**“The Joyful Sound” The Present Truth, 12, 10.**

E. J. Waggoner

“The heavens are Thine, the earth also is Thine; as for the world and the fulness thereof, Thou hast founded them. The north and the south Thou hast created them; Tabor and Hermon shall rejoice in Thy name. Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted.” Psalm 89:11-16. {PTUK March 5, 1896, p. 145.1}

It is thus that the Psalmist sings of the mercies of the Lord, and makes known His faithfulness. See verse 1. The “joyful sound” which is to be proclaimed “to all generations” is none other than the “good tidings of great joy, which shall be to all people.” Luke 2:10. It is the Gospel, that we have before us, for it alone is the theme of the whole Bible, from Genesis to Revelation. {PTUK March 5, 1896, p. 145.2}

Let us fix our attention especially upon verses 14 and 15 of the Psalm from which we have quoted: “Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.” {PTUK March 5, 1896, p. 145.3}

First note the words “justice” and “habitation.” The first is rendered from the Hebrew word for “righteousness.” Righteousness is God’s character, which is His law; for He rules by Himself; His own being is the law of the universe. Of this righteousness the law of ten commandments is the summary. “All Thy commandments are righteousness.” Psalm 119:172. “All unrighteousness is sin” (1 John 5:17), and “sin is the transgression of the law.” 1 John 3:4. Therefore all righteousness is obedience to the law. So we may read that righteousness, or law, is the habitation of God’s throne. {PTUK March 5, 1896, p. 145.4}

But if we look at the margin we shall find “establishment” given as an alternative reading for “habitation.” This brings us a little closer to the idea of the original Hebrew word, which means, “basis” or “foundation,” which is the word given in the Revision. So the sum of the first part of Psalm 89:14 is that God’s righteousness, or His law, is the foundation of His throne. His kingdom is established upon and by righteousness. {PTUK March 5, 1896, p. 145.5}

From this throne of righteousness or law the “joyful sound” proceeds. It is the “throne of grace” to which we are exhorted to “come boldly,” “that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16. It is there that “mercy and truth are met together,” and “righteousness and peace have kissed each other.” Psalm 85:10. {PTUK March 5, 1896, p. 146.1}

But if we should let the story rest here, some sincere souls would be sure to get frightened later on, and others would accuse God of not being equal in all His ways, even as they have already done. So let us read further about this same throne of grace, whence the joyful sound of the Gospel of grace proceeds. {PTUK March 5, 1896, p. 146.2}

The Apostle John was permitted to see this throne in heaven. That it was the throne of grace, we may be sure from the fact that in the midst of it “stood a Lamb as it had been slain,” and also that at the very time he saw it songs of thanksgiving for redemption through His blood were being sung. See Revelation 5:6, 9. Now read: “And out of the throne proceeded lightnings and thundering and voices.” Revelation 4:5. {PTUK March 5, 1896, p. 146.3}

Is that “the joyful sound” of which the Psalmist speaks? Can there be any joyful sound in the thunderings?-It is even so. Examine the Revised Version, and you will see that “the joyful sound” is really “the trumpet sound.” The “everlasting Gospel” of peace is proclaimed “with a loud voice.” See Revelation 14:6, 7. An incident in the life of Christ on earth may help to make it clear. When the hour had come that He should be glorified, He prayed, “Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes.” John 12:28-30. {PTUK March 5, 1896, p. 146.4}

Jesus did not need that assurance from heaven; but the people did. Was it not a joyful sound? Can there be any more joyful news than that God is glorified in the man Christ Jesus? That is salvation for mankind. Yet the people at that time did not know the joyful sound. Some were discerning enough to perceive that it was an articulate voice from heaven; but to the most of them it was ordinary thunder. They did not know the day of their visitation. {PTUK March 5, 1896, p. 146.5}

“The God of glory thundereth.” “The voice of the Lord is powerful; the voice of the Lord is full of majesty.” Psalm 29:3, 4. “God thundereth marvellously with His voice; great things doeth He which we cannot comprehend.” Job 37:5. The terrible voice of reproof with which God makes “the pillars of heaven tremble,” is but a small whisper of His greatness. What wonder, then, that no soul could comprehend if He should thunder with all His power. See Job 26:11, 14, R.V. {PTUK March 5, 1896, p. 146.6}

But “blessed is the people that know the joyful sound” of the thunderings that come from His throne of righteousness and grace. They who do, will be able to say, “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned; and in keeping of them there is great reward.” Psalm 19:7-11. For let it not be forgotten that the joyful sound that proceeds from the throne of God is but the voice of His law. To the unbeliever is a thunder of wrath; to the believer it is the voice of mercy and peace, for God speaks only peace to His people. Psalm 85:8. {PTUK March 5, 1896, p. 146.7}

When God came from Sinai, and from His right hand a fiery law went forth for His saints, it was because “He loved the people.” Deuteronomy 33:2, 3. “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.” Romans 5:20. “By the law is the knowledge of sin.” Romans 3:20. Therefore it was that the entering of the law made the offence to abound, or be seen to be “exceeding sinful.” Romans 7:13. At Sinai the law appeared in its greatest majesty and awfulness; therefore it is at Sinai that the awful and deadly nature of sin is seen. “But where sin abounded, grace did much more abound.” Therefore the greatest exhibition of the grace of God is to be seen at Sinai. {PTUK March 5, 1896, p. 146.8}

Yet it was there that the God of glory thundered. “There were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.” “And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” Exodus 19:16, 19. Mount Sinai was a representation of God’s throne, and indeed, it was for the time His throne; because “the Lord came down upon Mount Sinai, on the top of the mount” (Exodus 19:20), and it was the embodiment of His law. {PTUK March 5, 1896, p. 146.9}

“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.” {PTUK March 5, 1896, p. 146.10}

Notice that while the people “removed and stood afar off” as God thundered forth His law, “Moses drew near unto the thick darkness where God was.” God did not want the people to be afraid of Him. Moses told them not to fear, because God had come only to prove them. What had He come to prove?-Their faith and trust; for that is what God always tries. He proved Abraham as to his faith, and then confirmed His promise to him with an oath. That test and that oath were for the benefit of all people after him, including us and those who stood at the base of Sinai. They, as well as we, had the history of Abraham and of God’s dealings with him. If they had fully trusted God, and relied upon His oath, nothing could have made them afraid, for they would have known that “He cannot deny Himself.” His oath pledged Himself and His existence to save them and us by His righteousness. It was a token of “His great love wherewith He loved us.” So then though we hear the thunders of His righteousness, we need but nestle the closer to Him in loving confidence. {PTUK March 5, 1896, p. 146.11}

If we have a friend and protector, the more powerful he is the more we can trust him. Every fresh evidence of his power is but an additional cause for us to rejoice in it. So when God at Sinai showed the might of His terrible acts, and the glorious majesty of His kingdom, it was that the people might know how secure they are when trusting in Him. {PTUK March 5, 1896, p. 147.1}

The law is not against the promises of God. Galatians 3:21. On the contrary, it is in full harmony with them, since it is a part of them. “I will put My law in their inward parts, and write it in their hearts.” Therefore however great and terrible its requirements, we may “know that His commandment is life everlasting.” John 12:50. Though its righteousness be so great that it can be fitly expressed only in a voice of thunder that shakes the earth, it is to all who believe His Word and His oath but a “joyful sound,” because it makes known to us what great things God does for us. The Holy Spirit comes first with strong conviction of sin by the law, but even so He is only a comforter. {PTUK March 5, 1896, p. 147.2}

“Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.” Moses knew the joyful sound. To him the things of God were not idle tales, but they were realities. “He endured as seeing Him who is invisible.” So, trusting in God’s promise and oath, he knew that no matter with how great a voice God spoke, He could speak only peace to His people. Therefore He drew near to the secret place of God, and was shut in with His glory. The Lord talked with him to face to face. {PTUK March 5, 1896, p. 147.3}

“And it came to pass, when Moses came down from Mount Sinai with the two tables of the testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shown by reason of His speaking with him.” Exodus 34:29, R.V. He was walking in the light of God’s countenance, because he knew the joyful sound of the Gospel. He knew that in the Gospel the righteousness of God is revealed to those who believe (Romans 1:16, 17), and so he found the thundering mount to be a mount of blessing; the throne of glory was a throne of grace; the thunder of the law is but a joyful sound to those who accept the Gospel of the grace of God. {PTUK March 5, 1896, p. 147.4}

It was better that the people should have God speak to them through Moses, than that He should not speak to them at all. It was better that they should get some idea of the glory of God’s face, by the reflection of it in the face of Moses, than that they should see no glory at all. But it would have been much the best if they had been able to listen to God’s own voice, and look upon His glory with unveiled face. And this would have been their privilege, if they had but believed as Moses did; for “God is no respecter of persons.” Instead of that, they could not endure even the glory that shown from the face of Moses, because “their minds were blinded.” {PTUK March 5, 1896, p. 147.5}

God’s glory is His character. This is true in every sense of the word. The exceeding brightness that surrounds Him, and proceeds from Him, is from His righteousness. Man was “crowned with glory and honour” until he sinned, and then he came short of the glory of God. Romans 3:2, 3. The glory of the saints in the world to come will be but the shining forth of the righteousness of God which is in them by faith. {PTUK March 5, 1896, p. 147.6}

This glory, which is but “the light of His countenance,” is for all those who by faith in God’s promise hear only a joyful sound even in the thunders of His law. It is to such a joyful sound, because they know that it does not tell them what God requires them to try to do, but what He has sworn to do in them. “Hear, and your soul shall live.” Hearing the law in that way, they are able to behold the glory of the Lord, “with unveiled face,” and so, “reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.” {PTUK March 5, 1896, p. 147.7}

**“Increasing in Knowledge” The Present Truth, 12, 10.**

E. J. Waggoner

Although we may be filled with the knowledge of the will of God, that does not mean that there will ever come a time when we may not learn more. In the very next verse to the one in which the apostle prays that we may be “filled with the knowledge of His will in all wisdom and spiritual understanding,” He also prays that we may “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” Colossians 1:9, 10. How can we be filled with knowledge, and at the same time be increasing in knowledge? We could not, if it were our own wisdom with which we were filled. When one is filled with his own wisdom, that effectually shuts him off from learning any more. {PTUK March 5, 1896, p. 147.8}

But the wisdom of God, like His love, “is broader than the measure of man’s mind.” While a man may be filled with that wisdom, he never exhausts the measure of it. He may know nothing but the wisdom of God, but yet there will be infinite depths of Divine wisdom of which he is ignorant. When God gave wisdom and understanding to Solomon, He also gave him “largeness of heart.” The mind will expand, as it receives the wisdom that comes from God, so it can increase in knowledge. This keeps the men whom God instructs from becoming vain and haughty. The balance keeps even all the time. He who has become acquainted with God, knows that to all eternity he will be infinitely inferior to God, and so the knowledge of God produces humility. {PTUK March 5, 1896, p. 147.9}

