of tentacles, terminating in a little knob covered with a soft, sweet, sticky substance to attract its prey, which deceived by a pathway paved with such good intentions, alights upon it to partake of the tempting meal. Then it becomes a case of the biter bit, and the little victim finds himself gradually enveloped in the folds of the voracious plant. As in most other plants of the same kind, pieces of dead matter, and balls of paper, or even a lifeless insect fail to tempt the fastidious appetite of this vegetable ‘bon vivant.’” {PTUK July 4, 1895, p. 428.9}

**“News of the Week” The Present Truth 11, 27.**

E. J. Waggoner

-It is proposed to build a railway from the East coast of Africa to the lake region in the interior, the work to be commenced next spring. {PTUK July 4, 1895, p. 430.1}

-At the recent conference of the W.W.C.T.U., a document was produced showing that forty-seven clergymen were among the shareholders of a certain brewery company. {PTUK July 4, 1895, p. 430.2}

-London has an “Early Rising Association,” which recently held its midsummer mooting on an eminence in North London, and passed a resolution recommending early rising to all persons desirous of health, wealth, and long life. {PTUK July 4, 1895, p. 430.3}

-The latest use for the penny-in-the-slot machine seems to have been found by an American, who has produced a machine with the inscription: “Put a penny in the slot and you will gets blessing from, the Pope, in the Pope’s can voice, per phonograph.” {PTUK July 4, 1895, p. 430.4}

-June 25 is observed by the Abyssinians as “St. Pilate’s day.” The festival amounts, it is said, almost to a national ablution. Since Pilate washed his hands and protested himself innocent of Jesus’ death, they have thought him a worthy subject for canonisation. {PTUK July 4, 1895, p. 430.5}

-The sale of brandy for drinking in France is declared to have doubled in the last ten years. Much of the brandy now sold there is said to be made from ethylic alcohol, which is a very poisonous substance, having the effect of rapidly breaking down the will of the unfortunate drinker. {PTUK July 4, 1895, p. 430.6}

-The danger of collision at sea has been prospectively lessened by the invention of an electrical apparatus, which; attached to a compass, causes the needle to deviate in the direction of an approaching ship when the latter is still a mile distant, and thus to close an electric circuit and ring an alarm. {PTUK July 4, 1895, p. 430.7}

-Out of 54,946, male criminals confined in English prisons last year, 20,172 had been only once committed, while 8,898 had been in prison ten times and over. The number of males committed doubled that of females, but in the cases of supposed total depravity, shown by over ten commitments, the feales outnumbered the males by about 80 per cent. {PTUK July 4, 1895, p. 430.8}

-An insurrection against Turkish misrule has broken out in Macedonia, and some fighting has been reported between the inhabitants and Turkish troops. A grave aspect has been given to the situation by the action of Bulgaria, where all political parties are uniting in efforts to give active aid to the insurgents. From Crete there comes news of an encounter between Turkish soldiers and “Christians,” in which several of the participants were killed. {PTUK July 4, 1895, p. 430.9}

-No fewer than seventeen female foretune-tellers, soothsayers, and “witches” of various sorts were recently cited before the Paris magistrates in one week. It was said, during the hearing of one of the charges, that there are at least 800 women in Paris at the present moment who live upon the credulity of their fellow-citizens. One of the biggest sources of profit is made by their “interpretation” of the dreams which are communicated to them by hosts of anxious inquirers. {PTUK July 4, 1895, p. 430.10}

-Dr. Merriam, the well-known ornithologist, has just issued a useful report to farmers, giving the results of his examination of the food of birds. He shows that the popular notions about owls, crows, and blackbirds, are altogether erroneous Seventy-five per cent. of their food was town to be field-mice, grasshoppers, and crickets, which are more injurious than these birds to fare, crops. He also found that they eat noxious insects, and although 25 per cent. of their food is corn, it is mostly waste corn. {PTUK July 4, 1895, p. 430.11}

-Stundist exiles are apparently about to enjoy the privilege of emigration. A circular issued by the Minister of the Interior to the Military Governor of the Province of Kutais, Caucasus, states that in consequence of the overcrowding of Caucasia by banished sectarians, and the difficulty of finding dwellings and providing surveillance, it has been decided to sanction emigration where desired, and to grant passports for doing so on condition that the emigrants declare their intention never again to return to Russia. {PTUK July 4, 1895, p. 430.12}

**“Back Page” The Present Truth 11, 27.**

E. J. Waggoner

The English Church Union, which represents the Catholic party in the Establishment, has on its role of membership over 35,000 names, of which 4,277 are clergymen, including 26 Bishops. {PTUK July 4, 1895, p. 432.1}

Lord Halifax, president of the E.C.U., addressed the annual meeting last week on reunion prospects. His visit to Rome renders him more hopeful of reunion, and he thinks the dream of Leo XIII. may be realised in his lifetime. {PTUK July 4, 1895, p. 432.2}

From the far-away colony of Western Australia comes one item of news which shows that many there are interested in religious questions. One agent has sold during the past two years 1,400 copies of the large work, “Patriarchs and Prophets,” 150 of “Steps to Christ” and 500 copies of our smaller pamphlets. {PTUK July 4, 1895, p. 432.3}

At the laying of the foundation stone of the new Roman Catholic Cathedral at Westminster last week the “purple of Monsignori and Bishops, the violet cassocks of clerical assistants, the gold and white of cope and mitre, the more sacred black and white of the pallium, and the crimson of two Cardinals” greatly impressed some of the newspaper correspondents. {PTUK July 4, 1895, p. 432.4}

Sketches of the proposed cathedral show that it will be a great edifice, and gorgeously decorated. Catholics expect to draw many people into their fold by the pomp and splendour of the services when all is completed. No doubt their expectations will be realised. Sensuous religion is popular. People like to see spectacular displays which they cannot understand, and which appeal to their imagination. But it is easy for anyone to see that these things do not come from the New Testament. The fallen church has taken its pompous ceremonies over from Paganism, of which the “mystery of iniquity” is an exact copy. {PTUK July 4, 1895, p. 432.5}

Writing from Hungary of the progress of the work in fields over which he has general oversight, Brother L. R. Conradi, of Hamburg, says:— {PTUK July 4, 1895, p. 432.6}

The work of translating and publishing in foreign tongues steadily increases, and we publish now from Hamburg in Hungarian, Bohemian, Dutch, Polish, Russian, Bulgarian, Servian, Roumanian, and Livonian; and as the seeds of truth are sown, Sabbath-keepers of all these nationalities come to our knowledge. {PTUK July 4, 1895, p. 432.7}

Speaking of the sensationalism of the age one of the reviewers of last month said:— {PTUK July 4, 1895, p. 432.8}

Preachers, thinkers, writers, and artists of every kind have attracted attention and gained popularity in direct ratio to the novelty of their productions. The very word “old-fashion” is now a reproach which requires no amplification, as “up-to-date” symbolises perfection. {PTUK July 4, 1895, p. 432.9}

It is the condition predicted: “The time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.” {PTUK July 4, 1895, p. 432.10}

The thirsty man does not refuse the cup of cold water because he has had water to drink before; nor does the man thirsting for righteousness object to the old story of Christ and His righteousness. The water of life from the well of the Word is ever fresh and new, but not novel and untried. Therefore, while the world is seeking novelties, the Gospel worker is to follow the old and only method of saving souls—“Preach the Word.” It is the Lord’s direction for just such a time as that described in the preceding paragraph. {PTUK July 4, 1895, p. 432.11}

The ways of the Mohammedan pilgrim are ways of darkness, as well from a sanitary as from the spiritual point of view. It is from the annual pilgrimages to Mecca that the cholera scourge usually starts. The population of Mecca suddenly rises by from one to three hundred thousand, the water supply is befouled, and, according to Professor Proust, a French sanitarian, the worst feature lies in the sacrificial rites in the valley of Monna, where in 1893 over 120,000 sheep were slain. This valley is narrow, there is no water in it, the heat is tropical, and the superficial burial of the carcasses turns the charnel house into a putrefying scene of desolation. {PTUK July 4, 1895, p. 432.12}

One of the bishops of the American Methodist Church has been visiting Korea, and is enthusiastic over the progress that the country is making toward Christianity. He says:— {PTUK July 4, 1895, p. 432.13}

During our brief stay the barbarous practice of beheading criminals and exposing the heads outside the gates was abolished by royal edict, and at the same time Sunday was made a legal holiday and Saturday a half holiday. In fact, the reforms instituted by their alert and energetic allies of the island empire, if enforced throughout the eight provinces, will put new life into this torpid race, and give Korea a creditable place among civilised nations. {PTUK July 4, 1895, p. 432.14}

Constantine’s reputation as a Christian rests upon his Sunday edict, and from that day to this the keeping of Sunday has been very largely accepted as a sufficient substitute for obedience to the commandments of God. {PTUK July 4, 1895, p. 432.15}

The propensity for making a show is one of the prominent characteristics of weak human nature. Fallen man, the weakest intelligence in the universe, is also the most boastful. The proud Nebuchadnezzar has his successors to-day, among nations as well as individuals, who desire to call the attention of the world to the great Babylon’s which they have built. But it is as true now as in his day that “Pride goeth before a fall;” for vanity is only another name for folly, and when vanity becomes so great that it must find vent in boastful displays meant only to glorify man, it is an indication that man’s folly has arisen to such a height that it must be humbled by the hand of God. {PTUK July 4, 1895, p. 432.16}

**“Keeping the Peace” The Present Truth 11, 27.**

E. J. Waggoner

*Keeping the Peace*.-The Psalmist writes, “Great peace have they which love Thy law; and nothing shall offend them.” Psalm 119:165. How do they obtain this peace? The Saviour said to His disciples, “Peace I leave with you; My peace give I unto you.” John 14:27. He gives to His followers the peace that He has Himself. They have but to take it, according to the exhortation, “Let the peace of God rule in your hearts.” Colossians 3:15. The only obstacle to this will be some other ruler in the heart, namely, self. Where self rules, there will not be peace; but the peace of God will rule wherever it is let in. Being God’s peace, it has in it His power and His joy. It is infinite, and so “passeth all understanding.” And it will “keep your hearts and minds through Christ Jesus.” That which controls the mind, will control the body. So there are no persons in the world so peaceful and so truly keepers of the peace, as Christians. {PTUK July 4, 1895, p. 432.17}

**“Front Page” The Present Truth 11, 28.**

E. J. Waggoner

“There remaineth therefore a rest to the people of God.” Hebrews 4:9. {PTUK July 11, 1895, p. 433.1}

This rest, as we learned from the connection, is the Lord’s rest. The promise is left us of entering into His rest. Verse 1. {PTUK July 11, 1895, p. 433.2}

That rest is not something to which we are to look forward, but it is to be enjoyed in the present. It is a rest that “remaineth.” It has existed since the days of old, and has not been withdrawn. {PTUK July 11, 1895, p. 433.3}

Evidence of the truth of this is found in the fact that the rest that remains is the Lord’s rest. The Lord is not looking forward to a time when He can rest, but is resting now. He calls us to share His rest with Him, saying, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28. {PTUK July 11, 1895, p. 433.4}

Since what time has this rest been ready for man? The answer is, “The works were finished from the foundation of the world.” Hebrews 4:3. A finished work means rest; and so we read in the next verse that “God did rest the seventh day from all His works.” The Sabbath day-God’s rest-is the sign or seal of creation complete and perfect. “God saw everything that He had made, and, behold, it was very good.” Genesis 1:31. And then He rested from His work, from that time-from the close of the sixth day-God’s rest has been ready for man. {PTUK July 11, 1895, p. 433.5}

And at that time man-the new man whom God had created-entered upon that rest. “The Lord God took the man, and put him into the garden of Eden to dress it and to keep it.” Genesis 2:15. “Eden” means “pleasure” or “delight.” A very literal rendering of the Hebrew would be that the Lord took the man and “caused him to rest in the garden of delight.” Work was given him, but it was work without weariness. {PTUK July 11, 1895, p. 433.6}

But the man did not continue in that rest. He disobeyed the Word of God, and thus lost the rest that was in it. God said, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shall not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground.” {PTUK July 11, 1895, p. 433.7}

Nevertheless God’s rest remained. The Sabbath-the perfect rest of the new earth-still was left to man, as an evidence that God had not cast him off, and is a pledge of the rest in the earth again made new. {PTUK July 11, 1895, p. 433.8}

This perfect Sabbath rest, the seal of a new creation, is found in Christ. “In Him were all things created.” Colossians 1:16, R.V. “If any man be in Christ, he is a new creature.” 2 Corinthians 5:17. Since man lost his rest only by sin, he recovers it only by the righteousness of God in Christ. {PTUK July 11, 1895, p. 433.9}

God’s rest, however, does not mean lazy idleness. Although God entered into His rest at the creation, Jesus said, “My Father worketh hitherto, and I work.” John 5:17. He works by means of His Word, on the strength of which He rested. If that Word works in us, we also shall find rest in labour. {PTUK July 11, 1895, p. 433.10}

“For we are His workmanship, created in Christ Jesus unto good works.” Ephesians 2:10. Just as when God made man He set him to work, yet gave him rest, so when He makes the man new, He makes him do it in order that He may work, yet it is restful work. {PTUK July 11, 1895, p. 433.11}

And that is what the Saviour’s call teaches us. When He invites the weary to come to Him for rest, He immediately adds, “Take My yoke upon you, and learn of Me.” Being yoked up with Him, we work with Him, and He works in us. His works were all done by the Word of God. If we, like Him, give heed to every Word of God, we shall do the works, and find the rest. Who will accept the gracious invitation? {PTUK July 11, 1895, p. 433.12}

**“He Longs to Save” The Present Truth 11, 28.**

E. J. Waggoner

“God is love.” 1 John 4:16. Hence all that is Godlike is like love; and all that does the work of God works by love. Love wins-never coerces or drives. There is nothing but love in the Gospel; and therefore the Gospel coerces nobody, and all that does coerce is not of the Gospel. Rebellious Jerusalem was a type of the rebellious world,—of all the wicked who will not walk in God’s way. {PTUK July 11, 1895, p. 433.13}

The Saviour wept over Jerusalem, saying, “O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:37. {PTUK July 11, 1895, p. 433.14}

So the Saviour would often have gathered all sinners unto Himself, cleansed of all their sin, but they would not. The Saviour loved them, and His love was the power He brought to bear upon them; but they were left free to refuse it, as they did. The same power is brought to bear upon sinners to-day, but they are as free to turn from it as were the Jews. Anything which interferes with this freedom is not the Gospel, and does not operate in the interests of Christianity. {PTUK July 11, 1895, p. 433.15}

