**“Eating and Living” The Present Truth 11, 31.**

E. J. Waggoner

*Eating and Living*.-Some professors of religion excuse their lack of daily Scripture reading by saying they have “scarcely time to eat.” But it is just as impossible for one to be a Christian without feeding upon the Word, as it is for one to live physically without eating. {PTUK August 1, 1895, p. 481.1}

**“Increase of Faith” The Present Truth 11, 31.**

E. J. Waggoner

*Increase of Faith*.-When the Lord spoke of the necessity of forgiveness, the apostles said to Him, “Increase our faith.” Luke 17:5. Many people to-day make the same prayer, and make it in vain because they do not recognise the Lord’s answer. “Faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. If a person desires more faith, he has but to listen more attentively to the Word of God. There is no other place from which faith can come, and so we must go there for it. {PTUK August 1, 1895, p. 481.2}

*Hearing the Word*.-But let it be remembered that it is the Word of God, and not that of men, that is to be heard. If men are really sent from God, and preach only the Word, then it is all right; but let it never be forgotten that faith cannot come from hearing the word of men. It is evident, therefore, that when men speak we must be able to discern whether or not they are speaking the Word of God. That means that we must know the Word of God for ourselves. We must study it for ourselves, recognising God’s voice in it, to know exactly what it says. If this is done there will be no difficulty in the matter of faith. That man who gives himself patiently to the study of the Word of God, will have faith just as surely as he will have strength if he eats good food and breathes pure air. {PTUK August 1, 1895, p. 481.3}

**“‘He Must Increase’” The Present Truth 11, 31.**

E. J. Waggoner

The disciples of John were jealous for his sake, and felt that a wrong was being done him in that the multitudes were now flocking to Jesus, instead of to him. But no trace of jealousy was awakened in his breast. He likened himself to the friend of the bridegroom who found his joy complete in the happiness of the one whom he had served. Then he said of Jesus, “He must increase, but I must decrease.” John 3:30. {PTUK August 1, 1895, p. 481.4}

At first thought it seems as though that was the most easy and natural thing in the world for John to say. We think of the difference between Christ and John,—the latter a mere man, and the former the Son of God,—and it seems very easy to say, “He must increase, but I must decrease.” We imagine that we should have said the same thing, not realising that the answer of John furnishes one of the grandest instances of preferring another above self that there is on record. Consequently we lose the lesson that we should learn from it. {PTUK August 1, 1895, p. 481.5}

Let us not forget that Jesus was here on earth as a man. He was man then, as He is even now in heaven “the Man Christ Jesus.” 1 Timothy 2:5. To all appearance, He was only a man. Nothing in His outward appearance, nothing that could be discerned by the senses, indicated that He was “God with us.” {PTUK August 1, 1895, p. 481.6}

John was a great prophet, and he had preached to many thousands. Now Jesus comes, another great prophet, and He has the ears of the people. The disciples of John could see no difference between John and Jesus-no reason why John should not have the same power and influence as Jesus. Even John, who knew that Christ was preferred before him, had not seen Him except as a man among men. Nevertheless his word was, “He must increase, but I must decrease.” {PTUK August 1, 1895, p. 481.7}

This marks the true follower of Christ. “Not unto us, O Lord, not unto us, but unto Thy name give glory.” Psalm 115:1. {PTUK August 1, 1895, p. 481.8}

*“Rock of Ages, cleft for me,
Let me hide myself in Thee,“ {PTUK August 1, 1895, p. 481.9}*

is more than mere rhyme to the Christian. Self-effacement, that only Christ may be seen, is true Christianity. Christ must be lifted up, and self must be abased. {PTUK August 1, 1895, p. 481.10}

Now as one thinks of Christ in glory, the leader of a host of heaven, it seems as though one could not think anything else than that He alone should be exalted. But Christ does not yet appear to us in glory. The saints who in glory shall give honour to Christ alone, will have learned to do the same to Him in His humiliation. There is something intensely practical in being able to say, “He must increase, but I must decrease.” {PTUK August 1, 1895, p. 481.11}

“The Word was made flesh.” Christ has for ever identified Himself with men. Their cause is His. Whatever good or ill is done to men He counts as being done to Him. Matthew 25:35-45. The man who turns the poor beggar away with harsh words, sees nothing but an insignificant man; but Christ says that He is the one who is slighted. The one who in the kindness of his heart receives a needy wayfarer, does not realise that he is sheltering Christ; but so it is. Christ has so completely identified Himself with humanity, that no act can be done to a fellow-man without being done to Him. Our treatment of our fellows shows exactly how we would treat the Lord Himself. Not only so, but it shows how we do treat Him. {PTUK August 1, 1895, p. 481.12}

Now let us say, “He must increase, but I must decrease.” What does it mean? It means to be “kindly affectioned one to another with brotherly love, in honour preferring one another.” Romans 12:10. It means obedience to the exhortation, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Philippians 2:3. It means the regarding of others just as though we could see “the Lord of glory” standing in their place. {PTUK August 1, 1895, p. 482.1}

There is wonderful help for us in putting ourselves actually in John’s place as regards our fellows. When tempted to envy another; when the thought is suggested that another has more honour and attention than we have, and that he even has it at our expense, what a blessed peace and content comes to us when we put Christ in his place, and say from the heart, “He must increase, but I must decrease.” It *must* be so; it is absolutely necessary, from the very nature of things, that Christ be exalted above us. It should be a pleasure to us to acknowledge that fact, since our fulness of joy is found only in His supremacy over all. Remembering this, and also that He identifies Himself with every man, becomes delightfully easy to say of our brother who has more honour than we “He must increase, but I must decrease.” Then instead of the demand of unrest that continually gnaws at the hearts of those who are ambitious, “the peace of God, which passeth all understanding” shall keep our hearts and lives. Then indeed will Christ be lifted up even in us, and we ourselves shall be made sharers of His exaltation. {PTUK August 1, 1895, p. 482.2}

**“The Fight of Faith” The Present Truth 11, 31.**

E. J. Waggoner

“Fight the good fight of faith; lay hold on eternal life.” 1 Timothy 6:12. This fight is an individual affair, not a battle of armies, no other person can have faith for us. It is a dangerous thing, therefore, to learn to lean upon others and look to them for guidance in the Christian pathway. {PTUK August 1, 1895, p. 482.3}

Jacob fought the good fight of faith when, on the night before his meeting with Esau, he was “left alone, and there wrestled a man with him until the breaking of the day.” None of the company he brought with him could have aided him in that conflict; they would have been a hindrance rather than a help. For that was a spiritual conflict, where faith and doubt were contending for the mastery. Jacob had the promise of God, made to him years before, and his faith grasped this, and he triumphed. {PTUK August 1, 1895, p. 482.4}

Abraham fought this fight when, alone with his terrible secret, he went up with Isaac to the top of Mount Moriah. He had the promise of God concerning the seed that should come through Isaac, and his faith grasped this, “accounting that God was able to raise him from the dead.” {PTUK August 1, 1895, p. 482.5}

The Saviour met the temptations of Satan alone in the desert, and His faith in the word of God won the victory. Again, in His last most terrible conflict, He was alone in Gethsemane; but His faith did not fail. {PTUK August 1, 1895, p. 482.6}

If we win the prize of eternal life, we must certainly fight this fight, and we must fight it as those did who have been victorious before us, that is, by trust in the promises of God. We have His promises given us in rich abundance. We must know them so that we can say to the adversary, “It is written.” Faith alone wins the victory, and faith is perfect trust in the Word of God. {PTUK August 1, 1895, p. 482.7}

**“Shutting the Eyes” The Present Truth 11, 31.**

E. J. Waggoner

The ostrich, when in danger, it is said, sometimes hides its head in the sand so that it cannot see its foes, and imagines itself secure. This is thought to be very stupid; but it is no more so than the course of people who shut their eyes to the truth and think to pass on in security. We can no more escape truth by shutting our eyes to it than we can delay time by turning back the hands of a clock. {PTUK August 1, 1895, p. 482.8}

Many persons pursue this course with reference to the truths of God’s Word. They find some of those truths very unpleasant; or it may be they are afraid they will find unpleasant truths if they investigate; so they shut their eyes, refusing to look at what God’s Word presents, thinking that somehow it will come out all right in the end. But the Lord has never sanctioned willful ignorance. {PTUK August 1, 1895, p. 482.9}

What they should do is to open their eyes wider instead of shutting them, and investigate fully the truths which come to them out of God’s Word, and then they would see that those are not unpleasant truths, as they had thought, but are really “good tidings of great joy.” They are each a part of the Gospel, which is the “good news” sent from God to man, the news that He has undertaken to redeem fallen man, restore to him his innocence and purity, and his home in paradise. All the truths of God’s Word which relate to man’s duty here are pleasant truths to the one who will believe them. {PTUK August 1, 1895, p. 482.10}

Doubtless there were some people in Noah’s day who shut their eyes to the truth of a coming flood, after the conviction had come to them that Noah was preaching the truth. But while they thus “knew not” (Matthew 24:39), the flood came, and they miserably perished. Their example is surely not one to be imitated. It is in love and mercy that God shows us truth, whatever truth it may be. It is only a token that He is going forward in His plan of saving us, and we should receive it as such, and gladly go forward with Him. {PTUK August 1, 1895, p. 482.11}

**“The Real Object of Sunday Laws” The Present Truth 11, 31.**

E. J. Waggoner

Last week’s American mails brought papers reporting the latest case of Sunday-law prosecution. This time eight Seventh-day Adventists, of Tennessee, were committed to jail for Sunday work. The presiding judge declared: {PTUK August 1, 1895, p. 482.12}

In pronouncing judgment in these cases I have little to add to what was said in similar cases at the last term. My views, as then expressed, have not changed. I will take occasion, however, to express again my sincere personal regret, that a necessity exists for inflicting punishment upon these people, for it must be patent even to the most casual observer that they are good citizens, who are thoroughly conscientious in the course they have taken. They are not Sabbath-breakers in the ordinary sense of that term. The original intention of the law was certainly not to punish such people. {PTUK August 1, 1895, p. 482.13}

Here the judge was mistaken. The men who enacted these laws may have had no idea of how they would work; but the whole scheme of making the enforcement of religious institutions a part of the work of the State, as modern States have received it from the Roman State, is of pagan origin. The pedigree of the modern Sunday law is well established. The first Sunday law, Constantine’s, was issued by a pagan, in the pagan name of the day, “the venerable day of the sun,” and from this has come every succeeding Sunday law. {PTUK August 1, 1895, p. 482.14}

The Scripture shows that in all Paganism was the “god of this world,” working to overthrow the truth; and in the Sunday tradition we have the device by which he seeks to make void the commandment of the Lord and turn all men away from the Sabbath. While men who framed the Sunday laws may have been ignorant of the true Sabbath, there was one behind this line of legislation who did know exactly what he was doing. Just the use that was to be made of these laws is shown in Revelation 12:17: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” {PTUK August 1, 1895, p. 482.15}

This is the reason of the discrimination against Sabbath-keepers, of which one secular paper in Tennessee complains:— {PTUK August 1, 1895, p. 483.1}

The grand juries that indicted them ignored the “lawlessness” of the 400 or 500 men who work within sight of the court house every Sunday, and went five miles away to find indictments against a little band of Seventh-day Adventists down at Graysville. Their neighbours of other religious beliefs say the Adventists are admirable citizens, and they denounced their persecution in the most unmeasured terms. {PTUK August 1, 1895, p. 483.2}

But as to this, Seventh-day Adventists urge no grievance. It is just as wicked to try to force an unbeliever who keeps no day to recognise the Sunday, as to try to force a Sabbath-keeper to do so. This is the reason why Seventh-day Adventists cannot plead for special exemptions in their favour. To ask for exemption from the operation of a wicked law, is to consent without protest to the wrong which the law will do to those not included in the special exemption. The work of the Christian is to preach the Gospel, and so he can only warn all men against paying homage to traditions which make void God’s law and demand allegiance to men, rather than to Jesus Christ the Lord of the conscience. {PTUK August 1, 1895, p. 483.3}

**“The Secret of Contentment” The Present Truth 11, 31.**

E. J. Waggoner

Some very pertinent observations as regards the problem of shorter hours and higher wages, for which the labour organisations are so earnestly striving, are these of Sir William Harcourt, made at a recent temperance demonstration:— {PTUK August 1, 1895, p. 483.4}

We hear of an eight hour day, but what is the use of an eight hour day if the other hours are spent in drink? We hear of high wages, and we wish to see them; but what is the use of high wages if they are spent in drink? Why, there are few men in this country who cannot raise their own wages if they like by the pursuit of temperance. {PTUK August 1, 1895, p. 483.5}

The trouble is that human foresight and power are too weak to penetrate to the root of the difficulty which is making existence miserable for so large a portion of mankind. After higher wages and shorter hours have been secured, there will still remain the evil propensity of the heart, to spend those hours and wages in a way that will make the condition of the individual worse instead of better. There can be no sure amelioration of an individual’s condition without a change of heart, and this can be accomplished only by the power of the Gospel. {PTUK August 1, 1895, p. 483.6}

The language of a follower of Christ is, “I have learned, in whatever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.” Philippians 4:11-13. And this is not the language of sloth and indifference, but was written by one who laboured and toiled as few men have ever done. But it is the language of peace and contentment. The Christian is always content with his lot. And well he may be, for he has Christ and eternal life. Christ is the one great panacea that all men need. {PTUK August 1, 1895, p. 483.7}

**“Studies in Romans. Confirming the Promises. Romans 15:8-33” The Present Truth 11, 31.**

E. J. Waggoner

With this number we finish our study of the book of Romans. While the study has covered a long time, and there have been many articles, it has not nevertheless been exhaustive. Indeed, it is impossible to have an exhaustive study of the Bible; for no matter how thoroughly we study any portion of it, we shall still find ourselves but upon the threshold. The more we study the Bible, the more will our best study seem to be only preliminary to further study that will be seen to be necessary. But although we cannot expect ever to exhaust the truth, so that we can say that we have it all, we may be sure that as far as we have gone we have only the truth. And this assurance arises not from any wisdom that we have, but solely from adhering closely to the word of God, and not allowing the alloy of human ideas to mingle with its pure gold. {PTUK August 1, 1895, p. 483.8}

The portion of Scripture which we have before us in this study, namely, from the eighth verse of the fifteenth chapter of Romans to the close of the sixteenth chapter, is long, but it is difficult to find any place for dividing it, especially since much of it is devoted to personal matters. On account of the length of it, we have not reprinted the text. Many verses will however be found in the course of the lesson, and it is expected that the student will carefully read the entire portion from the Bible itself. {PTUK August 1, 1895, p. 483.9}

*“A Minister of the Circumcision.”*-Jesus Christ was a minister of the circumcision. Bear this in mind. Shall we learn from it that He saves only the Jews? By no means, but we must learn from it that “salvation is of the Jews.” John 4:22. “Jesus Christ our Lord” was “made of the seed of David according to the flesh.” Romans 1:3. He is the “root of Jesse,” which stands “for an ensign of the people,” to which the Gentiles seek. Isaiah 11:10; Romans 15:12. The Gentiles who find salvation must find it in Israel. None can find it anywhere else. {PTUK August 1, 1895, p. 483.10}

*“The Commonwealth of Israel.”*-In writing to the brethren at Ephesus, Paul refers to the time before they were converted as the time when they were “Gentiles in the flesh,” and says, “At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Ephesians 2:11, 12. That is, outside of Israel there is no hope for mankind. They who are “aliens from the commonwealth of Israel” are “without Christ,” and “without God in the world.” In Christ Jesus we are brought to God. But being brought to God we are “no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Verses 18, 19. Therefore we have two things most clearly and positively taught, namely, That none are saved unless they are of the house of Israel; and, That none are of the house of Israel except those who are in Christ. {PTUK August 1, 1895, p. 483.11}

*Confirming the Promises*.—“Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” That shows that all the promises of God to the fathers were made in Christ. “For all the promises of God in Him are yea, wherefore also through Him is the Amen.” 2 Corinthians 1:20. “To Abraham and His seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to Thy seed, which is Christ.” Galatians 3:16. There was therefore never any promise made to the fathers which was not to be obtained only through Christ, and therefore through the righteousness which is by Him. {PTUK August 1, 1895, p. 483.12}

*Christ Not Divided*.-Jesus Christ is declared to be a minister of the circumcision. Suppose now we hold that the promises to the fathers mean the natural descendants of Abraham, Isaac, and Jacob; we should then be shut up to the conclusion that only those natural descendants, those who are circumcised, can be saved. Or, at least, we should be driven to the conclusion that Christ does something for them that He does not do for the rest of mankind. But Christ is not divided. All that He does for one man He does for every man. All that He does for any He does through his cross; and He is crucified but once. “God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Therefore since Christ is the minister of the circumcision to confirm the promises made unto the fathers, it is evident that those promises included all mankind. “There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him” Romans 10:12. “Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.” Romans 3:29, 30. {PTUK August 1, 1895, p. 484.1}

*The “Tabernacle of David.”*-At the time when the apostles and elders were assembled in Jerusalem, Peter told how he had been used by the Lord to carry the Gospel to the Gentiles. Said he, “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith.” Acts 15:8, 9. Then James added, “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world.” Acts 15:14-18. That is, the house of David is to be built up only by the preaching of the Gospel to the Gentiles, and the taking from them of a people for God. And this was the purpose of God from the beginning, as the prophets tesity. “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. {PTUK August 1, 1895, p. 484.2}

*“The Blessing of Abraham.”*-Again we read that “Christ hath redeemed us from the curse of the law, being made a curse for us; ... that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:13, 14. The curse that Christ was made for us, was the cross, as is stated in the words omitted from the text just quoted. Therefore we learn that the promises to the fathers were assured only by the cross of Christ. But Christ tasted death for every man. Hebrews 2:9. He was “lifted up, that whosoever believeth in Him should not perish, but have eternal life.” John 3:14, 15. Therefore the promises made to the fathers were simply the promises of the Gospel, which is “to every creature.” By the cross, Christ confirms the promises made to the fathers, in order “that the Gentiles might glorify God for His mercy.” {PTUK August 1, 1895, p. 484.3}

*“One Fold, and One Shepherd.”*-In the tenth chapter of John we find some of the most beautiful, tender, and encouraging words of the Lord Jesus. He is the Good Shepherd. He is the gate by which the sheep enter into the fold. He gives His life to save them. Then He says, “And other sheep I have, which 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.” Verse 16. Therefore when His work is completed, there will be but one fold, and He will be the Shepherd. Let us see who will compose that flock. {PTUK August 1, 1895, p. 484.4}

*The Lost Sheep*.-In the fifteenth chapter of Luke, that wonderful bouquet of blessed illustrations of the love and mercy of the Saviour, Jesus represents His work as that of the shepherd going to seek the lost and wandering sheep. Now who are the sheep that He is seeking? He Himself gives the answer: “I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:24. This is emphatic. Therefore it is evident that all the sheep whom He finds, and whom He brings back to the fold, will be Israel. And so it is just as evident that the “one fold” will be the fold of Israel. There will be no other fold, since it is to be “one fold.” And He will be the Shepherd. To-day, as well as in the days of old, we may pray, “Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth.” Psalm 80:1. {PTUK August 1, 1895, p. 484.5}

*The Characteristic of the Sheep*.-Those who are following Christ are His sheep. But He has “other sheep.” There are many who are not now following Him, who are His sheep. They are lost and wandering, and He is seeking them. What determines who are His sheep? Hear him tell: “The sheep hear His voice.” “Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice.” “Ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice.” John 10:3, 16, 26, 27. When He speaks, those who are His sheep will hear His voice, and come to Him. The word of the Lord is the test as to who are His sheep. Every one therefore who hears and obeys the word of the Lord is of the family of Israel; and those who reject or neglect the word, are eternally lost. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK August 1, 1895, p. 484.6}

*“One Faith.”*-We may now stop to see how this that the apostle has said connects with what he has said in the fourteenth chapter, about Christ’s being the minister of the circumcision, to confirm the promises made to the fathers, in order that the Gentiles might glorify God. “Him that is weak in the faith receive ye, but not to doubtful disputations.” Mark this: They who are to be received “as Christ also received us to the glory of God,” are those who have the faith. Now there is but “one faith,” as there is but “one Lord.” Ephesians 4:5. And faith comes by hearing the word of God. Romans 10:17. Since there is to be but one fold, and Christ, the one Shepherd, is not divided, there must be no division in the fold. Disputings, which come from human wisdom and human human ideas, are to be left out, and the word of God alone followed. That allows of no disputing, since it tells ever one and the same thing. This is the rule: “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.” 1 Peter 2:1-3. {PTUK August 1, 1895, p. 484.7}

*Faith, Hope, Joy, and Peace*.—“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Here we have faith and hope, joy and peace. The God of hope is to fill us with all joy and peace in believing, and this is to be by the power of the Holy Ghost. This connects the present instruction with that of the fourteenth chapter, where we are told that “the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” {PTUK August 1, 1895, p. 485.1}

*The Gospel Commission*.-When Jesus was about to leave this world, He told His disciples that they should first receive power by the Holy Spirit, and then, said He, “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. “To the Jew first, and also to the Greek,” but to all alike, and the same Gospel to all. So Paul declared that his work as a minister of the Gospel consisted in “testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:21. So in our text he tells us that as “the minister of Jesus Christ to the Gentiles, ministering the Gospel of God,” he had “through mighty signs and wonders, by the power of the Spirit of God” “fully preached the Gospel of Christ” “from Jerusalem and round about unto Illyricum.” {PTUK August 1, 1895, p. 485.2}