**“Despair” The Present Truth, 12, 10.**

E. J. Waggoner

Despair.-The military system of Europe, with its mechanical crushing out of personal freedom and its drilling to take life, leads those who are swept into it to put little value upon their own lives, if we may judge by statistics which show that the proportion of suicides is far higher in the army than in civil life. Late statistics show that from 1881 to 1893 no fewer than 105,327 persons in Germany violently terminated their own existence. In all countries, it is true, the rate of suicides is increasing. It is one of Satan’s ways of making sure of his harvest. He lures men away from God and hope, and then leaves them to despair as a reward for serving him. The only bright and hopeful thing in this world is the true Light that shines for all who will walk in it. {PTUK March 5, 1896, p. 147.10}

**“Filled with Knowledge” The Present Truth, 12, 10.**

E. J. Waggoner

The Apostle Paul’s prayer for the Colossians, and for us as well, was that they might be filled with the knowledge of the will of God, in all wisdom and spiritual understanding. Colossians 1:9. It is a wonderful prayer, but it was written by inspiration, and therefore it is possible for one to have that amount of knowledge. How many mistakes it would save us. How may we acquire it? Well, one of the first requisites is patience. We are usually in too great a hurry to learn from the Lord. It takes a little time to go and ask the Lord for wisdom, or if we do go and ask, it takes a little time for us to receive it, sometimes. The Lord does not always tell us things in a minute. {PTUK March 5, 1896, p. 151.1}

But we must have the thing settled at once, and so we do not wait for the wisdom that comes from above, and which would guide us right, but we dash ahead, acting, as we say, “according to the best light that we have.” But as that “light” is what we derived from ourselves, it is only darkness. God has promised wisdom to all who ask Him. If we come to a difficult place, and the matter seems urgent, and we ask the Lord for wisdom and do not see the answer at once, that should be an indication that the Lord is not in so great a hurry as we are. He sees that it will be better for us to wait awhile. If we could but learn how to “wait on the Lord,” we should know much more of His will. {PTUK March 5, 1896, p. 151.2}

**“Business Success” The Present Truth, 12, 10.**

E. J. Waggoner

It is the very common mistake of youth to expect a royal road to success, and of this age, perhaps more than any before it, it is a characteristic to want to be at the top without waiting to climb up. Archdeacon Farrar writes as follows in giving some qualifications necessary to success in any line of work:- {PTUK March 5, 1896, p. 155.1}

A very rich man, who died with a title, once said to me, “Because I have been successful in life, many young men come to me and ask me to give them a start. But they all want to begin more or less where and how I end, not where and how I began. My own history was this: I was the son of poor parents; the only education I ever got was at a free school, which I left at the age of fourteen. I was then put into an office, I did my very best there; but, as I was determined to get on, I looked out for the most eminent man in my profession, went to him, and asked him to let me work for him gratuitously when my business hours were over, simply that I might thoroughly understand the conditions of the business to which I had been apprenticed. He allowed me to come and work in the evening in his office with no salary. I worked hard. By the end of the year I had learned what I wished, but I had also made myself indispensable; and the great man pressed me to enter his service with a good and increasing salary. That was the foundation of my present fortune.” “Yes,” he said, “there is a cheque for a hundred pounds for your church. Don’t thank me! I really shall not miss it in the slightest degree at the end of the year. It makes no difference to me.” {PTUK March 5, 1896, p. 155.2}

His remarks were only an illustration of the proverb that the crowd is all at the bottom. “There’s plenty of room at the top.” {PTUK March 5, 1896, p. 155.3}

**“Note” The Present Truth, 12, 10.**

E. J. Waggoner

The Chronicle last week called attention to the horrors of the Australian live cattle trade in rough weather, citing a case in which of a cargo of 381 cattle shipped from Queensland but thirty-two were landed here this month, the rest having died on the voyage. One of the crew kept a diary of the voyage, and the following is one day’s record:- {PTUK March 5, 1896, p. 158.1}

“Slaughtered five dying cattle; one of those only in fit condition for corning, two dreadfully cruised and ruptured, one with hip bones knocked into a jelly, one badly bruised and cancered. Have now two very sick cattle; many are suffering from bruises.” {PTUK March 5, 1896, p. 158.2}

We need not emphasise the importance of care in buying prepared meats after such a revelation of the ways of the meat trade. {PTUK March 5, 1896, p. 158.3}

**“Items of Interest” The Present Truth, 12, 10.**

E. J. Waggoner

-In one season the rice yield in the Rangoon province of India has exceeded 1,000,000 tons. {PTUK March 5, 1896, p. 158.4}

-There were 11,800 persons in penal servitude in Great Britain and Australia in 1870, and only 4,345 in 1895. {PTUK March 5, 1896, p. 158.5}

-France, with a population of 39,000,000, has a fighting force of 2,000,000 men able to appear in the field at very short notice. {PTUK March 5, 1896, p. 158.6}

-The number of horses killed for food in Paris last year was 23,186. Besides this there were 43 mules and 383 donkeys consumed. {PTUK March 5, 1896, p. 158.7}

-Last year the voluntary contributions to the support of the Established Church were larger than ever before, nearly six millions. {PTUK March 5, 1896, p. 158.8}

-Vienna has established a circulating library for the blind, for which 400 volumes of German works have been prepared in raised type. {PTUK March 5, 1896, p. 158.9}

-One item in the list of out-of-season novelties this winter is that ripe strawberries were recently gathered in the open air in the Isle of Man. {PTUK March 5, 1896, p. 158.10}

-The annual slaughter of larks on the Dunstable Downs for the London markets is close upon 50,000, but the supply this year has shown a falling off. {PTUK March 5, 1896, p. 158.11}

-A new order has been issued from Scotland Yard to the effect that if a constable sees a drunken man approach a public-house he is to prevent his entrance; and if a drunken man gets inside, to warn the landlord of his condition. {PTUK March 5, 1896, p. 158.12}

-The British troops in East Africa recently defeated a slave-raiding chief who had taken 600 women and children into slavery. In the autumn of last year 1,184 slaves were freed in the region, provision being made for their independent living. {PTUK March 5, 1896, p. 158.13}

-Thirty tons of flowers left the Scilly Isles in one day for the English markets. Acres of flowers cut one day are in bloom again in three days, so mild has the weather been. The weather in the Isle of Man has also been phenomenal. Fruit trees are not only in blossom, but apples are actually ripening in the sun. {PTUK March 5, 1896, p. 158.14}

-It is said that Russia is quietly collecting troops on the northern borders of Korea. Japan and Russia are struggling for supremacy in that country, and the latter power seems to be gaining upon the former in the diplomatic contest. Russian authorities already congratulate themselves on having a southern terminus to the Trans-Siberian railway under complete Russian control. Japan defeated China, but Russia reaps the fruits of the victory. {PTUK March 5, 1896, p. 158.15}

-A writer in one of the Reviews urges the storing of a vast quantity of corn, under Government control, so that in case of a great war the population of the cities and towns might have food. “Other nations accumulate gold for use in war-time,” he says; “we should have a war-chest of corn.” The plan has been seriously discussed of late, as it is said that interruption of commerce would find the great towns with but a fortnight’s supply. {PTUK March 5, 1896, p. 158.16}

**“Back Page” The Present Truth, 12, 10.**

E. J. Waggoner

The more Protestant organs in the Church of England regret, and the Catholic organs approve, the election of the Bishop of Derry to the Primacy of the Irish Church. He is said to be the most Ritualistic of the Irish bishops. {PTUK March 5, 1896, p. 160.1}

The paper on the Eastern Question in this number will be followed by three or four more in succeeding issues. We print some extra copies of this number in order to supply this first of the series to those who desire it later. Agents desiring them should order early. {PTUK March 5, 1896, p. 160.2}

While the Eastern Question is not so prominently brought before the public in the newspaper press now as it was a few weeks ago, the solution of it is still pending, and the subject cannot fail to be of vital interest to every believer. As the writer of the series was in Constantinople during the riots there, he will be able to speak from personal observation of the situation. {PTUK March 5, 1896, p. 160.3}

On the occasion of the eighteenth anniversary of the Pope’s election, recently celebrated in Rome, we are told that he received “telegrams from all the sovereigns and heads of Governments in the world, congratulating him upon the anniversary, and expressing sincere admiration for the truly marvellous manner in which he has directed the Church in this most troubled, and yet, perhaps, most glorious epoch. These telegrams, be it observed,” continues the Catholic Times, “came from Catholic and Protestant alike, for admiration for Leo XIII. is universal.” {PTUK March 5, 1896, p. 160.4}

This expression of admiration on the part of the rulers of earth is due solely to the fact that the Roman Church has political influence, and that this influence which is courted by all centres in the Pope. Let no one fail to remark the significance of these complementary attentions on the part of earthly powers whenever some date occurs that can be made use of for the purpose. It must remind the Papacy of those old times when she was courted by all the world and was able to demand her own price for her influence. The old power is being recovered in such measure that none can fail to see that it may not be long before she can say again, “I sit a queen, and am no widow, and shall see no sorrow.” But then it is that her destruction comes, “for strong is the Lord God who judgeth her.” Rev. xviii. {PTUK March 5, 1896, p. 160.5}

A chaplain in the United States army has been corresponding with other chaplains, with the view of learning the religious condition of the army. The first item in the synopsis which he gives is striking. He says:- {PTUK March 5, 1896, p. 160.6}

The responses show that the officers are, in the main, indifferent upon the subject of personal religion, some holding the view that war and active Christianity are incompatible. {PTUK March 5, 1896, p. 160.7}

That shows that those unbelieving officers have a better conception of what “active Christianity” is than the chaplains have. Of course the only thing that the chaplains can do to get those officers interested in religion is to make them believe that war is consistent with “active Christianity,” and that is what the majority of the professed church of Christ now holds. What a travesty upon the Gospel it is to teach that the active service of the Prince of Peace is compatible with the trade of killing one’s fellow-men. {PTUK March 5, 1896, p. 160.8}