**“Beautiful Apparel” The Present Truth 11, 28.**

E. J. Waggoner

The Lord said that Solomon, in all his glory, was not arrayed like one of the lilies of the field. Matthew 6:28, 29. The reason was that the Lord arrayed the lilies, while Solomon arrayed himself. The contrast is between God’s way of doing, and man’s way. Man, not the lily of the field, is the crowning work of God’s creation; but while the lilies have remained what God has made them, taking their life just as He gives it to them and putting on just that grace and beauty which He bestows, man has “sought out many inventions.” He has tried in many things to improve upon God’s way, but the result has not been an improvement in the sight of God. {PTUK July 11, 1895, p. 434.1}

The Creator did not design man to be meanly arrayed, while bestowing such beauty of adornment upon the inferior things of His handiwork. He does not wish man to be ignobly arrayed, even in his fallen and degenerate state. The Saviour said, “If God so clothed the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you?” Matthew 6:30. And can there be any better apparel any more beautiful and appropriate garments, than those which He makes for us Himself? {PTUK July 11, 1895, p. 434.2}

We make a great mistake when we refuse to let God clothe us with the garments which suit His taste. And we make that mistake, as the Word tells us, by taking anxious thought about the matter, as though it were one of the main purposes of existence, and studying to be arrayed according to our human taste and fancy without consulting Him. He who apparels the lilies and clothes all nature in her beautiful dress is a wiser and more skillful Artist than any that ever held sway over the fashions of the world. {PTUK July 11, 1895, p. 434.3}

If we make outward adornment our care and study, we shall prevent the true adornment which the Creator desires us to have. There is the adornment of “a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:4. There is the “fine linen, clean and white,” which is “the righteousness of the saints.” Revelation 19:8. “The Lord will give grace and glory.” Psalm 84:11. {PTUK July 11, 1895, p. 434.4}

He who clothes the lilies and the sun will give grace and glory to man, even in fuller measure than before the fall. He will share his own beauty and glory with us, if we will “seek first the kingdom of God and His righteousness.” His righteousness is the most beautiful garment ever beheld. He has put the prayer in our hearts, “Let the beauty of the Lord our God be upon us” (Psalm 90:17), and His answer is, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. {PTUK July 11, 1895, p. 434.5}

**“Studies in Romans. Living for Others. Romans 14:14-23” The Present Truth 11, 28.**

E. J. Waggoner

In our study last week we learned that the members of the members of the church of Christ are not judges one of another, but fellow-servants of one common Lord. We are not taught that it is a matter of indifference whether or not we keep the commandments of God; quite the contrary, since we are all to appear before the judgment seat of Christ, and be judged by them but we are taught that in those things concerning which the law of God does not speak particularly, one man’s ways are as good as another’s. We learned even further that even one who may be faulty with respect to an express commandment, is not to be dealt with harshly, and condemned. Such a course cannot help one, and, besides, we have no right to do so, since we are but servants. {PTUK July 11, 1895, p. 434.6}

“I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.” {PTUK July 11, 1895, p. 434.7}

In order to save time and space we will omit the questions on the text, leaving each reader to question it for himself. Study each statement carefully, and consider its connection as well as the general subject, and what is stated elsewhere in the Bible concerning the same thing. As many errors arise from careless reading of the Bible, and from hasty conclusions from detached statements, as from wilful perversion of the Word. Possibly many more are the result of lack of proper thought than of deliberate wilfulness. Let us therefore always take heed how we read {PTUK July 11, 1895, p. 434.8}

**CLEAN AND UNCLEAN**

The Apostle says, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.” If we consider well the subject under consideration, we shall not wrest this scripture from its connection. The thing presented from the beginning of the chapter is the case of a man with so little real knowledge of Christ that he thinks righteousness is to be obtained by the eating of certain kinds of food, or by not eating certain things. The idea clearly conveyed by the entire chapter is that it is by faith, and not by eating and drinking, that we are saved. {PTUK July 11, 1895, p. 434.9}

A little consideration of the question of clean and unclean food will help us much. There is a strange idea prevalent, to the effect that things that were at one time unfit for food are perfectly wholesome now. Many people seem to think that even unclean beasts are made clean by the Gospel. They forget that Christ purifies men, not beasts and reptiles. {PTUK July 11, 1895, p. 434.10}

There were plants that were poisonous in the days of Moses, and those same plants are poisonous now. The very people who seem to think that the Gospel makes everything fit to eat, would be as much disgusted at the thought of eating cats, dogs, caterpillars, spiders, flies, etc., as any Jew would have been in the days of Moses. Instead of finding that a knowledge of Christ reconciles one to such a diet, we find, on the contrary, that it is only the most degraded savages who make use of them for food, and such a diet is both a sign and cause of degradation. Enlightenment brings carefulness in the selection of food. {PTUK July 11, 1895, p. 434.11}

Now there is no one who can imagine the apostle Paul or any other person of good sense and refinement eating everything that he could possibly find on earth. Although most people think themselves wiser than God in the matter of eating and drinking, there are, as there always have been, certain things universally held to be unfit for food. Therefore when the apostle says that nothing is unclean of itself, he evidently confines his remark to those things which God has provided for man’s eating. There are people whose conscience is so poorly instructed that they fear to eat even of things which God has given to be eaten; just as there are some who forbid the eating of “food which God hath created to be received with thanksgiving.” 1 Timothy 4:3. {PTUK July 11, 1895, p. 435.1}

So when the apostle says, “One believeth that he may eat all things,” it is evident that the “all things” does not include filth. The idea evidently is that one believes that he may eat everything that is fit to be eaten. But another, having for instance the thought that some of those things may have been devoted to an idol, fears to eat of them lest he should thereby become an idolater. The eighth chapter of 1 Corinthians makes this whole subject plain, as it runs parallel with the fourteenth of Romans. {PTUK July 11, 1895, p. 435.2}

This throws light also upon the subject of days. Since the apostle evidently confines his remarks concerning food to that which it is allowable to eat, it is more clear that those days which may be considered as all alike are those days only which God has not sanctified to Himself. {PTUK July 11, 1895, p. 435.3}

**THE NATURE OF THE KINGDOM**

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” Over that kingdom Christ has been set as King, for God has said, “Yet have I set My King upon My holy hill of Zion.” Psalm 2:6. Now read further the words of the Father to the Son, whom He has appointed heir of all things: “Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” Hebrews 1:8, 9. {PTUK July 11, 1895, p. 435.4}

A sceptre is the symbol of power. Christ’s sceptre is a sceptre of righteousness; therefore the power of His kingdom is righteousness. He rules by righteousness. His life on earth was a perfect manifestation of righteousness, so that He rules His kingdom by the power of His life. All those who own His life are subjects of His kingdom. No other thing but the life of Christ is the badge of citizenship in the kingdom of Christ. {PTUK July 11, 1895, p. 435.5}

But with what was Christ anointed King? The text last read says that it was with “the oil of gladness.” Then gladness, or joy, is a necessary part of the kingdom of Christ. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. “A gloomy Christian” is as much a contradiction of terms as “a cold sun.” The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy. {PTUK July 11, 1895, p. 435.6}

“He that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” He who in what things serves Christ? Why, he who serves Christ in righteousness, and peace, and joy. Or, as some translations have it, “He that thus serves Christ.” God accepts such service, and men approve. Not only do Christians approve such service, but unbelievers are constrained to approve. The enemies of Daniel were forced to bear witness to the uprightness of his life, when they said that they could find nothing against him except in the law of his God. But that very statement was an approval of the law of his God, obedience to which made him the faithful man that he was. {PTUK July 11, 1895, p. 435.7}

**UNSELFISHNESS**

Peace is a characteristic of the kingdom. Therefore those who are in the kingdom must follow the things which make for peace. But selfishness never causes peace. On the contrary, selfishness is always the cause of war, and inevitably produces war if it is persisted in. Therefore the subject of the kingdom must always be ready to sacrifice his own desires and ideas in behalf of others. The unselfish person will give up his own ways whenever they interfere with the peace of another. {PTUK July 11, 1895, p. 435.8}

But do not forget that the kingdom of God is righteousness as well as peace. Righteousness is obedience to the law of God; for “all unrighteousness is sin” (1 John 5:17), and “sin is the transgression of the law” (1 John 3:4). Therefore, although by the laws of the kingdom one must necessarily give up his own wishes in order not to interfere with the feelings of others, by those same laws he is precluded from giving up any of the commandments of God. Obedience to the law of God is that which makes for peace, for we read: “Great peace have they which love Thy law.” Psalm 119:165. “O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. Therefore he who is so “charitable” as to give up any portion of the law of God because some people are displeased with it, is not following the things which make for peace. On the contrary, he is rebelling against the kingdom of Christ. {PTUK July 11, 1895, p. 435.9}

This again shows us that the Sabbath of the Lord is not under consideration, as one of the things which are to be held as matters of mere personal opinion. The Christian has no option with regard to that. He must keep it. It is not one of the days which the subject of the kingdom may disregard if he wishes. It is one of the things that are obligatory. But there are things which one has the right to do if he wishes, but which he is not obliged to do. For instance, a man has the right to eat his food with the fingers, if he wishes to; but if that annoys his companion, the law of Christ requires him not to do so. And thus it appears that the law of Christ alone, will, if carefully heeded, make a man perfectly courteous. The true Christian is a gentleman in the best sense of that word. {PTUK July 11, 1895, p. 435.10}

There are many things that are allowable, which some people with faith that is weak, because it is uninstructed, think to be wrong. Christian courtesy, as laid down in the fourteenth chapter of Romans, requires that the better-instructed person should regard the scruples of his weaker brother. To roughly ignore those scruples, although they may be destitute of reason, is not the way to help that brother into a wider liberty. On the contrary, it is the way to discourage him. “It is good neither to eat flesh, not to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” {PTUK July 11, 1895, p. 435.11}

Thus it becomes evident that the fourteenth chapter of Romans is simply a lesson in Christian courtesy and helpfulness instead of teaching that the Sabbath, or anything else that pertains to the commandments of God, may be disregarded at pleasure. Consideration is to be shown for “him that is weak in the faith;” but the one who is offended by the keeping of the commandments of God, has no faith at all. {PTUK July 11, 1895, p. 436.1}

**THE LIMITATIONS OF CONSCIENCE**

“Hast thou faith? Have it to thyself before God.” Faith and conscience pertain to single individuals. No man can have faith for another. No man can have faith enough to serve for two. The teaching of the Roman Church is that certain ones have had more faith than they needed, and have been more righteous than was necessary, so that they can divide with other people; but the Bible teaches that it is impossible for any man to have more faith than will serve to save himself. Therefore, no matter how well one man’s faith may be instructed, no other man can be judged by it. {PTUK July 11, 1895, p. 436.2}

We hear a great deal in these days about the public conscience. We are often told that the conscience of one man is outraged by the course of another. But it is with conscience as with faith, no man can have enough for two. The man who thinks that his conscience will serve for himself and for somebody else, has mistaken selfish obstinacy for conscience. It is this mistaken idea of conscience that has led to all the horrible persecutions that have ever been perpetrated in the name of religion. Let Christians all understand that conscience is between themselves and God alone. They are not at liberty to impose even their freedom of conscience upon another; but by the laws of the kingdom of Christ, they are obliged even to refrain at times from exercising their own freedom, out of consideration for others. That is to say, the man who can walk fast, is to help along his weak brother, who is going the same way, but more slowly. But he is not to turn around to please somebody who is walking the other way. {PTUK July 11, 1895, p. 436.3}

**“Two Masters” The Present Truth 11, 28.**

E. J. Waggoner

A servant of Satan is not a worshipper of God. The Saviour said, “Whosoever committeth sin is the servant of sin.” John 8:34. But the servant of sin is the servant of Satan; for Satan is the author of sin. When we obey him, we sin. We cannot at the same time obey both Satan and the Lord, any more than we can serve both God and mammon. And we cannot worship God and at the same time disobey Him. {PTUK July 11, 1895, p. 436.4}

If we do not obey God-if, in other words, we sin-we do not worship God; but we do worship the power whom we obey; for obedience is an acknowledgment of the right and authority of the power to which it is given. Hence when we sin we do homage to Satan; we acknowledge his way (for sin is his way, which he has set up in opposition to the way,—or law-of God), and thus render to him what we should have rendered to God; that is, worship. Our obedience tells unmistakably whom we worship. {PTUK July 11, 1895, p. 436.5}

**“Heathenism Rampant” The Present Truth 11, 28.**

E. J. Waggoner

The Coptic, Greek, Armenian, and Roman churches still continue to quarrel over the “holy places” in Jerusalem, and to this day it requires the active intervention of the Mohammedan soldiery to prevent bloodshed among these religionists, who are there, professedly, to maintain the honour of the Christian faith. A Jerusalem correspondent gives the following description of the scenes on one day during the Easter celebrations:— {PTUK July 11, 1895, p. 436.6}

“All day long from early light people had been flocking about the tomb of Jesus, where the fabled fire was expected to descend at three in the afternoon. By noon the place was crammed and jammed. Some had spent six hours waiting for the miracle. By half-past two every available place was occupied. Men even tied themselves to pillars. At this time Greek enthusiasm was at its height. It is almost impossible to describe the scene in the gloomy dome and centre of the building, for the lamps had been turned down. The Greeks indulged in shouts and songs in a weird and eccentric way. My position was in the centre of the room near the tomb. Humanity was densely packed. Some young Arabs would mount on the hands and shoulders of their comrades and shout in Arabic: ‘This is the tomb of Jesus,’ ‘Jesus is our King.’ My dragoman said they were getting excited and that trouble was likely to come, and he wanted to retire. The shouts increased, at times becoming political. There was clapping of hands and songs. Two or three would be dancing up and down on the shoulders of their fellows. {PTUK July 11, 1895, p. 436.7}

“At three o’clock passages were cleared by the soldiers for the ‘Patriarch’s Parade,’ who was to march with a large retinue three times about the tomb. Just as the door of the tomb had been reached, the Armenian monks and men endeavoured to push aside the Greek Patriarch and shove their own into the tomb to give the fire. The Arabs were at once wild. They screamed and shouted and made an onset on the Armenians. Greek and Armenian were in instant battle. About four hundred Mohammedan soldiers that were on duty in the church rushed to the scene and endeavoured to separate the noisy contestants. They used the butt ends of their guns in beating them apart, and even prepared to fix bayonets. A trumpeter meanwhile was constantly calling for order with the trumpet. But it was of no avail. The fighting would break out again and again between the Armenians and Greeks. At one point it appeared as though there would be a frightful massacre. Several were wounded, and it is reported that an Armenian monk has since died. The guard and soldiers finally overpowered the Christians of both factions, and order was partially restored. It was an awful sight in a sacred building.” {PTUK July 11, 1895, p. 436.8}

**“He Delighteth in Mercy” The Present Truth 11, 28.**

E. J. Waggoner

The Lord’s ways are not man’s ways. Isaiah 55:7-9. This is one reason why the sinner may come with confidence to God. In immediate connection with this statement the Scripture gives an exhortation to the sinner to forsake his ways and return to the Lord, with the promise that He will abundantly pardon. The Psalmist understood this when he besought the Lord for pardon. He said, “For Thy namesake, O Lord, pardon mine iniquity, for it is great.” Psalm 25:11. {PTUK July 11, 1895, p. 436.9}

