**“‘The Amen’” The Present Truth, 12, 40.**

E. J. Waggoner

There is probably no other word of importance in the language, that is used with less thought as to its meaning than the word “Amen.” {PTUK October 1, 1896, p. 625.1}

It is used in prayer by all Christian people, no matter what their nation or language, and it is worthy of note that it is used only in Christian worship; yet to most it probably means little if anything more than a sign to indicate that prayer is ended. {PTUK October 1, 1896, p. 625.2}

True, there is so much knowledge of its meaning, that it is often used as an expression of assent to what is prayed or spoken by others, yet in the main people use it as the close of a prayer much as though they would say, “Now I have finished.” {PTUK October 1, 1896, p. 625.3}

The word itself is simply the Hebrew root signifying “to be firm or established.” It conveys the idea of stability and certainty. As a noun, we find it signifying “foundation,” and in one form of the verb it signifies “to believe,” as in the statements, Abraham “believed in the Lord, and He counted it to him for righteousness” (Genesis 15:6); and, “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.” Isaiah 28:16. The words believe and “believeth” are from the Hebrew word amen, which, in the form here used signifies to build upon, thus holding the root idea. To believe in God is to build upon Him as a sure foundation. {PTUK October 1, 1896, p. 625.4}

“Other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Corinthians 3:11. In Him are all the promises of God (2 Corinthians 1:20), therefore whoever accepts and follows His words is said to build on the rock. Matthew 7:24, 25. Everything depends on Christ, for He upholds all things by the word of His power. Hebrews 1:3. In Him all things are created, and in Him all things consist. Colossians 1:16, 17. {PTUK October 1, 1896, p. 625.5}

Read now Revelation 3:14: “These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” Christ is the Amen, the sure foundation, because He is all creation’s source and supporter. When we pray in faith,-and the prayer of faith is the only real prayer,-we pray in the name of Christ; for the promise is that when we ask anything in His name we shall receive it. If we do not ask in the name of Jesus, we have no promise of receiving anything; because to ask in His name is simply to ask for only such things as God has promised in Christ. It is to ask according to the will of God, and not according to our own fancies. {PTUK October 1, 1896, p. 625.6}

When we pray in such a manner, then we may be as sure of receiving the things we ask for as we are that God lives. Then we have a right to the word amen. The man who doubts when he prays, who is not sure that he is asking according to the will of God, and who doesn’t know whether or not he will receive the things that he has prayed for, has no right to close his petition with the word Amen. His prayer is simply an experiment, and for him to say “amen,” is to take the name of the Lord in vain, for “Amen” is one of the Lord’s titles. {PTUK October 1, 1896, p. 625.7}

He who uses the word amen understandably, closes his prayer in a tone of triumphant confidence. He has already the thing asked for. “For Thine is the kingdom, and the power, and the glory, for ever. Amen.” The Lord as universal King possesses all things, He has all power and it is His glory to do deeds of kindness, and therefore we are sure of our requests as we are that Christ is the eternal Foundation. Amen: “so it shall be,” is what we say, because Christ, the Amen, is the one in whom all things are. As long as the sun and moon endure, so long we know that His word of promise is sure. {PTUK October 1, 1896, p. 625.8}

The Christian is the only one who has this confidence. The heathen cannot know the word, for they are “without Christ” “having no hope, and without God in the world.” Truly, “their rock is not as our Rock, even our enemies themselves being judges.” {PTUK October 1, 1896, p. 626.1}

**“Preaching the Life” The Present Truth, 12, 40.**

E. J. Waggoner

“The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life.” 1 John 1:2. Jesus did not teach as the scribes. They taught a lifeless formula. And when the form of the truth itself is held without the spirit of it, human theorising inevitably clothes it in human definitions, until the traditions of men obscure the truth of God. Jesus swept all this aside, and manifested the life, which was life indeed to the perishing. {PTUK October 1, 1896, p. 626.2}

And so, too, the disciples were sent out, not to bear witness to lifeless theories, but to preach the doctrine of life, which can only be received as it is translated into life in the believer. When the angel of the Lord brought the disciples out of the common prison into which they had been thrust the command was, “Go, stand and speak in the temple to the people all the words of this life.” And to all times the church of Christ is to persevere, without murmurings and disputings, “holding forth the word of life.” {PTUK October 1, 1896, p. 626.3}

**“A Curious Survival” The Present Truth, 12, 40.**

E. J. Waggoner

The halo or nimbus which appears in Ecclesiastical art about the heads of saints and martyrs was an idea borrowed from paganism. One may see the same thing in the ancient and modern pictures of Oriental heathen “saints.” Its use as a symbol of the sun and moon was connected with the most ancient religions of the East, and with the church became corrupted by paganism and the mithraic sun worship, the symbolic halo which had appeared about the heads of heathen deities was transferred to the Catholic saints. One curious development of this symbol appears, according to the following paragraph from a trade journal, to be responsible for the superstition about the horse-shoe, as an emblem of good luck:- {PTUK October 1, 1896, p. 626.4}

“The Chinese have their tombs built in a semicircular form, like the horse-shoe, and the Moors follow this to a considerable extent in their architecture. The nimbus or halo, which in old pictures and over the wooden images of the patron saint was a crescent of bright metal, often remained long after all the rest had crumbled away, when it became regarded with a very high degree of veneration, and was looked upon as possessing, at least to some degree, the peculiar powers attributed to the saint or deity the painting or image had been believed to represent. The elevated positions in which they were placed, and the custom which followed of putting up the halo without the image, led in those localities to the use of the gilded or brightly-polished horse-shoe closely resembling the small halos that for a time were made and sold expressly for putting up over the doors.” {PTUK October 1, 1896, p. 626.5}

**“An Indictment” The Present Truth, 12, 40.**

E. J. Waggoner

The following extract is from the leader in one of our prominent London daily papers:- {PTUK October 1, 1896, p. 626.6}

“Will some Member of Parliament next session move for a return of the number of murders and suicides in this country during the present year? And will he also ask for returns of the number of lunatics admitted into our public and private asylums during the last, say, ten years. Should he do so and get the returns, he and all interested will find that murders, suicides, and lunatics are alarmingly increasing in England.... {PTUK October 1, 1896, p. 626.7}