It is held by many people that the appointment of chaplains in the army and navy, by the various Governments, is evidence that those Governments are favourable to Christianity, or rather, that they are Christian Governments. Nothing could be farther from the truth. Christianity is the religion and teaching of Jesus Christ. He taught that men should not resist evil, should not take the sword, and should do no violence to anybody. Christianity is “Peace on earth, good will to men.” To preach the Gospel is to preach peace. Now it is certain that there is not a nation on earth that would pay a man to go into its army and teach the men that it is wicked to fight. On the contrary, they would not allow a man to teach such doctrines to their soldiers, even at his own expense. That is to say that, instead of favouring Christianity by the appointment of chaplains to their armies, the Governments of the earth, without exception, would probably discharge and punish any chaplain who should presume to teach the pure Christianity of Jesus Christ in their armies. {PTUK March 5, 1896, p. 160.9}

We are informed that the organ of our society in Germany, the Herold der Wahrheit, published in Hamburg, has been prohibited in Russia, the authorities thus cutting it off from circulation among the many thousands of German colonists in that empire. Our contemporary is devoted simply to Bible study, and makes no comments whatever on political affairs; so that the prohibition means that Russia does not propose to allow its people to hear Bible teaching if it can be hindered. Of course this cannot hinder it. No more remarkable progress has been seen in the history of our work than that in Russia, where, in spite of imprisonment and exile the Word had free course and believers have multiplied. {PTUK March 5, 1896, p. 160.10}

In an article concerning mission work in Armenia, the New York Independent, which is probably the leading religious paper in the United States, and which has been most vehement in calling for vengeance against Turkey, says, in the issue of Feb. 20:- {PTUK March 5, 1896, p. 160.11}

The work of missions among the Armenians, Greeks, and Jacobites of Turkey is not so much for the purpose of converting them as building them up into a Christian power which shall in due time overpower Islam. {PTUK March 5, 1896, p. 160.12}

That is frank. It is self-evident that the natural result of such mission work must be the production of revolutionists, and not of Christians. Let our readers bear this in mind in the perusal of the articles on the Eastern Question. We believe, however, that there are true missionaries in Turkey, who really preach the Gospel, who are misrepresented by the Independent’s note. {PTUK March 5, 1896, p. 160.13}

“The laity, as a whole,” says the Church Times, “have no desire to dabble in matters of doctrine and worship, and are content to leave them where they always have been left, in the hands of the clergy.” It is apparently thought that it is the province of the “clergy” alone to “dabble” in doctrine and worship. It is an open confession that what the “clergy” called doctrine and worship are no part of the Christian religion, else why should not the “laity” be as much interested in them as anyone? Do all not need to know the truth and to worship the Lord? {PTUK March 5, 1896, p. 160.14}

**“The Good Shepherd” The Present Truth, 12, 11.**

E. J. Waggoner

“I am the Good Shepherd; the Good Shepherd giveth His life for the sheep.” John 10:11. {PTUK March 12, 1896, p. 161.1}

Christ occupies a multitude of relations to His people. He is “The Everlasting Father,” yet He is our Brother. So He is not only the Good Shepherd, but He is also the door into the sheepfold, and even the fold itself. Every good thing is found in Him. {PTUK March 12, 1896, p. 161.2}

The Good Shepherd gives His life for the sheep; and He gives it not in vain, as is indicated by the parable in Luke 15:3-7. “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” {PTUK March 12, 1896, p. 161.3}

This teaches that the lost sheep will certainly be found, which means that God’s people will be saved; for His sheep are His people. “O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.” Psalm 95:6, 7. {PTUK March 12, 1896, p. 161.4}

When the heathen Canaanitish woman besought Jesus to heal her daughter He said, “I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:24. Yet He listened to her prayer, and healed her daughter, thus showing that that poor Gentile was one of the lost sheep of the house of Israel. She was one whom He came to save. {PTUK March 12, 1896, p. 161.5}

Further assurance is found in these words of Christ: “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.” John 6:37-39. {PTUK March 12, 1896, p. 161.6}

He will therefore surely find all of His own, and He will keep all that He finds; for He says further: “My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand.” John 10:27-29. Surely, then, the “little flock” need not fear, even though the devil does go about as a roaring lion, seeking whom he may devour. {PTUK March 12, 1896, p. 161.7}

But the Lord said, “And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.” John 10:16. Some people quote this text to justify the numerous divisions in the professed church of Christ; but they certainly do not read it thoughtfully. It is true that the Lord has other sheep-sheep that are wandering in the desert, and that are even in the jaws of a lion. But He will gather them, for His mission is to the lost, and then there will be “one fold, and one Shepherd.” Unity is the perfection of God’s plan. His desire for His people is “that they all may be one.” John 17:21. It is only “in the unity of the faith” that they come “unto a perfect man, unto the measure of the stature of the fulness of Christ.” Ephesians 4:13. {PTUK March 12, 1896, p. 162.1}

There is but one fold, although the sheep are scattered in many places. The church is the body of Christ (Ephesians 1:21, 23), and “there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Ephesians 5:4-6. {PTUK March 12, 1896, p. 162.2}

Are not all men on the earth the lost sheep of the house of Israel? No; for all the sheep are to be saved; and but few men will be saved, compared with the multitudes that have lived on earth. See Matthew 7:13, 14. At the last day mankind will be found divided into two classes, the sheep and the goats,-and they will be separated, the one from the other. “And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” “Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matthew 25:31-41. {PTUK March 12, 1896, p. 162.3}

Then did not Christ die for all? Most certainly; for the Scriptures so declare. And He does not arbitrarily divide mankind into two classes-sheep and goats. Men themselves make that division; the Lord only separates the two classes when He comes. Each individual has it wholly in his own power to decide in which of the two classes He will be. A very few words more will show how this is. {PTUK March 12, 1896, p. 162.4}

Read these verses in the tenth chapter of John. Verse 4: “And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice.” {PTUK March 12, 1896, p. 162.5}

Verse 16: “Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice.” {PTUK March 12, 1896, p. 162.6}

Verse 27: “My sheep hear My voice, and I know them, and they follow Me.” {PTUK March 12, 1896, p. 162.7}

There you have the whole story. Anyone who hears the voice of Jesus, and follows Him, is His sheep. To hear is to obey. The Word of God is the test. They who, when it comes to them, reject it, in whole or in part, or straightway begin to contradict it, or to attempt to pervert it from its plain sense, or to excuse themselves for not obeying it, are marking themselves as goats. The sheep hear the voice, and follow it. No matter where they are, nor how wholly lost they are, if they hear indeed, then they are sheep, and their salvation is as sure as God’s existence. “Incline your ear, and come unto Me; hear, and your soul shall live.” Isaiah 55:3. “He that hath ears to hear, let him hear.” “We are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice, harden not your hearts.” {PTUK March 12, 1896, p. 162.8}

**“Human Wolves” The Present Truth, 12, 11.**

E. J. Waggoner

Impossible as it may seem, it is certified on good authority that the adoption of children by wolves is not merely an ancient myth, but that instances have actually occurred. A writer in the Badminton Magazine tells of the carrying off of native infants in India, and their occasional adoption into the wolf family. How any of the children thus captured escape being devoured, is of course a matter of conjecture; but the interesting and instructive feature of the case is the after result. The writer says:- {PTUK March 12, 1896, p. 162.9}

Some of these poor waifs have been recovered after spending ten or more years in the fellowship of wolves, and though wild and savage at first, have in time become tractable in some degree. They are rarely seen to stand upright, unless to look around, and they gnaw bones in the manner of a dog, holding one end between the forearms and hands, while snarling and snapping at anybody who approaches too near. The wolf-child has little except its outward form to show that it is a human being with a soul. It is a fearful and terrible thing, and hard to understand, that the mere fact of a child’s complete isolation from its own kind should bring it to such a state of absolute degradation. Of course, they speak no language, though some in time have learned to make known their wants by a few signs. When first taken they fear the approach of adults, and, if possible, will slink out of sight; but should a child of their size, or smaller, come near, they will growl, and even snap and bite at it. {PTUK March 12, 1896, p. 162.10}

The same results would be seen if it were the child of the most cultured family in the world. Why?-Because the hearts of all men are fashioned alike, and all naturally tend to evil. Hatred, wrath, variance, strife, uncleaness, etc., are natural to every human being. The Apostle Paul, writing to Titus, said, “We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” Titus 3:3. {PTUK March 12, 1896, p. 162.11}

In other words, the unregenerate human nature is very wolfish. Let any child be left utterly destitute of training, and the wolfish disposition will surely develop. Whatever good traits anybody possesses are the result, either directly or indirectly, of the grace of God. “Every good gift, and every perfect gift is from above.” James 1:17. {PTUK March 12, 1896, p. 162.12}

All this only emphasises the necessity of the early, careful, and continuous training of children in the right way. Two declarations of the sure Word of God should ever be present in the minds of parents, as a warning and an encouragement: “A child left to himself bringeth his mother to shame.” “Train up a child in the way he should go, and when he is told he will not depart from it.” {PTUK March 12, 1896, p. 162.13}

**“The Unpardonable Sin” The Present Truth, 12, 11.**

E. J. Waggoner

The Unpardonable Sin.-Faith is the only means of salvation. There is no sin that cannot be forgiven the one who believes, for “with the heart man believeth unto righteousness.” But he who refuses to believe shuts himself off from life and righteousness. In short, the unpardonable sin is the sin that rejects pardon. {PTUK March 12, 1896, p. 162.14}

**“Items of Interest” The Present Truth, 12, 11.**

E. J. Waggoner

-Queen Victoria owns ?400,000 worth of china. {PTUK March 12, 1896, p. 174.1}

-English shipbuilders have orders from Japan for five new warships. {PTUK March 12, 1896, p. 174.2}

-Central America has a little war on hand between factions in Nicaragua. {PTUK March 12, 1896, p. 174.3}

-The best corks come from Algeria. There are 2,500,000 acres of cork forests in that country. {PTUK March 12, 1896, p. 174.4}

-More eyes must be damaged or lost than most people suppose. Two million glass eyes are manufactured every year in Germany and Switzerland. {PTUK March 12, 1896, p. 174.5}

-Desultory fighting is still going on in Cuba. The insurgents are avoiding general engagements, and are expecting the wet season, with its fevers, to be a formidable ally. {PTUK March 12, 1896, p. 174.6}

-Possibly the largest experimental orchard of apples in the world is owned by Benjamin Buckman, of Farmingdale, Illinois. His collection embraces over 550 named varieties. {PTUK March 12, 1896, p. 174.7}

-It is said that China and Russia have an understanding by which Russia secures full use of Chinese harbours and arsenals in return for money lent and aid rendered in making terms with Japan last year. {PTUK March 12, 1896, p. 174.8}

-By means of the new ray of light Berlin surgeons the other day located a piece of needle in a woman’s hand, which had been in the hand for two months. The photograph showed it plainly, and it was extacted. {PTUK March 12, 1896, p. 174.9}