*Partaking the Same Spiritual Things*.-The apostle, speaking of his desire to visit the Romans, said that he hoped to see them when he took his journey into Spain. “But now,” said he, “I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.” A very simple statement, but it shows that the Gentiles received nothing spiritual except that which came from the Jews. The spiritual things of which the Gentiles had been made partakers came from the Jews, and were ministered to them by Jews. Both partook of the same spiritual meat, and therefore the Gentiles showed their gratitude by ministering to the temporal necessities of the Jews. So here again we see but one fold and one Shepherd. {PTUK August 1, 1895, p. 485.3}

*The God of Israel*.-Many times in the Bible God is declared to be the God of Israel. Peter, full of the Holy Spirit, immediately after the healing of the lame man, said to the people, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus.” Acts 3:13. Even in this age, therefore, God is identified as the God of Abraham, Isaac, and Jacob, the God of Israel. God desires to be known and remembered, and so we read His words, “Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Exodus 31:13, 16, 17. God is the God of Israel. True, He is the God of the Gentiles also, but only as they accept Him, and become Israel through the righteousness by faith. But Israel must keep the Sabbath. It is the sign of their connection with God. {PTUK August 1, 1895, p. 485.4}

*Greetings*.-Two-thirds of the last chapter of Romans consists of greetings. “Greet Priscilla and Aquila my helpers in the Lord.” “Likewise greet the church that is in their house.” “Greet Mary, who hath bestowed much labour upon us.” “Salute Andronicus and Junia, my kinsmen.” “Greet Amplias, my beloved in the Lord.” “Salute Urbane, our helper in Christ, and Stachys my beloved.” “Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.” And so the list runs including both men and women impartially. Let one but read that blessed list, realizing that it shows not only the largeness and heartiness of Paul’s sympathy, but also the special care which the Holy Spirit has for each individual member of the household of faith, singling them out by name, and there will be no questioning as to why such things were written. {PTUK August 1, 1895, p. 485.5}

But one thing is very significant and that is the fact that there is no mention of Peter, who is claimed to have been “the first Bishop of Rome.” We may sometimes learn as much by what the Bible does not say as by what it does say. From what is not said in this place we may learn that so far from being Bishop of Rome, Peter was not in Rome at all when Paul wrote, and that if he was ever in Rome it was after the Epistle to the Romans was written, and long after the church was established and flourishing there. For it is most certain that in saluting the members of the church by name he would not have omitted the name of the chief person in it, whose hospitality he had once shared in Jerusalem for fifteen days. Of course there is abundance of the most positive evidence that neither the church of Christ nor the church of Rome was founded upon Peter; but if there were no other, this testimony of the sixteenth chapter of Romans would be sufficient to settle the matter. {PTUK August 1, 1895, p. 485.6}

*In Conclusion*.—“Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ for ever. Amen.” {PTUK August 1, 1895, p. 485.7}

What a magnificent conclusion! It reaches from eternity to eternity. The Gospel of God is the thing of the ages. It was kept secret in the mind of God from times eternal. Christ “was foreordained before the foundation of the world.” 1 Peter 1:19, 20. But now the mystery is “made manifest.” Not simply is it made manifest by the preaching of the apostles, but, “according to the commandment of the everlasting God,” “by the Scriptures of the prophets” it is “made known to all nations, for the obedience of faith.” The Gospel plan originated in the mind of God in the eternity of the past; patriarchs, prophets and apostles have worked in unison in making it manifest; and “in the ages to come” it will be both the science and the song of the redeemed “of all ages to come” it will be both the science and the song of the redeemed “of all nations, and kindreds, and people, and tongues,” who shall gather with Abraham, Isaac, and Jacob in the kingdom of God, and will say, “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen.” {PTUK August 1, 1895, p. 485.8}

**“News of the Week” The Present Truth 11, 31.**

E. J. Waggoner

-Germany sends us ?2,000,000 worth of toys annually. {PTUK August 1, 1895, p. 494.1}

-The mortality from snake bite increases every year in India. {PTUK August 1, 1895, p. 494.2}

-Large quantities of tomatoes are shipped to the London markets from Tasmania. {PTUK August 1, 1895, p. 494.3}

-Strikes, requiring the calling out of troops, occurred last week in Spain and Austria. {PTUK August 1, 1895, p. 494.4}

-The last weekly returns showed Brighton to have the lowest death rate and Liverpool the highest. {PTUK August 1, 1895, p. 494.5}

-The scarcity of water in the East-end of London has caused great distress and ill health, some deaths being attributed to it. {PTUK August 1, 1895, p. 494.6}

-The Brazilian Government is protesting against the occupation by the British of a small island off the coast of South America. {PTUK August 1, 1895, p. 494.7}

-Russia in Europe has now about 85,000 miles of navigable rivers and canals, or about 6,000 miles more than all the rest of Europe. {PTUK August 1, 1895, p. 494.8}

-The Conservative majority is so large that doubts are expressed as to their being able to find seats on the Government side of the house. {PTUK August 1, 1895, p. 494.9}

-Japan demands of China a further indemnity of seven and a half million pounds for giving up the Liaotung Peninsula, on which the citadel of Port Arthur is situated. {PTUK August 1, 1895, p. 494.10}

-The Paris press declares that the treaty of alliance between Pamela and France provides unconditionally that one power is to support the other in case of attack or danger. {PTUK August 1, 1895, p. 494.11}

-Within easy reach of the bed in the Queen’s saloon carriage is a handle on the floor, by pulling up which Her Majesty is able to apply the brakes to the whole train at any moment. {PTUK August 1, 1895, p. 494.12}

-The trouble in Macedonia continues, and all last week news of fighting and preparations for it came in. An uneasy feeling pervades Europe in view of this re-opening of the old-time Eastern Question. {PTUK August 1, 1895, p. 494.13}

-Trouble between Indians and whit; in the Far West led to the sending of troops to the scene last week. A Washington despatch says “the troops have been ordered to stop the fighting and protect the red men from the whites.” {PTUK August 1, 1895, p. 494.14}

-Baron Blanc, the Italian Foreign Minister, made a statement in the Chamber last week on the position of Italy in Abyssinia. It is thought that another war is imminent, and the *Corriere* states that ten alliance has been formed between Italy and England. {PTUK August 1, 1895, p. 494.15}

-A remarkable sequel to the Liverpool election was disclosed at the local police-court. A man was brought up for murder, and the solicitor had to ask for a remand, it being impossible, he said, to go on with the ease, all the witnesses without exception being drunk. {PTUK August 1, 1895, p. 494.16}

-The ships on the British East African station have been punishing one of the tribes on the coast. The punitive expedition met some opposition from men armed with clubs and arrows, but “two Maxim guns scoured the hills like a steam hose” and the natives retreated. {PTUK August 1, 1895, p. 494.17}

-It was thought that the question of the boundary line between British and Russian spheres in the Pamir regions was soon to be settled. A hitch has occurred, however, and Russia insists upon the evacuation by Afghanistan of certain points before discussing the question. {PTUK August 1, 1895, p. 494.18}

-Stalin Pasha, one of the prisoners of the Mahdists in the Soudan, who escaped recently, says that under the Khalifs who succeeded the Mahdi the native tribes of the Soudan have been disillusioned, and are ready to revolt, but are overpowered by the Western Arabs, who hold all the Soudan in their hands. {PTUK August 1, 1895, p. 494.19}

-Spain is finding the Cuban insurrection a very serious affair. With an army of 64,000 men the Government has been unable to suppress the rising and despatches indicate that the revolutionists are increasing in numbers, having a force of 16,000 men. The system of taxation which Spain has maintained has alienated the people of Cuba, who are largely in sympathy with the rebel cause. {PTUK August 1, 1895, p. 494.20}

**“Back Page” The Present Truth 11, 31.**

E. J. Waggoner

It is said that the Vatican has received intelligence from Egypt of the return in mass of several thousand Copts to Catholic unity. {PTUK August 1, 1895, p. 496.1}

A number of our workers have sailed recently from Liverpool for various parts of South America. Two of the number are German brethren who will work in the German colonies. {PTUK August 1, 1895, p. 496.2}

The Danish Parliament has made a grant of money to enable a priest of the Lutheran Church, the State Church of Denmark, to go to America to organise a Danish Lutheran Church in the United States. {PTUK August 1, 1895, p. 496.3}

As we feared, the unrest in China succeeding the war, has given rise to attacks upon missionaries in some quarters. The authorities have connived at the display of spite against the teachers of the “foreign religion,” and missionaries have had to flee for their lives. But these things, we know, cannot shut the Gospel out of China. {PTUK August 1, 1895, p. 496.4}

That little work “Steps to Christ” is just being brought out in the Polish language. Our German brethren are also bringing out other publications in the Polish, Bohemian, and Levonian, and are preparing others for the Esthonian and Lettish tongues, spoken in the Baltic provinces, where there are already calls for our literature and teachers of the Word. {PTUK August 1, 1895, p. 496.5}

Of the work of John the Baptist we read that he was “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” Luke 3:4. In this present day, however, we read in religious journals that “good civil government makes a straight path for Christianity.” But such work as John’s has nothing in common with the work of civil government, for his work was to preach “the baptism of repentance for the remission of sins.” Verse 3. Has God’s plan changed since John’s day? or have men changed? Is God’s plan still the right one? or have men invented a better way? {PTUK August 1, 1895, p. 496.6}

Modern intervention promises to afford facilities for increasing the papal income unknown in the days of Tetzel and his collecting box. Thus it is said that a penny-in-the-slot machine has been produced with the inscription: “Put a penny in the slot and you will get a blessing from the Pope, in the Pope’s own voice, per phonograph.” {PTUK August 1, 1895, p. 496.7}

There is talk of forming a Protestant party in Parliament, to further Protestant interests and defeat measures subversive of Protestantism. But appeals to Parliament mean simply appeals to force and majorities, and this is not Protestantism, if by Protestantism we mean the Gospel of Christ. Whenever Protestants have put their trust in princes or in the sons of men, “in whom there is no help,” Protestantism has been defeated in the end. {PTUK August 1, 1895, p. 496.8}

One of our workers in Brazil says that at Rio de Janeiro one morning he heard a noise in the street like the beating of a drum, and inquired what it meant. Friends told him it was the ceremony in which the priests profess to carry the Holy Spirit through the streets for the veneration of the people. {PTUK August 1, 1895, p. 496.9}

We looked out and saw several carrying a stick, or pole, with a few wreaths and a dove on one end of it. The people ran out to kiss it. The time has come to make known to the people the latter rain that does not need to be carried by man, but that is given like showers of rain to quicken the faint, to strengthen the weak, and to carry those that cannot walk. {PTUK August 1, 1895, p. 496.10}

A despatch from Rome says that a conference on the union of the German Protestant and Catholic Churches will commence there in October. It would be interesting if some German delegate would read the Protest which was presented at Spires, giving the name Protestant to the Reformation. But as the principles which are set forth in that historic Protest are long since abandoned there is no likelihood that any member of the conference will act as though there had ever been a Reformation. {PTUK August 1, 1895, p. 496.11}

Coroners remark the unparalleled number of suicides and tragedies, and judges complain that the multitude of divorce cases block the courts. One of the influences helping to demoralise the minds of the people is undoubtedly the foolish and often viciously foolish literature which pours out in a steady stream from the press, giving its readers unreal and morbid ideas of life. It is time for parents to know what kind of mental food their children are getting in their reading. The evil is not confined to the penny novelties, by any means. {PTUK August 1, 1895, p. 496.12}

**“Good Cheer” The Present Truth 11, 31.**

E. J. Waggoner

*Good Cheer*.—“In the world,” said Christ, “ye shall have tribulation; but be of good cheer; I have overcome the world.” The good cheer rests upon nothing we have done or can do, but upon what he has done. Therefore there is good cheer for the Christian all the time. {PTUK August 1, 1895, p. 496.13}

**“Rome Rebuking Protestants” The Present Truth 11, 31.**

E. J. Waggoner

*Rome Rebuking Protestants*.-The use which some Protestants in America are making of the Sunday laws has brought upon them the rebuke of the Catholic press. While we do not approve of the tone of censure in the following from the Catholic *Monitor*, it is nevertheless interesting:— {PTUK August 1, 1895, p. 496.14}

We do not believe that there is a Catholic paper or a Catholic citizen in this country that approves of this persecution of the Seventh-day Adventists. If there be such a paper we are ashamed of it, and if there be such a Catholic he is a bigot. This persecution is a disgrace to the States that permit it, and if it occurred in Catholic countries it would be taken up by all the Protestant sects and heralded to the world as an example of papal intolerance. But because it occurs among the dear, good, liberty-loving Methodists nobody seems to consider it anything extraordinary. {PTUK August 1, 1895, p. 496.15}

When Rome rebukes Protestants for their zeal in enforcing Roman institutions, it is like the father who punishes his son for following the paternal example. {PTUK August 1, 1895, p. 496.16}

**“Abyssinia and the Sabbath” The Present Truth 11, 31.**

E. J. Waggoner

*Abyssinia and the Sabbath*.-While we are hearing about the visits of Russian ecclesiastics to Abyssinia to turn the remnant of the old Abyssinian churches into the Greek fold, it is interesting to remember that the history of this Ethiopian church furnishes a striking testimony to the Sabbath. These churches in Africa were surrounded by enemies and cut off from all touch with the Roman world in early centuries, before the apostasy was fully developed. They were lost sight of for a thousand years, and when rediscovered by the Portuguese navigators were keeping the Sabbath, as an ambassador of the king of Ethiopia declared at the court of Lisbon, “not in imitation of the Jews, but in obedience to Christ and His holy apostles.” No sooner had the Emperor been brought to submit to the Pope of Rome, early in the seventeenth century, than the Pope commanded, under extreme penalties, that they should give up observing the Sabbath. {PTUK August 1, 1895, p. 496.17}

**“Salvation for All” The Present Truth 11, 32.**

E. J. Waggoner

*Salvation for All*.—“This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved.” 1 Timothy 2:3, 4, R.V. {PTUK August 8, 1895, p. 497.1}

*Every Man*.-God can desire to save all only as He desires to save each one. If He wants to save each one He must think of and care for each one. Then He is thinking of you. And all those who are finally lost will be lost because they would not let the Lord save them. {PTUK August 8, 1895, p. 497.2}

*Can You Breathe?*-If you are ever tempted to think the Lord has forgotten you, draw a breath. Where does it come from?—From God, who made the earth and “giveth breath unto the people upon it.” If He were to forget you for one moment you would perish. If He sends you breath every moment, He knows where you are, and your need of Him. The fact that He gives you the breath of life shows that He cares for you. Thank Him for it. {PTUK August 8, 1895, p. 497.3}

*Over all Flesh*.-In His prayer to the Father Christ said of Himself, “Thou hast given Him power over all flesh.” John 17. Here is hope for that one who is discouraged over some trait of character, some habit against which he has struggled in vain. It is one of the evils of the flesh. Christ has power over all flesh. Then He has power over your flesh. Let the struggle be to believe it constantly, to yield yourself a helpless sinner to Jesus Christ, and His power will work the deliverance. {PTUK August 8, 1895, p. 497.4}

**“Cost of Standing Armies” The Present Truth 11, 32.**

E. J. Waggoner

“During the most peaceful years,” says *Science Siftings*, “the world has 3,700,000 soldiers who are withdrawn from productive occupations to pose as soldiers. The pay, equipments, food and clothing of these men cost the world’s tax-payers nearly ?1,600,000 a day.” When we consider this with the other huge sums expended needlessly or for that which is positively harmful, we find no cause to wonder at the prevailing distress and dissatisfaction reported among the masses throughout the world. {PTUK August 8, 1895, p. 497.5}

**“‘Another Day’—‘To-Day’” The Present Truth 11, 32.**

E. J. Waggoner

“Again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts.” Hebrews 4:7. {PTUK August 8, 1895, p. 497.6}

God had promised rest to the children of Israel, and He took them out of Egypt to lead them to it. Then, as now, rest could be found only by learning of the Lord. Matthew 11:28, 29. But they rebelled against Him, refusing to learn of Him, although they saw His works marvellously wrought out before their eyes. The promise of anything does not profit anyone unless it is accepted; but the children of Israel did not believe the Lord, and “so we see that they could not enter in because of unbelief.” Hebrews 3:19. {PTUK August 8, 1895, p. 497.7}

But the unbelief of men cannot make the faith of God of none effect; therefore there still remains the rest of the people of God. Though men believed not, yet He abideth faithful. The same promise of rest still remains,—nay, the rest itself remains,—and “we which have believed do enter into rest.” The rest is all prepared, and was ready even in the days of ancient Israel, for “the works were finished, from the foundation of the world.” The evidence of this is found in the statement that “God did rest the seventh day from all His works.” Hebrews 4:4. When works are all finished, rest must necessarily begin. So the rest began on the seventh day of time, when “God saw everything that He had made, and, behold, it was very good.” Genesis 1:31. {PTUK August 8, 1895, p. 497.8}

What were the works that were finished when God rested the seventh day?—The heavens and the earth had been newly created. A garden had been planted, in which man had been caused to rest, and the dominion of the whole earth had been given him. But through unbelief that rest was lost. Man sinned; and sin brought unrest and weariness into the world, for, “the wicked are like the troubled sea, when it cannot rest.” Isaiah 57:20. {PTUK August 8, 1895, p. 497.9}

Man lost the rest, but God did not. His rest is eternal, unaffected by any action on the part of man. Moreover, God did not forsake man, nor utterly take from him the rest which he had forfeited. He gave His only Son, who “is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. “By Him were all things created” (Colossians 1:16); and the Sabbath, that memorial of creation, and the proof that the rest of God is ready for men when they believe, is left to us, that we may know that He has the power to sanctify us. Ezekiel 20:12. The Sabbath, the identical rest into which God entered on the completion of creation, is the rest which was given to man in the new earth. It is God’s rest, and can be gained and kept by man only as he has faith in Christ. He who keeps it through faith in Christ, has

the sure pledge of final possession of the earth again made new. {PTUK August 8, 1895, p. 497.10}

It was to this possession that God was leading the children of Israel. But they could not enter in because of unbelief. Joshua did not give them rest. Hebrews 4:8, margin. But God had sworn by Himself that the rest should be given, and so “it remaineth that *some* must enter therein.” Therefore since they to whom it was first preached did not enter in, He still holds out the offer to all who will accept it. If the children of Israel had been real children of faithful Abraham, the rest would have been given in their day, and so the day of salvation would have closed. But they were not faithful, and since God’s promise and oath to Abraham must be fulfilled, and his seed must be as the sand on the seashore, another day of salvation was offered. {PTUK August 8, 1895, p. 498.1}

What is this other day? Read the first text again: “Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts.” Hebrews 4:6, 7. That other day is *to-day*. “Behold, now is the accepted time; behold, now is the day of salvation.” 2 Corinthians 6:2. {PTUK August 8, 1895, p. 498.2}

Notice the statement that God “*limiteth* a certain day.” In speaking of “another day” God limited the time to “to-day.” Since the ancient people of Israel refused the rest which the Lord offered, God holds out another day in which we may heed the gracious call: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest,” and that day is to-day. “To-day” is the only day that God has ever promised to man in which he may accept salvation. He has offered no time of repentance after death; He has not offered some time next year, nor next week, nor even to-morrow; but only “to-day.” {PTUK August 8, 1895, p. 498.3}

There are many who hear the word of truth, the Gospel of salvation, who think that at some future time they will accept it. They do not think that they can do so to-day, because it is not convenient. Some would like to have their own way a little longer. Others have important matters of business that they think must be attended to before they can accept. They think that they must have their plans all perfected in this world, which is soon to pass away, before they can accept the other world, which is to endure forever. They are unconsciously like the child who refuses to run from the tide which is rapidly coming in, because he has not yet completed the little house that he is building in the sand. Like the child, they forget that when the tide comes in, it will sweep away the house of sand, so that it will be the same as though it had not been built. {PTUK August 8, 1895, p. 498.4}

Vast interests centre in to-day. In one day an eternity of rest may be gained or lost. Think of it! God has given us one day in which we may gain an endless day. Eternity against to-day. Why should anybody hesitate as to the choice? “This is the day which the Lord hath made.” It is a glad day, because in it righteousness, and peace, and joy in the Holy Ghost may be obtained. Let us therefore “be glad and rejoice in it.” {PTUK August 8, 1895, p. 498.5}

*“Come, weary soul, and here find rest;
Accept redemption, and be blest;
The Christ who died, by God is crowned
To pardon on redemption ground.” {PTUK August 8, 1895, p. 498.6}*

**“They Cannot Be Separated” The Present Truth 11, 32.**

E. J. Waggoner

In the days of Jesus of Nazareth there were many who did not believe in Him, but who professed to believe in Moses. Some of them said, “We know that God spake unto Moses; as for this fellow, we know not from whence He is.” John 9:29. To the one who stood up for Jesus, they said, “Thou art His disciples; but we are Moses’ disciples.” {PTUK August 8, 1895, p. 498.7}

But what was the actual fact?—They did not believe on Moses any more than they did on Christ. He said to them: “There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:45-47. {PTUK August 8, 1895, p. 498.8}

The highest testimony given to Jesus as the One sent from God, is this which the Lord spoke to Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and I will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it to come to pass, that whoever will not hearken unto My words which He shall speak in My name, I will require it of him;” he “shall be destroyed from among the people.” Deuteronomy 18:18, 19; Acts 3:23. It is evident therefore that anybody must believe in Christ if he really believes Moses. {PTUK August 8, 1895, p. 498.9}

