**“Fleeing for Refuge” The Present Truth 11, 41.**

E. J. Waggoner

When the children of Israel settled in the land of Canaan, they set apart, according to the command of the Lord, six cities of refuge, to which any man who had unintentionally killed another might flee, and be safe from the pursuit of any who sought to kill him in return. Read the whole account in Numbers 35. and Joshua 20. {PTUK October 10, 1895, p. 641.1}

These cities were well known, and were so situated that they could be easily reached. Once within one of the cities, the slayer was absolutely safe; the rulers of the city were answerable for him as long as he remained there; but if he went outside the city walls during the life of the high priest, he was at the mercy of his enemy. {PTUK October 10, 1895, p. 641.2}

The story of the cities of refuge is one of the things written aforetime “for our learning, that we through patience and comfort of the Scripture might have hope.” Romans 15:4. We find ourselves continually beset by enemies. This is no figure of speech, but an actual fact. Everybody knows that he possesses evil habits and traits of character that are positive enemies to him, often destroying not only his happiness here, but his hope of the world to come. And what is worse, they are stronger than we, so that we cannot successfully fight against them. {PTUK October 10, 1895, p. 641.3}

From all these enemies, more dangerous than any earthly foes, we have a sure refuge. “God is our refuge and strength, a very present help in trouble.” Psalm 46:1. David wrote, “The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” Psalm 18:2. And every soul may say this as truly as David could. {PTUK October 10, 1895, p. 641.4}

The seventh psalm is a vivid picture of fleeing for refuge from a fellow who is seeking to destroy. Instead of “put my trust,” in the first verse, read “take refuge,” as in the more literal rendering in the margin of the Revised Version: “O Lord my God, in Thee do I take refuge; save me from all them that pursue me, and deliver me; lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.” Verses 1, 2. {PTUK October 10, 1895, p. 641.5}

Of the safety of those who take refuge in God, we read: “The name of the Lord is a strong tower; the righteous runneth into it, and is safe.” Proverbs 18:10. “The salvation of the righteous is of the Lord; He is their stronghold in the time of trouble. And the Lord helpeth them, and rescueth them; He rescueth them from the wicked, and saveth them, because they have taken refuge in Him.” Psalm 37:39, 40. {PTUK October 10, 1895, p. 641.6}

This refuge is real. The walls of Shechem and Hebron did not protect a refugee from his enemy so securely as God keeps those who flee to Him from the sins that beset them. True we cannot see Him with our natural eyes; but we have His Word, which He has exalted above all His name (Psalm 138:2); and His Word is backed by His oath. “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Hebrews 6:17, 18. {PTUK October 10, 1895, p. 641.7}

Try it. When the enemy presses upon you, lay hold upon the promises of God, and they will be to you a wall which no temptation can pierce. Satan himself in person cannot get through them to lay violent hands on one who is behind them. The God of heaven is infinitely more real, although invisible, than all the gods that can be seen; so His Word is a rock infinitely more real and more enduring than Gibraltar. {PTUK October 10, 1895, p. 641.8}

And this refuge will never fail. The men who fled to one of the cities of refuge found a welcome and would stay there till the death of the high priest. So we may be sure of a welcome, even though foully guilty, for the Lord says, “Him that cometh to Me I will in no wise cast out.” John 6:37. More than this, our High Priest will never die; He is “alive for evermore.” Revelation 1:18. So the soul that flees to Him for refuge, is for ever safe. “The eternal God is the refuge, and underneath are the everlasting arms.” Deuteronomy 33:27. {PTUK October 10, 1895, p. 641.9}

*“Unshaken as the sacred hills,  
And fixed as the mountains stand.  
Firm as a rock like the soul shall rest  
That trusts th’ Almighty hand. {PTUK October 10, 1895, p. 642.1}*

*“Not rock nor hills could guard so well  
Fair Salem’s happy ground  
As those eternal arms of love  
That every saint surround.” {PTUK October 10, 1895, p. 642.2}*

**“Where Heathenism Came In” The Present Truth 11, 41.**

E. J. Waggoner

When it is pointed out that certain religious observances commonly recognised are of heathen origin, the question is often asked, “What difference does it make, if only they are used in the worship of God?” A few of the things “written for our learning” will answer the question. {PTUK October 10, 1895, p. 642.3}

When God called Israel away from the idolatry of Egypt in order that they might serve Him they were warned against the rites by which the inhabitants of Canaan worshipped their gods. {PTUK October 10, 1895, p. 642.4}

“Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. *Ye shall not do so unto the Lord your God*.” Deuteronomy 12:2-4. {PTUK October 10, 1895, p. 642.5}

The Lord knew the tendency of the human heart to substitute self-service for His service, and forewarned them against the specious plea that some were sure to urge, that the rites of the heathen might be used in His worship. {PTUK October 10, 1895, p. 642.6}

“Take heed to thyself that thou be not snared by following them.” Verse 30. The ceremonies of the heathen worship, like garments tainted by the contagion of a deadly disease, were sure to infect those who touched them with the cursed plague of paganism. Therefore He said, “What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” Verse 32. {PTUK October 10, 1895, p. 642.7}

Just here the people failed. They did not destroy the traces and instruments of the false worship, and soon after the death of Joshua they were following the “gods of the people that were round about them.” Judges 2:2, 12. Again and again in the history of Israel the Lord raised up some reformer to deliver them, and again and again they fell away. In the days of Ahab the religion of the Phoenicians, the worship of the sun-god Baal, was introduced into both Israel and Judah, and from that time on to the destruction of Jerusalem the worship of Jehovah was seldom free from the corruptions which turned it into the worship of the pagan gods. And as Satan is the originator of every false thing, the apostle, speaking by the Spirit, declares that this service was the worship of devils. 1 Corinthians 10:20. {PTUK October 10, 1895, p. 642.8}

This apostasy destroyed the people of Israel, and it is all traceable to the adoption, little by little, of heathen ceremonies, adding to and taking from the Word of God until what was professedly His service became in reality paganism. {PTUK October 10, 1895, p. 642.9}

**REPEATED AFTER APOSTOLIC DAYS**

The Spirit of God, by the apostles, warned the early church of the dangers before it in the great “falling away,” which was to reveal the man of sin, the spirit of lawlessness. The failures of Israel were written as a lesson for those in this danger. “They are written for our admonition,” said Paul to the Corinthian church, and in the same connection he warned that church against having fellowship with the heathen ceremonies. 1 Corinthians 10. {PTUK October 10, 1895, p. 642.10}

If that lesson of Israel’s failures had been taken to heart by those who came after the apostles what a different story would be told of the history of the last eighteen centuries. The apostles taught the church to build on the Word, as the complete rule of conduct and service; for the mystery of lawlessness was even in their day at work in their midst. {PTUK October 10, 1895, p. 642.11}

As soon as they were gone-even as it was with Israel when Joshua and the elders that were with Joshua had died (Judges 2:7)-the great majority began to compromise with the heathenism that was round about them. {PTUK October 10, 1895, p. 642.12}

To attract the heathen and to silence their objections, “the Christian doctors thought it necessary,” says Mosheim, “to introduce some external rites, which would strike the senses.” Having lost the power of the Gospel and its purity, they must needs appeal to the senses. And what rites so useful in this as those which were familiar to heathenism? {PTUK October 10, 1895, p. 642.13}

Cardinal Newman frankly says of this time, about the third century:— {PTUK October 10, 1895, p. 642.14}

Confiding then in the power of Christianity to resist the infection of evil, and to transmit the very instruments and appendages of the demon-worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes. {PTUK October 10, 1895, p. 642.15}

This is soberly written in a book of great repute (“Development of Christian Doctrine,” page 371). What the development really is every reader must decide, weighing the Lord’s own words against the apology of the theologian. {PTUK October 10, 1895, p. 642.16}

The rapid spread of this policy of compromise is thus confessed by the same writer:— {PTUK October 10, 1895, p. 642.17}

In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed to in their own.... The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; holy days and seasons, use of calendars, processions, blessing on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Elysion, *are all of pagan origin*, and sanctified by their adoption into the Church.-Page 373. {PTUK October 10, 1895, p. 642.18}

These heathen abominations, introduced by the falling church, were essentially the same as those by which Israel anciently fell. The centre of them all was the same Methraic sun-worship which had spread over the world from the East. Thus it was that the introduction of the heathen festivals, alluded to by Cardinal Newman, included, as chief among them, the “venerable day of the sun,” the Sunday which has been substituted for the Sabbath of the Lord. {PTUK October 10, 1895, p. 642.19}

In another part of this book the Cardinal answers the objections of Protestants to the Romish doctrines not founded on the Word of God by asking them in turn what prominence the lawfulness of bearing arms, or infant baptism, or “the substitution of the first day of the week for the seventh” has in the New Testament. {PTUK October 10, 1895, p. 642.20}

Thus the Church of Rome boasts of having added to and taken from the words of the Lord, and frankly confesses the adoption of the heathen times and seasons in place of the Sabbath, just as Judah and Israel “observed times” when they forsook the commandments of the Lord, and despised His holy day. {PTUK October 10, 1895, p. 642.21}

Instead of sanctifying these pagan practices by adopting them, the fallen church was itself paganised. And now what is to be done? “Preach the Word,” is the Divine answer. “Cry aloud, and spare not, lift up thy voice like a trumpet, and show My people their transgression.” The Gospel message for the last days, just before the coming of the Lord (Revelation 14:6-14), is burdened with this special warning against the corruptions of the papal power. {PTUK October 10, 1895, p. 642.22}

Does it make any difference whether one wears the uniform of heaven or the mark and livery of the Papacy? The difference is that between life and death, God and Satan. There is life in every word of God, and salvation from sin. There is freedom for the sinner, and rest for the weary. It is to this that God invites men as He warns them against the abominations of heathenism. {PTUK October 10, 1895, p. 643.1}

We live in no ordinary time. Before the Lord comes a whole world is to be awakened by the Word to make the choice between God and His truth and Satan and the systems of error by which he has sought too successfully to hide the truth. Men and women are now making that choice, and the Lord invites every soul to build upon His Word. There is safety, and there alone. Will you build upon the sure foundation? {PTUK October 10, 1895, p. 643.2}

**“Some Thoughts from Psalm 20” The Present Truth 11, 41.**

E. J. Waggoner

“The Lord hear thee in the day of trouble.” In the Revision, as in other translations, we have the word “answer,” in the place of “hear.” That is the exact rendering of the Hebrew. The Hebrew Lexicon gives the following in the definition of the Hebrew word which in this verse is rendered “hear” in our version: “to answer, to respond; of one who answers to another calling-to call back-which the Hebrews did by the word *hinni*,” which means, “Behold me,” or “Here am I.” {PTUK October 10, 1895, p. 643.3}

Remember that this is not simply a pious wish on the part of David, that the Lord may hear us in the day of trouble, but it is a promise of the Holy Spirit, who spoke by him, and whose word was in his tongue. 2 Samuel 23:2. One of the offices of the Holy Spirit is to teach us how to pray, and what to pray for, and this He does by bringing to our minds promises and statements of what God is willing and anxious to do for us. {PTUK October 10, 1895, p. 643.4}

The Spirit makes intercession for us, “according to the will of God.” Romans 8:26, 27. Now we know that when we ask anything according to His will He hears us, and grants us the things we ask for. 1 John 5:14, 15. Therefore we know that whenever in praying to God we use the language of the Spirit of God, our requests are already granted. True prayer is to remind God of His promises, or rather, to claim them as our own. And there are many more promises in the Bible than most people are aware of. {PTUK October 10, 1895, p. 643.5}

So in this first verse of the psalm, we have the promise that when we are in trouble, and call upon the Lord, He will say, “Here I am.” As He elsewhere says, “Call upon Me in the day of trouble; I will deliver thee, and thou shall glorify Me.” Psalm 50:15. He will not simply answer from afar, nor will He promise to come to us; but He will let us know that He is already close by, and has been near all the time. “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20. So in Isaiah 43:2, properly rendered, “When thou passest through the water, I am with thee.” He is always the “I AM,” as well as the One who is to be. {PTUK October 10, 1895, p. 643.6}

But who may claim this promise? Whom does the Lord promise to hear? There is no limit; the only qualification is that one shall call upon Him. “Whosoever shall call upon the name of the Lord shall be saved.” Romans 10:13. It matters not that they have brought the trouble upon themselves. He “giveth to all liberally, and upbraideth not.” Read in Psalm 107:5-20, that “such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High,” “cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and shadow of death, and brake their bands asunder.” Read further also that “fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses.” Let no one fear that, because his own foolishness has brought him into trouble, therefore the Lord will not hear and help him. {PTUK October 10, 1895, p. 643.7}

“The name of the Lord of Jacob defend thee.” Here is another promise that the Spirit gives us. It is an assurance that God’s name will protect us. Why, even a man’s name is often sufficient to guarantee one’s safety; how much more, then, the name of God! If one is travelling through a hostile country, the name of the ruler of that country will protect him from violence. God’s name is known in all the earth; even the devils tremble at it; and if in any part of the earth it is not recognised, as was the case with Pharaoh, then God is able to make it known in a way that it will be recognised. {PTUK October 10, 1895, p. 643.8}

What is the name of “the God of Jacob”?—Read Exodus 3:13-15, where we learn that the name of the God of Abraham, Isaac, and Jacob, is “I AM THAT I AM.” “This is My name for ever, and this is My memorial unto all generations.” That is, His name is THE ONE WHO IS PRESENT. He is the One who is always at hand to defend. And He is able to protect, because “The name of the Lord is a strong tower; the righteous runneth into it, and is safe.” Proverbs 18:10. That name is also “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” Exodus 24:5-7. {PTUK October 10, 1895, p. 643.9}

“The name of the God of Jacob defend thee.” Better still, as in the margin in the Revision, “The name of the God of Jacob set thee up on high,” or on a high place. “In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock, and now shall mine head be lifted up above mine enemies round about.” Psalm 27:5, 6. Our enemies throng round us, and press upon us, and God places us up out of their reach. He even makes us “sit together in heavenly places in Christ Jesus,” “far above all principality, and power, and might, and dominion.” Ephesians 1:20, 21; 2:6. {PTUK October 10, 1895, p. 643.10}

“Send thee help from the sanctuary, and strengthen thee out of Zion.” What help will He send from the sanctuary?—Round about the throne of God in heaven are “ten thousand times ten thousand, and thousands of thousands” of angels (Revelation 5:11); they are “mighty in strength” (Psalm 103:20), and they are “all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14. Of those who trust the Lord, Jesus said that “their angels do always behold the face of My Father which is in heaven.” Matthew 18:10. So there is a direct communication between earth and heaven, because “the angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7. Moreover, the number sent to any person may be increased indefinitely; for Jesus assures us that the Father loves us just the same as He does Him (John 17:23), and when one of His disciples was proceeding to defend Him with carnal weapons, He said, “Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more then twelve legions of angels?” Matthew 26:53. There is abundance of help in the sanctuary for those who put their trust in the Lord. {PTUK October 10, 1895, p. 643.11}

