**“On Rock or Sand?” The Present Truth 11, 45.**

E. J. Waggoner

According to the words of Christ, we build upon the rock by hearing and doing His words. {PTUK November 7, 1895, p. 705.1}

“Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and it fell not; for it was founded upon a rock.” {PTUK November 7, 1895, p. 705.2}

“And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” Matthew 7:24-27. {PTUK November 7, 1895, p. 705.3}

Abraham is a wonderful example of building on Christ by believing His word. God made a promise to Abraham, which, like all the promises of God, was in Christ. Then the record says of Abraham, “And he believed in the Lord; and He counted it to him to righteousness.” Genesis 15:6. There is something very peculiar about this expression “he believed in the Lord.” The word rendered “believed” is from the Hebrew word “Amen.” This word “Amen” in the Scriptures is not translated but simply transferred. {PTUK November 7, 1895, p. 705.4}

The root idea of the word is *firmness*. The idea of solidity and stability attaches to it. It has a variety of definitions, all carrying this thought. One definition is “to build, or depend, on.” So, literally, Abraham *built upon* God, and it was accounted unto him for righteousness. {PTUK November 7, 1895, p. 705.5}

This gives a better idea of the Bible meaning of belief than is commonly held. People generally think that to believe is nothing more than assent. But believing the Lord is much more than this. It is to count that Word as the surest thing in the universe, since it is that which upholds the universe, and to press the whole soul, and all the hopes, upon it, even though everything *appears* contrary to it. It is to walk where there *seems* to be nothing, provided the Word of the Lord is there, knowing that it is a firmer foundation. The poet Whittier has thus expressed it:— {PTUK November 7, 1895, p. 705.6}

*“Nothing before, nothing behind;  
The steps of faith  
Fall on the seeming void, and find  
The rock beneath.” {PTUK November 7, 1895, p. 706.1}*

But note the fact that when Abraham built on the Lord it was counted to him for righteousness. The Lord never makes any mistakes in His reckoning. When Abraham’s faith was reckoned to him for righteousness, it was because it was indeed righteousness. How so? Why, as Abraham built on God, he built on everlasting righteousness. “He is my rock, and there is no unrighteousness in Him.” He became one with the Lord, and so God’s righteousness was his own. {PTUK November 7, 1895, p. 706.2}

“The words of the Lord are pure words: as silver tried in a furnace of fire, purified seven times.” Psalm 12:6. Therefore he who builds upon the Rock Jesus Christ, by accepting His word in living faith, builds upon a tried foundation. So we read: “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded.” 1 Peter 2:1-6. {PTUK November 7, 1895, p. 706.3}

The force of this is not so clearly seen until we read the passage of Scripture which is quoted by the apostle, in connection with the one that we quoted from the Saviour’s Sermon on the Mount. Recalling the latter, we read from the prophecy of Isaiah:— {PTUK November 7, 1895, p. 706.4}

“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. And I will make judgment the line, and righteousness the plummet; and the hail sweep away the refuge of lies, and the water shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but terror to understand the message.” Isaiah 28:16-19, R.V. {PTUK November 7, 1895, p. 706.5}

Christ is the tried foundation. Righteousness is the plummet by which He is laid. His character is perfectly true and right. Satan has exhausted all his arts in trying to lead Him to sin, and was unsuccessful. He is a sure foundation. We build upon Him by believing His Word, as He Himself said. The floods will surely come. There will be an overflowing scourge that will sweep away the refuge of lies, and all who have built on a false foundation. The house built on the sand will certainly fall. When the storm begins to beat with fury, those who have made lies their refuge will flee for their lives as their foundation begins to totter; but the flood will carry them away. This is the picture presented by the two passages of Scripture. {PTUK November 7, 1895, p. 706.6}

But far different will it be with those who have built on the Rock of Ages. That sure foundation will stand every blast. Nothing can shake it. Those who have built on it cannot make haste. They have often proved that it is a sure refuge, and so they can calmly watch the torrent. They do not need to flee for their lives. Having built on the rock, they are as secure as the rock itself. And why? Because they are really a part of the Rock, for the Rock builds up all who build upon it. {PTUK November 7, 1895, p. 706.7}

Listen to the words of the apostle: “And now, brethren, I commend you to God, and to the word of His grace, which is able to *build you up*, and to give you an inheritance among all them which are sanctified.” When one builds upon the Rock, the Rock itself, being a living Rock, grows up into them, so that the foundation and the building are all one piece. This is shown by many passages of Scripture, some of them which will at once occur to the reader. It is a wise man who now, every day, is building upon the Word. The storm is gathering, and it is for every one who would be safe in that day to make sure of his foundation. {PTUK November 7, 1895, p. 706.8}

**“A Danger to Mission Work” The Present Truth 11, 45.**

E. J. Waggoner

**CHAINED TO A CHAPEL**

The cause of missions has been in no way helped in China by the demand which has been made by missionary conferences and the religious press for the punishment of wrong-doers and the interference of governments to make the lives of missionaries safe in the interior of the great empire. The cry for vengeance is not of the Scriptures, and the worst of it is that those in position to trust in police or military protection will, by their appeal for the exercise of such power, drive the natives further from Christ, and render the work of their fellow-workers in the interior still more difficult. {PTUK November 7, 1895, p. 706.9}

Just before the recent massacres a professor in Peking University described the punishment meted out to revilers on one occasion in that city. Imagine, if you can, anything more directly contrary to the example of Christ, “who, when He was reviled,” suffered it, than the action of the missionaries who allowed themselves to become parties to such a punishment as that described. The man An is a policeman whose praise, as a convert, Professor Headland is sounding in his letter. Five men having interrupted in a service they were requested to leave the chapel, and obeyed. {PTUK November 7, 1895, p. 706.10}

The five went outside, and just as they got outside the door where An happened to be standing, one of them began to revile me, my ancestors, sisters, and all my family. An caught him at once. {PTUK November 7, 1895, p. 707.1}

“Who are you reviling?” said he. {PTUK November 7, 1895, p. 707.2}

“What do you want?” said the fellow; “do you know I’m a soldier?” and he hit An a box on the ear. {PTUK November 7, 1895, p. 707.3}

“Do you know I’m a soldier?” said An; and before the fellow and his companions knew it, he jerked a little chain from under his large coat and wound it round the fellow’s neck. His companions, of course, ran, and took him to the police station. {PTUK November 7, 1895, p. 707.4}

While he was doing that we had our prayer-meeting, not even knowing what he had done, for we did not go out. When we finished our meeting he came back bringing the fellow’s hat, and asked me to go with him and the preacher to see the official. I went, but put the whole matter into their hands; and the punishment they decided upon was to chain him to the chapel doorpost two days, making him tell every one who asked why he was there. They also sent thirty men to see that order was kept while the chapel was open. {PTUK November 7, 1895, p. 707.5}

These things helped to fan the fires of hatred against the Gospel, and the poor missionaries in the provincial towns have to suffer for the indiscretions of their comfortably-placed comrades. The same spirit which is manifesting itself at home in seeking to make men “Christian” by police-court processes is getting into the mission fields, as evidenced by the call for gunboats and bayonets. The Christianity of Christ is not preached by these means, either at home or abroad. {PTUK November 7, 1895, p. 707.6}

**“Which Master?” The Present Truth 11, 45.**

E. J. Waggoner

At a recent meeting of the Established Synod of Glasgow and Ayr, the question of “Sabbath Observance” came up for considerable discussion. In the talk about the increasing irreverence for Sunday, and the amount of Sunday work done by members of the church, the real nature and origin of Sunday laws was incidently shown. We quote one paragraph from the published report, which contains the sum of the matter. {PTUK November 7, 1895, p. 707.7}

Mr. Lawrie, Fairbairn Memorial Church, said that last Sunday night he was meeting with young communicants. A wife was joining the church. Her husband was a very decided man, but being in the tramway service he could not go to church. He (Mr. Lawrie) knew that ex-Baillie Dickson stated that it was open to any man to say whether or not he would work on Sunday, and that therefore those who chose could go to church. But that was a statement from one end. There was another statement from the men’s end. He knew facts; he would not give names because personal interests were involved. He knew of elders who had to resign their office because of Sunday labour. He knew of Sabbath-school teachers who had had to give up their classes and their church-going, their children doing likewise, because of employment under the Town Council. He knew of numbers of such cases, which he had got from the people themselves direct. The Church, he thought, had a Christian responsibility in the matter. It was not the case of private employers. It was a case of every voter in Glasgow being responsible. It was not a case merely of those who did not care for the Church, or who did not prize the Church, but it was a case of church members, Christian people, office-bearers having pressure brought to bear on them. Everyone knew the position of a working man with a small family with no union to back him up. He did not suppose that the vote which was given in the Town Council would have been lost had the Church clearly and distinctly said—“We want to save the Sabbath Day and protect the people.” Just fancy this! An elder said—“It is very hard on me to be out on Sunday conducting another elder and his family to church while I can’t go myself. I have to leave my seat in the church and my family in order to do this.” They talked of working people turning their backs on the Church. Did they think, however, that working men did not understand the meaning of the action which produced such a state of matters? It was not in the tramway service alone that such things took place. He would like to know at the present moment how many servants in the employment of Glasgow Town Council were compelled to work for such hours that they could not attend church. {PTUK November 7, 1895, p. 707.8}

Is it not a pitiful picture? “Yes,” some one will say, “it is most sad that cruel corporations will force earnest Christian men to work when they want to be at church, on the day which they regard as holy.” Oh no, we did not refer to that; the pitiful picture, to our mind, is the spectacle of the church council gravely and seriously protesting that Christians cannot attend church on “the Sabbath,” because their employers keep them at work! Before making any further comment we wish to present {PTUK November 7, 1895, p. 707.9}

**A PARALLEL CASE**

in the fourth century. The historian Neander thus gives it:— {PTUK November 7, 1895, p. 707.10}

Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when the spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain that in such competitions the theatre was vastly more frequented than the church.... . Moreover, by the civil relations of those times, many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and had to be interrupted in their devotions against their will. Hence, the North-African church resolved, at an ecclesiastical convention, held at Carthage in 401, to petition the emperor that the shows might be transferred from the Sunday and from feast days, to some other days of the week. Owing to the prevailing passion for the shows, but this petition could not be granted, perhaps, without considerable difficulty. First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the State for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help. {PTUK November 7, 1895, p. 707.11}

That is just it. If it had not been for the great number of “mere outward conversions,” the church would not have needed the help of the civil law to secure the attendance of its members. But that help having been secured, the matter was made worse; for when things are so arranged that people can be religious, and can perform their religious duties, without any inconvenience to themselves, then their Christianity is nothing but a mere outward form. {PTUK November 7, 1895, p. 707.12}

Those whose Christianity is in reality “an affair of the life and of the heart,” will do their duty whether circumstances are favourable or not. But when Christianity is not an affair of the heart and life, then the practise of the forms of Christianity is worse than useless; for it either constitutes one a conscious hypocrite, or else deceives him with the idea that Christianity is nothing but outward acts which one is to perform if it costs nothing. {PTUK November 7, 1895, p. 707.13}

**“SUNDAY SLAVERY’**

In the cases cited in the meeting of the Glasgow Synod we have an illustration of what is commonly termed “Sunday slavery.” The “Pearl of Days,” a publication of the “Workingmen’s Lord’s Day Rest Association,” has a pitiful plea from one of the “slaves to Sunday labour,” which it copies from *The Christian*. It is from a railway man, and is done in verse as follows:— {PTUK November 7, 1895, p. 707.14}

*“I fain would use Thy holy day  
To worship at Thy feet,  
Within Thy courts to watch and pray,  
And with Thy children meet. {PTUK November 7, 1895, p. 707.15}*

*“But I have masters to obey  
Who care not, Lord, for Thee,  
Who run their trains on this Thy day,  
And thus make work for me.” {PTUK November 7, 1895, p. 707.16}*

It is pitiful, isn’t it? Most pitiful, that Christian teachers should thus encourage people in the idea that they cannot serve the Lord unless the way is made perfectly smooth for them. Pitiful that those who as Christ’s ambassadors are commissioned to proclaim liberty in Christ, should take it for granted that man must always be slaves. {PTUK November 7, 1895, p. 707.17}

For is it not evident that those men are really slaves? To what are they slaves?—To Mammon. They demonstrate the truth of the Saviour’s words, “No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.” Matthew 6:24. The servant of Christ is a free man, no matter what his condition in life. 1 Corinthians 7:22. He who knows the truth and holds to it, is free indeed. But the man referred to in the foregoing are slaves of the world. God calls them to serve Him, and they say, “We should like to, {PTUK November 7, 1895, p. 707.18}

*‘But we have masters to obey  
Who care not, Lord, for Thee,’ {PTUK November 7, 1895, p. 708.1}*

and they refuse to allow us to serve Thee.” Thus they proclaim their slavery; and professed ministers of the glorious Gospel of Christ agree with them that they cannot serve the Lord as long as any hindrance is laid in their way. {PTUK November 7, 1895, p. 708.2}

Suppose that laws were secured guaranteeing every man the privilege of resting in going to church on Sunday without any fear of losing his employment, or of suffering the slightest inconvenience by so doing; would that make them free?—Not by any means. They would be slaves as much as ever. Their “masters” would simply have given them license to go to church; but if those “masters” should withdraw that favour, then they would acknowledge the yoke of bondage as before. The men who serve the Lord because they can do so as well as not, will cease to do so as soon as the least difficulty arises. And that shows that they have not in reality been serving the Lord, but only their own convenience. {PTUK November 7, 1895, p. 708.3}

“Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. Now the essential wickedness of all efforts to secure laws so that men can serve the Lord without any effort, lies in the false idea of Christianity which is thus created. But such laws are inseparable from the Sunday, because it is but a human ordinance at best. So that there is a sad reality in the expression “Sunday slavery.” The Sunday institution itself stands for slavery to human customs in opposition to God’s law. It is the mark of the “man of sin,” and sin is the worst kind of slavery. {PTUK November 7, 1895, p. 708.4}

**SABBATH FREEDOM**

On the other hand, the Sabbath of the Lord is the standard of freedom. The perfect law of God in Christ, of which the Sabbath is a part, is the “perfect law of liberty.” James 1:25. {PTUK November 7, 1895, p. 708.5}

Christ is free. He alone can give true freedom. Whoever follows Him in truth, has absolute freedom, even though he be bound with chains. And when we say that he is free, we mean that he is so free that no power on earth can force him to do what he does not wish to do. He may suffer death, but not defeat, for He is a victor even in death. {PTUK November 7, 1895, p. 708.6}

The Sabbath of the Lord, the seventh day of the week, on which the Lord rested after having created the heavens and earth in six days, is the memorial of God’s creative power. It is the sign of the power by which He makes men free. The Gospel is the power of God unto salvation to everyone that believeth. Romans 1:16. The power of God is seen in the things that are made. Verse 20. So the Sabbath is the sign of God’s power to save. Therefore he who knows the Sabbath as God has given it, has no need to ask for the way to be made easy for him to keep it, because in the keeping of it he finds the way. It marks the measure of God’s power, who can make a way through the midst of the sea. {PTUK November 7, 1895, p. 708.7}

**CHRISTIANITY AND HEATHENISM**

The difference between the two is that the first is trust in a God who cannot be seen, while the second must have a god which can be seen. The Christian who endures “as seeing Him who is invisible” (Hebrews 11:27), does not need to see the way before him; but the heathen, who cannot get along without a god his natural eyes can see, must be able to see the end before he will begin, since he has to walk alone. He who must “see his way” before he will begin to walk, is the same as the one who must see his god. If the Israelites had insisted on seeing their way before they proceeded to cross the Red Sea, or the Jordan, they would never have reached the promised land. {PTUK November 7, 1895, p. 708.8}

The Saviour, after showing how God feeds the birds, and clothes the grass, and pointing out that He will much more clothe us, said: “Be not anxious, therefore, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you.” Matthew 6:31-33, R.V. {PTUK November 7, 1895, p. 708.9}

In these words the Lord shows us that Christianity means trust, while distrust is heathenism. And herein we see that while the Sabbath is the mark of Christianity, the Sunday pertains to heathenism. For no one who knows what the Sabbath really is, ever thinks of such a thing as asking for a human law to enable him to keep it; the “law of the Spirit of life in Christ” is not only his authority but his power. But on the other hand, human laws are inseparable from Sunday, because it is only a man-made institution, having no Divine authority. Wherever you are in the world, there you find Sunday observers demanding a civil Sunday law, so that people can be free to keep the day. That shows that the god of Sunday is not “the Lord God Omnipotent.” It is a god who has no greater power than the State. {PTUK November 7, 1895, p. 708.10}

**DEATH DOES NOT END ALL**

But someone will say that we do not touch the real point. They do not fear man, but it is a question of life or death. We know that there are many who see their duty to keep the Sabbath of the Lord, but who are deterred by the fact that the keeping of it would almost certainly mean the loss of their situation. One man writes to us: “The thought of hearing my children cry for bread is a very great difficulty in my mind.” We sincerely sympathise with such, and we know that there are many. But when such ones see the Sabbath not merely as a duty, but as a blessed privilege, as the introduction of the Lord Himself, who owns the earth and its fulness, such difficulties will vanish. {PTUK November 7, 1895, p. 708.11}

It is indeed a sad thing to hear children crying for bread; but He who “giveth to the beast his food, and to the young ravens which cry” (Psalm 147:9), will not disregard the cry of children. {PTUK November 7, 1895, p. 708.12}

Some one will say, “Since people find it difficult to keep the Sabbath on account of their business, what becomes of your statement that the Sabbath belongs to Christianity, and the Sunday to heathenism?” That is easily answered. With the Sunday there is no promise of God to help the man out of his difficulty, which is real; while the Sabbath, which rests on God’s Word, carries with it all the promises of God’s Word to support the man who embraces it. It is the great test of trust in God’s Word, and thus the great seal of Christianity. {PTUK November 7, 1895, p. 708.13}

