**“The Love of God” The Present Truth 11, 49.**

E. J. Waggoner

“We love, because He first loved us.” 1 John 4:19, R.V. {PTUK December 5, 1895, p. 769.1}

This is the literal rendering, instead of, “We love *Him*, because He first loved us.” While this is true, it is not the whole truth, as given in the text. The love of God causes us to love, not Him alone, but all men. But for the love of God, there would be no love whatever in the world. {PTUK December 5, 1895, p. 769.2}

This is shown by the seventh verse of the same chapter: “Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.” Note also that when men wholly lose the love of God, they are “without natural affection.” See Romans 1:28-31; 2 Timothy 3:1-4. {PTUK December 5, 1895, p. 769.3}

Love is the whole duty of man; “for this is the love of God, that we keep His commandments” (1 John 5:3); and to “fear God, and keep His commandments” is “the whole duty of man.” Ecclesiastes 12:13. “Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” Romans 13:10. {PTUK December 5, 1895, p. 769.4}

This is more fully set forth in the words of Christ to the lawyer who asked Him, “Which is the great commandment in the law?” Jesus replied, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” Matthew 22:35-40. {PTUK December 5, 1895, p. 769.5}

There are not two kinds of love, but only one. The law is not divided into two parts; it is one perfect and indivisible whole. The Saviour did not say that one part of the law contains love to God, and another part of it love to men. What He tells us is that all the law is fulfilled in loving God and in loving our neighbour. {PTUK December 5, 1895, p. 769.6}

Since “love is of God,” it is evident that no one can truly love his neighbour except the love of God is in his heart. “This is the love of God, that we keep His commandments.” Therefore loving our neighbour as ourselves is but a part of loving God with all our heart. Love to God embraces everything. {PTUK December 5, 1895, p. 769.7}

The last six commandments, which speak of our duties to our fellow-men, define our duty to God as well. That is, to refrain from injuring our neighbour in any way is a duty which we owe to God. When Joseph was tempted to break the seventh commandment, he said, “How then can I do this great wickedness, and sin against God?” Genesis 39:9. {PTUK December 5, 1895, p. 769.8}

Similarly we read that covetousness is idolatry. Colossians 3:5. The covetous man is an idolater. Ephesians 5:5. A man cannot break the last commandment without at the same time breaking the first. Violation of the tenth is violation of the first. Love, even the love of God, is the whole law. {PTUK December 5, 1895, p. 769.9}

We have already seen that “love is of God,” and that therefore no man can love his neighbour unless he has the love of God in his heart. God’s love is for the world (John 3:16), even for His enemies. Romans 5:8. Therefore whoever has the love of God must necessarily love his neighbour. On the other hand, no man who does not love his neighbour can love God; “for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” 1 John 4:20. {PTUK December 5, 1895, p. 769.10}

Let us not then be “partial in the law.” Let us not think that we can set bounds about it, or parcel it out. It is as boundless as God Himself. It is “everlasting love,” which is always the same; when it is shed abroad in man’s heart, it is the same as when in the heart of God. Love to men is not a substitute for it, but is the very love itself. But it comes from God alone. He who thinks to have a religion of love to men only, will love neither God nor man. He who devotes his whole mind and soul to loving God will love his neighbour even as himself. {PTUK December 5, 1895, p. 769.11}

**“The Lord’s People” The Present Truth 11, 49.**

E. J. Waggoner

Who are the Lord’s people, and where may they be found? The answer is easy-every one and everywhere. {PTUK December 5, 1895, p. 769.12}

“The earth is the Lord’s and the fulness thereof; the world, and they that dwell therein.” Psalm 24:1. {PTUK December 5, 1895, p. 769.13}

If you are a dweller in this world you belong to the Lord. It is not a question of whether you have ever given yourself to Him or not; for all men are His by purchase. He bought us when we had not power to give ourselves, and ransomed us with His life. {PTUK December 5, 1895, p. 769.14}

Now the question is, Will you let Him do what He will with His own? All belong to the Lord; not all will let Him have His own. That is all the difference there is between men. The Lord paid no more for one than He did for another. He has no favourites. But while the favour is equally extended to all, few in every generation have been willing to own the fact that the earth is the Lord’s and that all who are in it belong to Him. The acknowledgement must be a personal one, and this text must for ever put away that miserable wail of the hymn: {PTUK December 5, 1895, p. 770.1}

*“‘Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord, or no?
Am I His, or am I not?” {PTUK December 5, 1895, p. 770.2}*

“Know ye not that to whom ye yield yourselves servants to obey, his ye are to whom ye obey?” Romans 6:16. He who feels a doubt if he is the Lord’s may set his mind at rest on that point; he is the Lord’s but has not acknowledged God’s claim on him. And he who does not know that he loves the Lord, may be very sure that he does not, because he does not know Him. Whoever knows the Lord, loves Him. {PTUK December 5, 1895, p. 770.3}

**“The Higher Power and the Highest Power” The Present Truth 11, 49.**

E. J. Waggoner

More than one of the London papers have noticed the case of the young German who refuses to drill on the Sabbath. It seems to be taken for granted that he will have to give in. Many people have no idea that no power in the world can compel a man to sin if he does not want to. But it is true. However, this is not the first case in Europe, nor even in Germany. The account of one case, reported by our brethren in Germany, will be of interest just now, when some are watching the present case. {PTUK December 5, 1895, p. 770.4}

Some months ago a young German was called up to drill. As he steadfastly refused to perform the exercises on the Sabbath he was threatened with death. {PTUK December 5, 1895, p. 770.5}

His answer was, “My Saviour died for me; why should I not be ready to die for Him and for His commandments? I fear more to transgress God’s law than that of the Emperor, for if I sin knowingly, the result will be the second death in the lake of fire,”—showing them the text. After being questioned before several, he was brought into a large hall, where thirty officers were assembled as a court martial, before whom he had to defend himself. He told them that he had one hundred texts for the Sabbath, but if they could show him one passage for Sunday, he would submit. They called for the chaplain who spoke with him for some time. But all present saw that this brother was in the right. Often they said that the Bible did not say so; and then he had to turn up the passage quoted, and read it. To the question who had taught him this, his reply was, “The Bible.” When asked whether he had any publications containing this doctrine, he said, “Yes,” and distributed the forty copies he had, but that did not suffice. Some gave him their addresses, requesting him to send them copies likewise. When he was to be led out, he said that he would not leave until they had proved Sunday to him, and if they punished him for keeping the Sabbath, then they ought to punish all others for keeping the other nine commandments. In their perplexity, they finally wrote in his papers, “Not fit for military service on account of hallucinations,” and therefore entirely dismissed him. When he remonstrated against being declared a lunatic so long as he was sane, they begged of him to rest satisfied, and to go home. {PTUK December 5, 1895, p. 770.6}

**“How to Win ‘Converts’” The Present Truth 11, 49.**

E. J. Waggoner

The old ecclesiastical chroniclers tell wonderful tales of the help rendered by relics of the saints and other charms in some of the bloody campaigns of the children of the Medi?val Church. The day for such tales is not past. The *Tablet*, the organ of high class and intellectual Catholicism says that it is related in Nagasaki (Japan) that when a battalion stormed the heights of Port Arthur a body of Japanese Catholics were among the storming party. We read:— {PTUK December 5, 1895, p. 770.7}

All returned injured, with their scapulars on their breasts. Their comrades, seeing them thus unscathed, begged also for these invaluable talismans to protect them from the enemy’s fire, and were anxious to be received at once into the Catholic Church. {PTUK December 5, 1895, p. 770.8}

Anything that was supposed to enable a man to slaughter his enemies with safety to himself must have appeared a very valuable religious accession to the fighting Japanese. {PTUK December 5, 1895, p. 770.9}

**“Swords and Ploughshares” The Present Truth 11, 49.**

E. J. Waggoner

In a recent lecture in London a military authority declared that the wars of the future could not endure long campaigns, owing to the enormous industrial strain which would ensue when the greater part of the workers were called from their work to the camp. A war between France and Germany would, he estimated, cost one and a-half million sterling per day. {PTUK December 5, 1895, p. 770.10}

What a verification modern militarism furnishes of Joel’s prophecy of the latter-day demand, “Beat your ploughshares into swords and your pruning hooks into spears.” The source of all wealth is the soil, and when the nations call the people from tilling the ground and from workshops where earth’s products are prepared for use they are literally turning the fruits of the ploughshare into swords. A St. Petersburg despatch says that only last month the Russian authorities called an additional million (and a few thousands over) of youth into the army. {PTUK December 5, 1895, p. 770.11}

Great areas of territory are “coming into the market,” as the *Times* says, in reviewing Lord Salisbury’s speech. All the nations are preparing to get what they can of this territory, and are prepared to fight over the distribution of it. It is human nature’s way, and the nations are but composed of sinful men. The only way for civil governments to exist in this world is to fight, or be prepared to fight. That is the reason why the Gospel separates believers from the world, and makes them citizens of the Kingdom of Heaven. While strife and enmity are preparing the nations for the destruction of the last day it is for Christians to keep the peace of God in their own souls, and preach the message of peace to others. {PTUK December 5, 1895, p. 770.12}

**“Secret Prayer” The Present Truth 11, 49.**

E. J. Waggoner

“But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.” This is one of the most definite and assuring promises of the Word of God. What a comfort it is as one goes to the place of sacred prayer, to know that God hears him, and that his petition is sure to be granted. When one is by himself, with no one near but the Lord, he cannot pray as he might in public. If he is indeed in secret with the Lord, he will ask for only such things as he knows are right. Face to face with God, it is impossible to pray merely for the sake of multiplying words. The soul makes humble confession to God, and, in spite of its failures in the past, boldly claims mercy and grace to help in time of need, and goes away with the positive assurance that the things asked for are his. {PTUK December 5, 1895, p. 770.13}

**“Salvation and the Sabbath” The Present Truth 11, 49.**

E. J. Waggoner

*Salvation and the Sabbath*.—“Do you think that keeping the Sabbath will save anybody?” No; impossible. It is utterly impossible because only the man who is saved from sin can keep the Sabbath. Sabbath means rest, and the “Sabbath of the Lord” is the rest of the Lord; and no one can truly keep the Sabbath who does not know it to be to him just what God says it is—a sign of God’s sanctifying power. {PTUK December 5, 1895, p. 770.14}

**“Master and Servant” The Present Truth 11, 49.**

E. J. Waggoner

“O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds.” Psalm 116:16. {PTUK December 5, 1895, p. 773.1}

From this we may learn that the Lord’s servant is a free man. The Lord looses the bonds of those who acknowledge themselves to be His servants, and that freedom which He gives them is what binds them more closely to Him. {PTUK December 5, 1895, p. 773.2}

Every soul on earth might, if he would, say with the Psalmist, “O Lord, truly I am Thy servant,” for the Lord has purchased all mankind with His own blood. He “gave Himself for us, that He might redeem us.” Titus 3:14. “Ye are not your own; for ye are bought with a price.” 1 Corinthians 6:19, 20. “Ye were not redeemed with corruptible things, as silver and gold,” “but with the precious blood of Christ.” 1 Peter 1:18, 19. And He has proclaimed liberty to all who are bound. Isaiah 61:1. {PTUK December 5, 1895, p. 773.3}

It matters not who the man may be, he is the Lord’s servant; for Christ has bought all. He tasted death for every man. Hebrews 2:9. But there are two classes of servants,—those who serve, and those who do not serve,—the “good and faithful” servants, and the “wicked and slothful” servants. The fact that a man does not acknowledge himself to be a servant, does not diminish his obligation to serve. {PTUK December 5, 1895, p. 773.4}

He who does not acknowledge himself to be the Lord’s servant, is a slave. “For we know that the law is spiritual; but I am carnal, sold under sin.” Romans 7:14. “Everyone that committeth sin, is the bondservant of sin.” John 8:34, R.V. “Of whom a man is overcome, of the same is He brought in bondage.” 2 Peter 2:19. “Ye have sold yourselves for nought, and ye shall be redeemed without money.” Isaiah 52:3. {PTUK December 5, 1895, p. 773.5}

This last text shows not only that all who do not serve the Lord are slaves, but also that those who serve Him are free. Whoever says from the heart, “O Lord, truly I am Thy servant,” may also as truly say, “Thou hast loosed my bonds.” “He that is called in the Lord, being a servant, is the Lord’s free man.” 1 Corinthians 7:21. So the sum of the matter is that all men, from the greatest king to the humblest peasant, are in truth the Lord’s servants; those who do not acknowledge the Lord as their Master, are slaves, even though they be kings; while those who yield themselves to the Lord’s service, are free, even though they be servants. {PTUK December 5, 1895, p. 773.6}

“One is your Master, even Christ.” Matthew 23:10. He is the only rightful Master. “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matthew 4:10. “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. The rendering in the margin of the Revision is equally true: “This is the duty of all men,” “for all live unto Him.” Luke 20:38. {PTUK December 5, 1895, p. 773.7}

This is what is written in the law: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” Luke 10:27. We are not obliged to distinguish between different lines of duty, for the law is one, and love is its fulfilling. Loving our neighbour as ourselves is part of our duty to God. If we do not love our fellow-men, it is because we do not love God. Our one anxiety should be to seek the kingdom of God, and His righteousness. The kingdom of God is “righteousness, and peace, and joy in the Holy Ghost”; and “he that in these things serveth Christ is acceptable to God, and approved of men.” Romans 14:17, 18. {PTUK December 5, 1895, p. 773.8}

Let it not be forgotten that the Lord is the only Master. This is shown by the fact that we are to serve Him with all our heart, and with all our soul, and with all our strength, and with all our mind. So if we do our whole duty to God, we have no strength for any other service than His. If all our strength is given to the Lord, there can be none left for any one else. And to this end the Apostle Paul says: “Ye are bought with a price; be not ye the servants of men.” 1 Corinthians 7:23. {PTUK December 5, 1895, p. 773.9}

Yet the same one who wrote, “Be not ye the servants of men,” wrote also, “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ” (Ephesians 6:5); and “Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleless of heart, fearing God.” Colossians 3:22. {PTUK December 5, 1895, p. 773.10}

There is no contradiction here. The secret is found in the last clause of each verse quoted, and in what immediately follows. “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; *for ye serve the Lord Christ*.” Colossians 2:22, 24. And so also in Ephesians where servants are exhorted to serve “in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will *doing service, as to the Lord, and not to men*.” Chap. 6:6, 7. {PTUK December 5, 1895, p. 773.11}

If all servants acted on this plan, regarding themselves not as servants of men, but as servants of Christ alone, no employer would ever have occasion to complain of unfaithful service. With such a servant it would make no difference whether his master were present, or not; his real Master is Christ, who is always present. {PTUK December 5, 1895, p. 773.12}

There is in this thought encouragement for every labourer, no matter what his employment. Somebody has well said, “Whatever you know how to do best, God knows how to do it better.” That is, God knows far more than we do, even of that of which we may think ourselves masters. The master of workmen in any line of work is one who knows all about that work. If he is a competent master, he knows more about it than any of those who are under him. But the Lord is the Master of us all, so that no matter what the business may be, if we are in trouble we may go to Him with confidence that we shall find “grace to help in time of need.” To give us confidence in coming to Him, He came to this earth as a servant, and passed a thorough apprenticeship as a labourer. He knows how to help. {PTUK December 5, 1895, p. 773.13}