But there is another side. In these days we find many who profess to believe in Christ. They have no sympathy for the Jews who refuse to accept Him, and they wonder at the blindness of that people. But they do not profess to believe very much in Moses. Many of them openly appreciate his writings as out of date. If the authority of Moses is not openly discredited by them, he is at least slighted. Yet these same persons profess the most implicit faith in Christ. {PTUK August 8, 1895, p. 498.10}

What is the position of these last?—It is precisely that of the Jews of old. Listen again to the words of Christ: “Had ye believed Moses, you would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” In vain are all professions of faith in Christ by those who discredit Moses. The two cannot be separated. He who believes the one must believe the other also, and he who denies the one denies the other as well; for both were sent by God with the same message. To deny Christ while professing to believe Moses is exactly the same as denying Moses while professing to believe Christ. Happy will that man be who in the Judgment shall not be condemned either by the words of Moses or of Jesus. {PTUK August 8, 1895, p. 498.11}

**“Christ’s Second Coming” The Present Truth 11, 32.**

E. J. Waggoner

*“He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory
Environs Him now.” {PTUK August 8, 1895, p. 499.1}*

“Let not your heart be troubled; ye believe in God, believe also in me. 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 14:1-3. {PTUK August 8, 1895, p. 499.2}

These words were spoken by our Saviour Himself, in His talk to His disciples, in the evening of the day on which He was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to Him, they had given Him reverence as “the Christ, the Son of the living God,” and had “trusted that it had been He which should have redeemed Israel.” They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to His words: “Little children, yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” John 13:33. Peter voiced the common desire, and said, “Lord, whither goest Thou?” and to this question the Saviour replied, “Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.” And then He proceeded to comfort their troubled hearts, telling them how and when they could follow Him and be with Him. {PTUK August 8, 1895, p. 499.3}

The “glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13), is the “blessed hope” that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail “the sufferings of Christ,” and at His first advent the “sure word of prophecy” was fulfilled to the letter; but “the glory that should follow” was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when His glory should be revealed, as the time when they also should “appear with Him in glory,” and “be glad also with exceeding joy.” 1 Peter 4:13; Colossians 3:4. It was with this hope that our Saviour comforted His sorrowing disciples. {PTUK August 8, 1895, p. 499.4}

“I will come *again*.” This means “another time; once more.” Not thousands of times, as they would have us believe, who claim that in fulfilment of His promise He comes whenever a saint dies, but only *once more* will He come again, to consummate the great plan of salvation. To this the apostle bears emphatic testimony, in these words: “And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the *second time* without sin unto salvation.” Hebrews 9:27, 28. It is appointed unto men once to die; in order that men might have life, Christ was once offered for sin, bearing “our sins in His own body on the tree;” and so, when His work for sinners shall have been finished, He will come once more—“the second time”—not as a sin-bearer, but for the salvation of those, who by means of His sacrifice and mediation, have “put away sin.” {PTUK August 8, 1895, p. 499.5}

**THE MANNER OF HIS COMING**

As the disciples stood gazing up into heaven after their ascending Lord, two shining ones-messengers from the heavenly courts-appeared and said to them: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. And how did He go into heaven? Even “while they beheld, He was taken up; and a cloud received Him out of their sight.” So His coming will be personal and visible. Said the angels, “*This same Jesus,* which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Paul says, “*The Lord Himself* shall descend from heaven with a shout.” 1 Thessalonians 4:16. It will be the same one who was baptized by John in the Jordan, and who from that day “went about doing good, and healing all that were oppressed of the devil;” the same one who, wearied and faint, sat by Jacob’s well, and found refreshment in revealing to a poor sinner the fountain of living water. {PTUK August 8, 1895, p. 499.6}

It was the knowledge that Christ Himself would come in person, that animated the patriarch in his deep affection, when he said: “For I know that My redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.” Job 19:25-27. “Whom I shall see for myself, and not a stranger,” is the reading according to the margin. And this serves to connect the hope of the patriarch with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch triumphed, even in His sore distress, and the thought that when his Redeemer should stand at the latter day upon the earth, he should see in Him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that He can look forward to His return with the same fond anticipation. {PTUK August 8, 1895, p. 499.7}

Jesus “shall so come in like manner” as He went into heaven. How did He go? While they beheld, He was taken up, and a cloud received Him out of their sight. Then when He comes a cloud will attend Him, and He will be seen. And the beloved disciple testified: “Behold, He cometh with clouds; and every eye shall see Him.” Revelation 1:7. Again he says, describing his prophetic vision: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.” Revelation 14:14. Christ, speaking of the events connected with His coming, said: “And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Matthew 24:30. {PTUK August 8, 1895, p. 499.8}

He will come as He departed. But whereas only a few saw Him go away, “every eye shall see Him” when He returns. He will come “in the glory of His Father” (Matthew 16:17), accompanied by “all the holy angels.” Matthew 25:31. He will then “sit upon the throne of His glory,” and “a fire shall devour before Him, and it shall be very tempestuous round about Him.” Psalm 50:3. He shall descend “with a shout, with the voice of the archangel, and with the trump of God” (1 Thessalonians 4:16), and “the heavens and the earth shall shake” (Joel 3:16). None will be able to hide from their eyes “the brightness of His coming;” “for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day.” Luke 17:24. Surely the question, “How will He come?” is sufficiently answered. {PTUK August 8, 1895, p. 500.1}

**THE PURPOSE OF HIS COMING**

Why will He come? Because if He should not come the second time, His first coming would have been in vain. Said He, “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.” He comes to take to Himself the purchase of His own blood. He has gone to prepare a place for those who become His friends indeed, and He will come and take them to it. His coming will be the great consummation of the plan of salvation. In vain would be all His sufferings for men, if He should not return to complete that which He has begun. {PTUK August 8, 1895, p. 500.2}

Christ’s words imply that if He should not come, His disciples could not be with Him. Notice: He said He would come to receive them to Himself, *that* (in order that) where He was there they might be also. The object of His coming is to take His people to Himself. Now it is evident that Christ does not do things that are unnecessary, but it would be unnecessary for Him to come for His people, if they could be with Him without His coming. Not only so, but it would be the height of folly for Him to come for His disciples if they went to be with Him when they died, hundreds of years ago. So the fact that Christ will come for His people, is evidence that they cannot be with Him until He comes. {PTUK August 8, 1895, p. 500.3}

Since Christ’s followers cannot be with Him until He comes, then they all will receive their reward at the same time. To this the apostle bears witness, when, speaking of the faithful of past ages, he says: “These all, have obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:39, 40. And again the Apostle Paul says: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. 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 4:15-17. “So,” that is by the resurrection of the dead and the translation of the living, at the coming of Christ, will the Saviour’s promise be fulfilled, to take His people to Himself, to be with Him. {PTUK August 8, 1895, p. 500.4}

But the taking of His people to Himself involves something else. The earth is the kingdom which God prepared for His people “from the foundation of the world.” Compare Matthew 25:34 and Genesis 1:26; Psalm 8:6. To the meek it is promised that they shall inherit the earth. Matthew 5:5. They “shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm 37:11. But this cannot be done while the wicked remain upon it; for “there is no peace, saith the Lord, unto the wicked.” Therefore before the righteous can delight themselves in “the abundance of peace,” the wicked must be removed from the earth. And so when, in prophetic vision, John saw the kingdoms of this world become the kingdoms of our Lord and of His Christ, he heard the elders around the throne in heaven say: “We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that corrupt the earth.” Revelation 11:17, 18, margin. Christ Himself said that when He should come, it would be to “reward every man according to his works.” Matthew 16:27. So, then, His coming means the salvation of the righteous, and the destruction of the wicked. {PTUK August 8, 1895, p. 500.5}

**THE EVENTS OF THE END**

A few words as to the manner in which the final redemption of the righteous will be effected, may be in place. The Apostle Paul tells us that it will be by the resurrection of the dead, and the translation of the living. To the Corinthian church he wrote:— {PTUK August 8, 1895, p. 501.1}

“Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:51-54. {PTUK August 8, 1895, p. 501.2}

Thus the righteous enter into their eternal reward; but not immediately do they dwell on the earth. The earth must still be fitted for their dwelling-place, by the destruction of those who have corrupted it. When Christ appears in the clouds of heaven, in power and great glory, the righteous, because they are righteous, are strengthened to behold His glory; but the wicked cannot endure it. Says Isaiah: “He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.” Isaiah 11:4. And the Apostle Paul, speaking of “the man of sin,” the lawless one, says that he is the one “whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” 2 Thessalonians 2:3. {PTUK August 8, 1895, p. 501.3}

This, however, is not the final destruction of the wicked, and the cleansing of the earth, for the millions who have died in sin lie all this time in their graves, unconscious of the wonderful events that are taking place on the earth. Not at that time do they receive the recompense for their evil deeds. Neither do the wicked who are alive at the time of Christ’s appearing, and who are slain by the brightness of His coming, receive their punishment at that time. They simply drop dead, unable to endure the dazzling glory of Christ’s presence. “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” Jeremiah 25:33. {PTUK August 8, 1895, p. 501.4}

The condition of the earth at that time is thus described by the prophets: {PTUK August 8, 1895, p. 501.5}

“Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and My curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For My people is foolish, they have not known Me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. [Compare Genesis 1:2.] I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.” Jeremiah 4:20-27. {PTUK August 8, 1895, p. 501.6}

“Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days* shall they be visited.” Isaiah 24:17-22. {PTUK August 8, 1895, p. 501.7}

The earth will then be in its original chaotic state; in the condition described as “the deep,” “the abyss” or the “bottomless pit.” Upon the dark, dreary, desolate place, Satan will be left for a thousand years. See the prophet:— {PTUK August 8, 1895, p. 501.8}

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.” Revelation 20:1-3. {PTUK August 8, 1895, p. 501.9}

Unable to practise any of his hellish deceptions upon men, because there are no living men upon the earth, he is most effectually bound. No humble convict in solitary confinement in the dark cell was ever more surely deprived of liberty. {PTUK August 8, 1895, p. 501.10}

During the thousand years the righteous will be in heaven, engaged with Christ, in passing judgment upon fallen angels and wicked man. See Revelation 20:4; 1 Corinthians 6:1-3. This period of one thousand years comprises the “many days,” at the end of which the wicked are to “be visited.” At the end of that time Satan shall be loosed from his prison, because the wicked will then be raised (Revelation 20:5), and they will have opportunity to practise for a little season the deceptive arts which are his very life. The holy city, the New Jerusalem, will have descended from God out of heaven, and Satan will gather the hosts of the wicked round it, making them believe that they can capture it for their own. Revelation 20:8, 9. And then fire shall come down from God out of heaven and devour Satan and all his hosts. That fire shall burn as an oven and the proud and all that do wickedly shall be stubble; and the fire shall burn them up, and shall leave neither root nor branch. Malachi 4:1. {PTUK August 8, 1895, p. 501.11}

The same fire that causes “the perdition of ungodly men,” will also melt the earth, and purify it from the curse, so that from it shall come forth a renewed earth, fitted for the abode of righteousness. 2 Peter 3:7, 9, 12, 13. The righteous, safe in the city of God, and thus enabled to “dwell with everlasting burnings” (Isaiah 33:14, 15), shall “meditate terror” which shall not come nigh them; for only with their eyes shall they behold and see the reward of the wicked. Then when the wicked shall have been consumed “like stubble fully dry,” and the fire cease for lack of fuel upon which to feed, the righteous shall go forth to inherit the land for ever; “they shall build the old wastes, they shall raise up the former desolations, and they shall prepare the waste cities, the desolations of many generations;” yes, “they shall build the waste cities and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them;” and then they “shall delight themselves in the abundance of peace.” “Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.” Then the “people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.” Isaiah 32:16-18. “For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like a garden of the Lord; joy and gladness shall be found therein; thanksgiving, and the voice of melody.” “This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.” {PTUK August 8, 1895, p. 502.1}

**“The Life” The Present Truth 11, 32.**

E. J. Waggoner

Christianity is a life, and not a mere system. There can be system without life, but there cannot be life without system; for all life is from God; He is the Lifegiver, and He works through system and order. Man may invent a system, but no man can impart life to that which he makes. And God does not impart life to man’s system, but to His own. Man may multiply offices in the church and appoint persons to fill them; but this is not a manifestation of Christian life. Christian life is Christ life, and Christ life is just what was seen when Christ went about in Judea, teaching the people the Word of God, preaching the Gospel to the poor, and relieving physical and moral distress. The church which does most of this work is most alive. {PTUK August 8, 1895, p. 502.2}

**“The Ladder and the Tower” The Present Truth 11, 32.**

E. J. Waggoner

Christianity needs no human support. The ladder that Jacob saw in his dream, when he fled from his home, reached from earth to heaven. It could not be supported upon earth, but was let down by the Lord from heaven, and its support was in heaven. That ladder represented Christianity. Christ Himself is the ladder let down from God to fallen man, by which he may ascend to God, and upon which descend and ascend the angels. {PTUK August 8, 1895, p. 502.3}

There was an attempt which men made to mount up to heaven by that which had human support, which was represented by the tower of Babel. But it came to nothing. It served only to illustrate the folly of the idea which it embodied. It was broken off midway, and ended in confusion. {PTUK August 8, 1895, p. 502.4}

The two represent two gospels; the one the Gospel of Jesus Christ, and the other, the man-made “gospel,” supported by human laws, human efforts and resolutions, and which teaches that heaven can be attained by works. {PTUK August 8, 1895, p. 502.5}

Jesus Christ had no support from man; the powers of earth were all against Him, and at the most critical hour of all even His own disciples forsook Him. Yet He triumphed gloriously; for with Him was the power of God. Even had men given Him their support, it would have availed nothing against the powers of hell,—the devil and his host,—which opposed Him. Only the power of God could carry the work of salvation forward to a successful termination. {PTUK August 8, 1895, p. 502.6}

It is sad that men should be much more occupied to-day with building towers of Babel than with setting their own feet and inducing others around them to set their feet, upon the ladder let down from God. Yet such is the case. The old idea still prevails that men can build up a way of righteousness-a way to heaven-by human enactments. The individual enacts a moral code for himself which he is resolved to maintain in his life, and through the machinery of civil government certain men are allowed to enact moral codes for other men, which must be obeyed by the latter without even the help of a good resolution. So the work progresses and the tower ascends, until the short limit of human wisdom and power is attained; then confusion comes and the work stops, a monument to the folly of its builders. {PTUK August 8, 1895, p. 502.7}

The ladder that reaches down from the highest heaven is strong enough to save a world. It is as strong as God Himself. The weakness is not in it, but in the man whom it is designed to save. It will protect them, but it needs none of their “protection.” No man can destroy it; the whole power of Satan’s confederacy of evil cannot move it a hair’s breadth from its place, for it is held there by an omnipotent power. It reaches from the highest heaven to the lowest vales of earth, that “whosoever will” may mount upon it up to the throne of God. And there it will remain till the work of God for man is done. {PTUK August 8, 1895, p. 502.8}

Christianity is perfect. God’s moral code is perfect, and is, through Christ, perfectly adapted to the weakness of human flesh. Let it be our care to put on and keep on the perfect garment of righteousness given us in Christ, in which not a thread of human manufacture is woven; and to lift Him up, that others also may look to Him, and find life. {PTUK August 8, 1895, p. 502.9}

**“War About a Bucket” The Present Truth 11, 32.**

E. J. Waggoner

Every one knows that a very small matter may grow into a quarrel, when two small people feel quarrelsome. And when grown people allow pride and selfishness to rule their hearts they quarrel about as small a thing as children. So nations may fall out and fight, spending large sums of money and many lives over a very little thing. The following shows what “standing up for their rights” may lead men to do:— {PTUK August 8, 1895, p. 509.1}

“In the year 1005 a soldier of the commonwealth of Modena ran away with a bucket from a public well belonging to the State of Bologna. The bucket might have been worth a shilling; but it produced a quarrel which was worked up into a long and bloody war. Henry, King of Sardinia, assisted the Modenese to keep possession of the bucket, and in one of the battles he was made a prisoner. His father, the Emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son’s ransom; but in vain. After twenty-two years’ imprisonment, he pined away. His monument is in the Church of the Dominicans. The fatal bucket is still exhibited in the Cathedral of Modena, enclosed in an iron cage.” {PTUK August 8, 1895, p. 509.2}

**“News of the Week” The Present Truth 11, 32.**

E. J. Waggoner

-Spain has another insurrection on her bands in the Philippine Islands. {PTUK August 8, 1895, p. 510.1}

-The estimated population of the world on January 1, 1895, was 1,500,000,000. {PTUK August 8, 1895, p. 510.2}

-The committee of the Hospital Sunday Fund had ?44,410 to distribute last week. {PTUK August 8, 1895, p. 510.3}

-The coal production of the world last year amounted in weight to 658,700,000 tons. {PTUK August 8, 1895, p. 510.4}

-China now has eleven daily newsmen, nine of which are pointed in Chinese, one in French, and the other in English. {PTUK August 8, 1895, p. 510.5}

-Russia to establishing commercial and political relations with Abyssinia, and Russian officers are serving in the Abyssinian army. {PTUK August 8, 1895, p. 510.6}

-It is said that the harvest is generally poor in England this year. The rains name too late, and the grain is not up to the usual standard, and there is very little straw. {PTUK August 8, 1895, p. 510.7}

-At the Geographical Congress which has been sitting in London, Herr Audree described his plan for trying to explore the polar regions by balloon. His expedition is to start next summer. {PTUK August 8, 1895, p. 510.8}

-By comparing the statistics of English and Scotch Universities in a given year it was found that Scotland, with a population of 3,725,400, had 6,500 University students, while England had only 6,000 students out of a population about six times as great. {PTUK August 8, 1895, p. 510.9}

-In a recent speech in the Chamber Signor Crispi defended the Italian policy in Africa, saying Italy would give up nothing there, and adding: “From Africa, as from the East, might come the first spark which would kindle the general conflagration of a European war.” {PTUK August 8, 1895, p. 510.10}

-The number of words sent over the cables between England and America last year was 23,000,000. Mr. Henniker Heaton declares that it would be feasible to telegraph the whole of the letters now exchanged between the two countries for the sum now paid the mail-steamship lines. {PTUK August 8, 1895, p. 510.11}

-Dalziel’s St. Petersburg correspondent states that the Government has decided to have church cars constructed for use on the Trans-Siberian Railway. These cars will travel up and down the line in such a way as to enable the inhabitants in the region traversed to enjoy religious services at frequent intervals. {PTUK August 8, 1895, p. 510.12}

-Steamers bring to Durban news of a French reverse in Madagascar, a detachment of native allies being surprised and destroyed by the Hovas. The French troops with their Maxim guns continue to advance, however, the only great enemy being the climate. The British vice-consul has advised all British subjects to leave the capital. {PTUK August 8, 1895, p. 510.13}

-Remarkable specimens of ancient Egyptian jewellery have been recently taken from the royal tombs discovered near the White Pyramid. One mummy was that of a princess, who still wore the jewels with which she was burled 5,000 years ago. The emeralds in her necklace and bracelets were found glittering in a perfect state of preservation. {PTUK August 8, 1895, p. 510.14}

-An English statistician in one of the reviews shore that as the result of improved agricultural machinery four American farmers an produce and deliver to the bakers as much flour as will feed a thousand persons, at twelve ounces of broad daily, for a whole year, In other words, one man can feed two hundred and fifty, whereas in Europe one man feeds only thirty persons. {PTUK August 8, 1895, p. 510.15}

**“Before the Court” The Present Truth 11, 32.**

E. J. Waggoner

It will be remembered that in February last the International Tract Society, carrying on a publishing business at 451, Holloway Road, N., and publishing the PRESENT TRUTH, was fined in the Clerkenwell Police Court for employing women on Sunday. At that time the matter was quite fully set forth in these columns, and the reasons were given at length, both as to why work was done on Sunday, and for not paying the fine. In that case the fines and costs, amounting to over ?6, were recovered by distress. {PTUK August 8, 1895, p. 512.1}

Since the question was one of obedience to the commandment of the Lord, of course the Sunday work was continued as before. No further action was taken by the authorities, however, until June, when visits were again made by the Factory Inspectors. It is but fair to say that they were very courteous, and that they did their best to persuade the Directors of the Society not to employ the women on Sunday, with a kindly intention of saving the Society from prosecution. This being in vain, five charges of employing women on Sunday were brought, which the Managing Director was called to answer on Friday, the 2nd inst. {PTUK August 8, 1895, p. 512.2}

Before these charges were brought, however, the Directors, who had been specially requested by Her Majesty’s Inspector to meet and give the matter further consideration, addressed to him the following letter:— {PTUK August 8, 1895, p. 512.3}

The reason why we cannot compromise the Sunday as well as the Sabbath, is this: God declares that “the seventh day is the Sabbath of the Lord,” and commands us to keep it holy. This command ... same time recognising our Saviour established by human authority in opposition to the Sabbath of the Lord, even as no man can worship the Lord and at the same time regard other gods. The Catholic Church truly and authoritatively declares:— {PTUK August 8, 1895, p. 512.4}

“The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the (Catholic) Church.” {PTUK August 8, 1895, p. 512.5}

As followers of the word of God we cannot, therefore, take the responsibility of compelling any of our employés to cease working on Sunday. To do so would be to compel them, as far as our jurisdiction extends, to pay homage to the Sunday, thus placing ourselves on the side of tradition which makes void the commandment of the Lord. We make no contention for our right; but God’s right to our service is not ours to surrender. The controversy, therefore, is not between us and the law, but between the law of God and the law of men; and when commanded to do that which is contrary to the Divine law, we can only say, with all deference and respect to those in civil authority, “we ought to obey God rather than men.” {PTUK August 8, 1895, p. 512.6}