It is not thus that we could come to man, for with him our hope of pardon would be in proportion to the littleness of our offence. We should not think of presenting the heinousness of our wrongdoing as a reason for clemency. But it is thus that we may come to the Lord; and therein appears the difference between His way and man’s way. The Lord delights in mercy. He delights in making the wretched sinner into a new man, by His creative power, and this is what His pardon does, for the pardon of the Lord literally takes the sin away. And “there is joy in the presence of the angels over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.” Thus does God reassure the fearful, trembling sinner; not that he may go on in his sin, but that he may turn to the Lord; for there is no promise to those who do not turn. God will pardon sin for His name’s sake; for “God is love,” and He cannot deny Himself. {PTUK July 11, 1895, p. 436.10}

**“The Sabbath and the Apostasy” The Present Truth 11, 28.**

E. J. Waggoner

For the benefit of a Wimbledon correspondent we will reply to a few points suggested regarding the Sabbath question, although the same have been frequently covered in our columns. {PTUK July 11, 1895, p. 437.1}

**GOD MADE IT**

1. He refers to Christ’s words, “The Sabbath was made for the man, and not man for the Sabbath,” and says, “If my hat is made for my head and the hat does not fit, I would not go to work to make my head fit the hat, but the hat must be adapted to fit the head.” {PTUK July 11, 1895, p. 437.2}

But this would be a charge against the Lord which could not be discussed. The Lord makes no mistakes or misfits. The Sabbath was made for man. Our correspondent is a man. Therefore it was made for him. It is the person who has never tried it on who is sure it will not fit. No one has ever yet truly yielded to the command, “Remember the Sabbath day to keep it holy” who has not found the blessing which the Lord placed upon the day when He made it. “O taste and see that the Lord is good.” {PTUK July 11, 1895, p. 437.3}

**ONE FIRST-DAY MEETING**

2. From the twentieth of Acts our correspondent infers that the disciples, stopping at Troas seven days, held no meetings until “the first day of the week, when the disciples came together to break bread.” {PTUK July 11, 1895, p. 437.4}

This is an assumption wholly groundless. Paul was pushing on toward Jerusalem in such haste that, as recorded in the same chapter, he had not time to go to Ephesus, and sent for the elders of that church to meet him at Miletus, and yet our correspondent would have him waiting in Troas seven days without meetings, in order to give us an example of Sunday observance. The record wholly refutes this supposition. The meeting in verse 7 was an evening meeting on the “first day,” and as such, according to the scriptural reckoning of days, must have been at the close of the Sabbath, on what we should call Saturday night; for a Sunday night meeting would be on the second day of the week. As Coneybeare and Howson say in their “Life and Epistles of Paul,“ {PTUK July 11, 1895, p. 437.5}

It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. {PTUK July 11, 1895, p. 437.6}

Having remained with the church over Sabbath, an evening meeting was held, as it was the apostle’s last visit, and on Sunday, as the boat containing his companions was navigated to Assos, the Apostle Paul, to quote Coneybeare and Howson again, “pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida,” having spent the Sunday in a journey on foot of about twenty miles. But wholly aside from this, cannot every one see that a meeting on a day cannot make a Sabbath or a sacred day of it, nor make void the commandments of God? Divine institutions are not so loosely established. {PTUK July 11, 1895, p. 437.7}

**THE WORDS OF THE HOLY SPIRIT**

3. Referring to Paul’s references in his Epistles to festivals and holy days, our correspondent says if these refer to the ceremonial festivals and the various annual sabbaths “then it must be admitted that Paul wrote fourteen Epistles, and never mentioned the Sabbath at all, except when referring to the future he said, There remaineth therefore a rest, or keeping of a Sabbath, to the people of God.” {PTUK July 11, 1895, p. 437.8}

The Study in Romans last week dealt with some of the references to festivals and annual ceremonial sabbaths which the Jews were to keep “beside the Sabbaths of the Lord” (Leviticus 23:38), and dealt with the principle involved in all, and the same study in this number touches upon it. As to the rest that *remaineth*, by a mere coincidence the notes on our first page echo the Gospel invitation to all to enjoy the rest that remains. {PTUK July 11, 1895, p. 437.9}

A word, then, about the Epistles which do not specifically mention the Sabbath. They are not merely the language of Paul, but the language of the Holy Spirit, and that Holy Spirit in the Book of Acts and throughout the Gospels speaks as plainly of the Sabbath as God’s voice spake of it from Sinai. Moreover, in all of Paul’s Epistles he preaches the Gospel of Christ, and of necessity shows that sin is the transgression of the law of God, and that the only salvation for the sinner is that provided in order that “the righteousness of the law might be fulfilled in us.” He shows that it is only the carnal mind that is “not subject to the law of God, neither indeed can be.” Romans 8:7. Not the Gentile mind (nationally speaking), but the carnal mind. {PTUK July 11, 1895, p. 437.10}

What has this to do with the Sabbath? The same Holy Spirit which in all of Paul’s Epistles holds up the law of God as the eternal standard of righteousness, in the Epistle of James says that he that offends in one point “is guilty of all. For He that said, Do not commit adultery, said also, Do not kill.” And He who said, Do not kill, said also, Remember the Sabbath day, to keep it holy. It all stands together, and, therefore, wherever the Holy Spirit, by Paul or any other servant, proclaims the law of God by which we shall be judged, the Sabbath is also proclaimed. {PTUK July 11, 1895, p. 437.11}

**BUT ONE GOSPEL**

The Apostle Paul did not preach a Gospel of his own. As a servant of the Lord he believed Christ’s words:— {PTUK July 11, 1895, p. 437.12}

“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 5:18, 19. {PTUK July 11, 1895, p. 437.13}

Therefore wherever the apostle went he left Sabbath-keeping churches. Our correspondent says that the churches of Judea kept the Sabbath, but not the Gentile churches. But the Holy Spirit says that the church of Thessalonica, composed mainly of Greeks, “became followers of the churches of God which in Judea are in Christ Jesus.” 1 Thessalonians 2:14. {PTUK July 11, 1895, p. 437.14}

The Lord has not two Gospels. Every sinner who is saved, Jew or Gentile after the flesh, will have been justified by faith, and to be justified by faith is to have the carnal mind taken away and be made a doer of the law; for that is the Divine definition of justification. Romans 2:13. {PTUK July 11, 1895, p. 437.15}

**THE APOSTASY**

It was not until long after apostolic days that there was any occasion for controversy regarding seventh or first-day observance. The apostasy had not developed, and the whole world knew nothing of any weekly rest day other than the Sabbath. The heathen world had “times” and festivals, but no rest day. History shows that when the “falling away” came, and the festival day of the sun was adopted and christened, the Sabbath was still formally retained as a rest day, and Sunday was observed by professed believers after the manner of the heathen, not as a day of rest, but as Tertullian says, writing about A.D. 200, as a day of special mirth and license. What that means, anyone who has read of the practices attending sun-worship knows. {PTUK July 11, 1895, p. 437.16}

With the growth of apostasy even a formal recognition of the Sabbath ceased in the great body of the worldly church, and by the Council of Laodicea (about A.D. 361) the body of believers who kept the Sabbath of the Lord and refused to follow the lead of apostasy were anathematised. {PTUK July 11, 1895, p. 438.1}

**THE CALL TO REFORMATION**

Now that the falling away has come, and the power that was to “think to change” the law of God (Daniel 7:25) has arisen and done its work, it is for Christians to recognise the fact that no power on earth can change the law of God. It is more than a mere question of a day. It is a question of the one day that God has blessed, and a question of loyalty to God’s law and Government. Now, when the coming of the Lord is drawing near, and the day when every man will give an account of himself before the Judgment Court of God, the Lord by His Word is calling men from tradition back to the Gospel of Christ, as Jesus Himself preached it and lived it. And just as surely as Jesus lived a life of obedience and Sabbath-keeping then, just as surely will He do the same now in every soul that yields itself to Him. This is living by the faith of Jesus. {PTUK July 11, 1895, p. 438.2}

The fact that Christ is soon to return gives force and urgency to the call to reformation. “We know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure. Whosoever committeth sin transgresseth also the law. And ye know that He was manifested to take away our sins; and in Him is no sin.” 1 John 3:2-5. And only as we abide in Him, and He in us, can we be kept from sin and transgression. That is the reason why the law of God is a law of liberty to the believer, and not a yoke of bondage. Christ’s call, then, to Sabbath-keeping, is but the invitation, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” {PTUK July 11, 1895, p. 438.3}

**“Debt” The Present Truth 11, 28.**

E. J. Waggoner

It is so much harder to pay for things already eaten or worn, that they seem to cost twice as much as when paid for at the time of their use. Debt is a destroyer of self-respect, of peace of mind, of one’s ability to do the best possible with the amount he has to spend. Do without until you can pay is sound advice. {PTUK July 11, 1895, p. 444.1}

**“News of the Week” The Present Truth 11, 28.**

E. J. Waggoner

-There were 249,273 Indians in America at the last census. {PTUK July 11, 1895, p. 446.1}

-The health of Prince Bismarck is said to be seriously impaired. {PTUK July 11, 1895, p. 446.2}

-A shower of black ants occurred recently at Winnipeg, Canada. {PTUK July 11, 1895, p. 446.3}

-A society to combat the use of alcoholic drinks has been formed in France. {PTUK July 11, 1895, p. 446.4}

-The town of Germany, in Galicia, was destroyed by fire, July 1, many families being left destitute. {PTUK July 11, 1895, p. 446.5}

-The world’s supply of ivory is said to be getting low. Billiard balls are beginning to be made of metal. {PTUK July 11, 1895, p. 446.6}

-Telegrams from both Western and Eastern Galicia state that no cholera has broken out simultaneously in different places. {PTUK July 11, 1895, p. 446.7}

-Very serious floods are reported from the island of Java, with great loss of property. It is feared that the coffee crops will be lost. {PTUK July 11, 1895, p. 446.8}

-A very good harvest is expected this year in the Caucasus, as well as in the Southern and South-Western Provinces of Russia. {PTUK July 11, 1895, p. 446.9}

-It is now proposed in England to drive tram cars by power derived from huge strings, which can be wound while the whole is in motion or otherwise. {PTUK July 11, 1895, p. 446.10}

-At a recent great meeting in the Wesley Church, Melbourne, a resolution in favour of union between the Wesleyan and the Methodists of Australia was carried unanimously. {PTUK July 11, 1895, p. 446.11}

-People who live beyond their means and are very tardy in paying their debts have been black-listed in Vienna by a daring publisher. A book containing their names has met with a big sale. {PTUK July 11, 1895, p. 446.12}

-As usual at this season, press despatches report many cases of poisoning from imprudent eating, fruit, meat, and ice-cream being the articles which call for the exercise of the most care in partaking. {PTUK July 11, 1895, p. 446.13}

-So ignorant are some of the Russian peasants that recently thirteen of them attacked and murdered an inoffensive stranger passing through their district, because they regarded him as the personification of cholera. {PTUK July 11, 1895, p. 446.14}

-The growth of the application of electricity as a meant of propulsion is shown by the fact that 850 electric railways, with 9,000 miles of track are now in operation in the United States, against only thirteen roads in 1887. {PTUK July 11, 1895, p. 446.15}

-With the change of government at Westminster, a more vigorous British foreign policy is anticipated, which at the present critical stage of affairs in the East, is likely to seriously affect the prospects for peace. {PTUK July 11, 1895, p. 446.16}

-A strong movement has been started in Western Australia to put a stop as far as possible to the immigration of Asiatics, who are beginning to pour into the country, and are regarded by the Australians as an “intolerable nuisance.” {PTUK July 11, 1895, p. 446.17}

-It has been found that a heavy charge of electricity passing through the human body does not cause death, but only suspended animation. June 20 a man who accidentally received a shock of nearly 5,000 volts from a dynamo at Rochester, New York, was resuscitated after the manner of a drowned person, and was able to be out on the following day. {PTUK July 11, 1895, p. 446.18}

-The French forces in Madagascar are meeting with but little effective resistance from anything except the climate in their operations for the conquest of the island. In Cuba the struggle continues between the Spanish troops and the revolutionists, with varying success; and in Ecuador a truce has been arranged between the combatants, following a defeat for the government forces, and it is hoped that peace will be restored. {PTUK July 11, 1895, p. 446.19}

-In the government of Kasan, in Russia, no fewer than 11,034 converted heathen, 5,690 of them women, relapsed from the orthodox faith into their original idolatry last year. During the same period in the same district, 12,188 Tartars, including 5,767 women, gave up the Greek church for Mohammedanism, and the religious authorities believe that the greater part of the converted orthodox Christians are at heart either Mohammedans or heathens. {PTUK July 11, 1895, p. 446.20}

**“Back Page” The Present Truth 11, 28.**

E. J. Waggoner

Our friends in the Sandwich Islands have established a Chinese school in Honolulu. {PTUK July 11, 1895, p. 448.1}

The New York *Sentinel* reports the arrest of nineteen Seventh-day Adventists in Graysville, Tennessee, under the Sunday law of that State. {PTUK July 11, 1895, p. 448.2}

A Gospel that is not free to the poor, is not the Gospel of Christ. The rich and poor approach God on the level of him “that hath no money” and “whosoever will.” Isaiah 55:1; Revelation 22:17. {PTUK July 11, 1895, p. 448.3}

The seal of the Huguenots, says a writer, had on it a representation of an anvil, surrounded by broken hammers, and this legend:— {PTUK July 11, 1895, p. 448.4}

*“Hammer away, ye hostile hands;
Your hammers break, God’s anvil stands.” {PTUK July 11, 1895, p. 448.5}*

There will be no “common herd” in heaven. People will not live there in “droves,” or general classes, in which all individuality is swallowed up, as it is here. The very purpose of this life is the development, by a right use of the mind and will God has given us, of that individuality which will fit us for the special place God has for us in the purposes that embrace eternity. Each stone in the grand temple of the Lord is designed for a special place, and is been hewed and fitted to it here, as was each stone in the temple built by Solomon. There is no haphazard about our lives; it is all the hewing and trimming of the Divine hand. And the Divine voice saying to us, “Hold that fast which thou hast, that no man take thy crown.” Revelation 3:11. {PTUK July 11, 1895, p. 448.6}

The organ of the West London Mission says that in a small group of eighteen very short streets in Soho, there are no fewer than seventy-six public-houses-or an average of more than four per street. {PTUK July 11, 1895, p. 448.7}

In Holland, a near neighbour of whose affairs we hear so little, the constitution of the State was supposed to have been framed to for ever keep down Catholicism and maintain the Reformed religion “of the State.” A well-informed correspondent, writing of present conditions, shows how helpless legal establishments are. {PTUK July 11, 1895, p. 448.8}