“But would you counsel a man with a large family depending on him, to begin to keep the Sabbath when it will mean the loss of his sole means of earning a living?” We would simply counsel a man to obey the Word of the Lord, and to trust in the promises of the Lord of the Sabbath. God has said that He knows what we need, and that He cares more for us than earthly parents care for their children. The question is, Do we believe Him? A man must believe Him sufficiently to trust his life in His hands, or else his observance of the seventh day would not be true Sabbath-keeping. The man who says, “I will keep the Sabbath if you will provide the employment whereby I can make a living,” does not yet know what the Sabbath is, and therefore could not keep it. A man might as well not profess to keep the Sabbath, as to profess to keep it well trusting in man instead of in God. No one but God can ensure a man a living. {PTUK November 7, 1895, p. 709.1}

Everything comes from God. Even the wicked derive their support from Him. “He giveth to all life, and breath, and all things.” Acts 17:25. Now since He provides even for those who blaspheme His name, is it not reasonable to suppose that He will care for His own? We may reason thus: “All these years I have been disobeying God, yet He has fed me; surely He will not cast me off now when I turn to Him to obey Him.” {PTUK November 7, 1895, p. 709.2}

Let it be remembered, however, that the promises of God are not simply for this life. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. But what God has promised for the present life, He has not promised that it shall continue for ever. In other words, He has not promised immortality before the coming of Christ. He has had faithful followers in all ages, but except in a few cases they are all dead. Let no one think therefore that it is an absolute necessity that this present life should be preserved at all hazards. Jesus said, “Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul?” Matthew 16:25, 26. {PTUK November 7, 1895, p. 709.3}

God alone knows the life and times of men. No man who serves Him can by any possibility die till He wills it, and when God is willing that one of His servants should cease from labour, it is well. So if by any possibility a man should starve to death as a consequence of serving the Lord, that would not be the worst thing that could befall him, although it would be the first time such a thing ever happened. “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” {PTUK November 7, 1895, p. 709.4}

Although God does not allow His servants to starve to death, He does suffer them to die for His sake. Thousands of men, with families depending on them, have died at the stake rather than disobey God. Their names and memories are honoured; yet many who honour will refuse to serve the Lord if it means inconvenience. It is quite likely that if you should talk with the members of that Glasgow Synod, they would discourse eloquently of how their fathers died for the truth’s sake; yet they themselves are doing their best to lead men to think that they cannot serve the Lord if it will cost them anything. {PTUK November 7, 1895, p. 709.5}

Now all this talk about people’s not being able to serve God, because they are likely to lose their working if they do, is really an outgrowth of the heathen idea that death ends all. Esau sold his birthright for a mess of pottage, because he felt that he was about to die, and he thought, “What good will this birthright do me?” He had no conception of any inheritance beyond the grave. But the promises of God are for this present life only to the end that men may “lay hold on eternal life.” The man who dies in the service of God, gains his life in losing it. God is the living God, and He gives life. His servants know that the present life is of no profit whatever, except as it is the means of gaining the life to come; and if they lose this in gaining that, they have got full value out of it. {PTUK November 7, 1895, p. 709.6}

Sunday laws are therefore pagan on this count also, since they lead men to think that it is useless if not impossible to serve the Lord if such service interferes with their earthly prospects. The logic of Sunday laws is that if men lose the good things of this world they lose everything. But men who really know the true God, know better. {PTUK November 7, 1895, p. 709.7}

So to-day the Word of the Lord says to people as it did of old, “Choose ye this day whom ye will serve.” Happy is the man who can say in the face of the greatest difficulties, and even of death itself, “As for me and my house, we will serve the Lord.” {PTUK November 7, 1895, p. 709.8}

**“Why Some Hate the Word” The Present Truth 11, 45.**

E. J. Waggoner

*Why Some Hate the Word*.-The world is constantly hearing of criticisms of the Bible from theological professors in Germany. Those who do not know what is required in a teacher of theology in German State institutions may sometimes wonder how it comes that those supposed to teach the Bible spend their time in criticising it. It must be remembered that the State religion in Germany is a branch of politics, and men are appointed to chairs of theology as to any other office under the State. In the *Homiletic Review* Dr. D. S. Gregory, who evidently knows of what he speaks, declares that often the professor hates the Bible and earnest Christians because they are a perpetual rebuke to the corrupt and beastly life he leads. If he fills a professor’s chair in such a theological institution, where drunken brawls are not unknown, and where licentiousness is rife and often open, to attract attention, he must have something striking to present in his teaching. Hence the theological vagaries, etc. {PTUK November 7, 1895, p. 709.9}

**“Dedication” The Present Truth 11, 45.**

E. J. Waggoner

In a sermon preached at the dedication of a new church, called the “Church of Our Holy Redeemer,” Cardinal Vaughan said:— {PTUK November 7, 1895, p. 710.1}

The Book of the Gospels is not a closed book, it is not confined to foreign tongues, and not given only to the clergy; it is written in our own language, it is published in the cheapest form, and all are invited, nay, pressed, to read and study it. The Gospels are the great source from which to learn, and there is no devotion in the Church of any king that is higher, better, or even to be compared with devotion to the Most Holy Redeemer. Nay, more; if any devotion could draw away hearts from our Saviour it thereby stands self-condemned. {PTUK November 7, 1895, p. 710.2}

We have no right to suppose that the Cardinal was not sincere in his statement, and we are glad to record it. His eulogy of devotion to the Most Holy Redeemer would have been more pointed, however, if the building which he was dedicating had not contained altars to “the Sacred Heart,” “Our Lady,” “St. Joseph,” and “St. Francis.” {PTUK November 7, 1895, p. 710.3}

**“An Oft-Misquoted Scripture” The Present Truth 11, 45.**

E. J. Waggoner

How many times we hear it said of something which is thought to be easily understood, “It is so plain that he that runneth may read.” But the text of Scripture does not read this way. Here it is: “Write the vision, and make it plain upon the tables, that he may run that readeth it.” Habakkuk 2:2. The prophecy is a double one, looking forward to the great advent movement of the last days. The writer of Hebrews quotes verses 3, 4, and applies them to the second coming of Christ. See Hebrews 10:37, 38. {PTUK November 7, 1895, p. 710.4}

The prophet declares that he would stand on the watch, and set him on the tower, that he might have the wherewith to answer when he was “reproved” or “argued with” (margin). The Lord answers: “Write the vision, and make it plain upon tables, that he may run that readeth it.” {PTUK November 7, 1895, p. 710.5}

The idea is that he who reads God’s message therein set forth may carry the tidings to others. This very thing is set forth as a characteristic of the last days by Daniel. {PTUK November 7, 1895, p. 710.6}

**“Nearness to God” The Present Truth 11, 45.**

E. J. Waggoner

Some one has said: “Never separate yourself from God. How sweet it is to live always near those who love us.” But it is sweeter still to live near those whom we love, and the reason why we do not delight more in nearness to God is not because God does not love them, but because of their lack of love for Him. Let the Christian meditate on the wonderful love of Christ, and the sacrifice made by Him to save and bless lost, ruined sinners, until the fire burns in his heart, and he can say in sincerity and truth, “The love of Christ constraineth us.” Then we shall find it sweet to feel that we are near to God. Then we can sing,— {PTUK November 7, 1895, p. 713.1}

*“Nearer, my God, to Thee,  
Nearer to Thee!  
E’en though it be a cross  
That raiseth me.” {PTUK November 7, 1895, p. 713.2}*

Then, if perchance some sin committed by us has hidden His face, like the psalmist we shall soon be found crying out, “My soul thirsteth for God, for the living God; when shall I come and appear before God?” {PTUK November 7, 1895, p. 713.3}

**“Items of Interest” The Present Truth 11, 45.**

E. J. Waggoner

-The Salvation Army self-denial week has yielded over ?30,000. {PTUK November 7, 1895, p. 718.1}

-France now claims that in the event of war she can put an army of 4,000,000 soldiers into the field. {PTUK November 7, 1895, p. 718.2}

-Over 100 specially constructed steamers are engaged in carrying frozen meat from the colonies to England. {PTUK November 7, 1895, p. 718.3}

-Russia counts on German neutrality in the Far East, and the active support of France is assured her. {PTUK November 7, 1895, p. 718.4}

-It is estimated that 6,000 slaves are imported yearly into Zanzibar and Pamba from the African mainland. {PTUK November 7, 1895, p. 718.5}

-It is said that Gustav Jovanovitch, a cattle king in Russia, has 85,000 shepherd dogs to look after 1,500,000 sheep. {PTUK November 7, 1895, p. 718.6}

-It is said that there are now about twenty million square miles of surface on the earth which have never been explored. {PTUK November 7, 1895, p. 718.7}

-The violent attacks on England in the official Russian papers has disturbed business on the Continental stock exchanges. {PTUK November 7, 1895, p. 718.8}

-Well informed financial journals predict that the rush for South African mining shame will be followed by a financial crash ere long. {PTUK November 7, 1895, p. 718.9}

-The Ashanti king has rejected the ultimatum and defies Great Britain. In a few weeks an expedition will start from Cape Coast Castle for his capital. {PTUK November 7, 1895, p. 718.10}

-The Siberian railway is now In complete running condition and open to Omsk, 2,200 miles from St. Petersburg, and four days and a half are occupied in making the journey. {PTUK November 7, 1895, p. 718.11}

-The principal county in England for fruit cultivation is Devon, where there are 26,955 acres of orchards. Hereford comes next with 26,688 acres; Somerset, 24,520; and Kent, 23,260. {PTUK November 7, 1895, p. 718.12}

-The acreage of orchards in England, Wales, and Scotland is now more than 218,000, Last year it was only a little less than 214,000. The market gardens cover now 92,887 acres, as compared with 88,210 last year. {PTUK November 7, 1895, p. 718.13}

-The Chinese secret societies are said to have joined the Mohammedan insurgents, who are defeating the Chinese troops in every direction The Mohammedans propose to found an independent kingdom of their own. {PTUK November 7, 1895, p. 718.14}

-Between Madagascar and the coast of India there are numerous islands, only a few of which are inhabited, Yet it is stated that in most of the islands a man can support a family in luxury without working more than twenty-five days in a year, nature does so much. {PTUK November 7, 1895, p. 718.15}

-A landlord in East Kent has received notice to quit from the whole of his farm tenants, who assent that at present prices they could not farm at a profit if they had the land free. On another Kentish estate fourteen tenants are leaving, and in the Isle of Thanet thousands of acres must go out of cultivation unless people can be induced to occupy the holdings recently vacated. {PTUK November 7, 1895, p. 718.16}

**“Back Page” The Present Truth 11, 45.**

E. J. Waggoner

In this paper we give a brief reference to the latest Sunday case. Next week, God willing, we shall deal with the matter more fully, setting forth exactly what the Sunday clause in the Factory Act means, and what is yet to come. {PTUK November 7, 1895, p. 720.1}

**“In Court Again” The Present Truth 11, 45.**

E. J. Waggoner

On Friday last, November 1, the publishers of PRESENT TRUTH were for the third time called to appear in court, and were fined for not compelling certain of their employés to cease working on Sundays. There was no charge that the women were overworked, or that they had suffered the least injustice; but, as the prosecuting inspector said, Sunday is a protected day. That is the secret of the whole matter. The Sunday clause in the Factory Act is not for the protection of labourers, but for the protection of Sunday. {PTUK November 7, 1895, p. 720.2}

The story of the “trial” is soon told. There was no attempt to conceal the fact of Sunday work. Why should there be? No one would think of denying that he had told the truth. So the magistrate imposed the heaviest penalty in his power, namely three pounds in each case. As there were fourteen cases, the entire fine was ?42. The costs were ?2, but the distress warrants, yet to be issued, and the seizing and selling of property will materially augment the cost, so that the fine and costs will ultimately amount to upwards of ?50. {PTUK November 7, 1895, p. 720.3}

The magistrate was in a facetious mood, and waxed witty at the expense of the few people who were so old-fashioned as to believe that God’s law is above man’s. But the case is not yet ended. The Supreme Court of the universe has yet to pronounce upon the case, and we know that its decision will be according to truth. {PTUK November 7, 1895, p. 720.4}

**“‘We Have a Law’” The Present Truth 11, 45.**

E. J. Waggoner

When Jesus Christ stood before Pontius Pilate and the mob who were clamouring for His death, and the Roman governor was desirous of saving His life, the Jews cried out, “We have a law, and by our law He ought to die, because He made Himself the Son of God.” John 19:7. {PTUK November 7, 1895, p. 720.5}

The cause for which Jesus stood has made such progress that to-day many powerful nations, among which England stands first, count it the highest honour to be known as “Christian nations.” Whether or not they deserve the title is another matter; the fact is that by claiming it they bear witness to the general acceptance of the belief that Jesus Christ was right, and that the people were wrong. {PTUK November 7, 1895, p. 720.6}

Yet the people stated only the fact when they said, “We have a law, and by our law He ought to die, because He made Himself the Son of God.” But Jesus was the Son of God. He might have saved His life if He had denied that, but “He cannot deny Himself.” It was the truth, and He came into the world to bear witness to the truth. Therefore it was impossible for Him to avoid being in conflict with their law. {PTUK November 7, 1895, p. 720.7}

That being so, it follows that their law was wicked, and against the truth. Every one who acknowledges that Christ was right, thereby admits and claims that the people were wrong. It was wicked for them to have such a law, and, having it, it was wicked for them to execute it. {PTUK November 7, 1895, p. 720.8}

The authorities who have to do with the prosecution of the International Tract Society for Sunday labour, have only one plea, namely, “We have a law.” They know that the commandment of God says, “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work”; and they know that the Society acts strictly in conformity with that law. But in obeying the law of God, which is the truth, it necessarily is out of harmony with their Sunday law. And just as surely as God’s law is right, the law which forbids anyone to labour on Sunday is wrong. {PTUK November 7, 1895, p. 720.9}

The claim of the people is that their laws must be enforced, even against the truth. But if it be so, that a law of the people must be enforced, even though it be a bad law, then the priests were justified in demanding the death of Jesus Christ. Whoever therefore justifies the enforcement of a Sunday law, simply because it is a law, although positively in opposition to God’s law, thereby justifies the condemnation of Jesus Christ. Whatever government, therefore, has and executes Sunday laws, thereby proclaims itself not a Christian nation. {PTUK November 7, 1895, p. 720.10}

Let the reader bear in mind that in the foregoing no comparison is made between Christ and the International Tract Society. It is not the Society, but the truth, that is on trial. Christ is the truth, whenever His truth is on trial, and is condemned, He Himself is rejected. Iniquity is nonetheless wicked because it is framed into law. {PTUK November 7, 1895, p. 720.11}

**“Two Laws—One Duty” The Present Truth 11, 45.**

E. J. Waggoner

“We have a law,” the people cried to Pilate. By that law the Truth was condemned. “We have a law,” the people say still, “and it is our duty to enforce that law, right or wrong. We must do our duty.” {PTUK November 7, 1895, p. 720.12}

Very well; devotion to duty is a grand thing; and to be obedient to law is undoubtedly one’s duty. But there are laws and laws. The Bible speaks of “the throne of iniquity” “which frameth mischief by a law.” Psalm 94:20. That is one law. Then there is the throne of God, whose “law is the truth.” Psalm 119:142. {PTUK November 7, 1895, p. 720.13}

Here are two diverse laws, but only one of them has anything to do with duty. “Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man.” Ecclesiastes 12:13. Therefore it is no one’s duty to obey or enforce a law which opposes God’s law of truth. To have anything to do with such a law, whether it be to make it, to keep it, or to execute it, is to commit sin; it is to go contrary to duty. Obedience to such a law is not duty, because the law itself is lawless. Lawlessness is sin; and to sin is contrary to duty. In order to be really law-abiding, one must disregard laws that oppose God’s law. {PTUK November 7, 1895, p. 720.14}

The commandment of God says, “Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” By this commandment it is as clearly one’s duty to disregard Sunday as it is to observe the Sabbath. {PTUK November 7, 1895, p. 720.15}

Magistrates and officers are very zealous for duty. If they are really so, they should honour loyalty to the highest law. They say that they are bound by the laws, and cannot do anything else than enforce them. They then ought to be able to understand the position of those who know God’s law to be greater than human laws, and are bound by it, so that they cannot do other than obey it. {PTUK November 7, 1895, p. 720.16}

**“God Cannot Fail” The Present Truth 11, 46.**

E. J. Waggoner

The disciples were rowing across the sea one night, when a tempest arose and threatened to engulf their little craft. {PTUK November 14, 1895, p. 721.1}

Jesus was also a passenger with them, and worn out with the work of the day was in one end of the boat “asleep on a pillow,” even while the water was dashing over their sides. {PTUK November 14, 1895, p. 721.2}

“And they awake Him, and say unto Him, Master, carest Thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased and there was a great calm.” {PTUK November 14, 1895, p. 721.3}

“And He said unto them, Why are ye so fearful? how is it that ye have no faith?” Is it, then, an evidence of no faith for men to be alarmed when their boat is filling with water in a boisterous sea? Yes, for the Lord was with them. They thought they were about to drown, and that the Lord was about to drown with them. And He seemed to pay no heed to His danger nor to theirs. They were thinking of themselves, but they had no conception of the Lord as other than themselves in such an extremity; no faith in His Divine mission and the power of His life. {PTUK November 14, 1895, p. 721.4}

Faith would have said, “The Lord is with us. His is the power of an endless life, and His is a Divine mission in the world which no fury of the elements can cut short.” Their unbelief suggested that the Lord was as helpless as they. {PTUK November 14, 1895, p. 721.5}