“We are continually boasting of our commercial and intellectual progress; but are we advancing morally and socially in like proportion? We think not. It is quite possible to multiply schools and newspapers, and to achieve, after a fashion, educational conquests, and yet make no corresponding progress. Take, for instance, gambling, to which we made particular reference yesterday. This gambling has vastly increased in the face of a vast system of School Board education, in the face of a conspicuously revived Church activity, and in the face of a universally diffused Press. The gambling spirit has vitiated the national heart, and particularly those parts of it engaged on the Stock Exchange and in high places, such as the Chartered Company, and in the promotion of companies on rotten foundations, on the race course, and drinking saloons, and industry. The same desire for wealth at all hazards, for luxury, display, and titles, is everywhere manifest; and we see some of the results in multiplied murders, suicides, and lunatics. The fact is, and it cannot be too often proclaimed, that certain vices are allowed to eat into the heart of our splendid civilisation.” {PTUK October 1, 1896, p. 626.8}

This is a serious indictment, but it should not be filed, necessarily, against England alone. It is true. But it is also a fact that there is no country on the globe of which it is not proportionately true. The organised murder in Turkey is but an example and an evidence of the spirit of people which is in greater and still greater degree possessing the peoples of all countries. {PTUK October 1, 1896, p. 626.9}

The facts narrated in these reprinted paragraphs show the steady development of a field here which only bides its time to be fruitful after its kind in general violence and slaughter. The madness of a Satanic possession is fast overtaking those who have denied God and refused His overtures of mercy. For those who say in their heart “There is no God,” or, acknowledging His existence, disobey Him, there is no escape from this fate. The prospect is not a pleasant one, but the wages of sin is death. Yet at the last it will be seen that all things work together for good to them that love the Lord, and that the God of all the earth has done right. {PTUK October 1, 1896, p. 626.10}

**“‘Wars and Rumours of Wars’” The Present Truth, 12, 40.**

E. J. Waggoner

One of the not least remarkable features of the Queen’s reign, says the Daily Chronicle, considering its eminently pacific character, is the enormous number of wars, “little and big,” that have marked its progress. Scarcely a twelvemonth of this period has passed indeed without finding our country at war in some part of the world. The following is a list of them:-Afghan War, 1838-40; first China War, 1841; Sikh War, 1845-6; Caffre War, 1846; second war with China; second Afghan War, 1849; second Sikh War, 1848-9; Burmese war, 1850; second Caffre War, 1851-2; second Burmese War, 18 to 52-3; Crimea, 1854; third war with China, 1856-8; Indian Mutiny, 1857; Maori War, 1860-1; more wars with China, 1860 and 1862; second Maori War, 1863-6; Ashanti War, 1864; war in Bhootan, 1864; Abyssinian War, 1867-8; war with the Bazotees, 1868; third Maori War, 1868-9; war with Looshai 1871; second Ashanti War, 1873-4; third Caffre War, 1877; Zulu War, 1878-9; third Afghan War, 1878-90; war in Besutoland, 1879-81; Transvaal War, 1879-81; Egyptian War, 1882; Soudan, 1884-85-89; third Burmah War, 1885-92; Zanzibar, 1890; India, 1890; Matabele Wars, 1894 and 1896; Chitral Campaign, 1895; third Ashanti Campaign, 1896; second Soudan Campaigns, 1896. {PTUK October 1, 1896, p. 626.11}

**“The Promises to Israel. The Song of Deliverance” The Present Truth, 12, 40.**

E. J. Waggoner

*“Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, {PTUK October 1, 1896, p. 627.1}*

*I will sing unto the Lord, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea.
The Lord is my strength and song,
And He is become my salvation;
This is my God, and I will praise Him;
My father’s God, and I will exalt Him;
The Lord is a Man of War;
The Lord is His name.
Pharaoh’s chariots and his host bath He cast into the sea;
And his chosen captains are sunk in the Red Sea.
The deeps cover them;
They went down into the depths like a stone.
Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of thine excellency Thou over-throwest them that rise up against Thee;
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of Thy nostrils the waters were piled up,
The enemy said, I will pursue, I will overtake, I will divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them;
Thou didst blow with Thy wind, the sea covered them;
They sank as lead in the mighty waters.
Who is like unto Thee, O Lord, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out Thy right hand,
The earth swallowed them.
Thou in Thy mercy hast led the people which Thou hast redeemed;
Thou hast guided them in Thy strength to Thy holy habitation.
The peoples have heard, they tremble;
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling hath taken hold upon them;
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of Thine arm they are as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over which Thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of Thine inheritance,
In the place, O Lord, which Thou hast made for Thee to dwell in,
The sanctuary, O Lord, which Thy hands have established.
The Lord shall reign for ever and ever.”*

Exodus 15:1-18. {PTUK October 1, 1896, p. 627.2}

And now let us see what instruction and encouragement and hope there is in this record for us. {PTUK October 1, 1896, p. 627.3}

1. The power by which the Red Sea was divided, and the people passed over in safety, was the power by which their enemies were to be kept from attacking them. Compare Exodus 15:14-16 and Joshua 2:9-11. If they had gone forward in the faith that they had at the moment of their deliverance, there would have been no need of their fighting. No enemy would have dared to attack them. Now we can see why the Lord led them the way He did. By one final act of deliverance He designed to teach them never to be afraid of man. {PTUK October 1, 1896, p. 627.4}

2. In this same power they were to make known the name of the Lord-to preach the Gospel of the kingdom-in all the earth, as a preparation for the end. That was a work which they had to do before the promise could be completely fulfilled. If they had kept the faith, it would not have taken long to complete the work. {PTUK October 1, 1896, p. 627.5}

3. The object of their deliverance was that they should be brought in and planted in the mountain of the Lord’s inheritance-a land of their own, where they might dwell for ever in safety. This had not been fulfilled in the days of King David, even when his kingdom was at its height; for it was at the time when he had rest from all his enemies, and proposed to build a temple for the Lord, that the Lord said to him, “Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as before time.” Compare this also with Luke 1:67-75. {PTUK October 1, 1896, p. 627.6}