Mr. Cameron, who prosecuted on behalf of the Home Office, stated the facts that we have here given, and said that as the Society had refused to change its course he was compelled to ask the Court to assist him in the administration of the Factory Act. In response to a statement by Mr. Gibson, who had been summoned in behalf of the Society, both the Inspector and the Magistrate stated that there was no charge whatever that the persons employed had been overworked, or that they had worked against their will, or over time. The charge was simply that they had worked on Sunday, when the Factory Act says that they must not work. It is simply a question as to *the time when* they worked. If they worked but eight hours a week, and any or all of those hours were on Sunday, the charge would be brought just the same. The Magistrate said all he had to do was to consider the facts that the law had been broken, and decide upon the penalty. {PTUK August 8, 1895, p. 512.7}

Mr. Cameron then stated that he had no personal motive whatever in the case, but he would point out that the Society had already been before the Court, and that had not put a stop to its defiance of the law, and he therefore asked the magistrate to give the full penalty in each case. {PTUK August 8, 1895, p. 512.8}

Mr. Gibson:—“Mr. Cameron will pardon me, but we do not take a position of defiance to the law. We respect the Government, but this is a question between the law of God and the law of men.” {PTUK August 8, 1895, p. 512.9}

Mr. Cameron:—“Yes, of course, that is what I mean.” {PTUK August 8, 1895, p. 512.10}

The Magistrate:—“Well, you see I am here to administer the law of the land.” {PTUK August 8, 1895, p. 512.11}

Mr. Cameron stated further that the Society had taken no steps to get the law altered, although there had been a Factory Act before Parliament, which afforded an opportunity for so doing. He conveniently forgot that he had already stated to the Court that at the time of the first case, last winter, Mr. Asquith, then Home Secretary, had been written to in regard to the matter, and had replied to the effect that the number of people represented by the Society was so small that it was not expedient to make special legislation for them. {PTUK August 8, 1895, p. 512.12}

Mr. Gibson stated that the Society could not go before Parliament and ask permission from it to obey the law of God. The law of God must be obeyed anyhow. {PTUK August 8, 1895, p. 512.13}

The magistrate again stated that the only question for him to settle was whether the law had been broken or not, and that if it had been, he would not be doing his duty if he did not impose a penalty. There was no denial of the fact that the persons named had worked on Sunday, and the full penalty—£3—was imposed in each case, making the entire fine £15, besides £1 0s, 6d, costs. Mr. Cameron asked that distress might be granted at once, as he was informed that the Society would not pay the fine. His request was granted. {PTUK August 8, 1895, p. 512.14}

Such is the brief story of the case. There are several points in it on which we wish to comment at length, as they illustrate most important principles; but these comments must be reserved for the next issue of PRESENT TRUTH. But there is one fact that we wish to leave with the reader, and that is this:— {PTUK August 8, 1895, p. 512.15}

The case is not one of the State vs. the International Tract Society, but one of the State vs. the law of God. The Society is before the Clerkenwell Police Court; but that Court has to deal with a higher Court, even that of the Most High. {PTUK August 8, 1895, p. 512.16}

To some it may seem that the International Tract Society is getting into difficulty, but such is not the case. So long as its members stand upon the immovable Rock of God’s Word, they are safe; the danger is for those who mistakenly suppose that their duty to man is greater than their duty to God. {PTUK August 8, 1895, p. 512.17}

**“Back Page” The Present Truth 11, 32.**

E. J. Waggoner

Amongst newspaper comments on the prosecution, touching the principles of the case, the following from the *Standard’s* evening edition is worth reprinting:— {PTUK August 8, 1895, p. 512.18}

The magistrate who has to deal with cases of this sort is not to be envied. It is indisputable that the seventh day, not the first, was set apart for rest and worship. There is nothing more than tradition to explain how or when or why the early Christians exchanged the seventh day for the first. Mr. Haden Corser did wish-to refuse all argument, insisting upon the law,—so did Pilate, his victim might explain. These “Seventh-day Adventists” are urged to claim exemption upon the terms allowed to Hebrews; but they indignantly assert their Christian faith. It is no use talking, however. If they must go on breaking the Factory Act, the law must go on punishing them, right or wrong. {PTUK August 8, 1895, p. 512.19}

**“Using the Breath” The Present Truth 11, 33.**

E. J. Waggoner

*Using the Breath*.-The Psalmist closes the book of Psalms with the words, “Let everything that hath breath praise the Lord. Praise ye the Lord.” This is the right use of breath. {PTUK August 15, 1895, p. 513.1}

*Cause for Praise*.-Sometimes we find discouraged souls who think they have nothing to praise the Lord for. But they can praise Him for breath; they have that. And when men use the breath God gives them to thank Him for it they will find sufficient causes for praising the Lord. The breath is the breath of life, the breath of the Lord given to all men, just as truly as when God breathed into man’s nostrils the breath of life in the beginning. {PTUK August 15, 1895, p. 513.2}

*Anxiety*.-Anxious thought about the future wears out more people physically and spiritually than present distresses. Another name for this anxiety is unbelief, and a cure for it is to read Christ’s words in Matthew 6:27-34, and believe them. Faith knows that God who has all power will do all the caring for the one who seeks first the kingdom of God and His righteousness. {PTUK August 15, 1895, p. 513.3}

*Thank Him*.-Whether we thank the Lord for bearing our sin or not, He bears it; for upon Him is laid “the iniquity of us all.” If we do not thank Him for it, it makes no difference to them; He bears it just the same, only by our ingratitude we cling to the burden of it also. But to thank Him is to confess the sin, and to confess it is to give Him the joy of forgiving the sin, and to give ourselves the peace and joy of forgiveness. {PTUK August 15, 1895, p. 513.4}

**“On Trial” The Present Truth 11, 33.**

E. J. Waggoner

In last week’s issue of PRESENT TRUTH we gave a very brief account of the appearance of the Managing Director of the International Tract Society-the missionary agency of the Seventh-day Adventists-before the Clerkenwell Police Court, to answer for Sunday work. In that article the bare facts were given; in this we desire to show what is really involved in the case. {PTUK August 15, 1895, p. 513.5}

In the first place, let it be clearly understood that these facts and statements are not published for the sake of eliciting sympathy for the Society. Much less is it for the purpose of arousing any feeling against the authorities, who are so courteous in the performance of what they conceive to be their duty. We would ask our readers to leave us and the amount of the fine entirely out of the question, and think only of the truth involved, and their own relation to it. It is not the International Tract Society, but the Truth of God, that is called in question. But when truth is put upon trial, if it be indeed the truth it becomes the judge, before whom even judges and kings, in common with the people, are called to render account. {PTUK August 15, 1895, p. 513.6}

When Jesus Christ, who is the Truth, was before Pontius Pilate, that question which that governor asked was, “What shall I do then with Jesus, which is called Christ?” Matthew 27:22. The people cried out, “Let Him be crucified.” Thus the people, as well as Pilate, acted as judges in the case. Against Jesus, “both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.” Acts 4:27. {PTUK August 15, 1895, p. 513.7}

Truth is the final judge of all. It is a trite saying that nothing is ever settled until it is settled right: but nothing is ever settled right until it is settled according to truth. Every judgment, therefore, which is contrary to the truth will at last be reversed. In this life truth is on trial, not simply before civil courts, but before all the people. Each one for himself is called upon to decide what shall be done with the truth. But while the truth is thus on trial, it is in reality the people themselves who are on trial; for as they judge the truth, so will the truth judge them. The day of Judgment will simply be the announcement of the judgment which people have in this life pronounced upon themselves in their dealing with the truth. {PTUK August 15, 1895, p. 513.8}

This case, therefore, instead of being the International Tract Society before the Clerkenwell Police Court, is the Truth before the People, and it is before this court that the truth appears to plead. What then is the truth in the case? {PTUK August 15, 1895, p. 513.9}

**CLEARING THE WAY**

In order to get at the exact truth, it is necessary to clear away any mistaken ideas that may exist. Therefore let it be emphasised that there is no question of “sweating” employés, or in any way whatever infringing upon their rights. In making the charge before the Court, the Factory Inspector said that the persons who were mentioned in the charges were “protected persons,” and that it was forbidden to employ them on Sunday. But the fact is, that in this case at least, it is Sunday alone that is sought to be protected. {PTUK August 15, 1895, p. 513.10}

The young women in question do work that is ordinarily done by women in a printing house. They work at their own desire. Like the women who followed Jesus to the cross and the tomb, they rest the Sabbath day according to the commandment (Luke 23:55, 56), and in harmony with that same commandment they labour on the first day of the week. If the Society should refuse to employ them on that day, they would work upon it just the same, wherever they could find proper work to do. It is evident, therefore, that it is ridiculous to speak of such persons as being “protected” by the Factory Act. {PTUK August 15, 1895, p. 514.1}

**WHAT IS THE TRUE REST DAY**

The real question at issue is incidently stated in the *Chronicle’s* comments upon the case. We quote from its issue of August 3:— {PTUK August 15, 1895, p. 514.2}

The Managing Director of the eccentric body known as the Seventh-day Adventists was again before Mr. Haden Corser yesterday for putting the peculiar principles of the body into practice by employing women on Sunday. It is the established faith of this particular sect that it is sinful to work on Saturday, and accordingly its employés make holiday on that day. This, of course, is purely a matter for the Adventists themselves; but when they seek to restore a balance which they conceive to be wrong by *making Sunday an ordinary working day,* Her Majesty’s Inspectors would be neglecting their duty if they did not take note of the circumstance. {PTUK August 15, 1895, p. 514.3}

We have emphasised the words in the *Chronicle’s* statement which indicate the real question at issue. It is not primarily a question of whether or not certain individuals shall be employed at a given work, but it is whether or not Sunday shall be made “an ordinary working day.” This is the real case, and we will now proceed with evidence, which is all upon one side. {PTUK August 15, 1895, p. 514.4}

**THE COMMANDMENTS**

God came down upon Mount Sinai “with ten thousands of saints,” and “Mount Sinai was altogether on a smoke because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” “Out of the midst of the fire, of the cloud, and of the thick darkness,” God spoke the ten commandments “with a great voice.” Here is the fourth:— {PTUK August 15, 1895, p. 514.5}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK August 15, 1895, p. 514.6}

**SANCTIFYING THE SABBATH**

God blessed the Sabbath day, the seventh day, and sanctified it. He made it holy, and He calls upon men to keep it holy. Not that men can by any act of their’s diminish its holiness, but by profaning it they bring sin upon themselves. {PTUK August 15, 1895, p. 514.7}

To sanctify is to set apart for a sacred use, and to distinguish the thing sanctified from everything else. By His own Word God has distinguished the seventh day of the week from every other day of the week, and has said that cessation from secular labour on that day is to be the mark by which its sanctity is recognised. {PTUK August 15, 1895, p. 514.8}

It is evident, therefore, that the seventh day cannot be kept holy according to God’s command, unless it is regularly observed as a rest day, and every other day of the week is habitually used as a working day. Work on Sunday is not for the purpose of restoring the balance conceived to be wrong, but in simple recognition of the explicit command of the God of the universe. {PTUK August 15, 1895, p. 514.9}

**TO WHOM GIVEN**

“The Sabbath was made for man.” Mark 2:27. The Sabbath commandment, therefore, is for every man, no matter what his position in this world. {PTUK August 15, 1895, p. 514.10}

Moreover it was made at the creation, and given to the head of the human family. It is the memorial of the creation of the heavens and the earth, and consequently a mark of the power of the Creator, calling to mind His power to create men anew in Christ Jesus. The fourth commandment therefore demands the obedience of every soul on earth. {PTUK August 15, 1895, p. 514.11}

**A MATTER OF FACT**

It should be noted that the question of the Sabbath is not one of somebody’s belief or interpretation, but of fact. Those who have the matter of the day of rest before them, whether they be law-makers, judges, or working men, have not to take account of men’s opinions or beliefs, but of hard and plain facts. They have not to deal with what people may think, but with what God says. The commandment is so explicit that there is no chance for misunderstanding it. That this is so may be shown by some {PTUK August 15, 1895, p. 514.12}

**ADMISSIONS**

made by people of widely differing profession. None of them, however, observe the seventh day, which makes their statements all the more forcible. {PTUK August 15, 1895, p. 514.13}

**THE “STANDARD’**

To begin with the latest that has come to our notice, we quote from the *Evening Standard* of August 3. In speaking of the case in question it said:— {PTUK August 15, 1895, p. 514.14}

The magistrate who has to deal with cases of this sort is not to be envied. It is indisputable that the seventh day, not the first, was set apart for rest and worship. There is nothing more than tradition to explain how or when or why the early Christians exchanged the seventh day for the first. Mr. Haden Croser did wisely to refuse all argument, insisting upon the law;-so did Pilate, his victim might explain. {PTUK August 15, 1895, p. 514.15}

**MR. GLADSTONE**

In his article on “The Lord’s Day,” in the March number of the *Church Monthly*, Mr. Gladstone said:— {PTUK August 15, 1895, p. 514.16}

The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first; under no direct precept of Scripture. {PTUK August 15, 1895, p. 514.17}

**THOMAS SCOTT**

In commenting on Acts 20:7, concerning the rest day, Mr. Scott wrote: {PTUK August 15, 1895, p. 514.18}

The change from the seventh day to the first appears to have been gradually and silently introduced, by example rather than by express precept. {PTUK August 15, 1895, p. 514.19}

**CANON EYTON**

In a series of sermons on “The Ten Commandments,” preached at Holy Trinity Chelsea, and published in 1894 by Kegan Paul, Trench, Trubuer & Co., Mr. Eyton, after having stated that “the Sabbath was the solemn recalling of God to the mind of the people,” said:— {PTUK August 15, 1895, p. 514.20}

The observance of Sunday in the Christian Church comes to us with quite a different sanction, based on different grounds, from that of the Jewish Sabbath. It rests upon no direct Divine command; no word is said about it in the New Testament.... There is no word, no hint in the New Testament about abstaining from work on Sunday.-*pages 61, 62*. {PTUK August 15, 1895, p. 514.21}

Again:— {PTUK August 15, 1895, p. 514.22}

Into the rest of Sunday no Divine law enters. *page 63*. {PTUK August 15, 1895, p. 515.1}

Still further:— {PTUK August 15, 1895, p. 515.2}

The observance of ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.-*page 65.* {PTUK August 15, 1895, p. 515.3}

**REV. ISAAC WILLIAMS, B.D**

In a book entitled “Plain Sermons on the Catechism,” published by Longman’s, Green & Co., 1894, the above-named Churchman makes the following statements:— {PTUK August 15, 1895, p. 515.4}

Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.-*page 334*. {PTUK August 15, 1895, p. 515.5}

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.-*page 336*. {PTUK August 15, 1895, p. 515.6}

**CANON KNOX-LITTLE**

This eminent Churchman, in his book on “Sacerdotalism,” in which he pleads for certain customs not warranted by the example of Christ, says:— {PTUK August 15, 1895, p. 515.7}

It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday; had no use, as far as I know, has ever been called a “sacerdotalist” for *departing* from His undoubted habit of “resting the seventh day.”—*page 75*. {PTUK August 15, 1895, p. 515.8}

And again, referring to those who urged the example of Christ against the rites which the Canon upholds, he says:— {PTUK August 15, 1895, p. 515.9}

Their effort strictly to adhere to our Lord’s example *to the letter*, in spite of the usage of the Church, implies that they know better what our Lord desired than His Church. If they are consistent, as I have said, they must keep Saturday, and not Sunday, as the day of rest.-*page 93*. {PTUK August 15, 1895, p. 515.10}

**THE LATE DR. R. W. DALE**

In 1871 a book entitled “The Ten Commandments,” written by this eminent Congregationalist, was published by Hodder & Stoughton, of whom it has been said that their imprint is a certificate of orthodoxy. In that we read:— {PTUK August 15, 1895, p. 515.11}

It is quite clear that however rightly or devotedly we may spend Sunday, we are not keeping Sabbath. {PTUK August 15, 1895, p. 515.12}

The Sabbath was founded on a specific Divine command. We can plead no such command for the obligation to observe Sunday.-*page 106*. {PTUK August 15, 1895, p. 515.13}

There is no reason to believe that the apostles required their converts to keep the first day of the week as a day of rest.-*page 112*. {PTUK August 15, 1895, p. 515.14}

As it is difficult to determine the exact time when Jewish Christians ceased to rest on the Sabbath, it is also difficult to determine the exact time when Christians generally began to rest on Sunday.-*page 110*. {PTUK August 15, 1895, p. 515.15}

**“ECCENTRICITY’**

Time and space do not permit us to quote all the admissions of a similar nature which we have in hand. What is the evidence?—Simply this, that the Scriptures of God enjoined the observance of the seventh day of the week as a sacred day of rest, and the use of Sunday as an “ordinary working day.” And yet a body of Christians who follow the Word of God and the example of Jesus Christ, are styled “eccentric” for so doing. Well, it is better to be eccentric than disobedient. Why these men from whom we have quoted do not observe the Sabbath of the Bible instead of a day for which there is no Divine authority whatever, is for them to settle with the Lord. But the fact that they excuse themselves from obeying His plain command is no warrant for others to do likewise. {PTUK August 15, 1895, p. 515.16}

**THE HUMAN AGAINST THE DIVINE**

From what has preceded, it is very evident that the question to be settled is one of authority; it is a question of whether God or man is a source of authority. {PTUK August 15, 1895, p. 515.17}

It is as true as God’s Word, that the seventh day of the week is the only rest day God ever appointed, and that by His command all other days of the week are ordinary working days. {PTUK August 15, 1895, p. 515.18}

It is also a fact that men, solely on their own motion, have presumed to substitute another day for the Sabbath of the Lord. It is not necessary just now to inquire into the origin of this change; it is enough to know that it was done by men, without any Divine authority, and in the face of God’s commandment. {PTUK August 15, 1895, p. 515.19}

The magistrate said that Parliament had made the Factory Act, which requires the recognition of Sunday as a rest day and that he would not be doing his duty if he did not impose a penalty for the violation of it. The inspectors also say that they would not be doing their duty if they did not prosecute for the neglect to regard it. Now those men would be perfectly right, if Parliament were supreme; but there is another side to the question. {PTUK August 15, 1895, p. 515.20}

God has sanctified the seventh day as the Sabbath, distinguishing it from all other days by making them ordinary working days. Now we say that we, including magistrate, officers, and people with ourselves, are not doing our duty if we do not obey the Lord. Parliament itself is composed only of men. They are not God, but are subject to Him. It is as much the duty of members of Parliament to obey the Lord as it is that of the humblest man. And no man is absolved from his duty to God because members of Parliament have been so unmindful of their duty to God, as to enact laws in direct opposition to His law. With all respect to Parliament, we are bound to consider it as infinitely inferior to God, and its authority as nothing as compared with His. We say therefore, “We ought to obey God rather than men.” And this duty rests upon magistrates and other officers of the law as much as it does upon us. {PTUK August 15, 1895, p. 516.1}

**DEFIANCE OF THE LAW**

It has been said that the International Tract Society in continuing Sunday work notwithstanding the prohibition of the Factory Act is defying the law. This comes from taking a very superficial and narrow view of the case. Let us look farther and deeper. {PTUK August 15, 1895, p. 516.2}

God is supreme. He is the Creator. His law existed before there was a man or a nation. It is the law for all mankind and the universe. Now if it seems to the magistrate and to others that a simple failure to comply with a human law that prohibits labour on Sunday is defiance of that law, what will they say of the making of that law in open opposition to the law of God? Is not that where the defiance of the law comes in? The very existence of Sunday laws on the statute books is an open insult to God, and a defiance of His authority. {PTUK August 15, 1895, p. 516.3}

Let us make this matter clear by an illustration. Here is a family of a dozen children. The father sets them all at work, giving express directions as to how the work shall be done. In order that no mistake may be made he writes out directions very plainly. {PTUK August 15, 1895, p. 516.4}

Very soon they become careless, and almost before they are aware of it they find themselves doing exactly contrary to the directions. Only one has been faithful. The rest say, “Well, our way is just as good, and we will continue it.” But this is not all. Not content with disobeying orders, they pass a formal vote that their way shall be followed by all, and then because the one still clings to the original instructions they accuse him of defying them. Anyone can see that the fact is that he is not defying them, because they have no authority in the matter, but that they are guilty of a most daring act of defiance. {PTUK August 15, 1895, p. 516.5}

The application is easy, and the parallel perfect. God has made of one blood all nations of men. He is the Father of all, both high and low. All men, no matter what their birth or station, are all alike subject to His authority. His law says that the seventh day is the Sabbath, and that the other days are labouring days. But certain men have taken it upon themselves (that is Mr. Gladstone’s language) to alter His ordinance, and to say to their fellows, “You must recognise another day as the Sabbath.” Some, however, continue quietly to obey the law of the Lord, and they are charged with defying the law! {PTUK August 15, 1895, p. 516.6}

But what are the facts? Simply this, that the law which thrust itself into the face of God’s law has no jurisdiction whatever. To disregard it is not to defy a law, but is the only way in which one can be truly law-abiding. {PTUK August 15, 1895, p. 516.7}