Why should anyone desire any other protection than this? Very much is said just now about governmental protection of missionaries in China. To their honour be it said that none of this talk comes from them. We have not heard that any missionary has been petitioning his government for protection. Neither have any complaints come from them, that they have not been sufficiently protected. If they made such complaints, they would be unworthy the name of missionaries of Christ. He sends them forth, and He is fully able to protect them. Those who are sent out by earthly governments may consistently look to those governments for protection; but those who are sent out by the God of heaven, should not dishonour Him by implying that He is not able to defend His own, but that His servants must depend upon earthly power. The “Gospel of peace” can never be helped by any weapon in the hands of man. “The weapons of our warfare are not carnal.” 2 Corinthians 10:4. {PTUK October 10, 1895, p. 644.1}

Christ is a King, above all the kings of the earth. But His kingdom is not of this world, therefore His servants cannot fight. John 18:36. When Peter thought to defend His Lord with a sword, Jesus said, “Put up again thy sword into his place; for all they that take the sword shall perish with the sword.” If the sword could not be used in defence of the Lord Himself, how can it be used in support of His work or His servants? It is utterly impossible; it may be unwisely drawn in their behalf, but always to their disadvantage. The servants of the Lord are forbidden to fight, for He says, “I say unto you, That ye resist not evil,” meaning, of course, evil done to us. “Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay saith the Lord.” “Overcome evil with good.” Romans 12:19, 21. But since they cannot fight even in their own defence, it is very evident that they cannot ask others to fight for them. {PTUK October 10, 1895, p. 644.2}

What is the result of trusting in earthly powers, as compared with trusting in the Lord?—Here is the answer: “Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen, and stand upright.” Verses 7, 8. They who trust in chariots and horses are overthrown, while the ones who trust in the name of the Lord are made to stand. So we see that it is not an arbitrary thing, but simply the statement of a natural consequence, when the Lord says, by the prophet, “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river.” Jeremiah 17:5-8. {PTUK October 10, 1895, p. 644.3}

“We will rejoice in Thy salvation, and in the name of our God we will set up our banners; the Lord fulfil all thy petitions.” A banner is an ensign, a standard, something round which to rally. What then is the banner that is to be set up in the name of our God? “In that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek, and His rest shall be glorious.” Isaiah 11:10. Let Christ be lifted up as “the Prince of peace.” Let His servants be content to preach “Christ and Him crucified,” and they will prove that the power of the cross is saving power. Spiritual power, do you say? Yes, certainly; but the greater includes the less. He who is able to save from “all the power of the enemy,” meaning the devil, is certainly able to save from all earthly foes. {PTUK October 10, 1895, p. 644.4}

Very well, we have learned the lesson: “Now know I that the Lord saveth His Anointed; He will hear Him from His holy heaven with the saving strength of His right hand.” That is power enough on our side, for both the right hand of the Lord doeth valiantly.” “But,” some one will say, “this promise is to the Lord’s Anointed, meaning Christ.” Very true, and since He sends His servants forth just as the Father sent Him forth (John 20:21), with the very same message, and clothed with the same authority (2 Corinthians 5:19, 20), it is very evident that the same protection that the Father accorded to Him will be granted to us, if we continue to be identified with Him. When we truly pray in the name of Jesus, it is the same as if Jesus Himself were praying, and we may be as sure of being heard as He was. {PTUK October 10, 1895, p. 644.5}

Notice that this very thing appears in the psalm. The promise that the Lord hears His Anointed from His holy heaven, is the same as that which is in the second verse, and which is unlimited in its application. Christ was on this earth in man’s place. He was “made in all things like unto His brethren.” Hebrews 2:17. He had originally every advantage over man. But He “emptied Himself,” when He came to earth, so that as man He had no advantage that the meanest son of Adam may not have. As He was heard and protected, so may we be. He said to the Father, “Thou hearest Me always.” John 11:42. So we have the wonderful promise, “The Lord... grant thee according to thine own heart, and fulfil all thy counsel.” Verse 4. This is a large order. “If ye shall ask anything in My name, I will do it.” John 14:14. {PTUK October 10, 1895, p. 644.6}

Lastly we may consider the promise that the Lord will “Remember all thy offerings, and accept thy burnt sacrifice.” No wonder the Psalmist here inserted “selah,” which means “silence,” as much as to say, “Stop a little, and think of that.” Instead of “accept thy burnt sacrifices,” read the more literal rendering, “makes fat thy sacrifice.” The offerings that we bring to the Lord are poor at the best. We can bring nothing to Him except that which He gives to us. When the Jew of old offered a lamb as sacrifice, he was required to bring the best of the flock. But if he had a large flock of fine animals, it was simply because the Lord had given them to him, and made them fat. So that however much he might give, he must say with David, “All things come of Thee, and of Thine own have we given Thee.” 1 Chronicles 29:14. But his neighbour, a poor man, would have but little to bring. His flock might be small and feeble. Nevertheless if he brought the best he had, the same God who had made the other man’s offering fat would count his as fat also.” If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” 2 Corinthians 8:12. {PTUK October 10, 1895, p. 644.7}

This is shown in the case of the widow’s two mites. The rich men cast large sums into the treasury, out of their abundance, and she dropped only two mites, equal to a farthing. But it was all she had, and Jesus said, “This poor widow hath cast in more than they all.” Luke 21:3. The loving heart and the willing mind make the gift of valuable, for in the mere offering itself, no matter how great the amount, there is nothing that is of any real value, nothing that can add to His store. He requires an offering from us, not for His benefit, but for ours. {PTUK October 10, 1895, p. 645.1}

This is our encouragement when we offer Him ourselves, the only offering that He desires; since without the gift of ourselves any other offering is mockery. So we will, with a sincere heart, give ourselves, including all that we have. But what is the value of the gift? “Every man at his best state is altogether vanity.” Psalm 39:5. We are poor, vile, and worthless. But here comes in the blessedness of giving ourselves to the Lord: He takes our offering, and makes it good. That which was but a disgrace, becomes transformed as soon as He looks upon it, and is found to be “to the praise of His glory.” Then whatever earthly things there are that men think worthy of confidence, let us make mention only of the name of the Lord our God. {PTUK October 10, 1895, p. 645.2}

The moment a man knowingly does anything wrong, he hates the light. {PTUK October 10, 1895, p. 645.3}

The fact that God can be seen in us ought to be enough to make us willing to be unknown and misunderstood all our lives. {PTUK October 10, 1895, p. 645.4}

**“Items of Interest” The Present Truth 11, 41.**

E. J. Waggoner

-In Berkshire the dairyman get 1? d. per quart for the milk that sells at 4d. in London. {PTUK October 10, 1895, p. 654.1}

-The wealth of the United Kingdom, if divided among the inhabitants equally, would give ?350 to each person. {PTUK October 10, 1895, p. 654.2}

-Of thirty ships leaving Bristol for trade on the West Coast of Africa twenty-live are loaded with gunpowder and rum. {PTUK October 10, 1895, p. 654.3}

-A war is imminent between Italy and Abyssinia. Russia is said to have sent arms and money to assist the King of Abyssinia. {PTUK October 10, 1895, p. 654.4}

-The warm weather the last of September started fruit trees and Homo forest trees into a second budding and blossoming in some parts of the country. {PTUK October 10, 1895, p. 654.5}

-Pictures represent the Queen as wearing her crown on any and every occasion. It is said, however, that she has not worn it more than twenty times during her whole reign. {PTUK October 10, 1895, p. 654.6}

-The race question in the Southern Staten of America has been given a now and more serious aspect by the proposition to disfranchise all negroes who cannot road or write in South Carolina. {PTUK October 10, 1895, p. 654.7}

-The revenue returns show that trade conditions are improving. More business transactions are being entered into, postal, telegraph, and customs returns are increasing, and-not so encouraging-the consumption of spirits is also increasing the revenues. {PTUK October 10, 1895, p. 654.8}

-The storm last week wrecked many vessels along the coast, and stirring accounts of rescues have come in from the lifeboat stations. Many lives have been lost. At Padstow, where the men failed in launching the boat, the women came to their aid, and by their united efforts a shipwrecked crew were saved. {PTUK October 10, 1895, p. 654.9}

-A German editor has been sentenced to five months’ imprisonment for criticising the Emperor. It is stated that the terms of imprisonment of members of the Social Democratic Party in Germany during the year, if added together, produce a total of over eighty-three years. Germany has a bitter fight before it. {PTUK October 10, 1895, p. 654.10}

-The Emigration Society issues reports dealing with the demand for labour in foreign parts. A report just published shows that in all the Australian colonies there is an over-supply of labourers, and in New Zealand, while the general depression is not so great as it has been, there is little demand for general labourers and skilled workmen. No demand in South Africa for mechanics, save for bricklayers and carpenters in Natal. {PTUK October 10, 1895, p. 654.11}

-At the Temperance Congress, Chester, last week, Dr. Walmsley, of the London Idiot Asylum, had a paper in which he declared that insanity was one of nature’s penalties for her broken laws, and that alcoholic intemperance was responsible for much of the increase of mental diseases. Pauper lunatics in London wore increasing at the rate of 500 a year. This increase would necessitate building a new asylum every four years at the cost of half a million. {PTUK October 10, 1895, p. 654.12}

**“Back Page” The Present Truth 11, 41.**

E. J. Waggoner

“No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.” This is what the imminent coloured man, Booker T. Washington, is telling to his people in America. It is as applicable to individuals as to races. {PTUK October 10, 1895, p. 656.1}

Referring to the chorus of denunciations of China, and the demand of not the secular press only, but the religious as well, for reprisals, the *New Age* very pertinently says:— {PTUK October 10, 1895, p. 656.2}

What has the religion of Jesus of Nazareth to do with ultimatums, backed by ironclads? The propagation of the faith by the sword is, we believe, a principle of Mohammedanism, but it seems to us to be rather late in the day for Christians to adopt the methods of the Prophet of Mecca. {PTUK October 10, 1895, p. 656.3}

An Odessa despatch says that about 5,000 of the Russian Quakers have been forced to leave their homes in the neighbourhood of Kars owing to their refusal to bear arms. Russia is doubtless acting only as Germany or France would; but what a comment it is on the official profession of the powers of this world to be Christian nations when those who follow the precepts of Christ are exiled for following them. {PTUK October 10, 1895, p. 656.4}

Telegraphic news from Turkey is not very reassuring from day to day if we look for signs of peace and quiet. However, a correspondent who is attending the Bible institute being held in Constantinople, for the benefit of our Armenian and Greek workers, wrote us just before the riots:— {PTUK October 10, 1895, p. 656.5}

Matters here in Turkey seem quiet; the Armenian question has dampened business, but the position of Armenians seems to be improving. Our brethren think that the result will be more freedom for them. Ten years ago, the Armenians had much more freedom than of late; and it is hoped that those times may return. {PTUK October 10, 1895, p. 656.6}

Experiments show that when alcohol is applied to plants even in extremely minute proportions, it prevents or retards germination, and kills or stunts the growth of seedlings that are developed. The deadly effect of alcohol on plant life is very marked even with so small a proportion as one of alcohol to 800 of water. Imagine then, if you can, the terrible effect of alcohol on the human system, when taken in much larger quantities. The “moderate drinker” has no immunity. At the National Temperance Congress at Chester, Dr. F. H. Walmsley said, “Taken to excess, alcohol is in its passage through the organism everywhere equally a destroyer.” But from the above facts it is evident that it is impossible to take alcohol except in excess. {PTUK October 10, 1895, p. 656.7}

Catholics quote the command to “hear the church,” and infer from it that their church cannot err in doctrine. Not at all; for the church of Christ can only speak “as the oracles of God.” As Christ spoke only the words of God, so the church can speak with authority only as it speaks the words of God. And God has given us His word in order that every one may know whether that which professes to speak for Christ is indeed His body. As the Catholic Church asks people to take its voice instead of the Word, we know it does not speak the words of God. {PTUK October 10, 1895, p. 656.8}

A recent book Review tells us that “the Pauline authorship of both the Epistle to the Romans and the Epistle to the Ephesians has been disputed by scholars whose researches cannot be ignored by serious students.” In this we see the out-cropping of one of the meanest faces of human nature, namely, readiness to seize upon a suspicion. The fact that a man has once been accused of a crime, no matter how falsely, is taken as evidence that he is not what he ought to be. It requires no legal ability to bring an accusation against a man; so it is no evidence of scholarship to dispute any part or the whole of the Bible. This fact needs to be emphasised, because many people are thrown into confusion by strong assertions and denials, which they are led to suppose must come from great learning. {PTUK October 10, 1895, p. 656.9}

Let it be remembered that it is faith, not scholarship, that finds out God. “After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Corinthians 1:21. “By faith we understand.” Remember also that there is a vast difference between “scholarship” and real knowledge. A man of vast scholarship may reason like a parrot. Much of the “scholarship” of five hundred years ago is a thing for laughter even among men to-day. Even so is much of the “scholarship” of to-day with God. “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool. That He may be wise. For the wisdom of this world is foolishness with God.” 1 Corinthians 3:18, 19. “For the Lord knoweth the thoughts of the wise, that they are vain.” A humble-minded man with no “scholarship” whatever, who is content to take God’s thoughts as his wisdom, knows far more about God’s truth than a learned man who thinks the Bible a thing for him to sit in judgment upon. {PTUK October 10, 1895, p. 656.10}

Russia insists that nowhere is religious liberty more zealously guarded than in her territories. That means liberty to profess the Russian religion. Every year the authorities seem to be getting stricter. A Reuter’s despatch says:— {PTUK October 10, 1895, p. 656.11}

All German books and tracts which the sect of Stundists in Russia are in the habit of importing for the purpose of propagating the principles of their faith among the orthodox, are henceforward to be confiscated on the frontier. {PTUK October 10, 1895, p. 656.12}

This will doubtless add to the difficulties of our own work in the Russian German colonies. But the “Holy” Synod can never put up a barrier that will be allowed to check the work of the Gospel in Russia. {PTUK October 10, 1895, p. 656.13}

Work is a blessing, not a curse. Activity is life. Exercise means development. Idleness means stagnation and death. It is for this reason that the Lord graciously allows, rather than requires, His people to engage in His work. A bit of work faithfully done, whether with hand or brain, or both, is so much added to one’s capital, not simply for this world, but for the world to come. What matter, then, if somebody else does get the credit for it from men? He cannot get the discipline from you. And on the other hand, how foolish, not to say wicked, it is to seek to get credit for that which we have not done. It is as foolish as it would be to be content with the credit of having eaten breakfast, when you have eaten nothing. The applause of men is an empty thing, after all. Only He whom the Lord commendeth is approved; and the Lord commends only him who has “well done.” {PTUK October 10, 1895, p. 656.14}

We noticed that in one of the States of America the Spiritualists, with a keen sense of the fitness of things, have just held a camp-meeting at Devil’s Lake. {PTUK October 10, 1895, p. 656.15}

**“Deliverance from Prison” The Present Truth 11, 42.**

E. J. Waggoner

“The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7. {PTUK October 17, 1895, p. 656.16}

This was demonstrated in a most marked manner in the case of Peter. Herod had already killed James, and had taken Peter, intending to kill him also. Sixteen soldiers were detailed to keep the apostle till the time of execution, and the night before the event was expected to take place he was in a cell, bound with two chains to two soldiers who were inside with him, one on each side. Surely there is no hope that Peter can escape the will of his enemies. {PTUK October 17, 1895, p. 656.17}