The dignity of service depends much on the Master whom one serves. The servant partakes of the dignity or dishonour of his master. If one serves a mean master, then his is a mean service. Without any play upon words, we may truly say that such service is menial. But the one who realises that in all things he serves the Lord Christ, can never have any degrading work. The humblest service is noble and dignified, when done to the Lord, and not to man. As George Herbert quaintly put it:— {PTUK December 5, 1895, p. 773.14}

*“A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine.” {PTUK December 5, 1895, p. 776.1}*

“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 who thinks to follow two lines, making a distinction between service to Christ and his Master according to the flesh, will become hopelessly confused. No matter what our grade of service, nor what the rank of our earthly master, we have only to consider what will please the Lord. He who does this, will render to man every service that he has any right or duty to give. {PTUK December 5, 1895, p. 776.2}

If two servants are together, and one of them is unfaithful, that is no excuse for the other one to be unfaithful also. If a dozen servants refuse to serve, that does not warrant another in neglecting his duty. Even though the others, being in a majority, persecute the faithful servant, and threaten him with the worst kind of treatment, it is evident that he is not justified in neglecting his duty. “My son, if sinners entice thee, consent thou not.” It makes no difference whether the enticement be in the shape of gifts if we yield, or of threats of vengeance if we do not, we are forbidden to be a party to sin. {PTUK December 5, 1895, p. 776.3}

Remember now that all men are alike servants to God. After the exhortation to servants, the apostle addresses masters, saying, “Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.” Colossians 4:1. Still more emphatically, “Ye masters, do the same things unto them, and forebear threatening; knowing that both their Master and yours is in heaven, and there is no respecter of persons with Him.” Ephesians 6:9, R.V. Both masters and servants are therefore servants of one Master, the Lord Jesus Christ. If some servants do not acknowledge their obligation to serve Him that does not in the least diminish the obligation. {PTUK December 5, 1895, p. 776.4}

Suppose that the master so far forgets his duty to the one Master, as to demand that his servant shall do that which is sinful, and shall offer large inducements for such acts; we have the injunction, “If sinners entice thee, consent thou not.” The fact that the servant who is entrusted with greater responsibilities refuses to serve, does not warrant the more humble servant in neglecting his duty. {PTUK December 5, 1895, p. 776.5}

We have the following instruction for such a case as that: “Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” 1 Peter 2:18-20. {PTUK December 5, 1895, p. 776.6}

If a servant did everything that even the wicked master told him to do, he would have no occasion to suffer. But the fact that he is exhorted “for conscience toward God” to “endure grief, suffering wrongfully,” shows that one may be obliged to refuse obedience to some command, since it will involve sin against God. If he is indeed a faithful servant of the Lord Christ, that very fact will keep him from yielding to a simple requirement. In that case, he must suffer patiently the buffeting that may follow. The Lord, the real Master of both, will settle the case when He comes, for He has told what shall be the fate of that evil servant who smites his faithful fellow-servant. {PTUK December 5, 1895, p. 776.7}

These principles apply equally in the case of rulers and subjects. Christ is King of kings and Lord of lords. He is “the Prince of the kings of the earth.” Just as servants are exhorted to be obedient to their masters according to the flesh, “with fear and trembling, in singleness of your heart, as unto Christ,” so with kings. “Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.” Psalm 2:10, 11. If they do not serve the Son, then destruction will be their portion. {PTUK December 5, 1895, p. 776.8}

Jesus Christ is anointed King upon the holy hill of Zion (Psalm 2:6, 7), “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Ephesians 1:21. “The head of every man is Christ” (1 Corinthians 11:3), and not any earthly power. To Christ, both rulers and people alike owe allegiance. The service of the humblest peasant is due directly to Christ, and to none other. {PTUK December 5, 1895, p. 776.9}

This obviates the necessity of laying down rules as to how far we may go in our duty to civil rulers, without infringing on the rights of God. That way of putting it implies that earthly rulers are to be considered before God. The fact is, that Christ is the direct head of “every man.” He is Lord and Master of all. To Him is supreme allegiance due, and whoever faithfully discharges his duty to the Lord, will never fail in any particular of respect that is due to any that are “in authority” on earth. He will never be found in the ranks of anarchy and lawlessness in opposition to government; for he delights in the law of the Lord, which tells him not to resist even oppression, to “honour the king,” and to “speak evil of no man.” {PTUK December 5, 1895, p. 776.10}

But suppose those servants who are “in authority” refuse to serve the Lord, or, professing to serve Him, ignore and trample upon His law, and threaten punishment upon those who will obey it in all particulars; what then?—“If sinners entice thee, consent thou not.” If some servants refuse to serve, that is no reason why others should forsake the Lord’s service. {PTUK December 5, 1895, p. 776.11}

This settles the whole question of Sunday laws. God’s law says to all men, “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.” Exodus 20:8-10. It places the first day of the week commonly called Sunday, among “the six working days” (Ezekiel 46:1), which are to be habitually devoted to labour, in distinction from “the Sabbath of the Lord,” which is to be invariably devoted to rest from ordinary labour. A clear distinction must be observed between it and them. {PTUK December 5, 1895, p. 776.12}

But the governments of earth, being infected with the spirit of the Papacy, have presumed to defy this law of God, and to prohibit the use of the first day of the week as “an ordinary working day.” The amount of deference which they require paid to the Sunday differs in different places; but whatever the amount, it is in direct defiance of the one “Lord over all.” If now some one says that, no matter what the law of the land is, we must obey it, we have only to reply, We must serve Christ. If His servants in the highest places refuse to serve Him, that will not justify us in being unfaithful to Him. {PTUK December 5, 1895, p. 775.1}

“But it is so common to keep Sunday; almost everybody keeps it.” What of that? The Lord has anticipated that condition of things, by saying to us, “Thou shalt not follow a multitude to do evil.” Exodus 23:2. It is true that many do not know that they are doing evil. So much the more reason for faithfulness on the part of those who do know. {PTUK December 5, 1895, p. 775.2}

Once more, “Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man.” The line of duty is very simple, when we know that we have but one Master. Then we need not and shall not have any fear of the consequences, for His servants are as free as He Himself. Even when in prison for His sake, they are free; for since He has the power to deliver them at any moment, it is evident that they remain there only during His pleasure. In such case they may, with Paul, rejoice that they are prisoners of the Lord. {PTUK December 5, 1895, p. 775.3}

**“Items of Interest” The Present Truth 11, 49.**

E. J. Waggoner

-Devonshire grows oranges, lemons, and citrons in the open air. {PTUK December 5, 1895, p. 782.1}

-On very dark nights a white light can be seen farther than any other colour. {PTUK December 5, 1895, p. 782.2}

-It is said that the Prince of Wales receives two hundred begging letters, on an average, every day. {PTUK December 5, 1895, p. 782.3}

-Cases made of paper pulp, for preserved products, are now being used as substitutes for the ordinary tin can. {PTUK December 5, 1895, p. 782.4}

-The sellers of intoxicating liquors in England and Wales are about 20,000, a loss number than twenty years ago. {PTUK December 5, 1895, p. 782.5}

-Less people are engaged in agricultural labour in England and Wales than twenty years ago by about 30,000. {PTUK December 5, 1895, p. 782.6}

-A new volcano, which is omitting immense quantities of smoke, lava, and fire, has been discovered at Jalcotan, Mexico. {PTUK December 5, 1895, p. 782.7}

-A medical journal has been studying the influence of occupation on long life. The most short-lived people are publicans, butchers, factory operatives, quarrymen, and doctors. {PTUK December 5, 1895, p. 782.8}

-In 1894 Great Britain imported agricultural produce to the value of nearly 163 millions sterling. It is estimated that we live 190 days in the year exclusively on imported produce. {PTUK December 5, 1895, p. 782.9}

-The British Museum library has thirty-two miles of bookshelves. Truly “of making many books there is no end,” and yet how few of the books that have ever been published are to be found in this great library. {PTUK December 5, 1895, p. 782.10}

-The coronation robe of the Czarina of Russia, which is being made in Paris, is to cost ?40,000-and the peasantry, who are taxed to pay for it and the military displays which will attend the coronation, would be glad of sufficient clothing to keep themselves warm. {PTUK December 5, 1895, p. 782.11}

-The Balloon expedition to the North Pole, which will take place under the auspices of the King of Sweden, in 1896, is said to be progressing favourably. The balloon will be filled on one of the islands north-west of Spitzbergen, and weighted to float about 100ft. high. {PTUK December 5, 1895, p. 782.12}

-The influence of forests in protecting the water supply is well illustrated in the case of Greece. In ancient days she possessed 7,500,000 acres of forest. To-day she has hardly 2,000,000 acres, and the scarcity of water and other injurious climatic effects are traceable to the destruction of the trees. {PTUK December 5, 1895, p. 782.13}

-A journal bewailing the fact that so few now enter the trades and work with their hands, says that the slavery of those who are mere dependent clerks and assistants is getting worse and worse, owing to competition. Two hundred clerks applied for an insignificant post advertised in one of the papers the other day. {PTUK December 5, 1895, p. 782.14}

-Much is being said in political circles of Japan’s competition in the markets of the last. Nearly every line of industry is being started by the Japanese who work intelligently and industriously. The cheapness with which they are able to do work threatens to make them formidable rivals of Western nations. {PTUK December 5, 1895, p. 782.15}

**“Back Page” The Present Truth 11, 49.**

E. J. Waggoner

Last week’s issue of PRESENT TRUTH announced the bailiff in possession of the office, to collect fines for Sunday labour; we have now to announce that he has gone, taking his booty with him. {PTUK December 5, 1895, p. 784.1}

Three rooms-the accounting office, the manager’s room, and the editorial room, are almost entirely stripped of their contents, even to the carpets and linoleum on the floors. All the tables and chairs have been taken from the folding room. Other rooms have been stripped of what was movable. By an act of grace on the part of the bailiff, one chair was left in the entire building. {PTUK December 5, 1895, p. 784.2}

But the last act in the affair is the seizing and removing of the engine. The other machinery is left, but the power being taken away, the business of manufacturing necessarily stops. Her Majesty’s Inspectors have at last succeeded in stopping women and young persons from working on Sundays, by depriving them, as far as they can, and others as well, of the means of working at any time. Thus it is demonstrated that the Factory Act is really protective-of Sunday. {PTUK December 5, 1895, p. 784.3}

Of course the work of the International Tract Society will go on as usual, and with increased vigour and volume. The contest, as has often been stated, is not between the Society and the Government, but between the civil authorities and the fourth commandment. Really it is a question of whether God or the State is supreme. For a moment the State may seem to have prevailed; but God is still in heaven, the Judge of all the earth. He will win in every contest, by the simple power of His own righteousness. When all the kingdoms of earth shall have passed into oblivion, His Word will stand—the Rock of Ages. The Word of the Lord endureth for ever, therefore although the world passeth away, “he that doeth the will of God abideth for ever.” He who is established on God’s Word is safe, while those who fight against it, will wear themselves out by their own efforts. {PTUK December 5, 1895, p. 784.4}

The French established a protectorate over Madagascar. The Hovas not wanting to be protected, there was a war. Now the French Foreign Minister announces in the Chamber that the Madagascar expedition has been gloriously accomplished. The rebellion of the Hovas against a French protectorate has been overcome. The war provoked by them has ended with the capture of their capital and the submission of Queen Ranavalona. {PTUK December 5, 1895, p. 784.5}

“But there must be no tampering with the Eucharist,” says the *Church Times*, “by fanatical temperance reformers.” This refers to the desire which many temperance workers in the Church of England have expressed to see intoxicants banished from the Lord’s Supper. It is strange that there should be such objection to using “the fruit of the vine,” the pure juice of the grape, in place of the product of fermentation and decay, the fruit of the vat, which has so largely been substituted for the Scriptural beverage. {PTUK December 5, 1895, p. 784.6}

Results in soul-saving cannot be tabulated and estimated as the world estimates results. One soul saved in the Kingdom will live in eternity as long as the added lives of all who have ever lived since Adam, and then will only have begun to live. A poor woman in Bengal, when dying, a few years ago, said, “My Keeper for eternity is Christ. I have laid all my load upon Him.” Even were this the one solitary triumph of the Gospel in India, would any Christian say that the means and labour and lives expended in missionary work in India during the last hundred years were too much for the result-one soul rescued for eternity? {PTUK December 5, 1895, p. 784.7}

“We are now living in the closing scenes of this world’s history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come.” {PTUK December 5, 1895, p. 784.8}

**“Statement of the Case to the Home Secretary” The Present Truth 11, 49.**

E. J. Waggoner

The following communication and remonstrance has been addressed to the Home Secretary by the Secretary of our Board of Directors:— {PTUK December 5, 1895, p. 784.9}

“The Board of Directors of the International Tract Society, Limited, beg respectfully that you will allow them to call your attention to the following facts, showing the operation of the Sunday clause in the Factory Act in the case of our printing works, situated at 451, Holloway Road, N. {PTUK December 5, 1895, p. 784.10}

“By the seizure of machinery and materials to satisfy fines imposed for allowing certain women and young persons to work on Sunday we are compelled to close the factory. {PTUK December 5, 1895, p. 784.11}

“For six years in our present factory our work was allowed to proceed without interference. Visiting Inspectors recognised the fact that the spirit of the Act was complied with, and that the violation was only technical. We being observers of the seventh day of the week, and all our employés being of like faith, our works have been entirely closed on the Sabbath, and opened on Sunday. {PTUK December 5, 1895, p. 784.12}

“Further, had we been able conscientiously to sign the Jewish exemption form we might have continued without interference. But we are Christians-the International Tract Society, Limited being one of the publishing branches of the Seventh-day Adventist denomination-and cannot truthfully enter ourselves as Jews under the Act thus the administration of the law discriminates against us as Christians, forbidding that which would be allowed us did we falsely declare ourselves Jews. {PTUK December 5, 1895, p. 784.13}

“We have not been contending for our rights nor for our convenience in doing business. But God’s right to our obedience to the Fourth Commandment is not ours to surrender, nor can we obey that commandment to keep the Sabbath holy and at the same time keep the Sunday,—an institution established by human authority in opposition to the Sabbath,—even as we could not serve God and at the same time recognise other gods. In effect the law has sought to compel us to recognise a religious institution which loyalty to the Law of God requires that we should not observe. {PTUK December 5, 1895, p. 784.14}

“We acknowledge the uniform courtesy of Her Majesty’s Inspectors who have taken this new departure regarding our relation to the Factory Act, but we have felt it not disrespectful to address you this note of remonstrance against the action of the law by which the work of our factory is stopped and our factory employés deprived of this means of earning a livelihood. In the Act these are named as ‘protected persons,’ but by the operation of the Act they have been shut out from their work. {PTUK December 5, 1895, p. 784.15}

“We respectfully submit that this is an injustice not contemplated by the framers of the Act.” {PTUK December 5, 1895, p. 784.16}

**“Front Page” The Present Truth 11, 50.**

E. J. Waggoner

“Envy thou not the oppressor, and choose none of his ways.” Proverbs 3:31. {PTUK December 12, 1895, p. 785.1}