When our fellow-mortals forget or despise the claims which God has upon them in common with us, and enact laws contrary to His, they are simply presuming to act where they have no jurisdiction. It is no one’s duty to obey such a law, and much less to enforce it upon others. On the contrary, it is the duty of all to obey God rather than men. When human law opposes the law of God, it is the solemn duty of every man to break that human law, since only by doing can they obey God. Not England, but the God of the universe, expects every man to do his duty. {PTUK August 15, 1895, p. 516.8}

**GUILTY OR NOT GUILTY**

It was stated in the papers that the Managing Director in behalf of the Society pleaded guilty. Perhaps the Court took it so, but it was not the case. He was not asked to state whether he was guilty or not. He was simply asked if he admitted the charges that certain persons had been allowed to work on Sunday, and as an honest man he could do no other than to say that he did. But that was not an admission of guilt. He could not by any possibility have pleaded guilty, since no manner of guilt attaches to Sunday work, or to the employment of willing labourers on Sunday. {PTUK August 15, 1895, p. 516.9}

But the great court day is fast approaching, when the Judge of all shall sit, and all men “small and great” shall stand before Him, to hear the decision of their cases. In that day no allowance will be made for the fact that a man held an office in civil government; for God, “without respect of persons judgeth according to every man’s work.” {PTUK August 15, 1895, p. 516.10}

The law of God will be the sole standard in that Judgment. As the result of what it says, every mouth is stopped, and all the world stand guilty before God. All have broken that holy law. Legislators, in passing laws, have simply been doing in a formal way what every man has done in his heart, for all have rebelled against God’s authority. “All have sinned and come short of the glory of God.” “Who then can be saved?” {PTUK August 15, 1895, p. 516.11}

With men it would be impossible, but God’s infinite love and wisdom make it possible for “whosoever will.” The case is thus: We are guilty. If we, whether kings, judges, officers, or common people, continue until the Judgment day to put human will and human authority above God’s will and authority, we shall have no power to plead, for our mouths will be stopped. “Guilty” will be stamped upon our faces. {PTUK August 15, 1895, p. 516.12}

But if now we plead guilty, acknowledging our wicked rebellion against God, and our usurpation of His authority, we shall be guiltless in that day, for “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world,” for the sins of rulers and judges as well as for those of the most obscure in this world. {PTUK August 15, 1895, p. 516.13}

The invitation, therefore, which we extend to all in this time when men are being tried to see on whose side they will elect to stand at last, is to come to Jesus, the Lord of the Sabbath day, and find in Him true Sabbath rest, the sanctification from sin. {PTUK August 15, 1895, p. 516.14}

**“Sin and Death” The Present Truth 11, 33.**

E. J. Waggoner

Sin and death are inseparable. “Sin, when it is finished, bringeth forth death.” James 1:15. “The wages of sin is death.” Romans 6:23. Wages are a just claim, and must always be allowed in a universe where justice prevails. {PTUK August 15, 1895, p. 517.1}

Man has identified himself with sin, and must therefore experience death. The life that is identified with sin must pass away. But there is another life, which has been brought to man by Jesus Christ. He “hath abolished death, and brought life and immortality to light through the Gospel.” 2 Timothy 1:10. And this life is given to man now in Christ, so that in losing the life which is identified with sin, he still has life, and a life of which death has no power. {PTUK August 15, 1895, p. 517.2}

But this life was secured to men only by the death of Christ. Christ took upon Himself the nature of the seed of Abraham, and thus identified Himself with sinful flesh. Hebrews 2:16. Though sinless, He felt our weaknesses and temptations, being “in all points tempted like as we are.” He was numbered among the transgressors, and “died unto sin.” In the garden of Gethsemane, as the sins of the world were rolled upon Him, He sweat “as it were great drops of blood.” That blood was His life, and in that terrible struggle He was yielding up His life. Even so must we yield up our sinful lives, and reckon ourselves to be “dead indeed unto sin.” Romans 6:11. {PTUK August 15, 1895, p. 517.3}

Christ identified Himself with the seed of Abraham, that that seed might be identified with Him. And in this we must be identified with Him in the struggle of giving up His life, and in His crucifixion. Then we shall also be identified with Him in His resurrection and eternal life of glory. He might have held onto His life, which was sinless, and gone back to His Father; and it was in refusing to do this that He experienced the struggle in Gethsemane. And so we may hold on to our life, which is sinful, and will bring us to eternal death; and in yielding it up comes our struggle. But that life must go, for it is identified with sin; we must either have that death, or the death that will blot us out eternally. There is no separating death from sin. {PTUK August 15, 1895, p. 517.4}

This striving against sin, which is the struggle of giving up our sinful life, that it may be crucified and destroyed, is not so great a struggle as that which our Lord experienced in Gethsemane. “Ye,” says Paul, “have not yet resisted unto blood, striving against sin.” Hebrews 12:4. We do not in the struggle yield up our physical lives, as He yielded His life. Jesus had no sinful life; the life that He gave was sinless. We have by nature only a life that is identified with sin; but the power of God takes away that life and puts in its place the life of Jesus. The physical life continues as before, but now God is manifested in the flesh, as He was in Jesus of Nazareth, living the life of righteousness. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. {PTUK August 15, 1895, p. 517.5}

Now we may die unto sin, and still live unto God. Romans 6:11. Now we may lose our life, and yet find it unto life eternal. Then let us die now, yielding up our life of sin, that we may not finally, with the wicked, cut off from God and His eternal life, yield up our lives in the lake of fire which is to blot out the life of sin, and so terminate without hope our existence. {PTUK August 15, 1895, p. 517.6}

**“‘Give Ye Them to Eat’” The Present Truth 11, 33.**

E. J. Waggoner

Jesus and His disciples had gone away by themselves into an uninhabited portion of the country, but the people, hearing of it, flocked to Him out of the cities by thousands. The day had been spent in healing the sick, “and when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now passed; send the multitude away, that they may go into the villages, and buy themselves victuals.” {PTUK August 15, 1895, p. 517.7}

“But Jesus said unto them, They need not depart; give ye them to eat.” {PTUK August 15, 1895, p. 517.8}

“And they say unto Him, We have here but five loaves and two fishes.” {PTUK August 15, 1895, p. 517.9}

We can easily picture the astonishment of the disciples when Jesus said to them, “Give ye them to eat.” They never had a day’s provision ahead for themselves, and here were five thousand hungry men, besides women and children equally hungry. The food that they then had in their possession was not sufficient to provide each one of that multitude with a very small taste; and yet the disciples did give them food so that “they did all eat and were filled.” {PTUK August 15, 1895, p. 517.10}

How was it accomplished?—Just in this way: Jesus “took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake and gave the loaves and two fishes to His disciples and the disciples to the multitude.” See Matthew 14:13-21. {PTUK August 15, 1895, p. 517.11}

There are greater multitudes to-day who are hungering for the bread of life. Few of them are conscious of the fact that it is the bread of life that they are longing for, but they do not know what will supply that need. And though they are out of the fold, the Lord has not cast them off, and they are among those to whom He refers when He says, “Feed My sheep,” and, “Feed My lambs.” {PTUK August 15, 1895, p. 517.12}

The Lord says to His disciples, “Give ye them to eat.” If we cry, “Who is sufficient for these things.” The answer comes, “Our sufficiency is of God.” We are not sufficient of ourselves to think anything as of ourselves, and “the words which man’s wisdom teacheth” are empty and vain; but Christ has “The words of eternal life,” and “He whom God hath sent speaketh the words of God.” Receiving the bread of life fresh from His hands, we may give them to the hungry people, who, eating them, will find them to the joy and rejoicing of their hearts. {PTUK August 15, 1895, p. 518.1}

**“‘In the Faith’” The Present Truth 11, 33.**

E. J. Waggoner

We are exhorted, “Examine yourselves whether ye be in the faith.” 2 Corinthians 13:5. Much depends upon how we shall make this examination. It does not mean that we are to turn our eyes inward upon ourselves, and endeavour to take an inventory of our faults and virtues, and so to discover whether we are in the pathway to eternal life. No true reckoning can be taken anywhere by looking downward. Self cannot see its own faults. It can make no comparison between sin and righteousness, for of the latter it knows nothing. It has no view of the field of faith. Its favourite method of examination is to compare itself with its fellows,—a method which is always much more favourable to self than the truth of the case would justify. {PTUK August 15, 1895, p. 518.2}

We cannot get a correct view of ourselves or of the standard of righteousness, by our own understandings, darkened and perverted as they are by sin. But God has provided a mirror into which we may look, and see ourselves as we are. “If any be a hearer of the Word, and not a doer,” says James, “he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” James 1:23-25. The “forgetful hearer” is he who forgets the Word of God, and he who forgets the word does not know what manner of person he is. It is the Word that shows us, as we look into it, what we are. {PTUK August 15, 1895, p. 518.3}

This is so because in looking into the Word we see Christ; and seeing Christ, we see the light of the glory of God reflected in His face. 2 Corinthians 4:6. And this is the light that reveals things as they are, and not the feeble light of our own understandings,—the “sparks” of our own kindling. In this light, and this only, are we able to obtain a correct estimate of ourselves. Only by this light can we know whether we are in the faith. {PTUK August 15, 1895, p. 518.4}

Looking unto Jesus, and seeing Him with the eye of faith, we lose sight of earthly things. Self is lost in Him and becomes as nothing,—crucified with Him, while we still live by the power of His endless life. Galatians 2:20. So in ascertaining whether we are in the faith, we look not to ourselves, to try to make a comparison between our lives and our own ideas of the standard of righteousness; but we look to that light which reveals the standard God has set up; and that light shines from His throne and is reflected in the face of Jesus. We simply look unto Him; and we do this by simply looking into the Word of God, where He is revealed. But we must look in faith, or we shall see nothing. If then self sinks out of sight, lost in Him, together with all our former confidence in the flesh, we are in the faith. But if there is aught visible between our eyes and Him-either self or some other person-so that we do not see Jesus only, we are not in the faith, and shall not be there until whatever obscures His face is put away. {PTUK August 15, 1895, p. 518.5}

**“A Pledge of Universal War” The Present Truth 11, 33.**

E. J. Waggoner

The chaplain of one of the war vessels that assembled at Kiel to assist in the ceremonies of the opening of the ship canal, wrote an account of the affair to a religious paper, and after telling of the Emperor’s review of the vast line of ironclads, he said:— {PTUK August 15, 1895, p. 518.6}

No wonder he declared this assemblage of navies “the pledged guarantee of universal peace;” for out of this appalling enginary of destruction science has wrought the most impressive and effectual shield to the world’s safety and happiness. {PTUK August 15, 1895, p. 518.7}

This is not merely the opinion of one man, but is the expression of a common sentiment, and shows how readily people shut their eyes to impending dangers. When the multiplication of breweries, distilleries, and public-houses becomes the guarantee of universal abstinence; when the training of professional burglars and the increased manufacture of burglars’ tools become a pledge of the safety of our property; when schools of vice, and the widespread circulation of obscene literature becomes the assurance of universal purity;-then, and not till then, may we look upon engines of destruction and the education of men in the art of war, as a pledge of universal peace. {PTUK August 15, 1895, p. 518.8}

**“Only a Voice” The Present Truth 11, 33.**

E. J. Waggoner

When Moses was recounting to the children of Israel the dealings of the Lord with them, and especially the circumstances under which the law of God, that perfect revelation of God’s character, was given to them, he said, “The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice.” Deuteronomy 4:12. {PTUK August 15, 1895, p. 518.9}

The reason why they saw no form, but heard a voice only, is given in the following words: “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.” Verses 15, 16. {PTUK August 15, 1895, p. 518.10}

We have an instance of this in the case of John the Baptist. When the Jews sent priests and Levites from Jerusalem to ask him, “Who art thou?” He replied, “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” John 1:22. In the case of the giving of the law we have the voice of God from His own mouth; in the case of John the Baptist we have the voice of God by the mouth of His prophet. The word that John spoke was as truly the word of God as was that spoken from Sinai. It is true that John was a man, whose form could be seen; but it is none the less true that he was only a voice,—the voice of God. And the explanation of this is that John was so humble and unassuming, and was moreover so filled with the message that he bore, that no attention was attracted to his person. Those who went out into the wilderness did not go out to see a man clothed in soft raiment. It was his message that drew them. {PTUK August 15, 1895, p. 518.11}

In like manner God’s truth is to be presented to the people in this time, when the ransomed of the Lord are about to return and come to Zion with everlasting joy upon their heads. God says to His servants, “I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is His name. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.” Isaiah 51:15, 16. {PTUK August 15, 1895, p. 519.1}

It is not pleasing to the natural heart to be hidden under the hand of God. Many think that it is a calamity to have God’s hand upon them. They read, “Thou hast beset me behind and before, and laid Thine hand upon me” (Psalm 139:5), and imagine that such treatment must be exceedingly severe, not knowing that the hand is the hand of a tender Father, and that it means protection. We have the choice of keeping ourselves out from under the hand of God, so that we may be seen, and thus be exposed to fearful dangers, or to be hidden under that hand, and be protected from every real ill. Ought there to be any hesitation in the choice? {PTUK August 15, 1895, p. 519.2}

“Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.” {PTUK August 15, 1895, p. 519.3}

**“Tea and Coffee” The Present Truth 11, 33.**

E. J. Waggoner

It used to be thought that the introduction of tea and coffee drinking would lessen spirit drinking. But the milder stimulant only establishes a habit which calls for stronger stimulation. In every country, in recent years, there has been raised among medical scientists a cry of warning concerning the increased consumption of tea and coffee, and the results of its use, especially amongst women. The habit of washing food down with drinks is a bad one, in itself; but if it must be kept up the wise will do well to substitute something for the tea and coffee, whose active principle is a deadly poison. Hot water, hot milk, hot water and milk, or some form of the grain coffees (made from wheat or other cereal) may seem insipid to an appetite under the control of the stimulants mentioned, but they will not lead to indigestion and nervousness. {PTUK August 15, 1895, p. 526.1}

“Christ fought the battle upon the point of appetite, and came off victorious; and we can also conquer through strength derived from Him.” {PTUK August 15, 1895, p. 526.2}

**“News of the Week” The Present Truth 11, 33.**

E. J. Waggoner

-The Macedonians last week secured a second victory over Turkish troops. {PTUK August 15, 1895, p. 526.3}

-Last year the Russian authorities banished 11,500 prisoners to Siberia. {PTUK August 15, 1895, p. 526.4}

-Spain is raising a force of 30,000 men to reinforce those already in Cuba, who have thus far failed to suppress the revolutionists. {PTUK August 15, 1895, p. 526.5}

-The agents of Russia, India, and Afghanistan are at last engaged in marking out the boundary lines of these Powers in the Pamir regions. {PTUK August 15, 1895, p. 526.6}

-The character of the Chinese administration may be inferred from the statement that the troops sent to guard the mission station, where the first massacres occurred, looted the premises. {PTUK August 15, 1895, p. 526.7}

-The De Boers Company have just entered into what is said to be the biggest diamond transaction on record. They have sold in advance to a syndicate, for the sum of ?4,000,000, the whole output of diamonds during 1800. {PTUK August 15, 1895, p. 526.8}

-The French ministry is being severely ariticised owing to the slow progress of the Madagascar expedition. Maxim guns are no protection against the tropical climate during the rainy season, and bad reports come in as to the health of the troops. {PTUK August 15, 1895, p. 526.9}

-The number of millionaires in the world, and their nationality, is thus estimated in a recent statistical work: Great Britain leads with 200 persons who possess a million pounds; United States, 100; Germany and Austria, 100; France, 75; Russia, 50; India, 50; all other countries 125. {PTUK August 15, 1895, p. 526.10}

-While uncertainty prevails as to the next step in the effort of the Powers to liberate Armenia, it is certain that the agitation is increasing the ill feeling between Turks and Armenians. In Constantinople a spy mania is possessing the Armenians, and several suspected Armenians have been murdered. {PTUK August 15, 1895, p. 526.11}

-Russia and Japan continue to disagree in the Chinese settlement, Russia insisting on the prompt evacuation of the Liaotung Peninsula, on which Port Arthur stands, and urging the reduction of Japan’s indemnity demands. The Japanese are said to be strengthening their navy and army in view of possible conflict with Russia. {PTUK August 15, 1895, p. 526.12}

-The disturbances in Macedonia continue, and fresh Turkish troops are being cent into the disturbed districts. Armenia’s success in attracting the attention of the Powers has made the Macedonian’s determined that their cause shall be included in the plans of the Powers for the protection of the Sultan’s non-Mohammedan subjects. {PTUK August 15, 1895, p. 526.13}

-The Chinese despatches state that there is every evidence to show that the local officials are responsible for the murder of the eight ladies and two men, near Foochow, by a sect known as “Vegetarians,” who are specially violent against missionaries. It is a part of the general agitation against foreigners. Reports from many inland stations state that the native converts are being harried and persecuted. {PTUK August 15, 1895, p. 526.14}

-According to the reports from the London coroners for July it is shown that the number of inquests held were greatly in advance of the number held in July for many years. There is a vast increase in tragedies, whilst the list of suicides has never before reached the present number. On the other hand accidents have been less, but the deaths from measles, diphtheria, scarlet fever, and diarrh?a have increased in an alarming manner. {PTUK August 15, 1895, p. 526.15}

**“Back Page” The Present Truth 11, 33.**

E. J. Waggoner

The growth of our work in Central America and amongst the West India Islands is such as to demand a small ship for use in the Gulf of Mexico and the West Atlantic, and we are glad to know that this need is speedily to be supplied. {PTUK August 15, 1895, p. 528.1}

In a recent terrible murder case the jury added a rider to their verdict: “We consider that the Legislature should take some steps to put a stop to the inflammable and shocking literature that is sold, which we are of opinion leads to many a dreadful crime being carried out.” {PTUK August 15, 1895, p. 528.2}

The Secretary of the Church Missionary Society, speaking of the Chinese massacre, says it is contrary to the principles of the Society to demand the punishment of the enemies of the Gospel. It is greatly to be feared that the punitive measures being fiercely called for by the press will in the end react upon mission effort. Of course Governments see in it only a question of enforcing respect for their subjects, but missionaries of the Gospel, who are ready to give their lives to carry the truth to the people, have a very different mission in times of persecution. {PTUK August 15, 1895, p. 528.3}

The following paragraph appeared in the London *Echo* last week:— {PTUK August 15, 1895, p. 528.4}

The London branch of the Seventh-day Adventists is not the only section of that committee prosecuted for breaking the law. In Rhea County, Tennessee, the other day, several of the members of that branch were convicted for working on the Sabbath Day [it was on Sunday], and fined. On principle they refused to pay, but unlike the London case, no distress was issued. The offenders have had to work out their fines on the county roads. The leader of the band is E. R. Gillett, a venerable man of seventy and a native of Batavia, New York, where he volunteered as a Union soldier in the Civil War, serving three years. The members of the sect are allowed to rest on Saturday, or the seventh day, which they observe scrupulously from sunset of Friday to sunset Saturday. Sympathy is strongly enlisted in their behalf as against further persecution. {PTUK August 15, 1895, p. 528.5}

One person lately tried in America for Sunday work, and sentenced to imprisonment testified in the court to the fact that while a member of the Baptist church he had worked regularly and openly every Sunday for a coal company, and did so unmolested. But having been converted, and beginning to keep the Sabbath, he is now prosecuted for Sunday labour. The significance of this-and it is not the first case of the kind-is very apparent. The real offence is Sabbath-keeping and not Sunday work. {PTUK August 15, 1895, p. 528.6}

The political sky still continues to darken. One cannot fail to note by the newspapers the extreme touchiness of all the Powers, and occasions of disputes are multiplying. In addition to the old Eastern Question, which the present situation in Bulgaria brings to the fore again, there has been added the Far Eastern Question, and now all the Powers concerned have differences in Africa about which to continually threaten one another. {PTUK August 15, 1895, p. 528.7}

A short time ago an Armenian colporteur in Turkey was set upon and beaten nearly to death. His assailants thought that he was an Armenian preacher who had preached in the village some months before, with the result that several persons had been converted. “When will these Turkish outrages on Christians cease?” the reader doubtless asks. Oh, this was not a Turkish outrage. The assailants were themselves Armenians-professed Christians-and the man whom they sought to kill was one whose offence consisted in teaching people the Divine command, “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Comment is unnecessary. {PTUK August 15, 1895, p. 528.8}

Still the current moves along. A Sunday Rest Association has been formed in the city of Venice, composed of influential professional and business men, who have unanimously resolved to petition the House of Deputies and the Senate to pass a law making complete observance of Sunday compulsory. It is stated that this movement is “due to personal, although royal, example and influence, and that it promises to result in statutory enactment.” {PTUK August 15, 1895, p. 528.9}

The Berlin correspondent of the *Chronicle* says:— {PTUK August 15, 1895, p. 528.10}

Dr. Stocker, the well-known ex-Court preacher and leader of the Christian Socialist Party, expresses dissatisfaction at the bondage in which the Church in Germany is held by State officials, and gives this as a reason of the Church’s apathy and inactivity. The *Vossische Zeitung* in a leading article declares that Dr. Stocker’s demands for freedom from control are impracticable as long as the clergy draw their support from the State. {PTUK August 15, 1895, p. 528.11}

Now, while not only in the Establishment but in Nonconformity there is a determination to use the power of the State to support religious institutions, it is well that the fact should be emphasised that whoever turns from the power of the Lord to the power of the State puts himself and his conscience into bondage to the State. {PTUK August 15, 1895, p. 528.12}