-The Japanese Government has just placed orders for 18,000 machine-made watches to be distributed among the officers and men who distinguished themselves in the late war. The watches are to take the place of medals. {PTUK March 12, 1896, p. 174.10}

-This year is the 100th anniversary of the introduction of the potato into England, and also of tobacco. In 1506 Sir Walter Raleigh first brought potatoes and tobacco from America to England. For some time potatoes were it luxury of the rich alone, costing 2s. per lb. {PTUK March 12, 1896, p. 174.11}

-A member of the Royal Geological Society shows that no less than 20,000,000 square miles of the earth’s surface yet remain unexplored. The largest unexplored area is in Africa, 6,500,000 square miles, but even North America contains 1,500,000 square miles of virgin territory. {PTUK March 12, 1896, p. 174.12}

-Germany has 856 naval officers and 18,830 sailors; Austria, 611 officers and 11,897 sailors; Great Britain, 2,379 officers and 51,995 sailors; the United States, 1,031 officers and 11,000 sailors France, 2,020 officers and 42,205 sailors; Italy, 800 officers and 33,415 sailors; and Russia, 1,249 officers and 38,000 sailors. {PTUK March 12, 1896, p. 174.13}

-Owing to the overwhelming defeat of the Italian troops in Abyssinia last week the Italian Government has trouble on hand at home. Discontent always brewing in Italy, is manifesting itself in hostile demonstrations. There is a strong movement against the monarchy, and in Sicily the people are ready to revolt. Italy is paying a heavy price for glory in Africa, and has so far failed to get the glory. {PTUK March 12, 1896, p. 174.14}

**“Back Page” The Present Truth, 12, 11.**

E. J. Waggoner

A friend in India sends us an Indian paper of recent date, from which it appears that the Roman Catholics are especially active just now in sending missionaries to that country. {PTUK March 12, 1896, p. 176.1}

The number of papers devoted to the cause in which PRESENT TRUTH is engaged, is increasing. An edition of Tidens Tecken, of Stockholm, is now published in Helsingfors, Finland. A paper has also been started in Mexico. {PTUK March 12, 1896, p. 176.2}

It is stated that the recent defeat of the Italians in Abyssinia is already lowering the prestige of all Europeans on the African continent. This is why all the Powers are anxious that Italy should ultimately win, no matter at what sacrifice of men and money. {PTUK March 12, 1896, p. 176.3}

Owing to the increase of betting and gambling an influentially signed appeal has been addressed to the nation on the subject, declaring that the evil “is assuming the proportions of a grave social and national peril,” affecting every class of society. {PTUK March 12, 1896, p. 176.4}

There is little question but that Italy has no rightful claim to Abyssinia, and there seems to be no question that the possession of it would be no benefit to her, but rather a damage. Yet there is quite a general agreement that the “honour” of Italy demands that she now continue the war of aggression until a free people are finally despoiled of their territory. That is the National and International idea of “honour.” Can anybody claim that a nation, any more than a man, with such an idea is Christian? {PTUK March 12, 1896, p. 176.5}

Ever since Malta became a Crown colony the Roman Church has controlled the local authorities to maintain her declaration that all marriages not celebrated by the Church are invalid. It has long been a subject of agitation and inquiry, and at last the Judicial Committee of the Privy Council has decided that marriages by other than the priests of the Roman Church should be considered legally valid in Malta. {PTUK March 12, 1896, p. 176.6}

The Times’ correspondent reports the visit of Bishop Wilkinson to the Metropolitan of St. Petersburg, as the representative of the Bishop of London, bearing a message of good will from the English to the Russian Church. This is how he exhibited the cordial feeling:- {PTUK March 12, 1896, p. 176.7}

Bishop Wilkinson in Convocation robes, with his episcopal staff, knelt in prayer at the altar and kissed the holy image of the Saviour with which he was blessed by the Metropolitan Paliadius. The Bishop also did reverence to the relics of St. Alexander Nevsky, and at parting exchanged kisses three times with the Metropolitan. {PTUK March 12, 1896, p. 176.8}

The old Sunday law of Charles II. is now and then revived in various parts of the country to satisfy some person’s idea of making his fellows religious. The following is sent us by a correspondent, who took it from an Ilfracombe paper:- {PTUK March 12, 1896, p. 176.9}

At Sevenoaks, Mary Livett, widow, who gets her living by keeping a small sweets-shop, was summoned for selling sweets, nuts, and other articles on the Lord’s Day, “the same not being a work of necessity.” It was proved that on Sunday, January 12th, a defendant had sold things to children, and a fine of 1s. with 9s. costs was imposed. Defendant, who said she was unable to pay, was allowed a week. {PTUK March 12, 1896, p. 176.10}

This is a fair sample of the inhumanity, to say nothing of the religion, of religious laws. It shows, too, that the old law has life, and only waits for the old sentiment to become more general in order to have far more general application. {PTUK March 12, 1896, p. 176.11}

“An era of colossal naval in addition to huge military forces looms out before the world,” says the Chronicle, “thus ending for a long time the generous dreams of those who, half a century ago, believed that the war-drum would soon throb no longer, and that the battle-flags would be furled.” {PTUK March 12, 1896, p. 176.12}

More and more clearly it is being shown how small the world has become. Questions and controversies that agitate Europe spring from the most unexpected quarters of the world. Now it is Venezuela, then the Transvaal, and again Abyssinia, that suddenly spring upon Europe the gravest crises. It is no longer the cock-pit of Europe, of which we used to read, but of the whole world. “The nations are angry.” {PTUK March 12, 1896, p. 176.13}

**“The Eastern Question” The Present Truth, 12, 11.**

E. J. Waggoner

The Eastern Question.-The two following numbers on this subject will deal more particularly with the situation in Turkey, as observed by the writer during a recent visit. As the articles which have now appeared (last week and this) make a complete presentation, though brief, of the scriptural side of the question, we are preparing to reprint them from the standing type in the form of a 16-page tract, large size, which will be ready in a few days. Illustrated. Price, 1d. The question is one of the deepest importance, and we know our friends will be glad to call attention to it by giving this tract a wide circulation. {PTUK March 12, 1896, p. 176.14}

**“In Samoa” The Present Truth, 12, 11.**

E. J. Waggoner

In Samoa.-One of the medical missionaries sent by our society to the South Seas makes the following report, in appealing for increased facilities in Samoa:- {PTUK March 12, 1896, p. 176.15}

We began medical work November 15, and by December 31 had given over eleven hundred treatments, filled forty-five teeth, extracted thirty-two, made several plates, and performed seven surgical operations. People are coming to us from islands seventy miles away. What can we do with them? They cannot stay out-of-doors, and if they could, we could not treat them there. {PTUK March 12, 1896, p. 176.16}

**“Not Accidental” The Present Truth, 12, 11.**

E. J. Waggoner

Not Accidental.-Among the treasures of King Pempeh brought to London are many symbols of the Ashanti fetish worship. A newspaper says:- {PTUK March 12, 1896, p. 176.17}

Another interesting trophy is an incense cup of pure gold, which has been made in exactly the same form as those used in Roman Catholic churches, with roses and thistles around the bowl. {PTUK March 12, 1896, p. 176.18}

It is only another instance of the similarity between Catholic and pagan rites, so common in the East that the dullest observer can see that it is no accidental similarity. When the “falling away” came the Catholic Church copied the rites of the heathen to win converts. {PTUK March 12, 1896, p. 176.19}

**“Established Religion” The Present Truth, 12, 11.**

E. J. Waggoner

Established Religion.-We believe thoroughly in the establishment of religion. The only way, however, in which the religion of Christ can be established is declared by the Apostle Paul in Romans 3:31, “Do we then make void the law through faith? God forbid: yea, we establish the law.” This is the establishment of the Protestant religion, too; for the whole controversy between Protestantism and the Papacy is whether God’s government and law is supreme or whether the Papacy has power to change the law of the Most High, as it has “thought” to do. Daniel 7:25. The Gospel calls upon all men to accept the righteousness of God as by faith established. {PTUK March 12, 1896, p. 176.20}

**“Believing and Knowing” The Present Truth, 12, 12.**

E. J. Waggoner

When Jesus was betrayed into the hands of men, knowing that His hour was come, it is written of His disciples that they forsook Him and fled. {PTUK March 19, 1896, p. 177.1}

And the crucifixion and death of Christ came as such an overwhelming surprise to His most intimate followers that their hopes were buried with Him, and the world was dark and deep. {PTUK March 19, 1896, p. 177.2}

There is a very common misapprehension of the evidence which the disciples had to help them through this hour of darkness. One writer says: “Jesus made many allusions to His death, but so vaguely that they were not understood, and His disciples were wholly unprepared for the event.” {PTUK March 19, 1896, p. 177.3}

This misapprehension robs one of the important and helpful lesson that is taught in the story of this disappointment. The fact is, that the disciples need not have been plunged into a hopeless sorrow even for those few hours, had they but believed the words of the Lord, as plainly appears from a few texts. {PTUK March 19, 1896, p. 177.4}

Christ made many allusions to His approaching death, and on three occasions, recorded by Mark in consecutive order, He distinctly told His disciples exactly what was to occur. First, when they were in C?sarea Philippi:- {PTUK March 19, 1896, p. 177.5}

“And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.” Chapter 8:31. {PTUK March 19, 1896, p. 177.6}

Next, as they had come into Galilee, He said to the disciples, “The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.” Chapter 9:31. {PTUK March 19, 1896, p. 177.7}

And again, as they were going up to Jerusalem to the cross, “He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him, and the third day He shall rise again.” Chapter 10:32-34. {PTUK March 19, 1896, p. 177.8}

Now, reading the statements, it must be acknowledged that language could not more plainly state the facts. Three times over the Lord told them, and yet it is written, “But they understood not that saying, and were afraid to ask Him.” Why did they not understand? Not because it was not said plainly, assuredly, but because they did not believe what was said. {PTUK March 19, 1896, p. 178.1}

And just here comes the lesson for us. They did not listen, nor believe the plain declarations of the Lord. Their minds were so full of their own ideas of how it was all coming out that when the Lord spoke His thoughts they even rebuked Him for saying such a thing as that He should suffer and die. They did not see how these things could be, and they could not see how simply because they did not believe His words. And so they were wholly unprepared to go through the trial without wavering. {PTUK March 19, 1896, p. 178.2}

Just so to-day many read over the plainest declarations of the Word with minds so full of their own thoughts and conceptions that they do not understand what the Lord says. They seek the written words or hear the sound of them, but they only suggest the thoughts that have possession of the mind. God’s thoughts are not as our thoughts, and the way to learn His thoughts is to listen to what He says and believe it exactly as He says it. The disciples did not understand Christ’s words, but if they had believed the words they would have understood. When we believe the words of the Lord we begin to understand them, but no one can understand so long as he puts the words away without listing to them and believing that God means what He says. {PTUK March 19, 1896, p. 178.3}