The lesson is for us. Whenever danger or trial comes we are to remember that God is alive. When circumstances would seem to overwhelm, and the enemy is raging, unbelief suggests that God is helpless, and that we must perish. But the believer who holds to the promises of God can no more perish than the Lord Himself. God has pledged His own existence that His promises shall not fail nor desert one in trial. {PTUK November 14, 1895, p. 721.6}

“For when God made promise to Abraham, because He could swear by no greater, He swear by Himself.” And this was that we might have “strong consolation” who flee to Him for refuge. Hebrews 6. It is just as impossible for God to forsake us in trouble, if we will but take His promises, as it was that Jesus should sink to the bottom of the sea before His work was done. {PTUK November 14, 1895, p. 721.7}

How the load of care and perplexity will roll aside if we but remember that God lives and that there is no danger of His perishing. This fact believed, there is but one question to be settled, What is His will? and knowing that, the results and consequences may be left entirely with Him. He who has the power to work the good pleasure of His will in us has all power. {PTUK November 14, 1895, p. 721.8}

“Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” {PTUK November 14, 1895, p. 721.9}

“Where is the fury of the oppressor? He that is bent down shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. For I am the Lord thy God, which stilleth the sea, when the waves thereof roar: the Lord of hosts is His name.” Isaiah 51:14, 15, R.V., margin. {PTUK November 14, 1895, p. 721.10}

*“Through waves, and clouds, and storms,  
He gently clears thy way;  
Wait thou His time, so shall this night  
Soon end in joyous day.” {PTUK November 14, 1895, p. 721.11}*

**“Compensation” The Present Truth 11, 46.**

E. J. Waggoner

Amaziah, king of Judah, had hired a hundred thousand men, of the kingdom of Israel, to fight with him against his enemies. The prophet of the Lord warned him that this would weaken rather than strengthen him; for the Lord was not with the men of Israel, because of their wickedness. {PTUK November 14, 1895, p. 721.12}

“And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.” {PTUK November 14, 1895, p. 721.13}

Men sometimes say nowadays, But what of my business? What of the capital invested in business which will have to be relinquished if I obey the Lord? What of the loss if I do not fulfil the contract under which I am bound to give my services to my employer? {PTUK November 14, 1895, p. 722.1}

To all of the excuses which are made for not obeying the voice of the Lord, which put the claims of men or of business investments before the claims of the Lord, the words of the prophet replied, “The Lord is able to give thee much more than this.” {PTUK November 14, 1895, p. 722.2}

God may not always pay in earthly inheritance, but the “much more” is sure in that inheritance that is incorruptible and cannot pass away, “reserved in heaven for you.” Will you accept the compensation? {PTUK November 14, 1895, p. 722.3}

**“Law-Making and Law-Breaking” The Present Truth 11, 46.**

E. J. Waggoner

For the third time the publishers of the PRESENT TRUTH have been before the court in London, and have been fined for not compelling certain employés to cease labour on Sundays. The cases have been very quickly disposed of in court, all of them together occupying less than an hour. To the magistrates it has seemed a very simple affair: the Sunday clause of the Factory Act has been violated, there was no denial of the fact, and of course the penalty must be imposed. That case disposed of, the next was called, and the court routine went on. To the officials it doubtless seemed a trifling matter,—a case of a few individuals with a fad, thinking themselves superior to the laws, and being defeated. Let us see. {PTUK November 14, 1895, p. 722.4}

**THE ONE GREAT LAWGIVER**

“There is one lawgiver, who is able to save and to destroy.” James 4:12. This is absolute. “For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.” Isaiah 33:22. God is the only real lawgiver. He is Lord and King over all the inhabitants of the world, “both low and high, rich and poor together.” He is the Lawgiver for princes as well as peasants, for judges as well as common people. To Him they all alike owe allegiance, even as a child does to its father; “For we are also His offspring.” Acts 17:28. “The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” Daniel 4:25. “Wisdom and might are His;” “He removeth kings, and setteth up kings.” Daniel 2:20, 21. It is decreed that the nation and the kingdom that will not serve Him shall perish. Isaiah 60:12. Hence the exhortation, “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way.” Psalm 2:10-12. {PTUK November 14, 1895, p. 722.5}

**THE ONE SUPREME LAW**

“Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:13, 14. So the message which goes forth “to peoples, nations, tongues, and kings” (Revelation 10:11), even “to every nation, and kindred, and tongue, and people,” is to “Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of the waters.” Revelation 14:6, 7. {PTUK November 14, 1895, p. 722.6}

God is the supreme Lawgiver, because He alone is able to save. Therefore “the law of the Lord is perfect, converting the soul.” Psalm 19:7. That law, which was one spoken by God Himself, in tones which shook the earth, is composed of ten precepts, as follows:— {PTUK November 14, 1895, p. 722.7}

1. “Thou shalt have no other gods before Me.” {PTUK November 14, 1895, p. 722.8}

2. “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.” {PTUK November 14, 1895, p. 722.9}

3. “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.” {PTUK November 14, 1895, p. 722.10}

4. “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all Thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” {PTUK November 14, 1895, p. 722.11}

5. “Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” {PTUK November 14, 1895, p. 722.12}

6. “Thou shalt not kill.” {PTUK November 14, 1895, p. 722.13}

7. “Thou shalt not commit adultery.” {PTUK November 14, 1895, p. 722.14}

8. “Thou shalt not steal.” {PTUK November 14, 1895, p. 722.15}

9. “Thou shalt not bear false witness against thy neighbour.” {PTUK November 14, 1895, p. 722.16}

10. “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” {PTUK November 14, 1895, p. 722.17}

It was of this law that Jesus said, “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. He said, “Think not that I came to destroy the law, or the prophets; I came not to destroy, but to fulfil.” Matthew 5:17. The law was within His heart (Psalm 40:8), and He came in the likeness of sinful flesh, in order “that the righteousness of the law might be fulfilled in us.” Romans 8:4. {PTUK November 14, 1895, p. 722.18}

This law is summed up in two great commandments, the first of which is, “Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” And the second is like unto it, namely, “Thou shalt love thy neighbour as thyself.” Matthew 22:37, 39. “Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” Romans 13:10. “All things whatsoever ye would that men should do to you, do ye even so to them; *for this is the law and the prophets*.” Matthew 7:12. Therefore it follows that the man who faithfully keeps the law of God, fulfils every obligation to men. “Love is the fulfilling of the law,” and “love is of God”; therefore he who loves God, must love all men. So to fear God and to keep His commandments is the whole duty of every man. There is nothing that can be required outside of that. {PTUK November 14, 1895, p. 722.19}

No man can serve two masters. Whatever is contrary to God’s law, even though it be framed into law, is lawless and wicked, and must be shunned and ignored by every one who does his duty. There is no danger that this will lead to anarchy; for to love God supremely is the first commandment, and he who does that will necessarily love men. {PTUK November 14, 1895, p. 723.1}

**THE SEAL OF THE LAW**

“In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:11. {PTUK November 14, 1895, p. 723.2}

At the close of each day’s work “God saw that it was good.” Each step was perfect as He proceeded in the work of creation. At the close of the sixth day “God saw everything that He had made, and, behold, it was very good.” Genesis 1:31. Creation was then both perfect and complete. {PTUK November 14, 1895, p. 723.3}

Then God rested from all His works. A perfect dwelling-place was prepared for a perfect people. In Hebrews 4:1-4 the fact that the perfect rest for the people of God was ready from the foundation of the earth, is proved by the statement that “God did rest on the seventh day from all His works.” The seventh-day Sabbath is therefore the seal of a complete and perfect new creation. Now note carefully what follows:— {PTUK November 14, 1895, p. 723.4}

1. Salvation from sin means a new creation. “If any man be in Christ, he is a new creature.” 2 Corinthians 5:17. “By grace are ye saved through faith; ... not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works.” Ephesians 2:8-10. The Gospel is “the power of God unto salvation,” and the eternal power of God is seen in the things that He has made. Romans 1:16, 20. Redemption therefore is creation. {PTUK November 14, 1895, p. 723.5}

2. The Sabbath, being the sign of creation complete and perfect, is the sign of perfect and complete salvation. So God says of His people, “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. The Sabbath of the Lord is the sign and reminder of His power to save. {PTUK November 14, 1895, p. 723.6}

3. God is the only Lawgiver, because He is the only one who can save. “There is one Lawgiver, who is able to save and to destroy.” He has a right to the service of man, because He is the Creator, and we are dependent on Him for this present life and for that which is to come. Therefore it follows {PTUK November 14, 1895, p. 723.7}

(4) That the Sabbath is the seal of God’s power, and of His authority as Lawgiver. To despise the Sabbath is to despise God’s authority. To substitute another sabbath in the place of God’s Sabbath is the most bold and glaring defiance of God that could be devised. {PTUK November 14, 1895, p. 723.8}

**THE GREAT LAW-BREAKER**

There is a being known as Satan, or the adversary, who was once an angel of light in heaven, having the name Lucifer or light-bearer. The cause of his fall from heaven is thus described: “Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.” Isaiah 14:13, 14. {PTUK November 14, 1895, p. 723.9}

That which turned him from the light-bearer into the prince of darkness was the exaltation of himself. He set himself forth as greater than God. {PTUK November 14, 1895, p. 723.10}

Having seduced man from his loyalty to God, Satan became “the god of this world.” He is such because men have turned “every one to his own way;” and to choose our own way in preference to that of God, is to be ruled by Satan. The way of self is the way of Satan. The development of this Satanic spirit among men is thus set forth by the Apostle Paul, in speaking of the coming of Christ:— {PTUK November 14, 1895, p. 723.11}

“Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:3, 4. {PTUK November 14, 1895, p. 723.12}

“That man of sin,” is literally, as rendered by Young, “the lawless one.” He is the lawless one because he sets himself against God and His law. So in Daniel 7:25, we have the same lawless one described as one who “shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws.” {PTUK November 14, 1895, p. 723.13}

The beast of Revelation 13. also answers to the same description, in that “he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven, and it was given unto him to make war with the saints and to overcome them.” Verses 6, 7. {PTUK November 14, 1895, p. 723.14}

That earthly power which completely meets these specifications, is the Papacy. All men are by nature in opposition to God, and there are many forms of organised opposition to Him; but in that vast system, the head of which is the Pope of Rome, we find the most complete development of the Satanic principle of the exaltation of self that can possibly be found among men. {PTUK November 14, 1895, p. 723.15}

Of this power it is said in Revelation 13:2, that “the dragon gave him his power, and his seat, and great authority.” Not that the dragon resigned his own power and authority in favour of “the beast,” but that all the power and authority which “the beast”—the Papacy-has, it is given it by the dragon. But the dragon is “that old serpent called the Devil and Satan.” Revelation 12:9. Therefore the power of the Papacy is the power of the devil; and the Pope, who professes to be the vicar of Christ, is, on the contrary, the vicar of Satan. {PTUK November 14, 1895, p. 723.16}

**THE MARK OF LAWLESSNESS**

The Papacy arose through the substitution of the teaching of men for the Word of God. The great claim of the Papacy to-day is that of infallibility, that it is superior to the Bible, competent to sit in judgment upon it, and to decide what is authoritative and what is not. Now the one thing above all others upon which the Papacy depends to show its power and authority, is the substitution of the Sunday for the Sabbath. A few extracts from standard Catholic works are sufficient to show this. {PTUK November 14, 1895, p. 723.17}

From the “Catholic Christian Instructed,” sixteenth addition, James Duny, Sons, & Co., Dublin, we quote the following:— {PTUK November 14, 1895, p. 724.1}

Q. What are the days which the Church commands to be kept holy, or observed as days of particular devotion? {PTUK November 14, 1895, p. 724.2}

A. 1st. The Sunday, or Lord’s day, which we observe by apostolical tradition instead of the Sabbath.... {PTUK November 14, 1895, p. 724.3}

Q. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday? {PTUK November 14, 1895, p. 724.4}

A. We have for it the authority of the Catholic Church and apostolic tradition. {PTUK November 14, 1895, p. 724.5}

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath? {PTUK November 14, 1895, p. 724.6}

A.... the Scripture does not in particular mention this change of the Sabbath.... In fact, the best authority we have for this ancient custom is the testimony of the Church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same authority, show that they act more by humour than by reason and religion; Sundays and holidays all stand upon the same foundation, viz., the ordinance of the Church. {PTUK November 14, 1895, p. 724.7}

In “The Faith of Our Fathers,” by Cardinal Gibbons, “twenty-fifth carefully revised and enlarged edition,” London: R. Washbourne, we find the following evidence that the Catholic Church exalted itself above the Word of God:— {PTUK November 14, 1895, p. 724.8}

The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the observance of Saturday, a day which we never sanctify.-*Page 111*. {PTUK November 14, 1895, p. 724.9}

Christ declared, in the words of Scripture, that man must live “by every word that proceedeth out of the mouth of God.” The Catholic Church on the contrary, coolly boasts of setting aside the Word of God, and thereby proclaims itself Antichrist, opposing and exalting itself “above all that is called God, or that is worshipped.” {PTUK November 14, 1895, p. 724.10}

Again, in a Catholic work entitled, “Abridgement of Christian Doctrine,” we find the following:— {PTUK November 14, 1895, p. 724.11}

*Ques*. How prove you that the Church hath power to command feasts and holy days? {PTUK November 14, 1895, p. 724.12}

*Ans*. By the very act of changing the Sabbath and the Sunday, which Protestants allow of. {PTUK November 14, 1895, p. 724.13}

Exactly in harmony with its Roman Catholic testimony is the following from professed Protestants:— {PTUK November 14, 1895, p. 724.14}

Canon Eyton says: “There is no word, no hint, in the New Testament about abstaining from work on Sunday.” “No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as His law goes.” “The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.”—*The Ten Commandments*. {PTUK November 14, 1895, p. 724.15}

The late Dr. R. W. Dale said: “The Sabbath was founded on a specific, Divine command. We can plead no such command for the observance of Sunday.” {PTUK November 14, 1895, p. 724.16}

Dr. Isaac Williams, of the Church of England, says: “We are commanded to keep holy the seventh day; but we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but then surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.”—*The Church Catechism, p. 334*. {PTUK November 14, 1895, p. 724.17}

On the next page but one he adds: “The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.” {PTUK November 14, 1895, p. 724.18}

Let it be observed that these statements are almost identical with those quoted from Roman Catholic writers. All agree that the substitution of Sunday for the Sabbath is contrary to Scripture. “The Church” is the sole authority for the change. Now it matters not by what name that church is called; the fact is that the substitution of Sunday for the Sabbath, contrary to the Scriptures, marks it as apostate and identical with “that lawless one,” and the “beast,” which opens its mouth in blasphemy against God. {PTUK November 14, 1895, p. 724.19}

This conclusion, therefore, is as clear as that two and two make four: The substitution of Sunday for the Sabbath of the Lord is the badge of authority of that power which claims to be superior to God, in that it claims to be above His Word. Sunday is, therefore, the mark of the beast. {PTUK November 14, 1895, p. 724.20}

**A WARNING**

Against the receiving of this mark the Scripture utters the following warning: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Revelation 14:9, 10. {PTUK November 14, 1895, p. 724.21}

Evidently it is not a light thing that the Papacy has done in substituting Sunday for the Sabbath. It strikes directly at the authority of God. In no other way could so bold a claim be made to supremacy above God. It is a denial of His supremacy as the one only Lawgiver. {PTUK November 14, 1895, p. 724.22}

There are many thousands who have never thought but that in keeping Sunday they were obeying God; it is for the benefit of such that the warning is given, that they may save themselves from the coming danger. God does not punish any except those who disregard His gracious warnings. It is when men persist in following the traditions of men, knowing that they are contrary to God;s Word, that they have the mark of the beast so as to be subjects of the threatened punishment. {PTUK November 14, 1895, p. 724.23}

**THE WORLD FOLLOWING THE BEAST**

The Scripture says that all that dwell on the earth shall worship the beast, except those whose names are in the book of life. It is only necessary for us to take a glance at the so-called “Christian nations” of earth, in every one of which Sunday laws are a prominent feature, to see how nearly universal homage to the Papacy, although often unconscious, has become. {PTUK November 14, 1895, p. 724.24}

In the position that the civil authorities and even ministers of the church take in regard to the enforcement of Sunday laws, we see the spirit of the Papacy. When the fourth commandment is quoted to a magistrate, so that he can see that the Sunday law is in opposition to it, he will say, “I am here to enforce the laws as they are, whether right or wrong. This is a law of the State, and it must be enforced.” That is to say, “It matters not what God’s law may say; the law of the State is above it.” That is putting the State above God. {PTUK November 14, 1895, p. 724.25}

A New York minister who has gained a world-wide reputation as a “reformer,” Dr. Parkhurst, of Anti-Tammany fame, made a typical utterance a few weeks ago, when he said, “The enforcement of the law, and the wisdom of the law, are distinct.” “I care very little comparatively what law is on the statute books. But I will fight till I die for the enforcement of such laws as are there.” So it is often said that the best way to get rid of a bad law is to enforce it. That is simply to do evil that good may come. But the whole world has a perverted idea of law and duty. Men fancy that they are law-abiding because they will enforce even a bad law, because it is a law of the State, not realising that to enforce a bad law is sin, a violation of the law of God. {PTUK November 14, 1895, p. 724.26}

**THE QUESTION AT ISSUE**

The case in hand is simply this: There are two or three women who are regularly employed in the publishing work of the International Tract Society. They do work that is ordinarily done by women in all printing offices. They work six days in the week, one of them being Sunday. They do this because they honour God’s law, which says, “Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” {PTUK November 14, 1895, p. 725.1}

But the Factory Act says that women must not be employed in factories on Sundays, and a printing office is classed as a factory. The Society is prosecuted because it will not compel these women to cease working on Sundays. Remember that they are not compelled to work; they wish to work, for that is their living. They work on Sunday, and rest on the Sabbath, from conscientious conviction. Neither are they over-worked, since they actually work fewer hours than are prescribed by the Factory Act. The only trouble is, they work on Sunday. {PTUK November 14, 1895, p. 725.2}