**“They Know What It Is Made Of” The Present Truth 11, 33.**

E. J. Waggoner

*They Know What It Is Made Of*.-A firm of Canadian distillers, the largest in America, refuses to allow their employés to drink. They have also successfully resisted every effort to establish a public-house in the place. In earlier days this rule was not in force, and the effects of intemperance were such that the present policy was adopted. They are temperate out of self-defence, in order that they may be able to manufacture the fiery poison for other communities. {PTUK August 15, 1895, p. 528.13}

**“In the Far North” The Present Truth 11, 33.**

E. J. Waggoner

*In the Far North*.-As an excuse for not keeping the seventh day people sometimes say the Lord cannot mean any definite day, as in the Far North the sun does not disappear for months, and then again is out of sight for months-as though the Lord had made a world and a Sabbath which could not go together, although the Sabbath is a memorial of the creation! Referring to this, Brother H. P. Holser, who has been attending the annual meetings in Norway and Sweden, says:— {PTUK August 15, 1895, p. 528.14}

This theory, accepted by so many in place of the plain Word of God, will not hold. Our brethren about North Cape have no difficulty whatever in keeping the Sabbath; they know as well as we who are farther south when the day begins and ends. The existence of Sabbatarians in the land of the midnight sun, and in Hammerfest, the city the farthest north of any in the world, will always stand as a fitting rebuke to those who try to supplant God’s Word by sophistry. {PTUK August 15, 1895, p. 528.15}

**“The Malady of Sin” The Present Truth 11, 34.**

E. J. Waggoner

“And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.” Luke 5:17. {PTUK August 22, 1895, p. 529.1}

*The Malady of Sin*.-On this occasion Jesus showed the people that the greatest need of all was to be healed from sin, and that the power by which the sick were healed was the power of the forgiveness of sins. “That ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise.” {PTUK August 22, 1895, p. 529.2}

*Help for All*.-The poor man had his sins forgiven and was healed of his infirmity. All of the Pharisees and doctors of the law were just as needy of help. They knew that they were sinners, even as every man knows that he is a sinner, though not all would honestly acknowledge it. But they were not healed of sin because they did not believe that the power of the Lord was present to heal them. {PTUK August 22, 1895, p. 529.3}

*Without Excuse*.-Some one may say, But they were without excuse; for they saw the power manifested before their eyes, giving life to a palsied man. True; and we, too, are without excuse if we have not forgiveness of sins and the power of His life working obedience in us. The miracles of Christ were recorded-not for those people back there,—but for us. “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John 20:31. {PTUK August 22, 1895, p. 529.4}

*The Power Now Present*.-Every man sees the power of the Lord working before his eyes to-day. “We are saved by His life.” The blood of Jesus Christ cleanses from sin. But “the blood is the life.” The power of Christ’s life is the power of forgiveness and cleansing, and the power which works the will of God in the believer. But that life is present with every man. Every sinner, no matter how wicked, lives by His life every day. “In Him we live and move and have our being.” Every soul that has life, or power to move, has evidence in itself that Christ’s life is given to him. And if he will only believe it, lay hold upon it by faith, that same life will cleanse from sin. The power of the Lord is present with every man to save him from sin and work righteousness in him if he will only let it be done. It is wonderful, but it is true. {PTUK August 22, 1895, p. 529.5}

**“‘Duty’” The Present Truth 11, 34.**

E. J. Waggoner

This is a word which, like “charity,” is often made most literally to cover a multitude of sins, in a way never intended by the Scripture. For the *name* most people have an enthusiastic admiration; for the actual thing itself there is less zeal. {PTUK August 22, 1895, p. 529.6}

There are, however, many people who are very strict in the discharge of what they conceive to be their duty. Unfortunately, however, there is too often a total misapprehension of what duty is. When one is in the right way, there cannot be such a thing as a too faithful discharge of duty, for duty simply means what is due, or what one ought to do. The most rigid discharge of real duty, therefore, can never work hardship or injustice to any person, since injustice is not due to any one, and nobody ought to do it. {PTUK August 22, 1895, p. 529.7}

It is when people who are conscientious in the performance of duty have mistaken ideas of what their duty is, that they wrong not only others, but themselves. Paul said: “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.” Acts 26:9-11. {PTUK August 22, 1895, p. 529.8}

**ENFORCING THE LAW**

When Paul was doing that work of persecution he was simply enforcing the law. He was not a man to do that for which he had no warrant. He was “more exceedingly zealous of the traditions” of the fathers than were any others of his time. Yet who is there that will say that he was doing his duty in thus persecuting and wasting the church of Christ? {PTUK August 22, 1895, p. 529.9}

Take the case of the persecution of Christians by the heathen. Neander says:— {PTUK August 22, 1895, p. 529.10}

All the ancient religions were national and State religions, and this was especially the case with the Romans, among whom the political point of view predominated in everything, not excepting religion. The public apostasy of citizens from the State religion, or a new one not legalised by the State, appeared as an act of high treason. In this light was regarded the conversion of Roman citizens or subjects to Christianity. “Your religion is illegal,” was the reproach commonly cast on Christians, without referring to the contents of their religion; to this was added the striking difference between Christianity and all that had hitherto been denominated religion. Thus it was said to Christians, “While all other religions are so many sanctuaries for distinct nations, handed down from venerable antiquity, on the contrary, your religion existed from the first with disturbance; it was a revolt against religion of the Hebrews, which was venerable for its antiquity, though blameworthy for its intolerance; that was its origin, and now it threatens to overturn everywhere the established sanctuaries, and the order of things confirmed by sacred customs and usages.” ... Accusations and reasons such as in later times have been urged by the Roman Church against Protestantism, were then brought forward from the standpoint of heathenism against Christianity.-*“Memorials of Christian Life,” chap. 3*. {PTUK August 22, 1895, p. 529.11}

It will be seen that when the Roman magistrate crushed the fingers of a Christian, or had him crucified, or beheaded, or sent to the mines, he was simply doing what he thought he ought to do, because the laws bade him do it. He would say that he was only “doing his duty.” He might be a humane man, and averse to causing misery, yet his mistaken sense of duty spurred him on, so that the most conscientious man became the worst persecutor. {PTUK August 22, 1895, p. 530.1}

**WAS IT DUTY?**

Now will anybody claim that Saul of Tarsus was “doing his duty” when he persecuted the disciples with the sanction of the highest authority in the land? He himself came to look upon it as a great sin, and such it was. {PTUK August 22, 1895, p. 530.2}

Can there be found a man in all England who will defend the Roman governors and magistrates for their merciless persecutions of Christians? Impossible. Yet those men were simply carrying out the law of the land. Ought they to have enforced those laws? Certainly not; and some of them, when Saul of Tarsus, ceased to be the instruments of unrighteous laws, and in turn suffered the persecution which they had inflicted upon others. {PTUK August 22, 1895, p. 530.3}

**NO CHANGE OF CIRCUMSTANCES**

Strange how differently most people will regard the same action when done at different times! Even in law-loving England there is not a man who will applaud the ancient Romans for their devotion to laws which were directly opposed to the truth, and which resulted in torture and death, or, at the least, in confiscation of goods for the Christians. And there is not a man who will not applaud the magistrate or executioner who refused to be bound by such laws, even at the risk of his own life. Yet when certain laws in England stand in direct opposition to the commandment of God, and men are punished for obeying God in spite of those laws, those same men will say, “It is too bad, but the laws must be enforced.” Yet these English laws are opposed to the law of God, are but a part of those same laws of heathen Rome, for the violation of which Christians were put to death. {PTUK August 22, 1895, p. 530.4}

Read again what the *Standard* said concerning the recent fining of the International Tract Society for Sunday work:— {PTUK August 22, 1895, p. 530.5}

The magistrate who has to deal with cases of this sort is not to be envied. It is indisputable that the seventh day, not the first, was set apart for rest and worship. There is nothing more than tradition to explain how or when or why the early Christians exchanged the seventh day for the first. Mr. Haden Corser did wisely to refuse all argument, insisting upon the law:—so did Pilate, his victim might explain. These Seventh-day Adventists are urged to claim exemption upon the terms allowed to Hebrews; but they indignantly assert their Christian faith. It is no use talking, however. If they must go on breaking the Factory Act, the law must go on punishing them, right or wrong. {PTUK August 22, 1895, p. 530.6}

The *Chronicle*, in saying that “Her Majesty’s Factory Inspectors would be neglecting their duty if they did not take note of the circumstances,” but echoed the words of the magistrate and the Inspector. And doubtless there are thousands of others who, while they feel sorry for the victims of the law, do not see how it can be helped as long as the law stands as it does. {PTUK August 22, 1895, p. 530.7}

**WHERE THE EVIL LIES**

Now let one thing be made clear, namely, that the evil in the days of ancient Rome did not consist in the fact that some Christians were tortured or put to death. The evil consisted in the fact that the laws of Rome were directly opposed to the law of God. People allow their sympathy for the suffering martyrs to obscure the real issue. The sin was in the laws themselves. They were just as sinful when nobody was killed, as when persecution was at its height. So in the case now before us, as well as in those other countries, notably in America, where Seventh-day Adventists are working in the convict gang, the great evil is not that innocent people suffer hardship, but that God is dishonoured. {PTUK August 22, 1895, p. 530.8}

**MAN’S FIRST DUTY**

The one thing that all men need to have impressed upon them is that their first duty is to God. “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.” Matthew 22:37-39. {PTUK August 22, 1895, p. 530.9}

Duty to man can never conflict with duty to God, for we do our duty to men only when obeying God. Therefore when men make a law which is in opposition to the law of God, and which cannot be obeyed without disobeying God, it is nobody’s duty to obey that human law. Neither is it anybody’s duty to enforce it. The reason is plain. It is because to obey or to enforce such a law is sin, and it is nobody’s duty to sin. On the contrary, it is everybody’s duty to do right. So while we may admire the disposition of a man who will unflinchingly do what he believes to be his duty in the enforcing a wicked law, we must be none the less faithful in warning him that he is committing a grievous sin, and doing the opposite of his duty. {PTUK August 22, 1895, p. 530.10}

Let no one think that this means a crusade against wicked laws, or of any resistance of human government. The example of Christ and the apostles is sufficient proof of this. They did their duty to God just as though no laws contrary to His ever existed, and that was all. And in so doing, they work no ill to any human being. {PTUK August 22, 1895, p. 530.11}

Let us therefore hear the conclusion of the whole matter: “Fear God, and keep His commandments; for this is the whole duty of man,” or, as the margin of the Revision has it, “This is the duty of all men.” Either statement involves the other. A human law cannot absolve us from duty to God, since we are not to be judged by man, but by God. “For God shall bring every work in the judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:13, 14. {PTUK August 22, 1895, p. 530.12}

**“Tradition and the Monuments” The Present Truth 11, 34.**

E. J. Waggoner

How easily the knowledge of the events of creation and the fall could be passed by word of mouth from earliest time to the days following the deluge, can be seen at once when it is remember that Noah lived hundreds of years with Methuselah, who was contemporary with Adam. And the children of Noah must have imparted to their children whatever knowledge they possessed, and they themselves lived in the days of the oldest of the patriarchs, who had lived in the days of Adam. And besides all this, and more than all, God spoke to men by prophet and teacher, the witness of Enoch, “the seventh from Adam,” and of Noah, the “preacher of righteousness,” being mentioned in Scripture. {PTUK August 22, 1895, p. 530.13}

As this knowledge was handed down from generation to generation it would of course become perverted as the world lapsed into idolatry, refusing to retain God in their knowledge. The ancient tablets which are being dug from the sands of Assyria and Babylonia show that this was exactly what occurred. {PTUK August 22, 1895, p. 531.1}

Thus there are tablets giving accounts of the creation, the institution of the Sabbath, the fall, the deluge, and the dispersion of the descendants of Noah, showing in a striking manner that the most ancient heathen world possessed traditions-twisted and corrupted to meet the pagan polytheism, it is true, but nevertheless traditions which have started with a gradual perversion of the truthful story of the events, as narrated in Scripture. {PTUK August 22, 1895, p. 531.2}

To the believer the Scripture needs no confirmation, and these records are interesting merely as evidence of the extent to which the nations had departed from the knowledge of God which they once possessed as the apostle shows in the first of Romans. But unbelief-always unreasonable and capable of the strangest freaks-reverses the true and natural course of tradition, and learned Assyriologists gravely say that the plain statements of Scripture, which we know are the words of the Holy Spirit, are derived from the mystical traditions of these tablets of primitive times. Could anything illustrate more completely the disposition of the times to explain away the Word of God? {PTUK August 22, 1895, p. 531.3}

**“What Europe Teaches Its Youth” The Present Truth 11, 34.**

E. J. Waggoner

A single paragraph sometimes reveals to perfection the hideous workings of the war spirit, which transforms good-natured men into very demons, exulting in the thought of killing. A war correspondent tells how he met a young fellow just leading his company back from a charge on the field of Mare-la-Tour, the thirteen officers above him having been killed in it. {PTUK August 22, 1895, p. 531.4}

He told me all about what fun it was to be in command, and that he was sure to get something now, and that he meant to have another go in directly, etc. He was the most thoroughly English-German boy I ever saw. We stood under a tree together, and I gave him some cigars and left him. Two hours afterwards I saw his dead body laid out with others in a row, the cigar still stuck between the buttons of his coat. {PTUK August 22, 1895, p. 531.5}

This was in the Franco-German war of 1870-71, which was to settle the differences between these countries. Of course it did not; and ever since both of these civilised nations have been training their young men for war, and doing their best to put into their hearts the same fierce war spirit. And all the other Powers are following more or less closely behind. In every honest, pleasant-faced, and lusty young fellow the Continental Powers see the possibilities of a fighter, and claim the right to take him from school or business in order to teach him how to kill his fellow-men, yet these are called “Christian” nations. {PTUK August 22, 1895, p. 531.6}

**“‘Not Under the Law’” The Present Truth 11, 34.**

E. J. Waggoner

There are a few texts of Scripture, or rather, a few fragments of texts, that almost everybody seems to be familiar with. One of them is the statement that we are “not under the law, but under grace.” The following extract from a letter which makes a very kind reference to the PRESENT TRUTH, shows the object for which that portion of Scripture is usually quoted:— {PTUK August 22, 1895, p. 531.7}

What you say concerning the Sabbath as a law to be observed by Christians is not scriptural; for we are not under the law, but under grace. {PTUK August 22, 1895, p. 531.8}

This is but a sample of numerous communications that come to us, or of statements which we frequently hear. So general is the idea that we are not to keep the Sabbath of the fourth commandment, because the apostle says, “Ye are not under law, but under grace,” that it deserves special attention. {PTUK August 22, 1895, p. 531.9}

One strange thing is that we never hear that text applied to any other than the fourth commandment. But the fourth commandment is only a part of the law; and if the fact that we are not under the law absolves us from keeping the Sabbath, then it just as surely frees us from obedience to the other nine precepts of the law. Suppose therefore we make the application. {PTUK August 22, 1895, p. 531.10}

The eighth commandment says, “Thou shalt not steal.” But when the thief is reproved for his dishonest practices, and is told that he should live by labour, and not by fraud, he may retort, “Your argument is not scriptural, for we are not under the law, but under grace.” {PTUK August 22, 1895, p. 531.11}

The violent man whose hand is against every man, when told that hatred and violence are murder, and that the commandment says, “Thou shalt not kill,” has as good a right to use the text to justify himself, as the man who uses it against the Sabbath. “We are not under the law, but under grace,” he will say, as he makes an assault upon his neighbour. {PTUK August 22, 1895, p. 531.12}

Our friend sees a man who is going to the house of the woman whose “steps take hold on hell,” and he admonishes him to turn back, quoting to him the commandment, “Thou shalt not commit adultery.” But this man has heard our friends say that it is unscriptural to keep the fourth commandment, because we “are not under the law, but under grace,” and so he says, “Have you forgotten your text so soon? Don’t you know that we are not under the law, but under grace? Instead of reproving me, you had better come along with me, for surely so conscientious a man as you are does not want to be in opposition to Scripture.” What can our friend reply?—Nothing whatever that will have any effect upon that man, unless he says, “I was mistaken; I made an unwarranted use of those words.” Let us hope that he would do so. {PTUK August 22, 1895, p. 531.13}

Our friend goes as a missionary to China. He teaches the heathen that the Bible is the Word of God, and to be obeyed, and an honest-minded heathen who has read the Bible for himself begins to keep the seventh-day Sabbath, “according to the commandment.” Our friend is shocked, and says, “That is not at all right; you must not keep the Sabbath; we are not under the law, but under grace.” The poor Chinaman does not see it clearly; but since it is much more convenient not to keep the Sabbath than to keep it, he allows custom and convenience to make up for the obscurity, and yields to his new teacher. {PTUK August 22, 1895, p. 531.14}

But the next day our missionary friend is shocked to find his new convert making obeisance to a hideous idol, and burning some strange smelling stuff before it. “What!” he exclaims, “Have you forgotten that the great God who created all things has said, ‘Thou shalt have no other gods before Me,’ ‘Thou shalt not make unto thee any graven image, ... thou shall not bow down thyself to them’?” And the simple-minded man will reply, “Me no forget; me ‘member your teaching velly well; not under law, under grace.” By what arguments will our friend make it plain to him that while the expression, “not under the law, but under grace,” takes away the obligation to keep the fourth commandment, it does not in the least diminish our obligation to keep all the others? {PTUK August 22, 1895, p. 531.15}

We have not drawn a fanciful picture. Many hundred years ago the same argument was used that we have put into the mouth of our friend. {PTUK August 22, 1895, p. 531.16}

Read in Jeremiah 7:8-10 the reproof which the Lord gave to Israel of old: {PTUK August 22, 1895, p. 532.1}

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?” {PTUK August 22, 1895, p. 532.2}

As a matter of fact the words, “not under the law, but under grace,” are not now used, at least not to any great extent, to justify disobedience to any other commandment than the fourth. And why not? There is but one reason, and that is, that in this country it would be unpopular to do so. This would be a severe accusation if it were not for the fact that those who make use of the excuse do not know what they are doing. They may say, and with truth, that they do not wish to steal, and murder, and commit adultery; that such things are abhorrent to them. Quite so; but that only proves that it is not the commandment of God that restrains them, but the impulse given them by their training and by public opinion. If it were popular to do those things, and they had been brought up to do them, they would plead the same excuse for them that they now do for not keeping the Sabbath. {PTUK August 22, 1895, p. 532.3}

Now let us consider what the Scripture really does say, and thus we shall know what it means. The text is Romans 6:12-15, and reads thus:— {PTUK August 22, 1895, p. 532.4}

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.” {PTUK August 22, 1895, p. 532.5}

Note these obvious facts:— {PTUK August 22, 1895, p. 532.6}

1. Those who are not under the law are those over whom sin has no dominion. But “sin is the transgression of the law.” 1 John 3:4. Therefore, {PTUK August 22, 1895, p. 532.7}

2. Those who are not under the law are the ones who are not transgressing the law, but who are keeping it. {PTUK August 22, 1895, p. 532.8}

3. It is not stated, as a universal fact, that all men are not under the law, but under grace. The words, “Ye are not under law, but under grace,” are addressed to those who have been “baptized into Jesus Christ,” “in the likeness of His death,” and have been made “alive from the dead,” “in the likeness of His resurrection.” It is therefore not at all true of the transgressors of the law that they are “not under the law, but under grace.” Such persons are still under the law. {PTUK August 22, 1895, p. 532.9}

4. But “the grace of God that bringeth salvation hath appeared to all men.” Titus 2:11. Its object is to save men from sin-from the transgression of the law. Those who accept this grace are brought out from under the law, to walk in it without fault before God. For “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,* who walk not after the flesh, but after the Spirit.” Romans 8:3, 4. {PTUK August 22, 1895, p. 532.10}

Let us take heed not to trust in vain words that do not profit, but in the Lord Jesus Christ, whose delight it was to do the will of God, whose law was in His heart. {PTUK August 22, 1895, p. 532.11}

**“Missionaries and Governments” The Present Truth 11, 34.**

E. J. Waggoner

The massacres in China have led to a chorus of protest in the press against missions. One journal says:— {PTUK August 22, 1895, p. 532.12}

The good these missionaries do is counterbalanced by the evil results. Many of these missionaries are more zealous than discreet. It is simply ridiculous that nations should be under constant risk of going to war in order to protect the missionaries. {PTUK August 22, 1895, p. 532.13}

There are missionaries and missionaries, but the true missionary does not ask his home government to protect him. The less he is associated in the minds of the people with foreign governments the better off he is, and much of the hatred that is treasured up against the preacher is due to the interference of foreign powers. A writer stated in one of the Reviews a short time ago that even Li Hung Chang to this day persists in seeing in the English missionary the representative of the power that battered down the Taku ports and forced opium upon China. {PTUK August 22, 1895, p. 532.14}

The triumphs of the cross in heathen lands have been won by men who put their lives in the hands of those for whose souls they prayed and worked, trusting the God whose voice many times has said to fierce and barbarous hearts, “Touch not Mine anointed, and do My prophets no harm.” Sometimes, it is true, the Lord has allowed life to be taken, and then the blood of martyrs has been the seed of the church, and savage natures have been won to Christ by the patient sufferings of those whom they persecuted. How different the situation when heathen peoples understand that around the missionary are the bayonet and the cannon. He then loses his distinctive character as an ambassador of Heaven, and becomes in the eyes of the people, and in fact, the semi-official representative of a foreign religion. {PTUK August 22, 1895, p. 532.15}