But Peter had many influential friends who were interested in his case, and who exerted themselves to secure his release. So they got up a grand petition in his behalf. Not to Herod, for that would have been useless. The need was too urgent to warrant their wasting time on a stubborn and rebellious under official, so they addressed their petition direct to the highest authority. “Prayer was made without ceasing of the church unto God for him.” Acts 12:5. I have said that Peter’s friends were influential, and so they were, even in the highest circles; for “the supplication of a righteous man availeth much in its working.” James 5:16, R.V. {PTUK October 17, 1895, p. 656.18}

What was the result of this petition?—“Behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.” Acts 12:7-11. {PTUK October 17, 1895, p. 656.19}

That is only one out of many deliverances. At one time the chief priests and the rulers of the Jews “laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught.” Acts 5:18-21. Later on, when the ruler sent to bring them to court, the keepers were found foolishly guarding an empty prison. {PTUK October 17, 1895, p. 656.20}

Yet again, Paul and Silas had been cast in the prison, and the goaler had been charged to keep them safely; “who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one’s hands were loose.” Acts 16:23-26. {PTUK October 17, 1895, p. 656.21}

And so we might proceed, recounting wonderful deliverances by the angel of the Lord. There were the three Hebrews who were delivered from a fiery furnace. The Lord Himself came to their rescue. Mark the statement that “the angel of the Lord *encampeth round about* them that fear Him.” The Lord Himself came down to share the flames with them. So the angel of the Lord was in the cell with Peter before he was delivered. When those who fear the Lord are cast in the prison for His sake, the angel of the Lord is with them, and no prison bars and bolts and soldiers can keep them one minute after God decides that it is best for them to come out. Until that time they are content to stay, as shown by the peaceful sleep of Peter, and the joyful songs of Paul and Silas. {PTUK October 17, 1895, p. 656.22}

This calm confidence in God comes only from a knowledge of His power to effect still greater deliverances. The promise is, “There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” Romans 11:26. He “gave Himself for us, that He might deliver us from this present evil world.” Galatians 1:4. “For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose them that are appointed to death.” Psalm 102:19, 20. {PTUK October 17, 1895, p. 657.1}

Those who know the power of this deliverance from sin, and all may know it if they believe God’s Word, need not and will not have any fear of what man can do to them. We may boldly say, “The Lord is my helper, and I will not fear what man shall do unto me.” Hebrews 13:6. “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them up that are bowed down.” Psalm 146:5-8. {PTUK October 17, 1895, p. 657.2}

**“Praying to Be Excused” The Present Truth 11, 42.**

E. J. Waggoner

There is no more dangerous practice than that of praying to the Lord for permission to disobey Him. {PTUK October 17, 1895, p. 658.1}

Yet this is often done. Some duty or service is revealed in the Word which brings the cross with it. It seems too hard a thing to do, and weak, faithless human nature asks to be excused. {PTUK October 17, 1895, p. 658.2}

Sometimes people feel that the Lord hears them and excuses them from doing what He says. The prayer to be excused is a confession that the command is there; and God cannot contradict His own Word {PTUK October 17, 1895, p. 658.3}

But the Lord does not force man’s choice. When the heart is set to disobey He allows the desire of the fleshly heart to have its way. “Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols.” Ezekiel 14:4. {PTUK October 17, 1895, p. 658.4}

It is a terrible thing to be left to one’s own way. {PTUK October 17, 1895, p. 658.5}

**“Feasting or Fasting?” The Present Truth 11, 42.**

E. J. Waggoner

“Church life must,” says the *Church Times*, “be at a very low ebb at Barry in Chismorganshire, if, as the local papers state is the case, the funds of St. Mary’s Church can only be replenished by a public ball at a restaurant. One of the magistrates, before whom the application for an extension of hours came, very properly protested against the abuse, and was indignant that any section of religious society should hold an all-night dance to raise funds for religious purposes. After hearing of such an application, we cannot be surprised at the report which has reached us of the moribund condition of the Church in Barry, nor that the place should have provided anti-Establishment writers with a forcible text. If instead of a dance and extended drinking hours, the clergy and people tried a little fasting and prayer, we are inclined to think that the financial position would suffer no loss; and certainly the scandal would be less.” {PTUK October 17, 1895, p. 658.6}

**“The Fruit of Offended Dignity” The Present Truth 11, 42.**

E. J. Waggoner

Every Bible reader is familiar with the story of the choosing of Saul as king over Israel, and of his fall and sad end. From a modest, gentle youth, who would allow no harm to be done to those who had mocked at his being chosen king, he degenerated into a hard, cruel, vindictive man, who had no scruples as to the means He used to seek to murder one whom he unjustly regarded as his enemy. Not a man can be found to offer any apology for his persistent efforts to take David’s life. {PTUK October 17, 1895, p. 658.7}

Not only did he seek David’s life, but his causeless hatred of David was so great that He slew those who even unconsciously aided David to escape from him, as well as those who worked in any way connected with them. The spirit of murder possessed him. Eighty-five innocent and defenceless priests, with their families, were slaughtered by Saul at one time, because one of their number had been hospitable to David. {PTUK October 17, 1895, p. 658.8}

What was the cause of this? What had they done to Saul, that so roused his enmity?—Nothing whatever; he had been Saul’s faithful servant, and Saul had loved him for his good qualities. One little thing led to this train of murders. When Saul and David were returning after David had slain Goliath, the women came out with instruments of music to celebrate the victory, and sang, {PTUK October 17, 1895, p. 658.9}

*“Saul hath slain his thousands  
And David his ten thousands.” {PTUK October 17, 1895, p. 658.10}*

That was enough; envy and jealousy took possession of Saul; “and Saul eyed David from that day and forward.” {PTUK October 17, 1895, p. 658.11}

Hear what he said: “They have ascribed unto David ten thousands, and to me they have ascribed but thousands.” Well, what of it? No fact was altered by what they said. David himself had laid no claim to any honour. If Saul had been more valorous than David, the song of a few women would not affect the fact; and if he had not, then the envy was so much the more causeless. {PTUK October 17, 1895, p. 658.12}

But self-love is an extremely sensitive plant. We naturally have an exaggerated sense of our own ability or importance. Then we are anxious to have others think better of us than we know ourselves to be; and if they should by any chance estimate us below our real value, that is fatal. How often we see Saul’s pettishness duplicated. One person is offended because another is preferred before him. Somebody is given a position which he thinks he ought to occupy. “I’m as good as he is,” or, “I’m not treated fairly,” is said or thought, and bitter feeling is cherished against the favoured one, who may be entirely innocent of any self-seeking. {PTUK October 17, 1895, p. 658.13}

Not just as surely as Saul sought to kill David, and murdered many innocent people in his mad attempt, just so surely is there murder in every man’s heart when he becomes soured because somebody else is honoured, and when he has a feeling of envy against one who occupies a place which he thinks he himself ought to have. Hear what the Word says:— {PTUK October 17, 1895, p. 658.14}

“If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.” James 3:14-16. {PTUK October 17, 1895, p. 659.1}

There we have the truth of the matter. The men whose feelings are ruffled because he is named second, or has to accept an inferior place, has in his heart not only murder, but “every evil work.” And withal there is some discontent and dissatisfaction that do not cease even when the coveted honour is gained. Only wisdom’s ways are pleasantness; and the word of wisdom is, “Be kindly affection to one another with brotherly love; in honour preferring one another.” Romans 12:10. {PTUK October 17, 1895, p. 659.2}

**“‘After Mine Own Heart’” The Present Truth 11, 42.**

E. J. Waggoner

Sometimes scoffers quote the words of the Lord, “I have found David the son of Jesse, a man after Mine own heart” (Acts 13:22), in connection with David’s great sin, in order to show that the God of the Bible is not the God of truth and righteousness, forgetting or not knowing that the words were spoken long before that event, with reference to David’s general disposition, and that the sin of David was signally rebuked by the Lord, and acknowledged by David. Let us, with that same statement about David in mind, study a few points in his character, in order that we may see with what sort of disposition God is pleased. In so doing we shall get profit to ourselves. {PTUK October 17, 1895, p. 659.3}

**A KING TENDING SHEEP**

In the sixteenth chapter of 1 Samuel we have the account of the first public appearance of David. The prophet Samuel had been directed by the Lord to go and anoint one of the sons of Jesse to be king in the place of Saul, whom He had rejected. Seven sons of Jesse passed before the prophet, but the Lord’s choice was not among them. “And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.” At Samuel’s order, he was sent for, and as soon as he appeared, the Lord said, “Arise, anoint him; for this is he.” 1 Samuel 16:11, 12. {PTUK October 17, 1895, p. 659.4}

Immediately “the Spirit of the Lord came upon David.” What did David do then? Did he assume a lordly air, and demand to be treated as a king? Did he at once place himself before the public, proclaiming the fact that the Lord had chosen him king, and attempt to seize the authority, or demand at least to be consulted in regard to public affairs?—Nothing of the kind; he made no claim whatever in his own behalf, simply because the Spirit of the Lord was upon him. If he had put himself forward, he would have shown himself unfit to lead the Lord’s people. {PTUK October 17, 1895, p. 659.5}

Read onward in the chapter, and you will find that some time afterwards a musician was needed to play before Saul. Then some one recommended the son of Jesse, and Saul sent messengers, saying, “Send me David thy son, which is with the sheep.” So we see that David had returned to his sheep, after he was anointed king, as though nothing had happened. An anointed king keeping sheep! How natural it would have been to persuade himself that he was wasting his talents, and that it was his duty to be leading men instead of sheep. But he did nothing of the kind, because he was a man according to God’s heart, and the Lord is “meek and lowly in heart.” Here we have a sample of the kind of men whom God uses in His work. {PTUK October 17, 1895, p. 659.6}

**A KING AT SERVICE**

“And David came to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer.” 1 Samuel 16:21. {PTUK October 17, 1895, p. 659.7}

At last David is at court. It looks as though there was now more prospect that he might fill the position for which he had been anointed, than when he was tending sheep. But still he is only an armour-bearer, a servant. Now we shall expect to see him begin to work himself forward and push his claims to the allegiance of the people. Ah, that’s because we don’t know the Lord. David was a man according to God’s own heart, and God’s heart is love, and love “vaunteth not itself,” and “seeketh not her own.” 1 Corinthians 13:4, 5. {PTUK October 17, 1895, p. 659.8}

Instead of seizing upon the throne, which was his by Divine right, “David went and returned from Saul to feed his father’s sheep at Bethlehem.” 1 Samuel 17:15. The special object for which he was called to Saul seems to have been accomplished, and the anointed king returned contentedly to his father’s sheep in the wilderness. {PTUK October 17, 1895, p. 659.9}

But he did not stay there. There was war, and three of his brothers were in Saul’s army. The brothers, who had been passed by in the choice of a king, were in the army, where there was some chance of distinguishing themselves and becoming known while David, the one chosen and anointed, was an unknown shepherd boy. At last he also was sent to the army, but only as a messenger to carry provisions, and to come again. See 1 Samuel 17:17, 18. {PTUK October 17, 1895, p. 659.10}

Suppose that David had proudly refused to do such menial service. What should he, the anointed king, act as an errand boy? Thousands of people do far less ability than he, and having no such evidence as he had that the Lord has called them to the work, have refused to do humble work that they thought was beneath them, and have complained bitterly that they were not elevated to the position to which they felt sure that God had called them. But then they were not chosen ones, according to God’s heart. If David had refused to perform that humble task, he would have missed the opportunity of doing a thing which brought his name before all Israel, and fastened the eyes of the nation upon him. We often miss a high place, because we think ourselves already too high to occupy a low place. {PTUK October 17, 1895, p. 659.11}

Goliath was slain, and David was in high favour. “And Saul took him that day, and would let him no more go home to his father’s house.” “And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul’s servants.” 1 Samuel 18:2, 5. Here at last was a position more in keeping with his real calling; nevertheless he was only a servant. {PTUK October 17, 1895, p. 659.12}

But “favour is deceitful,” and Saul’s regard for David soon cooled. The people’s regard for David aroused Saul’s jealousy, and so “Saul removed him from him, and made him his captain over a thousand.” 1 Samuel 18:13. Although called upon to step down to a lower position than he had occupied, there was no complaint; but “David behaved himself wisely in all his ways; and the Lord was with him.” That was why David behaved so wisely; for Christ, when He was in the form of God, “counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant.” Philippians 2:6, 7, R.V. By his willingness to serve, David was demonstrating his fitness to reign. {PTUK October 17, 1895, p. 659.13}

**A KING IN HIDING**

Finally David was compelled to flee for his life from the presence of Saul. But why did he submit to such injustice? Why did he not stand his ground, and claim his rights? The throne was his by right, and the people respected and loved him. Why did he not assert his right to the throne, rally the people around him, and take possession of the place to which God had anointed him? The reason why is that “God was with him,” and he was a man after God’s heart. Christ was the manifestation of God to men, and He, “when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:23. {PTUK October 17, 1895, p. 659.14}

Thus did David. Twice Saul was completely within his power, yet no advantage did he take of it. It was not because David restrained himself, that he did not kill Saul, but because he had no desire to do so. This is shown by the fact that when at one time he had cut off the skirt of Saul’s robe, his heart smote him even for that. The Lord hath anointed David to be king, and David was determined to leave it wholly with the Lord to bring him to the throne. {PTUK October 17, 1895, p. 660.1}

It is easy for men to say that their case is in the Lord’s hands, and at the same time to persuade themselves that God has left all the details to them. The pagan idea that “God helps those who help themselves,” has a large place in the creed of many Christians. So the friends of David tried to persuade him. When Saul was in the cave where David was, they said, “Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee.” But David was not to be persuaded to take the Lord’s work out of His hands. God had said that David should be king, and it was the Lord’s business to perform His own promise. {PTUK October 17, 1895, p. 660.2}

On another occasion David found Saul asleep. “Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, and with the spear even to the earth at once, and I will not smite him the second time.” 1 Samuel 26:8. How many of us are there who could have resisted so specious an argument? How natural it would be to persuade ourselves that in refusing to act we should be neglecting the clearly-indicated will of God. But David knew the Lord better than that. He said:— {PTUK October 17, 1895, p. 660.3}

“As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth my hand against the Lord’s anointed.” {PTUK October 17, 1895, p. 660.4}

“Christ glorified not Himself to be made an High Priest.” Hebrews 5:5. He “made Himself of no reputation, and took upon Him the form of a servant,” and “humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him.” Philippians 2:7-9. He was the One in whom God was well pleased, and it was because of the same spirit in David that God exalted him. {PTUK October 17, 1895, p. 660.5}

Let us not forget that no one but a learner is fit to teach, and no one who is not always willing to serve can ever reign with the Lord. God calls us all to a place in His work; but it is that we may be instruments in His hands, and not He an instrument in our hands. There can be no real advancement except directly from God; for “whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” {PTUK October 17, 1895, p. 660.6}

**“Compulsory Religion” The Present Truth 11, 42.**

E. J. Waggoner

The very essence of the Christian religion is perfect freedom. No one can serve the Lord by constraint-other than the constraint of love, which draws but does not compel against the will. {PTUK October 17, 1895, p. 660.7}