It is so natural to envy such men that the exhortation needs to be often repeated. Again we read, “Be not thou envious against evil men, neither desire to be with them.” Proverbs 24:1. {PTUK December 12, 1895, p. 785.2}

Why does anybody envy wicked men?—The Psalmist tells why he envied them: “I was envious at the foolish, when I saw the prosperity of the wicked.... Their eyes stand out with fatness; they have more than heart can wish.” Psalm 73:3-7. {PTUK December 12, 1895, p. 785.3}

But why should we envy “the ungodly, who prosper in the world,” who “increase in riches”?—Again the answer comes, coupled with a repetition of the exhortation: “Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.” Psalm 37:1, 2. {PTUK December 12, 1895, p. 785.4}

On the other hand, it is “the poor of this world, rich in faith,” who are heirs of the kingdom of God. James 2:5. “Evildoers shall be cut off; but those that wait upon the Lord shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 37:9, 10. {PTUK December 12, 1895, p. 785.5}

“The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.” 1 John 2:17. To choose this world, or to envy those who do choose this world, which is quite the same thing, shows a failure to make a right estimate of the value of things. He who knows that he has “in heaven a better and an enduring substance” (Hebrews 10:34), will not be moved to murmur at his own poverty in this world, nor to envy the prosperous wicked. The man who has gold in the bank does not envy the poor imbecile who plays with a glittering toy, and fancies that it is a diamond. {PTUK December 12, 1895, p. 785.6}

People often wonder why the wicked should so often be allowed to prosper in this world, while godly people are in distressing poverty. Why should it not be so? They do have “an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven” for them (1 Peter 1:4), can afford to own nothing in this life; but those who have no hope in the world to come and who will have no inheritance there, surely ought to have all they can possibly enjoy in this world. The true Christian can never envy them. Thus the Christian’s hope in the future, brightens up the darkness of the present. {PTUK December 12, 1895, p. 785.7}

**“Hezekiah’s Weakness and Strength” The Present Truth 11, 50.**

E. J. Waggoner

There is an interesting contrast in the history of Hezekiah’s conflict with Sennacherib, the ruler of Assyria. It shows how weak a man is when in the wrong, and how strong when in the right. {PTUK December 12, 1895, p. 785.8}

The Ekronites had rebelled against Assyria, and Hezekiah had made himself a partner in the revolt. Therefore Sennacherib, after punishing Ekron, came against Judah. {PTUK December 12, 1895, p. 785.9}

“And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear.And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.” 2 Kings 18:14-16. {PTUK December 12, 1895, p. 786.1}

The next invasion of Judah by Sennacherib ended far differently. Doubtless the proud Assyrian expected that the same humiliating submission might be exacted a second time. But this time Hezekiah said to the people:— {PTUK December 12, 1895, p. 786.2}

“Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him; with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.” 2 Chronicles 32:7, 8. {PTUK December 12, 1895, p. 786.3}

What made the difference? Before, Hezekiah was in the wrong, and now he was in the right; and all the strength of the right was his. Assyria represented the greatest power on earth, but all the pride of the arm of flesh was humbled in a night by one angel, who smote the thousands gathered about Jerusalem. More power was with Hezekiah than with Assyria. {PTUK December 12, 1895, p. 786.4}

The Lord lives to-day, and it is a blessed truth that the humblest and weakest man or woman who is in the right with God is stronger than the combined strength of all the world. And the world is powerless to coerce into sin. It is the sin within that makes one weak in the day of trial, not the forces without. {PTUK December 12, 1895, p. 786.5}

**“Going the Wrong Way” The Present Truth 11, 50.**

E. J. Waggoner

The editor of one of the great London religious journals some time ago told an interviewer that, in his opinion, the Christian press will have to consider the drama; that is, review plays and discuss theatrical matters. {PTUK December 12, 1895, p. 786.6}

It is too great a force, and has too much hold upon the people the preacher addresses, to be ignored. The pleasant fiction that church members do not go to the theatre can no longer be kept up. {PTUK December 12, 1895, p. 786.7}

It will be a bad day when, from merely ignoring the stage, the religious press and the pulpit pass to patronising it. For the fact is too evident that it is not the stage becoming converted to morality, but the conversion of many professors to worldliness that is breaking down the barrier which of old was supposed to separate the Christian from the throngs who find their temple in the theatre and music hall. {PTUK December 12, 1895, p. 786.8}

One has only to see the announcements staring the public in the face from hoardings, or to note the story of the plays in the press, to see that altogether aside from the emptiness and unprofitableness of that which seeks only to amuse, the whole tendency of the stage is vicious and degrading. {PTUK December 12, 1895, p. 786.9}

**“Will They Do It?” The Present Truth 11, 50.**

E. J. Waggoner

At the annual meeting of the London Nonconformist Council, the president, Dr. Clifford, said in the course of his address that the business of the Free Churches is “to inform as well as to quicken the conscience of men everywhere, ... to put into the category of sins all violations of the laws of God, though they might be sanctioned by the customs and upheld by the inherited prejudices and traditions of men.” {PTUK December 12, 1895, p. 786.10}

Very good. The question is, Will they do it? If they are sincere, let them begin at once to put Sunday observance and Sabbath desecration into the category of sins. {PTUK December 12, 1895, p. 786.11}

The seventh commandment says, “Thou shalt not commit adultery,” and the eighth says, “Thou shalt not steal;” and violations of those commandments are quite generally put into the category of sins; but neither the seventh nor the eighth commandment is so explicit and plain as the fourth, which says:— {PTUK December 12, 1895, p. 786.12}

“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 December 12, 1895, p. 786.13}

Now on what ground of consistency can those who put violations of the seventh and eighth commandments into the category of sins, refuse to put violation of the fourth commandment in the same category? {PTUK December 12, 1895, p. 786.14}

Some one will say, “We do put violations of the fourth commandment into the category of sins, for we call it a sin to labour on the first day of the week, or Sunday.” But to such we will let the Churchman, Dr. Williams, reply:— {PTUK December 12, 1895, p. 786.15}

In the first place 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 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. 534*. {PTUK December 12, 1895, p. 786.16}

This is simple fact, and nobody can gainsay it. To it we may add the admission of the late Dr. Dale, who is counted as a pillar of orthodoxy:— {PTUK December 12, 1895, p. 786.17}

The Sabbath was founded on a specific, Divine command. We can plead no such command for the observance of Sunday.-*“The Ten Commandments,” Hodder & Stoughton*. {PTUK December 12, 1895, p. 786.18}

Or Canon Eyton:— {PTUK December 12, 1895, p. 786.19}

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 Ten Commandments,” Trubner & Co.* {PTUK December 12, 1895, p. 786.20}

The facts are, as admitted by the most eminent Sunday-observers, that the fourth commandment of the law of God does require the faithful observance of the seventh day of the week; while neither that nor any other commandment of God requires any kind of observance of the first day of the week. It is simply classed among “the six working days.” Ezekiel 46:1. Hence the observance of the first day of the week instead of the seventh is a direct and positive violation of the fourth commandment, and is sanctioned only “by the customs and upheld by the inherited prejudices and traditions of men.” Dr. Williams, previously referred to, says:— {PTUK December 12, 1895, p. 786.21}

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 December 12, 1895, p. 786.22}

Nine out of ten persons with whom you talk will defend the observance of Sunday on the ground that “everybody keeps it.” Custom and tradition form its sole support. To be sure they say that “the church” enjoins it; but that is only emphasising the statement that it is “upheld by the inherited prejudices and traditions of men.” The “church” which enjoined Sunday observance is the same church that enjoined the observance of “Ash Wednesday,” “Good Friday,” “Ascension Day,” etc., so that the “Catholic Christian Instructed” well says:— {PTUK December 12, 1895, p. 786.23}

The best authority we have for this ancient custom is 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; since Sunday and holidays all stand on the same foundation, viz., the ordinance of the Church. {PTUK December 12, 1895, p. 787.1}

We take the churches at their word. The “Free Churches” say that they desire to have all violations of the law of God, no matter how strongly entrenched in custom and tradition, put into the category of sins, which means, of course, that they do not intend to be guilty of such violations. The Church of England has the ten commandments read every Sunday, with a prayer after each and after them all together, that their hearts may be inclined to keep this law. Both Churchmen and Nonconformists are therefore committed to commandment-keeping; and leading men in both communions admit, what any child can easily see from the Bible, that the seventh day of the week is the only Sabbath of the commandment. The question then is, Will they be consistent with their profession, and keep “the Sabbath day, according to the commandment”? {PTUK December 12, 1895, p. 787.2}

“The Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!” Deuteronomy 5:28, 29. {PTUK December 12, 1895, p. 787.3}

**“Believing and Receiving” The Present Truth 11, 50.**

E. J. Waggoner

**WHAT INFIDELITY IS**

Christ, the Word, who was in the beginning with God, and who was God, in whom all things were created,—as the life and the light of the world,—“was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:10-13. {PTUK December 12, 1895, p. 787.4}

*Worldly Ignorance*.—“He was in the world, and the world was made by Him, and the world knew Him not.” “The world by wisdom knew not God.” 1 Corinthians 1:21. The wisdom of this world does not reveal Christ, but conceals Him. No man can ever learn of Christ by worldly wisdom. It is Mr. Worldly Wiseman that turns Christian out of the right way. “The wisdom of this world is foolishness with God.” 1 Corinthians 3:19. {PTUK December 12, 1895, p. 787.5}

*The Depths of Ignorance*.—“The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, My people doth not consider,” says the Lord. Isaiah 1:3. Therefore the wisdom of this world does not rise to the level of the intelligence of brutes. Yes, it sinks men below the level of brutes, when it is given full chance to develop; because when men “became vain in their imaginations,” “professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” Romans 1:21-23. It is impossible that men should rise above the object which they worship, and the description which follows the scripture just quoted shows that the worshippers of beasts and creeping things did actually fall below them. But all that was simply the full development of worldly wisdom. {PTUK December 12, 1895, p. 787.6}

*True Wisdom*.-The Bible does not discredit wisdom or science. It is only “science falsely so called,” and the boasted wisdom of the world, which is not wisdom at all, but only foolishness, that is spoken against. “The Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous.” Proverbs 2:6, 7. “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. “If any man willeth to do His will, he shall know.” John 7:17. It is by faith that we understand. Hebrews 11:3. {PTUK December 12, 1895, p. 787.7}

*The Cross and Knowledge*.-Wisdom comes from God alone. To know Him embraces everything that is worth knowing or having. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me.” Jeremiah 9:23, 24. But by the Spirit of the Lord Paul said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.” Galatians 6:14. Since we can glory only in the knowledge of God, and only in the cross, it follows that it is only in the cross that we can learn to know God. The world knew not Christ, because they wanted glory without the cross. Whoever shuns or rejects the cross, refuses to know God. Whenever in anyone’s Christian experience a cross presents itself, and he refuses to accept it, he thereby says, “I know as much of the Lord as I wish to,” and then he begins to lose even that which he has. {PTUK December 12, 1895, p. 787.8}

*“His Own.”*—“He came unto His own, and His own received Him not.” In the Greek there is a clearly marked distinction between the two expressions, “His own,” the first being neuter, and the second masculine. The “His own” to which He came is distinct from the “His own” who did not receive Him. The English does not show this difference, except by a more full rendering, as is given in the Revised Version: “He came unto His own, and they that were His own received Him not.” He came to His own inheritance, but His own people rejected Him. Jesus set this forth most clearly in the parable of the vineyard which was let out to husbandmen, who killed the heir when he came. See Matthew 21:33-44. {PTUK December 12, 1895, p. 787.9}

*The Inheritance*.—“The earth is the Lord’s, and the fulness thereof, the world, and they that dwell therein.” Psalm 24:1. The earth was given to man in the beginning, for a possession. But it was given to a perfect man, not to a fallen man. Man lost it when he fell. But Christ has purchased it. Ephesians 1:14. We see Jesus, because of death, “crowned with glory and honour” (Hebrews 2:9), just as man was when the dominion was given him. It is His by right, although those to whom it has been entrusted for a little while cast Him out when He came to it. {PTUK December 12, 1895, p. 787.10}

*Rejected of Men*.—“He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not.” Isaiah 53:3. Mark this, He not only was despised, but “He *is* despised and rejected of men.” It is a thing still going on. Multitudes of those who delight to be called by His name, are rejecting Him. How?—In rejecting His cross. They are willing that He should suffer, but they are not willing to suffer with Him; and in rejecting the cross, they are rejecting Him. {PTUK December 12, 1895, p. 787.11}

*The World Unchanged*.-The world is not converted, and never will be. There is an everlasting difference between Christ and the world. “The friendship of the world is enmity with God.” “Whosoever therefore will be a friend of the world is the enemy of God.” James 4:4. “For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” 1 John 2:16, 17. Therefore the world ever rejects Christ. The world is as much opposed to Christ to-day as it was eighteen hundred years ago. His people are chosen “out of the world.” John 15:19; Galatians 1:4. {PTUK December 12, 1895, p. 788.1}

*Believing and Receiving*.—“As many as received Him, to them gave He power to become the sons of God.” And who are they who receive Him?” Them that believe on His name. “Whoever believes, receives. Whoever receives Him becomes thereby a son of God. Therefore every one who is not a child of God is rejecting Christ. {PTUK December 12, 1895, p. 788.2}

*What Is Infidelity?*-Many people think that it consists in a railing against God and Christ and the Bible. But there are thousands of infidels who have never said a word against Christ, and who would be shocked at the suggestion that they do not believe the Bible. The word “infidelity” is the Anglicised form of the Latin *infidelitas*, through the French *infidetite*, meaning *unfaithfulness*. Infidelity is simply lack of faith. Now whoever has faith has Christ, for the text says that those who believe Christ receive Him. Ephesians 3:17. Therefore that man in whose heart Christ does not dwell as “the hope of glory” (Colossians 1:27), is an infidel, even though he be a professed Christian. “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” 2 Corinthians 13:5. Instead of reviling those who do not profess to be anything except infidels, it becomes professed Christians to keep the exhortation of the Spirit, “Examine yourselves, whether ye be in the faith.” {PTUK December 12, 1895, p. 788.3}

*Waiting to be Received*.-Jesus, “the faithful and true witness,” says, “Behold I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. How shall we open the door?—Simply believe Him. If we believe Him, we receive Him. How often He has knocked, and we have sent word that we were “not at home.” Let us no longer be false to our most faithful Friend. Let this day be our day to receive. “To-day if ye will hear His voice, harden not your hearts.” {PTUK December 12, 1895, p. 788.4}

*From Servant to Son*.-When we receive the Lord Jesus, then He dwells in us. His presence transforms us. Remember that we receive Him believing Him. We feed upon Him by taking the Word. By the “exceeding great and precious promises,” we become “partakers of the Divine nature.” 2 Peter 1:4. Thus it is that receiving Christ makes us sons. “If children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.” Romans 8:17. In the parable of the vineyard (Matthew 21:33-44), the servants slew the heir, in order that they might seize on the inheritance, and thereby they lost it and their own lives as well. If they had only known the day of their visitation, and had received the heir, they might have received the adoption of sons. “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” Galatians 4:7. How little those who reject Christ, in order to win the world, know what they are losing! In rejecting Him that they may win all, they lose all. {PTUK December 12, 1895, p. 788.5}