For this reason the missionary of apostolic mould, not only does not ask protection of his home government, but protests against it. Here is one of the paragraphs in the prospectus of the Soudan and Upper Niger Mission, by its heroic founders, Brooke and Robinson, which breathes genuine Christian courage, and sets forth the true principle of the Gospel worker:— {PTUK August 22, 1895, p. 532.16}

POLITICAL STATES.-As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids anyone to endeavour to turn Moslems to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also, for the sake of the natives who have to be urged to brave the wrath of man for Christ’s sake, it is necessary that the missionary should themselves take the lead in facing these dangers; and should, in every possible way, make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Soudan. They will, therefore, voluntarily lay aside all claim to protection, as British subjects, and place themselves, while outside British territory, under the authority of native rulers. {PTUK August 22, 1895, p. 532.17}

**“‘Present Truth’” The Present Truth 11, 34.**

E. J. Waggoner

In 2 Peter 1:12 we read, “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” What is present truth? It is truth that is with us; and the revisers have given an exact rendering of the original in these words, “Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you.” To whom is this addressed? “To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ.” That is, to all Christians in every age. {PTUK August 22, 1895, p. 532.18}

What is this present truth, or this truth which is with us? Jesus said, “I am the Way, the Truth, and the Life.” John 14:6. Moreover, He is always with us, for He says, “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20. And He is always the same, for we read again, “Jesus Christ the same yesterday, and to-day, and for ever.” Hebrews 13:8. This, then, is the present truth, the truth that is ever present with us. He who grows in the knowledge of our Lord and Saviour Jesus Christ, is growing in the knowledge of the truth. To proclaim this truth is the sole object of this paper. {PTUK August 22, 1895, p. 532.19}

**“A Press Opinion” The Present Truth 11, 34.**

E. J. Waggoner

Returning to a case in the State of Georgia (U.S.A.), where a man was sentenced to a year in the chain gang for quietly performing his work on Sunday, after having “rested the Sabbath day according to the commandment,” a New Orleans daily journal says:— {PTUK August 22, 1895, p. 533.1}

A State which retains on its statute books laws that punish an industrious man for keeping his Sabbath on the seventh day, and working on the first day of the week, is a State whose civilisation and whose Christianity are of a questionable and medi?val character. There is an ancient statue known to most people, which says, “Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” We have not heard that this ancient statue, given by Jehovah Himself to the leader of His chosen people, has ever been officially or authoritatively repealed; nor are we aware of any logical reason why people calling themselves Christians should take it upon themselves to maintain all the other commands of the Decalogue intact, and interfere, for their own convenience, with this statute alone. Indeed, we are of the opinion that people calling themselves Christians are considerably unchristian when they punish their fellow-citizens for keeping one of the commandments of the moral law, which they themselves are in the habit of breaking. {PTUK August 22, 1895, p. 533.2}

**“Dragging Skirts” The Present Truth 11, 34.**

E. J. Waggoner

If a woman who wears a dragging skirt as to street dress could walk behind herself and see how it looks sweeping the pavement she would surely discard this habit for a more rational one. The *Lancet* says:— {PTUK August 22, 1895, p. 540.1}

“Granted that the germs of disease abound in a given quarter, no ordinary means could more effectually insure their disappearance than the broom-like action of a flowing skirt.” {PTUK August 22, 1895, p. 540.2}

Dr. Oliver Wendell Holmes put the following speech on this question in the mouth of one of his characters in “The Professor at the Breakfast Table:”— {PTUK August 22, 1895, p. 540.3}

“Because a queen or a duchess wears long robes on great occasions, a maid-of-all-work or a factory girl thinks she must make herself a nuisance by trailing through the street, picking up and carrying about with her-pah! That’s what I call getting vulgarity into your bones and marrow. It any man can walk behind one of these women, and see what she rakes up as she goes, and not feel squeamish, he has got a tough stomach.. would not let one of them into my room without serving them as David served Saul at the cave in the wilderness-cut off his skirts, sir! cut off his skirts! ... Don’t tell me that a true lady ever sacrifices the duty of keeping all about her sweet and clean to the wish of making a vulgar show. There are some things that no fashion has any right to touch, and cleanliness is one of these things.” {PTUK August 22, 1895, p. 540.4}

**“News of the Week” The Present Truth 11, 34.**

E. J. Waggoner

-Heavy mortality is reported among the French troops in Madagascar, owing to the climate. {PTUK August 22, 1895, p. 542.1}

-The Blank Flags of Formosa still continue to oppose the Japanese occupation of the island. {PTUK August 22, 1895, p. 542.2}

-The Pope, it is said, h as abandoned his purpose of advising the Catholics of France to rally to the Republican Government. {PTUK August 22, 1895, p. 542.3}

-The Russian authorities have ordered that the English language be substituted for the German in the high schools of Central Asia. {PTUK August 22, 1895, p. 542.4}

-The Ammer of Afghanistan has written to say that he will never doubt the friendship of England, aster the cordial reception which his son received in this country. {PTUK August 22, 1895, p. 542.5}

-One of the largest of the firma of shipowners now stipulate that their captains shall be total abstainers. The loss and danger involved in having drinking captains has led to the now ruling. {PTUK August 22, 1895, p. 542.6}

-A Venezuelan gunboat fired on a British schooner the other day. The territorial dispute between British Guiana and Venezuela is causing irritation, of which the incident mentioned is a symptom. {PTUK August 22, 1895, p. 542.7}

-Assaults on Englishmen in Egypt continue with increasing frequency. France declares its purpose of raising in October the question of the evacuation of Egypt, and Russia is to support the French protest against longer British occupation. {PTUK August 22, 1895, p. 542.8}

-The German colonial authorities are planning for the building of a railway in their East African territory. The snort of the locomotive is now heard in many parts of Africa where a few years ago the cry of wild animals was the only sound. {PTUK August 22, 1895, p. 542.9}

-The average of 120 deaths per day for several weeks has been the record of the effects of yellow favor among the Spanish troops in Cuba. The rebels are strengthening their forces, and it is still a question whether Spain will hold or lose her chief colonial possession. {PTUK August 22, 1895, p. 542.10}

-A French military journal declares that Germany is preparing for a possible war with France in 1896. The new military orders come into force then, and new arms will then be in the hands of the army. This suspicion causes France to urge on its preparations for the struggle-and the people pay the bill. {PTUK August 22, 1895, p. 542.11}

-A Peace and Arbitration Conference was held in Brussels last week, to discuss the best ways of bringing States to the point of submitting disputes to arbitration. One orator, whose speech was applauded, said that war would never cease as long as there were two men in the world. True enough, if the men were unconverted. {PTUK August 22, 1895, p. 542.12}

-At a public conference on the national bread supply held last week, mostly consisting of medical men, it was urged that more stringent regulations should be in force to insure proper quality in bread, many outbreaks of illness being traced to bad bread supply. One speaker created a sensation by declaring that sawdust was now being made. into flour. {PTUK August 22, 1895, p. 542.13}

-A leader of the Garman missions In China states that the population near Foochow ordinarily only waited for a chance to mob and plunder, and the disappointment occasioned by the outcome of the recent war furnished the opportunity. He points to the fact that German missions have not suffered, while English and French have, as indicating political animus, Germany never having performed acts of aggression while England and France have. {PTUK August 22, 1895, p. 542.14}

**“Back Page” The Present Truth 11, 34.**

E. J. Waggoner

Wales has been constituted a Roman Catholic see, and the new Bishop of Wales will, it is said, have his seat at Oswestry. {PTUK August 22, 1895, p. 544.1}

A whole cargo of Russian “holy pictures,” it is said, is to be sent to Abyssinia to supply the churches of that country. {PTUK August 22, 1895, p. 544.2}

The Pope has organised a mission to Iceland, where hitherto the Lutheran Church has reigned supreme. “This far-reaching propaganda,” says the *Chronicle*, “is a sign of the times which should not be lost sight of.” {PTUK August 22, 1895, p. 544.3}

Sometime ago our brethren in Mexico established a medical mission in Guadalajara, which has had such success that they are compelled to plan for providing accommodations for paying patients. The staff of workers is to be increased, as well as the facilities for caring for the sick. {PTUK August 22, 1895, p. 544.4}

The annual conference of our churches in Denmark was recently held in Frederikshavn, attended by about three hundred representatives of the work, including some of the labourers in the neighbouring conferences of Norway and Sweden. From the fact that over eight thousand pounds’ worth of publications have been sold in the Scandinavian countries during the year, it may be seen that the work is prospering there. {PTUK August 22, 1895, p. 544.5}

News from Russia from time to time shows that the Stundists and other dissenters from the State Church are having no easier way than in the days of Alexander III. Yet the truth continues to make progress, and the exertions of all the clergy are powerless to keep it from entering new districts. Occasional reports from our exiled brethren in the Transcaucuses and Siberia show that amidst tribulation they continue preaching the Word, and not without results. {PTUK August 22, 1895, p. 544.6}

The New York *Independent* states that the Pope has just issued a decree allowing working people in the United States to eat meat on fast days, with certain exceptions; but the bishops are directed to give the people the advice that on those days in which they take advantage of this indulgence they should perform “some other act of penance, for example, abstain from intoxicating liquors.” It is just to add that the bishops do not all agree in publishing the indulgence. {PTUK August 22, 1895, p. 544.7}

With one voice the Pope counsels peace, but true to its traditions the Roman Church favours war whenever there is prospect of advancing its power by this means. A Dalziel’s despatch says that the Bishop of Madagascar gave a lecture before the Geographical Society of Lyons, in which he stated that it would be a mistake to try to treat with the Hovas. “A treaty imposed by force was necessary.” It is necessary because France and the ecclesiastical rulers in France will never be satisfied until Madagascar is deprived of all its rights and liberties. {PTUK August 22, 1895, p. 544.8}

**“Official ‘Conversion’” The Present Truth 11, 34.**

E. J. Waggoner

*Official “Conversion’*.-The strange idea of conversion which passes in statecraft is illustrated by a Rome despatch regarding the young Bulgarian prince:— {PTUK August 22, 1895, p. 544.9}

Prince Ferdinand has declared to the Vatican that he will never consent to the conversion of his son to the orthodox religion. {PTUK August 22, 1895, p. 544.10}

But for the father’s protest, his infant son might have been officially “converted” without being conscious of it, and Russia would soberly have proclaimed its reconciliation with Bulgaria. {PTUK August 22, 1895, p. 544.11}

**“Satisfying the Law” The Present Truth 11, 34.**

E. J. Waggoner

*Satisfying the Law*.-Last week the bailiff was nominally in possession of our printing works, and before this paper reaches its readers goods sufficient to satisfy the recent fines imposed for Sunday work will doubtless be removed for sale at public auction. One can feel nothing but pity for those who have to deal with the matter. Thus the poor bailiff said that he didn’t want to do it, but he was “but a tool.” That is the very nature and purpose of Sunday laws, or of any laws by which the god of this world seeks to propagate his religion of force. Every man must decide whether he will be God’s willing instrument, or an unwilling tool of traditions and customs opposed to God’s Word. {PTUK August 22, 1895, p. 544.12}

**“Very Embarrassing” The Present Truth 11, 34.**

E. J. Waggoner

*Very Embarrassing*.-That eminent French scholar and senator M. Barthélemy Saint-Hilarie, speaking in the French Senate a few years ago, said: {PTUK August 22, 1895, p. 544.13}

From what motive has the Sabbath, which is Saturday, become in the Christian Church the Sunday? I have sought in vain the reasons for this act in the best authorities, such as the decrees of the Council of Trent, of Montpellier, and of Meaux, edited by the great Bossuet; I have not found them. It is, in effect, very embarrassing to explain a thing of this nature, which is the result of a kind of tradition.... Much as you may believe that you are obeying a Divine commandment laid down in the sacred Book, and which is, more or less profoundly, respected by all intelligent and philosophical men, still I say that it is not the commandment of God that you observe or pretend to observe. {PTUK August 22, 1895, p. 544.14}

The embarrassment of explaining why one’s practice is contrary to the Word ought not to come very many times to anyone’s experience. {PTUK August 22, 1895, p. 544.15}

**“True Prayer” The Present Truth 11, 34.**

E. J. Waggoner

*True Prayer*.-Many people think that prayer consists merely in asking. That is the reason why it is so often done mechanically. The fact is that true prayer consists in *asking and receiving*. Every true prayer is offered in the name of Christ, and the promise is, “If ye shall ask anything in My name I will do it.” John 14:14. And again, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. True prayer is thus enjoined: “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known.” Philippians 4:6. The thanksgiving is for the reception of the things asked, which faith grasps. When it is understood that the same prayer that conveys our request to God, brings in return His blessings to us, prayer will be pleasure, and will be fresh with praise and thanksgiving. {PTUK August 22, 1895, p. 544.16}

**“Activity in Pitcairn” The Present Truth 11, 34.**

E. J. Waggoner

*Activity in Pitcairn*.-The following communication, which has reached the outside world from one of our brethren on Pitcairn Island, is of more recent date than the long letter which we printed last week, and shows that some improvements in the island are under way:— {PTUK August 22, 1895, p. 544.17}

We shall soon have a large building completed for a boarding-school. We are trying to improve the water facilities. We have a windmill in operation, to which we have attached a mill for grinding our breadstuff, and also a turning lathe. We have raised one crop of Indian corn and have another on hand now in good roasting ear. A week ago last Sabbath we had the captain and one lieutenant of the British man-of-war *Hyacinth* with us at Sabbath-school of which they spoke very highly. I was invited to go on board the vessel on Sunday and talk to the men, which I did, and followed it up with about two hours’ answering questions on scriptural points. They were anxious to read, so we furnished them with a large amount of reading matter. In the afternoon they gave us a parting salute with one of their big guns, and went on their way. {PTUK August 22, 1895, p. 544.18}

**“A Labour Platform” The Present Truth 11, 35.**

E. J. Waggoner

*A Labour Platform*.—“Whatsoever thy hand findeth to do, do it with I might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Ecclesiastes 9:10. {PTUK August 29, 1895, p. 545.1}

*No Idlers.*-The Lord called no idlers into His work when He chose His disciples. He took, so far as the record goes, men from active work-fishing, repairing nets, sitting at the receipt of custom-all doing just what their hands found to do, and not waiting for some excuse for dropping laborious tasks. {PTUK August 29, 1895, p. 545.2}

*Glorifying God.*—“Whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. This shuts out every wrong employment or practice; for God cannot be glorified by that which wrongs any man. But the blessed lesson of these words is that every duty that comes to hand, working in the fields, the shop, at the desk, or in the kitchen may be done to God’s glory, and He is glorified in the doing of it. {PTUK August 29, 1895, p. 545.3}

*The Lord the Master*.-When we remember this the most monotonous and irksome tasks cease to be commonplace. And those who patiently suffer wrong and are deprived of reasonable reward for services rendered may look joyfully forward to the grand day of settlement. Therefore, “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.” {PTUK August 29, 1895, p. 545.4}

**“‘We Have No King But Cesar’” The Present Truth 11, 35.**

E. J. Waggoner

When Jesus was before Pilate, on trial for His life, there was a great question before the people for their decision. They thought that they were deciding whether or not Jesus should live. But that was a mistake. With that they had nothing to do. Jesus had come down from heaven for the sole purpose of giving His life for man, as a voluntary offering. He had said, “I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.” John 10:17, 18. He Himself was life, even everlasting life, because He was the truth, which is eternal. {PTUK August 29, 1895, p. 545.5}

Therefore the people were not settling the question whether or not Jesus should live. That He should live, even though put to death, was a settled fact, beyond the power of man or demons to alter. There was a far different question before the people that day, and that was, whether or not they would accept Jesus, even in His humiliation, as their King, and so share His eternal life. It was a question of service; a question of whom they would acknowledge as their king. {PTUK August 29, 1895, p. 545.6}

The thing for which Jesus was tried was for claiming to be a king. The first recorded question that Pilate put to Jesus was “Art Thou the King of the Jews?” Jesus at first did not answer directly, but after putting a question to Pilate, said, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, then I should not be delivered to the Jews; but now is My kingdom not from hence.” This was a direct claim that He was a King; for if He had a kingdom, as He here declared, He must be a King. Pilate so understood it, for he asked again, “Art Thou a King then?” Jesus answered, “Thou sayest that I am a King.” Most versions give it as indicated in the margin of the Revised Version, “Thou sayest it, for I am a King.” John 18:33-37. {PTUK August 29, 1895, p. 545.7}

Things are not always what they seemed outwardly. Pilate thought that he was trying a man for his life; in reality he was himself on trial, to see whom he would accept as king. He was not only convinced that Jesus was an innocent man, but the words of Jesus had produced in him the conviction that He was more than a mere man; that He was from above, and not from earth. Therefore he was strongly inclined to let Jesus go. He was even “determined to let Him go.” Acts 3:13. But the Jews cried out, “If thou let this man go, thou art not C?sar’s friend: whosoever maketh himself a king speaketh against C?sar.” John 19:12. “When therefore Pilate heard that saying, he brought Jesus forth, and sat down in the judgment seat,” and delivered Him up to be crucified. He had made the decision. He chose C?sar, and rejected Christ. {PTUK August 29, 1895, p. 545.8}

But the people, as well as Pilate, were on trial, and they, as well as he, were to render the verdict upon themselves. When Pilate brought Jesus out to them, and said, “Behold your King,” they cried out, “Away with Him, away with Him, crucify Him,” and when Pilate said to them, “Shall I crucify your King?” they answered, “We have no king but C?sar.” John 19:14, 15. It was not for them to decide the fate either of Christ or C?sar; but in deciding which of the two they would accept as their king, they decided whose fortunes they would share. {PTUK August 29, 1895, p. 546.1}

Every man, from the greatest king to the humblest peasant, has this same question to decide. As C?sar was ruler over the whole world, so he stands for the world; for earthly governments as against the Government of God; for the principles of the world, as against the principles of God. {PTUK August 29, 1895, p. 546.2}

When Christ declared that He was a King, He added, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.” John 18:37. The acceptance of Christ as King, therefore, consists in acknowledging and excepting the truth. {PTUK August 29, 1895, p. 546.3}

The question then is between truth, and error. Truth is of God; for Christ is of God, and Christ is the truth. He is the Son of God, and “the Son abideth ever.” The world is directly opposed to God. “If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” 1 John 2:15-17. {PTUK August 29, 1895, p. 546.4}

As men decide for the world or for the truth, so will their fate be. He that decides for the truth does not add anything to it, for it will abide for ever, whatever his decision may be. He simply places himself under its protection, to abide for ever with it. He who decides against the truth, and for the world, does not injure the truth in the least, but condemns himself to the ruin to which the world is already doomed. {PTUK August 29, 1895, p. 546.5}

In nothing is this decision for C?sar and against the truth more plainly manifested than in the Sunday question. On all sides professed Christian people are calling for stricter Sunday laws, and the more strict enforcement of those that already exist. The mere fact of appealing to the State to “protect” Sunday is a tacit acknowledgment that it is not the Lord’s day, because He is able to protect His own. In this appeal, therefore, we have the echo of the cry, “We have no king but C?sar.” {PTUK August 29, 1895, p. 546.6}

Then there comes a case into court, in which people are declared “guilty” for being loyal to the fourth commandment. Officers and judge will agree that it is a case of human law against Divine law, but add, “Here is the Act of Parliament, and we cannot do anything but enforce it.” So they are overpowered by the cry, “If thou let this man go thou art not C?sar’s friend.” The law of the land, they say, must be enforced “right or wrong.” Thus the “god of this world” is acknowledged, and the God of truth is rejected. {PTUK August 29, 1895, p. 546.7}

The test is coming to the whole world, to both high and low. The Sabbath question is to be the great test of whether or not men will accept the truth. Over the fourth commandment men decide whether they will live “by every word that proceedeth out of the mouth of God,” or whether they will be content with the traditions of men; whether they will follow Christ, or custom and precedent. {PTUK August 29, 1895, p. 546.8}

Truth is seldom popular. The Sabbath of the fourth commandment is not popular. So unpopular is it that to keep it just as God has said, marks people as “peculiar” and “eccentric.” It would be a very easy matter to acknowledge it and keep it “if everybody else would.” But “everybody else” will not, and the test comes in deciding to obey because God has spoken, regardless of what “the people” say, whether they be rulers or ruled. {PTUK August 29, 1895, p. 546.9}

Christ was not popular. There was no more unpopular being in the land than He was when He stood before Pilate and “witnessed a good confession.” It would have been so easy for Pilate to let Him go, if “the people” had only ceased their clamouring. It would have been so easy for the people to accept Him if any of the rulers or of the Pharisees had accepted Him. And the very people who wonder that men could have been so blind in the case of Jesus in Judea, make the very same mistake that the people did then, when it is the truth of Jesus in England. {PTUK August 29, 1895, p. 546.10}

Well it is for men that God does not always take them at their word the first time. Though often rejected, He is slow to leave men to themselves. The very men who “denied the Holy One and the Just,” desired a murderer to be granted unto them, afterwards listened to the words, “Repent ye therefore, and be converted,” and many of them accepted the King whom they had before so shamefully rejected. So now the man who has hastily, either through ignorance, or through pressure from without, rendered judgment against the Lord, may still have an opportunity to reconsider his decision. {PTUK August 29, 1895, p. 546.11}

Consider the question carefully. Remember that truth is none the less truth because it is unpopular. Jesus was none the less King, because He was poor and despised. “Choose ye this day whom ye will serve.” {PTUK August 29, 1895, p. 546.12}

**“Bible Study” The Present Truth 11, 35.**

E. J. Waggoner

In Deuteronomy 6:5-9 we have directions as to our duty in regard to the Bible. We will quote it in full:— {PTUK August 29, 1895, p. 546.13}