The idea of forcing men against their wills to go through religious services in order to make them religious is grotesque enough. But it is very common wherever churches are able to control legislation. And every one who knows anything about human nature and the Christian religion must know that such practices can only turn men away from any true religious experience. {PTUK October 17, 1895, p. 660.8}

In the current *Nineteenth Century* a clergyman has a paper on “The Religion of the Undergraduate,” in which he mentions, as one influence tending to make the university man a confirmed sceptic, the compulsory attendance at chapel. {PTUK October 17, 1895, p. 660.9}

Look at the ordinary morning service in a college chapel: the men lounge about in various irreverent attitudes, but making no pretence of attention to the service. The Don who officiates, painfully aware of the ghastly mockery of the scene, gets through it as fast as he possibly can. Perhaps three times a term on a Sunday morning there is a sermon, usually on some obscure point of Biblical criticism, which profits its hearers about as much as would half-an-hour’s reading aloud of Bradshaw’s railway guide. {PTUK October 17, 1895, p. 660.10}

He says it is sad but true that most of the undergraduates are thoroughly agnostic. With the “higher criticism” of the university professors, who are supposed to be expositors of the Scriptures, and the formalities of official religion is not to be wondered at that real religious life does not thrive. {PTUK October 17, 1895, p. 660.11}

**“‘He Heareth Us’” The Present Truth 11, 42.**

E. J. Waggoner

What a glorious truth it is that God is no respecter of persons, and that His ear is ever open to the cry of those who need help and deliverance. Jesus, the Friend of sinners, died that “He might bring us to God.” {PTUK October 17, 1895, p. 660.12}

But the Catholic doctrine of God, and of sin, and of the intercession of Mary completely shuts away from men this truth. It makes God a being who cannot receive sinners, it makes them a thing of which one must purify himself, and it substitutes Mary for the Lord to bring us to God. {PTUK October 17, 1895, p. 660.13}

In preaching on prayer the other day Cardinal Vaughan made the following plea for the Catholic forms of prayer:— {PTUK October 17, 1895, p. 660.14}

Will the “Our Father” be in any way enhanced or strengthened by the addition of the “Hail, Mary”? Certainly not. The petition is perfect. But what about the petitioner? The petition may be perfect, but it may be rejected on account of the state and condition of the petitioner. If a poor man, a criminal, was to endeavour to force his way into the royal presence, holding in his hand a petition drawn up with all the requisite formalities, is it likely that he would be permitted access to the sovereign? No. His petition might be perfect, but the petitioner himself might be so far a criminal and so far unworthy as not to obtain access to the sovereign? Well, now, the “Hail, Mary” is simply this, that when we offer up the “Our Father” to God upon His throne of mercy, we ask the Blessed Mother of God, who is in heaven, and who is our Mother also, to accompany us, to pray with us, to take us by the hand, as it were, and lead is up to her Divine Son, and present us to the Eternal Father. {PTUK October 17, 1895, p. 660.15}

What a different picture of the Father’s love from that which Christ reveals. Such a paragraph is useful in that it puts in plain speech some of the thoughts which so frequently come in the heart of unbelief. {PTUK October 17, 1895, p. 660.16}

Unbelief says that God does not love sinners. Unbelief in the days of Christ said that, “This man receiveth sinners,” and considered it a most serious charge against Him. {PTUK October 17, 1895, p. 660.17}

Unbelief suggests that a man must put away his sin before he comes to Christ, and therefore, as every honest man will admit that he is a sinner, unbelief suggests that some human being, as a priest, or Mary, or whoever else it may be, must gain the access to God for us. {PTUK October 17, 1895, p. 660.18}

No. “Through Him”—Christ, not Mary—“we both have access by one Spirit unto the Father.” Ephesians 2:18. {PTUK October 17, 1895, p. 660.19}

“Wherefore He is able also to save them to the uttermost that come unto God by Him.” Hebrews 7:25. {PTUK October 17, 1895, p. 661.1}

God’s court is not like that of the Vatican, accessible only on the recommendation of some favourite, or to those who bring properly certified credentials. God invites all to come, “And him that cometh to Me I will in no wise cast out.” {PTUK October 17, 1895, p. 661.2}

**“The Growth of Faith” The Present Truth 11, 42.**

E. J. Waggoner

The Apostle Paul wrote thus to the church of the Thessalonians: “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly.” 2 Thessalonians 1:3. How many there are who are longing for a like experience, and are praying, “Increase our faith,” without realising that the answer to their prayer rests with themselves. Let such read the following bit of experience, and profit by it. {PTUK October 17, 1895, p. 661.3}

Mr. Moody says that when he was president of the Young Men’s Christian Association in Chicago, he used to say: “What we want is faith; if we only have faith, we can turn Chicago upside down. I thought that some day faith was going to come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans: ‘Faith cometh by hearing, and hearing by the Word of God.’ I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.” {PTUK October 17, 1895, p. 661.4}

To expect to grow in grace without Bible study is as idle as to expect to increase in physical strength without eating. {PTUK October 17, 1895, p. 661.5}

**“Items of Interest” The Present Truth 11, 42.**

E. J. Waggoner

-A Leeds barber was fined last week for shaving on Sunday. {PTUK October 17, 1895, p. 670.1}

-Belgium has now five wars on hand with the natives and Arabs in the Congo State. This is called civilising the natives. {PTUK October 17, 1895, p. 670.2}

-The French column has at last reached the capital of Madagascar, and the Queen and court have fled to a town about 100 miles south. {PTUK October 17, 1895, p. 670.3}

-The governing body in Iceland has decided to purchase a steamer to establish direct communication with England for mails and passengers. {PTUK October 17, 1895, p. 670.4}

-The past fortnight has been a veritable reign of terror in Turkey. Armenians have murdered Turks, and Turks have slaughtered Armenians. {PTUK October 17, 1895, p. 670.5}

-There is a church at Moscow which cost eight hundred thousand pounds. Of that sum two hundred thousand pounds was for gold used in plating the dome. {PTUK October 17, 1895, p. 670.6}

-A speaker at the Church Congress declared that it cost four shillings a bushel to produce wheat in Norfolk, but many farmers had had to sell it this year at three. {PTUK October 17, 1895, p. 670.7}

-The mineral production of the United Kingdom, in spite of many adverse circumstances, increased by more than 10 per cent, in value during 1894, as compared with 1898. {PTUK October 17, 1895, p. 670.8}

-Out of 200,000 rabbits sent to England from Australia in one shipment, 25,000 were condemned by the London inspectors, as decomposition had begun. The state of the rest of them also may be inferred. {PTUK October 17, 1895, p. 670.9}

-Public feeling in Japan is against the entire evacuation of China by Japanese troops. The suspicion prevails that Russia would take advantage of such evacuation, and Japan is urged to strengthen the army of occupation and the fleet. {PTUK October 17, 1895, p. 670.10}

-A whole village of well-to-do Italians, speaking English with an accent, is one of the most astonishing things that Italy offers to the tourist. They are retired organ-grinders, who have acquired comfortable fortunes in this country, and have gone back to their native land to live in affluence. {PTUK October 17, 1895, p. 670.11}

-Missionaries declare that the officers of the Congo Free State treat the natives most barbarously, punishing frequently by cutting off a hand. The natives are forced to trials India-rubber for the State, and the whole thing is declared to be an unscrupulous money-making concern. In this respect it is not unlike most of the companies masquerading in Africa and other parts as civilising agencies. {PTUK October 17, 1895, p. 670.12}

-China has always so carefully guarded Tibet that no Grand Lama has been allowed to reach the age of eighteen for many years. At that age he is supposed to become the ruler of Tibet, and so the Chinese have taken care that he should be “re-incarnated” before that age, and an infant substituted. But now the present Lama has reached the age and has assumed power, taking advantage of Chinese embarrassments to notify that country that he is not the servant but the lord of Chinese officials. Possibly this may lead to the opening of Tibet. {PTUK October 17, 1895, p. 670.13}

**“Back Page” The Present Truth 11, 42.**

E. J. Waggoner

The Church Congress was severe in its censures of the Sunday newspaper. As one newspaper says, however:— {PTUK October 17, 1895, p. 672.1}

As a matter of fact, there is a great deal less of Sunday work on a Sunday newspaper than on the paper that comes out on Monday morning. {PTUK October 17, 1895, p. 672.2}

The *Christian Leader* says that a clergyman recently made the following announcement: “Next Sunday, in this church, the Rev. Mr.—will renounce the errors of Rome for those of Protestantism.” Unfortunately that is what too many actually do. {PTUK October 17, 1895, p. 672.3}

One of our German labourers in Brazil reports that in one province he finds over a quarter of a million German-speaking people. Another German minister sailed from Hamburg last month, with his family, for Brazil. Wherever our books and publications have gone in South America the people call for the preaching of the Word. {PTUK October 17, 1895, p. 672.4}

On another page we reprint a new leaflet. It is sure to lead many to study their Bibles, and we desire it to have a large circulation. Some who may not be able to engage personally in scattering it may desire to contribute to a fund by which it may be supplied to those who can distribute more than they are able to pay for. Any such contributions we shall gladly receive. {PTUK October 17, 1895, p. 672.5}

An old saying is, “Of two evils choose the least.” Doubtless when the saying originated the word “evil” was used in the sense of calamity, as accident or sickness. In that sense it is of course but simple and common sense, for if two dangers threaten, anyone would naturally choose the least harmful. But the saying has come to be used as meaning that of two sins or errors we should choose the least sinful, and as such it is the devil’s own counsel. He who attempts to weigh two evil practices, so as to choose the least sin, will always find at last that his balances were faulty, and that he chose the greater. Of two sins, shun both. We are to avoid even the appearance of evil. {PTUK October 17, 1895, p. 672.6}

The controversy in the London School Board as to the kind of religion that shall be taught in the schools is on again as hot and bitter as ever, which leads the *Telegraph* to remark:— {PTUK October 17, 1895, p. 672.7}

It seems to be a mournful discovery of these later days that Christian instruction, or religious teaching, or whatever they must be assigned to that modicum of Bible-education which is to be taught in our Board schools, is to be regularly revolutionised every three years. Whenever a fresh set of members are elected by the popular vote, the earliest question which comes up for discussion before the new board is the extent to which the previous system, its exponents and its teachers, are to be corrected or modified, doctored or dragooned. {PTUK October 17, 1895, p. 672.8}

The religion of Jesus Christ is like its Author, “the same yesterday, to-day, and for ever.” Religion by law, however, no matter to what degree, is always dependent upon the caprice of the party in power. This of itself is sufficient to show that religion enforced by law is never Christianity. {PTUK October 17, 1895, p. 672.9}

**“Thinking Upon the Bible” The Present Truth 11, 42.**

E. J. Waggoner

*Thinking Upon the Bible*.-The thoughts of any man *upon* the Scriptures are worth just as much as the man himself, and no more; but no matter how pious or learned the man may be, the thoughts are at the best only the thoughts of a man. They are not God’s thoughts; and as it is impossible for anything to add to the brilliancy of the sun, so the thoughts of men *upon* the Bible cannot make it more clear. If they do not obscure it, they do the most that can be expected of them. {PTUK October 17, 1895, p. 672.10}

*Thinking From the Bible.*-But when we have thoughts *from* the Bible, we have God’s own thoughts, no matter how insignificant the man who presents them to us. We are not to put our thoughts upon the Bible, but to let the Bible put its thoughts upon us. What a man thinks about God is of much less importance than what God thinks about him. {PTUK October 17, 1895, p. 672.11}

*Listen to the Lord*.-When we meet a master in any branch of learning, we are not continually intruding our opinions upon him, but are glad to be quiet, that we may have our little minds enriched from his superior stores. Surely it is not fitting that we should be more presumptuous in the presence of God than in the presence of man. “Be still, and know that I am God.” When God speaks, man ought to be content to lay his hand upon his mouth, and listen in silence. {PTUK October 17, 1895, p. 672.12}

**“The Bible and the Monuments” The Present Truth 11, 42.**

E. J. Waggoner

*The Bible and the Monuments*.-At the Church Congress Sir Charles Warren truly said that no discoveries in the sands of the East could affect the credibility of Scripture. “An old inscribed brick might be very interesting, but it could not build up faith.” Of course some of these discoveries show the critics of the Scriptures that on many points they knew nothing, and those who believe the Bible know that the critics are just as foolishly ignorant on all their points of objection against the Word of God. But these researches have not led the critics to give up their opposition. They simply change its base. Sin and unbelief are at the bottom of the so-called higher criticism, and though the critic is brayed seven times in a mortar, so to speculate, it is his folly not depart from history if the critic will read the Word to learn how he may be delivered from his sins, he will speedily find how foolishly empty and vain is the “scholarship” of unbelief. {PTUK October 17, 1895, p. 672.13}

**“Truth Is of God” The Present Truth 11, 42.**

E. J. Waggoner

*Truth Is of God*.-The *English Churchman* refers to Cardinal Vaughan as a dignitary of a “foreign” church. Church organs delight to speak of the Roman Catholic Church as “the Italian mission.” But can they not see that this only weakens their case? Truth is of God. The idea of a national church of Christ is absurd, as anyone will see who considers what the church really is-the body of Christ. The talk about national religion, foreign religion, etc., only shows that the Roman idea of the church has still possession of the minds of those who use these terms. {PTUK October 17, 1895, p. 672.14}

**“Mace and Grimace” The Present Truth 11, 42.**

E. J. Waggoner

*Mace and Grimace*.—“The Archbishop was present,” says a Church of England paper describing the Archbishop of Canterbury’s share in a recent service, “attended by his chaplain, who carried His Grace’s jewelled cross, and another attendant, who carried the silver mace.” Now what would be thought of a business man, as a banker or a merchant, who in going about his work should have men marching before and behind with maces and other gewgaws? Such a spectacle could only cause grimaces. But somehow in religion these fantastic evolutions are expected to be seriously taken. The religion of Jesus is too serious a matter for such displays. {PTUK October 17, 1895, p. 672.15}

**“The Word of God” The Present Truth 11, 43.**

E. J. Waggoner

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” John 1:1-3. {PTUK October 24, 1895, p. 673.1}

*Who Is He?*-That this Word means Christ, there is no room for doubt. “The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” Verse 14. Again, John writes of the Word of life, “Which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.” 1 John 1:1. And when the same writer saw a vision of Christ, the “Faithful and True” (see Revelation 1:5; 3:14), the “King of kings and Lord of lords,” coming to judge the world in righteousness, he saw Him as “The Word of God.” Revelation 19:11-16. The One of whom we are reading, therefore, is the One who dwelt on earth in the flesh as Jesus of Nazareth. {PTUK October 24, 1895, p. 673.2}

*“In the Beginning.”*-The Word, the only begotten Son of God, was “in the beginning.” When was that?—It cannot be located. Let the mind run back to “the beginning” when God created the heavens and earth, and there we see Him. Just before His crucifixion Jesus prayed, “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” John 17:5. If we could find the beginning of all created things, “whether they be thrones, or dominions, or principalities, or powers,” we should still see that “He is before all things.” Colossians 1:16, 17. Yes, He Himself is “the beginning of the creation of God.” Revelation 3:14. Finite minds can never span the space between “the beginning” when the Word was with God, and the present time; His “goings forth have been from of old, from everlasting,” even “from the days of eternity.” Micah 5:2, and margin. He is “from everlasting to everlasting.” {PTUK October 24, 1895, p. 673.3}