*Born of God*.-Those who in simple faith receive the Lord thereby becomes sons of God. Not only are they called sons, but they are actually sons, since they are made “partakers of the Divine nature.” “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:13. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Peter 1:23. This receiving of the Word makes God our Father as actually as is the father by whom we were begotten according to the flesh. Just as our earthly parents transmitted to us their nature, so in the new birth God transmits to us His nature, and this is “renewed day by day” while we believe it. We are heirs of God Himself, and therefore all that is His. With what joy, then, the true believer may sing:— {PTUK December 12, 1895, p. 788.6}

*“Blessed assurance-Jesus is mine!
Oh, out what a foretaste of glory divine!
Heir of salvation, purchase of God;
Born of His Spirit, washed in His blood.” {PTUK December 12, 1895, p. 788.7}*

**“The Three-Fold Confederacy” The Present Truth 11, 50.**

E. J. Waggoner

**ROMANISM, FALSE PROTESTANTISM, SPIRITUALISM**

Reunion ideas are in the air. We are familiar enough with the question through the efforts that are being made to bring the Anglican and Roman Catholic Churches together. And the Nonconformist Churches have not been entirely left out of the programme. It is the dream of the Papacy to see herself once more the recognised queen of Christendom. {PTUK December 12, 1895, p. 788.8}

The details of the scheme are really non-essential. Uniformity may come only in a few great principles. But this we know of the Papacy, that before the coming of the Lord “the wine of the wrath of her fornication” will have corrupted all nations, so that the Spirit and principles on which the Papacy is founded will sway the world. {PTUK December 12, 1895, p. 788.9}

The issues which are bringing professed Protestantism into line with Rome, and leading to the enforcement of the mark of Rome’s authority-the Sunday-in Protestant lands, have frequently been set forth in these columns. {PTUK December 12, 1895, p. 788.10}

We have outlined in Revelation 13. the work of the Papacy, something just like it, though distinct from it, even as that action of professedly Protestant peoples in enforcing an institution of Rome in an exact reproduction of the workings of the Papacy. And in connection with this, the prophecy speaks of the wonder-working power by which the people are deceived and led to the bitter end in the fight against God and truth. {PTUK December 12, 1895, p. 788.11}

The miracle-working power of Satan has always been manifested in sustaining his deceptions. Wherever in ancient times we find sun-worship and idolatry, there also is found witchcraft, sorcery, etc. It was one of the sins of Nineveh and of Babylon. It is not surprising, therefore, that this is the agency employed in the gathering of forces for the last conflict. The Papacy was the result of the corruption of the church by the errors which prevailed in ancient Babylon, and which spread from Chaldea into all the heathen world. Along with these errors come the old error which is the foundation of Spiritualism-the belief in the conscious state of the dead. {PTUK December 12, 1895, p. 788.12}

Thus Rome and the great body of Protestantism are ready for the doctrines of Spiritualism; in fact they are already thoroughly permeated with them, unconsciously often, but none the less really. One may hear purely Spiritualistic teaching from the pulpits on every side. And when Rome and Protestantism join hands in setting aside the Word (and it is beginning to be done in earnest over the Sabbath question), it awaits only the full manifestation of the third partner, Spiritualism, and then under the influence of this three-fold confederacy the forces of the world will unite against God. Revelation 16:14. {PTUK December 12, 1895, p. 789.1}

And not a few bold pioneers in the confederacy are already willing to go the full length, till the “reunion” cry takes in not merely Roman Catholic and Protestant, but all the pagan world as well. Thus the editor of the *Review of Reviews* declares that “Borderland” principles alone will meet the case, and that means, as most people know, the principles of Spiritualism. Thus he says:— {PTUK December 12, 1895, p. 789.2}

It seems to me that what the Pope and the Primate and other good men are fumbling after, while it is a very good thing in itself, it is an unattainable thing, and even if it were obtained it would leave more than one-half of the human family out of the fold of the unity of the faith. The true goal is a Catholicism that will be really catholic, a unity that will be universal. On no Apostles’ Creed nor on any such narrow foundation can we hope to rear the temple of the federated faiths of man. To us of the Western World the Apostles’ Creed may be the highest attainable embodiment of the maximum of Divine truth which we are able to assimilate. But to the Hindoos it may be foolishness and useless for good compared with familiar formulae in which their own saints and sages have embodied the same essential truth.... The Fatherhood of God, the Brotherhood of Man, Redemption through Sacrifice, the Ministry of Unseen Intelligences, and a Future Life in which the soul will have to answer for the deeds done in the body-the key to these things is to be found in the Borderland across which we must venture boldly if we would re-establish the waning faiths of man in the existence of the soul. {PTUK December 12, 1895, p. 789.3}

All the religions of paganism are based on “Borderland” principles, and Spiritualism is the bond that will link all together. The world is ready for just such a federation, and it will come. Those who know what it means should sound the warning against it by telling what the Word of the Lord declares. The prophet Isaiah left a record for a time just such as this, when every spirit of evil is seeking to draw the whole world into the great confederacy of final apostasy from the Word. {PTUK December 12, 1895, p. 789.4}

“Associate yourselves, O ye people, and ye shall be broken in pieces.... Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear.... {PTUK December 12, 1895, p. 789.5}

“Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him.... And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? [R.V., “on behalf of the living should they seek unto the dead?’] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:9-20. {PTUK December 12, 1895, p. 789.6}

There are these two voices in the world, one saying, A confederacy, and turning men toward the abominations of witchcraft, or Spiritualism; the other cries: “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit.... Come out of her, My people, that ye be not partakers of her sin, and that ye receive not of her plagues.” Revelation 18:2-4. {PTUK December 12, 1895, p. 789.7}

These voices will sound with ever-increasing volume to the end. Let each one know for himself which is the voice of the Lord, and follow it though all the world opposes. {PTUK December 12, 1895, p. 789.8}

**“Items of Interest” The Present Truth 11, 50.**

E. J. Waggoner

-Nearly 70,000 gallons of fresh milk and cream were imported from Holland into Great Britain last year. {PTUK December 12, 1895, p. 798.1}

-The wealth of this country is estimated to be ten thousand million pounds, and it is increasing at the rate of 150 million sterling yearly. {PTUK December 12, 1895, p. 798.2}

-Many lives have been lost in Russia by terrific storms, which have recently desolated the districts about the Black Sea, and the Caspian. {PTUK December 12, 1895, p. 798.3}

-England has now, for the first time, a larger population than France, the deaths in the latter country of late years greatly outnumbering the births. {PTUK December 12, 1895, p. 798.4}

-It is expected that the Mikado of Japan will visit England next year, and will be the that representative of that ancient dynasty to leave his dominions. {PTUK December 12, 1895, p. 798.5}

-A collection of water lilies was sent to the Queen by an Australian florist in August. They were frozen in a cake of ice, and a fortnight ago were presented at Windsor, the flowers being perfectly preserved. {PTUK December 12, 1895, p. 798.6}

-Next year will be recognised as the tercentenary of the potato, three centuries having passed since the first tubers produced on English soil were grown in a garden at Holborn, then a rural suburb of London. {PTUK December 12, 1895, p. 798.7}

-The quantity of wheat required for our use per annum is over twenty-five million quarters. In 1863 we grew seventeen millions, but this year the estimate is less than five millions, consequently the nation’s reserve of wheat at the present time must be very small indeed. {PTUK December 12, 1895, p. 798.8}

-It is estimated that the money circulation of the world is ?874,978,000 gold, ?475,212,000 silver, nickle, and copper, and ?930,872,000 paper, making a total of ?1,780,582,000, besides ?446,915,000 gold and ?233,372,000 silver hold by banks and States principally to secure paper issues. {PTUK December 12, 1895, p. 798.9}

-The use of apples is increasing. In the past ten years we have imported over thirty-three and one-half millions of bushels of apples, valued at about nine and one-half millions sterling. In the same period the area under orchards in Great Britain has increased by 20,000 acres, the total for 1884 being returned at 214,187 acres. The area devoted to the cultivation of small fruit is 65,487 acres. {PTUK December 12, 1895, p. 798.10}

-The *Lancet* declares that the idea of bringing a supply of sea-water to London for drain-flushing purposes has much to recommend it. As things now stand 10,000,000 gallons of purified drinking water are used every day for the conveyance of sewage. One advantage of using sea-water, besides the great saving of water suitable for drinking, cooking and cleansing purposes would be that in case contamination of water supplies occurred, the presence of saline matter would decide the question of pollution, and the leak could readily be traced. Salt-water again would modify the offensive character of sewer emanations, and would render typhoid germs less dangerous. {PTUK December 12, 1895, p. 798.11}

**“Back Page” The Present Truth 11, 50.**

E. J. Waggoner

It has been discovered that the present Pope, while a cardinal, wrote a book which was placed in the *index* as unsound. {PTUK December 12, 1895, p. 800.1}

Workers in the island of Trinidad, West Indies, report that a good interest in Bible truth is springing up among the coolies, or Indians, many of whom are found in the West Indies. {PTUK December 12, 1895, p. 800.2}

A letter from a correspondent in Hamburg says that it is probable that the young German Sabbath-keeper in Danzig, who refuses to drill on the Sabbath, will have to spend some years in military prison. If the Lord wills it so it means that our brother can preach truth more effectively there than at liberty. The letter states that he is of good courage, and well he may be. {PTUK December 12, 1895, p. 800.3}

Rulers and statesmen who hold the helm of State know that storms are ahead. Last week the German Emperor plainly hinted at the possible need for his army at home as well as abroad. Earthly powers which are encouraging the war spirit under the name of “patriotism” cannot avoid reading, to their own sorrow, the fruits of the spirit of hatred and strife and lawlessness which they hoped to turn upon foreign enemies. {PTUK December 12, 1895, p. 800.4}

The fashion of displaying feathers in the headgear is common enough among barbarous peoples, but so far as we know, no tribes of wandering nomads ever reached such a refinement of fashion as to demand the feathers from a living bird. The other day a *Chronicle* correspondent wrote on the subject, and an editorial comment on the matter sets out the cruelty of the modern practice as follows:— {PTUK December 12, 1895, p. 800.5}

We have received some letters from our readers enforcing the words of Mrs. Aria as to the cruel price that has to be paid for the ospreys’ feathers which are in vogue just now in woman’s headgear. Mrs. Phillips writes to point out that these feathers can only be obtained at breeding time. The plumage is torn from the living parent birds on the nest, which are then flung aside to die, while the young birds are left to starve. Could anything be more horrible! There are whole heronries-the osprey is a species of heron-in Florida, which have been swept away in this fiendish search for the latest fashion. A bare recital of these facts should be enough to put an instant stop to such a merciless trade. {PTUK December 12, 1895, p. 800.6}

There is a matter for thought in the words of a missionary in Calcutta, “The devil has gone out of many things in India as a barbarous demon, but he has come back as a polished and civilised fiend; and he is more difficult to fight in the latter guise.” Civilisation is not by any means Christianity, although it is often thought to be. The highest civilisation is in itself nothing but polished heathenism. The devil as an angel of light is more dangerous than when he appears as the foul fiend Apollyon. Not civilisation, but “Jesus Christ and Him crucified,” is the one thing needed in all lands. {PTUK December 12, 1895, p. 800.7}

The Catholic deputation to Lord Salisbury last week declared that Roman Catholics would never rest until the whole expense of the secular education of their schools was borne by the State. The religious education controversy has been doing a good work for Rome. These demands could never have been made so openly had not the Churches as a body compromised themselves by insisting that the State is qualified to teach religion in its schools, and is justified in paying for religious instruction out of the public funds. The Romanists ask only that the State pay for the secular education, leaving them free to devote all their strength to religious teaching. {PTUK December 12, 1895, p. 800.8}

A popular preacher recently said that the Bible is the greatest of all books, and gave as proof of its vitality the fact that it has remained unshaken by the panics which every now and then seemed to overcome the Christian Church. As an instance of the panics which it has passed through, he said that “when it was discovered that the world was not made in six days, great multitudes of people were terribly alarmed.” {PTUK December 12, 1895, p. 800.9}

That “discovery” was not made in the Bible. The Bible tells us more than once that the world was made in six days. “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. Therefore the boasted modern “discovery” that the earth was not made in six days amounts to a plain declaration that the Bible is false; and yet the Bible remains unshaken. What other book could remain unshaken after it had been “proved” to begin with a false statement? {PTUK December 12, 1895, p. 800.10}

And yet it is a fact that the Bible does remain unshaken, and ever will, for “the word of the Lord abideth for ever.” “For ever, O Lord, Thy word is settled in heaven.” Has nothing then been shaken? Oh yes, the people, even many of the professed church of Christ, together with the ministers, have been shaken by a “wind of doctrine, by the sleight of men, in craftiness, after the wiles of error.” Ephesians 4:14, R.V. God’s Word is “true from the beginning” (Psalm 119:160), not excepting the first chapter of Genesis and the fourth commandment; and the “discovery” that the world was not made in six days, is simply one of Satan’s lies, which he has induced people to swallow. {PTUK December 12, 1895, p. 800.11}

In the same connection the speaker told his hearers that “if they wanted to learn theology the last book to go to was the Bible.” He said that “theology was a science,” not derived from the Bible, but “the pure work of reason.” That was a frank admission, and lets us know the tendency of this theology; for the first chapter of Romans gives us the history of the “pure work of reason,” and that in connection with the question of creation, too. Read Romans 1:20-32. The choice which the Church must make is between theology and the Bible. {PTUK December 12, 1895, p. 800.12}

There is a reason for denying the truthfulness of the scripture which says that the world was made in six days, although many do not know what it is. It is that the Sabbath of the fourth commandment rests upon that fact. The Sabbath is the memorial of God’s creative power-of His Divinity and His power to save. It is given that men may know that He is the God that sanctifies. Ezekiel 20:12. It is for this reason that Satan has directed his subtle attack against the first chapters of Genesis. Let it be clearly understood that the Sabbath question is simply the question of the truthfulness of the Bible. It is the question of whether men shall follow the Word of God or their own inventions. Which do you choose? {PTUK December 12, 1895, p. 800.13}

**“Mission Work in Madagascar” The Present Truth 11, 51.**

E. J. Waggoner

Now that the French have taken Madagascar it will be with deep interest that many will watch their treatment of English missionaries. The trouble has been that in many fields missionaries have forgotten that they were ambassadors of no earthly power, and have allowed national prejudices to compromise their character of missionaries of the Cross which knows no national distinctions. {PTUK December 19, 1895, p. 802.1}

For the sake of the educational lesson to the native Christians and the honour of the Gospel, as well as for their own good, we hope the Madagascar workers at this critical time have kept from the danger that has destroyed so much of the good accomplished in other mission fields. But the home society has imperiled their usefulness by acting on that mistaken notion that the Christian must fly to earthly powers for protection whenever danger comes. Thus the *Freeman*, the Baptist organ, says:— {PTUK December 19, 1895, p. 802.2}