The northern provinces are honeycombed with infidelity and socialism, the State Church presents the appearance of a huge whirlpool, in which all manner of heterogenous tendencies and beliefs are gyrating, and the Roman Catholics, smarting over the oppression of the last three centuries, possess the balance of power in politics. {PTUK July 11, 1895, p. 448.9}

The coldness and darkness of agnosticism is sadly shown by one of the eulogists of the late Professor Huxley, who died last week:— {PTUK July 11, 1895, p. 448.10}

It is an old and foolish gibe that our generation has ceased to believe in God but believes in Huxley; still, with him many of us lose almost the only sure counsellor and guide that remained to us. Even he was not very sure that the journey would end anywhere, and he had no hews of its ultimate issue. Only, there was to be no loitering in pleasant byways, no despair that the way was long and dark; above all, there was to be no following of wandering fires. Better walk straight ahead into the darkness than be led by the flickering of marsh lights. {PTUK July 11, 1895, p. 448.11}

Philosophic doubt has nothing but the darkness and shadow of death to offer in place of the life and immortality which is brought to light in the Gospel. {PTUK July 11, 1895, p. 448.12}

The Bishop of Exeter, rebuking “unauthorised observances” in his diocese, declared that there were a few who persist in the observance of Romish festivals, such as Corpus Christi day, St. Joseph’s day, All Souls’ day, and, as they term it, the Repose of the Mother of God, commonly called the Assumption; who bring bambinos into their churches at Christmastide and Epiphany, and who celebrate Requiem Masses for the Dead. {PTUK July 11, 1895, p. 448.13}

It is not at all likely that the reproof will have any effect, as those who do these things are more logical than their Bishop. They follow-with the Bishop’s approval-the ancient Catholic Church in the observance of many festivals, the Sunday included, which are unauthorised by the Scriptures, and will logically say that while observing these they cannot reasonably reject others instituted by the same authority. {PTUK July 11, 1895, p. 448.14}

The case of a preacher who has been prosecuted for uttering a slander in his prayer suggests to a Church contemporary the “great advantage of using the Book of Common Prayer.” We should say, rather, that it suggests the disadvantage of the practice of praying to the congregation instead of to the Lord. {PTUK July 11, 1895, p. 448.15}

There is only one way to be patient under all circumstances, and that is to have love for the Lord. “We know that all things work together for good to them that love God.” Romans 8:28. We can be patient when we know that all things-trials, disappointments, deferred hopes, or whatever else-are working for our good; because, that being the case, things could not be any better for us than they are, and hence no chance for feelings of dissatisfaction can exist. But we cannot see that all things are working for our good, except with the eye of faith. If we love the Lord, we have God’s word for it that it is so; and we can rest upon that evidence without the slightest tremor of doubt. {PTUK July 11, 1895, p. 448.16}

Union with Rome means union with Rome’s doctrines, one of which is thus plainly stated by a Catholic writer in Rome, in some comment upon current events:— {PTUK July 11, 1895, p. 448.17}

The *Voce Della Verta* remarks that the renascence of piety in the hearts of modern Romans is manifested in many ways, and notably in the late Christian renewal of the pretty custom of placing the image of a Madonna in the shops of Rome, before which a tiny lamp is kept constantly burning. The Madonna del Negosianti was banished from many a tradesman’s place of business since 1870; but they are now again turning with humbled hearts towards the Refuge of Sinners. {PTUK July 11, 1895, p. 448.18}

Are you willing to stake your hopes and prospects for eternity on this kind of a “refuge of sinners”? This is Rome’s refuge,—the only one she has to offer the condemned and sin-sick soul. But God offers the Lord Jesus Christ; and for those who would turn to this Refuge, no union with Rome as possible. {PTUK July 11, 1895, p. 448.19}

Those desiring to get in small compass a comprehensive study of the Sabbath question should send sixpence to our publishers for “Truth Found: The Nature and Obligation of the Sabbath.” {PTUK July 11, 1895, p. 448.20}

**“The Spirit and the Word” The Present Truth 11, 29.**

E. J. Waggoner

*The Spirit and the Word*.—“He whom God hath sent speaketh the words of God; for He giveth not the Spirit by measure.” John 3:34, R.V. {PTUK July 18, 1895, p. 449.1}

In the common version the words “unto him” are added, although they are not in the text, as is indicated by their being in italics. However, it makes really no difference whether they are in or not, for the meaning is the same either way. The plainly expressed idea is that God gives the Spirit without measure unto the one whom He sends, and who fulfils his mission by speaking the words of God. {PTUK July 18, 1895, p. 449.2}

Of course there is no question but that this refers primarily to Christ. God “sent His Son to be the propitiation for our sins.” 1 John 4:10. God had said to Moses concerning Christ, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words into His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:18. So Jesus said, “Whatsoever I speak therefore, even as the Father said unto Me, so I speak.” John 12:50. And again, “The word which ye hear is not Mine, but the Father’s which sent Me.” John 14:24. {PTUK July 18, 1895, p. 449.3}

It was “through the eternal Spirit” that Jesus offered Himself to God. Hebrews 9:14. It was by the Spirit, therefore, that He spoke. But the word was not simply in His mouth but in His heart. The testimony of Christ was, “I delight to do Thy will, O My God; yea, Thy law is within My heart. I have preached righteousness in the great, congregation; lo, I have not refrained My lips, O Lord, Thou knowest.” Psalm 40:8, 9. The word being in His heart, it guided all His acts as well as His speech; so that Jesus both lived and spoke the words of God. And the Spirit was with Him without measure, both to speak and to do whatever the Father required of Him. {PTUK July 18, 1895, p. 449.4}

But Jesus said of His disciples, “As Thou hast sent Me into the world, even so have I also sent them into the world.” John 17:18. He said also, “I have given them Thy word.” Verse 14. Because He whom God has sent is sent to speak the word of God. This word of testimony cannot be truly spoken except by the Spirit; for “no man can say that Jesus is the Lord, but by the Holy Ghost.” 1 Corinthians 12:3. {PTUK July 18, 1895, p. 449.5}

The word of truth cannot be spoken unless it fills the heart; “for out of the abundance of the heart the mouth speaketh.” Matthew 12:34. See also Deuteronomy 6:6, 7. Therefore it is evident that he who truly speaks the word of God, lives the word of God. Such an one lives “by every word that proceedeth out of the mouth of God.” He does not slight one precept. {PTUK July 18, 1895, p. 449.6}

Now comes in the fulness of the promise that he who fulfils the mission on which he is sent, namely, to speak the word of God, will have the Spirit without measure. It is for this special purpose that the Spirit was promised and given. Jesus said, “Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.” Acts 1:8. {PTUK July 18, 1895, p. 449.7}

The Spirit was manifested in the church without limit, as long as the church held forth the Word of God. It was only when the professed people of God turned from the mission from which they were sent, leaving the Word of God for fables, that the powerful manifestations of the Spirit disappeared. Would you have to the fire the baptism of the Holy Ghost? Give yourself wholly to the Word of God, to hold it forth in its wholeness and perfection, and the Spirit will be given without measure. {PTUK July 18, 1895, p. 449.8}

**“Everything from Heaven” The Present Truth 11, 29.**

E. J. Waggoner

When John the Baptist was reminded by some of his disciples that his influence among the people was waning, and that the multitudes were flocking to Jesus, he replied, “A man can receive nothing, except it be given him heaven.” John 3:27. {PTUK July 18, 1895, p. 449.9}

If the truth of this answer were recognised and believed by all men, there would be a perfect condition of society. It is well worth studying. {PTUK July 18, 1895, p. 449.10}

In the first place, it shows us the uselessness of seeking a position and influence for ourselves. “A man can receive nothing, except it be given him from heaven.” Therefore he does not really possess that which he has gained, by his own self-seeking. Or, to put it more correctly, that which one gets, by his own selfish seeking, is nothing. Whoever, therefore, seeks position and influence for himself, is pursuing a shadow. Such seeking is worse than useless. {PTUK July 18, 1895, p. 449.11}

Again, the will of heaven towards us cannot be thwarted by any other person. The reception of the gifts of heaven depends solely upon ourselves. If we are willing to receive what heaven has for us, no person on earth can stay it from bestowing them. Therefore it follows that we shall most certainly have everything that the God of heaven wishes us to have. A belief of this would produce perfect contentment in us. Moreover, if any position or influence is taken from us, we may know that it was taken by the will of heaven. We are not to blame men for it. Even the man who may possess it instead of us is not to be blamed. If there be any blame, we are the ones to whom it belongs. God may have taken it away because we did not use it properly. Or there may be no blame at all, but the purpose for which God gave it to us may have been served. But in any case we are not to blame men for what we have lost, since gifts are only at God’s disposal. {PTUK July 18, 1895, p. 449.12}

With these words of John we may place those written by the Apostle James, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17. Therefore we need not mourn if we lose the position which was good, and which offered such facilities for serving God; because when it goes we may know that it would not be good for us any more. Not only are we certain to have every good thing that God has for us, if we are willing to receive it, but everything that comes from God is good. “We know that all things work together for good to them that love God.” Who cannot see that it is worse than foolish to complain when good comes to him? {PTUK July 18, 1895, p. 450.1}

*“Let good or ill befall,
It must be good for me,
Secure of having Thee in all,
Of having all in Thee.” {PTUK July 18, 1895, p. 450.2}*

One thing more should be learned, and that is not to boast. Since a man can receive nothing except that which is given him from heaven, what wickedness it is to boast of any gifts that we may possess. “Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7. {PTUK July 18, 1895, p. 450.3}

He who remembers that God gives only good things, and everything that is good, and who lives in constant recognition of the fact that he is dependent on heaven alone, and who therefore commits himself to the heavenly keeping will, though poor and unknown, find even on earth the riches and satisfaction of heaven. {PTUK July 18, 1895, p. 450.4}

**“They Do Not Agree” The Present Truth 11, 29.**

E. J. Waggoner

The religious papers are now publishing with warm approval a letter from the late Professor Dana the eminent geologist, concerning the relation of evolution to Christianity. Following is a portion of the letter:— {PTUK July 18, 1895, p. 450.5}

While admitting the derivation of man from an inferior species, I believe that there is a divine creative act at the origin of man; that the event was as truly a creation as if it had been from the earth or inorganic matter to man. I find nothing in the belief to impair or disturb my religious faith-that is, my faith in Christ as the source of all hope for time and for eternity. {PTUK July 18, 1895, p. 450.6}

But the Bible says that “God formed man of the dust of the ground.” Genesis 2:7. This was written by Moses, of whom Christ said, “If ye believe not his writings, how shall ye believe My words?” John 5:47. Since the theory of evolution directly contradicts the Scriptures, and Christ identifies Himself with the Scriptures, it is evident that a belief in evolution is utterly incompatible with perfect faith in Christ. He who ignores one plain statement of the Bible, thereby denies the authority of the entire Bible. Evolution and Christianity are as much opposed to each other as darkness and light. {PTUK July 18, 1895, p. 450.7}

**“As in Noah’s Days” The Present Truth 11, 29.**

E. J. Waggoner

“As it was in the days of Noah, so shall it be also in the days of the Son of man.” Luke 17:26. {PTUK July 18, 1895, p. 450.8}

How was it in the days of Noah? The record tells us that “they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.” In other words, they were pursuing their accustomed rounds of business and pleasure, as though nothing unusual were coming. And all this time Noah was preaching the message of a coming flood, by which the world would be destroyed. He was proclaiming the word of the Lord; but they regarded it not. {PTUK July 18, 1895, p. 450.9}

Among those who perished in the flood were many wise men, after the worldly sort,—men of great intellectual power and high mental attainments. The giant strength and long life of the men of that age gave them the opportunity to attain great knowledge; and men trusted in their own knowledge, which laughed at the idea of a flood, rather than in the simple word of the Lord. In this respect, and others as well, the present age presents a parallel with that of Noah. {PTUK July 18, 1895, p. 450.10}

In the midst of their self-glorification, “the flood came, and took them all away.” In this respect, also, the present age will be parallel to that of Noah. When the Son of man comes, there will also come destruction upon the earth, and not a “temporal millennium.” God warned the antediluvian world by a special message; He cannot send another destruction without a like warning. A special message must therefore precede the “days of the Son of man.” But the world will go on in its accustomed way, planning for a continuation of this present state, justified in its course by worldly wisdom. And when men will be saying, “Peace and safety,” sudden destruction will come upon them, and they will not escape.” 1 Thessalonians 5:3. {PTUK July 18, 1895, p. 450.11}

The all-important question, therefore, for every individual, is, What saith the Word of the Lord? What men say,—even the most learned of them,—is not to be compared with this. “The world by wisdom knew not God,” and still knows Him not. The wisdom of man cannot comprehend God, His purposes and His ways. If we trust to that wisdom, we shall surely be overtaken without shelter by the coming storm. We may choose between that and the Word of God to the present world, which is giving them a special message of warning that the end of all things is at hand. The Word of the Lord is plain and simple; do not be too wise to believe it. {PTUK July 18, 1895, p. 450.12}

**“Destroyed from the Lord’s Presence” The Present Truth 11, 29.**

E. J. Waggoner

The Psalmist, addressing the Lord, inquires, “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.” Psalm 139:7, 8. {PTUK July 18, 1895, p. 450.13}

But of the wicked we read that they “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” 2 Thessalonians 1:9. The presence of the Lord, when He manifests the glory of His power, causes the destruction of the wicked; and as His presence is everywhere, and will be manifested in the glory of His power against the wicked in the day of vengeance, the fate of the wicked can be nothing else but utter destruction. {PTUK July 18, 1895, p. 450.14}

“Our God is a consuming fire” (Hebrews 12:26), and when that fire comes down from God out of heaven upon all the wicked, in the last great Judgment, it devours them as the flame licks up chaff, and makes an eternal end of them and of sin. Revelation 20:9. {PTUK July 18, 1895, p. 451.1}

**“Consider Jesus Christ” The Present Truth 11, 29.**

E. J. Waggoner

In the first verse of the third chapter of Hebrews we have an exhortation which comprehends all the injunctions given to the Christian. It is this: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” To do this as the Bible enjoins, to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian, for “by beholding we become changed.” {PTUK July 18, 1895, p. 451.2}

The exhortation to consider Jesus, and also the reason therefor, are given in Hebrews 12:1-3:— {PTUK July 18, 1895, p. 451.3}

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.” {PTUK July 18, 1895, p. 451.4}

It is only by constantly and prayerfully considering Jesus as He is revealed in the Bible, that we can keep from becoming weary in well-doing, and from fainting by the way. {PTUK July 18, 1895, p. 451.5}