*The Word of Wisdom*.-Jesus Christ is the One “in whom are hid all the treasures of wisdom and knowledge.” Colossians 2:2, 3. He is “the power of God, and *the wisdom of God*.” Verse 22. The Hebrew word here rendered “possess,” is the same as that rendered “gotten” in Genesis 4:1, where we read that Eve said, “I have gotten a man from the Lord.” Christ is the only begotten Son of God. In Proverbs 8:22 there is no preposition in the original, so that a more proper rendering of the verse would be, “The Lord possessed Me, the beginning of His way, before His works of old.” This is indicated in the margin of the Revised Version. Christ was not only in the beginning, but He “*is* the beginning,” (Colossians 1:18) even the beginning of the way of the Father. Without Him there was nothing. {PTUK October 24, 1895, p. 673.4}

*“The Word Was God.”*—“Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” Hebrews 1:4. The Son must inherit the name and titles and estate of the Father. Whatever titles belong to God the Father belong equally to Christ. They are His by right. By birth He is “heir of all things.” The Apostle Paul writes of the glorious appearing “of our great God and Saviour Jesus Christ.” Titus 2:13. The Father Himself addresses the Son as God, saying to Him, “Thy throne, O God, is for ever and ever.” Hebrews 1:8. {PTUK October 24, 1895, p. 673.5}

*The Word and the Thought*.-A word is not merely a sound; it is a thing. The ancient Hebrews had but one term for both “word” and “thing.” So in the Hebrew Bible the word which is rendered “word” is the same that is rendered “thing.” A word is the expression of a thought or an idea. The Word of God is the expression of the thought of God. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. Christ is the expression of God’s thoughts to man; and since the thoughts of God toward us are “thoughts of peace, and not of evil” (Jeremiah 19:11), Christ “came and preached peace.” Ephesians 2:17. Why is it that men do not understand God, but think of Him as stern and hard?—Simply because they do not know Christ. It is impossible for anyone to know and believe in the one true God, without knowing Jesus Christ, for “no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him.” Matthew 11:27. {PTUK October 24, 1895, p. 673.6}

*The Word Spoken*.—“No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.” 2 Peter 1:21. But it was the Spirit of Christ in the prophets. 1 Peter 1:11. “All Scripture is given by inspiration of God, and is profitable.” 2 Timothy 3:16. An inspiration is a breath. Inspiration of God means the breath of God. Scripture inspired of God, is Scripture breathed of God. Thus we read, “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” Psalm 33:6. {PTUK October 24, 1895, p. 674.1}

*The Scriptures the Word of God*.-Since the Scriptures are God-breathed, they are the Word of God. This is what they claim to be. To Jeremiah the Lord said, “Behold, I have put My words in thy mouth.” Jeremiah 1:9. God said, “He that hath My word, let him speak My word faithfully.” Jeremiah 23:28. To Ezekiel He said, “Thou shalt speak My words unto them.” Ezekiel 2:7. Again, “Son of man, go, get thee unto the house of Israel, and speak with My words unto them.” Ezekiel 3:4. And over and over we find this statement in the prophets, “The word of the Lord came unto me;” “The word which the Lord spake by” this or that one. David, the sweet psalmist of Israel, said, “The Spirit of the Lord spake by me, and His word was in my tongue.” 2 Samuel 23:2. Paul thanked God that the Thessalonian brethren received the word which he spoke to them, “not as the word of men, but as it is in truth, the word of God.” 2 Thessalonians 2:13. Again he wrote, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” 1 Corinthians 14:37. David said to the Lord, “Thy Word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. “Thy word have I hid in mine heart that I might not sin against Thee.” Verse 11. But time and space would fail to repeat all the instances in which the Holy Scriptures are declared to be the Word of God. That is the claim that they make for themselves. Just as surely as they are true, so surely are they the Word of God. {PTUK October 24, 1895, p. 674.2}

*Christ and the Written Word*.-Some people imagine that to call the Scriptures the Word of God is derogatory to Christ. They think that since He is the Word of God, the Scriptures cannot be. They forget that that is the very reason why they are God’s Word. Through the Scriptures, which we can see, we become acquainted with Christ, whom we cannot see. The unity of Christ and the written word may be learned by comparing Deuteronomy 30:11-14 with Romans 10:4-8. We cannot take space to quote them in full, but you can read and compare them for yourselves. The commandment, we are told, is not hidden, nor far off. It is not in heaven, that we should say, Who will go up and bring it to us? nor is it in the deep, that we need to bring it up. The Apostle Paul uses this same scripture, only inserting Christ in the place of commandment. When Moses said that it was not necessary to go up to heaven to bring the commandment down, it was the same as though he had said that we need not go up to bring Christ down. He has come, and He is risen,—the Word of life,—and the words which He speaks are spirit and life. John 6:63. Whoever reads the words of the apostles and prophets as the Word of God, finds Christ. {PTUK October 24, 1895, p. 674.3}

*The Creative Word*.—“All things were made by Him; and without Him was not any thing made that was made.” The Norwegian translation expresses the emphatic declaration of the original: “Without it [that is, the Word] is not even a single thing made.” “For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:16, 17, R.V. And yet there are people who deny that the Son had an existence before He was born a baby in Bethlehem! To deny that is the same as to deny His present existence. {PTUK October 24, 1895, p. 674.4}

*Creation by Wisdom*.-The Father, addressing the Son, says, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands.” Hebrews 1:10. God “made the worlds” by Him. Verse 2. We have already seen that Christ is “the power of God, and the wisdom of God.” Now read, “The Lord is the true God, He is the living God, and an everlasting King; ... He hath made the earth by His power, He hath established the world by His wisdom.” Jeremiah 10:10-12. And then read again the words of wisdom, “When He gave to the sea its bound, that the waters should not transgress His commandment; when He marked out the foundations of the earth; then I was by Him as a Master Workman.” Proverbs 8:29, 30, R.V. The common version has it, “as one brought up with Him,” which is also the truth. “The same was in the beginning of His way.” He was “the beginning of His way.” He was the Architect, the Master Workman, without whom nothing was made. {PTUK October 24, 1895, p. 674.5}

*The Power of God to Salvation*.-It is not as a matter of mere curiosity that the Scriptures set Christ before us as the power of God,—the One to whom creation owes its existence. It is that we may know His power to save us from sin. The Word of truth is the Gospel of our salvation. Ephesians 1:13. The eternal power of God is seen in the things that are made. Romans 1:20. But the cross of Christ is also the power of God to them who are saved by it. 1 Corinthians 1:18. There is the manifestation of one power by which all things were created and still exist. We have redemption, even the forgiveness of our sins, through the blood of Christ, “who is the image of the invisible God, the Firstborn of all creation; for in Him were all things created.” Colossians 1:14-16. Christ is Redeemer because He is Creator; the power by which He redeems is the very same power by which He creates. {PTUK October 24, 1895, p. 674.6}

*The Word of Peace*.-Christ is the Word of the God of peace. So “He is our peace.” Ephesians 2:14. When He came to earth, He came speaking the words of God, who said to Moses, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth.” Deuteronomy 18:18. So He “came preaching peace.” That was the word that He spoke when the storm was raging on the Sea of Galilee. “He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.” Mark 4:39. The winds and the waves recognised the word of the Creator. Power over the elements,—creative power,—was manifested in that word “peace.” It is the same word which by the Gospel is preached unto us; for Christ says, “Peace I leave with you, My peace I give unto you.” John 14:27. “These things have I spoken unto you, that in Me ye might have peace, in the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. The “peace of God” rules in our hearts only when “the word of Christ” dwells in us richly in all wisdom. Colossians 3:15, 16. It is the word that creates, because in Him we have peace, and “if any man be in Christ, he is a new creature.” 2 Corinthians 5:17. {PTUK October 24, 1895, p. 675.1}

*Rest and Peace*.—“Come unto Me all ye that labour, and are heavy laden, and I will give you rest,” says the Saviour. Matthew 11:28. Both peace and rest are found in Him, because “in Him were all things created.” The firmer our foundation, the more securely we can rest. We rest upon the word of God, and find perfect rest there, because it is the word that created all things. “In six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.” Exodus 31:17. He rested upon His own word, which is living and active, and which continued to uphold that which was created. The seventh day, therefore—“the Sabbath of the Lord thy God,”—is the rest of God. It is the rest which Christ gives to us; for since Christ created all things it was He who at the close of the six days’ work rested on the seventh day. The seventh day is emphatically the Lord’s day,—the pledge of the rest that Jesus gives; and our acceptance of it in spirit and in truth is the sign of our accepting the rest that He offers us. {PTUK October 24, 1895, p. 675.2}

*Sanctification by the Word*.-The Saviour prayed, “Sanctify them through Thy truth; Thy word is truth.” John 17:17. That is the word of Christ, the word by which all things were created. He Himself is the Truth (John 14:6), and He of God “is made unto us wisdom, and righteousness, and sanctification and redemption.” 1 Corinthians 1:30. Now hear what the Lord says of His people who had forsaken Him: “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. God has made Christ sanctification to us, and He has given us the Sabbath in order that we may know that He does sanctify us; therefore it follows that our highest knowledge of God in Christ is found in the Sabbath. To know that God has given the Sabbath, and then to reject it, is to reject complete sanctification. {PTUK October 24, 1895, p. 675.3}

*Perfection and Growth*.-Consider this point further. At the close of each day of creation, “God saw that it was good.” Everything was perfect as He went along. But suppose He had stopped at any point of time before the Sabbath, and done no more; what would have been the result?—Evidently an imperfect, unfinished creation. The Sabbath was the crown, the mark of a perfect and complete creation. So with men. They may have come to Christ, to learn of Him. They may have made great progress in His school. It is all good. Sanctification is through obedience, through the Spirit, and if they are mindful of all that He shows them, they are as perfect through the little that they know as if they had known everything. But suppose the Sabbath, “as the truth is in Jesus,” is made known to them, and they reject it. They then stop short in their growth and are imperfect, no matter how excellent they may have been. The saints of God are the planting of the Lord, “that they might be called trees of righteousness;” but the tree that stops growing is dead. {PTUK October 24, 1895, p. 675.4}

*Knowing God*.—“This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. But we do not know God unless we know Him as Creator, and we cannot know Him at all except as we learn of Him in Christ, by whom all things were created. It is a terrible error to deny the existence of Christ before He came to this earth in the flesh; but the only evidence of His pre-existence is the fact that He created all things. To deny Him as Creator, is to deny His existence at all. To neglect to honour Him as Creator, is to “neglect so great salvation, which at the first began to be spoken by the Lord.” And we cannot honour Him as Creator unless we accept without questioning the word which tells us about His creation work, and of the rest that follows. And the only way to know this indeed is to share that rest with Him, as we read again, “Hallow My Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Ezekiel 20:12. Let us then “go on unto perfection,” finding in Christ sanctification and redemption according to the measure of His power as Creator, and rejoicing in the Sabbath, the sign which He has given us of creation perfect and complete. {PTUK October 24, 1895, p. 675.5}

**“The Reason Why” The Present Truth 11, 43.**

E. J. Waggoner

It may be that some one who read the little tract which was reprinted in PRESENT TRUTH last week, containing statements of eminent men as to the unscripturalness of Sunday, may feel like asking this question: “How is it that you publish those testimonies, when you say that the Bible, and not the testimony of men, is the only thing to be quoted in establishing any point of truth?” {PTUK October 24, 1895, p. 675.6}

The question is easily answered. The reader will notice that the testimony of men is not quoted in support of the Sabbath; for that there is ample positive testimony in the Scriptures. But the tract in question deals with the fact that the Bible affords not the slightest warrant for Sunday observance. Now it is evident that in such a case the Scripture cannot be quoted. We can only declare the fact that there is no Scripture evidence for Sunday. But some might question this statement as being prejudiced; so to quote from men who cannot be expected of being prejudice against Sunday, inasmuch as they keep it, we seek to induce others to keep it. While such men say that the Bible contains no authority for Sunday observance, all must know that their testimony is impartial. {PTUK October 24, 1895, p. 675.7}

But we do not ask anybody to accept the fact even on the authority of those men. The object of citing them is simply this: To arouse people to search the Scriptures and demonstrate the question for themselves. It is an easy matter for anyone to know for himself that there is no more warrant in the Bible for Sunday than for the mass, or for observing Good Friday or Ash Wednesday. Then they can do as they please about acting on their knowledge. If they are willing to risk their salvation on tradition of men, in opposition to the Word of God, that is their privilege. We can only plead with them to listen to God rather than to men, and warn them of their danger. If man is to live only by every word that proceedeth out of the mouth of the living God, how can we expect to have life if we ignore them? {PTUK October 24, 1895, p. 676.1}

**“One of Earth’s Dark Places” The Present Truth 11, 43.**

E. J. Waggoner

The *Chronicle* has had a correspondent writing up the situation in the Congo Free State. So great an interest does the State profess in the welfare of the natives that there is talk of having one State religion, in order that the native mind may not be confused by the great variety of creeds taught by the various missions. The correspondent says:— {PTUK October 24, 1895, p. 676.2}

There are almost as many missions as there are differences of religious creeds at home, and amongst these many varieties of belief the unintelligent African is apt to fall back again on the bed-rock of primitive fetishism. One almost regrets that the State does not in its arbitrary way set up some one State religion, and punish all Non-conformists with banishment from its territory. But this again will sound very absurd when read in an English atmosphere, though it is discussed with all solemnity here, and seems entirely feasible. {PTUK October 24, 1895, p. 676.3}

The suggestion is not so new as may be thought; for this is what we have in most countries already, to a degree. The laws recognise the mark of one religion, the observance of Sunday, and punish those who cannot recognise the State as above the Lord in the matter. {PTUK October 24, 1895, p. 676.4}

But the same correspondent gives us a picture of the manner in which the natives are treated by the Congo State, which shows how the darkness in Darkest Africa grows still deeper under Belgian rule. {PTUK October 24, 1895, p. 676.5}

“The Government troops and carriers are,” he says, “unfortunate negroes pressed into the service by rifle and bayonet.” When short of carriers a raid is made on a village, and the women and children are seized. Then carriers are demanded for the return of the women and children. When the village has not sufficient men to supply the demand the villagers themselves are compelled to go raiding on a neighbouring village. {PTUK October 24, 1895, p. 676.6}

“But there is a meaner way still. Captains of river steamers are given 5f. a head for every man they can bring into Leopoldville, and no questions are asked as to how or from where. The fee is euphemistically called the negro’s fare, the captain representing his man as a stowaway who tried to steal his passage for nothing. The process which these piratical gentry use is delightfully simple. They pitch upon some barbaric village on the Aruwimi or one of the out-of-the-way creeks and go ashore with a crew of armed black rascals at their heels. They raid the village of bananas, manioe and anything liftable, force a squad of likely-looking men to cut them enough cords of wood to feed the furnaces on the next stop; and then kidnap them on board, cast off moorings, and steam away. There is a white man of my acquaintance now returning home to enjoy in northern Europe a pleasant competency won from this species of industry. He is entirely open about the matter, and riots in details. ‘Keep my name out,’ says he, ‘and you can publish to your heart’s content. The State will deny everything and you cannot prove it. The tracks are hidden with cleverness. But the thing’s every bit of its true for all that.’ And so every one admits, quite as a matter of course.” {PTUK October 24, 1895, p. 676.7}