Now why do not the managers of the publishing work cause these women to stay at home on Sundays?—Simply because they do not wish to be a party to enforcing the mark of the beast upon them. “But,” some will say, “the women could find employment elsewhere.” Perhaps so, and perhaps not. That is not the question. Even though they could find work by which they could make up for the loss of the day at their regular employment, the fact would remain that by refusing to let them work in office on Sundays the managers would be doing all that lay in their power to compel them to keep Sunday. All can see this. {PTUK November 14, 1895, p. 725.3}

**“ONLY A FACTORY ACT’**

One view of the matter is that since the law in question is only a Factory Act, having no religious intent, there could be no compromise of religious principle in complying with it. Thus the *Glasgow Herald* of Nov. 4 says, at the close of its report of the case:— {PTUK November 14, 1895, p. 725.4}

If the case were one of persecution on religious grounds, it might fairly be said that the International Tract Society were being hard dealt with. But this is not so. A general statute, framed without any reference to religious tenets of any kind, prohibits the employment of young persons on Sundays, because it is held that they should have one day of absolute rest from work, and Sunday is selected in accordance with the general practice and convenience of the community. If, the International Tract Society were permitted, through regard for their particular crotchet, to defy the law, the way would be open for an unlimited disregard of its provisions. So, until they can procure a special legislative exemption in their favour, they must be content to pay the penalties of their conduct. {PTUK November 14, 1895, p. 725.5}

To this we have to say that we have nothing to do with the intent of the law, nor with the motives of its makers. All we are concerned with is the fact that the law requires us to treat Sunday, to a limited extent, just as the fourth commandment requires us to treat the Sabbath; and this we cannot do. We are not defying the law of the State; it is the State that is defying the law of God. {PTUK November 14, 1895, p. 725.6}

**WHY SPECIFY SUNDAY?**

It is strange that those who think that the Factory Act has no religious significance, do not stop to question why it is that Sunday is specified as the day when certain ones must cease work. Why is it not Monday or Thursdays? The answer is that Sunday is the day that is commonly set apart for leaving off work. And how did this happen? Simply because the apostate Church has made that the badge of its authority, and “all nations have drunk of the wine of the wrath of her fornication.” Revelation 18:2. If it were not for that, Sunday would never be mentioned in factory legislation. So although the makers of the law may be ignorant of it, the Sunday clause of the Act is a concession to the influence of the Papacy. The makers and enforcers of the Factory Act may not know what they are doing, but we do. The fact that they mean nothing wrong does not warrant us in doing what we know to be wrong. {PTUK November 14, 1895, p. 725.7}

W. M. Ramsey, in “The Church in the Roman Empire,” speaking of the early persecutions, says that “there was no express law or formal edict against Christians in particular.” Most of their persecution was due to the fact that the practice of Christianity brought them in conflict with laws that had been framed with no reference to them, and with no thought of persecution. That did not relieve the situation for them. The great uproar against Paul at Ephesus (see Acts 19:23-41) was a trade union affair, stirred up because the silversmiths were losing custom. {PTUK November 14, 1895, p. 725.8}

But that this Factory Act does affect religion, and that the makers thereof knew it, is shown by the fact that the Jews are exempt from its provisions. If it does not affect religion in any way, why was it necessary to exempt them on account of their religious practices? {PTUK November 14, 1895, p. 725.9}

**WHY NOT ASK AN EXEMPTION?**

Why do not the Seventh-day Adventists ask for the same exemption that the Jews have? They might, if their own convenience were all that concerns them. But in that case they would not be seventh-day observers at all, and so would need no exception made in their favour. {PTUK November 14, 1895, p. 725.10}

But the fact is, Sunday laws of every kind are wrong in every particular. For Sabbath-keepers to ask for and be content with an exception in a Sunday law, in their favour, would be to consent to the enforcement of the law upon other people. They cannot consent to be bribed into acquiescing in the enforcement of the mark of apostasy on others. {PTUK November 14, 1895, p. 725.11}

The matter can be clearly understood if we suppose the case of Christians in a heathen country, where the law required worship to be paid to an idol. All can see that for them to ask that they might be exempted from the law, on account of their belief, would be to agree that others might be forced to worship the false God. But such consent would show that they were unworthy to be called Christians. The only use that there is for Christians in this world is to warn everybody against sin. {PTUK November 14, 1895, p. 725.12}

Let it be remembered that this Sunday question is not a mere fact of *belief*, but of *fact*. We are not asking either the Government or the people to take our belief into account, but to fear God, and keep His commandments. It is their duty to keep the Sabbath, as much as it is ours. The Christian’s duty is to turn men to God, and not to himself. {PTUK November 14, 1895, p. 725.13}

It might be stated in passing, that when Mr. Asquith was Home Secretary, he was approached on the subject of granting seventh-day Adventists the same exemption that the Jews have. The request was made by disinterested and influential parties, of their own motion, the Adventist themselves having nothing to do in the matter. The petitioners were told that the Adventists were too few in number to warrant any special legislation in their behalf. {PTUK November 14, 1895, p. 726.1}

**A QUESTION OF SABBATH OR SUNDAY**

In spite of the fact that the law under which these prosecutions come is only a Factory Act, everybody knows that it is not at all a labour question, but a religious one. It is a question of whether the Sabbath of the Lord, or the Sunday of the Pope, shall be observed. Thus, the *Glasgow Herald*, in the same article in which it insists that it is not a case of religious persecution, says of the Society, “Its members not only will not work on Saturdays, but insist that they are entitled to work on Sundays even with the terror impending over them of fines and distress warrants.” Whatever it may be with the civil authorities, it is a very practical religious question with the Seventh-day Adventists. {PTUK November 14, 1895, p. 726.2}

The *Daily Chronicle* in its notice of the case said, “Such sphere of usefulness as the International Tract Society has filled, will be materially curtailed if it persists in its intention to observe Saturday as a day of rest, and treats Sunday as an ordinary working day. There is no suggestion that the employés of the Society have any constraint put upon them to begin their working week on Sunday, and to rest on the day of the Jewish Sabbath, but as the Society has been made painfully conscious of the fact, by several previous convictions, that the law does not permit the employment of young persons [nor women either] on Sunday, it knows at least the risk it runs.” {PTUK November 14, 1895, p. 726.3}

Here the true issue is stated. It is whether or not the seventh day shall be used as a day of rest, and the Sunday treated as an ordinary working day. Well, the Bible says that both days must be used in just those ways, and it must be obeyed. In Ezekiel 46:1 the Sabbath is mentioned in direct contrast with “the six working days.” The issue is clear: The Bible says that the seventh day is the Sabbath, and must be kept, and that the first day of the week must be treated as an ordinary working day; and the State, following the lead of the Papacy, says that the Sunday must not be used as an ordinary working day. In this case we have only to say, “We ought to obey God rather than men,” let the consequences be what they may. Man’s only duty is to obey God, and He will look after the consequences. {PTUK November 14, 1895, p. 726.4}

**THOUGHTLESS OBJECTIONS ANSWERED**

It is a sad commentary on the readiness with which principle is set aside when self-interest is involved, that in spite of the acknowledged fact that the question at issue is whether the commandments of God shall be regarded above the traditions of men, some will still say, “It isn’t as though the law required everybody to cease working on Sundays. If it included all it would be different; but since it involves only two or three women, you might comply with it.” {PTUK November 14, 1895, p. 726.5}

We have only to say to this that the commandment of God applies to women as well as to men. Sin and righteousness are not matters of sex. For a woman to break the commandment is just as bad as for a man; and to compel a woman to receive the mark of the beast is as sinful as to enforce it upon a man. {PTUK November 14, 1895, p. 726.6}

But still some one may say, “It cannot be that the law has any religious significance, or else it would prohibit all from working on Sunday, and not women and young persons alone.” We have already shown that the law is contrary to the law of God, and that is sufficient. If there were a Sunday law specifying only one single individual, and requiring him only to keep it, it would be as wrong for him to obey it as though it embraced everybody. {PTUK November 14, 1895, p. 726.7}

The first Sunday law ever enacted, that of Constantine, A.D. 321, was only partial in its application. It required only people in towns to rest, but allowed all agricultural labourers to work as usual. Whenever man puts himself in the place of God, he not only legislates contrary to God, but he assumes power that God has not, namely, that of granting dispensations and indulgences. {PTUK November 14, 1895, p. 726.8}

But people forget that the devil is a deceiver. He does not label all his wares. If there should be at once a law framed, entitled, “An Act to Compel Everybody to Keep Sunday,” there would be a great outcry against such an attempt against the liberty of English people. Even conscientious observers of the Sunday would protest against it. Such laws are as sure to be enacted in all the world, not with that exact title perhaps, as the Word of God is true. But the people must be accustomed to such legislation by degrees. So here we have a seemingly innocent Sunday clause in a Factory Act. That is readily accepted as a humane act. In the next Parliament a Bill is to be introduced, still further amending the Factory Act, “prohibiting manufacturing processes being carried on from Saturday noon to Monday morning.” That will involve all factory operatives; but since it will be “only a Factory Act,” people will accept it as a good thing as readily as they do the present one. {PTUK November 14, 1895, p. 726.9}

What will be the next step that must inevitably follow?—Simply this, a law prohibiting any labour of any kind on Sundays, even in private shops at home, because such labour would be unfair competition with those who are compelled to rest. The Sunday-law rule is, “The liberty of rest for some is the early law of rest for all.” The thin end of the wedge having been inserted without protest, the whole would as easily follow, and we should then have the condition described in Revelation 13:16, 17, “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” All this will be done professedly “in the interest of labour,” and those who are doing it may see nothing more in it; but those who do know the wickedness that is concealed in it, are bound to do all they can to sound a warning. {PTUK November 14, 1895, p. 726.10}

**“Infantile Apostasy” The Present Truth 11, 46.**

E. J. Waggoner

While the infant Prince Boris is innocently voicing his joys and sorrows in the universal language of babyhood, nations are stirred over the question of his religion. The other day it was rumoured that the Bulgarian cabinet was about to resign on the question, but a truce was brought about, and it is understood that the infant will ultimately leave the Church of Rome for the Greek Church. A Rome telegram says:— {PTUK November 14, 1895, p. 726.11}

Prince Ferdinand of Bulgaria has recently written several letters to the Pope asking his Holiness’s consent to the conversion of Prince Boris to the Orthodox faith. The Pope, however, remains inflexible, and declares that he will never consent to what he regards as an act of apostasy. {PTUK November 14, 1895, p. 726.12}

A pagan ruler once said that if there were no religion it would be necessary to invent one, as it was an essential in governing men. So modern States, following the pagan idea of religion, see in it merely a useful superstition which may be turned to account in holding the allegiance of the people. So far as any idea of that religion of Christ, which no government of earth can adopt or administer or patronise, is concerned, it is lacking just as much as though the discussion were over the policy of giving the infant a new toy of Greek or Roman manufacture. {PTUK November 14, 1895, p. 727.1}

**“The Resurrection” The Present Truth 11, 46.**

E. J. Waggoner

“When they heard of the resurrection of the dead, some mocked.” The scholars of Athens heard Paul up to that point, but that was too much. {PTUK November 14, 1895, p. 727.2}

Had the apostle spoken of life in the spirit world after death they would have listened; for the pagan notion of life after death was just that. {PTUK November 14, 1895, p. 727.3}

But it was not the pagan philosophy that Paul preached. He preached “Jesus and the resurrection.” He knew that life and immortality are brought to light only in the Gospel (2 Timothy 1:10), and that the immortality is conferred only at the time of the last trump, when “the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Corinthians 15:52. {PTUK November 14, 1895, p. 727.4}

It is for that glad time that the saints of God which “sleep in the dust of the earth” are waiting. Job declared, “If a man die shall he live again? all the days of my appointed time will I wait till my change come.” {PTUK November 14, 1895, p. 727.5}

Will it seem a long time to wait? Not an instant; for there can be no sense of time to one who sleeps in death. To Adam or Abel the time of waiting till the voice of the Lord at His coming awakens them can be no longer than to the last saint who falls asleep in Jesus. {PTUK November 14, 1895, p. 727.6}

And it is a glorious thought that not one of all those who have served the Lord, however lowly the sphere of service, will be forgotten in that day. Then it is that Paul will receive the “crown of life” (2 Timothy 4.), and all the saints of God, from Adam down, will “together” be raised to meet the Lord. 1 Thessalonians 4:15-18. And there is comfort in these words. {PTUK November 14, 1895, p. 727.7}

But there is no place for a resurrection in the pagan philosophy. Every man was supposed to possess immortality of himself, and death was but a passing into another state of life, a state of bliss, or perchance of purging or torment. No wonder they mocked at the resurrection, when they refused to receive Jesus and the life by Him alone. {PTUK November 14, 1895, p. 727.8}

And how is it now? When the church fell away and gathered to itself the superstitions and errors of the pagan world, it adopted this very same pagan idea of immortality, and hence it comes that the very ideas which caused the men of Athens to mock Paul are almost universally received to-day. No wonder, then, that the doctrine of the resurrection is being set at nought, even in pulpits and the religious press. Yet it is the grand Gospel of life, and the power of Christ’s life in the believer is the pledge of the resurrection from the dead. Philippians 3:10, 11. {PTUK November 14, 1895, p. 727.9}

And this truth of life only in Christ, and by the resurrection from the dead at the last day, is to guard against all the delusions of Spiritualism which are sweeping into the churches in all the world. For as there is no life after death save by the resurrection, it follows that all manifestations claiming to come from the dead are from the devil direct. Therefore, whether men believe or whether they mock, as did the foolish wise men of Mars Hill, the preacher of the Gospel can preach the life to come only by preaching Jesus and the resurrection. {PTUK November 14, 1895, p. 727.10}

**“Items of Interest” The Present Truth 11, 46.**

E. J. Waggoner

-Trouble continues in the Turkish interior. Sometimes the Armenians are on the defensive and sometimes on the offensive. {PTUK November 14, 1895, p. 734.1}

-The Chinese Government has paid Japan the first instalment of the indemnity by a cheque for over eight million pounds, which was duly signed at the Bank of England. {PTUK November 14, 1895, p. 734.2}

-Another slight earthquake shock alarmed Rome last wok. These convulsions ought to remind dwellers of the “Eternal City” that nothing that is of earth is enduring. {PTUK November 14, 1895, p. 734.3}

-The rabbit pest in Australia has long been a serious question. A writer describes having soon recently a body of them running across the land and extending two or three miles in a mass as solid as they could be to run conveniently. {PTUK November 14, 1895, p. 734.4}

-Foreign Jews are only admitted to Palestine for thirty days, to enable them to visit Jerusalem and other places. They are required to give satisfactory assurances that they will not remain in the country before they are allowed to land at Jaffa. {PTUK November 14, 1895, p. 734.5}

-The discovery of a large area of coal is reported from Newfoundland. It is twelve miles long by six wide, and the quality of coal is good. The find has caused rejoicing, as it is hoped that it will brighten the prospects of the colony, which has been passing through severe financial depression. {PTUK November 14, 1895, p. 734.6}

-A negro was last week burned in Texas by a mob. It is said that 7,000 people witnessed the atrocity, which shows that there are 7,000 as benighted savages in the vicinity as ever roamed in the wilds of Africa. The veneer of civilisation is everywhere very thin, and the primitive savage very easily breaks out. {PTUK November 14, 1895, p. 734.7}

-The great strike on the Clyde seems to be an assured fact now. If no means of conciliation are discovered it is thought likely it will extend. This time the ship-builders and master engineers have struck against their workmen, out of sympathy with the masters in Belfast, whose men are on strike against them. {PTUK November 14, 1895, p. 734.8}

-In the Vienna municipal elections the Anti-Semite party elected a burgomaster who is violently hostile to the Jews and liberals. He had also denounced Hungarian aspirations, and ton thousand Hungarian merchants pledged themselves not to break oft relations with Vienna in ease his election wore confirmed. The Emperor has refused to sanction the election, and a bitter fight between the clerical Anti-Semites and their opponents is predicted. {PTUK November 14, 1895, p. 734.9}

-German newspaper editors are not allowed the latitude of criticism which is possessed in most countries. Nearly every day some journalist is reported under arrest, and frequently editions of hostile papers are suppressed. The dissatisfaction is only smouldering, and one day it seems probable Germany will need its army to put down its own Socialist subjects. But when it comes to that it is a question whether the army will be on the side of the throne. The governments of this earth are not so stable as many suppose. {PTUK November 14, 1895, p. 734.10}

**“Back Page” The Present Truth 11, 46.**

E. J. Waggoner

During all the recent riots in Constantinople, a Bible school was being conducted by brethren Holser and Jones in the midst of the Armenian quarter in Stamboul, and although all the attendants were Armenians, they suffered no disturbance. {PTUK November 14, 1895, p. 736.1}

One result of the Bible school, besides the strengthening of the brethren and sisters, was the increase of the force of labourers in Turkey by six. The membership of the Seventh-day Adventist church in Constantinople is now seventy, and is increasing. {PTUK November 14, 1895, p. 736.2}

From the first of our work in Turkey, the Protestants have denied before the Turkish authorities that we were Protestants, hoping thus to hinder the spread of the Sabbath truth. Of course neither the Greeks, nor Catholics would own that we were even Christians, and so the Turks were for a time suspicious of our brethren, since they are mostly Armenians. {PTUK November 14, 1895, p. 736.3}

But all this was the best thing that could have happened. Bro. Holser writes:— {PTUK November 14, 1895, p. 736.4}