Is trouble brewing for the missionaries? M. le Myre de Villers has described the representatives of the London Missionary Society as “the irreconcilable adversaries to French dominion in Madagascar.” Thereupon, under the lead of the Rev. R. Wardlaw Thompson, the society affirms the neutrality, if not friendliness, of its missionaries to the French, and appeals to Lord Salisbury to safeguard their interests. We fear the outlook is doubtful. {PTUK December 19, 1895, p. 802.3}

It is a doubtful outlook, it must be confessed, when a missionary society, working in French territory, specifically appeals to the British Government to protect it, thus linking itself with a foreign power. What complaint can the society make if the agents are treated as foreign and hostile in case trouble between France and England should arise? It places the missionaries at a great disadvantage. {PTUK December 19, 1895, p. 802.4}

The idea of having Governments and gunboats and the sword behind the religious reformer is characteristic of this time. The great majority of Christendom have decided that there is so little power in the Gospel that the arm of flesh must support it. Reforms are to be carried now by legislation and police power. {PTUK December 19, 1895, p. 802.5}

We hope the Madagascar missionaries will remind their home board of the fact that as theirs is not a national mission they may rest confident that God, who has placed them in the field, can protect them in it without resort to the power of the sword. And every appeal to earthly power for protection is an appeal for the sword. This is not the lesson the Christian is placed in the world to teach. {PTUK December 19, 1895, p. 802.6}

**“The Word Made Flesh” The Present Truth 11, 51.**

E. J. Waggoner

“And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” John 1:14. {PTUK December 19, 1895, p. 802.7}

*God in the Flesh*.-We have already learned that the Word was in the beginning with God, “and the Word was God.” Therefore when we are told that “the Word was made flesh” we know that it is the same as though it said, “God was made flesh.” This is most sacred ground, and no one should presume to think of it, much less to speak or write of it in any other language than that of the Scriptures itself. Untold evil has resulted from the attempt to define and explain God in human creeds. {PTUK December 19, 1895, p. 802.8}

*Which Flesh?*—“All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes.” 1 Corinthians 15:39. Of course there is no chance for thought that the Word was made any other flesh than that of men; but the point to be noted is that there is but one flesh of man, so that when the Word was made flesh, He took a nature common to all man, high and low, rich and poor. He was “made of the seed of David according to the flesh.” Romans 1:8. He is “the Man Christ Jesus.” 1 Timothy 2:5. {PTUK December 19, 1895, p. 802.9}

*The Nature of the Flesh*.—“Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.” Galatians 5:19-21. No man has any reason to despise another. Whenever we hear of a brutal crime, or see a man grossly degraded by sin, we may know that it is simply the natural working of the flesh which we share in common with him. It needs this view before us, to enable us to comprehend the wonderful love that would lead the pure and holy God to come into such flesh. But this was the very flesh which the Word was made. {PTUK December 19, 1895, p. 803.1}

*“Yet Without Sin.”*-Although the Word was made flesh, even our own sinful flesh, He was “full of grace and truth.” He was “in all points tempted like as we are, yet without sin.” Hebrews 4:15. God made Him “to be sin for us,” yet He “knew no sin.” 2 Corinthians 5:21. He was made to be sin, yet He “did not sin, neither was guile found in His mouth.” 1 Peter 2:22. It is these two things combined that make Him a sympathising Saviour, in whom we may freely confide. No one can sympathise with another’s failings, if he has not been tempted in the same way. Moreover, those who are guilty of any sin are the quickest and fiercest to condemn others for the same sin. Sinners excuse sin, but have no sympathy for fellow-sinners. It is only those who are cleansed from sin, who can exercise charity for the erring. Christ was tempted to the uttermost, and was always pure from the slightest taint of sin; therefore we may trust Him as one who knows and who cares. {PTUK December 19, 1895, p. 803.2}

*Able to Help*.—“In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews 2:17, 18. And He is “able to save to the uttermost them that draw near unto God through Him.” Hebrews 7:25. {PTUK December 19, 1895, p. 803.3}

People sometimes imagine that because Christ never sinned, He cannot so fully sympathise with us in our sin; but that is just why He can. He knows the strength of temptation as no one else does, for He felt all the power of Satan. The one upon whom the enemy exerts all his power in vain, knows the extent of that power more than the one does who yields to it. The man who pulls against the tide knows its strength better than the one who floats with it; and the man who successfully breasts the current knows its strength better than the one who is swept back by it. So Christ not only knows all our need, and cares for it, but He is able to deliver. {PTUK December 19, 1895, p. 803.4}

*For Whose Benefit?*-It is quite commonly assumed that the Word was made flesh in the person of Jesus of Nazareth eighteen hundred years ago, in order that He might learn man’s condition and needs, and thus be able to sympathise with and help them. That this is a mistaken idea can be seen by a moment’s reflection, as well as by plain statements of Scripture. The Psalmist says, “He knoweth our frame; He remembereth that we are dust.” Psalm 103:14. Again, “O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether.” Psalm 139:1-4. It is He upon whom men must depend for a knowledge of themselves. “The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins.” Jeremiah 17:9. “O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.” Jeremiah 10:23. {PTUK December 19, 1895, p. 803.5}

All this was as true eighteen hundred years before Christ as eighteen hundred years after. God knew men as well, and sympathised with them as much, four thousand years ago as He does to-day. When the children of Israel were in the wilderness, “in all their affliction He was afflicted.” Isaiah 63:9. The prophet could say of a truth, seven hundred years before Christ, “Surely He hath borne our griefs and carried our sorrows.” Isaiah 53:4. God was in Christ, not that He might know men, but in order that man might know that He does know them. In Jesus we learn how kind and sympathising God has always been, and have an example of what He will do in any man who will fully yield to Him. {PTUK December 19, 1895, p. 803.6}

*Still in the Flesh*.—“Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” 1 John 4:2, 3. To confess Christ, it is not enough to believe that He once lived and suffered and died and rose again. We must confess not merely that He did come in the flesh, but that He “is come in the flesh.” He is a present Saviour. As in all the afflictions of the Israelites of old He was afflicted, so now “we have not an High Priest which cannot be touched with the feeling of our infirmities.” Hebrews 4:15. He still feels everything that touches us, for He is still in the flesh. Even in the heavenly places. He is still “the Man Christ Jesus.” 1 Timothy 2:5. He is our forerunner, that is, one of the brethren who has gone before to prepare a place for the rest. When He comes again, He will come in the flesh for His flesh did not see corruption and the same flesh that went into the grave also ascended to heaven. “He that descended is the same also that ascended up far above all heavens that He might fill all things.” Ephesians 4:10. {PTUK December 19, 1895, p. 803.7}

*In Every Man*.-The Word was made flesh and dwelt among us, literally, “tabernacled in us.” But since all human flesh is the same, and Christ took the flesh common to humanity, to show how closely God is identified with the human family, it follows that He is in all, just to the extent that any will allow Him. Remember that “the life was the light of men,” and that it “lighteth every man that cometh into the world.” “He is not far from every one of us,” which means that He is very near to every one of us, so near that “in Him we live, and move, and have our being.” Acts 17:27, 28. The demonstration of the fact that the Word is in all flesh, is seen in that all know themselves to be sinners, and that even the wickedest men have at times prickings of conscience, and desires and even determinations to live better. This is the work of the Spirit, Christ’s representative, striving with them. {PTUK December 19, 1895, p. 803.8}

Still further, we have the words of Moses, in Deuteronomy 30:11-14, quoted by the Apostle Paul in Romans 10:6-8. From these two texts we learn that “the Word” of which Moses speaks is Christ, the same Word of which John writes. So we read, “The Word is nigh thee, even in thy mouth, and in thy heart.” Romans 10:8. This is not spoken to those who are perfect, but to those who are being exhorted to hear and do the commandments of God. “The Word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it.” Deuteronomy 30:14. It is not there because we have done it, but in order that we may do it. Therefore it must be in every man, since God is no respecter of persons, desiring that all shall repent and live. {PTUK December 19, 1895, p. 803.9}

Yet again we read, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?” 2 Corinthians 13:5. The reprobate is the one who is rejected as worthless. But God does not reject anyone who has not first rejected Him. He will never leave any man who has a desire for His presence. He does not leave men to themselves until they drive Him away. Christ, therefore, the Word who is God, is in every soul that comes into the world, lingering there until ordered out. {PTUK December 19, 1895, p. 804.1}

*Confessing Christ*.-We have read that every spirit that confesseth that Jesus Christ is come in the flesh is of God. Now read once more Romans 10:6-8, which tells us that the Word, even Christ, is very nigh us, in our mouth, and in our heart, and read onward, “that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” To confess Christ, therefore, is to acknowledge that He is in us with power, even the power of the resurrection, and that He has a right to be there, having purchased us by His death; and that means to yield ourselves to Him fully (for He will not use any force), that His life may be manifested in us in its perfection, and not fitfully in the intervals when we do not repress it. “In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3:6. Then we may say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that 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. {PTUK December 19, 1895, p. 804.2}

*Free Course for the Word*.-We have read that the Word is very nigh us, in our mouth and in our heart, waiting for recognition. What is wanted is that Christ may dwell in the heart by faith. Ephesians 3:17. “Faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. If we hear the Word and believe it, then Christ, the Word, dwells in the heart by faith; and in those who believe it works effectually. But in spite of the fact that the Word is living and active, powerful, it can do nothing in us contrary to our will, because it is love. Therefore upon us depends whether or not the Word shall work effectually in us. So the Apostle Paul asked the brethren to pray for him and his companions, that the Word of the Lord might have free course and be glorified, even as with them. 2 Thessalonians 3:1. The Word is living water, and must be allowed unhindered flow, or else it ceases to be life to us. {PTUK December 19, 1895, p. 804.3}

*Holding Back the Word*.-In Romans 1:18 we read of men who “hold the truth in unrighteousness.” That does not say that they merely have the truth in unrighteousness, but that they hold it. It ought to be allowed to run; they hold it back. If that repressing is persisted in, the Spirit of the Word will finally be driven out, and the light that is in men will become darkness. But if we confess our sins, as the Word shows them to us, the Word of God will grow mightily, and prevail. See Acts 19:18-20. {PTUK December 19, 1895, p. 804.4}

*The Practical Result*.-We have seen that Christ, the Word who is God, is inseparable from the written Word. If we believe the Scriptures, Christ dwells in the heart by faith. The mystery of God made flesh is to be repeated in us. “Christ in you, the hope of glory” (Colossians 1:27), is the mystery of the Gospel. Since Christ is in the Word, when it is received in faith, we have the Word made flesh, even our flesh, by yielding ourselves to do all the requirements of the Word. Christ said, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. He is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. Therefore if He dwells in our heart by faith, He will render in us the same obedience to the law that he did of old. The righteousness of the law will be fulfilled in us. We shall be doers of the Word, and not hearers only; its precepts will be things of life, vitalising our flesh; and we shall live by every word that proceedeth out of the mouth of God. {PTUK December 19, 1895, p. 804.5}

**“The Lion and the Lamb” The Present Truth 11, 51.**

E. J. Waggoner

For some years Protestants in the United States-and in all the world, for that matter-have been wooing the friendship of Rome. The papal policy has been consistently directed to the encouragement of the fraternising spirit. It has been very largely forgotten, when it was convenient to join in some scheme of advancing religion by political action, that there was mortal antagonism between the principles of Protestantism and Romanism. {PTUK December 19, 1895, p. 804.6}

Protestant leaders have so far dropped the principles of the Gospel which led their fathers to leave Rome, that there has been much talk of brotherhood in faith, and of the bonds that should bind together all “branches” of the Christian Church. A great deal has been made of union meetings and congresses in which the keen clergy of the Roman Church have condescended to appear alongside the Protestant clergy, yielding nothing, but encouraging Protestants in their effort to forget that their very name suggests a positive and undying protest against the papal system. {PTUK December 19, 1895, p. 804.7}

Now, however, the time has come for a bolder stance. The lion has been humouring the simple lamb, and now if a lamb lies down with its playful companion it must be inside the lion’s capacious maw. This is the significance of the Pope’s recent letter to Cardinal Satolli, his legate in America:— {PTUK December 19, 1895, p. 804.8}

We have learned that in the United States of America conversations are sometimes held in which people assemble promiscuously, Catholics, as well as other denominations, to treat upon religion as well as upon correct morals. In this we recognise the desire for religious things. But although these promiscuous conventions have unto this day been tolerated with prudent silence, it would, nevertheless, seem more advisable that the Catholics should hold their conventions separately, and that lest the utility of those conventions should result simply to their own benefits, they might be called with the understanding that the admissions should be open to all, including those who are outside of the Church. {PTUK December 19, 1895, p. 804.9}

There is still the same brotherly desire for union-only now these Protestants whose joy it is to fraternise with Rome must go into strictly Catholic conventions as outsiders. Rome is for reunion, but the outsider must get inside. {PTUK December 19, 1895, p. 804.10}

**“The Boycott” The Present Truth 11, 51.**

E. J. Waggoner

The organised boycott is a true child of the Papacy, though the Catholic Church did not call it by that name. At the Council of Tours, in 1163, the following decree was issued:— {PTUK December 19, 1895, p. 806.1}

We commend all bishops and priests to keep a watchful eye upon the heretics, and to forbid all men, under pain of excommunication, to harbour, or assist, or trade with them, that so, through deprivation of the benefits of society, they may be forced to repent of their error. And whosoever shall attempt to oppose the decree shall be smitten with the same anathema. {PTUK December 19, 1895, p. 806.2}

It was the common treatment meted out to “heretics.” Now, when by flattering labour with dreams of a social millennium, the religious world succeeds in getting compulsory Sunday rest, and gets accustomed to the use of oppressive power, it will be an easy matter to set going the great religious boycott. Having wilfully rejected the Sabbath of the Lord, and chosen to enforce the institution which Rome holds forth as the mark of her authority over the Word, it will come naturally that the old weapon of the boycott will be added to the usual dragooning processes by which religious bodies in power have always tried to force men into conformity. The Scripture shows that this very thing will come:— {PTUK December 19, 1895, p. 806.3}

“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.” Revelation 12:16, 17. {PTUK December 19, 1895, p. 806.4}

But God Himself will break the great boycott, and the overflowing scourge shall sweep away the refuge of lies. {PTUK December 19, 1895, p. 806.5}

**“In Finland” The Present Truth 11, 51.**

E. J. Waggoner

Our work in Finland was started by some of our Swedish brethren, and during the few years in which workers have been labouring in this interesting Russian province the truth has made good progress. A report from Norway speaks as follows of the way in which efforts to hinder have been overruled to the advancement of the work:— {PTUK December 19, 1895, p. 806.6}

“In Finland the church authorities, being exhorted through the press to investigate our work, have held councils as to what to do with us, and they published the report of these meetings in one of the largest city papers. They gave the name, and I think the price, too, of each of our books and pamphlets which we have issued in both the Swedish and Finnish languages. This was a splendid advertisement. They also said that some of our missionaries ‘were unlearned and ignorant men.’ One, they said, had been a farmer, the other a book-keeper, and the third a stone-mason, but as they were very pious and good Christians, they considered our work dangerous, especially for farmers and the uneducated. {PTUK December 19, 1895, p. 806.7}