4. God’s plan in delivering Israel from Egypt was thus set forth in the inspired song: “Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established.” No man can build a dwelling-place for the Lord, for “the Most High dwelleth not in temples made with hands.” Acts 7:48. “The Lord’s throne is in heaven.” Psalm 11:4. The true sanctuary, the real dwelling-place of God, “which the Lord pitched, and not man,” (Hebrews 8:1, 2), is in heaven upon Mount Zion. This is in harmony with the promise made to Abraham, Isaac, and Jacob, and which led them to count themselves strangers on this earth, and to look for a heavenly country, and “for a city that hath foundations, whose builder and maker is God.” Hebrews 11:10. This long-deferred hope was now about to be fulfilled, and it would have been fulfilled speedily if the children of Israel had kept the faith of their song. {PTUK October 1, 1896, p. 627.7}

5. The deliverance of Israel from Egypt and the dividing of the Red Sea is the encouragement of the people of God in the last days of the Gospel, when the salvation of the Lord is gone forth. These are the words which the Lord teaches His people to say:- {PTUK October 1, 1896, p. 628.1}

“Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.” Isaiah 51:9-11. {PTUK October 1, 1896, p. 628.2}

If the ancient Israelites had gone on singing, and had not once stopped to murmur, they would speedily have reached Zion, the city whose builder and maker is God. {PTUK October 1, 1896, p. 628.3}

6. When the redeemed of the Lord do at last stand on Mount Zion, having the harps of God, they will “sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Revelation 15:3, 4. It is the song of deliverance, the song of victory. {PTUK October 1, 1896, p. 628.4}

7. Even as the children of Israel sang the song of victory while upon the shore of the Red Sea, before they reached the promised land, so the children of God in the last days will sing the song of victory before they reach the heavenly Canaan. Here is the song, and as we read it, compare it with the opening part of the song of Moses by the Red Sea. We have already read that when the Lord sets His hand the second time to recover the remnant of His people, “there shall be an highway for the remnant of His people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:16. {PTUK October 1, 1896, p. 628.5}

“And in that day Thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say. Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” Isa. xii. {PTUK October 1, 1896, p. 628.6}

This is the song with which the redeemed of the Lord are to come to Zion. It is a song of victory, but they can sing it now, for “this is the victory that hath overcome the world, even our faith.” Only as they proclaim the salvation of the Lord, they do not share it. While being conducted to Zion, they learn the song that they will sing when they reach that place. Thus {PTUK October 1, 1896, p. 628.7}

*“when, in scenes of glory,
I sing the NEW, NEW SONG,
’,Twill be the OLD, OLD STORY
That I have loved so long.” {PTUK October 1, 1896, p. 628.8}*

**“Sunday Laws Opposed by a Catholic” The Present Truth, 12, 40.**

E. J. Waggoner

**IN THE CANADIAN PARLIAMENT**

The confused condition of things in the theological world has lately been illustrated in Canada, where we have seen a Roman Catholic leading the party opposed to endowing Catholic schools in Manitoba, and winning the election against the opposition of the Catholic clergy. And when, some time ago, a professedly Protestant member introduced a bill for a more rigid Sunday law in the Dominion, it was a Roman Catholic member, Hon. G. Amyott, who most strenuously opposed it, in the name of civil liberty. After showing that the only ground for the Sunday was Catholic tradition, and that if the introducer of the bill followed the Bible as authority he must keep the seventh day, and not the first, he concluded:- {PTUK October 1, 1896, p. 628.9}

“As for us Catholics, Mr. Speaker, we shall celebrate our Sundays as we please, provided we do not interfere with your civil rights, and, if we do, go to the provinces and you will receive protection. {PTUK October 1, 1896, p. 628.10}

“The honourable mover of this bill says he wishes to protect the rights of conscience. Is he doing that when he wants to impose upon the Jews the obligation of keeping the first day instead of the seventh? Does he respect the rights of conscience when he wants to compel the Seventh-day Adventists to celebrate the first day of the creation instead of the seventh? Does he protect the rights of conscience when he wants to compel a great number of his fellow-citizens to disobey the word of God and to obey the words of a church of which they do not approve? {PTUK October 1, 1896, p. 628.11}

**A ROYAL PROCLAMATION**

“The honourable gentleman must remember that in proposing his bill he acts not only contrary to the constitution I read a moment ago, but also contrary to the general understanding which prevails in this country and which is summed up in a proclamation by her Majesty the Queen in 1858, which is as follows:- {PTUK October 1, 1896, p. 628.12}

“‘Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted by reason of their religious faith or observances, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.’ {PTUK October 1, 1896, p. 628.13}

“These are the words not only of the Queen, but of the Parliament of Great Britain. This is the rule which should be recognised in this country. Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. But the honourable gentleman wants to force those who are not of the same belief with himself to observe as the Sabbath some other day than that which they believe to be the Sabbath, and even to force those who, like himself, desire to observe Sunday, to observe it in the way he believes in, and not in the way they believe in themselves. That is not protection of civil rights; it is interference with civil rights.” {PTUK October 1, 1896, p. 628.14}

**“Items of Interest” The Present Truth, 12, 40.**

E. J. Waggoner

-In Japan, we are told, children are taught to write with either hand. {PTUK October 1, 1896, p. 638.1}

-A rich discovery of gold is reported from Grahamstown, South Africa. {PTUK October 1, 1896, p. 638.2}

-It is estimated that over one-tenth of male Matabelee have been killed. {PTUK October 1, 1896, p. 638.3}

-The Queen’s descendants now occupy or are destined to occupy seven thrones. {PTUK October 1, 1896, p. 638.4}

-One-third of the female population of France are engaged as labourers in agricultural pursuits. {PTUK October 1, 1896, p. 638.5}

-A strike of miners in Colorado led to such violence that the State troops were called out last week to suppress it. {PTUK October 1, 1896, p. 638.6}