Now we are known as Sabbatarians, and as harmless to the Government. We are known to the authorities through the imprisonment of brethren. The present troubles of the Government are due to the efforts of Protestants, and were we known as of the same class or name, we should be regarded as the rest. But as it is, we are known as a separate class of Christians, whom Protestants deny. Brother Jones and I, with B—, visited the Minister of Police, a member of the Cabinet; he received us very cordially, and as we explained to him our position on Church and State, he said that he understood that already; he knows, too, that this is one of the reasons why Protestants do not own us. {PTUK November 14, 1895, p. 736.5}

It had seemed as though there would be difficulty for our brethren in travelling from one place to another, since no one can travel in Turkey without a passport, and no one can get a passport without a certificate from his representative. None of the Christian representatives would own our brethren; but even this has turned to their advantage, since the Minister above mentioned agreed to grant passports to them directly, as Sabbatarians, and has notified the provinces. So the Sabbath, which is the seal of God, is the distinguishing mark and the safeguard of our brethren in Mohammedan Turkey. {PTUK November 14, 1895, p. 736.6}

“What we do know,” says the *Chronicle*, “is that any moment may see us face to face with the gravest problems in the Levant.” Nobody knows what turn things will take, but all know that in any case there is bound to be trouble. {PTUK November 14, 1895, p. 736.7}

The following paragraph from the *Christian World* evidently refers to one of our German brethren:— {PTUK November 14, 1895, p. 736.8}

German military circles are greatly exercised about a young soldier called Trott in the little town of Insterburg. This lad, after learning his drill, and showing that he was a thoroughly efficient and intelligent soldier, was ordered on Saturday last to mount guard as a sentry. He refused on the ground that he was a Second Adventist, and that work or duty of any kind on that day would be contrary to his convictions. Trott was at once arrested, and his case reported to headquarters. We shall watch with considerable interest the decision arrived at in the conclusion between the iron pot of German militarism and the frail earthen pitcher of the poor Second Adventist. {PTUK November 14, 1895, p. 736.9}

It is remarkable how common is the idea amongst professors of Christianity that the man who has only the Lord for him and all the power of an earthly government against him has very frail support. They have yet to learn who the Lord is. {PTUK November 14, 1895, p. 736.10}

Some have said, “It is certain that the women whom you are employing on Sunday will soon be forced by the law to cease work, since it will shut up your establishment; why then can you not cease to employ them before it comes to that? The result will be the same at last.” {PTUK November 14, 1895, p. 736.11}

To this we need only quote, “It must needs be that offences come; but woe to that man by whom the offence cometh.” Matthew 18:7. The weak plea, “If I don’t do it, somebody else will,” has served to reconcile many a man’s conscience to the commission of evil; but it does not clear a man in the sight of God. “He that doeth wrong shall receive for the wrong which he hath done; and there is no respecter of persons.” Colossians 3:25. We choose to let the responsibility for the wrong rest on the other person, if he is willing to assume it. We will keep the other person from committing the sin, if we possibly can; but we do not propose to step in and commit the sin ourselves, in order to keep somebody else from doing it. {PTUK November 14, 1895, p. 736.12}

Dr. Robertson, of Venice, points out to his co-religionists at home that all the sentimental talk about reunion and the effusive letters to the Pope are increasing the difficulties of Evangelical workers in Italy. {PTUK November 14, 1895, p. 736.13}

We are glad to learn from the *South African Sentinel*, published by our society in Cape Town, that its list increases encouragingly. It anticipates reaching a 10,000 circulation by the end of the year, a very good figure for less than a half-year’s existence. {PTUK November 14, 1895, p. 736.14}

Speaking of mission effort in the newly opened South African districts, one of the missionaries accompanying one Chief Khama says that in Mashonaland the missions are mainly in the hands of the ritualistic party, while he alludes to the fact that Seventh-day Adventists have established industrial missions amongst the natives in Matabeleland. {PTUK November 14, 1895, p. 736.15}

Who should know Greek if not the Greeks themselves? There are people who would have us believe that the Anglicised Greek word “baptize” does not necessarily mean immerse. A work issued by the Greek Synod, declares that “baptism” without immersion is a contradiction of the etymological signification of the words which serve to designate it. It says that the Western Church “is guilty of an abuse of words and ideas and practising baptism by aspersion, the mere announcement of which is a laughable contradiction.” {PTUK November 14, 1895, p. 736.16}

In Stock Exchange gambling, as in other forms of the vice, it is the shrewd promoter and now and then a chance investor who make money out of the many who foolishly put their little in expecting great returns in vain. Speaking of the general “rout” in the City last week a morning paper says:— {PTUK November 14, 1895, p. 736.17}

Up to the present, promoters of South African and West Australian gold-mining companies have lured hundreds of thousands of pounds from confiding speculators and investors on no more solid ground than dazzling reports from interested and other ignoramus mining engineers. But the gold actually produced by the mines has only been a mere fraction of that subscribed by the public. {PTUK November 14, 1895, p. 736.18}

**“Results of Finding a Bible” The Present Truth 11, 47.**

E. J. Waggoner

When Josiah came to the throne of Judah the people were so corrupted by heathenism that they had actually lost sight of the Scriptures. While repairing the temple, however, a copy of the “book of the law” was brought out from some corner where it had lain neglected. 2 Kings 22. {PTUK November 21, 1895, p. 739.1}

When this was read the king and the elders saw how far they had departed from the truth, and they began to put down the idolatrous worship; the chariots of the sun and the altars dedicated to sun-worship were destroyed, together with the emblems of deities associated with the central sun-worship. {PTUK November 21, 1895, p. 739.2}

This is what the finding of the Scriptures led to in Josiah’s day. Now the Scriptures are plentiful in our land, but far too many are covered with dust, and are laid aside forgotten. And then again when they are read the dust of tradition and custom is allowed to obscure them. People now need to find the lost Bible. It is God’s voice to us now; and it warns just as of old against the corruptions of heathenism which have stolen into the Church. {PTUK November 21, 1895, p. 739.3}

Let the Word be truly found, and it will be seen that there is necessity now to destroy the symbolism of the ancient sun-worship, and turn from practices which are of heathen origin, and whose influence is the same as in all past time. {PTUK November 21, 1895, p. 739.4}

**“A New Name for Persecution” The Present Truth 11, 47.**

E. J. Waggoner

The newspapers have published intelligence from Pachucha, Mexico, stating that at a small town named Texacapa ten persons have been burned as heretics, by order of the auxiliary town judge. {PTUK November 21, 1895, p. 739.5}

We should be slow to credit this story, if the *Catholic Times* itself did not intimate the possibility of its being true. The paper states that the bishop had made large preparations for the coronation of “Our Lady of Guadaloupe,” and that “these peaceful designs were threatened with failure by the imprudent zealotry of a band of ultra-Protestant missionaries;” but that the bishop “rejoiced” to hear that they had given up or deferred their crusade. His rejoicing, the *Catholic Times* says, was because he feared for the missionaries and their friends if they should persist in their design. {PTUK November 21, 1895, p. 739.6}

So the *Catholic Times* thinks that the story of the burning may be a mistake, but admits the possibility of it in these words:— {PTUK November 21, 1895, p. 739.7}

But who knows what blind impulse has still in the face of prophetic and friendly admonition goaded these foolish Gospellers into suicidal activity-suicidal because so unreasonable? {PTUK November 21, 1895, p. 739.8}

Read this, you who think that the persecutions of the Middle Ages are impossible in these “enlightened” times. It is true that the burning may not have taken place, and that if it did it was in Mexico; but the fact remains that a leading Catholic paper in the metropolis of the world does not doubt but that it took place if the “missionaries” were so foolish as to be present at the ceremony and to protest, and takes it for granted that the burning of “heretics” is so much to be expected as a matter of course that he who makes himself obnoxious to Roman Catholics in power is simply committing suicide! {PTUK November 21, 1895, p. 739.9}

**“The Word of Life and Light” The Present Truth 11, 47.**

E. J. Waggoner

After mentioning the Word which was in the beginning with God, and which was God, by whom everything was created, the apostle continues:— {PTUK November 21, 1895, p. 739.10}

“In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.” John 1:4-9. {PTUK November 21, 1895, p. 739.11}

*The Life of the Word*.-Christ is the Word, and He “is our life.” Colossians 3:4. His life is the life of God, for “the Word was God;” and God is “from everlasting to everlasting.” Psalm 90:2. {PTUK November 21, 1895, p. 739.12}

So Christ’s power as Priest is “the power of an endless life.” Hebrews 7:16. On earth He was simply the manifestation of the life of God. “That 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, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us).” 1 John 1:1, 2. {PTUK November 21, 1895, p. 739.13}

*Life in the Word*.-We have previously seen by comparing Deuteronomy 30:11-20 and Romans 10:6-10, that Christ is in all the Scriptures, so that they are indeed the Word of God. Whoever reads the Scriptures without finding Christ in them, reads them in vain; he gets only the outward form, or shell. But he who takes the Scriptures for what they are in truth, the Word of God, finds that they have the very life of Christ. “The words that I speak unto you, they are Spirit, and they are life.” John 6:63. To feed upon the Word, is to eat the flesh and blood of Christ. {PTUK November 21, 1895, p. 739.14}

*Life from the Word*.-Christ, who is the Word of Life, came to give life and to give it abundantly. John 10:10. “He that hath the Son hath the life, and he that hath not the Son of God hath not the life.” 1 John 5:19, R.V. In the love of God for the world, Christ was sent, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. He that rejects Christ has eternal death for his portion. To say that a man may live for ever without Christ, even though it be in misery, is to deny the necessity of Christ’s sacrifice for man. {PTUK November 21, 1895, p. 739.15}

It may be said that the claim that men who reject Christ may live for ever does not deny the necessity for His sacrifice, since that was necessary in order that men might have righteousness. But, “the Spirit is life because of righteousness.” Romans 8:10. Christ gives righteousness only in giving His life. “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him.” Romans 6:6-8. {PTUK November 21, 1895, p. 739.16}

*The Life of Faith*.—“The just shall live by faith.” No Christian will deny that righteousness comes to Christ alone. “By the obedience of One shall many be made righteous.” Romans 5:19. But this obedience of Christ, by which we are made righteous, is the obedience of Christ’s own life in us. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. Righteousness by faith is nothing but life by faith. “Conditional immortality” is only conditional righteousness, that is, conditional on faith in the crucified and risen Saviour. {PTUK November 21, 1895, p. 739.17}

*The Life of Righteousness*.-Life and righteousness come from Christ; but since Christ is in the Word which the prophets and apostles wrote, it follows that life and righteousness come through obedience to what is written. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:4. God’s Word is the truth (John 17:17), and the Apostle Peter says to the saints of God, “Ye have purified your souls in obeying the truth through the Spirit.” 1 Peter 1:22. Every word of God is life, and a single word is sufficient to give life, if that is all one has; but the very fact that every word is life, shows that the wilful neglect or rejection of one word of God is the rejection of His life. {PTUK November 21, 1895, p. 740.1}

*The Reality of this Life*.-This is shown in the resurrection of Lazarus, and of all the others who were brought to life by the word of Christ. When the poor palsied man, whose life was almost gone, was brought to Jesus, the Lord gave him righteousness by His word, saying, “Thy sins be forgiven thee.” Matthew 9:2. And then, in order to show the reality of the new life which was conveyed to the man in those words, Jesus caused him to rise and walk in perfect health. “And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John 20:30, 31. {PTUK November 21, 1895, p. 740.2}

*Hearing and Living*.-Jesus calls and says, “Incline your ear, and come unto Me; hear, and your soul shall live.” Isaiah 55:3. When the dead hear the voice of the Son of God, they live. See John 5:25, 28, 29. So it was with Lazarus and the others. The moment they heard the word, life was theirs. They obeyed the voice that told them to arise. It was impossible that they should hear the word and not arise. So *hearing*, in the Scripture sense, is *obeying*. He who really hears the word of God, obeys it. Not to obey, is to refuse to hear. So whoever does not turn away his ears from hearing the law, but who listens to God’s words all the time, and who is careful not to let one of them escape his notice, will inevitably possess the life and righteousness that is in them. As he lives by them here, so will they be his life in the world to come. {PTUK November 21, 1895, p. 740.3}

*The Life that Creates*.—“In Him was life.” So “in Him were all things created,” and “in Him all things consist.” Colossians 1:16, 17, R.V. All things are created in Him, because life is in Him. By the power of His life were they created, and do they exist. “In Him we live, and move, and have our being.” Acts 17:28. Not only are men His offspring, but all the rest of creation as well. In Psalm 90:2 we read of the mountains having been “brought forth:” literally, as given in some versions, “Before the mountains were born.” God’s breath is life; and “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. Since all things are created in Him, because in Him is life, and it follows that “if any man be in Christ he is a new creature.” 2 Corinthians 5:17. Redemption is a new creation by the power of the life which is given to us on the cross. {PTUK November 21, 1895, p. 740.4}

*The Light of Life*.—“The life was the light of men.” This is most literally true, for since all things were created and still exist by His life, the light of the sun, moon, and stars is simply the light of His life. In this, as in the resurrection of the dead, the Lord teaches us by those things that we can see, of those things which we cannot see. As the light of the sun is not diminished by being shared by hundreds of millions, so Christ’s life is not lessened although He gives it to many. As each one gets the full strength of the sun, so each soul gets the fulness of Christ’s life. Jesus said, “I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. {PTUK November 21, 1895, p. 740.5}

*Light from the Word*.-In the Word is light, and since it is the same Word that we find in the Scriptures, it must needs be that “the opening of Thy words giveth light.” Psalm 119:130, R.V. We do not get light on the Word. That would be like getting light on the sun. The light is there already; all that is needed is to open it, and the light will shine forth. “Thy Word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. Then follow the Word; for “if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. {PTUK November 21, 1895, p. 740.6}

*Light In Darkness*.—“And the Light shineth in darkness.” When Christ came, then was fulfilled the word of the prophet, “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.” Matthew 4:16. “Darkness was upon the face of the deep. And God said, Let there be light, and there was light.” Genesis 1:2. Just as God commanded the light to shine out of darkness, so He shines in the darkness of our sinful hearts, “to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 4:6. The place for light to shine is in the darkness. So when darkness covers the earth, and gross darkness the people, Christians, into whose hearts light has come, are to hold forth the Word of Life and “shine as lights in the world.” Philippians 2:15, 16. {PTUK November 21, 1895, p. 740.7}

*The Incomprehensible Light*.—“The darkness comprehended it not.” Darkness can never comprehend light. There is nothing in common between them. “What communion hath light with darkness.” 2 Corinthians 6:14. Darkness does not become light, but light shines in darkness, and drives it away. {PTUK November 21, 1895, p. 740.8}

But the word “comprehend” means to contain, to enclose, as in Isaiah 40:12, where we read of the dust of the earth comprehended in a measure. Darkness cannot shut in the light. As nothing is hid from the heat of the sun, so “the Sun of Righteousness” shall dispel all the darkness, and bring in the perfect day. In that day when the darkness is for ever dispersed, those who have loved darkness rather than light, will be scattered with it, so that no place will be found for them; but the children of light will “shine forth as the sun.” {PTUK November 21, 1895, p. 740.9}

*Light for All*.-Jesus is the Light of the world; so He is the true Light, “which lighteth every man that cometh into the world.” Or, as some render it, In coming into the world, He lights every man. The point is that all do have the light. To them that sit in darkness light is sprung up. That life-giving light has shone upon all, and is still shining. “By the righteousness of One the free gift came upon all men unto justification of life.” Romans 5:18. God’s love embraces all the world, and every man in it. To all He has given “His unspeakable gift.” What a sad awakening it will be at last when men realise what was within their grasp, and what they let go. Let all give good heed to the words of Christ: “Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you.... While ye have the light, believe in the light, that ye may be the children of light.” John 12:35, 36. {PTUK November 21, 1895, p. 740.10}

**“Terrific Force” The Present Truth 11, 47.**

E. J. Waggoner

*Terrific Force*.-No modern industry commands such profitable and constant employment as the manufacture of weapons of war. It could scarcely be otherwise when the leading governments of the world spend far more on military and naval outfits than on education to fit their subjects for the arts of peace. The degree of perfection attained in rifle manufacture has been practically illustrated in the war in Cuba. The Spanish troops are armed with one of the latest rifles, and the general commanding reports that the insurgent is not safe behind a large tree. On occasions the rifle bullet has pierced the tree and killed the man behind it. What carnage when the hatreds which are growing bring large bodies of men face to face, armed with such deadly weapons! {PTUK November 21, 1895, p. 741.1}

**“Books and Morals” The Present Truth 11, 47.**

E. J. Waggoner

It is said that an average of three novels a day come from the presses of London. This is aside altogether from the small serial novelettes and “penny dreadfuls” which pour forth in an increasing stream. {PTUK November 21, 1895, p. 741.2}

About the influence of these latter abominations much has recently been said in the public press. Even journals which devote large space to unsavoury divorce court details and to betting and gambling news unite in condemning the “penny dreadful.” {PTUK November 21, 1895, p. 741.3}

But these same journals devote columns to reviews of novels which are as full of poison-to judge by the reviews-as ever a “penny dreadful” could be. The kind of books which have been coming out with an unparalleled frequency of late, dealing with “problems,” so-called, and depending for circulation mainly upon the space devoted to “moralising” about immorality, are unquestionably exerting widespread influence of the basest character. {PTUK November 21, 1895, p. 741.4}

The talk about morals and ethics sometimes gains notice for these books in the religious press, but let it be remembered that purity is not taught by depicting impurity. The classical philosophers of Greece and Rome wrote of morals and beauty, and helped at the same time to drag the people down to the deepest moral corruption. {PTUK November 21, 1895, p. 741.5}

The mind that feeds on the maudlin sentiment of the average novel must inevitably form a distaste for the Scriptures and for the sober, serious duties of life. This kind of literature is surely one of the influences which are at work to fulfil the prophecy which declares that the last days will be as the days before the flood and as the days of Sodom. {PTUK November 21, 1895, p. 741.6}