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” {PTUK August 29, 1895, p. 546.14}

This is a complete model for Bible study. It was not intended to be local, for the Jews merely, but is for all persons, in all time. Not that we are to wear phylacteries as the Jews did; this passage does not command that. The first part explains the last. The Word of God is to be studied and meditated upon so much that it will have a controlling influence over every act that our hands perform. We should work so that all that we do will bear the impress of the Word. Thus it will be for a sign upon our hands. In like manner the forehead stands for the mind, which is to be stored with the truths of God’s Word. They are ever to be before our eyes. {PTUK August 29, 1895, p. 546.15}

But notice especially the command to talk of the Word when we sit in the house, and when we walk by the way, and when we lie down, and when we rise up. How can this be done? Must we carry a Bible with us continually? That would be very inconvenient, and almost impossible. We could not use it while we were at work, nor in the night. The previous expression explains the whole thing: “And these words, which I command thee this day, shall be *in thine heart*.” That is the secret of Bible knowledge. The Bible must be studied so carefully that the words will be indelibly fixed in our mind and heart. Then we can meditate upon them wherever we are, or whatever we are doing. {PTUK August 29, 1895, p. 547.1}

**“The Two Forces” The Present Truth 11, 35.**

E. J. Waggoner

The Gospel is the power of God, and never while a person or Church has the Gospel will they try to add to its power. To think of God as one whose power may be increased by alliance with the powers of earth is to dethrone Him altogether. Therefore whenever men have turned aside from the persuasive power of the Gospel they have fought against God and the truth. {PTUK August 29, 1895, p. 548.1}

Mr. Spurgeon truly said of the attempt which the Puritans made, in the days of the Commonwealth, to establish righteousness by force of arms:— {PTUK August 29, 1895, p. 548.2}

The fight was won by carnal weapons, and therefore it has to be fought over again in the Lord’s own way, by the sword of the Spirit and the force of conviction. This historical experience should be a warning to us. Let us every one remember that every inch of ground which we gain by other than truthful, persuasive, justifiable force is a yard lost, to be regained at much more cost than would have been required had we distained to fight unfairly. We purchase present success at a fearful price when we tamper with eternal principles. {PTUK August 29, 1895, p. 548.3}

In these days the ballot-box and the courts are substituted for the Ironsides by which the strongest party ruled in Cromwell’s days. But the principle is the same. As Spurgeon said:— {PTUK August 29, 1895, p. 548.4}

In religion it is virtuous to persuade, but vicious to compel. Bribes and fines are ready weapons, but they insure defeat to those who use them. Power can create hypocrites, but persuasion must win converts. The devil deludes many good men into short cuts to success, and these are generally trespasses. The arch-fiend has a cunning way of getting up a cry for casting out devils by Beelzebub, and all with the intent that the aforesaid Beelzebub may have a longer lease of power. Let us be warned by the past, and never do evil that good may come, nor deny any man his right because we fear that he will make a wrong use of it. Laying down the forbidden weapon, let us grasp that which our Captain supplies, and spread the truth by every means in our power. {PTUK August 29, 1895, p. 548.5}

But it has been when church traditions were contrary to truth, and could not be upheld by appeal to the Word that, in every age since the apostasy, the ruling churches have made use of the power of governments to sustain their position. But every such appeal has left them weaker and more godless, and the end of it all-because, by the Word of prophecy, we know they will continue in the course in which the god of this world is driving them-will be the condition of things described in the first five verses of Revelation eighteen. Who will heed the call that is there given. {PTUK August 29, 1895, p. 548.6}

**“Baptism” The Present Truth 11, 35.**

E. J. Waggoner

**HOW THE ORDINANCE WAS PERVERTED**

The commission which Jesus gave His followers was, “Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved.” So the apostles went out preaching the Gospel, and baptizing those that believed; for the believers followed the example of Christ, who was Himself baptized of John in Jordan that He might fulfil all righteousness. {PTUK August 29, 1895, p. 548.7}

To the believer baptism is a burial with Christ, and a rising to newness of life. Without the living faith which makes the crucifixion and death to sin and the walking in newness of life a fact of experience, there can be no real baptism. As the apostle says, “Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6:4, 5. {PTUK August 29, 1895, p. 548.8}

But when the falling away came after apostolic days, the walking in newness of life ceased to be a reality in the great mass of professors, and gradually the “likeness” was lost sight of, so that in the great body of the churches to-day one looks in vain for any likeness of the burial and resurrection of Jesus in the rite which is spoken of as baptism. The late Dean Stanley, who, as a Churchman, certainly had no motive for trying to make out a case against the common practice of the churches, wrote as follows in his “Christian Institutions:” {PTUK August 29, 1895, p. 548.9}

“For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize’-that those who were baptized were plunged, submerged, immersed into the water.” {PTUK August 29, 1895, p. 548.10}

Thus the likeness in the mode lingered long after the real signification of the ordinance was lost in the “Catholic” Church; for it is important that it should be remembered, in reading of the perversions of the Gospel in those early times, that the true followers of the primitive faith were found outside of the great system which grew into the Papacy. {PTUK August 29, 1895, p. 548.11}

As Baptism is the open profession that the individual has yielded up his sins to walk in newness of life, the ordinance is, of necessity, for those only who believe, who are old enough to know what it means to die to self and let the life of Jesus Christ be manifested in them. Of the change which came in this respect Dean Stanley says:— {PTUK August 29, 1895, p. 548.12}

“In the apostolic age, and in the three centuries that followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants. Even amongst Christian households, the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory but not usual. All these distinguished personages had Christian parents, and yet were not baptized till they reached maturity. The old liturgical service of Baptism was framed for full-grown converts, and is only by considerable adaptation applied to the case of infants. Gradually the practice of baptizing infants spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists before mentioned), have adopted it. Whereas in the early ages, adult baptism was the rule and infant baptism the exception, in later times infant baptism is the rule, and adult baptism the exception.” {PTUK August 29, 1895, p. 548.13}

Like every perversion of the Gospel, the change came in very gradually and naturally. The pagan systems of religion had their “holy water” lustrations, or sprinklings, which were supposed to confer some mystic power of regeneration. As baptism had become but a form for admission into the church in the days of apostasy, the church adopted the pagan idea that the water baptism was the regenerating power. {PTUK August 29, 1895, p. 548.14}

Then as the virtue was attributed to the “consecrated” water it was an easy step to the sprinkling of unbaptized persons upon their dying beds, inasmuch as in the application of the water was supposed to lie the mystic power insuring entrance to heaven. Then the sprinkling of infants was the next natural step; for salvation was made to depend upon the rite, and if the water in the hands of the priest could insure salvation, why risk the eternal loss of the infant? And thus the ordinance, so full of meaning and blessing, was perverted into a rite which became the substitute for faith, rather than the expression of saving faith. {PTUK August 29, 1895, p. 549.1}

**A TERRIBLE INDICTMENT**

In the quotations Dean Stanley speaks frankly, showing how the prevailing practice is totally unlike that which was Divinely ordained. Some may wonder how the Dean explained the Church’s divergence from the Scriptures in this matter. This is his explanation:— {PTUK August 29, 1895, p. 549.2}

“Beginning in the thirteenth century it [infants sprinkling] has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It followed, no doubt, the example of the apostles and their Master. It had the sanction of the venerable churches of the early ages, and the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbeds or extreme necessity) has no baptism at all.... It is a striking example of the triumph of common sense and convenience over ancient usage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a larger change even than that which the Roman Catholic Church has made in administering the sacraments of the Lord’s Supper in the bread without the wine. For whilst that was a change that did not affect the thing which was signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word.” {PTUK August 29, 1895, p. 549.3}

The Lord left His example and command, and the Holy Spirit used the word which described the ordinance; but when “the church” adopted and adapted the pagan doctrine and form, it was a triumph of common sense! Daring presumption could have gone no further. It is equivalent to saying-we hesitate to write it-that the Lord had not common sense, and that the church of the apostasy knew better what was needed than the Holy Spirit. But the Word of the Lord stands fast, and now, when His coming draweth near, the Lord is calling men to return to the Word, and to the life of the Word. Men perverted the ordinance when they lost the life. Now as the life is received it will manifest itself in loyal obedience, just as it did when Jesus went down and was baptized of John in Jordan “to fulfil all righteousness.” {PTUK August 29, 1895, p. 549.4}

**“Christ Not Discouraged” The Present Truth 11, 35.**

E. J. Waggoner

“Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth.” Isaiah 43:1-4. This is the work of Christ. What a world of comfort and encouragement there is in the statement of it, especially in the last verse. His work is to set judgment, or righteousness, in the earth. Righteousness can be set in the earth only by putting it into the hearts of men. {PTUK August 29, 1895, p. 550.1}

Christ’s work is to take poor, weak, sinful men, and make righteous beings of them; to clothe them with the righteousness of God. Very poor material He has to work with, and no one knows this better than He. But He shall not fail or be discouraged in this work. He knows how difficult the task is; but knowing man’s sinfulness and hardness of heart, He is not discouraged. Then what occasion is there for being discouraged? If He is not discouraged with His task, need we be? Shall not we gather courage from His courage? We may be of good courage, for He has overcome the world, and in Him we shall do valiantly. {PTUK August 29, 1895, p. 550.2}

**“A Father’s Prayers” The Present Truth 11, 35.**

E. J. Waggoner

John G. Paton, the devoted missionary to the New Hebrides, was the son of a devout Scotch stocking-weaver. Having toiled at his father’s trade through childhood and early youth, he left the parental roof for Glasgow and the world. His father accompanied him a distance as he set out with all his earthly store tied up in a pocket handkerchief. This is the beautiful account that he gives of that walk with his father. As we read it, we cannot but wish that all boys and girls should leave home with such holy memories:— {PTUK August 29, 1895, p. 554.1}

“My dear father walked with me the last six miles of the way. His counsels and tears and heavenly conversation on that parting journey are as fresh in my heart as if it had been yesterday; and tears are on my cheeks as freely now as then, whenever memory steals me away to the scene. For the last half mile or so we walked on together in almost unbroken silence,—my father, as was often his custom, carrying hat in hand, while his long, flowing yellow hair (then yellow, but in later years white as snow) streamed like a girl’s down his shoulders. His lips kept moving in silent prayers for me, and his tears fell fast when our eyes met each other in looks for which all speech was vain. We halted on reaching the appointed parting-place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said: ‘God bless you, my son! Your father’s God prosper you, and keep you from all evil!” {PTUK August 29, 1895, p. 554.2}

“Unable to say more, his lips kept moving in silent prayer; in tears we embraced and parted. I ran off as fast as I could, and when about to turn a corner in the road where he would lose sight of me, I looked back and saw him still standing with head uncovered where I had left him. Waving my hat in adieu, I was round the corner and out of sight in an instant. But my heart was too full and sore to carry me farther, so I darted into the side of the road and wept for a time. Then rising up cautiously, I climbed the dyke to see if he yet stood where I had left him, and just at that moment caught a glimpse of him climbing the dyke and looking out for me! He did not see me, and after he had gazed eagerly in my direction for awhile, he got down, turned his face towards home, and began to return,—his head still uncovered, and his heart, I felt sure, still risen in prayers for me. I watched through blinding tears till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft by the help of God, to live and act so as never to grieve or dishonour such a father and mother as He had given me. {PTUK August 29, 1895, p. 554.3}

“The appearance of my father when we parted,—his advice, prayers, and tears,—the road, the dyke, the climbing up on it and then walking away, head uncovered, have often, often, all through life, risen vividly before my mind, and do so now while I am writing, as if it had been but an hour ago. In my earlier years particularly, when exposed to many temptations, his parting form rose before me as that of a guardian angel. It is no Pharisaism, but deep gratitude, which makes me here testify that the memory of that scene not only helped, by God’s grace, to keep me pure from the prevailing sins, but also stimulated me in all my studies, that I might not fall short of his hopes, and in all my Christian duties, that I might faithfully follow his shining example.” {PTUK August 29, 1895, p. 555.1}

**“News of the Week” The Present Truth 11, 35.**

E. J. Waggoner

-The French press is daily arousing public feeling on the Egyptian question. {PTUK August 29, 1895, p. 558.1}

-The reports from Macedonia show that the rising is by no mane suppressed. {PTUK August 29, 1895, p. 558.2}

-Quite a number of the islands along the coast of Scotland are in the property market now. {PTUK August 29, 1895, p. 558.3}

-Parliament last week discussed the prospective railway from the East Coast to Uganda. {PTUK August 29, 1895, p. 558.4}

-Of deaths in London at this season infants under one year furnish nearly a third of the number. {PTUK August 29, 1895, p. 558.5}

-French, English, and Italian forces have recently been punishing native tribes in various parts of Africa. {PTUK August 29, 1895, p. 558.6}

-Since the outbreak of cholera in Japan 25,000 cases have occurred, and of these 16,000 have terminated fatally. {PTUK August 29, 1895, p. 558.7}

-The situation in Russia among the peasantry and the artisan population is said to be verging on revolution. Restlessness and discontent prevail. {PTUK August 29, 1895, p. 558.8}

-The reports from China indicate that lawlessness is spreading in the inland districts, and many native Christians are being hunted from their homes. {PTUK August 29, 1895, p. 558.9}

-Round about Foochow the people are reported to be parading, the streets with cries of “Drive out the foreign devils.” In China this is doubtless called patriotism. {PTUK August 29, 1895, p. 558.10}

-The usual South American election seems in progress in Ecuador. The two parties are at war, and one day reports come of the defeat of the Government troops, and the next day of the defeat of opposition troops. {PTUK August 29, 1895, p. 558.11}

-The estimated population of the earth, according to the latest statistics, is 1,800 millions, distributed as follows, the figures standing for millions; Europe, 381; Africa, 127; Asia, 354; Australasia, 5; America, 183. {PTUK August 29, 1895, p. 558.12}

-Earthquake shocks, mostly slight ones, have been reported from widely separated regions nearly every day. In Southern Europe, South America, New Zealand, and the East the occasional quakings remind us that the things of earth are not so firmly established as many think who put their trust in them. {PTUK August 29, 1895, p. 558.13}

-The East Coast and the West Coast railways to Scotland are engaging in rivalry to see which can land passengers from London in Edinburgh in the least time. A correspondent describes a run of 60 miles an hour “up hill and down dale,” and “with a steadiness of motion which was almost alarming at times.” He says they did the 821 miles from Grantham to York in 70? minutes. {PTUK August 29, 1895, p. 558.14}

-Three chiefs from Bechuanaland are on their way to England, among them Chief Khama, the head ruler, who has gained such a reputation by his efforts to keep his tribe from the demoralisation which has come upon most native tribes. There are no drinking saloons in his capital, which has a population of 30,000, and oven white men who bring liquor into his territory are liable to heavy penalties. {PTUK August 29, 1895, p. 558.15}

-The delay of the Shahzada of Afghanistan, the Ameer’s son, it getting away on his homeward journey is described as “the great London puzzle.” Strong hints have to be given that it was long since time to go, but it is said the Ameer presses that he shall not return until the Government agrees to show Afghanistan to deal directly with the home authorities instead of with the Indian Government. {PTUK August 29, 1895, p. 558.16}

**“Back Page” The Present Truth 11, 35.**

E. J. Waggoner

About 18,000 pilgrims a day are visiting the Roman Catholic shrine at Lourdes. {PTUK August 29, 1895, p. 560.1}

The name Immanuel is “God with us.” Mark the significance of the fact that it is not “God with Him,” but “God with *us*.” {PTUK August 29, 1895, p. 560.2}

The way that leads to life is strait and narrow, “and few there be that find it”—not because it is difficult to find, but because the multitude do not want to find it. “He that seeketh findeth.” {PTUK August 29, 1895, p. 560.3}

One of the London evening papers reports that the recent annual conference of our churches in Switzerland, held as a camp-meeting, in St. Blaise, about fifty family tents were pitched, with two large tents for the preaching services, one for the French, and the other for the German-speaking members. The meetings continued one week. {PTUK August 29, 1895, p. 560.4}

The Roman authorities have been gravely discussing the admissibility of lighting churches by electricity and of using telephones in convents. Telephones may be used on “grave occasions,” and churches may be illuminated by electricity, though candles only are to be employed in the service. Such questions show how completely religion in the Roman Church is divorced from that which pertains to life and righteousness. {PTUK August 29, 1895, p. 560.5}

Man shall live by every word of God. Then there is life in every word. We cannot, therefore, pick and choose, taking some words and rejecting others; for whosoever rejects one word rejects the life of God. {PTUK August 29, 1895, p. 560.6}

Our brethren in Australia have begun work on school buildings, in New South Wales, to provide educational facilities for the Australian and New Zealand conferences. The plans provide for the erection of a college, and two buildings for Girls’ and Boys’ Home. The school will have an industrial department also, and land has been secured for gardening and farming. {PTUK August 29, 1895, p. 560.7}

The first number of *The South African Sentinel and Gospel Echo*, hailing from Cape Town, has just reached us. It is a monthly journal started by our friends in South Africa to meet the needs of their work. It is a very creditable first number, and we trust that it may do good service for Bible truth in that field. An edition nearly, though not entirely, parallel to it will be published simultaneously in the Dutch language. {PTUK August 29, 1895, p. 560.8}

The *Tablet* (Roman Catholic), speaking of the French invasion of Madagascar, says: “Were the Hovas capable of sustaining a well-organised guerrilla warfare, the advance of the French, entangled in trackless swamps and jungles, would have been impossible; but this the military instinct as well as the material is lacking. Though an interesting and capable people, they are not sufficiently far advanced in the scale of civilisation for creating any organisation capable of meeting the new emergency that has come upon them.” {PTUK August 29, 1895, p. 560.9}

So generally does the war spirit prevail, that the extent of a nation’s civilisation is now measured by its ability to fight successfully. At the same time civilisation is supposed to be synonymous with Christianity. This is very suggestive as to the future. {PTUK August 29, 1895, p. 560.10}

When the Russian authorities, under the influence of the Church, harry and punish the Jew or Stundist until in weakness it yields, and outwardly conforms, they make of him a hypocrite. That is the only thing that can be made by force. And, mark this as invariably true, the person who can be pleased at the thought of having forced such a result must be a hypocrite himself, and is pleased that he has made others as he himself is. And does anybody think it is wicked only when a Russian or a Roman inquisitor does it? {PTUK August 29, 1895, p. 560.11}

**“The Latest Case” The Present Truth 11, 35.**

E. J. Waggoner

*The Latest Case*.-In Baltimore, Maryland, a Seventh-day Adventist has been brought to account for working inside his own house on Sunday. The police officer who arrested him testified that he had been instructed to watch the house for violation of the Sunday Act. {PTUK August 29, 1895, p. 560.12}

The next witness was a Catholic, who had been heard to say that he would see Faust behind the bars yet. He had played the spy, going to Brother Faust’s house to look through the windows on Sunday. The third and last witness was Mr. Kelley, who stated that he was a Methodist. He had also acted the spy on Brother Faust’s premises, and on the occasion in question this man had gone to his place and waited to find some evidence against him, and after informing the officer, he went down the street and spent the larger part of the day at a club-house. He was employed by a manufacturing firm, and laboured for wages a part of every Sunday in the year, according to his sworn testimony. {PTUK August 29, 1895, p. 560.13}

**“Incense” The Present Truth 11, 35.**

E. J. Waggoner

*Incense*.-In reply to a correspondent the *Church Times* said:— {PTUK August 29, 1895, p. 560.14}

We do not say that the apostles used incense in the worship of the apostolic church. It is quite possible that they did, although the tendency at first in the early church was to discontinue a rite which was associated with heathen worship in the minds of converts who had come over from Paganism. {PTUK August 29, 1895, p. 560.15}

This hints at the very clear origin of the use of incense. Of course it was not used in the early church, nor until the church fell away and, as Cardinal Newman acknowledged, adopted heathen practices in order to win over heathen peoples. {PTUK August 29, 1895, p. 560.16}

**“A Patronising Critic” The Present Truth 11, 35.**

E. J. Waggoner

*A Patronising Critic*.-When Jesus was tempted in the wilderness, He met every attack by the living Word, quoting each time from Deuteronomy. The modern critic, wiser in his own conceit than the Lord, would scarcely think of using Deuteronomy as authority. However, the last critic is very patronising. Professor Driver has just brought out a commentary on the book in which he says that the author of this portion of Scripture “cannot be held guilty of dishonesty or literary fraud,” and “there is nothing in Deuteronomy implying an interested or dishonest motive on the part of the (post-Mosaic) author.” {PTUK August 29, 1895, p. 560.17}

**“Bleeding Armenia” The Present Truth 11, 35.**

E. J. Waggoner

*Bleeding Armenia*.-The Armenian horrors have aroused the keen sympathy of the whole world. But it is not sufficiently emphasised that the sufferings of the peaceful and upright Armenians in that sadly misgoverned country have been greatly increased by political revolutionists, who, under the name of persecuted Christians have planned to bring about a revolution. More than two years ago Dr. Cyrus Hamlin, a veteran Turkish missionary, was told by a member of an Armenian secret society:— {PTUK August 29, 1895, p. 560.18}

“We are determined to be free; Europe listened to the Bulgarian horrors and made Bulgaria free; she will listen to our cry when it comes up in the shrieks of women and children.” Dr. Hamlin said: “This scheme will make the very same Armenia hateful among all civilised people.” He replied: “We are desperate; we shall do it.” {PTUK August 29, 1895, p. 560.19}