We need to learn this lesson now, and for our instruction it is recorded. The disciples needed the lesson to keep them in the hour of the power of darkness. Luke 22:53. Before us is another hour of the power of darkness that will try men’s souls. Of that coming hour the promise is given, “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Revelation 3:10. To keep it is to receive it, to believe it. Let us, then, be warned by the lesson of the disciples’ failure, that we may not fail to understand the words which the Holy Spirit speaks by Scripture to prepare men to stand in the hour final trial. {PTUK March 19, 1896, p. 178.4}

**“Paganism in Civilisation” The Present Truth, 12, 12.**

E. J. Waggoner

It is a horrible thing to think of thousands of men slaughtered in a single battle,-shot down and tumbled into holes, as though they were dogs, or left to rot on the ground. But there is another side to the matter than that which usually engages the attention of the few who do have a thought of pity for the victims of war. Of all the papers that we have seen, only one paper, and that a secular journal,-the Echo,-has spoken out without partiality in consideration of the natives who are slaughtered in these African wars. It speaks thus strongly and pointedly:- {PTUK March 19, 1896, p. 178.5}

For the moment the incontinent ambition of European nations has met with a paralysing repulse in Africa. And what do our readers consider is a consolation to the Italians in the present crisis of their history? They console themselves with the thought that, though they have received a crushing defeat themselves, they managed to kill many thousands of native Africans. And even papers in this country harp on the same string. It is said that the Pope, when he heard of several thousands of his countrymen killed, was much affected; and well he should be. But neither he nor we believe any other nominally Christian bishop in Christendom would have been particularly moved if ten times the number of native Africans had been slaughtered. We have not seen a word of regret, or heard of a single sigh of sorrow at the killing of thousands of native Africans. And these men were fighting for their country and their homes, and were animated by purer motives than the invading soldiers. {PTUK March 19, 1896, p. 178.6}

The Pope and other Christian bishops, in speaking of the glories and the conquests of Christianity, say that men all over the world are members of the same family and children of the same God. But when the Christian members of the family from Europe go to smite and to slaughter their weaker brethren in Africa, we hear of no Papal or patristic condemnation. The fact is that European nations, in their greedy scramble in Africa for Africa, their scientific methods of killing the populations of Africa, and their hypocritical cant about spreading the blessings of civilisation are as pagan as the Romans before Christ came on the earth; and Italy, the home of the Papacy, and the inheritor of nearly two thousand years of Christian teaching and experience, appears to be the most pagan of all. {PTUK March 19, 1896, p. 178.7}

It should be remembered, however, in reading this, that nothing is Christianity except that which is like Christ, no matter what the profession may be. The Papacy is not, and never was, Christianity, or any part of it; and the Pope is not a Christian bishop. Genuine coin of the realm is not blamed for the counterfeits that exist; and so Christianity must not be charged with the false profession thereof. {PTUK March 19, 1896, p. 178.8}

**“A Fair Sample” The Present Truth, 12, 12.**

E. J. Waggoner

A Fair Sample.-The Roman Catholic Church uses force to suppress the preaching of the Gospel wherever it has control of the civil power. Just now the Portuguese authorities are threatening the Swiss missionaries in Delagoa Bay with expulsion, as they are charged by the Catholic clergy with making proselytes from the Roman Church. The Swiss missionaries rather weakly, it seems, protest that they have never tried to convert Roman Catholics, and appeal to the Swiss Government for protection in their work. That is not a defence that commends itself to the principles of Gospel mission work, but the circumstance shows how little sincerity there is in the modern profession of the Catholic Church to be the friend of religious liberty. What it does in Delagoa Bay, South America, and in other Catholic countries it would do in every land it had the power. But power belongs unto God, and as He has a people amongst Roman Catholics we know that in His own way the call will go to them, “Come out of her, My people.” {PTUK March 19, 1896, p. 178.9}

**“French Reformed Church” The Present Truth, 12, 12.**

E. J. Waggoner

The French Reformed churches are considering a revised liturgy which includes a prayer for the success of the nation’s arms. M. Monod, one of the family which has had so wide an influence in Evangelical work in France, has put before the churches the suggestion that in view of the evils of militarism and war and the contrast between these and the works of peace and love, “our prayer should be confined to commending to Divine mercy such as are at war, whoever they may be.” {PTUK March 19, 1896, p. 178.10}

**“Catholic Success” The Present Truth, 12, 12.**

E. J. Waggoner

The Catholic Times thinks that the success of the Catholic Church in the United States is “sufficient to enable the American Church to keep Catholicity alive were the enemies of our religion to crush it out of existence in all the other countries of the globe.” {PTUK March 19, 1896, p. 178.11}

**“Church Reunion” The Present Truth, 12, 12.**

E. J. Waggoner

The Church Times, which is one of the leading organs of the Church of England, closes a review of the recently issued biography of Cardinal Manning in these words:- {PTUK March 19, 1896, p. 181.1}

As to its bearing on reunion, we are the last to press home this book unfairly on our Roman brethren. We, with them, respect Cardinal Manning’s memory and work, and believe these volumes, however unintentionally, to give a distorted presentment of his character. But if it would induce them to cease throwing stones, and to respect, with at least ordinary courtesy, our religious position, we should be grateful indeed. Reunion has not a fair chance, while the approaches are all on one side, and the coolness on the other; which, whatever we may say of foreign Roman Catholic opinion, seems to be the case in England. {PTUK March 19, 1896, p. 181.2}

That is strong testimony as to the attitude of the Church of England in relation to the Roman Catholic Church. But the Church Times has only to be patient, and it will see its desires accomplished. The Church of Rome is as anxious for reunion as the Church of England is, but it knows that there is no need of urging that which is inevitably coming. Rome’s coolness is only for the purpose of stimulating the Church of England’s ardour, so that the reunion may be a perfect one, namely, with the Pope supreme, as of old. {PTUK March 19, 1896, p. 181.3}

**“Preaching and Living Lawlessness” The Present Truth, 12, 12.**

E. J. Waggoner

The article, “Not Under the Law,” which appeared in PRESENT TRUTH some time ago, has fallen into the hands of a man who takes exception to it as follows:- {PTUK March 19, 1896, p. 182.1}

But, says the editor of PRESENT TRUTH, “we do not teach nor believe that Christians are under the law.” If then we are not under the law, on what ground does he urge us to keep the Sabbath? The law says, “Remember the Sabbath day, to keep it holy.” Is there any other instruction or precepts or command to keep the Sabbath found in God’s Word, except in the law? None whatever. If then we are not under the law, the command does not apply to us. {PTUK March 19, 1896, p. 182.2}

The idea that this man has is one that is held by very many people, namely, that to keep the law is to be under it, and that since Christians are not under the law, therefore they must not by any means keep the Sabbath. But mark, now, what is involved in this idea. {PTUK March 19, 1896, p. 182.3}

The law of God is not a collection of disconnected precepts, but is a unit. This is clearly shown by the words of the Apostle James: “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” James 2:10, 11. Whatever therefore is or may be said about one part of the law, applies equally to the whole of it. {PTUK March 19, 1896, p. 182.4}

Now that same law which says, “Remember the Sabbath day, to keep it holy,” says also, “Do not commit adultery.” One commandment has just as much force as the other, and no more. The man, therefore, who says that the fourth commandment does not apply to him, because he thinks he is not under the law, virtually says the same of the fifth, sixth, seventh, eighth, and all the others. There are many well-meaning and sincere people who have been led by this sophistry of men, and the “cunning craftiness, whereby they lie in wait to deceive,” to think that the apostle’s statement, “Ye are not under the law, but under grace,” is a warrant, if not a command, for them not to keep the Sabbath, but who do not realise that the whole law is involved. For the benefit of such we write. We would open their eyes to the fact that rejection of the Sabbath inevitably involves rejection of the whole law. {PTUK March 19, 1896, p. 182.5}

If adultery were as popular as Sabbath-breaking, then we should find men, claiming to be Christians, who would say, “Christians are not under the law; why, then, do you urge us to keep the seventh commandment?” And they would have as much reason and religion on their side as those who talk in the same way about the fourth commandment. Let it not be forgotten that the rejection of the Sabbath involves the rejection of all morality. The Sabbath is that which makes known the true God who sanctifies. Ezekiel 20:12. When men reject that, they by that very act reject sanctification itself. {PTUK March 19, 1896, p. 182.6}

We have said that the deliberate rejection of the Sabbath means a rejection of all morality. This is evident from the fact that it means a rejection of the law of God, which is “holy, and just, and good.” Romans 7:12. But it is more apparent from the plain fact that it means a rejection of Christ. The man from whose letter we have quoted says, referring to the editor of PRESENT TRUTH:- {PTUK March 19, 1896, p. 182.7}

He says further, “The fact that Jesus kept the Sabbath is the strongest reason why Christians should keep it also.” Does he not know, and let it be reverently spoken, that the Lord Jesus was not a Christian, but a Jew, which we are not. {PTUK March 19, 1896, p. 182.8}

The Apostle John says, “He that saith he abideth in Him, ought himself also so to walk, even as He walked.” 1 John 2:6. But He kept the Sabbath, as indeed He kept all the commandments (John 15:10; Psalm 40:8); and in order to evade that, some men are willing to repudiate His whole life; for He was a Jew all His earthly life. {PTUK March 19, 1896, p. 183.1}

Jesus Christ is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. He did not come to the earth to act a part, but to show us just what He is. Therefore whoever casts away His life on earth, or any part of it, no matter for what reason, rejects Jesus as He is to-day in heaven, and thus casts away salvation. Even “salvation is of the Jews.” John 4:22. {PTUK March 19, 1896, p. 183.2}

Since Jesus kept the Sabbath on earth, and is always the same, it follows that the Sabbath is as much a part of His life now as it ever was. It was but a short time ago that a man, a professed minister of the Gospel, to whom the writer presented this thought, boldly declared that Jesus is not the same now that He was; that He has changed. To such straits are men driven in order to evade the Sabbath! They must either reject Christ utterly, or else accept a Christ that is unknown to the Bible, that is, a false Christ. {PTUK March 19, 1896, p. 183.3}