**“Speaking with Authority” The Present Truth 11, 47.**

E. J. Waggoner

“And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for He taught them as one having authority, and not as the scribes.” Matthew 7:28, 29. {PTUK November 21, 1895, p. 741.7}

In the teaching of Jesus there was no conjecture, no speculation, no doubt. He did not give the people various theories, from which they might choose, indicating the one which He thought most plausible. Neither did He quote the opinions of others, to add weight to His own views. He did not prepare the minds of His hearers for future doubt, by telling them that this was the way the matter looked to Him, or that He believed so and so, and He spoke only that which He knew, and thus He could speak with authority. He spoke facts, not fancies; truths, not theories; and the power of simple truth spoken with the earnestness of actual, experimental knowledge produced conviction. {PTUK November 21, 1895, p. 741.8}

Jesus said to His disciples before He left the earth, “As My Father hath sent Me, even so send I you.” John 20:21. The commission of every true follower of God is that of Christ Himself. “He whom God hath sent, speaketh the words of God.” John 3:34. Therefore He whom the Lord sends must speak with the same authority as Christ Himself. “God was in Christ reconciling the world unto Himself,” and now, as though God did beseech men by us, we are to pray them in Christ’s stead, “Be ye reconciled to God.” 2 Corinthians 5:19, 20. Verse 19, literally rendered, as is indicated in the margin, reads that God “hath put in us the word of reconciliation.” So the Lord says to those that “follow after righteousness,” “I have put My words in thy mouth.” Isaiah 51:16. If our acceptance of Christ is such as to make that true of us individually, we cannot but speak with authority. {PTUK November 21, 1895, p. 741.9}

It is very common for people to refer to learned and pious men as authority for their belief. When questioned about any point of doctrine, they will tell what “our church holds,” or what Dr. So-and-so has said. Now the opinion which they quote may be correct, and the man to whom they refer may be sound in the faith, so that they may not be teaching error; but they who refer to them do not know for themselves whether it is true or not. The fact that they began by telling what somebody holds or has said on the subject, is the strongest proof that they do not know for themselves. {PTUK November 21, 1895, p. 741.10}

To illustrate: suppose I am travelling through the country, and I ask a boy the way to a certain town. He begins with, “My father says,” or “Dr. B. maintains,” or, “It is commonly held by the best judges,” or something of that kind, and then proceeds to tell what they say about the way. Now it may happen that his directions are correct, but the very first words of his answer convince me that he himself knows nothing about the way. He has heard it told until he can repeat it, but he does not know it for himself. The probability is that few travellers would wait for him to repeat his story, but would pass on to inquire of some one who would speak with authority. But if he should promptly reply, “Take the first turning on the right, and the second on the left, and keep straight on,” I should conclude that he knew what he was talking about. {PTUK November 21, 1895, p. 741.11}

“But suppose he should be mistaken; would it not be better for him not to speak so positively?”—No; it would be better to say, “I don’t know.” It would be a serious matter if, in order not to appear ignorant, I should direct a man west when the place which he seeks is east. Everyone will agree that the one who directs the traveller on his way must speak with authority. He who cannot speak thus, must confess his inability, and say nothing. Guesses are good for nothing, and to repeat to me the conflicting opinions of different men only puzzles me the more. {PTUK November 21, 1895, p. 741.12}

Positiveness is as much more necessary in religious matters as eternal life is more important than trivial matters of this life. But may we speak with positiveness on spiritual matters?—Certainly, even as Christ and the apostles did. We may know God by personal acquaintance. The Apostle Paul said, “I know whom I have believed.” 2 Timothy 1:12. Knowing Him, we know Him to be faithful and true, and so we may know for a certainty all that His word declares. Only a positive testimony can produce conviction and conversion. Get acquainted with Christ; learn of Him; and all hesitancy and doubt will disappear. {PTUK November 21, 1895, p. 742.1}

**“Items of Interest” The Present Truth 11, 47.**

E. J. Waggoner

-Berlin has had 708 suicides this past year. London, with double Berlin’s population, had only 500. {PTUK November 21, 1895, p. 750.1}

-Southampton has now a rival in the Trans-atlantic passenger trade. The German-American line now stops at Plymouth on the homeward voyage instead of Southampton as formerly. {PTUK November 21, 1895, p. 750.2}

-For a long period of time the glass workers at Carmaux, France, have been on strike. They are now taking measures to start a glass factory of which the workers shall be the proprietors. {PTUK November 21, 1895, p. 750.3}

-The lookout on the Clyde, it is said, has already lost the country some orders for ships, the orders going to Germany and elsewhere. The Government have a number of warships on the stocks and now at a standstill. {PTUK November 21, 1895, p. 750.4}

-Johannesburg, which, ten years ago, was a place with twenty native huts, is now a town of 100,000 persons, 60,000 Europeans and 40,000 natives. The cemetery already has 4,000 occupied graves, mostly the graves of young men. {PTUK November 21, 1895, p. 750.5}

-Photography has shown how little was formerly known of the number of stars. Herschell estimated the number visible up to the 14th magnitude as five million. Now, Mr. Lockyer said in a lecture, the number made visible is nearer 500 million. {PTUK November 21, 1895, p. 750.6}

-It is stated that some publicans in Manchester and Salford carry on Sunday lotteries. Cups are filled with beer, into certain of which threepenny bite have been dropped. Men who fail to secure the prize in the first pint are encouraged to try their luck a second and a third time. {PTUK November 21, 1895, p. 750.7}

-Amongst the princes at the reception of the King of Portugal in London last week, the papers mention Cardinal Vaughan as having been attired in resplendent colours befitting the dignity of a prince of the Catholic Church. On every possible occasion the Church of Rowe shows its oneness with other earthly powers. {PTUK November 21, 1895, p. 750.8}

-The Agreement with Chief Khama is said to provide that he shall have the right of prohibiting the importation of “the white man’s drink” into his country. A British resident will live with him to watch affairs. The Chief and other chiefs are to give wide strips of land to enable a railway to be built to Matabeleland. {PTUK November 21, 1895, p. 750.9}

-The press is asking that Russia means by her quiet preparations for war in the Transcaucasian provinces. Garrisons are being reinforced, stores of grain and provisions are being established, and quantities of ammunition are being sent southward. These things are regarded as indicating Russia’s purpose of advancing into Asia Minor when her moment for striking comes. {PTUK November 21, 1895, p. 750.10}

-One of the promoters of African mines stated the other day that the export of diamonds from Kimberley had risen from a million and a half sterling in 1876 to five millions this year, while the production of gold had risen from 1,470,000 ounces in 1893 to 2,230,000 ounces in 1895. He predicted that within the next five years the gold-fields of the transvaal would yield an amount equal to twenty-four millions sterling. {PTUK November 21, 1895, p. 750.11}

**“Back Page” The Present Truth 11, 47.**

E. J. Waggoner

A few weeks ago we gathered together in a leaflet the testimony of a number of well-known writers on the unscriptural character of Sunday observance. The first edition of the leaflet, 100,000, was quickly exhausted, and a second edition has been issued. {PTUK November 21, 1895, p. 752.1}

The growing modern idea of Christianity is that incidently indicated in an article in the *Review of Reviews* on “The Conquest of Madagascar“:— {PTUK November 21, 1895, p. 752.2}

It may be very unreasonable, but I cannot help being somewhat disappointed with the London Missionary Society. Their missionaries have been preaching the Gospel to the Hovas for the last forty years, and at the end of it all there does not seem to have been a pennyworth of fight in the whole Hova army. {PTUK November 21, 1895, p. 752.3}

The Greek Church has replied to the Pope’s encyclical on reunion, rebuking the Church of Rome for its unscriptural innovations. Unfortunately for the Stundists and our Sabbath-keeping brethren in Russia and other parts where the Greek Church dominates the civil power, there is little difference between the two great bodies when it comes to following the Scriptures indeed. {PTUK November 21, 1895, p. 752.4}

Who has not gone to a public meeting to hear a speaker-with whose remarks perhaps one did not himself agree-and being disappointed because of the interruptions of some who had not the courtesy to restrain their feelings of dissent? The reports of some of the great meetings in a recent great Church Congress are full of “hisses,” “interruptions,” etc., coming from both factions in the meeting. {PTUK November 21, 1895, p. 752.5}

It was a struggle to see which side could overpower the other in making unseemly demonstrations. Is it not time to recognise the fact that the public meeting is not a place where a Christian can be boorish and noisy any more than any other place? The spectacle of a man trying to hiss or hoot down a speaker with whom he may not agree is one to make a man blush for his kind. Truth is not advanced nor error opposed by such methods. {PTUK November 21, 1895, p. 752.6}

The Archbishop of York declares that he believes the churches lose rather than gain financially by bazaars, taking it all together. Of course they must, as it is a deliberate attempt to teach people that they cannot give unless receiving some material return, whether it be pincushions or tea and cakes. The effect is to dry up the spring of liberal giving which is the sure accompaniment of real religious life. {PTUK November 21, 1895, p. 752.7}

A religious weekly says that “missionaries abroad as well as religious teachers at home are feeling the necessity for a restatement of Christian doctrine, in view of modern biblical and scientific research.” This may well be the case with those who teach for doctrines the creeds and commandments of men; but for those who obey the injunction to “preach the Word,” there is no such necessity. The work of the minister of the Gospel is not tell the people what he thinks about the Bible, but what the Bible says about them. {PTUK November 21, 1895, p. 752.8}

The editor of *Truth* makes the following comments on some recent Sunday prosecutions for Sunday trading:— {PTUK November 21, 1895, p. 752.9}

For some inexplicable reason the chief constable of Walsall has lately taken it into his head to institute a series of prosecutions under the Lord’s Day Act of Charles II., and he has gone so far as to summon a couple of youths for aiding and abetting in the violation of that preposterous statute by making purchases at a confectioner’s shop on a Sunday.... In these days nobody fit to be at large can for a moment suppose that what the authors of the Act unctuously described as the cause of “piety and true religion” is to be prompted by the persecution of small shopkeepers for trading on Sundays any more than it would be by that other amiable practice our ancestors had, of flogging people through the perish at a cart-tail for not going to church. {PTUK November 21, 1895, p. 752.10}

He further comments as follows in regard to a point that needs more consideration than has yet been given it:— {PTUK November 21, 1895, p. 752.11}

Magistrates generally make a point of the fact that so long as the Lord’s Day Act remains it must be enforced, but that, of course, is nonsense, for other foolish and oppressive laws which are still unrepealed have been allowed to become a dead letter. {PTUK November 21, 1895, p. 752.12}

Very true, but that only states that such laws need not be enforced, but does not tell why they ought not to be. The fact is, that to commit an unjust or wicked act by law, is as wicked as to do it contrary to law. Sunday laws are wicked from the beginning to end, not simply because they work injustice, but because they are contrary to God’s law. That is the only reason why they work injustice. God alone is great, and magistrates and officers as well as common people, will find that they cannot keep a law of man as an excuse for violating His law. {PTUK November 21, 1895, p. 752.13}

In a recent sermon in Westminster Abbey, Canon Wilberforce stoutly defended prayers for the dead. He said that such prayers are Scriptural, which he did not prove, and that they are “in accordance with the conclusions of modern psychology,” which needs no proof. He further declared that nothing prevented the general recognition of prayers for the dead, but “a stupid, stolid, unenlightened prejudice.” Thus we have another indication of the “progress” of the church towards paganism. {PTUK November 21, 1895, p. 752.14}

There is a demand, says the *Chronicle*, “for some more decent regulation of the ugly business of the slaughter-houses.” The Abbatoir Society has sent out a circular calling attention to some evils, which states that “there is too much reason to believe that the practice of skinning animals before they are dead is still very prevalent.” We have no difficulty in believing this. The practice of taking life necessarily tends to produce indifference to suffering. No one can make a business of it, no matter what life it is that is taken, without becoming hardened and brutalised. {PTUK November 21, 1895, p. 752.15}

The *Catholic Times* says of the election of a member of Parliament for Dublin University:— {PTUK November 21, 1895, p. 752.16}

Mr. Lecky who is contesting Dublin University, and being asked whether he is an Agnostic, declines to answer, and says he would rather lose the election than be a party to establishing religious tests for parliamentary candidates. That is quite right, but it is also right to test a candidate as to how he would vote on religious questions that might arise. {PTUK November 21, 1895, p. 752.17}

One can well understand Mr. Lecky’s action. The trouble is, and the scandal is, that religious societies, Protestant as well as Catholic, should insist on having a religious question sent to Parliament for settlement. If all believe that it is no part of the work of the Church to scheme for political advantage, members elected to a civil office would not be required to spend a good proportion of their time in meeting or evading religious issues. {PTUK November 21, 1895, p. 752.18}

**“Front Page” The Present Truth 11, 48.**

E. J. Waggoner

One likes to flatter himself that it was because some one else treated him badly that he felt irritated and impatient. {PTUK November 28, 1895, p. 753.1}

It is well to remember that it is not the wrong that another does that leads to evil feelings on our part, but the wrong that is in our own heart stirs up the resentment at an affront. {PTUK November 28, 1895, p. 753.2}

Not the devil and the other man but the spirit of the evil one in us is the cause of the irritation. A dead person can feel nothing, and if self is dead it will not feel slighted and hurt, even when an affront is intended. Irritability and anger come from within and not from without. {PTUK November 28, 1895, p. 753.3}

Whenever, then, we find ourselves harbouring the aggrieved feeling let us remember that it is merely the warning signal telling us that the old self is asserting its sway, and that it is for us to repent of the evil thing in our heart rather than allow ourselves to be diverted by the enemy into warring against the person who has given the offence. It is very natural to lay the blame of our failures on others, or on circumstances, but the evil heart is the heart of the difficulty. And, thank the Lord, we may have His peace to guard both heart and thoughts in Christ Jesus. Philippians 4:7. {PTUK November 28, 1895, p. 753.4}

**“Hope of the Promise. The Old Testament and the Future Life” The Present Truth 11, 48.**

E. J. Waggoner

A sample of the common idea as to the teaching of the Old Testament with regard to the resurrection and the life to come is found in the following statements from an editorial in a leading religious paper:— {PTUK November 28, 1895, p. 753.5}

The Old Testament, we say, is almost silent on the subject of the future life. We have to gather its hope of the world to come from hints and developments of its language.... The Old Testament nowhere indulges in the triumph of the hope of the world to come which illuminates the whole New Testament with the thought that to go and be with Christ is far better. {PTUK November 28, 1895, p. 753.6}

It is not a small matter to have such an opinion of the Old Testament, for according to the Saviour’s words he who does not find the resurrection and the life in the Old Testament will not understand or appreciate it in the New. Jesus says of the Scriptures, meaning the Old Testament, for that is all that was in existence when He spoke, “They are they which testify of Me.” John 5:39. But He is “the resurrection and the life.” John 11:25. Therefore since the Old Testament testifies of Christ, it must testify of the resurrection and the life. {PTUK November 28, 1895, p. 753.7}

Further, Jesus says, “Had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:46, 47. That is to say, that if we do not find Christ in the writings of Moses we shall not find Him at all; if we do not perceive Him, the resurrection and the life, in the Old Testament, we shall not be able to grasp the real significance of the words which Christ spoke in person. {PTUK November 28, 1895, p. 753.8}

Let us now study a few passages, to see how accurately the Gospel of life is set forth in the Scriptures from the very beginning. {PTUK November 28, 1895, p. 753.9}

Take first the statement that “the Old Testament nowhere indulges in the triumph of the hope of the world to come which illuminates the whole of the New Testament with the thought that to go and be with Christ is far better,” and compare it with three passages of Scripture. The first is Job 19:25, 27:— {PTUK November 28, 1895, p. 753.10}

“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; ... whom I shall see for myself, and mine eyes shall behold, and not another.” {PTUK November 28, 1895, p. 753.11}

The other two are from Psalm 16:9-11 and 17:15:— {PTUK November 28, 1895, p. 753.12}

“My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” {PTUK November 28, 1895, p. 754.1}

“As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.” {PTUK November 28, 1895, p. 754.2}

Where in the New Testament can you find any more triumphant expressions of hope in the resurrection and the future life? {PTUK November 28, 1895, p. 754.3}

See in what clear and confident words the resurrection is set forth in the book of Job. The question is asked, “If a man die, shall he live again?” and immediately the answer comes, “All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands.” Job 14:14, 15. This is as clear as the words of Jesus, “The hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth.” John 5:28, 29. The “change” of which the patriarch Job spoke is described in 1 Corinthians 15:51, 52. {PTUK November 28, 1895, p. 754.4}

**PREACHING OF THE APOSTLES**

The apostles and early disciples “went everywhere preaching the Word,” the Old Testament being all they had, and “they taught the people, and preached through Jesus the resurrection from the dead.” Acts 4:2. {PTUK November 28, 1895, p. 754.5}

When Paul went to Thessalonica, where there was a synagogue of the Jews, he “went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead.” Acts 17:2, 3. {PTUK November 28, 1895, p. 754.6}

People forget that the Christians of the first century were not converted by the writings of the apostles, but by their preaching. The epistles were written to those who were already Christians, and who had become Christians by means of the teaching of the Old Testament. {PTUK November 28, 1895, p. 754.7}

And when the apostles did write, they drew very largely from the Old Testament Scriptures. Take for instance that wonderful chapter on the resurrection, and the triumphant close of the argument is a quotation from the prophets. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” 1 Corinthians 15:54, 55. These expressions are taken from Isaiah 25:8 and Hosea 13:14. In the former passage we find those beautiful words used by John in Revelation 21:4, “And God shall wipe away all tears from their eyes.” {PTUK November 28, 1895, p. 754.8}