It is a glad thought that Christ is soon coming, and then these dark places, “the habitations of cruelty,” will be for ever swept away. {PTUK October 24, 1895, p. 676.8}

**“The Fruit of the Vine” The Present Truth 11, 43.**

E. J. Waggoner

Speaking of the address which the Women’s Total Abstinence Union has issued, requesting the churches to use non-intoxicatingly wine in the communion, the *Church Times* expresses the prevalent idea in saying: “A liquor that is not fermented is not wine, and without wine the original command to ‘Do this,’ cannot be obeyed.” {PTUK October 24, 1895, p. 676.9}

That is a specimen of how loosely the Lord’s commands are read. It is no wonder that they are so loosely obeyed. Read the accounts of the Lord’s Supper, as given in Matthew 22:26-29; Mark 14:22-25; Luke 22:19, 20; 1 Corinthians 11:23-26, and you will find that the word “wine” is not once used. The question, therefore, whether or not liquor that is not fermented can properly be called wine, does not come in at all. We do not at all admit the assertion that wine must necessarily be fermented; what we do point out is that it is unnecessary to argue as to what kind of wine shall be used at the Lord’s Supper, when nothing is said about using any kind of wine whatever. {PTUK October 24, 1895, p. 676.10}

Right here some one may wish indignantly to ask, “Do you mean to intimate that it makes no difference what liquid is used in the Lord’s Supper? that milk, or water, or tea may be used if one wishes?”—Not by any means. Neither do we wish to be considered as quibbling over the omission of the word “wine.” We wish simply to clear the subject of all speculation, and to get down to just what the Lord did say. {PTUK October 24, 1895, p. 676.11}

“Well,” some one will say, “what if the record does not contain the word wine; it says that He took the cup, and that of course means wine.” Not so fast; the Lord Himself settles the question for us. Read Matthew 26:27-29:— {PTUK October 24, 1895, p. 676.12}

“And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.” {PTUK October 24, 1895, p. 676.13}

What did “the cup” contain?—Only the “fruit of the vine.” What is the fruit of the vine?—Nothing except the pure, unfermented juice that is hermetically sealed up in the grape skins. No vine on earth ever bore fermented liquor of any kind. Fermented liquor is the fruit of the vat, and not of the vine. The use of fermented liquor, no matter what name is given it, in the Lord’s Supper has no more warrant in Scripture than the use of jelly, or anything else into which grape juice might be manufactured. Fermented wine is no more the fruit of the vine than is alcohol and water. The pure unfermented grape juice is the only fruit of the vine. It may be kept indefinitely when placed in a vessel as impervious to the air as is the skin of the grape. That, and that only, may be used in the Lord’s Supper. To use fermented wine is no more a following of the Saviour’s command and example than to use brandy or ale. {PTUK October 24, 1895, p. 676.14}

The fact that the use of fermented liquor might awaken or revive a craving for drink, is not by any means the real reason for not using it. The real reason is that it is a perversion of the sacred emblems, and does not represent “the precious blood of Christ,” which is not corruptible. He is both the Lamb of God and the True Vine. Anyone can see that for a Jew to have offered the putrid blood of a lamb upon the altar would have been sacrilege. If lamb’s blood that had been allowed to putrefy, or ferment, by exposure to the air, would not represent the blood of the Lamb of God, why should it be thought that the blood of the True Vine can any more be represented by juice that has undergone a like change? {PTUK October 24, 1895, p. 676.15}

There is a broad and deep principle involved in this question. It is the principle that man must “live by every word that proceedeth out of the mouth of God.” The perversion of the Lord’s Supper is due solely to the substitution of man’s notions and practices for the plain Word of God. It is the same way of dealing with Scripture which has led to the observance of Sunday for the Sabbath of the Lord. {PTUK October 24, 1895, p. 677.1}

**“Faith Knows No Failures” The Present Truth 11, 43.**

E. J. Waggoner

The history of missions in modern days has many a record of those who seemingly failed, but whose apparent failure was success. The man who goes forward in the path of duty, even though he perish in it, has left a life story that still testifies the power of faith. {PTUK October 24, 1895, p. 677.2}

When Captain Allen Gardiner died in Terre del Fuego he had no results of his mission to the savages there to encourage his last hours, but the promises of God were his then, and the results have followed since. {PTUK October 24, 1895, p. 677.3}

It was the mission to the Yahgans of this cheerless region that drew from the naturalist Darwin an acknowledgment of the power of missions to lift up the degraded. He had seen these natives on his voyage with the *Beagle*, about 1880, and considered them about the lowest forms of human life. But after many years of Gospel work Darwin saw them, and was so surprised at the change that he became a subscriber to the mission. {PTUK October 24, 1895, p. 677.4}

It was the early account of the pitiful condition of the people that led young Gardiner to organise an expedition to carry them the Gospel. The natives received them with hostile demonstrations, and after months of exposure to the pitiless climate the party actually starved to death. {PTUK October 24, 1895, p. 677.5}

When a relief expedition went to visit them the next year, an inscription on a rock, still said to be visible, “Go to Spaniard Harbour,” directed the searchers to the place where the remains of the missionaries were found. The diary and papers left bore witness to the privations endured, and urged that the pitiless natives should not be abandoned. {PTUK October 24, 1895, p. 677.6}

The heroism of their lives inspired friends at home to redoubled effort, and thus changes have been wrought in Tierra del Fuego which have drawn from unbelievers a confession of the power of the Gospel to lift up those who were supposed to be utterly abandoned. There is but one power that can save to the uttermost. {PTUK October 24, 1895, p. 677.7}

**“‘I Will’” The Present Truth 11, 43.**

E. J. Waggoner

The man who was “full of leprosy” came to Jesus worshipping Him, and saying, “Lord, if Thou wilt, Thou canst make me clean.” Jesus immediately replied, “I will; be thou clean.” {PTUK October 24, 1895, p. 678.1}

“If Thou wilt” is the same as, “If Thou art willing,” or, “If you wish to.” “I will,” is but another form of “I am willing,” or, “I wish to.” The leper said, “Lord, you can make me clean if you wish to,” and Jesus replied, “I wish to.” {PTUK October 24, 1895, p. 678.2}

“We have not an High Priest which cannot be touched with the feeling of our infirmities.” Why not?—“For that He Himself also is compassed with infirmity.” We have not to appeal to Him, and stir Him up to sympathy with us, but He has the sympathy already. We have not to labour to secure the good will of the Lord, because He wishes to help us. Christ “gave Himself for our sins, ... according to the will of God.” Galatians 1:4. He “went about doing good,” and was always looking for the opportunity. Every appeal found Him ready and willing. {PTUK October 24, 1895, p. 678.3}

**“Submitting to His Will” The Present Truth 11, 43.**

E. J. Waggoner

Christ gave Himself for our sins, “according to the will of God.” It is “the good pleasure of His will” that we should receive the adoption of sons. Ephesians 1:5. His will is that all men should be saved. 1 Timothy 2:4. And yet men talk about submitting to the will of God, and enduring it, as though it were a grievous burden, and something contrary to us. {PTUK October 24, 1895, p. 678.4}

The leper submitted to His will, and did not find it burdensome. On the contrary, he found it a lightening of his burden. He found delight in the will of the Lord, and so will every one who knows His will, for the earnest wish of God is to do the best for man that can be done. {PTUK October 24, 1895, p. 678.5}

Some people misapprehend the prayer of Jesus in the garden of Gethsemane. He said, “O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt.” Matthew 26:39. They imagine that He was seeking to evade the will of God. But all that He wished to be assured of was that it was the Father’s will, and He was satisfied. He said, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. {PTUK October 24, 1895, p. 678.6}

We are told, “In everything give thanks; for this is the will of God in Christ Jesus concerning you.” 1 Thessalonians 5:18. God does not require anything arbitrarily. Since it is His will that we should in everything give thanks, it is His will that in everything we should have something to be thankful for. And so we shall, if our will but coincides with His. Nothing can be impossible when our will and the will of God are the same. {PTUK October 24, 1895, p. 678.7}

It is true that “evil shall slay the wicked.” They will suffer “indignation and wrath, tribulation and anguish,” but only because they reject the will of God. His will is that all men should be saved; if men reject His will, they choose destruction; and in their destruction they cannot bring any complaint against God, since even in that He allows them to have their own way, yielding His will to theirs. “As for God, His way is perfect.” And the best thing that any man can do is to inquire the will of God, that He may do it. {PTUK October 24, 1895, p. 678.8}

**“Items of Interest” The Present Truth 11, 43.**

E. J. Waggoner

-Australia has over a fifth of the total number of sheep in the world. {PTUK October 24, 1895, p. 686.1}

-Human sacrifices are still made in Coomassie, the Ashanti capital. {PTUK October 24, 1895, p. 686.2}

-There is a prospect of a little war with Ashanti, which refuses to receive a British resident. {PTUK October 24, 1895, p. 686.3}

-There is trouble in the Korean capital. One faction has raided the palace and killed the queen. {PTUK October 24, 1895, p. 686.4}

-The income of the industrial population of Great Britain has grown in fifty years three times faster than the population itself. {PTUK October 24, 1895, p. 686.5}

-Excitement prevails in Syria owing to the conflicts between the Mutualis, Mohammedans, and the Druses. Altogether discontent and unrest is manifesting itself in all Turkey. {PTUK October 24, 1895, p. 686.6}

-The evidence of the unsettled state of affairs is seen in the fact that during Lord Salisbury’s short term of office in this administration he has issued three ultimatums, to China, Turkey, and to Ashanti. {PTUK October 24, 1895, p. 686.7}

-Owing, it is said, to the poor quality of the crops on which the dairy farmer relies for feed for his cows, the yield of milk, butter, and cheese this year is nearly eight million pounds sterling less than last year. {PTUK October 24, 1895, p. 686.8}

-A scientific journal prints a photograph and description of a potato grown in Colorado, which weighed over eighty-six pounds. The field in which the giant tuber was grown produced 430 bushels of potatoes on one acre. {PTUK October 24, 1895, p. 686.9}

-Along the line of the Siberian railway are many scattered settlements without churches, and the Russian church authorities have fitted out five churches on railway trucks, the cars having two priests each. The cars visit about twenty settlements weekly. {PTUK October 24, 1895, p. 686.10}

-It is curious to see what the price of bread has been even within the present century. In 1800 the quartern loaf was 17?d., and for a few weeks as much as 22?d.; in 1805, 12?d.; 1810, 15?d.; 1812, 21?d.; 1814, 12?d.; 1820, 11d.; 1880, 10?d.; 1840, 9d.; 1854, 11d.; 1867, 10?d.; 1870, 7d. {PTUK October 24, 1895, p. 686.11}

-The Turkish crisis seems to have been temporarily averted by the publication of a scheme of general reform for all Turkish subjects. The demands of the British Government have been greatly modified owing to the fact that Russia refused to join Great Britain in the use of force. Little is expected of the reform scheme, and the whole question is only postponed for a little while. {PTUK October 24, 1895, p. 686.12}

-The discussion of the slave question reveals the fact that the very ships of the East African squadron which patrol the seas for slave ships are coaled by slave labour in Zanzibar. A correspondent states also that the cathedral in Zanzibar was built by slave labour. The society organised for the abolition of slavery in all British protectorates is pressing for the prompt freeing of these slaves. {PTUK October 24, 1895, p. 686.13}

**“Back Page” The Present Truth 11, 43.**

E. J. Waggoner

A Portuguese translation of that helpful little work, “Steps to Christ,” has just been brought out. {PTUK October 24, 1895, p. 688.1}

The French papers already talk of a Catholic prince as tributary ruler of Madagascar, and Protestant Mission efforts are to be held in “abeyance.” {PTUK October 24, 1895, p. 688.2}

A journal devoted to Spiritualism prints a portrait of the Pope as frontispiece of the current number. It is a hint of the time when Rome and Spiritualism together will unite in those miracle-working deceptions which precede the coming of the Lord. 2 Thessalonians 2:8, 9. {PTUK October 24, 1895, p. 688.3}

The *Catholic Times* gives prominence to a report of an address on “Church and State,” in which it is stated:— {PTUK October 24, 1895, p. 688.4}

The Church has the right of enforcing obedience from its children, and that chastising rebellious subjects by spiritual or bodily penalties, either for their own amendment or for the example and preservation of others. {PTUK October 24, 1895, p. 688.5}

This is a frank avowal of the methods of the Inquisition, which is just as much alive as it ever was. It is only slumbering. The Church of Christ can only urge obedience to God, and can never enforce obedience. Enforced obedience is no obedience, but only hollow mockery. {PTUK October 24, 1895, p. 688.6}

We often see statements of how many verses the Bible contains, how many words, and even how many letters. The same curiosity hunters also tell us what is the middle word in the Bible. Such “research” may possibly be better for the one who amuses himself at it than for him to be doing nothing; but when such things are classed as “Biblical knowledge” they have a pernicious effect, because they give an utterly false idea of what Bible study is. Such things have no more relation to Bible study than walking from London to Liverpool along the railway, and counting the ties, would have to studying the history of England. {PTUK October 24, 1895, p. 688.7}

**“Ritualism Spreading” The Present Truth 11, 43.**

E. J. Waggoner

*Ritualism Spreading*.—“The excitement once caused by Ritualistic developments in the Church of England is now so long past,” says the *Echo*, “that it is almost forgotten. But the movement does not seem to have died out. On the contrary, it has increased even within the last year or two to a considerable extent. A statement was made at a recent meeting of an advanced High Church organisation showing that whereas in 1892 mass vestments were used in only 810 churches in England, they were in use in 960 churches in 1894. Altar lights were used in 1,846 churches in 1892, and in 1894 the number had increased to 2,282. Incense appears to be a development of more tardy growth, but it is augmenting. In 1892 incense was burnt in 146 churches, and in 1894 in 193.” {PTUK October 24, 1895, p. 688.8}

**“‘Accounted Mad’” The Present Truth 11, 43.**

E. J. Waggoner

*“Accounted Mad.”*-The New York *Sentinel* reports the case of a Sabbath-keeper who was called to court on the charge that he was incompetent to have the care of his children. The prosecution showed that the man had actually resigned a position in the New York Post Office at ?6 per week, in order that he might keep the Sabbath, and was now earning but ?3. The action failed, we surmise from the report, but doubtless the man’s prosecutors are still unable to believe in the sanity of a man who will serve the Lord when it costs something. “Yea, truth faileth; and he that departeth from evil is accounted mad.” Isaiah 59:15, margin. {PTUK October 24, 1895, p. 688.9}

**“The Eastern Question” The Present Truth 11, 43.**

E. J. Waggoner

The Sultan’s “submission” to Lord Salisbury’s demand for reforms in Armenia has not been as complete as was desired. In fact, the impression seems to be that the real point at issue has been evaded. And there are no guarantees for what has been promised. The comments that are made upon it in the press show how complicated the situation is, and how fearful of each other are the powers between which “friendly relations” are supposed to exist. The *Chronicle’s* commissioner in Turkey says:— {PTUK October 24, 1895, p. 688.10}