“The next day the paper contained a long article in our favour, stating what we believed, and adding that in their opinion it would not be difficult for us to prove our position from the Bible. Since then we have heard nothing in that line, but a few days ago I received a letter informing me that a Swedish preacher who differs very little from the State church had been ordered away. This man is convinced of the Sabbath of the Lord, and perhaps the Lord in this manner will teach him to trust Him. Our labourers there fear that they also will be ordered away or sent back to Sweden; but if that should be the case, we will send others over there.” {PTUK December 19, 1895, p. 806.8}

**“Thirsting for Blood” The Present Truth 11, 51.**

E. J. Waggoner

In saying good-by to the second detachment of troops leaving for Ashanti the Duke of Connaught said:— {PTUK December 19, 1895, p. 806.9}

I know you all hope, and I hope to, that you will have a chance of discharging your carbines and rendering a good account of the enemy. If you have the opportunity I am confident that you will not be slow to take advantage of it. Now I wish you all a pleasant journey and good luck when you land on the West Coast of Africa. In this expedition I am sure you are all animated with the same loyal spirit of devotion to Queen and country, and desirous of giving a good account of the foe if only he gives you the chance. {PTUK December 19, 1895, p. 806.10}

“Said one distinguished general officer to his son who commands a squad, ‘Good-by, good luck, *and a fight*.’” {PTUK December 19, 1895, p. 806.11}

The references to the desired opportunity for fighting of course arose from the chances that peace may be concluded. The first detachment of soldiers going out were much depressed by the possibility of a peace being arranged, and cable despatches say that they cheered lustily when hearing at the first port they touched that there had been no peace concluded. {PTUK December 19, 1895, p. 806.12}

Only the intoxication of the war spirit can explain how men who are possibly genial and kindly gentlemen in London can find delight in the chances in favour of using their guns on the natives of any tribe. It only shows what a truly devilish thing war is. {PTUK December 19, 1895, p. 806.13}

The same number of the *Chronicle* which printed these good-by speeches was eloquent in denunciations of “sportsmen” who proudly publish their record of so many thousand head of game killed in a day. Attention was also called to the fact that many head of game at these killings are only maimed, and crawl away into the bush to die in slow agony. It is cruel to think of it; but what, oh, what can be said of the horrible cruelty of war, when human beings-fathers, and brothers, and sons-are the killed and wounded? The paper speaks casually of little wars, with so many killed and wounded, and it seems very generally to be taken just as an item of statistics. But even though the victims are “blacks” it means quivering flesh and gasping lips and the agony of death without hope. It is fearful. And God is no respecter of persons. Civilisation is essentially pagan still. {PTUK December 19, 1895, p. 806.14}

**“The Pence that Make the Pound” The Present Truth 11, 51.**

E. J. Waggoner

The automatic penny-in-a-slot machines are very familiar figures in the railway stations now. Three thousand of them are said to be in use at the stations, and the railway companies received last year ?7,244 for the rent of the space they occupy. It seems a large sum, but the owners can very well pay it. The machines delivered last year 6,794,810 packets of chocolate and 5,127,594 packets of sweets. This means that very nearly twelve million pennies were dropped into slots, or nearly ?50,000. {PTUK December 19, 1895, p. 810.1}

The pennies, one by one, make the

pounds. And it is worth while remembering that probably a large proportion of this ?50,000 was dropped in, not because the persons who bought the packets really wanted or needed them, but because they had nothing to do while waiting for the train, and invested the penny to while away the time. It would scare some people if they could see in pounds the amount they spend in pence during ten years for little things that happen to strike the fancy, but which they do not really need. {PTUK December 19, 1895, p. 811.2}

**“Items of Interest” The Present Truth 11, 51.**

E. J. Waggoner

-A cannon ball fired from one of the great Krupp or Armstrong guns travels at the speed of 2,887 feet per second. {PTUK December 19, 1895, p. 814.1}

-A Bill is being prepared for next Sessions of Parliament for powers to provide London with a supply of sea water by pipes from Lancing, near Brighton. {PTUK December 19, 1895, p. 814.2}

-After the Franco-German War it was calculated that the proportion of killed to the bullets spent in endeavouring to kill them was as one to one thousand three hundred. {PTUK December 19, 1895, p. 814.3}

-In France a newspaper entitled “Le XXe. Si?cle” is published once a year, for the purpose of securing a copyright of its title, to be used when the nineteenth century is no more. {PTUK December 19, 1895, p. 814.4}

-From 1884 to 1894 the Transvaal produced 7,250,000oz. of gold, of which no less than 6,500,000 came from the Rand, while last year the same district, of which Johannesburg is the centre, raised 2,000,000oz. {PTUK December 19, 1895, p. 814.5}

-A tablet made of Nile mud, recently found in the British Museum, contains in cuneiform characters the marriage proposal of a Pharaoh for the hand of the daughter of the King of Babylon. It was written about 3,500 years ago {PTUK December 19, 1895, p. 814.6}

-A writer in the *Times* states that 100,000 elephants are killed in Africa every year. A few years ago it was calculated that there are annually killed in Africa a minimum of 65,000 elephants, yielding it production of raw ivory worth ?850,000. {PTUK December 19, 1895, p. 814.7}

-An experiment is to be tried this winter in the streets of Paris in providing warmth and shelter for the poor. In all but the richer quarters there are to be awnings, under which enormous braziers will be kept constantly burning. {PTUK December 19, 1895, p. 814.8}

-The Board of Trade returns show the exports of British and Irish produce for the eleven month ending November 30, to be ?200,989,686. The year before the figure was ?198,693,654. The imports of foreign goods for the same period was ?379,720,125 this year, and ?375,399,574 last year. {PTUK December 19, 1895, p. 814.9}

-Two new battle-ships, said to be the finest in the world, were added to the navy last week, in the Channel Squadron. The speed at which they have been constructed (the time was two years) is said to have stirred Russia up to consider how her shipbuilders can be made to turn out more work. {PTUK December 19, 1895, p. 814.10}

-The Desert of Sahara is not all desert. In 1892 more than nine millions of sheep wintered in the Algerian Sahara. The Sahara nourishes also 2,000,000 goats and 260,000 camels. In the oases palms, citrons, and apricots abound; there are cultivated also onions, pimentos, and various leguminous vegetables. {PTUK December 19, 1895, p. 814.11}

-The disaster to the Italian troops in Abyssinia, reported last week, has led to considerable increase of the Italian army in that country. The Abyssinian army is large and active. No one seems to know what use the Italians can make of the country when they conquer it, but the lust for African dominion explains many otherwise unexplainable campaigns against African peoples. {PTUK December 19, 1895, p. 814.12}

**“Back Page” The Present Truth 11, 51.**

E. J. Waggoner

It is stated by a missionary from China that fifty years ago there was not a single opium den in the city of Chung-King, where there are now 3,000. All this degradation is due to the efforts of “Christian” England. “Where is boasting?” {PTUK December 19, 1895, p. 816.1}

An observer of bird life says that in his opinion the nightingales, when they have ceased singing, “croak like hoarse frogs.” We cannot tell if it is true of the nightingale, but it is true of the Christian. There is no more melancholy croaking than that of the Christian who has forgotten and ceased to sing the new song. {PTUK December 19, 1895, p. 816.2}

From revelations made in the course of an ecclesiastical libel suit, it appears that devil-worshippers now form a well-defined sect in France. The tenets and rites of devil worship are taught and performed in four conventicles, with priests, choir boys, etc.; and there is an official organ of Satanism, *The Bulletin du Diable*. It is stated that the Pope has ordered a prayer to be recited to St. Michael after every Mass, with the view of combating Satanism. {PTUK December 19, 1895, p. 816.3}

A few months ago a law was passed in Florida, prohibiting the teaching of white and coloured pupils in the same school, or the teaching of coloured children by white teachers. The *Christian World* rightly calls it an “infamous law,” and says that the American Missionary Association of the Congregational Churches, which has schools for the coloured people in Florida, is determined to ignore the law, and adds, “For the present the threaten schools are going on in an open disregard of the law, which thus far remains quiescent, though no one knows how soon the lightning may strike.” {PTUK December 19, 1895, p. 816.4}

Christian people could do no otherwise than disregard such a law, and it is doubtful if an Englishman could be found who would not agree with the *Christian World*, that they are doing right in disregarding such a law. But the only reason why they should disregard it is the very reason why we disregard Sunday laws, and counsel all others to do the same, namely, because such a law is wicked. Any law that is contrary to God’s law is sin; and to obey such a law is lawlessness. No greater contempt for law can be shown than to make or to obey a wicked law. {PTUK December 19, 1895, p. 816.5}

As some four hundred “declared Wesleyans” accompany the Ashanti expedition, a Wesleyan chaplain has been appointed to accompany them. We hope he will preach to them the words of Christ regarding the treatment of enemies, and insist upon the sinfulness of killing those to whom all Christians are sent with the command to preach the Gospel of peace and salvation. But Governments do not pay chaplains to tell people that it is wrong to fight. {PTUK December 19, 1895, p. 816.6}

**“Infallibility by Vote” The Present Truth 11, 51.**

E. J. Waggoner

*Infallibility by Vote*.-It has been announced that the present Pope, Leo XIII., has his name in the Index Expurgatorius (that is a list of books which no good Catholics can read or publish) for a book on the Virgin Mary, which he wrote when he was Cardinal Pecci, but which was disapproved by Pope Pius IX. Thus it was settled by infallible authority that he who is now Leo XIII. was at that time fallible. It is not to be supposed, however, that as Cardinal he was any more fallible than his fellow-Cardinals. Therefore the infallibility of Leo XIII. rests on the fact that he received the votes of a majority of the Cardinals, all of whom were fallible like himself. He was fallible until the vote was declared; immediately afterwards, he was infallible! Out of multiplied fallibility, comes infallibility! {PTUK December 19, 1895, p. 816.7}

**“He Served a Higher Master” The Present Truth 11, 51.**

E. J. Waggoner

Last week the venerable Canon Howell, of Norfolk, celebrated his eighty seventh birthday, we are glad to mention the fact in order to call attention to one of his acts which is worthy of all praise. A newspaper says:— {PTUK December 19, 1895, p. 816.8}

The Canon created some controversy in Church circles a year ago over the question of clerical magistrates. He was elected first chairman of the new district council, and became consequently an *ex official* magistrate. But he declined to serve on the ground that a servant of Christ has other and better means of bringing offenders into the right path than by sending them to prison,—a statement that brought down upon him the wrath of large numbers of clerical magistrates. {PTUK December 19, 1895, p. 816.9}

It is not often that a clergyman, professedly a representative of the Lord of Heaven, does not feel it a great honour to sit as a petty magistrate. Not long ago a Methodist paper argued that Nonconformist ministers should be more frequently honoured by being raised to the magistrate’s bench. {PTUK December 19, 1895, p. 816.10}

**“The Best Protection” The Present Truth 11, 51.**

E. J. Waggoner

*The Best Protection*.-One of our missionaries in the island of Trinidad, reporting successful results of a series of meetings in the town of Conva, tells the following incident in their experience, which shows how much better it is to go to the Lord for help than to flee to police protection:— {PTUK December 19, 1895, p. 816.11}

Some of the baser sort have been stirred up to provoke us in disturbing our meetings with their noise in the street and by throwing stones on the house. But as we took no notice of these things, they have been more quiet the last two nights. In this manner other evangelists have been driven to seek protection from the authorities, always with the result that the rowdies were fined or had a term in prison. How thankful we are that God has taught us to trust in Him rather than in the civil power. These things have caused the company to seek God more earnestly, and the result is that they are having deeper experiences. {PTUK December 19, 1895, p. 816.12}

**“Front Page” The Present Truth 11, 52.**

E. J. Waggoner

“The steps of a good man are ordered by the Lord.” Psalm 37:23. {PTUK December 26, 1895, p. 817.1}

Let no one say in discouragement, “Then the Lord will not order my steps, because I am not good.” Remember that the good man’s steps are not ordered by the Lord because the man is good, but that the man is good because the Lord directs his steps. {PTUK December 26, 1895, p. 817.2}

“What man is he that feareth the Lord? him shall He teach in the way that He shall choose.” Psalm 25:12. “If any man willeth to do His will, he shall know the doctrine.” John 7:17. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. “For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13. The good man is the man who is constantly willing that God should use him in His own way. {PTUK December 26, 1895, p. 817.3}

Such a man’s steps are ordered by the Lord. There is no use in making difficult what God has made easy. When the Bible says that the good man’s steps are ordered by the Lord, it is folly to try to find some fanciful interpretation of the words. They mean just what they say. When even the hairs of our head are all numbered, why should it be thought a thing incredible that God literally directs the steps of those who commit their ways to Him. {PTUK December 26, 1895, p. 817.4}

There are no accidents in the life of such ones. Their feet do not wander aimlessly. How many times a man has moved a few steps, seemingly without any purpose, and certainly without knowing why, just in time to escape some terrible calamity. What confidence it gives to know that we are constantly guided by Him who knoweth the way that we take. {PTUK December 26, 1895, p. 817.5}

But there is a still further promise to the good man whose steps are ordered by the Lord: “Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand.” Psalm 37:24. He can say, “Rejoice not against me, O mine enemies; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.” Micah 7:8. There is no depth to which men may fall, where the Lord does not hold out hope to him. “These things I write unto you, that ye sin not, but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” {PTUK December 26, 1895, p. 817.6}

**“Washing One’s Hands” The Present Truth 11, 52.**

E. J. Waggoner

To wash one’s hands has been from old-time a symbol of innocence, or of declining any responsibility in a matter. To wash one’s hands of an affair, is a familiar expression. When Pilate at last yielded to the clamour of the priests, and consented to the crucifixion of Jesus, “he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.” Matthew 27:24. {PTUK December 26, 1895, p. 817.7}

When Moses built the tabernacle in the wilderness, he was directed to make a laver of brass, and place it in the court, and between the tabernacle and the altar. This was to be filled with clean water, and the directions were: “Aaron and his sons shall wash their hands and their feet thereat; when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord; so they shall wash their hands and their feet, that they die not.” Exodus 30:19-21. {PTUK December 26, 1895, p. 817.8}

This was to signify that those who engage in the Lord’s work must be clean, not physically, merely, but morally and spiritually. It is written, “Be ye clean, that bear the vessels of the Lord.” Isaiah 52:11. {PTUK December 26, 1895, p. 817.9}

But that washing was only emblematical. Ordinary water cannot cleanse spiritual defilement. All the water of the Jordan could not have cleared Pilate from the guilt of condemning an innocent person at the demand of the people. It was but mockery for him to say that he washed his hands of the affair, when at the same time he delivered Jesus to their will. Even so the water in the brazen laver could not make a guilty priest innocent. The most that it could do was to indicate that they were already spiritually pure, if that were the case. The symbol without the fact was but a farce. {PTUK December 26, 1895, p. 817.10}

There is a priesthood now, whose duty it is “to offer up spiritual sacrifices acceptable to God by Jesus Christ.” 1 Peter 2:5. This priesthood does not consist of a single earthly family, but is composed of the whole household of faith—“a chosen generation, a royal priesthood, an holy nation, a peculiar people.” Verse 9. It is as necessary for them to be clean when they engage in the Lord’s service, which is a continual service, as it was for the priests of old. We read, “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Corinthians 6:16-18. {PTUK December 26, 1895, p. 817.11}