So we should find throughout the Bible that the Old Testament not only proclaims the resurrection and the future life as clearly as does the New, but that some of the brightest passages of the New are drawn from the Old. The prophets ministered the very same things that the apostle afterwards did, and by the same Spirit. See 1 Peter 1:11, 12. {PTUK November 28, 1895, p. 754.9}

**THE PROMISES TO THE FATHERS**

While there are many other direct statements in the Old Testament relative to the resurrection and the future life, some of the strongest evidence is found in the promises to the fathers, which formed the basis of the hope of God’s people of old. {PTUK November 28, 1895, p. 754.10}

The Apostle Peter tells us that in the last days there should come scoffers, walking after their own lusts, and saying, “Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.” 2 Peter 3:3, 4. This suggests a connection between “the fathers” and the promise of the coming of the Lord. {PTUK November 28, 1895, p. 754.11}

The apostle then proceeds to show that those who disbelieve in the coming of the Lord, and who say that there has been no change since the creation, are wilfully ignorant of the facts. He reminds us that the earth of creation was once destroyed by the flood, and that the same word which created it, and which caused its destruction by the flood, still keeps it “reserved unto fire against the day of judgment and perdition of ungodly men.” {PTUK November 28, 1895, p. 754.12}

Then He reminds us that “the Lord is not slack concerning His promise.” Not *promises*, but promise, having special reference to “the promise of His coming,” mentioned in verse 4. The fact that God delays the fulfilment of His promise for what seems a long time to men, is no evidence that He is slack in performing it, for time is nothing to Him. But the day of the Lord will come, “wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, *according to His promise*, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:12, 13. {PTUK November 28, 1895, p. 754.13}

Here we find a positive statement that our hope of the future life is based on the promise of God to the fathers. Let us turn, then, and note that promise very briefly. Take the brief summary given by Stephen in Acts 7:2-5:— {PTUK November 28, 1895, p. 754.14}

“The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” {PTUK November 28, 1895, p. 754.15}

Here we have a promise unfulfilled. Can it be that God was slack in this instance? Impossible; for the promise was confirmed by the oath of God, who swore by Himself, “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 on the hope set before us.” Hebrews 6:13-19. So we see that instead of God’s promise to Abraham having failed, it is all our hope and consolation. {PTUK November 28, 1895, p. 754.16}

Note the facts: God promised to give Abraham an inheritance in the land of Canaan, yet Abraham died without receiving it. Now since it is impossible for God to lie, the only possible explanation is that God meant that Abraham should receive it at the resurrection. And this is just what Abraham expected, for not only he, but his children also, “died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Hebrews 11:13. {PTUK November 28, 1895, p. 754.17}

The fact that Abraham, Isaac, and Jacob died “in faith,” without having received the promised inheritance, but “were persuaded” that they should, shows that they had not expected it in this present life. If they had, they would have died disappointed, instead of in faith. If we turn to Genesis 15:15, 16, we shall find that God plainly told Abraham that he should die before the inheritance was bestowed, thus leaving him no other ground of hope but the resurrection. This hope was his consolation through life and in death. {PTUK November 28, 1895, p. 754.18}

**THE HOPE OF THE PROMISE**

This hope of the resurrection was the only hope of the patriarchs and prophets of old. We say “the only hope,” not because it was a meagre one, but meaning that it filled their whole lives. Read the Apostle Paul’s witness to this effect when he stood before Agrippa in chains because of his loyalty to Christ and the Gospel:— {PTUK November 28, 1895, p. 755.1}

“And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 26:6-8. {PTUK November 28, 1895, p. 755.2}

Thus we see that the hope of the resurrection of the dead was the hope of the promise of God to the fathers, and that this was the hope that engrossed the thoughts of the true Israelites day and night. We know that Paul was persecuted only for preaching the resurrection of the dead through Christ, yet he himself declared, “For the hope of Israel I am bound with this chain.” Acts 28:20. {PTUK November 28, 1895, p. 755.3}

**A TEST AND A PROMISE**

When God told Abraham that his posterity should be as the stars of heaven in number, although Abraham was then old and had no child, “he believed in the Lord, and He counted it to him for righteousness.” Genesis 15:5, 6. {PTUK November 28, 1895, p. 755.4}

Righteousness comes only through faith in Christ; therefore Abraham’s faith was in Christ, since it was counted to him for righteousness. Therefore also the promise of a vast posterity was a promise in Christ. “For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” 2 Corinthians 1:20, R.V. {PTUK November 28, 1895, p. 755.5}

This is further shown by the fact that faith brings the blessing. It brought the blessing of forgiveness to Abraham (Romans 4:6-9), and “they which be of faith are blessed with faithful Abraham.” Galatians 3:9. Further, “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ.” Galatians 3:13, 14. The blessing of Abraham comes upon us through the cross of Christ. This shows in whom Abraham and all the other faithful ones trusted. {PTUK November 28, 1895, p. 755.6}

But Abraham had wavered once, and so the Lord tested him, saying, “Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” Genesis 22:2. {PTUK November 28, 1895, p. 755.7}

We need not stop now to dwell upon the temptations that must have assailed Abraham when this command came to him. It was a test not only to his parental love, but it was a test of his faith in the promise of God, for everything depended on Isaac. To cut him off was to all human calculation to cut off all hope of the promise. {PTUK November 28, 1895, p. 755.8}

But Abraham knew how the promise was to be fulfilled, and that the birth of Isaac had been a manifestation of God’s power to bring life from the dead. So we read that Abraham started the next morning with Isaac and two of his servants. “Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship and come again to you.” Genesis 22:4, 5. {PTUK November 28, 1895, p. 755.9}

Note that statement carefully. Abraham said that both he and Isaac would go and worship, and would come again. Both were going, and both were coming back. How could that be, when he was going to offer Isaac as a burnt offering? Read Hebrews 11:17-19:— {PTUK November 28, 1895, p. 755.10}

“By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” {PTUK November 28, 1895, p. 755.11}

It was Abraham’s clear grasp of the resurrection that made him stand this test. Note the statement made that he “offered up his only begotten son.” That which enabled him to do this, was his knowledge of the fact that “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” If all professed Christians in these days had as clear a knowledge of Jesus and the resurrection as Abraham had, the world would soon see that Christianity is something more than a name. {PTUK November 28, 1895, p. 755.12}

But we must not forget. {PTUK November 28, 1895, p. 756.1}

**THE PROMISE**

in connection with this test. {PTUK November 28, 1895, p. 756.2}

“And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and *thy seed shall possess the gate of his enemies*.” Genesis 22:15-17. {PTUK November 28, 1895, p. 756.3}

That last promise is a most sweeping one. Who are the seed, to whom it was made?—The answer is in Galatians 3:16, 29: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” “And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” {PTUK November 28, 1895, p. 756.4}

The seed, therefore, means Christ and all His people. What are their enemies? The greatest of all enemies, and the leader of all, in fact, the source of all enemies, is the devil. 1 Peter 5:8. His power is death. Hebrews 2:14. Now in the chapter which is entirely devoted to the coming of Christ, when “they that are Christ’s at His coming” shall be raised from the dead, we read that “The last enemy that shall be destroyed is death.” 1 Corinthians 15:26. Christ has conquered, and has the keys of death and the grave (Revelation 1:18), where many of His people are now entombed. But the promise to Abraham includes all the seed,—all who are Christ’s,—and so it includes nothing less than the final resurrection of all the saints at Christ’s coming, when death shall be swallowed up in victory. It was the hope of this promise that sustained God’s people of old in all their tribulations. {PTUK November 28, 1895, p. 756.5}

**“TILL HE COME’**

After describing the Lord’s Supper the Apostle Paul declares, “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” 1 Corinthians 11:26. {PTUK November 28, 1895, p. 756.6}

How many are there who realise all that the Lord’s Supper means? It means more than a mere belief in the fact that Christ died. It means an appropriation of His death, so that we know that we are crucified with Him, and thus “freed from sin.” Romans 6:7. {PTUK November 28, 1895, p. 756.7}

But it means more than simple belief in Christ’s death. It means His resurrection also; for He is not dead, but alive. To preach Christ crucified, it is necessary to preach Christ risen. So when we show His death, by the same act we show His resurrection. {PTUK November 28, 1895, p. 756.8}

But just as surely as Christ died and rose again, so surely will He come again. His own word says, “I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:2, 3. {PTUK November 28, 1895, p. 756.9}

Christ’s coming is just as necessary to the completion of the plan of salvation as was His death and resurrection. He is to come to take us to Himself, in order that we may be with Him. This shows that without His coming we cannot be with Him, for He does not come unnecessarily. He will come “with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17. {PTUK November 28, 1895, p. 756.10}

The Christian’s hope, therefore, centres in the coming of Christ and the resurrection. It is “that blessed hope.” So our faith in His death necessarily includes His coming. {PTUK November 28, 1895, p. 756.11}

But the bread and the wine of the Lord’s Supper stand for the very same thing that the flesh and the blood did, of the lamb slain in ancient sacrifice. Christ is the Lamb as well as the true Vine; so the blood of the lamb and the blood of the vine both represent His own precious blood. The ancients, therefore, by their offerings of lambs, showed the very same thing that we do in the Lord’s Supper. Their offerings meant nothing except when they were offered in faith in His death. But His death means His resurrection, and His resurrection means His coming again. So when we read that all the ancient sacrifices pointed to Christ, we must know that they pointed to Christ crucified, raised, ascended, and returned. {PTUK November 28, 1895, p. 756.12}

“Do you suppose that all who offered sacrifices saw all this?” some one will ask. By no means. They were undoubtedly about the same as people in these days; and who will dare say that all who partake of the Lord’s Supper realise all that it means? But we know that many of them saw Christ, and rejoiced in Him, even as Abraham did; and there is no reason to doubt that the proportion of intelligent worshippers was as great then as now. {PTUK November 28, 1895, p. 756.13}

It is as clear therefore as the Word of God, that from the days of Abel to the time of Paul, the one hope before the true children of God was the coming of Christ and the resurrection. All the prophets wrote of “the sufferings of Christ and the glory that should follow.” 1 Peter 1:11. {PTUK November 28, 1895, p. 756.14}

**THE GRAND SUMMING UP**

“And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; *that they might obtain a better resurrection*.” Hebrews 11:32-35. {PTUK November 28, 1895, p. 756.15}

What more could any Christian minister desire of his flock than that which Paul says to us, concerning those ancient worthies:— {PTUK November 28, 1895, p. 756.16}

“And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.” {PTUK November 28, 1895, p. 756.17}

**“The Lord’s Tenth” The Present Truth 11, 48.**

E. J. Waggoner

At a recent Memorial Hall meeting and council regarding foreign and home mission work Dr. Joseph Parker said some good things about the financial problem which confronts every society and curtails their work. His remarks have been somewhat widely copied in the press, and it is to be hoped many will be led to put the plan into practice. This is his suggestion regarding the financial problem:— {PTUK November 28, 1895, p. 756.18}

Now, I tell you how to do it. Devote one-tenth of your income to the Cross every year, and the treasury of every society will overflow. There is the answer. Why all these conferences, discussions, committees, and sub-committees? Unless we are right in our consecration to the Cross we never can be right in our day-to-day life, but we shall be fretted, and filled with anxiety, and irritated in all kinds of ways, and thinking we are always giving. {PTUK November 28, 1895, p. 756.19}

We are doing nothing of the kind. We are always receiving. We have nothing that we have not received. And until the church gets to that idea and practice of consecration she will have great difficulty over many matters; but the moment she can say under the dropping of that red heart-blood, “I will give one-tenth of all my income to the service of my Master,” then she is the owner of millions, then she is master of the situation. {PTUK November 28, 1895, p. 757.1}

The consideration must take place in each mind, the dedication must take place in each life, and the dedication must not take place after the appeal has been lodged, it must take place at the beginning of the year, and in a face-to-face interview with the Man of Sorrows. Having laid that by, woe be to him who touches it, except for the consecrated purpose! If all the Christians of the world would do this, instead of whining over our financial difficulties and making Christ a mendicant in His own church, we should have gold upon gold, millions thick, and waiting for the appeals to which we may respond in the name and the power of the Cross of Christ. {PTUK November 28, 1895, p. 757.2}

The problem is before you, and the answer is at hand, why hesitate to apply the answer to the problem? We can wriggle out of it if we like, we can state cases in casuistry, we can wonder what is to be done under such circumstances or other circumstances. I would say to my own heart, try the plan and let the difficulties come in the course of the trial of it; do not anticipate the difficulties, work the plan, and God will bring it to a glorious consummation. {PTUK November 28, 1895, p. 757.3}

Every man who knows anything of business success knows the value of system, and those who make it their first business to serve the Lord will appreciate the value of systematic giving. But the fact that the plan is founded on business common sense is not the main thing in its favour. It is the Divine plan. {PTUK November 28, 1895, p. 757.4}

The tithing system did not originate with the Levitical ordinances. When God “preached before the Gospel unto Abraham” He must have taught him the Divine plan by which men were to recognise the fact that all comes from the Lord; for Abraham the Father of the Faithful gave the tithe to Melchisedec, and Jacob, as of the seed of Abraham, devoted the tenth unto the Lord. Even the Levites paid tithes to the Melchisedec priesthood. “Levi also, who receiveth tithes, paid tithes in Abraham. For He was yet in the loins of his father, when Melchisedec met him.” Hebrews 7:9, 10. {PTUK November 28, 1895, p. 757.5}

Not only does the Lord give us all we have, and name us as stewards now, but we live under a priesthood of the order of Melchisedec-even that of Jesus Christ, our great High Priest. Then if by the faith of the same Gospel preached to Abraham we are the children of Abraham, why should we not do the works of Abraham? “The tithe is the Lord’s,” and when a man recognises the Lord’s proprietorship of all that he has he will find he cannot stop with one tenth. Not only tithes but offerings are due the Lord, and the acknowledgement of the Lord’s dues is not a duty merely but a blessed privilege. All the promises of God are for the children of Abraham in Christ, and the promises to those who render to the Lord His own are not the least glorious of all the bright promises. {PTUK November 28, 1895, p. 757.6}

**“Why They Applauded” The Present Truth 11, 48.**

E. J. Waggoner

The Protestant Alliance has been holding a series of lectures in West Kensington as a reply to the lectures which the Catholics have been holding in all parts of London during the past year. Dr. Wright, of Liverpool, has spoken well, and the lectures seem to have been enthusiastically received. {PTUK November 28, 1895, p. 757.7}

But in a recent lecture some Roman Catholic asked about the Sabbath question, suggesting that Sunday observance has no standing if the Bible alone is the rule. Just here the lecturer betrayed his whole position. The test is just there, and because the great body of those who aim to stand for Protestantism fail to maintain consistency the Roman Catholics are rapidly gaining strength. In reply to the question Dr. Wright said:— {PTUK November 28, 1895, p. 757.8}

The Old Testament enjoins the keeping of the seventh day of the week; that is Saturday. The Lord Jesus Christ when He died on the cross kept the last Sabbath of the Old Testament. He rose again from the dead; therefore, the day He rose again was kept by the Christian church. And why? Because the priesthood was changed-(applause)-the covenant was changed, and a priesthood being changed and the covenant being changed, and other things being changed, it was necessary also that this day should be changed, which celebrated the covenant, the day which celebrated the bringing of the children of Israel out of Egypt, which is given in Deuteronomy as the reason for keeping the Sabbath. In the Book of Exodus the reason given is because God rested on the seventh day; but St. John’s reason is because when Christ went down into death He came up again on the first day of the week. Therefore, the apostles and Christians everywhere met on the first day of the week, and it was natural that they should do so. (Applause.) {PTUK November 28, 1895, p. 757.9}

Why the applause? Not a word of Scripture having any logical relation to the question was referred to. The intimation that John refers to any change of the Sabbath is absolutely without foundation, as every one knows who has looked for the evidence. The change of God’s law is only referred to in Scripture when the prophet Daniel predicted the rise of that power (the Papacy) which should “think to change times and the law.” The reference to Deuteronomy is absolutely beside the mark, as the Lord there cited the fact that He was their God and deliverer as a reason why they should serve Him, do justice and judgment, pity the poor and the strangers and keep His Sabbath. {PTUK November 28, 1895, p. 757.10}

Now why did the people applaud. Simply because the speaker said something which they did not understand. Challenged to show that the Bible was the rule of faith and practice on the Sabbath question he gave his case entirely away, and the people applauded. It was thoughtlessness, but thoughtlessness is sinful when it concerns the truth of God. The minds of the people must be aroused to think, and they must know the ground on which they stand if they are to stand in the times that are before us. {PTUK November 28, 1895, p. 757.11}

Another pitiful thing at the same great meeting, as reported in the *English Churchman*, was Mr. C. H. Collett’s reply to another Romanist who challenged the consistency of Protestants who keep Sunday. {PTUK November 28, 1895, p. 757.12}

*Question*: Who made the alteration, and for what purpose? I cannot find in the New Testament any authority for the first day of the week. {PTUK November 28, 1895, p. 757.13}

Mr. Collett: There is a note in the New Testament of the Roman Catholic showing that the change of the Sabbath from Saturday is proved by the Scriptures. {PTUK November 28, 1895, p. 757.14}

The proof in a question which anyone can see is crucial to the whole position is merely a foot-note in a Roman Catholic Testament! {PTUK November 28, 1895, p. 757.15}

In every country Rome is making use of this inconsistency to reassert her position as above the Word, just as she did at the Council of Trent, when the Reformation principle-The Bible alone-was condemned on the same ground. {PTUK November 28, 1895, p. 757.16}

**“Ecclesiastical Assumption” The Present Truth 11, 48.**

E. J. Waggoner

By the same evil disposition which leads the unregenerate heart to exalt self above God, a collection of unregenerate hearts, taking the name of a church, unite in exalting their collective selves above God and the Word. The Church Extension Association, an Anglican body, issues a catechism in which we find the following:— {PTUK November 28, 1895, p. 757.17}