**HOW SHALL WE CONSIDER CHRIST?**

But *how* should we consider Christ?—Just as He has revealed Himself to the world; according to the witness which He bore concerning Himself. In that marvellous discourse recorded in the fifth chapter of John, Jesus said: “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.” Verses 21-23. {PTUK July 18, 1895, p. 451.6}

To Christ is committed the highest prerogatives, that of judging. He must receive the same honour that is due to God, because He is God. The beloved disciple bears this witness: “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. That this Divine Word is none other than Jesus Christ is shown by verse 14: “And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” {PTUK July 18, 1895, p. 451.7}

The Word was “in the beginning.” The mind of man cannot grasp the ages that are spanned in that phrase. It is not given to men to know when or how the Son was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose going forth hath been from of old, from the days of eternity.” Micah 5:2, margin. {PTUK July 18, 1895, p. 451.8}

**CHRIST IS GOD**

In many places in the Bible Christ is called God. The Psalmist says:— {PTUK July 18, 1895, p. 451.9}

“The mighty God, even the Lord Jehovah hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.” Psalm 50:1-6. {PTUK July 18, 1895, p. 451.10}

That this passage has reference to Christ may be known (1) by the fact already learned, that all judgment is committed to the Son; and (2) by the fact that it is at the second coming of Christ that He sends His angels to gather together His elect from the four winds. Matthew 24:31. “Our God shall come, and shall not keep silence.” No; for when the Lord Himself descends from heaven, it will be “with a shout, with the voice of the archangel, and with the trump of God.” 1 Thessalonians 4:16. This shout will be the voice of the Son of God, which will be heard by all that are in their graves, and which will cause them to come forth. John 5:28, 29. With the living righteous they will be caught up to meet the Lord in the air, ever more to be with Him; and this will constitute “our gathering together unto Him.” 2 Thessalonians 2:1. {PTUK July 18, 1895, p. 451.11}

“A fire shall devour before Him, and it shall be very tempestuous round about Him;” for when the Lord Jesus shall be revealed from heaven with His mighty angels, it will be “in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” 2 Thessalonians 1:8. So we know that Psalm 50:1-6 is a vivid description of the second coming of Christ for the salvation of His people. When He comes it will be as “the mighty God.” {PTUK July 18, 1895, p. 451.12}

This is one of His rightful titles. Long before Christ’s first advent, the prophet Isaiah spoke these words of comfort to Israel: “For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. {PTUK July 18, 1895, p. 451.13}

These are not simply the words of Isaiah; they are the words of the Spirit of God. God has, in direct address to the Son, called Him by the same title. In Psalm 65:6 we read these words: “Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre.” The casual reader might take this to be simply the Psalmist’s ascription of praise to God; but when we turn to the New Testament, we find that it is much more. We find that God the Father is the speaker, and that He is addressing the Son, calling Him God. See Hebrews 1:1-8. {PTUK July 18, 1895, p. 451.14}

**THE ONLY BEGOTTEN SON**

This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because “He hath *by inheritance* obtained a more excellent name than they.” Hebrews 1:4. A son always rightfully takes the name of the father; and Christ, as “the only begotten Son of God,” has rightfully the same name. A son, also, is to a greater or lesser degree, a reproduction of the father; he has, to some extent, the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works; and so Christ is the “express image” of the Father’s person. Hebrews 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity. {PTUK July 18, 1895, p. 451.15}

It is true that there are many sons of God; but Christ is the “only begotten Son of God,” and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Romans 8:14, 15); but Christ is the Son of God by birth. {PTUK July 18, 1895, p. 452.1}

Christ Himself taught in the most emphatic manner that He is God. When the young men came and asked, “Good Master, what shall I do that I may inherit eternal life?” Jesus, before replying to the direct question, said: “Why callest thou Me good? there is none good but One, that is, God.” Mark 10:17, 18. What did Jesus mean by these words? Did He mean to disclaim the epithet as applied to Himself? Was it a modest depreciation of Himself?—By no means; for Christ was absolutely good. To the Jews, who were continually watching to detect in Him some fault of which they might accuse Him, He boldly said, “Which of you convinceth Me of sin?” John 8:46. {PTUK July 18, 1895, p. 452.2}

Christ cannot deny Himself, therefore He could not say that He was not good. He is and was absolutely good, the perfection of goodness. And since there is none good but God, and Christ is good, it follows that Christ is God, and that is what He meant to teach the young man. {PTUK July 18, 1895, p. 452.3}

It was this that He taught the disciples. When Phillip said to Jesus, “Show us the Father, and it sufficeth us,” Jesus said to him: “Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?” John 14:8, 9. This is as emphatic as when He said, “I and My Father are one.” John 10:30. {PTUK July 18, 1895, p. 452.4}

The Jews did not misunderstand Christ’s teaching concerning Himself. When He declared that He was one with the Father, the Jews took up stones to stone Him; and when He asked them for which of His good works they sought to stone Him, they replied: “For a good work we stone Thee not; but for blasphemy; and because that Thou being a man, makest Thyself God.” John 10:38. If He had been what they regarded Him, a mere man, His words would indeed have been blasphemy; but He was God. {PTUK July 18, 1895, p. 452.5}

The object of Christ in coming to earth was to reveal God to men, so that they might come to Him. Thus the Apostle Paul says that “God was in Christ, reconciling the world unto Himself” (2 Corinthians 5:19); and in John we read that the Word, which was God, was “made flesh.” John 1:1, 14. In the same connection it is stated, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (or made Him known). John 1:18. {PTUK July 18, 1895, p. 452.6}

Note the expression, “the only begotten Son, which is in the bosom of the Father.” He has His abode there, and He *is* there as a part of the Godhead, as surely when on earth as when in heaven. The use of the present tense implies continued existence. It presents the same idea that is contained in the statement of Jesus to the Jews (John 8:58), “Before Abraham was, *I am*.” And this again shows His identity with the One who appeared to Moses in the burning bush, who declares His name to be “I AM.” {PTUK July 18, 1895, p. 452.7}

And, finally, we have the inspired words of the Apostle Paul concerning Jesus Christ, that “it please the Father that in Him should all fulness dwell.” Colossians 1:19. What this fulness is, which dwells in Christ, we learn from the next chapter, where we are told that “In Him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9. This is most absolute and unequivocal testimony to the fact that Christ possesses by nature all the attributes of Divinity. {PTUK July 18, 1895, p. 452.8}

**“Faith Works” The Present Truth 11, 29.**

E. J. Waggoner

Faith is shown not by words, but by deeds. Jesus said, “Why call ye Me, Lord, Lord, and do not the things that I say?” Luke 6:46. Men may talk very eloquently about Christ and the Christian life, they may discourse beautifully concerning the meaning of Scripture, and make a fine show of doing Christian work; but if obedience is lacking where they know there is a plain injunction of the Lord, they are worse sinners than those who make no profession of serving Christ. For their apparent piety is but a false light to delude others and lead them into the same disobedience. Many who have prophesied in Christ’s name, and in His name cast out devils and done many wonderful works, will find themselves at the last day among the workers of iniquity, to whom Christ says, “Depart;” “I know you not.” Abraham believe God, and he obeyed Him; and the children of Abraham are known to-day by the same sign. {PTUK July 18, 1895, p. 452.9}

**“Where Rome Rules” The Present Truth 11, 29.**

E. J. Waggoner

One of our South American canvassers, who is working in Colombia, sends to a contemporary a copy of a circular letter to the priests in the diocese of Bogota, issued by the Archbishop. It closes with the following directions, which show Rome’s real attitude toward liberty of thought in places where she dares speak out:— {PTUK July 18, 1895, p. 452.10}

In the exercise of our authority, we decree that you persistently communicate and explain to the faithful the following points:— {PTUK July 18, 1895, p. 452.11}

1st. Apostates from the Christian faith incur the penalty of excommunication, *latea sentencia* reserved *especially* to the Roman pontiff, and with them all heretics, of whatever name or sect, and all who believe, harbour, aid or defend them; also schismatics, and all who obstinately depart from the obedience of the Roman pontiff. {PTUK July 18, 1895, p. 452.12}

2nd. The same penalty is incurred by all who knowingly read, without the authority of the holy see, books of the said apostates and heretics, wherein their heresy is defended, or books of authors which are expressly forbidden, also those who keep, print, or in any manner defend them. {PTUK July 18, 1895, p. 452.13}

3rd. No Catholic can, without committing mortal sin and incurring the other penalties imposed by the Church, send his sons, daughters, or those dependent upon them, or go himself to any establishment or school founded and known in this city by the name of the “American College for Boys and Girls;” nor can he give aid or help in any like educational institutions. {PTUK July 18, 1895, p. 452.14}

5th. It is highly unlawful for all Catholics to co-operate or assist in any Protestant ceremony, funeral, etc., performed in the church or out of it. {PTUK July 18, 1895, p. 452.15}

6th. The faithful who receive or have in their possession, tracts, leaflets, periodicals, such as the *Evangelism Colombiano*, and *El Progreso* of New York; Bibles or books of whatever class printed within or out of the Republic, which are distributed or sold by Protestant missionaries, or, their agents, or any other bookseller, are positively obliged to deliver said books to their respective parish priest, or send them to the archbishopric. {PTUK July 18, 1895, p. 452.16}

Of the effect of this our brother says: “The effect of the circular has been to increase the attendance at the college. In my own work it has given the opportunity to more readily place tracts in the hands of the people. Yesterday in one of the parks I gave some tracts to two gentlemen, and meeting them a little later asked them how they liked them. They said they liked those they had read very well. In the course of the conversation which followed one said: ‘I had a large Bible and some Latin books which I valued very highly, but one day a priest came to my father’s house, accompanied by a policeman, and took my books away.’ For a Colombian there is little or no relief in such cases. The Church is the conservator of social order, as is stated in the Constitution of the country; and when it says that anything is contrary to social order the Government must prohibit, as it is bound to protect the Church and see that it is respected.” {PTUK July 18, 1895, p. 453.1}

**“Changing Our Mind” The Present Truth 11, 29.**

E. J. Waggoner

It is not always an easy thing to change one’s mind. The ease with which a step may be taken depends largely upon whether the direction be up or down; and many a person indulges himself in a downward course under the impression that when the danger line is reached he can change his mind and retrace his steps. {PTUK July 18, 1895, p. 454.1}

Such persons should take warning from the case of Esau. The bent of his mind was shown in the selling of his birthright to Jacob for a mess of pottage. Afterwards Esau would have changed his mind, when he saw the blessing that would have been his by inheritance, but he could not. We read that “he found no place of repentance, though he sought it carefully with tears.” Hebrews 12:17. The margin reads, “no way to change his mind.” That which he had lost was gone beyond his recall. He found no way to put himself back again in the place where by his choice he could have made the blessing his. That choice was the choice of faith, and the blessing that which comes to the believer in the Gospel; but Esau did not have faith; he was a profane person, and what God had made sacred, was in his eyes no better than things which were common. It was thus he “despised his birthright.” It was no better in his eyes than a mess of pottage. {PTUK July 18, 1895, p. 454.2}

Any man can of himself step downward-away from God-but only the grace of God can enable any man to step upward. Any man can change his mind so that it will incline more strongly to evil, but no human power can turn it back again to the love of the pure and good. That can be done only by the power of God. And therefore any man who thinks to change his mind at his own pleasure and convenience is counting on a power which he does not possess or control. He is thinking to make the choice of faith by his own will. He is preparing himself to realise the terrible truth of the wise man’s words, “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Proverbs 5:22. {PTUK July 18, 1895, p. 454.3}

Profanity-the lowering of that which is sacred to the level of things common-prevails everywhere among men to-day. But few esteem their birthright above the value of the temporal, perishing things of this world. By our choice now we may have the birthright of sons of God. 1 John 3:1. “He that overcometh shall inherit all things,” and eternity will be the period of his employment of them. Revelation 21:7. But whether we shall properly esteem this birthright or not, is a question of our faith. If we view it with the eye of faith, we shall see it as it is; but if with the natural understanding only, it will appear to us as it did to Esau, and we shall repeat his folly. And when at last circumstances force upon the mind of the one who does so a sense of the blessing which he might have seen before by faith, he will find no way to change his mind; for faith does not come in that way, but only by yielding to the gentle voice of the Holy Spirit. {PTUK July 18, 1895, p. 454.4}

Esau desired the blessing; he was greatly troubled, and wept over it; but he did not change his mind. He continued the same faithless, wicked person that he had been before, his first thought for the future being that of revenge upon his brother Jacob. “The sorrow of the world worketh death.” There is no virtue in worldly tears and lamentations. There is no way of safety but to listen and yield to the gentle Voice while we hear its pleading. “To-day, if ye will hear His voice, harden not your heart.” {PTUK July 18, 1895, p. 454.5}

**“News of the Week” The Present Truth 11, 29.**

E. J. Waggoner

-Sunday wicket playing on Clapham Common has been prohibited by the London County Council. {PTUK July 18, 1895, p. 462.1}

-This year is said to be the driest year in IreIand within living memory. The dry weather has suited the potato crop. {PTUK July 18, 1895, p. 462.2}

-An epidemics of suicide which is alleged to prevail at the present time, is attributed by pathologists to the hot weather. {PTUK July 18, 1895, p. 462.3}

-About forty persons were killed or injured by a collision of trains filled with Roman Catholic pilgrims near Quebec, July 9. {PTUK July 18, 1895, p. 462.4}

-Forty workmen perished, July 9, through the sinking of a caisson of the great bridge in course of construction at Nag-el-Hamad, Egypt. {PTUK July 18, 1895, p. 462.5}

-It is reported that the projected Chinese loan from Russia is likely to prove a failure, owing, it is supposed, to British influence at Pekin. {PTUK July 18, 1895, p. 462.6}

-A hurricane destroyed the Roumanian village of Olanesci, July 6. About a dozen persons perished by the flooding of the rivers in the vicinity. {PTUK July 18, 1895, p. 462.7}

-Forest fires have been ravaging the interior of Newfoundland, have destroyed the railway settlement at Norris Arm, and have swept 80 miles of timber lands. {PTUK July 18, 1895, p. 462.8}

-An extensive plot against the life of the Czar is said to have boon discovered in Moscow. Eight arrests have been made, six of the accused being Nihilists recently pardoned. {PTUK July 18, 1895, p. 462.9}

-China has begun the restoration of her fallen navy by placing orders for two ironclads of 8,000 tons, and two cruisers of 4,000 tons each, with firms in England and Germany. {PTUK July 18, 1895, p. 462.10}

-The French Chamber of Deputies have adopted a proposal for the establishment of a permanent tribunal to arbitrate in oases of dispute between France and the United States. {PTUK July 18, 1895, p. 462.11}

-July 6 and 7, severe storms prevailed in several States in America, in some places assuming a cyclonic character, doing much damage to property, and causing considerable loss of life. {PTUK July 18, 1895, p. 462.12}