Some one will say, “You believe, then, in sanctification and salvation by works.” Oh, no; not at all. Do you not see any difference between working and resting? The Sabbath is not work, it is rest. Sabbath means rest. Salvation is by faith; and we are assured that “we which have believed do enter into rest;” and this is spoken with direct reference to the seventh day, the Sabbath of the Lord. Hebrews 4:3, 4. The Sabbath is a sign of sanctification and redemption by faith. True Sabbath-keeping is perfect rest in God through Christ the Creator and Redeemer. “He that is entered into His rest, he also hath ceased from his own works, as God did from His.” Hebrews 4:10. Surely anybody, especially if he be a labouring man, ought to be able to see a wide difference between works and rest. Sabbath rest is not salvation by works. {PTUK March 19, 1896, p. 183.4}

And for this reason no one can say of the Sabbath of the Lord, “You shall not put it upon me.” No; hard work and heavy burdens may be bound upon men; but not the Sabbath, which is rest. Sabbath-keeping is not a grievous task put upon men whether they will or not, but a glorious privilege to which none can be admitted except those who humbly believe God. That means that they believe all His word. Instead of thrusting the Sabbath upon an unwilling people, God says of those who do not believe Him, “they shall not enter into My rest.” He does not arbitrarily exclude any; all are welcome to come and share His rest, and all are invited; but faith alone can give the rest; and those who do not believe exclude themselves. To keep the Sabbath indeed is not to confer a favour on the Lord, but to rest in His love, to dwell in His presence, and to drink of the rivers of His pleasure. It is to be “under grace” in the fullest sense, namely, to “receive not the grace of God in vain.” {PTUK March 19, 1896, p. 183.5}

**“Items of Interest” The Present Truth, 12, 12.**

E. J. Waggoner

-The mines of South Africa now produce one-fifth of the world’s supply of gold. {PTUK March 19, 1896, p. 190.1}

-A meteor which fell in Australia recently had a large mass of pure copper embedded in one side. {PTUK March 19, 1896, p. 190.2}

-A colliery strike now in progress in Austria is said to be the largest strike ever witnessed in that country. {PTUK March 19, 1896, p. 190.3}

-The Russian press is jubilant over the defeat of the Italians, and has opened subscriptions to aid the wounded Abyssinians. {PTUK March 19, 1896, p. 190.4}

-Mr. Ballington Booth has tally embarked on the organisation of a new Salvation Army in America, and is said to be enrolling recruits rapidly, most of them coming from the old army. {PTUK March 19, 1896, p. 190.5}

-The proposal of the United States to intervene in behalf of the Cuban insurgents has roused strong feeling in Spain, where the authorities have had difficulty in suppressing attacks on American consulates. {PTUK March 19, 1896, p. 190.6}

-The past year has witnessed a great famine in Africa, north of the Zambesi. Locusts have appeared in clouds and eaten everything off the face of the country. Sufferings of the most harrowing nature are reported. {PTUK March 19, 1896, p. 190.7}

-Sixteen thousand pounds is the figure that it is approximated the Pope’s pearl would bring. One of Leo’s predecessors became possessed of it in a manner which has not been told, and it has descended in a regular course. {PTUK March 19, 1896, p. 190.8}

-In view of the effort of an explorer to reach the North Pole by balloon next summer, the Hudson’s Bay Company has sent word to its stations to inform Indians and Esquimaux to be on the lookout to render assistance in case the balloonists should come down in North American territory. {PTUK March 19, 1896, p. 190.9}

-The pilgrimage to Mecca began this year, as usual, towards the end of January, and early in February several shiploads of pilgrims had started for Jeddah. It is understood that all the Egyptian pilgrims will be kept for several days in quarantine at El Tor before being allowed to go on to Mecca. {PTUK March 19, 1896, p. 190.10}

-Lord Kelvin has been making experiments to discover what the effect of a cannonade of quick-firing guns would be on board the vessel firing and the ship subject to the fire. He believes shat after fifteen minutes’ firing the survivors of the crews of both vessels would be reduced to a state of mental, if not physical incapacity, owing to the concussion of the projectiles on the sides of the vessel and the noise of the guns. {PTUK March 19, 1896, p. 190.11}

-Writing on the food question in England in war time Mr. R. B. Marston says: “Our annual bill for foreign corn amounts roughly to about ?30,000,000, and produces roughly about three thousand million loaves of foreign bread at 2nd. each, which we eat and pay for yearly in addition to little more than a quarter as much more grown at home.” He seriously presses a scheme for storing a year’s provision of corn under Government control. {PTUK March 19, 1896, p. 190.12}

**“Back Page” The Present Truth, 12, 12.**

E. J. Waggoner

There are now seventeen colporteurs in Finland engaged in the work of spreading the knowledge of the truth of the Sabbath of the Lord, and of His soon coming. {PTUK March 19, 1896, p. 192.1}

We learn that the workmen have begun work on the sanatorium building in Guadalajara, Mexico, which will provide the necessary accommodation for the medical mission which our friends there have been carrying on for two years with most encouraging results. {PTUK March 19, 1896, p. 192.2}

The following item shows how vast a portion of the means of this professedly Christian nation is expended in preparation for killing people:- {PTUK March 19, 1896, p. 192.3}

This year’s Budget is the largest ever produced. It reaches the enormous total of a hundred millions; and of every hundred pounds in this total, forty pounds are put down for powder and shot, ironclads, and men to fight them. {PTUK March 19, 1896, p. 192.4}

Last week the House of Commons voted, “That, in the opinion of this House, it is desirable that the National Museums and Art Galleries in London should be open for a limited number of hours on Sundays, after 2 P.M., upon condition that no officer shall be required to attend on more than six days per week, and that any who may have conscientious objections shall be exempt from Sunday duty.” {PTUK March 19, 1896, p. 192.5}

The vote was preceded by a long discussion, and by the introduction and rejection of an amendment to the effect that those institutions “should be open from 10 A.M. to 10:00 P.M. on at least three week-day evenings in each week,” instead of on Sundays. {PTUK March 19, 1896, p. 192.6}

Of course there was some opposition, on the ground that to open the museums would secularise the Sunday, and that the State should set the example of Sunday observance. It is worthy of note, however, that all who spoke in favour of the motion, declared themselves in favour of the preservation of the Sunday as a religious institution, and maintained that the proposed Sunday opening would in no way interfere with the religious observance of the day. Some of the statements made by those who favour the motion are significant. {PTUK March 19, 1896, p. 192.7}

The mover of the motion said that the principal obstacle was “a mistaken feeling that the opening of museums on Sundays might in some way infringe the sanctity of the Sabbath. In his opinion it would tend very much to sanctify it, and in proof of this he pointed to the testimony of many leaders of the church, and to the experience of large towns, such as Birmingham, where museums were already open on Sundays.” He also called special attention to the fact that this resolution could not possibly interfere with religious services, since it was proposed that the museums should be open only from two to six. {PTUK March 19, 1896, p. 192.8}

Mr. Goschen said that there was “a strong desire, shared by every class, that the sanctity of the British Sunday should be maintained in all its essential conditions,” and that “if they were to say that a certain motion, if carried, would tend to make Sunday a day of labour, or that it would involve the sacrifice of rest on that day, there was scarcely a member of that House who would not vote against such a motion.” On the ground, however, that the workingmen appealed for the opportunity to visit the one day in the week, and that “the influence of the labour leaders would be so great as to prevent the breaking down of the Sabbath,” he favoured the motion. {PTUK March 19, 1896, p. 192.9}

Only one speaker, Sir G. Trevelyan, took a simple, unbiased view of the motion. While some claim that the working people favoured the opening, and others claimed that they were opposed to it, he was inclined to leave all such appeals to popular feeling entirely out of the question. He said that “they did not want to force any man to think or do wrong, but rather to enable every man to do what he thought right. It was no measure of local option that was proposed, but of personal option. It would enable any man to act as his conscience dictated-either to go or to stay away from the museums.” {PTUK March 19, 1896, p. 192.10}

If that reasoning could only be applied to the whole Sunday question, it would be a blessing. Officials in general have become so infatuated with the notion that “the business of the State is to make it as easy as possible to do right, and as difficult as possible to do wrong,” and that their ideas of right and wrong must be accepted as the standard, that the idea that people have any individual, personal responsibility to God have been almost forgotten. Although in this matter of visiting museums on Sundays the people may now have an opportunity to exercise their own judgment and conscience, there is no hope that the State will cease to act in the place of God to the people in the matter of Sunday observance in general. {PTUK March 19, 1896, p. 192.11}

Addressing those members of the House of Commons who objected to the opening of museums on Sundays on the ground that it would “tend to break down the sanctity of the Sabbath,” the Daily News reminded them that “the Sabbath is the seventh day of the week, and not the first.” {PTUK March 19, 1896, p. 192.12}

We have received from workers in Calcutta the announcement (in Bengali script which we cannot read) of a school for girls which they were preparing to open the second of this month in that city. {PTUK March 19, 1896, p. 192.13}

The Catholic Times attributes the recent defeat of the Italians in Abyssinia to the fact that the guns with which the Shoans mowed down the Italian troops, were the same weapons that were taken from the Papal troops in 1870. The Italian Government had presented them to the Abyssinians, and now, according to the Times, it is suffering retribution for the sacrilege of despoiling the Pope’s servants of their carnal weapons. {PTUK March 19, 1896, p. 192.14}

There are many ways in which Sabbath-keeping may bring one before the courts in Switzerland. Some are arrested for Sunday work, others for not serving in the fire department on the Sabbath, and still others have been prosecuted in some cantons for not sending their children to school on the Sabbath. It is highly suggestive that the two countries which have distinguished themselves in the prosecution of Sabbath-keepers are republics which are sometimes supposed to be models of popular government, Switzerland and the United States. {PTUK March 19, 1896, p. 192.15}

**“What to Answer” The Present Truth, 12, 13.**

E. J. Waggoner

“Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” 1 Peter 3:15. {PTUK March 26, 1896, p. 193.1}

This text is often misunderstood, simply because it is not carefully read. Many take it as though it said, “Be ready to argue and dispute with every man you meet, whether he asks you any question or not.” {PTUK March 26, 1896, p. 193.2}

Others do not pervert it quite so much, but take it for granted that it means to be ready to try to convince a man by argument, and by the presentation of Scripture texts. {PTUK March 26, 1896, p. 193.3}

But what we are told to do is to be ready to give a reason of the hope that is in us, that is, to tell why we have a hope. In other words it is to give our personal experience in the things of God. {PTUK March 26, 1896, p. 193.4}

This means, of course, that one should have a clear and living hope. It must be in us and not merely in the Bible. Many a man can present a clear and logical scriptural argument concerning the Gospel, who knows nothing of it by personal experience. It is said that in some of the schools held by missionaries in India, the Hindu students, who have no faith in Christ or His Word, will often present better theses on the evidences of Christianity, than the Christian students do. Such ones tell what they have heard, and not what they know. {PTUK March 26, 1896, p. 193.5}