*Q*. How are we to know the meaning of the Bible? {PTUK November 28, 1895, p. 757.18}

*A*. We learn it from the Church. {PTUK November 28, 1895, p. 757.19}

*Q*. Why are we bound to believe what the Church believes? {PTUK November 28, 1895, p. 757.20}

*A.* Because she is the Pillar of the Truth. {PTUK November 28, 1895, p. 758.1}

*Q.* Who guides the Church into all truth? {PTUK November 28, 1895, p. 758.2}

*A*. God the Holy Ghost. {PTUK November 28, 1895, p. 758.3}

*Q.* Are we to obey the Church? {PTUK November 28, 1895, p. 758.4}

*A*. Yes; for Christ has said to the pastors of the Church, “He that heareth you heareth *Me;* and he that despiseth you despiseth *Me*.” {PTUK November 28, 1895, p. 758.5}

But Jesus sent His disciples to speak His words, not to substitute their own interpretation for them, as though the Holy Spirit could not speak in language to be understood. {PTUK November 28, 1895, p. 758.6}

The Bible rule is, “Consider what I say; and the Lord give thee understanding in all things.” God means what He says, and He gives the understanding. {PTUK November 28, 1895, p. 758.7}

The purely papal assumption is that as the Gospel was committed to the church, therefore the body assuming to be by direct ecclesiastical succession the church, cannot fail to have the Gospel. But when Christ sent men out in the beginning to preach the Gospel, it was to be preached only “by the Word.” 1 Peter 1:25. And He not only sent the messengers, but He sent the message, and the original Word is preserved to us. The message can be delivered only by the Word. And by the Word anyone can determine whether the messenger is delivering the message as it was first delivered. {PTUK November 28, 1895, p. 758.8}

This is why the messengers who have departed from the Word seek to shut it away from the people. It is the test which exposes every false profession. “He that heareth you,” Christ said, “heareth Me,” because He commanded them to teach only His Word. And when any body attempts to put itself between the sinner and the Word we may know that it is fighting against the Lord and His Gospel to men. {PTUK November 28, 1895, p. 758.9}

**“The Christian Hope” The Present Truth 11, 48.**

E. J. Waggoner

It is not a vague longing, nor an earnest wish that all may end well at last, but it is a certainty. “I know whom I have believed,” said Paul, “and am persuaded that He is able to keep that which I have committed unto Him against that day.” 2 Timothy 1:12. It is based on “the resurrection of Jesus Christ from the dead,” and it is as sure as that. The New York *Christian Advocate*, after speaking of the fact that multitudes nominally belong to Christian congregations, who have no definite Christian experience, and no sure hope, but only “diffused expectations,” discourses to the point as follows:— {PTUK November 28, 1895, p. 758.10}

Whoever possesses the Christian hope knows that it does not in any respect resemble these vague, diffused, contagious expectations. It is “a lively hope,” an “anchor of the soul.” {PTUK November 28, 1895, p. 758.11}

Looking beneath the surface, it appears that many Christians by profession bear neither loss of health, friends, property, old age, and its infirmities, nor any disappointment or sorrow any better, or at any time exhibit more consolation or joy, than the world at large, other conditions being similar. Many of them have the same doubts, yearnings, and questionings, that others have, sorrow as those that have no hope, or succumb as reluctantly to the inevitable. Where such as these speak of their hope, there is often a lifeless dulness which no one ever exhibits when really interested, or a lightness the sure sign of superficiality, or a dependence upon the state of the meeting for anything like a triumphant testimony to Christ formed within them “the hope of glory.” {PTUK November 28, 1895, p. 758.12}

The command to the Christian is, “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” But if an intelligent person, who knows that he has no such hope, should act upon the assumption that the Christians in his neighbourhood are thus ready, is there reason to believe that he would find many to meet his expectations? Should he continue, doubtless he would discover in every community some Priscilla or Aquila who would “witness a good confession” and bring him to Jesus; but would he not be liable to many failures? {PTUK November 28, 1895, p. 758.13}

But this is what in a typical town, containing one Presbyterian, one Protestant Episcopal, two Methodists, two Congregational, and three Baptist churches, befell a gentleman of wide acquaintance, who humbled a newly settled pastor who sought to interest him in a personal religion. Said he: “I find very little real religious warmth or interest. I find students in the sciences and men in every trade, business, or profession, who are enthusiastic; they are always ready to take me aside for conversation, always have something novel or curious in the peculiar line of their studies to present. Mechanics, merchants, and politicians are full of zeal, ready and anxious to converse. Indeed, it is difficult to avoid them. If I am in haste and wish to terminate the conversation, they are likely to be pertinacious and take up my time. {PTUK November 28, 1895, p. 758.14}

“But I find none who are enthusiastic in what you call personal religion, men who wish to converse on that subject. When I tried to talk with leading men who will speak with ardour on other topics, they seem to weary speedily of this. What,” said he, “is your experience in that respect in connection with the many professors and ministers of religion whom you know? Do they overflow with enthusiasm about their experience, however they may talk about church edifices, organs, debts, collections, colleges, or eloquent sermons?” {PTUK November 28, 1895, p. 758.15}

The conclusion seems almost irresistible to a person, with the New Testament open before him, not possessing the hope, that those who will converse upon every subject except the Christian hope do not possess that hope, or that the account of its characteristics in the Book which men call holy, is romantic. {PTUK November 28, 1895, p. 758.16}

It would be well for the reader to take counsel with himself whether day by day the Gospel hope springs in his breast, whether he could meet his business partner, his best friend, his wife, or his child, and with confidence testify of the glorious hope, with a burning love for Christ and for the one who asks for a reason. If the years are passing without concern for his destitution of the hope, is not the time to fully come for searching his own heart to ascertain whether the spirit of the age may not have despoiled him of the “earnest of the inheritance”? {PTUK November 28, 1895, p. 758.17}

**“Children’s Stories” The Present Truth 11, 48.**

E. J. Waggoner

At this season of the year the book reviewers are praising the new holiday books for children. Why it should be necessary to make children’s books up of all sorts of impossible fancies and nightmares it is impossible to say. But it is very generally taken for granted that the book must deal with hobgoblins and fairies, with the most outrageous illustrations to accompany them. {PTUK November 28, 1895, p. 763.1}

It is too bad that it should be thought necessary to fill the little mind with nonsense when it would be as easy to turn the thoughts to that which would be useful and uplifting. Life is too short to forget the rubbish which is drifting about to fill the tiny mind unless wise parents see that it is filled with that which is good. A writer gives the following suggestive hints to mothers on story-telling for the children:— {PTUK November 28, 1895, p. 763.2}

Nothing is more fascinating to a child than the plain, unvarnished narratives of the Bible, provided these are the first presented to him. I cannot vouch for children, who, from the earliest dawn of intelligence, are compelled to swallow large draughts of “Mother Goose.” {PTUK November 28, 1895, p. 763.3}

But if the story of Samuel, for instance, is read to a child-and do not judge me visionary if I say this may be done before three years, just as it stands recorded in 1 Samuel 2.,—watch his eyes, as he is evidently picturing to himself the child Samuel, his “little coat,”—the reading should begin with verses 18, 10 of the previous chapter,—the good priest with his dim eyes, the little Samuel laying himself down to sleep, but rising with alacrity, running, when he hears himself called-you may be sure he sees all these far more plainly than we whose minds are lumbered with so many other things. {PTUK November 28, 1895, p. 763.4}

A little quiet talk afterwards about the story, adding no embellishments, but often referring to the open book and repeating from it the identical words here and there, will fasten the nail in a sure place. The very quaintness of the Scripture phraseology catches and holds the attention of a child. {PTUK November 28, 1895, p. 763.5}

I have known a child of but three years to become so familiar with the last chapter of the Gospel by John, through the frequent hearing of it, as to notice the omission of a single word inadvertently left out; and he was by no means a precocious child. He would call for it over and over again through the day, and never tire of it. {PTUK November 28, 1895, p. 763.6}

A little preparation is needed on the part of the mother in selecting passages, and connecting them if not continuous. For instance, take the last chapter of Luke, commencing with the thirteenth verse, and read without any omissions till you come to the last two verses; omit them, but substitute in their place Acts 1:9, last clause, reading on through verse twelve. {PTUK November 28, 1895, p. 763.7}

No attempt at simplification will make the story more captivating. If you have never tried it, you will be astonished at the interest manifested after a few readings. Persevere, and you will soon find that the Bible is the Book of books to your child, and its words, “sweeter also than honey and the honey-comb.” {PTUK November 28, 1895, p. 763.8}

And what better can you desire for him? Searching “the Scriptures” for this purpose, you will find more sweet morsels for your little ones than you at first imagine. In your daily reading note such passages that you may never be at a lose. Note the story of Peter, in Acts 12:1-19; Moses, in Exodus 2:2-10; David, in 1 Samuel 17; the “holy child Jesus,” Luke 2:40-52, etc. {PTUK November 28, 1895, p. 763.9}

**“Items of Interest” The Present Truth 11, 48.**

E. J. Waggoner

-A statistician estimates that the total money in circulation in the world amounts to ?1,780,582,000. {PTUK November 28, 1895, p. 766.1}

-British rule extends over an area of 8,567,658 square miles, or more than one-sixth of the world’s lend surface. {PTUK November 28, 1895, p. 766.2}

-King Prempeh, of Ashantee, against whom a British expedition is being sent, has exactly 9,892 wives allowed him, by law. {PTUK November 28, 1895, p. 766.3}

-Perfumed butter is becoming fashionable in New York. Wrapped in choose cloth, the butter is allowed to stead in a bed of roses or violets. {PTUK November 28, 1895, p. 766.4}

-The Czarina has given birth to a daughter, another addition to the Queen’s long list of great-grandchildren. The infant has received the name of Olga. {PTUK November 28, 1895, p. 766.5}

-In Norway a law has recently been passed, it is said, which makes girls ineligible for matrimony until they are proficient in knitting, baking, and spinning. {PTUK November 28, 1895, p. 766.6}

-Asbestos towels are among the curiosities of the day. When dirty, it is only necessary to threw them into a red-hot fire, and after a few minutes dray them out fresh and clean. {PTUK November 28, 1895, p. 766.7}

-Sandwich is one of the very few places where the curfew is rung night and morning. There is a proposal to discontinue the morning bell, which is rung at five o’clock, it being regarded as a nuisance. {PTUK November 28, 1895, p. 766.8}

-Rustem Pasha, the Ottoman Ambassador to Great Britain, died in London last week. He was one of the best known of all the diplomats of Turkey, and had the confidence of the powers as no other servant of the Ottoman power has possessed it. {PTUK November 28, 1895, p. 766.9}

-There is extraordinary activity in the navy yards on the Neva. Thousands of men are working night and day upon the new battleships. The Czar is said to have given orders to proceed with the work of construction at the utmost speed, owing to possible complications is the last. {PTUK November 28, 1895, p. 766.10}

-Although New York is America’s largest city, it is by no means American in population, four-fifths of its inhabitants being foreign born, or the children of foreign-born parents. It stands third in the list of German cities in the world, Berlin and Vienna alone having a larger German population. {PTUK November 28, 1895, p. 766.11}

-Serious disturbances are reported in the Yo-ruba country, West Africa, where there his been bloodshed. The British resident in the north of the country is warring against native factions. Altogether the native African may as well make up his mind that the Powers of Europe are the rulers of Africa as well. {PTUK November 28, 1895, p. 766.12}

-The hope that the difficulties with King Prempeh might be arranged without the use of getting guns and other murderous weapons is encouraged by Mr. Chamberlain’s answer to Lord Suffield and Mr. Sutherst when they interviewed him on behalf of the Ashanti Envoys. The latter, who are not officially recognised at the Colonial Office, have given assurances that the English demands will be complied with. {PTUK November 28, 1895, p. 766.13}

**“Back Page” The Present Truth 11, 48.**

E. J. Waggoner

At this season many remember friends by gifts of books. Those desiring a truly helpful work for such a purpose will find “Steps to Christ” (Illustrated, 1s 6d.,) a book of rare value, whether the presentation is to believer or an unbeliever. {PTUK November 28, 1895, p. 768.1}

By a merciful Providence it appears very certain that the war with Ashanti will be averted. The people of Ashanti did not want to be slaughtered, and at last their envoys who have been trying to get a hearing in England for weeks have been heard, and this Government will, it is probable, escape adding another chapter to the dark tragedy of European conquest in Africa. {PTUK November 28, 1895, p. 768.2}

The little place of worship belonging to the Wesleyans in Vienna was closed by the authorities sometime ago, since in that city the Wesleyans are not recognised as a religious body, and it is contrary to law for them to hold religious services. The place is now open, however, as a member of the body sends the following statement to the New York *Christian Advocate:*— {PTUK November 28, 1895, p. 768.3}

We are still under a cloud; the meetings, which we took up again without being authorised to do so, are as illegal as they were of old, and the slightest frown of some fanatical Roman Catholic priest or Lutheran clergyman would suffice to draw the anger of the authorities down upon us again. No kind of law protects us, but we stand in the strength of the Lord of hosts; we know, that His everlasting arms are underneath us, and this thought enabled us to take up the meeting again, so as to proclaim that free and full salvation which is preached nowhere else in our town. {PTUK November 28, 1895, p. 768.4}

That has the right ring; the privilege of worshipping God, and the commission to preach the Gospel, come from God, and not from earthly governments. But why do not some of those who say we ought to obey the laws of the land even when they oppose the fourth commandment, protest against this “defiance of the law” by the Wesleyans in Vienna? {PTUK November 28, 1895, p. 768.5}

The *Times* correspondent in Madagascar says that the Christianity of the Hovas was little more than skin deep, and multitudes already talk of taking up their old heathenism again. That may all be, and yet, doubtless, in Madagascar, as everywhere else where the Gospel is preached, there are honest hearts that know the Lord. Those who now go back to pronounced heathenism or go over to the Roman Catholics, who will have the ruling power behind them, are the ones who have professed Christianity because it was professedly the religion of the Court. Now that it is not so popular many will see that it does not pay to profess it, and the natural religion of the human heart will prevail. Madagascar is not very unlike every other country; the natives merely have a little different way of manifesting the religion of self. {PTUK November 28, 1895, p. 768.6}

In Russia the authorities disavowed any thought of religious persecution. They merely enforce certain usages of the State Church which they consider necessary to the good of society. The result is that they fear the man who serves the Lord more than the vicious criminal. It is the logical end of all efforts to legislate religion into men. A Russian correspondent of a newspaper says:— {PTUK November 28, 1895, p. 768.7}

If a man wants a license in this country for a drink shop, or a cafe-charter, or a dancing salon, or a brothel, he can obtain it without difficulty. If he wants permission to preach the Gospel to his fellows he is hauled off to gaol, and after weeks or months there in the society of robbers and blackguards he is ignominiously transported with a prison gang to a strange country where he may rot or starve for all the authorities care. {PTUK November 28, 1895, p. 768.8}

Deluded, but often sincere, people who seek to advance the cause of religion by the avenue of politics little understand that they will license vice and outlaw virtue in the end. But it has always been so and always will be. {PTUK November 28, 1895, p. 768.9}

**“They Use It” The Present Truth 11, 48.**

E. J. Waggoner

*They Use It*.-The position of advantage which the practice of Sunday observance gives the Catholics is everywhere being made use of. In a new publication called “Questions and Answers,” published for the benefit of Protestants, the writer fancies himself conversing with one who professes to follow the Bible only, and puts this hard question to him:— {PTUK November 28, 1895, p. 768.10}

You say your reason for being a Protestant is belief in the Bible only and nothing else, and yet you are obliged to go against the Bible in several instances, notably in keeping Sunday instead of Saturday-where is your authority for that? {PTUK November 28, 1895, p. 768.11}

**“The Factory Sunday Law in Action” The Present Truth 11, 48.**

E. J. Waggoner

Once more the publishing office of the PRESENT TRUTH is in the hands of the bailiff, and by the time this paper is in the hands of the readers, property to satisfy a fine and costs amounting to upwards of ?50, will have been seized and removed from the building. {PTUK November 28, 1895, p. 768.12}

Since previous seizures have resulted in the removal of nearly everything upon which hands could easily be laid, it is quite probable that the machinery will next fall a prey. {PTUK November 28, 1895, p. 768.13}

Thus this anomaly presents itself: A law which is professedly for the protection of women and young persons, will not be satisfied until those same persons are thrown out of employment, and deprived, so far as it had power to do so, of the means of earning a livelihood. That is literally protection with a vengeance. {PTUK November 28, 1895, p. 768.14}

Although the inevitable result will be the temporary closing up of the manufacturing department of the International Tract Society, and the consequent loss of work by the employés, the work of the Society will not be diminished in the least; and none of the readers of PRESENT TRUTH will miss a single copy. We go to press earlier than usual this week, in anticipation of a probable seizure of the press or engine. This number will therefore be out of the way before the seizure is made, and the next number, if necessary, and succeeding ones will be done outside. {PTUK November 28, 1895, p. 768.15}

We have no words of reproach for those who are engaged in this work of spoliation. They are to be pitied rather than blamed. We are sure that personally they dislike the business, but are moved by a mistaken sense of duty. They are in the toils of the Papal system, which has infected all nations, and which puts earthly governments in the place of God, and so they imagine that they are “compelled” to enforce laws regardless of how much they conflict with the law of God. {PTUK November 28, 1895, p. 768.16}

The end is not yet. God is not dead, nor asleep, nor indifferent. “He hath appointed a day in the which He will judge the world in righteousness.” Then that Divine law, which is now so lightly set aside by legislators and judges, will be the accuser, and “the Lord alone will be exalted in that day.” “The mighty man shall cry there bitterly.” Who will be wise in time to have God’s truth a protection instead of a destruction? {PTUK November 28, 1895, p. 768.17}