-Among the warlike tribes of the Soudan the unwritten law of the desert forbids any settlement around the wells, as they are common to all. {PTUK October 1, 1896, p. 638.7}

-Many wrecks were reported along the coast last week, the gale raging with wintry violence. Gallant rescues by the lifeboats were also reported. {PTUK October 1, 1896, p. 638.8}

-Railway accidents have been unusually frequent in England this summer. Last week a collision at March killed one person and injured many. {PTUK October 1, 1896, p. 638.9}

-The expedition to Spitzbergen reports having discovered a mountain nearly 6,000 feet high, which is composed almost wholly, apparently, of marble. {PTUK October 1, 1896, p. 638.10}

-The ratable value of the Metropolis, according to the quinquennial valuation now operative, has increased during the last five years by 21 millions, making a total of nearly ?36,000,000. {PTUK October 1, 1896, p. 638.11}

-Over a million tons of machinery and plant, dredgers, and locomotives are rusting and rotting along the Panama canal. The gigantic failure is said to be pitiful as one gazes at the “awful scene of chaos.” {PTUK October 1, 1896, p. 638.12}

-The Russian and Japanese Governments have agreed to exercise a mutual protectorate over Korea, but Russia as the greatest Power is quietly building up her interests in that important peninsula. {PTUK October 1, 1896, p. 638.13}

-It was thought the Dervishes would make a stand at Dongola, but the approach of the British force led them to flee into the desert and up the Nile, the cavalry pursuing and killing what they could. Many Dervishes are surrendering. {PTUK October 1, 1896, p. 638.14}

-It said that the Japanese are encouraging the revolt against Spain in the Philippine Islands, as these islands are greatly desired by Japan, which feels the need of more room in which to plant its crowded population. {PTUK October 1, 1896, p. 638.15}

-Last week the Queen had reigned longer than any previous British sovereign, or European ruler. Her Majesty has seen the reigns of five Prussian monarchs, four of Russia, Denmark, Spain, and Portugal, three of Sweden and Holland, two of Austria and Belgium, and she has seen tremendous changes political and otherwise in the history of her reign. All members of the House of Peers that saw her coronation are dead, and but one member of the House of Commons who was a member at that time still retains his seat. {PTUK October 1, 1896, p. 638.16}

**“Back Page” The Present Truth, 12, 40.**

E. J. Waggoner

We hear that the medical missionary of our Society in Raratonga has been requested to take charge of the Government hospital in that island, which will doubtless give him better facilities for carrying on his work for the suffering, bodily and spiritually. {PTUK October 1, 1896, p. 440.1}

The Salvation Army female rescue department reports 13,768 cases dealt with in homes, of which nearly eighty per cent. have continued well thus far in their new life. The work of rescue has been accomplished at a total cost of not more than ?2 per person. {PTUK October 1, 1896, p. 440.2}

It is worth remarking that two young Christian Chinese ladies have just completed a medical course in an American university, and have returned to China, the first native female physicians, hoping to be able to do much for the women of China, ministering to physical and spiritual needs. China has one skilled physician to 2,500,000 of her population. {PTUK October 1, 1896, p. 440.3}

Change, restlessness, strife are the characteristics of the time. Now Thibet is waking up, and the head of the religion of the country, the Grand Lama, is ordering his lamas to take the field and lead the people’s revolt against Chinese rule. At the very time when the great Powers are deliberating as to how China shall be divided, the empire itself is being rent by rebellion. {PTUK October 1, 1896, p. 440.4}

Our readers are perhaps aware that the greater proportion of those connected with the work of our Society in Turkey are Armenians. So far as heard from they have suffered no harm and the terrible scenes recently enacted. Needless to say, Seventh-day Adventists in Turkey simply preach the Word, and they have taken no part in armed insurrection or political strife, and the good providence of the Lord has watched over them. Even though some were killed we know they would not die calling for the death of their enemies. That would be a denial of Christianity. The freedom for which they work in Turkey is religious not political, and religious liberty is freedom from sin and its power, which no human power can deprive one of; nor can principalities or powers, or life or death, or any other creature separate the Christian from the love of Christ which is his support and life. Christians are needed in Turkey now. May the terrible times develop and increase them. {PTUK October 1, 1896, p. 440.5}

Every gail about our coasts brings out the heroism of the coastguardsmen. The character of courage developed in the fight with the elements to save men’s lives is of an entirely different stamp to that developed in war to take men’s lives. The lifeboatman is disappointed when the fierceness of the gale hinders him from rescuing those imperilled, while frequently, as in despatches the other day from the Soudan, we hear of the disappointment of troops when the enemy runs away and does not stand up to be killed in fierce combat. It cannot be too often repeated that the spirit of war in which is drilled into men is the very spirit of Satan. {PTUK October 1, 1896, p. 440.6}

The journals which have all along urged greater expenditure on armaments are preparing to make use of the spirit of militarism which is sweeping the churches into their camp. They notice that it is those who formerly opposed so great expenditure for war and bloodshed who now cry most loudly for war; and if there is to be war, guns, and boats, and men, and money must be ready, and the more the better if war is a remedy for any evil under the sun. Not till the last great conflict, when all the armies of the nations will be destroyed by the hosts of heaven, will the world recover from this hot wave of militarism. {PTUK October 1, 1896, p. 440.7}

For a long time many Anglicans have been begging the Pope to pronounce on the validity of their orders. So the Pope says, “We pronounce and declare that ordinations carried out according to the Anglican rights have been and are absolutely null and utterly void.” If those who have appealed value the opinion of their chosen judge they have not an opportunity to show it. But fancy asking the Pope to tell who can obey Christ “orders,” “Go ye into all the world and preach the Gospel to every creature.” {PTUK October 1, 1896, p. 440.8}

The Papal Bull on Anglican orders is a long document, but we find only two references to Scripture in it, and those merely incidental, and not a part of the argument. It is not a Bible question but an ecclesiastical quibble with those who argue it. The Rabbis in the time of Christ spent their time discussing fine points of human definitions, and when Christ came speaking the words of God they questioned His “orders” and authority. {PTUK October 1, 1896, p. 440.9}