The word that is in the Bible alone will do no one any good. Anyone can see that if the Bible were never opened and read, no one would ever be benefitted by it. Even so, though it be read, yet if its words do not come into the heart and life, there is no profit. {PTUK March 26, 1896, p. 193.6}

Now it is given to Christians to open and present this Word to the world. The men of the world will not do it for themselves. But it must be the living Word that we give them. It is the Word made flesh that saves men. The only argument that the world cannot gainsay or resist, is the argument of living Christianity. The Gospel of Christ is not a theory or a creed, but a life, even the life of Christ Himself. {PTUK March 26, 1896, p. 193.7}

The Word, just as it stands in the Bible, is to be presented to the world, but it must come as the living Word, through a living channel. “Sanctify the Lord in your hearts.” Let the Word become flesh in you, and then the words of Scripture will come, not as if quoted from a book, but with authority, as from the mouth of the Lord Himself. The only real hope that a man can have, is “Christ in you, the hope of glory.” Therefore to give the reason for the hope in us, is simply to give the grounds of our personal acquaintance with Christ. When we have that acquaintance, the answer will be with meekness and fear, because those who learn of Him learn meekness and lowliness, for He is “meek and lowly in heart.” Matthew 11:29. {PTUK March 26, 1896, p. 193.8}

**“What Militarism Does” The Present Truth, 12, 13.**

E. J. Waggoner

The true nature of the spirit of militarism is little suspected by many whose thoughts and lives are under its influence. It must be so else kindly people could not speak as lightly as they do of the accidents and horrors of war. As an illustration of the spirit which militarism engenders even outside of the ranks of active fighters, and as a suggestion of the need that exists for the preaching of the Gospel of peace in all circles, take the following report of an interview with one of the nursing sisters who accompanied the Ashanti expedition:- {PTUK March 26, 1896, p. 194.1}

“It must have been a relief to have no fighting?” {PTUK March 26, 1896, p. 194.2}

“It was the bitterest disappointment to the soldiers. At first the hope of fight kept them from feeling the effects of the climate, but the sick list became very heavy when the depressing certainty of a ‘bloodless’ victory was faced. And the sisters, too, wanted a few broken bones to bind up! Almost to the last the soldiers hoped an attempt would be made by the natives to rescue King Prempeh. But after the Sacred River was passed their spirits went down to zero-in spite of the climate.” {PTUK March 26, 1896, p. 194.3}

Those who express such ideas, and the world is full of the spirit, do not need denunciation, but they do need the Gospel. {PTUK March 26, 1896, p. 194.4}

**“The Blessed People and the Blessed Day” The Present Truth, 12, 13.**

E. J. Waggoner

Following is the main portion of a letter recently received from an interested reader. We quote it because the question is one which puzzles others, who will be equally interested in the answer. {PTUK March 26, 1896, p. 194.5}

For some time I have perused your publication, PRESENT TRUTH, and have been attracted to the question which is brought so prominently to the front there, namely, Which day should we observe as the day of rest? For my part I am almost persuaded that the majority are wrong. Searching the Scriptures on the subject, I found everything in your favour (in favour of the Sabbath); but there is one text which puzzles me. That is, John 20:19. There we find that the disciples were gathered together on the first day of the week, and Jesus appeared unto them, and said, “Peace be unto you.” Now if the disciples were resting on the wrong day, one would think that Jesus would have reproved them. But instead of that we find that He blessed them; and a person can scarcely conceive of Jesus blessing them if they were doing wrong. Then we have the same thing taking place in the 26th verse. {PTUK March 26, 1896, p. 194.6}

Now I do not draw attention to these for the purpose of upholding the first day of the week as the day of rest, but merely with the humble desire to get your opinion of them. For, truly, they seem to be the only passages which deter me from being a Seventh-day Adventist. I should be much obliged if you could aid me in this. {PTUK March 26, 1896, p. 194.7}

We are most happy to give the desired aid, which we shall do, not by giving our opinion, but by pointing out just what those texts do, and do not, say. Our friend’s difficulty lies in reading into the texts more than they actually say. {PTUK March 26, 1896, p. 194.8}

**HOW READEST THOU?**

Notice that the texts referred to do not say that the disciples were holding a religious service, or that they were engaged in the act of worship, or that they were in any way whatever observing the day. There is not the slightest hint that they were regarding the day as a day of rest. It is true that this is purely negative, but that is really all that is needed in this case. When a man is deterred from keeping the Sabbath only by two texts which he thinks teach that some of Christ’s disciples kept Sunday, all that he needs is to see that those texts make no shadow of a reference to Sunday rest; and this he can see simply by carefully reading them again. {PTUK March 26, 1896, p. 194.9}

First, we read John 20:19, 20: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord.” {PTUK March 26, 1896, p. 194.10}

Not a hint is there here about either rest or worship. Therefore this text has no more to do with teaching the observance of Sunday than has the fact that on the same day two of the disciples walked from Jerusalem to their home, about seven and a half miles distant. See Luke 24:13, 28, 29. {PTUK March 26, 1896, p. 194.11}

But let us see, just for the sake of gratifying our curiosity, if we can find out what the disciples were doing together that night. In the last chapter of Luke we are told how Jesus appeared to the disciples on their way to Emmaus, and was made known to them as they began to eat supper, and how the two immediately returned to Jerusalem and made known the fact to the assembled disciples. {PTUK March 26, 1896, p. 194.12}

“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.” Verses 36-42. {PTUK March 26, 1896, p. 194.13}

This was the same occasion as that recorded in John 20:19. In this account some additional particulars are given, noticeably the one that Jesus asked for and ate some food before them, to convince them that He was a real being. {PTUK March 26, 1896, p. 194.14}

**THE HOME CIRCLE**

But how did it happen that the disciples could so readily offer Him something to eat? The answer is found in the account given by Mark. He speaks of the appearance of Jesus to the two who were going into the country, which is recorded at length in Luke xxiv., and then continues:- {PTUK March 26, 1896, p. 194.15}

“Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.” Mark 16:14. {PTUK March 26, 1896, p. 194.16}

But is it not strange that the disciples should be sitting at meat in a place of worship? It would have been a strange thing if they had been doing so; but they were not in a place of worship. By referring to Acts 1:12, 13, we learn that the eleven disciples had one common dwelling-place in Jerusalem. {PTUK March 26, 1896, p. 194.17}

So the supposed religious service of the disciples on the first day of the week, when Jesus came and blessed them, resolves itself into this: They were all, with the exception of Thomas, at home, with the doors securely fastened for fear of the Jews, and were quietly eating their supper when Jesus appeared and said, “Peace be unto you,” which was the common form of salutation. There was nothing wrong in their partaking of a common meal, and so there was nothing for which He could reprove them. {PTUK March 26, 1896, p. 194.18}

As to the appearance recorded in John 20:26, it is only necessary to point out that it was “after eight days.” That is, it was more than eight days after the appearance on the Sunday night after the resurrection. If it had been only eight days after, it would have been on Monday at the very earliest. So we have in John 20:26 neither a religious meeting nor a Sunday. The disciples were simply again “within,” that is, at home, and Jesus again visited them. {PTUK March 26, 1896, p. 195.1}

And now that it clearly appears that there is not the slightest intimation of rest or religious observance of any kind on that day, it may be stated that if the Scriptures plainly said that the disciples were holding a prayer meeting that night when Jesus appeared to them, that would not be the slightest proof that Sunday is the Sabbath. The holding of a meeting on a day does not signify that it is the Sabbath. When the fourth commandment plainly sets apart the seventh day as the Sabbath, and Jesus says that not one jot or one tittle can by any means pass from the law, it needs something more than the bare record of even a religious meeting on another day to establish that day as the Sabbath. {PTUK March 26, 1896, p. 195.2}

**THE BLESSING**

One thing is almost always strangely overlooked by those who think to find grounds for Sunday observance in that appearance of Jesus to His disciples. It is this, that the blessing which Jesus pronounced was upon the disciples, and not upon the day. He blessed them, just as He had often done before, and as He did afterwards on the day of His ascension, which was Thursday. There was no reason why He should not bless them, because, as we have seen, they were innocently eating their evening meal. But the blessedness which He imparted to them, had no effect whatever on the day. {PTUK March 26, 1896, p. 195.3}

The Lord blesses His people every day of the week,-His blessing is upon His people, Psalm 3:8,-but that does not make every day the Sabbath. But in the beginning, at the close of the creation week, “God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 2:3. {PTUK March 26, 1896, p. 195.4}

The seventh day was blessed in the beginning, and that blessing has never been removed from it. The seventh day is still the Sabbath day, and is a blessed day. Consequently it always brings a blessing. Those who observe that day “according to the commandment,” have a blessing from it, which can be gained nowhere else. God blesses them on other days,-days which are not blessed,-but the Sabbath day brings a blessing of its own with it, besides the ordinary daily blessing. The fact that God blesses us on the Sabbath day does not lend any additional sanctity to the day; but the fact that the Sabbath-the seventh day-is itself blessed, confers a special blessing upon those who keep it. The day is blessed, and always will remain blessed, whether people receive the blessing or not. {PTUK March 26, 1896, p. 195.5}

**NO BLESSING FOR SIN**

God does not bless sin, but he does bless sinners. He blesses sinners in order that by the blessing of His grace they may cease from sin. Thus we read, “Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from your iniquities.” Acts 3:26. {PTUK March 26, 1896, p. 195.6}

It cannot be denied that God has blessed people on the first day of the week. Not only so, but He has blessed them when they were met together for religious worship on that day, and when they supposed that it was the Sabbath day. So likewise He has most signally blessed people on every day in the week, both when they were engaged in religious services, and when they were not. {PTUK March 26, 1896, p. 195.7}

But nobody ever yet got any blessing from the first day of the week, because it never received any blessing from God, and, consequently it has no blessing to impart. Only one day-the seventh-did God ever bless; and only that one day can impart blessing. {PTUK March 26, 1896, p. 195.8}

Moreover, nobody was ever yet blessed because he regarded the Sunday as the Sabbath, although many people have been blessed while so regarding it. Wherefore? For this reason:- {PTUK March 26, 1896, p. 195.9}

1. “Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. {PTUK March 26, 1896, p. 195.10}

2. But there is no word of God concerning the observance of Sunday. The seventh day only is the Sabbath; the other days of the week, including Sunday, are called by the Lord “the six working days.” Ezekiel 46:1. Therefore since there is no word of God requiring Sunday observance, but the contrary, there can be no faith exercised in the keeping of it. {PTUK March 26, 1896, p. 195.11}