-A disastrous fire has occurred in the Russian town of Sambrow, in the Government of Lomscha. Two hundred and thirty houses were burned down, and over 2,000 persons are rendered homeless. {PTUK July 18, 1895, p. 462.13}

-Serious disturbances, which involved considerable loss of life and required the interference of the military forces, are retreated between Mohammedans and “Christians” in the island of Crete. {PTUK July 18, 1895, p. 462.14}

-News from the Cuban insurrection reports several small victories of the Spanish troops over the revolutionists. Marshal Campos, the Spanish commander, has issued an order that all rebels captured bearing arms shall be shot. {PTUK July 18, 1895, p. 462.15}

-The Kurds are reported to be continuing their depredations in the Armenian district of Van. The funds are being distributed amongst the Sassoun villagers. Fresh insurgent bands are stated to have been formed in Macedonia. {PTUK July 18, 1895, p. 462.16}

-The husband and relatives charged with burning a supposed witch to death at Clonmel have been sentenced, the husband to twenty years’ penal servitude, and the six other men to terms ranging from five years to six months. {PTUK July 18, 1895, p. 462.17}

-Antiquarians are puzzled over a discovery recorded from Hungary. An architect claims to have unearthed evidences that the ancient Romano understood, as early as the second century, the art of printing and made use of moveable types, some of which are said to have have discovered during excavations at a Roman encampment. {PTUK July 18, 1895, p. 462.18}

-In Boston, U.S.A., July 4, a Protestant procession carrying a model of a public school building surmounted by the American flag, was regarded by Irish Catholics as an insult to Rome, and was attacked by them accordingly. One person was killed and others injured in the riot that followed. Another riot of like nature is reported from Indiana, at a place where the Catholics were holding a large “picnic.” {PTUK July 18, 1895, p. 462.19}

**“Back Page” The Present Truth 11, 29.**

E. J. Waggoner

One of our book canvassers in India writes of a native preacher who walked sixty miles to Madras to purchase a copy of one of our books. {PTUK July 18, 1895, p. 464.1}

Moscow correspondents report that the officials of the Russian Church are holding special inquisitions in some of the southern provinces, and many Protestants are being exiled to the desolate regions of the Transcaucuses. {PTUK July 18, 1895, p. 464.2}

People very naturally ask, How did it happen that in the early centuries the Sabbath was dropped in the confusion of the great apostasy and the Sunday taken up in its stead? A full and complete study of the question will be found in the pamphlet: “Sunday: the Origin of Its Observance,” price 6d., post free. {PTUK July 18, 1895, p. 464.3}

The Mohammedans are swarming to Mecca, the Buddhist visits his shrines, and this, too, is the season for Roman Catholic pilgrimages to Rome and the many shrines of the Church. This idolatry of place all comes from the same pagan source, the ancient pilgrimages to the shrines of the gods. The Christian does not need to go to some special locality to find the Lord specially near. The word is, “Lo, I am with you alway,” and “unto the uttermost part of the earth.” {PTUK July 18, 1895, p. 464.4}

The love that makes the burden light is illustrated in the following story, related by the late Dr. Macgregor. He met in a great Scotch city a little girl carrying in her arms a baby so bonny that she fairly staggered under its weight. “Baby’s heavy, isn’t he, dear?” Said the doctor. “No,” replied the little girl, “he’s not heavy; he’s my brother.” {PTUK July 18, 1895, p. 464.5}

A few weeks ago we noted the fact that a deputation of ministers and others had waited upon the Government of Cape Town demanding the enforcement of stricter Sunday laws. The Cape *Times* now reports the proceedings of a deputation representative of the Seventh-day Adventists of South Africa, which waited upon the Premier and Treasurer-General, not to petition for any favours or exemptions, but to protest on Christian principles against all Sunday laws or other religious legislation. {PTUK July 18, 1895, p. 464.6}

The following paragraph from the *Times* report shows the principles on either side of the question:— {PTUK July 18, 1895, p. 464.7}

Sir. G. Sprigg: Do you object to the law forbidding Sunday trading? {PTUK July 18, 1895, p. 464.8}

The Rev. Mr. Robinson: We object in principle to any Sunday law. {PTUK July 18, 1895, p. 464.9}

Sir G. Sprigg: You made use of the expression that you object to what you call religious laws. You object, then, to the law which was passed to support religion-to support the principles of religion? {PTUK July 18, 1895, p. 464.10}

The Rev. Mr. Robinson: Yes. {PTUK July 18, 1895, p. 464.11}

Sir. G. Sprigg: That is the difference between us, and not simply between us, but between you and the community generally. {PTUK July 18, 1895, p. 464.12}

One has only to see the statement in cold print to recognise the absurdity of it. Fancy the Lord establishing a faith which requires the support of human laws, or that can be so supported. Christ’s kingdom “is not of this world,” and none of the powers of this world can support it or legislate for it. No one who knows the things of that kingdom, with its righteousness, peace, and joy, could for a moment think of using the sword in its promulgation, and that is what is done when human law is appealed to. That is what the powers of this world, whenever they have tried to “support the principles of religion,” have always supported the religion of the “god of this world,” and his religion is to fight against God’s law and kingdom. {PTUK July 18, 1895, p. 464.13}

Idleness is not necessarily lost. There are no people in the world so restless as those who have nothing to do. Even so idleness on the Sabbath day is not a proof that the Sabbath is kept. God is Spirit. His rest is spiritual rest. The seventh day is the Sabbath, or rest, of the Lord. He who truly keeps the Sabbath of the Lord, is the one who finds rest from sin, through the Holy Spirit. The Christian life is a life of restfulness, because it is a life of service of and with the Lord. {PTUK July 18, 1895, p. 464.14}

The question of religious instruction is just now an exciting one in Canada. It having been decided that it is the proper thing for the State to look after religious instruction, the Catholics having the greatest influence in the Dominion Parliament had decided that Manitoba must grant separate schools for the Catholics, supported from State funds. The province of Manitoba being largely Protestant has refused to obey the order, and a Reuter’s despatch says:— {PTUK July 18, 1895, p. 464.15}

Three thousand Orangemen from Manitoba and the territories unanimously passed a resolution to-day to resist with their blood and their lives if necessary the attempt of the Dominion Government to force separate Catholic schools at the dictation of the Hierarchy of Quebec. Resolutions were also passed, calling upon all English members of the Dominion House of Commons from Manitoba to resign. {PTUK July 18, 1895, p. 464.16}

This is a hint of the contest and the bitterness of feeling which must certainly follow everywhere with the reviving of the papal idea of making religion and the support and teaching of religion a matter of human legislation to be decided by majorities. When it is decided that religion is to be supported the question at once presents itself, Whose religion shall it be? And with its centuries of experience the Catholic Church can give its professedly Protestant rivals a long start and yet come out ahead in intrigue and political wire-pulling. More than ever before it is the duty of Bible Protestants to proclaim the hopelessness and the wickedness of trying to fight Rome or advance the Gospel by carnal weapons. {PTUK July 18, 1895, p. 464.17}

**“Concerning the Election” The Present Truth 11, 29.**

E. J. Waggoner

The Lord Jesus Christ has nominated us as candidates for a seat of honour with Him on His throne, in the new kingdom that is to last for ever; and we are exhorted to give diligence to make our calling and election church. 2 Peter 1:10, 11. We are told also an infallible method of securing this: “Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Verses 4-8. This is a matter of pressing importance for every one of us. It takes precedence of every other interest that we can have. {PTUK July 18, 1895, p. 464.18}

**“Front Page” The Present Truth 11, 30.**

E. J. Waggoner

The Italian Government proposes to celebrate the anniversary of the entry of Italian troops into Rome, and the Pope, not less a politician than any other worldly ruler, will, it is said, address a diplomatic protest to the Powers. {PTUK July 25, 1895, p. 465.1}

The Zanzibar correspondent of the *Times* says that King Mwanga, of Uganda, has had his son received into the Roman Catholic Church. He himself wanted to become a Catholic again, but the Commissioners observed that it was well known in England that he had already changed his religion three times, and that, should further change result in fresh disturbances, Her Majesty’s Government might possibly consider the advisability of displacing him by a king of less disquieting tendencies. {PTUK July 25, 1895, p. 465.2}

**“The Eastward Petition” The Present Truth 11, 30.**

E. J. Waggoner

*The Eastward Petition*.-The Bishop of Exeter charges some of his clergy with transgressing the “Lambeth judgment,” which was an attempt at a compromise between “low” and “high” ritual. {PTUK July 25, 1895, p. 465.3}

For example, he says, it permitted the eastward position, but said that the celebrant must so stand when consecrating the bread and wine that his external acts were seen by the communicants. {PTUK July 25, 1895, p. 465.4}

The Scripture makes no fine distinctions in the matter of this posturing toward the east. Ezekiel was shown how the priests of the Lord in the temple had become so corrupted by heathenism that they stood “with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.” The Catholic Church got the eastward position from the same source as the Jewish priests, the heathen sun-worship of all Eastern, and in fact nearly all heathen peoples. {PTUK July 25, 1895, p. 465.5}

**“What to Talk About” The Present Truth 11, 30.**

E. J. Waggoner

*What to Talk About*.—“I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.” “All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make know to the sons of men His mighty acts, and the glorious majesty of His kingdom.” Psalm 145:5-7, 10-12. {PTUK July 25, 1895, p. 465.6}

**“The Soul’s Desire” The Present Truth 11, 30.**

E. J. Waggoner

“How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.” Psalm 84:1, 2. {PTUK July 25, 1895, p. 465.7}

The house where the Lord dwells is a most desirable place. The word “amiable” means lovely and lovable. We often speak of an amiable person, meaning one who is lovely in character, and a desirable and pleasant companion. The word is used nowadays of persons, and not a thing; but from the ordinary use of it we have no difficulty in understanding its use in the verse quoted. {PTUK July 25, 1895, p. 465.8}

Perhaps there are very few who would dare use the words of the second verse, and apply them to themselves; and yet there are none who may not use them. Indeed, if we dare not use them of ourselves we have no right to use them at all; for we cannot speak for anybody but ourselves. We are not commissioned to speak for David, or any other man. Let David speak for itself. When we read the Bible we ought to put ourselves in the place of the writer. The language which the Holy Spirit puts into the mouth of a man is not for that man alone, but for all men. We are therefore to make it our own, so that it can come, not from our lips only, but from our hearts, as spontaneously as if it had never been uttered by any other man, and had never been written. It is to be our own language as much as though we ourselves had spoken it by the Holy Spirit. It is only so that the Word becomes too us a living Word. {PTUK July 25, 1895, p. 465.9}

Let us now see if it is not indeed a fact that every man may use this language of the Psalms, if he will. {PTUK July 25, 1895, p. 465.10}

Nothing is more certain than that in all men there is a desire to change their state. In some form or other we shall find this desire in even the most stolid man. It is natural for man to seek to better their condition. And one very remarkable thing is that the more one obtains the more he desires. As soon as a man begins to acquire wealth, he begins to desire it more than ever before. Men have a feeling of dissatisfaction. They are conscious of a longing for something that they have not, and they seek to satisfy this longing in various ways. Some seek to appease it by the accumulation of money, others seek it in political or social influences, and others seek it in pleasures or dissipation. But in none of these things is satisfaction found. The more of these things they have, the more unsatisfied they become. {PTUK July 25, 1895, p. 465.11}

Now suppose we should see a man continually eating and yet always hungry. He eats a great quantity of food, and yet it does him no good. What should we say of him?—That he is not eating the kind of food that he needs. We should say that his system does not demand that kind of food that he is giving it, and that is the reason it does him no good. His system cannot be satisfied with that which it is not calling for, no matter how much he may give it. Give it the food that it really demands, and it will be satisfied. {PTUK July 25, 1895, p. 465.12}

Even so it is with the souls of men. They long for something that they have not; but the fact that they are not satisfied with what they ordinarily get, shows that they are not really longing for that. They may think that they are, but the fact that it does not satisfy the desire should show them their mistake. The trouble is, they are deceived. They do not know what is good, and what is not. {PTUK July 25, 1895, p. 466.1}

This is why the Lord calls out, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and you labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.” Isaiah 55:1, 2. {PTUK July 25, 1895, p. 466.2}

Men spend their money and labour for that which is not bread, and which does not satisfy. The Lord promises food that is good. What is it?—Jesus answers, “The bread of God is He which cometh down from heaven, and giveth life unto the world.” “I am that bread of life.” John 6:33, 48. This is bread that satisfies, because it gives life. So we read of those who flee to the Lord, “They shall be abundantly satisfied with the fatness of Thy house.” Psalm 36:8. Also the Psalmist says, “Bless the Lord, O my soul; ... who satisfieth thy mouth with good things; so that the youth is renewed like the eagle’s.” Psalm 103:1-5. {PTUK July 25, 1895, p. 466.3}

Christ is the living bread which satisfies by supplying life. But Christ is God. “In Him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9. Therefore since the body cries out only for that food which will satisfy its wants, it is true of all men that their heart and flesh are crying out for the living God. Whether they know it or not, it is the fact. Happy is the man who has learned what is good, and what can give true satisfaction, so that he can sing with the spirit and the understanding. {PTUK July 25, 1895, p. 466.4}

*“O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace and joy I long have sought,
The bliss till now unknown. {PTUK July 25, 1895, p. 466.5}*

*“Now none but Christ can satisfy,
None other name for me;
There’s love, and life, and endless joy,
Lord Jesus, found in Thee.” {PTUK July 25, 1895, p. 466.6}*

**“To God? Or to Cesar?” The Present Truth 11, 30.**

E. J. Waggoner

When the Jews sought to entrap Jesus into committing Himself to opposition to the civil government, by asking Him if it was lawful to give tribute unto C?sar, He asked them to show Him the tribute money, and they brought Him a penny. “And He saith unto them, whose is this image and superscription? They say unto Him, C?sar’s. Then saith He unto them, Render therefore unto C?sar the things which are C?sar’s; and unto God the things that are God’s.” Matthew 22:19-21. {PTUK July 25, 1895, p. 466.7}

The completeness of this answer was recognised even by the enemies of Jesus; for when they had heard it, “they marvelled, and left Him, and went their way.” It settled the question as to what belongs to C?sar, or human governments, and what to God. Everything that belongs to C?sar is to be given to him, and that which belongs to God is to be held as sacred to Him. That is but simple justice; no one can gainsay the statement that every one should have what belongs to him. {PTUK July 25, 1895, p. 466.8}

From this distinction, what may we learn as to ourselves and our service? The Scriptures furnish the answer, by telling us to whom we belong. The Apostle Paul but repeated the statement of Christ, when he said, “Render therefore to all their dues; custom to whom custom; fear to whom fear; honour to whom honour.” Romans 13:7. Yet he did not include himself and his service as belonging to C?sar, and to be rendered to him; for when he was in the hands of C?sar’s soldiers, on the way to Rome, he said, “There stood by me this night the angel of God, whose I am, and whom I serve.” Acts 27:23. {PTUK July 25, 1895, p. 466.9}