Old earth groans under the weight of transgression bearing heavy upon it, and the pent-up forces stored within it for the last great day (2 Peter 3:7, R.V.) are shaking its surface here and there, as though to warn all who put their trust in it that the foundation of one’s hope must be laid on something more secure. Mail advices regarding the recent earthquake in Iceland show how powerless man is when the earth beneath his feet gives way:- {PTUK October 1, 1896, p. 440.10}

In places the ground opened as if to swallow the little turf houses that are dotted over its surface. One of these chasms is many miles in length, but not very deep or broad. Great rocks and big landslides tumbled down from the mountains. It was as if the earth was writhing in agony. All these movements were accompanied by terrific rumbling noises underground, as loud as heavy peals of thunder. The women cried and wrung their hands. {PTUK October 1, 1896, p. 440.11}

A Roman Catholic shop-keeper, who sells horsehair belts and barbed instruments to wear next the body as disciplinary agencies, says that he sells three to Church of England people to one to a Catholic. A Protestant book-seller in Paternoster Row has created considerable excitement by exhibiting a set of these instruments of self-torture in his window. {PTUK October 1, 1896, p. 440.12}

**“What Is the Commission?” The Present Truth, 12, 40.**

E. J. Waggoner

What Is the Commission? -Great enthusiasm has prevailed amongst the churches to avenge the slaughter Armenians. But Christ has commissioned the church to go and preach the Gospel to every creature, even the Turk, and God has expressly said, “Vengeance is Mine, I will repay.” Unsanctified human nature has always been more ready to try to do the work which God reserves for Himself than to do the work which God commands men who know Him to do. It is easy, apparently, to rouse religious people to enthusiasm to hire other men to go and vent their natural feelings of wrath upon wrong-doers, but has anybody ever heard of any great popular enthusiasm to carry the Gospel to Mohammedans? It is not a question of what wicked men deserve, but of what God sends Christians into the world to do. {PTUK October 1, 1896, p. 440.13}

**“Front Page” The Present Truth, 12, 41.**

E. J. Waggoner

The Pope evidently expects new converts as a result of his final pronouncement against Anglican orders, for he suggests to Cardinal Vaughan “the formation of a considerable fund for the help of converted Anglican clergymen.” {PTUK October 8, 1896, p. 641.1}

Cardinal Vaughan urges those Anglican clergymen and laymen who have been longing for reunion with Rome to come into the open arms of the “Mother Church” and “no longer to temporise with grace. Persons desiring to act might communicate with any bishop or priest, or with himself, for instruction and direction. Let them not tarry for corporate reunion. It was a dream and snare of the Evil One. They had all to be converted to God individually.” {PTUK October 8, 1896, p. 641.2}

The old rabbis, the doctors of the Jewish church, had their fable of oral traditions handed down from Moses to the men of the Great Synagogue, who later put them into writing, with interpretations and comments, without which it was impossible to understand the Scriptures. Just so the Catholic doctrine of tradition substitutes the vagaries of the Fathers for the pure words of God. And they are said to have received the traditions from the apostles just as the Jewish rabbinical writers received their traditions through Moses, who talked with God. The Jews made void the commandments of God by their traditions, and thus the Catholic Church has made void the Word by tradition. Drink of the fountain head. {PTUK October 8, 1896, p. 641.3}

**“Whose Man Are You? Christ’s? Or Whose?” The Present Truth, 12, 41.**

E. J. Waggoner

In olden time when two companies met, or a wayfarer was descried by the way, the accustomed challenge was, “Whose man are you?” {PTUK October 8, 1896, p. 642.1}

That, in a larger way, is the challenge now. Are you for peace, or war? Whose man are you,-Christ’s or Satan’s? {PTUK October 8, 1896, p. 642.2}

The Daily Mail asks of the public meetings which have been so much for war, “Is this a clergyman’s agitation?” and quotes this paragraph from the Scotsman:- {PTUK October 8, 1896, p. 642.3}

The most warlike section of the public press is the so-called religious press. Clergymen like Canon MacColl and Dr. Guinness Rogers, and that more fiery and foolish agitator Mr. Hugh Price Hughes, are among the leading spirits in a movement which, consciously or unconsciously, has for its object the destruction of the peace of Europe. Of the eight speakers-excluding the Lord Mayor, who presided officially-at the Birmingham meeting, five were clergymen. Of the five speakers at the overflow meeting, three were clergymen. The present atrocity agitation is in the main a clergyman’s agitation. {PTUK October 8, 1896, p. 642.4}

The Scotsman goes on to say that if this were only a religious movement at heart, instead of really a political question, the clergy might be not only excused but commended for their ardour. In this thought the Scotsman is sadly in error. {PTUK October 8, 1896, p. 642.5}

Christ said, “Blessed are the peacemakers; for they shall be called the children of God.” It was in this connection, during the same discourse, that He continued the thought thus:-“Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also... Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.” {PTUK October 8, 1896, p. 642.6}

Such an injunction as this, in such earnest and loving terms, certainly does raise the question as to whether they who do not follow this counsel can ever be the children of the heavenly Father. Is Jesus the god of battles and strife, or is He the Prince of Peace? He says He is the God of Peace. How then can He be the god of battles? He commands peace, and says, “Thou shalt not kill.” Does He also sound the call to war, and march with the heaviest battalions? Does our God blow both the hot breath of battle and the cool, sweet blessings of peace? How is it, then, is there a contradiction here? Is He the God of battles, or not? He is not, except as He is God over all, and will make the wrath of man to praise Him,-yes, and the wrath of Satan also. For it is he, Satan, who is the god of battles, in the sense that he incites to war and slaughter. {PTUK October 8, 1896, p. 642.7}