3. But “whatsoever is not of faith is sin.” Romans 14:23. Therefore the keeping of Sunday is a sin, to be repented of the same as any other sin. This is very evident from the fact that the keeping of Sunday involves the breaking of the Sabbath. {PTUK March 26, 1896, p. 195.12}

There are none of God’s people who have yet come to the perfect knowledge of all the truth; yet God blesses them. Why does He bless them?-In order that they may “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ,” who is the Truth. He blesses the sinner, in order that by that blessing he may turn from his iniquities. He richly blesses the man who has just yielded to Him; but that blessing by no means indicates that the new convert has nothing more to learn, and must never advance beyond where he now stands. Let it be understood that God does not give us His blessing as a reward for doing right,-He does not pay us for our service,-but He blesses us in order that we may do right. We experience an increase of blessing in proportion as we yield ourselves to His will; but our best service does not merit pay. {PTUK March 26, 1896, p. 195.13}

For we are never to assume because God blesses us that we are doing all the will of God, or that we have no ways that ought to be forsaken. So when God blesses men who observe Sunday in all sincerity, supposing it to be the Sabbath, that is not to be taken as indicating that He does not wish them ever to make any further amendment of their ways. The blessing is not for Sunday keeping, which in itself is sin, but to lead them to more intelligence service. God blesses sinners, but not sin. {PTUK March 26, 1896, p. 195.14}

In like manner, we do not think of citing the fact that God blesses us, as proof that the seventh day is the Sabbath. That is shown by the fact that God rested on it, and blessed it and sanctified it. And because it is thus blessed, we know that it can impart to those who keep it a blessing which can be obtained nowhere else. {PTUK March 26, 1896, p. 195.15}

**“Supplanting Puritanism” The Present Truth, 12, 13.**

E. J. Waggoner

Under the heading, “Supplanting Puritanism,” the Catholic Times calls attention to the fact that, in the portion of the United States known as New England, where 1746 Catholics were not permitted to dwell, there are now more than two hundred thousand more Catholics than there are Protestants of all denominations combined. The United States has certainly proved to be most congenial soil for the growth of Roman Catholicism. {PTUK March 26, 1896, p. 195.16}

**“Items of Interest” The Present Truth, 12, 13.**

E. J. Waggoner

-Fresh gold discoveries are drawing people to West Australia. {PTUK March 26, 1896, p. 206.1}

-Floods have been doing immense damage along the Danube. {PTUK March 26, 1896, p. 206.2}

-The capital invested in railways in the United Kingdom is ?1,000,000,000. {PTUK March 26, 1896, p. 206.3}

-No fewer than 1,000,000 of men, women, and children, it is said, die yearly in India from starvation. {PTUK March 26, 1896, p. 206.4}

-It is said that the Dervishes have a force of 10,000 men in Dongola, toward which the Egyptian expedition is proceeding. {PTUK March 26, 1896, p. 206.5}

-Newfoundland has had a terrible winter, snow piling up ten or fifteen feet in some parts, blocking roads and causing much suffering. {PTUK March 26, 1896, p. 206.6}

-Throughout Chili, despatches say, a series of earthquakes has spread terror and dismay. The shocks have been the longest and strongest felt for years. {PTUK March 26, 1896, p. 206.7}

-When the Negus of Abyssinia reviewed his troops in the presence of the Italian envoy, who visited his camp after the battle, over 100,000 men marched past. {PTUK March 26, 1896, p. 206.8}

-During a recent snowstorm which swept over the Russian province of Orel, 130 persons were frozen to death in one night, while numbers of cattle and horses perished. {PTUK March 26, 1896, p. 206.9}

-The British Empire now embraces an area of 8,500,000 square miles, and contains a population of some 350,000,000 people. Nearly one person out of every four on the earth owes allegiance directly or indirectly to the Queen. {PTUK March 26, 1896, p. 206.10}

-Some time ago the deepest sounding in the ocean was that of 27,930 feet off the Japanese coast. Recently, however, a depth of 29,409 feet was measured near the Friendly Islands, when the sounding wire gave out before the lead touched the bottom. {PTUK March 26, 1896, p. 206.11}

-In Hungary a Jewish gentleman owns an entire district, and thus has the livings of sixty Christian churches in his gift. In Austria, Germany, and France Jewish financiers are buying up estates and becoming the greatest landholders. And it is asserted that two-thirds of the whole press of these countries are controlled by Jews. {PTUK March 26, 1896, p. 206.12}

-Doctor Bell, of the Canadian Geographical Survey, has recently reported the discovery of a previously unknown river emptying into the southern extremity of Hudson Bay. The river flows through a densely wooded country, about two hundred and fifty miles in a north-northwesterly direction, and for a considerable distance is deep enough to be navigable for steamers. {PTUK March 26, 1896, p. 206.13}

-The hatred between Moslem and the population falsely called “Christian” in Syria is stirring up trouble. A despatch says: Serious disturbances are occurring daily at Beyrouth, and 15,000 armed Christians have paraded the streets as a warning to the Moslems that they are ready to protect themselves if the latter mean mischief. The Sultan has himself sent a telegram to the Vail of Syria requesting him to preserve order. {PTUK March 26, 1896, p. 206.14}

**“Back Page” The Present Truth, 12, 13.**

E. J. Waggoner

The Japanese purpose erecting a gigantic statue of Buddha at Kyoto, to commemorate their victory over the Chinese, who, by the way, are also Buddhists. {PTUK March 26, 1896, p. 208.1}

Eastern Question.-This number closes the series on “The Eastern Question.” We will again remind our readers of the fact that the first two papers in the series are reprinted in pamphlet form at one penny. {PTUK March 26, 1896, p. 208.2}

News from Malta states that the Papal authorities are strongly protesting against the decision of the Privy Council recognising the validity of marriages not celebrated by the Church of Rome in that island. {PTUK March 26, 1896, p. 208.3}

There are two publishing houses devoted to the work of our Society in the United States, one in Michigan, the other in California. At the annual meeting of the Michigan house it reported sales of publications during the year over ?60,000, at retail value. {PTUK March 26, 1896, p. 208.4}

A newspaper says that the two great elements of disturbance in Italy are the Republicans and the Clericalists. The appointment of a great friend of the Pope as Minister of Justice is looked upon as a step to reconcile the Vatican to the Government. What a change in the situation since the days when Paul exhorted the church in Rome to be subject unto the powers that be. But that was before bishops forsook the power of the Word and aspired to earthly power. {PTUK March 26, 1896, p. 208.5}

The Canadian House of Commons has passed the second reading of the Bill for restoring the Catholic schools in Manitoba. As Manitoba is strongly opposed to maintaining separate Catholic schools at public expense and has once refused to yield to the orders of the Dominion Government, the persistence in the demands may very likely lead to trouble. The Roman Catholics hold the balance of power in the Eastern provinces, while Protestants are strong in the West, and at the last Manitoban election, which turned on the school question, they pronounced emphatically against maintaining Catholic schools. {PTUK March 26, 1896, p. 208.6}

The last days are described in Scripture as “perilous.” A time of special trial and tribulation, and yet we are told that “the redeemed of the Lord shall return, and come with singing unto Zion.” They sing because the Lord gives joy and gladness even amidst trial. {PTUK March 26, 1896, p. 208.7}

A new feature in the work of our Society in Italy is the opening of a ship mission in Genoa. The workers represent the Italian, French, German, and English languages, and hope to do good amongst the sailors of this large port, and amongst immigrants, many of whom are constantly leaving Italy for North and South America. {PTUK March 26, 1896, p. 208.8}

No one can fail to remark the fact that in all the world councils of State are being forced to give more and more attention to religious questions. In school questions and general politics religious feeling and rivalry is a factor that frequently demands more consideration than any other. It is an evil omen, and nothing adds such rancour and passion to political life as religious controversy, and nothing causes religion to degenerate so rapidly as making it a subject for majorities and political controversy. {PTUK March 26, 1896, p. 208.9}

“Ye have shamed the counsel of the poor, because the Lord is his refuge.” Psalm 14:6. Thus it is with the majority of men. To trust one’s case wholly to the Lord, seems to them the height of folly. So the Jews mocked Christ, saying, “He trusted in God; let Him deliver Him now.” And God did deliver Him, for His soul was not left in the grave, and His flesh did not see corruption. Then let the unbelievers scoff; “the Lord redeemeth the soul of His servant; and none of them that trust in Him shall be desolate.” {PTUK March 26, 1896, p. 208.10}

It is pitiful to read of the efforts of the seceding portion of the Salvation Army in America, under Ballington Booth, to curry favour with the thoughtless masses by waving the American flag and appealing to national prejudices. So also the old Army, which remains loyal to headquarters, waves the flag to show its loyalty to American institutions. No spiritual life can come from such appeals. The lifting up of Christ is the only thing that can draw men to Him. What have national flags, symbols of war and earthly powers, to do with the Gospel of salvation which recognises neither Jew nor Greek, bond or free, barbarian or Scythian, male or female? {PTUK March 26, 1896, p. 208.11}

When in trial the Lord often seems to a weakened faith to be far away, and the enemy close at hand. But in trial Christ said, “He is near that justifieth Me; who will contend with Me.” Isaiah 1:8. With Jesus’ faith and trust, which we are told to “keep,” we shall know that God is near in trouble to deliver. {PTUK March 26, 1896, p. 208.12}

The South African Sentinel says that encouraging reports are heard from our mission in Matabeleland. The mission farm is about thirty miles from Buluwayo. The company of workers include one minister, a competent physician, and several farmers and their families. {PTUK March 26, 1896, p. 208.13}

Catholic members of Parliament are continually pressing Catholic claims. It is for Catholic chaplains, in army or navy, one day, and something else another. A Protestant Church of England paper says, “Protestant M.P.’s would do well to take a leaf out of Mr. Dillon’s book in matters concerning their religion.” It is precisely because professed Protestants have consented to rest their case on Parliamentary power in the past that Catholics are able to press their demands so successfully. Why will not Protestants acknowledge Gospel principles, and put away the temptation to appeal to earthly powers? {PTUK March 26, 1896, p. 208.14}

The Wesleyan London Quarterly declares that “what is dearest to the hearts of Christian Englishmen, the opportunity to give all the world the Gospel,” depends “upon our maritime supremacy.” “The best ally,” it says, is the “Almighty arm,” “and after that,” the navy. The Church Quarterly also declares that in the superiority of the navy lies the hope of doing the work “God has given us to do.” As political maxims these would not be surprising, but when even the churches identify Gospel work and its necessities with the exigencies of political and commercial enterprise, what wonder that “the nations are angry.” {PTUK March 26, 1896, p. 208.15}