The Psalmist was well acquainted with the priests’ custom of washing at the laver before they went to the altar, and so he said, “I will wash my hands in innocency; so will I compass Thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works.” Psalm 26:6, 7. {PTUK December 26, 1895, p. 818.1}

Here is washing that is effective. Washing in innocency; how may it be done? There is but one fountain of innocency, and that is “the precious blood of Christ, as of a Lamb without blemish and without spot.” 1 Peter 1:19. This blood is the water of life; for when the Roman spear pierced the side of Jesus, “forthwith came there out blood and water.” John 19:34. Now “there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one.” 1 John 5:8, R.V. We know that “the Spirit is life” (Romans 8:10), and therefore the blood and water are life. In that stream, emblem of the river of life flowing from God’s throne, we may all wash and be clean. “The blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. {PTUK December 26, 1895, p. 818.2}

May we know that we wash in this fountain and find cleansing?—By believing the Word of the Lord. Christ gave Himself for the church “that He might sanctify it, having cleansed it by the washing of water with the Word.” Ephesians 5:26, R.V. The margin has, “Greek, *laver*,” for washing, showing what was symbolised by the laver in the earthly sanctuary. Some versions have it, “cleansed by a water bath in the Word.” If we believe the Word, we have the witness of the Spirit. {PTUK December 26, 1895, p. 818.3}

But the Lord always makes everything very plain for us, so that we may comprehend even the infinite mysteries that pass all understanding. We all wash every day. Washing with water the hands and face at least, if not the whole body, is the first thing that is done in the morning. Whence comes that water?—From the same source that everything in the world comes-from the Word of the Lord. All created things are simply the living Word of God made visible. The water which we drink, and in which we bathe, is but one manifestation of the Word of the Lord. {PTUK December 26, 1895, p. 818.4}

Now we know that water cleanses. Nothing is more familiar than this fact. Therefore since the water in which we bathe is but one form of the Word of the Lord, every time we put our hands in water should be a reminder and an assurance to us of the power of God’s Word to cleanse from all defilement. Just as surely as water will wash away the outward impurity, so surely will God’s Word when received in this simple faith, cleanse us from all sin. If we continually believe, living a life of faith, we are continually cleansed. What a blessed assurance! {PTUK December 26, 1895, p. 818.5}

*“Come to this fountain so rich and sweet;
Cast thy poor soul at the Saviour’s feet;
Plunge in to-day, and be made complete,
Glory to His name!” {PTUK December 26, 1895, p. 818.6}*

**“The Educational Muddle” The Present Truth 11, 52.**

E. J. Waggoner

In the current *Nineteenth Century* Mr. Lyulph Stanley has a paper on the proposals of the Roman Catholics and the extreme Church of England party regarding State-aided denominational schools. The danger which he sees in these extreme proposals is the danger which was apparent in the proposals of his own party, and has been apparent all along in the whole controversy. {PTUK December 26, 1895, p. 818.7}

Instead of taking a stand squarely on the principles of religious liberty, and recognising the patent fact that the teaching of religion is the work of the parent and of the church, working under the guidance of the Holy Spirit, all the parties have, with individual exceptions, discussed compromises, and sought to determine how much religion or of what kind should be taught by the State. The Catholics and the Anglicans merely demand that the State shall go further. This is Mr. Stanley’s view of the possible result:— {PTUK December 26, 1895, p. 818.8}

“We shall, if this goes on, see the re-establishment of the Test Act, not by law, but by the abuse of patronage. The Church training colleges and Church managers are accustomed to ask of applicants, ‘Are you a communicant?’ and when School Boards have, according to Lord Salisbury’s advice, been captured by the Church party, there will be found servile teachers who, even if the question be not asked, will make a parade for professional purposes of their presence at the most solemn rite of the Church of England. {PTUK December 26, 1895, p. 818.9}

“For the moment it looks as though the ecclesiastical forces of reaction, with the help of those who resent the present cost of education, were going to bear down religious liberty and local self-government. The Church press thunders like Hannibal at the gates of the capital. To gain their object and to prevent the people from getting any more power over what should be their own schools, the Archbishops are willing to put themselves under further subjection to the central authority. Should anything of the sort take place, should a bureaucratic centralised system supersede the free initiative of local management, the old fable of the horse, the stag, and the rider will be reproduced, to the destruction of all vitality and progress in education.” {PTUK December 26, 1895, p. 818.10}

**“The Author of War” The Present Truth 11, 52.**

E. J. Waggoner

War is the devil’s own element. As soon as he fell, amidst all the glories of the paradise of God, “there was war in heaven.” He was cast into the earth, and there has been war in the earth ever since he put his own hatred into Cain’s heart. {PTUK December 26, 1895, p. 818.11}

The last work he does before the coming of the Lord is to send his agents forth to all nations gathering them to battle against each other and against the Lord. Revelation 16:14. When the destruction of the wicked at the second advent leaves Satan a thousand years upon the desolate earth he still plots war. And the first thing he does after the second resurrection, at the end of the thousand years, when the wicked are raised, is to go out again among the myriad hosts of the wicked “to gather them together to battle.” Revelation 20:8. {PTUK December 26, 1895, p. 818.12}

He is the author of national enmities and of the theory that killing an enemy in behalf of one’s nation is a meritorious deed. He is still “the god of this world,” and the fact that the nations are arming as never before shows that he knows that the time for him to work with all his might has come. {PTUK December 26, 1895, p. 818.13}

**“The Specious Plea” The Present Truth 11, 52.**

E. J. Waggoner

When the Lord’s chastisement had led Manasseh, King of Judah, to repent of his abominable ways, he set about purging the temple and Jerusalem from the symbols of heathen worship. “He repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel.” 2 Chronicles 33:16. {PTUK December 26, 1895, p. 818.14}

But the Reformation was only half-hearted on the part of the people. “Nevertheless the people did sacrifice still in high places, yet unto the Lord their God only.” Verse 17. They did not want to give up all the heathen symbolism, so they kept the high places; and-notice the specious plea by which they salved their consciences-surely, they thought, it will not be so bad to keep just this much of the pagan religion and use it only to serve the Lord with. {PTUK December 26, 1895, p. 818.15}

The reason why they wanted to keep the wicked institution was because of their own wicked hearts, and the consequence was that they fell right back into the old heathenism. {PTUK December 26, 1895, p. 819.1}

Herein is a lesson for people nowadays who are compelled by the evidence to admit that institutions and ceremonies now common in the great body of the churches are of pagan origin, and were associated with the ancient devil worship. But now, it is urged, they are used in the service of the Lord. “We will still keep them, only unto the Lord our God,” is the plea. {PTUK December 26, 1895, p. 819.2}

No; the Lord is a jealous God, and when His Word warns against seeking to compromise with the world by bringing the symbols of paganism into the church it will be well for men to listen to what He says. {PTUK December 26, 1895, p. 819.3}

**“When Did It Begin?” The Present Truth 11, 52.**

E. J. Waggoner

A friend has sent the following inquiry, which we have replied to by letter; but which we insert here together with a more full answer, for the benefit of many others who may wish every information upon the same subject:— {PTUK December 26, 1895, p. 819.4}

Would you kindly inform me at what date the first day of the week was observed instead of the seventh, and by whom it was authorised? {PTUK December 26, 1895, p. 819.5}

It may at first thought seem strange to some when we say that this is a question that cannot be answered, except by saying, We do not know. Yet if they will but reflect that Sunday observance is a thing for which there is no Scriptural authority, and upon which the Bible is absolutely silent, their cause for wonder that no one can give the date of its introduction will be gone. {PTUK December 26, 1895, p. 819.6}

We need not at this time repeat the statements that have often appeared in these columns from first-day observers, to the effect that for Sunday observance there is no Divine command whatever. Let our readers take their Bibles and demonstrate the fact for themselves. But the fact that there is no such command is sufficient to show us that it would be impossible that there should ever have been any well-defined beginning for the custom. As the commentator Thomas Scott says:— {PTUK December 26, 1895, p. 819.7}

The change from the seventh day to the first appears to have been gradually and silently introduced, by example rather than by express precept. {PTUK December 26, 1895, p. 819.8}

Since it is a custom that finds no warrant in the Scriptures, and which is in direct opposition to the fourth commandment, it is evident that it is a part of the apostasy or “falling away” of which the Apostle Paul wrote in 2 Thessalonians 2:3. Now apostasy is always gradual. It was beginning to work in the church when Paul wrote (see verses 6-8), but did not attain any great proportions until after his death. {PTUK December 26, 1895, p. 819.9}

In his address to the elders of Ephesus, Paul said, “I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20:29, 30. {PTUK December 26, 1895, p. 819.10}

Even so they did. Mosheim, writing of the second century after Christ, says:— {PTUK December 26, 1895, p. 819.11}

There is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. {PTUK December 26, 1895, p. 819.12}

After relating a number of particulars, he adds:— {PTUK December 26, 1895, p. 819.13}

A large part therefore of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries. {PTUK December 26, 1895, p. 819.14}

The spirit that actuated the leading bishops being one of compliance, we need not be surprised at any heathen custom that we find in the church. The whole story of the first three centuries of apostasy is thus summed up by Dr. Killen, an Irish Presbyterian theologian and teacher of Church history, in the preface to his book, “The Ancient Church“:— {PTUK December 26, 1895, p. 819.15}

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome-a personage unknown to the writers of the New Testament-meanwhile rose into prominence, and at length took precedence of all other Churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. {PTUK December 26, 1895, p. 819.16}

Of course so prominent a heathen festival as the day of the sun could not fail to be gradually absorbed into the church that was so anxious to make friends with the heathen. The first time that Sunday came prominently to the front was in the year 196 A.D., when Victor, Bishop of Rome, undertook to force all the churches to conform to the Roman custom of celebrating Easter on Sunday. The churches in Asia were in the habit of celebrating it on the day corresponding to the ancient Passover, on whatsoever day of the week it might happen to be, and they refused to be led by Victor. Accordingly he anathematised and excommunicated them, but they nevertheless continued their old practice until the time of Constantine’s Nicene Council in 325 A.D., when all were ordered to observe Easter on the same day that the Church of Rome did. It is worthy of note that Constantine’s reason for the change was that they might “have nothing in common with the detestable Jewish crowd.” {PTUK December 26, 1895, p. 819.17}

But the Easter controversy was only an incident in the elevation of Sunday. Although professed Christians more and more adopted the heathen Sunday festival, it was not as a Sabbath, nor as a substitute for the Sabbath, which all recognised to be the seventh day of the week. Heathen customs were adopted as an addition to real, Christian observances, as “Leo the Great speaks of Christians in Rome, who first woshipped the rising sun, doing homage to the pagan Apollo before repairing to the Basilica of St. Peter.”—*Schaff, volume 2, section 74.* {PTUK December 26, 1895, p. 819.18}

In this connection it is worthwhile to note a passage which Mosheim quotes from the life of Gregory Thaumaturgus, to the effect that when that bishop saw how much attached the simple multitude were to their ancient customs, “he allowed them at the sepulchres of the martyrs on their feast day, to dance, to use sports, to indulge conviviality, and to do all things that the worshippers of idols were accustomed to in their temples on their festival days, hoping that in process of time they would spontaneously come over to a more becoming and more correct manner of life.”—*Eccl. Hist., Cent. 2, part 2, chap. 4, note 3.* {PTUK December 26, 1895, p. 819.19}

Bear this in mind while we note the first Sunday law ever issued. It was Constantine’s decree, A.D. 321, which Canon Eyton says “was the first public step in establishing the first day of the week as a day on which there should be secular rest.” Now that law ran thus:— {PTUK December 26, 1895, p. 819.20}

Let all the judges and townspeople, and all artisans rest on the venerable day of the sun. But let those who are situated in the country freely and at full liberty attend to the cultivation of their fields. {PTUK December 26, 1895, p. 819.21}

Mosheim says that in consequence of this law Sunday was “observed more sacred than before.” It is evident, therefore, that previous to A.D. 321, Sunday had not at all been observed as a day of rest. There is no doubt but that religious services had to some extent been held upon it before that date; but when we consider the decree itself, together with what is told of Gregory Thaumaturgus, whose practice probably was much the same as that of other bishops, we are shut up to the conclusion that the observance of Sunday in those days corresponded very closely to that of a Bank Holiday in these days. {PTUK December 26, 1895, p. 819.22}

The so-called “conversion” of Constantine gave the worldly, time-serving bishops the ascendancy, not only in the Church, but in the empire, so that from that time apostasy swiftly passed to the full development of “that lawless one” of whom Paul wrote. The Council of Laodicea, about fifty years later, enacted a canon to the effect that Christians must not Judaise and be idle on Saturday, but that they should especially honour Sunday, and, *if possible*, do no work on that day. Those who persisted in resting on the Sabbath were to be “shut out from Christ.” Constantine’s sentiment, “Let us have nothing in common with the detestable Jewish crowd,” doubtless contributed much to this result. {PTUK December 26, 1895, p. 820.1}

Here we have in brief the history and the cause of the introduction of Sunday into the Church. It insinuated itself so gradually that no one can tell when it first began. There is no date upon which we can put our finger and say, Here Sunday-keeping began. And even after the Sunday was established by law it was not regarded as a Sabbath day. It was not until after the Reformation, in 1595, that the idea was first broached that Sunday was the Sabbath. This was done by Dr. Nicholas Bound, for the purpose of concealing the fact that Protestants were following a purely Roman Catholic custom. {PTUK December 26, 1895, p. 820.2}

**“Wretchedness of the World” The Present Truth 11, 52.**

E. J. Waggoner

Says a newspaper, speaking of the East and West of London:— {PTUK December 26, 1895, p. 820.3}

That is the double prospect that appals every beholder nowadays. At the West, luxury and selfishness enervating and emasculating the rich and high-born; at the East, privation and disease crushing out the last remnants of health and manhood from the dregs of our people. And every remedy we try for these sores is but a plaster which hides their rottenness, but does not relieve it. {PTUK December 26, 1895, p. 820.4}

And London’s problem is only that of the whole world. It is not that the work of the many self-denying workers in the poor districts and the rich ones is useless. Many souls are snatched from the misery of sinful ways by such efforts. But the great mass of the world refuse the Gospel, which alone can deal with the problem. The only remedy is the coming of the Lord, which will bring the reign of sin to an end and bring in the everlasting reign of righteousness in the earth made new. The sadness of the wretchedness of the world, as well as the gladness of the great day of the Lord’s coming must put in every heart that loves the thought of the coming of the Lord the prayer, “Even so, come, Lord Jesus.” {PTUK December 26, 1895, p. 820.5}

**“All About a Title” The Present Truth 11, 52.**

E. J. Waggoner

The quarrel between Gregory, called the Great, and the Patriarch of Constantinople over a question of title is an interesting episode in the history of the exaltation of the Roman bishopric. {PTUK December 26, 1895, p. 820.6}

The primacy of the Bishop of Rome had been practically acknowledged and was stoutly maintained by Rome, but the Patriarch, John the Faster, taking courage by the fact that Constantinople was the seat of the empire, assumed the title of “Universal Bishop.” {PTUK December 26, 1895, p. 820.7}