Is he who kills a thousand any less a murderer that he who kills one? Certainly not, but a thousand times more. Because the subject is enlisted as a soldier, and acts under the authority of his commanding officer, does that reduce the individual responsibility of the soldier, the officer, or the sovereign? Certainly it does not. God is not mocked. There is no evasion of guilt, or avoidance of sentence and punishment, in His court. There it will be true that “murder will out,”-and there it will not be true that “dead men tell no tales.” The witnesses will all be there, and the indictment perfect, in every case. The soldier who has killed his man will be found guilty of the single murder, as any other murderer. But what of the guilt, also, of the commander, at whose word tens of thousands have taken the lives of others and have themselves fallen? Or what the responsibility of the sovereign at whose whim, or to satisfy whose sense of wounded honour, hundreds of thousands of lives have been sacrificed on the field of battle? {PTUK October 8, 1896, p. 642.8}

If none of these shall escape the apportionment of their guilt, what shall be the fate of those who, having been appointed pastors and masters of the spiritual interests of the people, place in their hands the firebrands of war instead of holding to their lips the cooling cup of peace. What would be the fate of an officer who in time of action, in the field, deliberately transferred his services to the enemy? Let the military code, under which they place themselves, decide. Retribution would be short, sharp, merciless, would it not? Pastors and ministers are officers in the army of peace,-the army of the Lord and of His Son Jesus Christ. The army of peace is ever in the field, and will be so long as the world lasts. What shall be said of those officers in God’s army who now, in time of action, desert to the army of Satan, and strive to carry all their gathered forces with them! {PTUK October 8, 1896, p. 643.1}

Offences must needs come. War there will inevitably be, sooner or later. The armed neutrality of Europe will not always be maintained. But what sane man desires to incur the awful guilt of the slaughter which will ensue? {PTUK October 8, 1896, p. 643.2}

**“The ‘Institut Sanitarie’ of Basel” The Present Truth, 12, 41.**

E. J. Waggoner

The large building at the left, in the cut on this page, is the sanatorium carried on under the direction of our Society, in Basel, Switzerland. The institution goes under the French title of “Institut Sanitaire,” although it is thoroughly polyglot in its character, its faculty and core of nurses speaking English, French, German, and the Scandinavian languages. This sanatorium has now been in successful operation nearly a year. The location of the building is most excellent, being number 48, Weiherweg, facing the Schutzenmatt, large open public grounds, which gives an uninterrupted view from the windows of the building to the high foothills of the Juras, not far distant. From the observatory on the roof may be seen, when the atmosphere is clear, the Juras, the Vosges, and the mountains of the Black forest in Germany. {PTUK October 8, 1896, p. 643.3}

Basel itself is an interesting, conservative old Swiss city. It has the reputation of being the wealthiest city of its size in the world. Its ancient university, still flourishing, was established some years before the discovery of the art of printing. The medical department, although not largely attended, is very thorough and complete in its teaching and enjoys excellent facilities, the hospitals of the city being very finely appointed, and well carried on. {PTUK October 8, 1896, p. 643.4}

The Institut Sanitaire is managed upon thoroughly practical hygienic principles,-its bathing and massage rooms are convenient and provided with competent, educated operators of experience. The bakery attached to the building not only provides the table of the institution with some ten or a dozen different varieties of bread, biscuits, and health foods, but is beginning to do some business for the trade. The biscuits and health foods produced there find favour wherever they are used. {PTUK October 8, 1896, p. 643.5}

This institution is very well situated indeed, being centrally located on the direct line of European travel, and as it becomes more widely known will be able to extend its sphere of usefulness accordingly. {PTUK October 8, 1896, p. 644.1}

The building was formerly the printing and publishing house of our Society for Central Europe, but when, as some of our readers will remember, the Sunday laws of Switzerland compelled the closing down of the presses, the printing work was transferred partly to Germany and partly placed with other printers in Basel, and then the building was remodelled and fitted as a health institution to bear its part still in preaching the Gospel. For the Gospel by no means neglects the body while it ministers to the spiritual life. The principles of health and temperance, and the teaching of a proper care of the body and health and disease are of vital importance, it can by no means be neglected by those who recognise the fact that men and women are not their own, but belong to God, and are responsible to give Him the best service of their lives. {PTUK October 8, 1896, p. 644.2}

**“War and Peace” The Present Truth, 12, 41.**

E. J. Waggoner

Li Hung Chang has learned the Western plea for armaments. He says, “The best guarantee for peace is to be ready for war.” Yet somehow all countries seem to feel that the carrying of arms by the private citizen does not make for domestic peace. {PTUK October 8, 1896, p. 644.3}

**“The Promises to Israel. Bread from Heaven” The Present Truth, 12, 41.**

E. J. Waggoner

It is with singing that the ransomed of the Lord will return and come to Zion. The song of victory is an evidence of faith, by which the just shall live. The exhortation is, “Cast not away therefore your confidence, which hath great recompense of reward.” Hebrews 10:35. “We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Hebrews 3:14. The Israelites had started well. “By faith they passed through the Red Sea as by dry land.” On the other shore they had sung the song of victory. True, they were still in the wilderness; but faith is “the victory that hath overcome the world,” and they had just received the most wonderful evidence of the power of God to carry them safely through. Had they but gone on singing that song of victory, they would speedily have come to Zion. {PTUK October 8, 1896, p. 644.4}

But they had not yet perfectly learned the lesson. They could trust the Lord as far as they could see Him, but no further. They “provoked Him at the sea, even at the Red Sea. Nevertheless He saved them for His name’s sake, that He might make His mighty power to be known. He rebuked the Red Sea also, and it was dried up; so He led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then believed they His words; they sang His praise; they soon forgot His works; they waited not for His counsel.” Psalm 111:7-13. {PTUK October 8, 1896, p. 644.5}

Only three days’ journey in the wilderness without water sufficed to make them forget all that the Lord had done for them. When they found water, it was so bitter that they could not drink it, and then they murmured. This difficulty was easily remedied by the Lord, who showed Moses a tree which, when cast into the bitter waters, made them sweet. “There He made for them a statute and an ordinance, and there He proved them.” Exodus 15:25. {PTUK October 8, 1896, p. 644.6}

Encamped by the palm trees and wells of Elim, they had nothing to vex them, so that it must have been nearly a month before they murmured again. During that time they doubtless felt very well satisfied with themselves, as well as with their surroundings. Now they were surely trusting the Lord! It is so easy for us to imagine that we are making progress when we are only lying at anchor, and the tide is flowing past us; so natural to think that we have learned to trust the Lord, when there are no trials to test our faith. {PTUK October 8, 1896, p. 644.7}