Probably the British Ambassador has done the best that was possible without causing a serious breach between England and Russia. After all this deadly vacillation better terms could not have been obtained without the appearance of the British Fleet in the Dardanelles, which would have involved the instant destruction of the triple *intents* and probably the occupation of Armenia by Russia. At the same time, the terms fall far short of what Lord Salisbury demanded some time ago. {PTUK October 24, 1895, p. 688.11}

To this the *Westminster Gazette* adds:— {PTUK October 24, 1895, p. 688.12}

In other words, what is now obtained is the utmost that could be got with the consent of Russia. Nothing more could be obtained without an act of war on our part alone against the veiled if not active hostility of Russia. The moment the British fleet appears in the Dardanelles, the Armenian Question vanishes and the Eastern Question appears. While nominally putting pressure on the Sultan for the sake of the Armenians, the Powers would from that moment be engaged in a struggle among themselves for the dismembered corpse of Turkey. Where this would end, or if it could end short of a general war, it is impossible to predict. Whoever wishes the ends wishes the means. No one, it seems to us, is entitled to blame the Government for not going further than it can go with the consent of Russia unless he is willing to face these consequences. {PTUK October 24, 1895, p. 688.13}

All the correspondents agreed that the situation is still “most critical.” It is easy to see that the peace of Europe, and of the world, hangs upon a very slender and brittle thread. {PTUK October 24, 1895, p. 688.14}

**“Sunday Laws and Lynchings” The Present Truth 11, 43.**

E. J. Waggoner

*Sunday Laws and Lynchings*.-It is sometimes stated that the existence of Sunday laws upon the statute books, and earnestness in their enforcement, are evidence of a strong Christian sentiment. Not at all; for Sunday laws are anti-Christian, purely. And it is worth just a paragraph to call attention to the fact that those parts of America where Sunday laws have been most zealously used against Sabbath-keepers are the various sections from which the greater part of the news of lynchings and other like atrocities has come. The sentiment behind the Sunday law is lawlessness; for the Sunday is the mark of the power of that lawless one who has exalted himself above God and His law. Not all who favour Sunday laws know this, and therefore it is the work of the Gospel to let them know it. {PTUK October 24, 1895, p. 688.15}

**“The Lourdes Shrine” The Present Truth 11, 43.**

E. J. Waggoner

*The Lourdes Shrine*.-Catholic papers have advertised the cures alleged to have been effected at Lourdes this season more than ever before. Now, however, a French literary man, a devout Catholic, who has investigated the working of this profitable clerical scheme, has learned so much of its fraudulent character that he is bent on exposing it for the good of his church. He expects the Pope to put an end to the use made of the superstition, just as Luther expected at first to find the Pope anxious to stop the scandals which first opened the eyes of the German Reformer. The Frenchman will of course be disappointed, and, let us hope, disillusioned. {PTUK October 24, 1895, p. 688.16}

**“Front Page” The Present Truth 11, 44.**

E. J. Waggoner

“People talk of the sacrifice I have made,” said Livingstone, “in spending so much of my life in Africa. Say rather it is a privilege. I never made a sacrifice.” {PTUK October 31, 1895, p. 689.1}

It was a wise saying of Milton’s that we should not judge our cause by our success, but our success by our cause. To do the right is success, whether the results are apparent or not; and to do evil is to make a failure even though the cause of evil may seem to prosper. {PTUK October 31, 1895, p. 689.2}

When Judson had worked in Burmah for ten years he had one church of eighteen converts. The missionary board wrote to him asking, “Well, Judson, how about the prospects?” “Prospects all right,” said he, “bright as the promises of God.” He knew how to find in the promises the results, and all who are familiar with the history of missions know of the remarkable fruits of that apparently fruitless labour. {PTUK October 31, 1895, p. 689.3}

**“How Much He Knew!” The Present Truth 11, 44.**

E. J. Waggoner

*How Much He Knew*.-A missionary journal says that a candidate for baptism, at Orissa, India, presented himself, saying with tears:— {PTUK October 31, 1895, p. 689.4}

“I know but little. I am a poor, ignorant man; how can I be expected to answer? If you asked a question about my loom, how I prepare my cotton, how I weave, I could explain it all; but in religion, all I know is that I am a sinner without salvation or any hope of it in myself, that Jesus has died for me, that He is willing and waiting to save me, and that I have given Him my heart; this I know, and nothing more.” {PTUK October 31, 1895, p. 689.5}

**“Religious Freedom and Freedom of Religion” The Present Truth 11, 44.**

E. J. Waggoner

There is a vast difference in the meaning of these two expressions, although they are usually confounded. The term religious freedom, or religious liberty, is commonly used when only liberty or freedom of religion is meant. Thousands of people are zealous workers for freedom of religion, who have not the slightest idea of what religious freedom is, although they make use of the term. Unfortunately, many people who understand and possess religious liberty often make the mistake of applying the term to freedom of religion, the inevitable tendency being to cause others to think that if they have freedom of religion they need nothing more. {PTUK October 31, 1895, p. 689.6}

Freedom of religion means simply freedom in the exercise of religion. The two countries where it exists in the greatest degree are England and the United States of America, the former country doubtless taking the lead. Here every form of religion and non-religion is not simply tolerated, but is absolutely free. It is true that there is an established church, but that does not at all interfere with the freedom of other churches. The fact that one body is singled out by the State for attention, does not in England nullify the fact that the others are left alone to do as they please. People are free to congregate wherever they please, provided they do not obstruct the public ways, and hold forth any system of belief or unbelief. Even the worst phases of anarchy may be advocated, and the speakers will not be molested, if they do not attempt to put their theories of murder and destruction into practice. {PTUK October 31, 1895, p. 689.7}

In Russia and Turkey freedom of religion is almost unknown, except for the established religion of the country. That is to say, those who form the majority, and who have the power in their hands, are very naturally unhindered in the exercise of their religion. That power, however, they use to hinder others in the exercise of a like freedom. Other European countries have freedom of religion in varying degrees. It depends entirely upon the laws of the country, and is a very pleasant thing to have, although it is not in the least degree essential to religious liberty. {PTUK October 31, 1895, p. 689.8}

Religious liberty is an individual matter; it is granted only by the Lord Jesus Christ, to every one who believes, and cannot be granted, protected, or taken away by the State. The difference between the two things, religious freedom and freedom of religion is clearly indicated in the following portion of Scripture:— {PTUK October 31, 1895, p. 689.9}

“Jesus therefore said to those Jews which had believed Him, If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. They answered unto Him, We be Abraham’s seed, and have never yet been in bondage to any man; how sayest Thou then, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.” John 8:31-36, R.V. {PTUK October 31, 1895, p. 690.1}

**THE BONDAGE OF THE JEWS**

The Jews possessed freedom of religion. In every city they had synagogues. A long time after this the Apostle James said, “Moses of old hath in every city them that preach him, being read in the synagogue every Sabbath day.” Acts 15:21. Jerusalem abounded in synagogues, and the temple service was carried on with as much freedom as in the days of Solomon. The Jews were free to come up to Jerusalem to worship from every part of the earth, and to return. So when they understood Jesus to imply that they were not free, they resented it. {PTUK October 31, 1895, p. 690.2}

Jesus did plainly intimate that they were not free, because He said that if they continued in His words they should know the truth, and the truth would make them free. If they had been free already, He could not have spoken of making them free. Then when they indignantly denied that they were in bondage, Jesus said, “Every one that committeth sin is the bondservant of sin.” A bondservant is a slave; those who commit sin are slaves of sin, as is indicated in Romans 7:14: “We know that the law is spiritual; but I am carnal, sold under sin.” The evidence of this slavery is shown by the statement which describes the condition of every enlightened sinner, “What I would, that do I not; but what I would not, that do I.” Verse 15. “I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” Verses 22, 23. {PTUK October 31, 1895, p. 690.3}

It was in this bondage of sin that the Jews were. It is the lot of every man who is not in Christ. Only He can give freedom from it. For we read further in the seventh of Romans, the bitter cry of the man to whom the bondage has become a burden, “O wretched man that I am! who shall deliver me from this body of death?” and the reply immediately comes, “I thank God through Jesus Christ our Lord.” Verse 24. And then we have the joyous cry of the emancipated slave, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law sin and death.” Romans 8:1, 2. {PTUK October 31, 1895, p. 690.4}

Here is religious liberty, of which the apostle says in another place, “Stand fast therefore in the liberty wherewith Christ hath made us free.” Galatians 5:1. It is the only real freedom that there is in the world, and especially the only religious freedom; for mark the words of Christ, “If therefore the Son shall make you free, ye shall be free indeed.” *Indeed* means *in fact*, in truth, in reality. Other translations have it, “Ye shall be really free.” He whom the Son of God makes free is really free. What then of him whom the Son does not make free?—Evidently he is not really free; he has at best only an apparent freedom. But of what value is it to seem to be free, or to imagine oneself free, when really in bondage? {PTUK October 31, 1895, p. 690.5}

**MANY RELIGIONS—ONLY ONE THAT GIVES LIBERTY**

There are many different religions in the world, even as there are “gods many and lords many.” But there is only one true religion, even as there is only one true God, and one Lord Jesus Christ. “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.” Ephesians 4:4-6. So as there is but one true God, the religion of Jesus Christ, whom He has sent, it is the only true religion. {PTUK October 31, 1895, p. 690.6}

But it is only the truth that makes men really free. Everything that is not truth makes men slaves. Therefore since the religion of Jesus Christ is the only true religion, it alone can give religious liberty. False religion is incompatible with religious freedom, because “no lie is of the truth,” and only the truth can make men really free. Men may have freedom of religion,—freedom to practice every form of false religion, and every perverted form of the religion of Christ, or no religion at all,—but they have no religious liberty. That is something that is found alone in Christ. Without this, the man who boasts of his freedom is simply mistaking the clanking of his chains for the ringing of the bells of liberty. {PTUK October 31, 1895, p. 690.7}

The Jews possessed freedom of religion, but they had no conception of religious liberty. They had made the service of God a yoke of bondage. Their rulers bound heavy burdens, and grievous to be borne, and laid them on the shoulders of the people, while they would not move them with one of their fingers. Matthew 23:4. But that does not show that only the people were in bondage, and that the rulers were free. The fact that the religious leaders led the people into religious slavery, shows that they themselves knew nothing of religious liberty. No man who knows the freedom which Christ gives can ever impose any sort of bondage on another. {PTUK October 31, 1895, p. 690.8}

**RELIGIOUS LIBERTY IN CHAINS**

The apostles and the early disciples, on the other hand, did not have freedom of religion. The laws were all against them, and they were forbidden to teach or preach in the name of Jesus. Their assemblies were broken up, their dwellings were entered by armed men, and they were hunted from one city to another. Yet they rejoiced in the most perfect religious liberty, which they offered to their persecutors. {PTUK October 31, 1895, p. 690.9}

When Paul stood before Festus and Agrippa, he was bound with a chain. He was in bonds for the sake of the religion of Christ. His freedom of religion was cut off. Yet he was absolutely free in the Lord, and with boldness offered freedom in the name of Jesus, to those who held him captive. They were sitting in all the pomp of the Roman State. They were apparently absolutely free, for they could do what they pleased. Yet if they had been not only almost, but altogether such as Paul was, *even including* his chain, they would have been infinitely more free than they were. {PTUK October 31, 1895, p. 690.10}

Paul and Silas rejoiced in their religious liberty while their feet were in the stocks; and from their prison cell they proclaimed liberty to their gaoler. {PTUK October 31, 1895, p. 690.11}

It is a sad mistake to confound freedom of religion with religious liberty. It is true that even freedom of religion is never granted unless the rulers are influenced, unconsciously in most cases, by the Spirit of Christ; but that is not the end for which Christians are to work. Men may labour with great zeal and untiring energy to secure freedom of religion, and have only a selfish motive in it all. The disciples of Christ have not time to waste in labouring for anything less than the highest results. Suppose they should all unite in working to secure freedom of religion, and should succeed, the work for which Christ sent them into the world would even then remain undone. They would have made little if any progress toward leading men into the religious liberty which is Christ’s one great gift. On the contrary, their labour would have had the tendency to make men rest satisfied with a semblance of freedom, and not the reality. Men may proudly sing, {PTUK October 31, 1895, p. 690.12}

“Britons never shall be slaves,“ {PTUK October 31, 1895, p. 691.1}

and at the same time be forging the chains of their bondage. {PTUK October 31, 1895, p. 691.2}

On the other hand, no man can work for the cause of religious liberty with any selfish motive. He is not seeking anything for himself, because he already possesses everything that he wants, for as He works He sings, {PTUK October 31, 1895, p. 691.3}

*“Thou, O Christ, art all I want,  
More than all in Thee I find.” {PTUK October 31, 1895, p. 691.4}*

He must be in this condition, or else he cannot accomplish anything in the cause of religious liberty. It is the very joyousness of this freedom that has the most influence in winning others to the liberty that is in Christ. The joy of the Lord is his strength. {PTUK October 31, 1895, p. 691.5}

Then let all Christians give themselves to this grand work. If as one of the side results of their preaching of Christ, rulers are sufficiently influenced by His Spirit to grant freedom of religion, let them thank God for that, and labour in the only work that He has given them to do. Let them hold the standard so high that civil rulers will never get the idea that they can by any possibility confer favours on the cause of Christ, but will understand that it has favours for them. Let it be fearlessly proclaimed that the mightiest king who breaks God’s law is but a slave, while the poorest peasant who through Christ keeps its precept is at liberty, even though he be in a prison cell. {PTUK October 31, 1895, p. 691.6}

**“Sabbath Labour” The Present Truth 11, 44.**

E. J. Waggoner

The New York *Independent* notes the fact that the cessation of business on the Jewish Day of Atonement gave some of the principal streets of that city the appearance of Sunday, on Saturday. It then adds:— {PTUK October 31, 1895, p. 691.7}

It was proved possible for Jews to keep one Sabbath in the year; and if one why not all? The Russian Jews are said to be the most orthodox of their race, and yet we are informed that the larger part of the Russian Jewish girls work on Saturday, for they “have to.” And we are also informed that irreligion to the extent of atheism is becoming quite common among those Jews. It is no wonder that the rabble say that the Sabbath is the root of the Jewish faith. {PTUK October 31, 1895, p. 691.8}

The fact that it is possible to keep every Sabbath in the year needed no such proof. In every part of the world, in the large cities, as well as in the villages and the country, there are Seventh-day Adventists, who observe every Sabbath faithfully, and they do not starve. The only thing that makes people “have to” labour on a day which they profess to consider sacred, whether it be the Sabbath or the Sunday, is the fear that they will not make quite as much money as their neighbours. {PTUK October 31, 1895, p. 691.9}

**“The Bible Its Own Evidence” The Present Truth 11, 44.**

E. J. Waggoner

“When God made promise to Abraham, because He could swear by no greater, He swear by Himself.” Hebrews 6:13. No one could go security for God, because there was no one greater than He. A man with a very small property would not be asked to go security for a man of great wealth. If we wish security for the fulfilment of a promise, we invariably seek for some one with at least equal power to the one who made the promise. But such an one could not be found to go security for God; so He swore by Himself. He is His own security. {PTUK October 31, 1895, p. 691.10}