Thereupon Gregory wrote epistle after epistle roundly denouncing the pride of his episcopal brother. He himself claimed the primacy, and declared that it was for Peter’s prerogatives, not his own, that he protested, but he quoted Christ’s words, “Be not called Rabbi,” and said that John was imitating, not His humility, but the pride of His great foe. Of course John could not see it, as he wanted the honour of the first place as much as Gregory himself, and the emperor, Maurice, as well as his successor, Phocas, failed to find any way of suppressing the title, that “wicked word,” which Gregory declared plainly indicated that the full manifestation of Antichrist was at hand. The sequel is thus told by Professor Hodgkin, in “Italy and Her Invaders“:— {PTUK December 26, 1895, p. 820.8}

“The issue of the controversy, which shall be finally stated here, was so illogical as to be almost amusing. Notwithstanding a decree of Phocas, the successor of Maurice, confirming in strong terms the primacy of the see of Rome, the Patriarchs of Constantinople continued to use the objectionable title, and at length the Roman Pontiffs, finding that they could not inhibit the use of it by their rivals, decided to adopt it for themselves. {PTUK December 26, 1895, p. 820.9}

“About the year 680 two Pope’s began to style themselves, and to allow others to style them, Ecumenical Bishops or Ecumenical Popes; and in the two succeeding centuries the title, as used by or of the bishops of Rome, was a frequent occurrence. The world had thus the curious spectacle of two rulers of the Church, each of whom claimed universal jurisdiction, though not yet at open war with one another; and the Church of Rome saw Pope after Pope assuming a title which, in the judgment of their greatest predecessor, was a distinct note of the precursor of Antichrist.” {PTUK December 26, 1895, p. 820.10}

**“How It Is Done in Canada” The Present Truth 11, 52.**

E. J. Waggoner

The following papers have just been served upon me:— {PTUK December 26, 1895, p. 820.11}

Canada. Province of Ontario, County of Kent. {PTUK December 26, 1895, p. 820.12}

To A. O. Currill, of the Township of Chatham, and the County of Kent. {PTUK December 26, 1895, p. 820.13}

Whereas, You have this day been charged before the undersigned, Geo. A. Watson, a Justice of the Peace in and for said county of Kent, for that you on the third day of November, A.D. 1895, at the Township of Chatham, in the County of Kent, did exercise worldly labour, being the Lord’s Day (the Sabbath Day), by working at the carpenter and mason work. {PTUK December 26, 1895, p. 820.14}

These are therefore to command you in Her Majesty’s name, to be and to appear before me on Thursday, the fifth day of December, A.D. 1895, at ten o’clock, at the old Townhall in Ridgetown, or before such other Justice or Justices of the Peace for the same County of Kent and shall then be there, to answer to the said charge and to be further dealt with according to law. Herein fail not. {PTUK December 26, 1895, p. 820.15}

Given under my hand and seal, this twenty-second day of the November in the year 1895, at Ridgetown, in the County aforesaid. {PTUK December 26, 1895, p. 820.16}

GEO. A. WATSON, J. P.

P. M. Howe and William Simpson, both preachers of the Michigan Conference of Seventh-day Adventists, are summoned to appear on the same charges; also Brother Thomas Griffith, for chopping wood on the same Sunday. A. O. BURRILL. {PTUK December 26, 1895, p. 820.17}

*Selton, Ontario.*

We are able to add to our correspondent’s letter the intimation that the work done was in the process of building a meeting house in the vicinity of Chatham, Ontario. The opposition first set fire to the timber prepared for building, and several thousand feet of it were consumed. This failing to hinder the work of building, the opposition watched for an opportunity of preferring a charge under the “Lord’s Day” Act. The Chatham Justice of the Peace refused to receive the charge, but it was taken by the Justice of a neighbouring village, as the summons indicates.-ED. P. T. {PTUK December 26, 1895, p. 820.18}

**“The Temperate Miller of Billericay” The Present Truth 11, 52.**

E. J. Waggoner

Orin of the regular correspondents of the *Christian World*, “Christopher Crayon,” has written for that paper about the ancient town of Billericay, in Essex, and its quaint buildings, with some notes of notable people who lived there long ago, some of whom suffered martyrdom for the faith of Jesus. Of one of them he says:— {PTUK December 26, 1895, p. 830.1}

Not a little notoriety was attained in his day by Thomas Wood, known as the Ghastly Miller of Billericay. The miller is said to have been very powerful; he could carry two sacks of flour with ease, was of a masterful disposition, an enthusiastic and successful bee-keeper, fond of the birds in his garden, who were very tame with him. He was a great floriculturist, always carrying a nosegay in the buttonhole of his coat. {PTUK December 26, 1895, p. 830.2}

I suppose he was called ghastly because at a time when every one believed in beer he gave up the use of it. There was a time when Wood ate a great deal more fat meat and drank more strong beer than was good for him. When be was about forty, in consequence, he began to grow very stout. Three years after he began to have gout, rheumatism, epileptic fits, and suffered from constant thirst and a sense of suffocation. A friend lent him Connao’s celebrated work on long life. The book convinced him that intemperance in eating and drinking was the true cause of his complaint. He reduced his allowance of beer and beef. In a little while he went a step further and gave them both up. The result was that, to use his own expression, he was transformed from a monster to a mortal of ordinary size from being a decrepit and unhealthy old man he regained the vigour and activity of youth, and could carry weights to which before he had been unequal. It was thus I fancy, he gained his nickname of the Ghastly Miller. At that time every one believed in beer. To live without it was absurd. {PTUK December 26, 1895, p. 830.3}

In his way Wood was an innovator and reformer; and the world has always nicknames for innovators and reformers-men who have the misfortune to be a little wiser, or, at any rate, to have more common sense ban their neighbours. In a little while wisdom is justified of her children, and the laugh is the other way. Abstainers like the miller are to be met with in every town, in every street; and if now we rejoice in civil and religious liberty, it is because in such towns as Billericay there were men who feared God rather than man, and who had the courage to die as martyrs rather than live as slaves. If in these days the martyr-spirit has died out among us, if it has given place to the love of money, of respectability, of position, the world and England are all the poorer. {PTUK December 26, 1895, p. 830.4}

We wish it were a fact that abstainers like the miller are to be met with “in every town, in every street: in almost every home;” but we fear that they are more rare than that. Indeed, there are doubtless villages where such a man would be a novelty. Nevertheless there are many such, and although they are often thought to be foolish, “wisdom is justified of her children.” {PTUK December 26, 1895, p. 830.5}

**“Items of Interest” The Present Truth 11, 52.**

E. J. Waggoner

-Canada is nearly thirty times as large as Great Britain and Ireland. {PTUK December 26, 1895, p. 830.6}

-Private companies in Japan have submitted to the Government plane for over 2,000 miles of new railroads. {PTUK December 26, 1895, p. 830.7}

-A report shows that marriages, like births, are diminishing in France, while divorces are on the increase. {PTUK December 26, 1895, p. 830.8}

-Lord Rayleigh and Professor Ramsay have been awarded by the French Academy of Sciences 50,000 francs for the discovery of argon. {PTUK December 26, 1895, p. 830.9}

-The City of London, proper, has 27,827 inhabited houses. The night population is 34,881, and the day population about 815,400. {PTUK December 26, 1895, p. 830.10}

-It is very probable now that the King of Ashanti will fight, and he is said to be making alliances with other chiefs against England. {PTUK December 26, 1895, p. 830.11}

-The average Scotsman, it is said, stands 5ft. 8 6/8in., the average Irishman 5ft. 7 7/8in., the average Englishmen 5ft. 7?in., the average Welshman 5ft. 6 5/8in. {PTUK December 26, 1895, p. 830.12}

-A young woman in Holland has now been asleep for over 220 days. The doctors, who say it is a genuine case, regard it either as chronic hysteria or auto-suggestion. {PTUK December 26, 1895, p. 830.13}

-The holiday season in the North finds the great shipbuilding lookout and strike still unsettled, and all the time a danger that it will spread. But responsible parties on both sides are hopeful that a settlement will be arrived at after New Year. {PTUK December 26, 1895, p. 830.14}

-Thames shipbuilders are taking action to see if they cannot bring some of the Government orders for ships to the slips along the Thames, some of which have long been deserted. The North has secured most of the Government work for years. The lock-out may turn it southward again. {PTUK December 26, 1895, p. 830.15}

-It is a peculiarity of Ashanti, says a writer, that the common names, seven in number, correspond to the days of the week. “Kwasie” indicates a man born on Sunday, “Kudjoe” on Monday, “Kwabina” on Tuesday, “Kwaku” on Wednesday, “Yao” on Thursday, “Koff” on Friday, and “Kwamina” on Saturday. These are all accented on the final syllable. {PTUK December 26, 1895, p. 830.16}

-France has secured from the Shah of Persia the exclusive privilege to unearth whatever archaeological treasures lie buried in that ancient empire. The Louvre already contains many valuable antiquities dug up at Shushan-coloured bricks of Artaxerxes’ palace, life-size reliefs of archers of the different races of Asia and Africa, etc.-and the work has scarcely begun. {PTUK December 26, 1895, p. 830.17}

-The talk of war with this country, which has arisen in the States over the refusal of arbitration in the boundary dispute between British Guiana and Venezuela, has been the great subject of discussion in the press this week. Very generally it is taken as nothing that can lead to serious conflict, but when the war spirit gets possession of nations no one knows what will come, and the most unnatural strifes are possible. {PTUK December 26, 1895, p. 830.18}

**“Back Page” The Present Truth 11, 52.**

E. J. Waggoner

This is a season of the year when people are usually talking of “peace on earth,” and “good will to men.” There is no reason why peace and good will should be more prominent as a topic at this time of year than at any other, but so it is, and we may console ourselves with the reflection that it is better to talk peace once a year than not at all. {PTUK December 26, 1895, p. 832.1}

But this year we seem to hear less of it than usual. Indeed, it seems to have been almost entirely crowded out by talk of war. Not for years, even when fierce war raged in America, or when the Franco-Prussian or Turkco-Prussian war was being waged, has war-talk been so nearly universal. {PTUK December 26, 1895, p. 832.2}

Passing by the little wars which powerful “Christian” nations are all the time planning or waging against the weaker heathen tribes that need to be “protected” and “civilised,” we find that the spirit of war seems to be breathed everywhere. Just now all classes of people, but especially ministers of the Gospel, are clamouring for war with Turkey, and lastly comes strong talk-which we may with good reason hope will be all there is to it at present-of war between Great Britain and the United States over a bit of land in South America. No one really supposes that these two nations will actually fight over the question of the Venezuela boundary; but the fact that the President of United States could suggest it, and that the suggestion should rouse so much enthusiastic “patriotism” among the people, is most significant of the spirit that is working among the masses. {PTUK December 26, 1895, p. 832.3}

At a meeting last week in the City Temple, which was called by the London Nonconformist Council, the purpose of which was to demand that the English Government proceed alone against Turkey, if the other powers will not co-operate, a letter was read from one of the leading ministers in the kingdom, who was detained at home because of illness, in which he said, “The righteous indignation of a nation must certainly rest upon any Minister who allowed his country to be humiliated.” This was received by the assembly of Christians with “loud cheers.” {PTUK December 26, 1895, p. 832.4}

In the same Spirit was the prayer of the chaplain of the United States Congress at the opening of the session a few days ago. He said, “Let peace reign within our borders. Yet *may we be quick to resent anything like insult*.” No other comment is needed than that of the American paper from which we quote it: “Praying to God to help them to do the very thing that the whole Bible and the whole spirit of Christianity opposes! That’s the kind of Christian nation we are.” And the same may be said of every other. {PTUK December 26, 1895, p. 832.5}

One of the speakers of the anti-Turkish meeting already referred to, a Member of Parliament, said that he was the treasurer of the Peace Society, yet in spite of this He was compelled to admit that the time was coming when force must be used. We are not apologising for Turkey, but are simply showing how the spirit of war prevails. There are very few people in the world who are not for peace until they think there is cause for war. But if it were the fact that only inoffensive Christians were slaughtered in Turkey, and that only because of their Christianity, where could we find any warrant in the teaching of Christ for making war about it? The spirit of popular Christianity to-day is not the spirit of the Prince of Peace. {PTUK December 26, 1895, p. 832.6}

Herein lies the cause for alarm. We are not afraid of being called alarmists, for God has said, “Sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, it is nigh at hand.” These “wars and rumours of wars” are signs of its approach; but they do not proclaim it nearly so much as does the spirit of war which pervades the people. The spirit of war is the spirit of Satan, and its manifestation now is an omen of the time when “the spirits of devils working miracles” will “go forth unto the kings of the earth, and of the whole world, to gather them together to the battle of the great day of God Almighty.” {PTUK December 26, 1895, p. 832.7}

The arming of a nation costs money. “Between 1892 and the current year,” we are told, “the Imperial expenditure of Germany has increased by 120,000,000 marks, of which all but 20,000,000 is due to the demands of army and navy. Meanwhile, the revenue has increased by only 32,500,000 marks, the balance has been met by borrowing.” {PTUK December 26, 1895, p. 832.8}

**“A Practical Protest Against the War Spirit” The Present Truth 11, 52.**

E. J. Waggoner

The *Daily Telegraph* of Dec. 14 contained the following item of news from France:— {PTUK December 26, 1895, p. 832.9}

At Mans, another court-martial has sentenced a soldier named Jules Goutandier to two years’ imprisonment for disobedience. His defence was that God and his conscience forbad him in any manner whatever from co-operating in fratricidal contests. The accused was at one time in America, where he became a member of the Salvation Army. Later on he joined an extraordinary sect who call themselves the “Seventh-day Adventists.” When the prisoner appeared before the court he acknowledged the charges brought against him, but added that nothing would induce him to give way. He not only refused to take his place in the ranks, but declined to go on fatigue duty. {PTUK December 26, 1895, p. 832.10}

That is a refreshing change from the hot breath of war that is now coming from the four corners of the earth. We shall see and hear of many more such an effective protest as time goes on; but “Christian nations” will have little sympathy for those who believe that the precepts of Jesus were meant to be practically followed. Nevertheless the peace of God will be with them and keep them. {PTUK December 26, 1895, p. 832.11}

**“An ‘Obsolete’ Law” The Present Truth 11, 52.**

E. J. Waggoner

One day last week a lad was brought before the magistrate at Camborne, charged with selling newspapers on Sunday. A policeman bought a paper of him, and then promptly arrested him. The case was dismissed, the chairman of the bench saying that this was a prosecution under what was practically an obsolete Act of Parliament. Newspapers were sold on Sundays in almost every town in England, and no action was taken in the matter. {PTUK December 26, 1895, p. 832.12}

The *Daily Chronicle* also says editorially that all sensible people know that the Act forbidding the Sunday sale of newspapers is obsolete. Nevertheless it is still an Act of Parliament. What then about the “pillars of English law” which received such a shock when the International Tract Society pursued its ordinary work on Sunday? What about the sacredness of law, which must be enforced though the heavens fall? We have simply a demonstration of the fact that for law, as law, people care very little, only desiring the enforcement of such as suits popular sentiment or prejudice. {PTUK December 26, 1895, p. 832.13}