It was not long before the people not only forgot the power of the Lord, but they were ready to deny that He had ever had anything to do with them. It was only a month and a half after their leaving Egypt that they came to the wilderness of Sin, “which is between Elim and Sinai,” “and the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. {PTUK October 8, 1896, p. 644.8}

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord; for that He heareth your murmurings against the Lord; and what are we, that ye murmur against us?” Verses 4-7. {PTUK October 8, 1896, p. 645.1}

The next morning when the dew was gone, “behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.” Verses 14-18. {PTUK October 8, 1896, p. 645.2}

“And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And they gathered it every man according to his eating; and when the sun waxed hot it melted.” Verses 19-21. {PTUK October 8, 1896, p. 645.3}

“And it came to pass, that on the sixth day they gathered twice as much bread, two omers for every man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day: for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.” Verses 22-26. {PTUK October 8, 1896, p. 645.4}

“And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the Sabbath the bread of two days; abide ye every man in his place, let no man go out of His place on the seventh day. So the people rested on the seventh day.” Verses 27-30. {PTUK October 8, 1896, p. 645.5}

We now have the entire story before us, and can study its lessons in detail. Remember that this was not written for the sake of those who participated in it, but for us. “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” If they failed to learn the lesson that God designed they should from the event, there is so much the more reason for us to learn it from the record. {PTUK October 8, 1896, p. 645.6}

**THE TEST**

The Lord said that He would prove the people, whether they would walk in His law or not. And the special thing upon which they were tested was the Sabbath. If they would keep this, there was no doubt that they would keep the whole law. The Sabbath, therefore, was the crucial test of the law of God, Even so it is now, as the following points that we have already learned will show:- {PTUK October 8, 1896, p. 645.7}

1. The people were being delivered in pursuance of the covenant made with Abraham. See Exodus 6:3, 4. That covenant had been confirmed with an oath, and the time of the promise which God had sworn to Abraham had come near. Abraham kept God’s law, and it was on this account that the promise was continued to his descendants. Genesis 26:3-5. The Lord said to Isaac that He would perform all the oath that He swore unto Abraham his father, “because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.” Now when God was bringing the children of Abraham out of Egypt, in fulfillment of that oath, He proposed to test them to see if they also would walk in His law; and the point upon which He tested them was the Sabbath. This therefore proves beyond all controversy that the Sabbath was kept by Abraham, and that it was in the covenant made with him. It was a part of the righteousness of the faith which Abraham had before he was circumcised. {PTUK October 8, 1896, p. 645.8}

2. “If ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Now since the Sabbath-the very same one that the Israelites kept in the wilderness, and which the descendants of Jacob have kept, or professed to, until this day-was in the covenant made with Abraham, it follows that it is the Sabbath for Christians to keep. {PTUK October 8, 1896, p. 645.9}

3. We have already learned that our hope is the very same that was set before Abraham, Isaac, and Jacob, and all the children of Israel. “The hope of the promise made of God unto the fathers,” was that for which the Apostle Paul was judged (Acts 26:6); and the promise to the faithful is that they shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. The Lord has set His hand the second time to deliver the remnant of His people and therefore the test of obedience at this time is the same that it was at the beginning. The Sabbath is the memorial of God’s power as Creator and Sanctifier; and in the message that announces the hour of God’s Judgment at hand, the everlasting Gospel, which is the preparation for the end, is preached in the words, “Worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7. {PTUK October 8, 1896, p. 645.10}

This test was made before the law was spoken from Sinai, and before the people had reached that place.Yet we find that every feature of the law was already known. So far was the giving of the law from Sinai from being the first announcement of it, that more than a month before that event the children of Israel were tasted upon it; and the words, “How long refuse ye to keep My commandments and My laws?” show that they had known it a long time, and had often broken it through their unbelief. {PTUK October 8, 1896, p. 645.11}

When we come to the events connected with the giving of the law, we shall be able to see more clearly than now that the Sabbath which the Jews were expected to keep could not by any possibility be affected by the death of Christ, but that it was for ever identified with the Gospel, centuries before the crucifixion. In this connection, however, we must note one point in regard to the definiteness of the Sabbath day. {PTUK October 8, 1896, p. 645.12}

The people were told, “Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none.” This is the very same expression that is used in the fourth commandment, “Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Many people have been led to believe that the commandment is not definite in its requirement, and that the Sabbath is not by it fixed to one particular day of the week, but that any day of the week will answer, provided it is preceded by six days of labour. The account of the giving of the manna shows that this is a mistaken idea, and that the commandment requires not simply an indefinite seventh part of time, but the seventh day of the week. {PTUK October 8, 1896, p. 646.1}

The giving of the manna showed most positively that the Sabbath day was definite, and that it was not left for man to decide which day it is. Moreover is showed that “the seventh day” does not mean the seventh part of time, but a definitely recurring day. If “the seventh day” means one seventh part of time, then “the sixth day” would at the same time mean the sixth part of time; but if the children of Israel had proceeded upon that assumption, they would have been in difficulty the first thing. {PTUK October 8, 1896, p. 646.2}

There is but one period of seven days, and that is the week which was known from the creation. God worked six days, and in those first six days He finished the work of creation; “and He rested the seventh day from His work which He had made. And 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 2:2, 3. Therefore, when God says that the seventh day is the Sabbath, He means that the Sabbath is the seventh day of the week, the day that is commonly known as Saturday. The sixth day, upon which the children of Israel were to prepare for the Sabbath, is the sixth day of the week, commonly called Friday. {PTUK October 8, 1896, p. 646.3}