Writing to the church at Corinth, and to us all, as well, he said, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price.” 1 Corinthians 6:19, 20. {PTUK July 25, 1895, p. 466.10}

If we are not our own, whose are we? Why, we belong to Him who has bought us. But that was not C?sar nor any other earthly name. No; “for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord’s.” Romans 14:8. {PTUK July 25, 1895, p. 466.11}

We are the Lord’s because He bought us with a price, and that price was His life. For we were “not redeemed with corruptible things, as silver and gold,” “but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:18, 19. He “gave Himself for us.” Titus 2:14. {PTUK July 25, 1895, p. 466.12}

Jesus gave His life for us. He gave Himself for us in death, and He ever liveth to make intercession for us. Therefore since He died and lives for us, it necessarily follows that “whether we live therefore, or die, we are the Lord’s.” The service of our lives belongs to Him, and if we die, it is to be only to His glory, and not to that of any man or any society of men. All is to be to the glory of God, whose we are. {PTUK July 25, 1895, p. 466.13}

The Christian, therefore, may, at the demand of the State, give it his money, for that bears the image and superscription of the State. But he cannot give himself to the State, for he bears the image of God. He belongs to God, who has bought him, and he must render unto God that which is God’s. To give himself to the State would be to rob God. {PTUK July 25, 1895, p. 466.14}

It is true of all men that they belong to God; but it is true of Christians in a special sense, since in their case the purchase has been acknowledged and sealed. Not being their own, they are not at liberty to dispose of themselves. God has the sole right to direct their time and their actions. No Christian, therefore, can enter into any service which will put him, as in the case of a soldier, absolutely under the control of some “superior.” To say that the giving of oneself to the State, for it to have absolute control of one, is service to God, is to make the State synonymous with God, which is Paganism. {PTUK July 25, 1895, p. 466.15}

Let no one imagine that this means rebellion or any manner of opposition whatever to earthly governments. Far from it. The God whom we serve is “the very God of peace,” and therefore we can serve Him only by living quiet and peaceful lives. Earthly governments may make demands upon us that are obviously unjust, but we are not to judge, nor are we sent to reform government; we must submit even to unjust demands, and not do or say anything to the prejudice of the government or its officers. But when it demands ourselves; when it claims supreme authority as to time and service, then we are to remember whose we are. We cannot give ourselves to the State; not because such a demand interferes with our rights or convenience, but because we are not our own to give. {PTUK July 25, 1895, p. 466.16}

He who best serves God, best serves man. It is becoming more and more common to reverse this order, and to make the service of God consist solely in a service to man. But it is wrong. God is first, and He alone can tell us how we can serve our fellow-men the best. He who puts man first, will fail to serve either men or God. The correct answer to the question, “Whose are you?” Will enlighten us as to our duty in many difficult situations. {PTUK July 25, 1895, p. 467.1}

**“Looking to Others” The Present Truth 11, 30.**

E. J. Waggoner

Some people refuse Christianity because others who profess it are not upright; but even were all men upright, it would be fatal to look to them in the shaping of our own course. For when all beings were pure and upright, before sin had entered God’s universe, Lucifer began to look at himself and admire his beauty and perfection, and persuaded others to look to him, and by this they fell. The same thing would result no better to-day. We must look to God, and we can all look to Him, for as the serpent was lifted up by Moses in the wilderness, so Christ has been and is lifted up, that He may draw all unto Him. In looking upon Him is life. {PTUK July 25, 1895, p. 467.2}

**“Christ’s Coming” The Present Truth 11, 30.**

E. J. Waggoner

“In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:2, 3. {PTUK July 25, 1895, p. 467.3}

Note what is involved in this promise. First, Christ will surely come again, for He said so. Second, He will come *again*, that is, the second time. That means that His coming is to be as real and personal as His first advent. It is not death, not conversion, that is promised, but the literal return of the Lord. Third, His coming is the only way by which His disciples can be with Him. His coming is for the purpose of taking His people to Himself. If they could be with Him without His coming, there would be no necessity for Him to come. {PTUK July 25, 1895, p. 467.4}

But He will not come in vain. He will come to gather His saints, and He will find them here. “For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17. {PTUK July 25, 1895, p. 467.5}

**“Studies in Romans. The Law of Christ. Romans 15:1-7” The Present Truth 11, 30.**

E. J. Waggoner

The fourteenth chapter of Romans presented to us our duty towards those who are weak in the faith, and who have excessively conscientious scruples with regard to things that are in themselves of no consequence. We are not judges of one another, but must all appear before one judgment seat. If we have more knowledge than our brother, we are not arbitrarily to bring him to our standard, any more than he is to bring us down to his. Our greater knowledge rather throws upon us the responsibility of exercising the greater charity and patience. The sum of it all is contained in these verses: “For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God.” {PTUK July 25, 1895, p. 467.6}

**DUTY OF HELPING ONE ANOTHER**

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on Me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God.” {PTUK July 25, 1895, p. 467.7}

**QUESTIONS ON THE TEXT**

What ought the strong to do? {PTUK July 25, 1895, p. 467.8}

“To bear the infirmities of the weak.” {PTUK July 25, 1895, p. 467.9}

What ought such not to do? {PTUK July 25, 1895, p. 467.10}

“Not to please ourselves.” {PTUK July 25, 1895, p. 467.11}

What are we exhorted to do for our neighbour? {PTUK July 25, 1895, p. 467.12}

“Let every one of us please his neighbour.” {PTUK July 25, 1895, p. 467.13}

In what way are we to please our neighbour? {PTUK July 25, 1895, p. 467.14}

“For his good to edification.” {PTUK July 25, 1895, p. 467.15}

Who has set us an example in this respect? {PTUK July 25, 1895, p. 467.16}

“For even Christ pleased not Himself.” {PTUK July 25, 1895, p. 467.17}

What scripture is cited to show this? {PTUK July 25, 1895, p. 467.18}

“The reproaches of them that reproached Thee fall on Me.” See Psalm 69:9. {PTUK July 25, 1895, p. 467.19}

For what purpose were the Scriptures of the Old Testament written? {PTUK July 25, 1895, p. 467.20}

“Whatsover things were written aforetime were written for our learning.” {PTUK July 25, 1895, p. 467.21}

With what special object? {PTUK July 25, 1895, p. 467.22}

“That we through patience and comfort of the Scriptures might have hope.” {PTUK July 25, 1895, p. 467.23}

In view of the example of Christ, what exhortation is given? {PTUK July 25, 1895, p. 467.24}

“Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.” {PTUK July 25, 1895, p. 467.25}

For what purpose? {PTUK July 25, 1895, p. 467.26}

“That ye may with one mind and one mouth glorify God.” {PTUK July 25, 1895, p. 467.27}

In concluding this portion of the subject, what exhortation is repeated? {PTUK July 25, 1895, p. 467.28}

“Wherefore receive ye one another.” See chap. 15:7. {PTUK July 25, 1895, p. 467.29}

How are we to receive one another? {PTUK July 25, 1895, p. 467.30}

“As Christ also received us.” {PTUK July 25, 1895, p. 467.31}

To what end? {PTUK July 25, 1895, p. 467.32}

“To the glory of God.” {PTUK July 25, 1895, p. 467.33}

The verses composing this chapter supplement the instruction given in chapter fourteen, and are a continuation of that. Thus, that chapter opens with the exhortation, “Him that is weak in the faith receive ye.” The last verse of our present study is, “Wherefore receive ye one another.” {PTUK July 25, 1895, p. 467.34}

How are we to receive one another? The answer is, “As Christ also received us.” This again emphasises the statement that the apostle had not the slightest intention in any way of depreciating any one of the ten commandments when in the fourteenth chapter he said: “One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.” For Christ did not in the slightest degree make any concessions in the commandments in order to accommodate those whom he would receive. He said, “Think not that I came to destroy the law, or the prophets.” Matthew 5:17. Again, “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” John 15:10. Christ’s commandments and those of the Father are the same, because He says, “I and My Father are one.” John 10:30. When a young man wished to follow Him, He said to him, “Keep the commandments.” Matthew 19:17. Therefore it is evident that in making concessions for the sake of peace and harmony, no concession is to be made in respect to keeping the commandments of God. {PTUK July 25, 1895, p. 467.35}

This is still further shown by the exhortation, “Let every one of us please his neighbour for his good to edification.” We are never exhorted to aid a brother to sin, in order to please him. Neither are we exhorted to close our eyes to a brother’s sin, and allow him to go on in it without warning him, lest we displease him. There is no kindness in that. The exhortation is, “Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him.” Leviticus 19:17. The mother who would be so fearful of displeasing her child that she would not stop it from putting its hand into the blaze, would be exhibiting cruelty instead of kindness. We are to please our neighbours, but only for their good, not to lead them astray. {PTUK July 25, 1895, p. 468.1}

Going back to the first verse, we find the lesson still more strongly emphasised: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” “For even Christ pleased not Himself.” Compare this with Galatians 6:1, 2: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such on one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ.” In bearing the infirmities of the weak, we are fulfilling the law of Christ. But to bear another’s burdens does not mean to teach him that he can safely ignore any of the commandments. To keep the commandments of God is not a burden; for “His commandments are not grievous.” 1 John 5:3. {PTUK July 25, 1895, p. 468.2}

Christ bears our burdens, not by taking away the law of God, but by taking away our sins, and enabling us to keep the law. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us.” Romans 8:3, 4. {PTUK July 25, 1895, p. 468.3}

One blessed thing in the service of the Lord is that He does not say, “Go,” but, “Come.” He does not send us away to labour by ourselves, but calls us to follow Him. He does not ask anything of us that He does not Himself do. When He says that we ought to bear the infirmities of them that are weak, we should take it as an encouragement, instead of a task laid upon us, since it reminds us of what He does for us. He is the mighty One, for we read, “I have laid help upon One that is mighty; I have exalted One chosen out of the people.” Psalm 89:19. “Surely He hath borne our griefs, and carried our sorrows.” “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:4, 6. {PTUK July 25, 1895, p. 468.4}

This is what makes it easy to bear one another’s burdens. If we know that Christ bears our burdens, it will become a pleasure for us to bear the burdens of others. The trouble is that too often we forget that Christ is the burden-bearer, and, being over powered with the weight of our own infirmities, we have still less patience with those of others. But when we know that Christ is indeed the burden-bearer, we cast our own care upon Him; and then when we make the burden of another our own, He bears that too. {PTUK July 25, 1895, p. 468.5}

God is “the God of patience and consolation.” He is “the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Corinthians 1:3, 4. He takes upon Himself all the reproaches that fall upon men. “The reproaches of them that reproached thee fell on Me.” Of the children of Israel it is said, “In all their affliction He was afflicted.” Isaiah 63:9. The words of Christ are, “Thou hast known My reproach, and My shame, and My dishonour.” “Reproach hath broken My heart.” Psalm 69:19, 20. Yet in all this there was no impatience, no murmuring. Therefore, as He has already borne the burdens of the world in the flesh, He is fully able to bear ours in our flesh, without complaining; so that we may be “strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.” Colossians 1:11. {PTUK July 25, 1895, p. 468.6}

It is this lesson that is taught us throughout all the Scriptures: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” In the book of Job this is made manifest. “Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” James 5:11. In the writings of Moses it is as clearly set forth. Christ says: “Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not the writings, how shall ye believe My words?” John 5:46, 47. If the Gospel according to Moses is neglected, it will be of no use to read the Gospel according to John, because the Gospel cannot be divided. The Gospel of Christ, like Himself, is one. {PTUK July 25, 1895, p. 468.7}

Finally, “Receive ye one another, as Christ also received us, to the glory of God.” Whom does Christ receive?—“This man receiveth sinners.” How many will He receive?—“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” How will He receive them?—“All day long have I stretched forth My hands unto a disobedient and gainsaying people.” And if they come, what assurance have they?—“Him that cometh to Me I will in no wise cast out.” Let us learn of Him; and remember that, wherever you may open the Scriptures, they are they which testify of Him. {PTUK July 25, 1895, p. 468.8}

**“Armed ‘Peace’” The Present Truth 11, 30.**

E. J. Waggoner

“There is no peace, saith my God, to the wicked.” Isaiah 57:21. An armed peace is not the true peace. Europe now has comparative peace, but all the while she is adding to her armies and navies. England has just launched the most formidable implement of death and destruction that ever floated upon water,—well named the “Terrible,”—and other nations are doing their best to keep up with her. This is not peace, whatever may be said as to actual fighting. It is only a continual darkening of the great war cloud, that must sooner or later burst. {PTUK July 25, 1895, p. 468.9}

Actual peace is where there is peace in men’s hearts, and men have peace in their hearts only when there is an absence of that selfishness and covetousness which lead to war. “From whence come wars and fightings among you?” James 4:1. Thus it is evident that there can be no peace unto the wicked, because they have lusts and envyings and jealousies in their hearts. All this must be taken away before real peace can come, and it will be done by the coming of the Prince of Peace, to reward those who have let His peace rule in their hearts, and destroy those who would not let it in, but retained their lust and strife. {PTUK July 25, 1895, p. 469.1}

“Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 37:10, 11. {PTUK July 25, 1895, p. 469.2}

**“The Power of the Pipe” The Present Truth 11, 30.**

E. J. Waggoner

The life of Christ is studied in vain to find any examples of the offering of temporal inducements to the people to listen to His Gospel. When some followed Him because of the loaves and fishes He rebuked them. What, then, are we to think of the latest device, which consists in offering the people harmful indulgences if they will attend services? No wonder some of the secular papers are expressing astonishment at the smoking services being started in London, with free tobacco supplied by the clergy. Speaking of the services that the *Christian Commonwealth* says:— {PTUK July 25, 1895, p. 470.1}

The incident must be productive of very varied comment. It certainly seems to confirm the idea that the pipe is one of our modern idols. The motive of the Rector can easily be understood and may be commended. But most people will contemplate the proceeding with very mixed feelings, in which humiliation and shame must predominate. The tendency of the time seems to be not to uplift Christ but to drag Him through the mire. If people stooped in poverty will not abandon the pernicious and extravagant habits of smoking there are little hopes that the sermons of smoking persons will help to lift them. {PTUK July 25, 1895, p. 470.2}

The Gospel calls men to renounce every harmful and extravagant indulgence. The tobacco habit comes in this category; for were it not for the narcotic properties of the weed no one would smoke. And the influence of narcotic poisons is indisputably bad. The worst of this new device is that it will have the tendency to make many believe that such indulgence may even glorify God. Not long since another minister, Mr. F. B. Meyer, started a week-day service for men, supplying tobacco free, with the apology— {PTUK July 25, 1895, p. 470.3}

There is no sin in using what God has given us to His glory. {PTUK July 25, 1895, p. 471.1}