Just as God is His own security, so His word is its own evidence. As no one can be found greater than God, so we can find no work of equal value to His. What folly, then, to look for evidences of the truthfulness of Scripture outside of Scripture itself. Some may say, “What about the fulfilment of prophecy?” Why, that is simply God’s Word fulfilling itself. The noting of the fulfilment of prophecy is not the bringing of evidence in support of the Bible, but is simply the act of looking where it points us. He who does not believe the prophecy from its own statement, will not look where it points, and will not believe it when he sees it fulfilled. {PTUK October 31, 1895, p. 691.11}

To expect outside evidence and proof of the Bible, is therefore to deny that it is God’s Word, and to dishonour God. It is to deny that God is above all, and ask for a greater than He. Whoever does that, will invariably be deceived, since he is turning to the darkness to find something to augment the light. “Eye have not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.” 1 Corinthians 2:9, 10. The Spirit is given to all who believe; therefore “he that believeth on the Son of God hath the witness in himself,” but not *from* himself. {PTUK October 31, 1895, p. 691.12}

**“Moses and Elias” The Present Truth 11, 44.**

E. J. Waggoner

A Spiritualist organ asks, with the air of one who has an unanswerable argument, “How can the appearance of Moses and Elias at the Transfiguration be accounted for, if there is a possibility of intercourse with the dead?” {PTUK October 31, 1895, p. 691.13}

Very easily indeed. Elijah never died, but was translated. It is not remarkable that one who never died should be alive and appear on one occasion before the resurrection of the last day. {PTUK October 31, 1895, p. 691.14}

And as Moses died and was buried, we know that he must have been raised. That he did have a special resurrection is shown by Jude, who describes the controversy which Michael, the Archangel, had with Satan over the body of Moses. {PTUK October 31, 1895, p. 691.15}

By the same Word of the Lord we know that Spiritualism is what it has always been since the earliest records of witchcraft, intercourse with-not the dead-but the “spirits of devils.” It is such a terrible deception, and is condemned by the Lord as so great an abomination in His sight, that it behoves those who know what it is, and the extent to which its principles are accepted in the religious world, to speak out plainly about it. {PTUK October 31, 1895, p. 691.16}

**“Standing for His Dignity” The Present Truth 11, 44.**

E. J. Waggoner

It is very natural for one to feel slighted and offended at some lack of attention or recognition. This is human nature, because naturally man is foolish and wicked. When one who desires to follow the Lord finds himself cherishing such a feeling-whether affront has been intended or not-it is evidence to him that self is not dead and that he must repent of his own wickedness instead of feeling aggrieved at another’s conduct. {PTUK October 31, 1895, p. 691.17}

This disposition is common to all as men, whether professors of religion or not. It is the universal religion of human nature to display self. But as the Papacy in its very essence is the exaltation of self, it has followed that, as an organisation, it has taken over these natural traits and made a religious system of them. And therefore when the Pope feels that he is not properly recognised he is bound as the head of the system to resent the omission. {PTUK October 31, 1895, p. 691.18}

Of course it is childish and foolish, but the system is founded in opposition to the principles of Christ and that charity which does not take offence. The King of Portugal wishes to visit his uncle, the King of Italy. But the reason why he will not is thus stated by an official organ in Lisbon:— {PTUK October 31, 1895, p. 692.1}

The news that King Carlos would visit Rome induced the Pope to express through its Cardinal secretary, not summons or warning, but only the deep regret with which he would regard the visit of the King to Rome. His Holiness would consider it a personal affront which he did not deserve at the hands of a country to which he had shown so marked a sympathy in difficult circumstances. And in view of this the king of a Catholic nation could not hesitate between a simple and complementary visit dictated by bonds of affection and a gratuitous insult. {PTUK October 31, 1895, p. 692.2}

Thus irritation has been aroused between Italy and Portugal, and friendly relations imperiled. As one of the best informed morning papers remarked, if the Pope acts on this principle “he may one day be responsible for European war.” Many a man starts a little war in his household or neighbourhood by standing for his “dignity,” as his vanity improperly describes it, and it is entirely probable that the dignity of the head of the great Catholic religion will count as a factor in the next great war. {PTUK October 31, 1895, p. 692.3}

**“Laying Hold of Man” The Present Truth 11, 44.**

E. J. Waggoner

Although Jesus could heal any disease with a single word, He was not content with that when the man full of leprousy came to Him, saying, “Lord, if Thou wilt, Thou canst make me clean.” The words, “I will; be thou clean,” would have been amply sufficient to do the cleansing, but more was added. “Jesus put forth His hand, and touched him.” The word showed the power of the Creator, who “spake, and it was;” the touch showed the omnipotent Creator hand in hand with weak humanity. {PTUK October 31, 1895, p. 693.1}

The first definition of the Greek word rendered “touched” is “to fasten, or bind to; to fasten oneself to, cling to, hang on by, lay hold of, grasp, touch.” So we need not imagine Jesus stretching out His hand, and touching the leper with one of His fingers, at arm’s length; but we may see Him coming close to the afflicted one, and laying His hand upon his shoulder, as brother with brother. {PTUK October 31, 1895, p. 693.2}

In this we have an illustration of the statement that “He taketh hold of the seed of Abraham.” Hebrews 2:16, R.V. It showed what was the actual fact, namely, that Jesus, the Son of God, identified Himself with humanity. So in the same chapter which tells of His touching the leper, we read that He healed all that were sick, “that it might be fulfilled which was spoken by Esias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” Matthew 8:16, 17. {PTUK October 31, 1895, p. 693.3}

Sympathy lightens suffering, although human sympathy is powerless to take it away. But the sympathy of Jesus is a veritable sympathy; it is really a feeling the same thing. He is “touched with the feeling of our infirmities.” He takes them upon Himself, that we may be freed from them. {PTUK October 31, 1895, p. 693.4}

“The Word was made flesh.” John 1:14. What flesh was the Word made?—Human flesh, and not the flesh of some particular man or race, to the exclusion of others, but He was made the flesh of human-kind, which is the same in all, for “there is one kind of flesh of men.” 1 Corinthians 15:39. In all things He was “made like unto His brethren.” Hebrews 2:17. At every age of life, at every point of human experience, in every ill and infirmity, He touches us. “Both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren.” Hebrews 2:11. {PTUK October 31, 1895, p. 693.5}

There is healing in the touch of the Lord. He comes down to our level, that He may elevate us to His level. And He did not sever His connection with humanity when He ascended on high. The same flesh that He had during His earthly ministry, was nailed to the cross; it was that very flesh that was not allowed to see corruption; in that flesh He rose from the tomb; and to all eternity the scars in His hands and feet, and the wound in His side, will show Him be “the Man Christ Jesus.” {PTUK October 31, 1895, p. 694.1}

He was made to be sin for us. 2 Corinthians 5:21. Therefore we can come to Him in confidence, even in our lowest state of degradation, knowing that He cannot despise us, since He is one with us. That is His name, “God with us.” Let us gladly receive Him, that from the companionship we may receive all the blessing that God designs for us. {PTUK October 31, 1895, p. 694.2}

**“Items of Interest” The Present Truth 11, 44.**

E. J. Waggoner

-The Russian press is said to be showing more than usual unfriendliness to the country. {PTUK October 31, 1895, p. 702.1}

-The Government of Ceylon is contemplating the bridging of Polk’s Strait, separating the island of Ceylon from the mainland of India. The Strait to forty-one miles broad. {PTUK October 31, 1895, p. 702.2}

-Big-gun practice on the coast is said to so terrify lobsters that their claws drop off from sheer fright. Other fish leave the locality of the range in millions to take refuge in the deep sea. {PTUK October 31, 1895, p. 702.3}

-Last year’s drink bill in Victoria was ?3,739,000 for 1,174,000 population. A Melbourne justice reckons that this comes to ?16 per year for each adult male, exclusive of members of abstaining societies. {PTUK October 31, 1895, p. 702.4}

-The *Times* last week published nearly a page on the Russian persecution of the sect which refuses to bear arms. Count Tolstoy says that more than 460 families have been banished from their homes. {PTUK October 31, 1895, p. 702.5}

-The insurrection in Central China is giving the authorities something to do, and apparently more than they will overdo. The imperial troops sent to quell it number 60,000, while their foes are 800,000 and well armed. {PTUK October 31, 1895, p. 702.6}

-An army of locusts was seen a short time ago on the frontiers of Idaho and Utah in the United States, about twelve miles long and half a mile broad, devastating the country it passed through. Streams were crossed by swimming, or willows were climbed, the weight of the insects bearing down the twigs to the bank on the other side and forming a bridge. {PTUK October 31, 1895, p. 702.7}

-Reports from Turkey show that the trouble there is causing grave anxiety daily. Agitation is under way among the Turks for reform of administrative abuses, and altogether the Sultan is threatened on every side. And the Powers must sustain him or fight among themselves for his possessions. {PTUK October 31, 1895, p. 702.8}

-Cruisers are gathering about the Korean coast to be ready for any emergency there. Russia is bound that no other country shall gain controlling influence in Korea. In Japan the feeling is said to be growing in favour of alliance with Russia for the division of Korea between the two countries. {PTUK October 31, 1895, p. 702.9}

-At the beginning of the reign of Queen Victoria the population of the British Empire as a whole stood at sonic 124,000,000, of whom 25,650,000 inhabited the British Isles, whim the Colonial subjects of European descent numbered some 1,900,000, and the Asiatic race in India some 96,000,000. In the jubilee year the total was some 307,000,000, of whom 37,000,000 inhabited the British Isles; the Colonial subjects of European descent numbered 9,000,000, and the population of the Indian Empire was 256,000,000. During the same period the area of the Empire has increased from some 5,000,000 square miles to quite 9,000,000, of which 1,570,100 were included in the Indian Empire, 7,000,000 in the Colonial, and the rest in various protectorates. {PTUK October 31, 1895, p. 702.10}

**“Back Page” The Present Truth 11, 44.**

E. J. Waggoner

Reports from Matabeleland state that our missionaries there are hard at work and of good courage. {PTUK October 31, 1895, p. 704.1}

This is patriotism in Russia. The organ which often directly inspires the Czar’s policy declares: “As soon as we clearly comprehend this and detect England with all the might of our national genius, then will our national genius and growth begin.” {PTUK October 31, 1895, p. 704.2}

The Hungarian House of Magnets, after serious deliberation, and by a very narrow majority, have decided that it is permissible to leave or join any communion, or to make a declaration of not professing any particular creed. Only fancy the religious condition of a people every one of whom is compelled to profess a religion! {PTUK October 31, 1895, p. 704.3}

Last week the Managing Director of the International Tract Society, Ltd., which publishes the PRESENT TRUTH, was served with fourteen summonses for violations of the Sunday clause of the Factory Act. He is required to appear in court to answer them on Friday, November 1. This will be the third prosecution for Sunday labour. The next issue of PRESENT TRUTH will contain a report of the trial, and in that and following issues we shall again set forth some of the principles involved in the case. We ask our readers to aid us in giving them a wide circulation. {PTUK October 31, 1895, p. 704.4}

**“An Offer Refused” The Present Truth 11, 44.**

E. J. Waggoner

The Grindelwald Reunion Conference last summer made a reply to the Pope’s letter to the English people, and the President of the Conference, Dr. J. S. Lunn, has been to Rome to present it to the Pope. The reply bore the signatures of Deans Farrar, Freemantle, and Pigou, and the Presidents of the Free Church Congress and the Baptist and Congregational Unions. Dr. Lunn had an interview with Cardinal Rampolla, who undertook to convey the address to the Pope. The letter expressed his gratitude for the very kind expressions contained in the address, and said that as far as the union in prayers was concerned he was at one with the Conference; but he could not receive the address on account of its doctrinal errors, nor could he receive Dr. Lunn in his official capacity, although he should be glad to receive him personally. The Pope has thus given the Grindelwald Conference a very polite snub. The zealous but misguided workers for reunion must learn that the only way they can unite with Rome is by giving their personal allegiance to its doctrines and to the Pope. They are in a fair way to effect the union they desire, and the Pope knows it, but he proposes that it shall be done according to his plans, and he usually has his way. {PTUK October 31, 1895, p. 704.5}

The address of the Grindelwald Reunion Conference to the Pope, which is signed by the leading Protestant ministers of England, including representatives of the Anglican, Presbyterian, come Congregationlist, Baptist, and Methodist bodies, is couched in the most affectionate terms, Leo. XIII. being constantly called “your Holiness.” {PTUK October 31, 1895, p. 704.6}

In the address the following expressions are found: “We desire to acknowledge the Christian courtesy and the devout aspiration of your Holiness’s letter.” “We acknowledge with gratitude to Almighty God the evidence of a real spiritual unity underlying our differences.” “And lastly, we implore the Father of all mercies that He would in His infinite compassion increase in us all that spirit of brotherly love for our fellow-Christians, which breathes through the letter addressed by your Holiness to the English people.” {PTUK October 31, 1895, p. 704.7}

It is true that the address recognises the fact that “our Lord Jesus Christ Himself is the only possible centre of Christian unity,” and that it demurs to “the absorption of Christians in any one communion of the divided Catholic Church;” but this faint demurrer is qualified by the statement, already noted, that spiritual unity does now really exist. Their appeal for reunion, therefore, really amounts to a proposal for a federation. {PTUK October 31, 1895, p. 704.8}

These ministers are of course at liberty to make what proposals they please, and we do not dream of criticising them for it. But we do wish to call attention to the significance of their action. It shows that Protestantism is rapidly ceasing to be more than a name, and that even the name is being repudiated. Two hundred years ago, and even much later, there was a vast and irreconcilable difference between Protestantism and Catholicism. Catholicism has not changed, and if Protestants are seeking reunion with it, they have only to apologise for the course taken by the Reformers. As the *Daily Chronicle* says: “Either English Nonconformity and English Churchmen have some account to render of themselves for having adopted distinctive forms and beliefs, or else they are in a position to fall into the hands of the great Roman communion.” The latter seems to be the case. {PTUK October 31, 1895, p. 704.9}

**“A Rising of Christians” The Present Truth 11, 44.**

E. J. Waggoner

*A Rising of Christians*.-A Reuter’s telegram of October 23 says: “The state of affairs in the provinces of Aleppo and Adana is such as to inspire grave fears of a rising of Christians, and consequent bloodshed.” Impossible. When Christians rise no blood is shed, not by them at any rate. A real “rising of Christians” would be a grand thing in any part of the world. Indeed such a rising is absolutely necessary, for the Scripture says to them: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isaiah 60:1-3. That is the only rising that is possible for Christians. If there is a rising of people, and consequent war and bloodshed, it may be set down as a fact that no Christians have any part in it. {PTUK October 31, 1895, p. 704.10}

**“Some Costly Letters” The Present Truth 11, 44.**

E. J. Waggoner

*Some Costly Letters*.-It is often the case that old letters of some distinguished man who has passed away, bring quite large sums of money, and are thus valuable, in a pecuniary sense, to their owners. But the costly letters to which we refer are the letters “D.D.,” after the name of a minister. It transpires, in connection with the refusal of the Bishop of Norwich to receive the degree, that the fees for gaining the right to place those two letters after one’s name, amount to ?78. The Bishop wisely thinks that he can use his money to better advantage. {PTUK October 31, 1895, p. 704.11}