There is nothing novel in the plea. It has been used to sustain the alcohol habit, and the use of opium, morphine, arsenic, and many other poisons; but its use by those who are supposed to be following Jesus Christ is a novelty. The temper of the times demand a compromise with worldly indulgences, but loyalty to Christ demands of Christians the recognition of the fact that body, soul, and spirit belong to Him, and that He cannot be glorified in any indulgence which injures and enslaves the body and mind. {PTUK July 25, 1895, p. 471.2}

These things will never be introduced into God’s new creation. The Gospel brings men news of present deliverance from habits that have bound them, and it is a mark of a desperate fall from the high level of the Divine life of Jesus Christ when these things are set forth as entirely in harmony with that life. {PTUK July 25, 1895, p. 471.3}

**“A Tight Dress” The Present Truth 11, 30.**

E. J. Waggoner

It may be well to consider for a moment what a tight dress is, says a lady physician, writing of the evils of tight-lacing. Dr. Robert Dickinson has tested the pressure of the corset by an ingenious device, and found that in a case where the woman measured twenty-seven inches without a corset and twenty-seven inches with one the same measurement, you see, and you would insist her dress was not tight-the corset exerted a pressure of forty pounds. When her waist measurement was reduced to twenty-five and one half inches, the pressure was seventy-three and one-half pounds. This gives you an idea of what is really a tight dress. We forget that our dresses are usually fitted over empty lungs, thus giving no chance for expansion in breathing. If this occurs in ever so slight a degree, the dress is tight. {PTUK July 25, 1895, p. 475.1}

**“Rescuing the Children” The Present Truth 11, 30.**

E. J. Waggoner

The Barnardo Homes, with over fifty branches and receiving stations in London and the provinces constitute a great net cast into the troubled sea of waifdom, drawing in, of course, bad and good, but with a wonderful capacity for transforming the bad into good. A few paragraphs from one of the reports will show the actual work done, and the reader who knows the sufferings and dangers of are helpless and homeless children in our cities and towns will understand what the figurer mean:— {PTUK July 25, 1895, p. 475.2}

The number of boys and girls who have already been removed from the life of the streets, from the perils of orphanhood, from actual destitution, or from positions of the gravest danger-often from the custody of criminals or immoral people-and sent forth into the world again, after a period of residence in the Homes, now amounts to 26,000. These have all been educated, taught trades, or fitted for domestic service and instructed in household management, and brought, one and all, during their stay in the Homes, under the influences of genuine Christian instruction and example. {PTUK July 25, 1895, p. 475.3}

Of the large number thus carefully equipped for their life-work, nearly 7,300 have now been planed out in the Colonies, and 600 or more usually go forth in the course of each season. The girls are placed out, and are subsequently visited from the “Hazelbrae” Distributing Home; the boys are placed out and visited from the Toronto Branch; whilst older lasts are settled on the Industrial Farm in Manitoba. {PTUK July 25, 1895, p. 475.4}

By means of Children’s Lodging Houses, in the lowest districts of the Metropolis, destitute little ones, otherwise unsheltered, can obtain comfortable lodging and a warm meal, without being exposed to the almost inevitable contaminations of the ordinary lodging houses. Many of the worst cases of destitution brought to light have been admitted to the benefits of the Homes. Seven branches, under the title of “An Ever-Open Door,” have also been opened to act as Receiving Homes in as many large towns and cities in England and Scotland, namely, Bath, Cardiff, Edinburgh, Leeds, Liverpool, Newcastle, and Plymouth. {PTUK July 25, 1895, p. 475.5}

Altogether, nearly five thousand orphans or destitute children are now in the various institutions, and fresh cases of the most urgent character are being admitted, day and night, at the rate of from forty to sixty every week. {PTUK July 25, 1895, p. 475.6}

The picture given on this page represents a hay-stacking scene on the Farm Home in Manitoba, Canada, where nearly 10,000 acres are under the Homes management. Such a picture strikingly suggests the possibilities of good in a work which transfers the multitudes of children from the congested slum-districts of our towns and cities to the wide West, where there is abundance of “room” for healthy muscles and honest hearts. {PTUK July 25, 1895, p. 475.7}

When it is remembered that it requires ?250 per day to care for the Homes it will be seen why an institution that turns away no destitute child that applies, day or night, is open to receive contributions at all times. The annual report shows a reduced income for the year, owing to the general depression, and we gladly give this space to a recognition of the commendable work which is being carried on from the headquarters in Stepney Causeway, London, E. {PTUK July 25, 1895, p. 475.8}

**“News of the Week” The Present Truth 11, 30.**

E. J. Waggoner

-The German colonists of East Africa are excited over gold discoveries there. {PTUK July 25, 1895, p. 478.1}

-Even little Egypt must increase its armaments acted, and a new conscription law has been enacted. {PTUK July 25, 1895, p. 478.2}

-Riding through the country one sees in all directions the drying up of the fields from the drought. {PTUK July 25, 1895, p. 478.3}

-A bomb was discovered in Rome last week under the colonnade of St. Peter’s, near the entrance of the church. {PTUK July 25, 1895, p. 478.4}

-The marine commerce of the British Empire is ?970,000,000 of which one-seventh belongs to the self-governing colonies, {PTUK July 25, 1895, p. 478.5}

-The rising in Macedonia continues to cause serious anxiety in Europe. The people are determined to escape from Turkish rule. {PTUK July 25, 1895, p. 478.6}

-The Bulgarian statesman, M. Stambouloff, who, more than any other man, created that State, was assassinated in broad daylight in the streets of the capital last week. {PTUK July 25, 1895, p. 478.7}

-All defeat of the parties astonished at the sweeping defeat of the Liberal party in the elections last week. The Liberal majority has been changed into the smallest of minorities. {PTUK July 25, 1895, p. 478.8}

-Japan is having a struggle to take possession of Formosa, awarded her by the Chinese. The Formosan Black Flags are resisting the occupation, and last week they secured some victories. {PTUK July 25, 1895, p. 478.9}

-The Japanese are said to be greatly incensed against Russia, believing that it has designs on Korea. They look forward to the prospect of a war against the Northern Colossus at no distant date. {PTUK July 25, 1895, p. 478.10}

-The French are steadily pushing forward in Madagascar, and although the natives have no effective means of defence, correspondents say that they do not appear to realise that their case is hopeless. {PTUK July 25, 1895, p. 478.11}

-The new British trade dollar for use in the East has appeared. On the face of the coin Britannia is represented standing erect with a vessel at her feet. The dollar is equivalent in value to the Japanese yen. {PTUK July 25, 1895, p. 478.12}

-The Spanish squadron visiting Cherbourg has demonstrated the Spanish sympathy with France and Russia. The powers of Europe are grouping together in preparation for the general European struggle which all seem to expect. {PTUK July 25, 1895, p. 478.13}

-A Bill for the suppression of witchcraft amongst Kafirs has passed the Legislative Assembly of Cape Colony. Witch-doctors and those who profess a knowledge of the use of charms will be liable to fine, imprisonment, or the lash. {PTUK July 25, 1895, p. 478.14}

-Large numbers of Italians are leaving Italy for South America to escape from the destitution which prevails amongst Italian agriculturists. At the same time the visiting Italian fleet, off Spithead, has been exhibiting the effectiveness of the Italian navy. {PTUK July 25, 1895, p. 478.15}

-The general verdict seems to hold the Bulgarian authorities directly responsible for the attack on M. Stambouloff. He stood in the way of the pro-Russian policy of the present rulers, and now that he is dead Russia and Bulgaria appear to be rapidly coming to an understanding. {PTUK July 25, 1895, p. 478.16}

-It is only fifty-five years since the sovereignty of the Queen was proclaimed over the island of New Zealand, and cannibal feasts were held within a short distance of the site of what is now an important city. To-day it is inhabited by 728,000 persons, of whom all but 50,000 are whites. {PTUK July 25, 1895, p. 478.17}

-The arrests for drunkenness in twelve months in Lancashire towns were in proportion to the population:—Manchester, 1,254 per 100,000: Liverpool, 1,632; Bootle, 2,515; Salford, 1,182; St, Helens, 1,118; Bury, 993; Oldham, 624 Blackburn, 582; Rochdale, 465; Wigan, 436; and Bolton, 304. A singular feature is that Bootle, with the highest rate of drunkenness, has proportionately the lowest number of licensed houses of any big centre in the North of England, while Manchester with only one exception, viz., Nottingham, has comparatively the highest. {PTUK July 25, 1895, p. 478.18}

**“Back Page” The Present Truth 11, 30.**

E. J. Waggoner

“Round the person of Leo XIII.,” says Captain Gambier, in the *Fortnightly*, “a strength has accumulated unknown to modern Papacy.” {PTUK July 25, 1895, p. 480.1}

The London School Board is again employed in discussing what is called the “interminable religious question.” As usual, when religion is thrown into the field of politics, the discussions are not fruitful of anything save increased bitterness of feeling. {PTUK July 25, 1895, p. 480.2}

The *Catholic Times* says that the results of the election “should assuredly mean a thoroughly satisfactory and final settlement of the school question.” The bishops of both the Roman and Anglican churches are determined to secure the partial support of their schools from the public funds. {PTUK July 25, 1895, p. 480.3}

We are promised a revival of prosecutions for Sunday work in our manufacturing department. In view of this we are putting through the press a third edition of “Statement and Appeal regarding the Enforcement of Sunday Laws in the United Kingdom,” which will be furnished for general circulation at the same special rates granted on the previous editions. {PTUK July 25, 1895, p. 480.4}

The article in this number entitled “To God? or to C?sar?” covers the principle involved in the Sunday law movement. It is the old, old controversy between the laws of man and the law of God, and before it is done every soul in the world must determine on which side they will choose to stand. When the law of men seeks to compel the recognition of that which is contrary to the law of God we know of no answer to give save that given by Peter, “We ought to obey God rather than men.” It is a very simple question; for as no man can serve two masters, so no one can keep the Sabbath of the Lord holy, and at the same time pay deference to the Sunday, by which the Catholic Church in the days of apostasy, made void the commandment of the Lord. {PTUK July 25, 1895, p. 480.5}

The Word of the Lord is the only thing that is sure and steadfast in this world. Yet many who have never tried the Lord’s gracious power think that the one who has the world against him and “only” the Word of the Lord on his side is in a precarious position. Not at all; for there is life in every word of God, and when the earth itself is removed, the man who is standing on the Word will be upheld. {PTUK July 25, 1895, p. 480.6}

The restoration of the power of the Papacy need not necessarily include the regaining of the temporal power. The influence of Rome has steadily increased since the loss of the temporalities. But the dream of the Papacy is to get back its kingdom, and it trusts to the disruption of Italy in the coming European war to secure this end. The writer just quoted says of this:— {PTUK July 25, 1895, p. 480.7}

The Vatican need not trouble itself much to bring about the state of affairs. By abstention on the part of the faithful and Italy from all political matters, power is gradually slipping into the hands which must run the country. With authority set at naught and bankruptcy at her doors, resources sucked dry, credit blasted, with the Triple Alliance fading away (her only support), bullied by France, deserted by England, Italy, the Italy of Umberto Orlogi, Budtni, and Co., is tottering to destruction. And this must render restoration of the temporal power a European necessity, for the simple reason that failing an Italian king, no other person except the Pope would be allowed by the other Powers to seat himself there. {PTUK July 25, 1895, p. 480.8}

When Queen Margaret came to the Scottish throne, early in the eleventh century, she found a great majority of her subjects working on Sunday and resting on the seventh day of the week. In this they evidently followed the teaching of Columba, the apostle of North Britain, who had inculcated a purer faith, while the Romish Church was propagating its perversions of the Gospel in Southern Britain. Queen Margaret, however issued a proclamation insisting on their duty to keep Sunday, saying that the “blessed Pope Gregory lays down,” etc., declaring that sins during the week would be expiated by prayers on the day of the Lord’s resurrection. “Being unable to oppose anything to these mighty arguments” [?], says Dr. Skene, in his “Celtic Scotland,” they changed their practice. {PTUK July 25, 1895, p. 480.9}

Dr. Skene says traces are found in the history of the early church in Ireland of the custom “by which they held the Saturday to be the Sabbath, on which they rested from their labours.” Columba evidently alluded to this as he was dying, saying that the day was called in the Scriptures the Sabbath; “and this is indeed a Sabbath to me,” he exclaimed. In his “History of Missions,” Dr. George Smith says:— {PTUK July 25, 1895, p. 480.10}

Columbanus tells us that the Columban Church “received nought but the doctrine of the evangelists and apostles.” The ninth successor of Columba at Iona, his biographer Adamnan, declares the foundation of Columba’s preaching as his great instrument in the conversion of the heathen, to have been the Word of God. {PTUK July 25, 1895, p. 480.11}

Thus, following the Word, the Sabbath was honoured, and it continued to receive honour in proportion as the early Columban church followed the teachings of its founder, until the Scots were persuaded that Pope Gregory was right and the Word of God wrong. {PTUK July 25, 1895, p. 480.12}

Russia sent a delegation of priests on a spiritual mission to Abyssinia, and now it transpires that the mission was political. Of course; for the Russian official religion, like all others, is but a department of State. In treating with Bulgaria now the main part is being played in the name of the “Holy Synod,” and the pious Russian press “sees the hand of God” in the assassination of M. Stembouloff. {PTUK July 25, 1895, p. 480.13}

**“A Good Lodging Place” The Present Truth 11, 30.**

E. J. Waggoner

*A Good Lodging Place*.-Speaking of the man “that feareth the Lord” the Psalmist says, “His soul shall dwell at ease.” The marginal reading gives the literal Hebrew rendering, “His soul shall lodge in goodness.” Psalm 25:13. And when the God-fearing soul is lodging in goodness, the fear of man and all evil is shut out. {PTUK July 25, 1895, p. 480.14}

**“The Power of the Pope” The Present Truth 11, 30.**

E. J. Waggoner

*The Power of the Pope*.-In the *Fortnightly Review* Captain Gambier has a paper discussing the present position of the Papacy, in which he says:— {PTUK July 25, 1895, p. 480.15}

Reason as we may, blink facts as much as we like, the Pope, and the silence of his austerely furnished room, with his simple fare of paste and cold water, is a power in shaping the destinies of the world greater than the Czar, greater than the Emperor William, greater than all the Foreign Secretaries who fret and fume on the political stage in the length and breadth of Europe. And why? Because he embodies the idea of a persistent, unwavering policy, with one distinct aim, an aim that will outlive him; that will be followed with the relentlessness of a sleuth-hound by his successors. {PTUK July 25, 1895, p. 480.16}

The “deadly wound” is rapidly healing, and simultaneously with a recovering of the papal prestige the spirit of the Papacy which has permeated all the nations of the world is manifesting itself in increased activity in enforcing the institutions and doctrines received from the Church of Rome. The wise will be watching these developments. {PTUK July 25, 1895, p. 480.17}