This is also settled beyond all controversy by the account of the crucifixion and burial of Christ, where we are told that the women came to the sepulchre “in the end of the Sabbath, as it began to dawn toward the first day of the week” (Matthew 28:1); and by another writer that it was “when the Sabbath was past.” Mark 16:1. We refer to these texts to show that the first day of the week immediately follows the Sabbath, and that no time intervened between the close of the Sabbath and the visit of the women to the sepulchre. Now when we read the record in Luke, we learn that when Christ was buried “that day was the preparation, and the Sabbath drew on.” The women came and saw where He was laid, “and they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.” And “upon the first day of the week, very early in the morning, they came unto the sepulchre.” Luke 23:54-56; 24:1. {PTUK October 8, 1896, p. 646.4}

The Sabbath followed “the preparation,” and immediately preceded “the first day of the week.” Therefore the Sabbath was the seventh day of the week. And it was “the Sabbath day according to the commandment.” Therefore the Sabbath of the commandment is none other than the seventh day of the week. This was the day which God marked out in the most special manner as the Sabbath, by performing wonderful miracles in its honour for forty years. Let this fact be well considered. Let it be remembered that whenever in the Bible the Sabbath is spoken of, the seventh day of the week, and that only, is meant. That long before the days of Moses, this Sabbath of the fourth commandment, together with the whole law, was inseparably connected with the Gospel of Jesus Christ, will be very apparent as we proceed in our study. {PTUK October 8, 1896, p. 646.5}

**“A Grasshopper Story” The Present Truth, 12, 41.**

E. J. Waggoner

When I go to London, I always stand at the corner of the Bank of England for a minute or two, watching the crowd of busy men hurrying everywhere. What thousands of cares they carry! How many anxieties! {PTUK October 8, 1896, p. 653.1}

Then I look at the Royal Exchange. It is pleasant to see the London sparrows, though they are a little black and grimy, chirping on the massive cornices, as free and happy as possible, above the din and awful hurry of the great city. {PTUK October 8, 1896, p. 653.2}

They have no cares, no anxieties. They seem to know what the great letters mean, which are out in the stones on which they hop: “The earth is the Lord’s and the fulness thereof.” God keeps the sparrows, and they are happy. I wish the busy city men would watch the sparrows, and read the great city text. {PTUK October 8, 1896, p. 653.3}

But the sparrows and the text are not the most attractive things about the Exchange, and I am sure if you look at it, you will think as I do that the weather-cock is the most singular and curious thing about the building. It is not like any other weather-cock in England, or, I should think, in the world; and I’ll tell you how it came to be there. {PTUK October 8, 1896, p. 653.4}

About three hundred and fifty years ago, a woman, with a little baby in her arms, was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over the gate into the field, and wrapping the baby in its little shawl, she laid it down in the grass, so gently as not to awaken it, and then, never even looking behind her, she climbed over the gate again into the lane and went on her journey. {PTUK October 8, 1896, p. 653.5}

The baby soon awoke, and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer’s day, it was wearied out, and dropped off to sleep again. But God had “heard the voice of the lad,” and see how simply He brought help for the little one. {PTUK October 8, 1896, p. 653.6}

By and by, down the Iane came a school-boy. He was whistling away, as happy as ever he could be; he had come out of school, and was going home. He lived at the farmhouse a little way farther up the lane. Now he gathered a few primroses; now he scampered after a butterfly; now he had a shy at a bird; but just as he came to the gate over which the woman had climbed, he heard a grasshopper chirping away also so loudly that he sprang over the gate to catch him, and there was the baby, fast asleep. Far more pleased than if he had caught a hundred grasshoppers, the boy took up the little fellow, and ran home with his prize. The kind farmer’s wife, although she had many children of her own, at once determined to keep the little orphan who had been saved by a grasshopper. {PTUK October 8, 1896, p. 653.7}

**“Items of Interest” The Present Truth, 12, 41.**

E. J. Waggoner

-Servia is buying from Russia 200,000 repeating rifles. {PTUK October 8, 1896, p. 654.1}

-Telegraph operators have been out on strike in Canada. {PTUK October 8, 1896, p. 654.2}

-The long continuance of wet weather has blighted the potato crop in some countries. {PTUK October 8, 1896, p. 654.3}

-Bohemian coal miners have been on strike, and the military were called out to suppress violence. {PTUK October 8, 1896, p. 654.4}

-More gold is reported from Newfoundland, a number of reefs promising the metal in paying quantities. {PTUK October 8, 1896, p. 654.5}

-A terrific storm along the South Atlantic sea-board in the United States caused great damage and loss of life last week. {PTUK October 8, 1896, p. 654.6}

-A slight earthquake which shook houses and began with a laud noise like an explosion, occurred last week on the East Coast. {PTUK October 8, 1896, p. 654.7}

-The Transvaal has been spending about ?40,000 a mouth in the effort to fight the rinderpest, and without much apparent success. {PTUK October 8, 1896, p. 654.8}

-Japan has now a large navy, and the diet has voted to increase it very materially, the greater number of ships to be made in Japan. {PTUK October 8, 1896, p. 654.9}

-The state of Madagascar continues deplorable. The native insurgents hold most of the country districts, and have even threatened the capital. {PTUK October 8, 1896, p. 654.10}

-The natives in Rhodesia continue surrendering, and save for isolated chiefs who still refuse to cease fighting, the country is comparatively quiet. {PTUK October 8, 1896, p. 654.11}

-Greek and Armenian bands are causing trouble on the Macedonian border, trying to enter the Turkish territory to stir up insurrection against Turkish rule. {PTUK October 8, 1896, p. 654.12}

-Drought in Northern India has led to serious disturbance. Crops are short and the rite in price of grain causes great want. Grain riots have occurred at several points. {PTUK October 8, 1896, p. 654.13}

-It is said that the Soudan expedition will go no further than Dongola this year. Officers are to be appointed over this province, and the railway and steamer communication is to be maintained between Dungola and Egypt. {PTUK October 8, 1896, p. 654.14}

-Calculating the salaries of rulers a newspaper finds that the Czar has ?250 per hour, the Sultan ?170, the Emperor of Austria ?100, the Kaiser ?90, the King of Italy ?66, Queen Victoria ?66, the French President ?30, the King of the Belgians ?13, and the President of the United States ?1 10s. per hour. {PTUK October 8, 1896, p. 654.15}

-The German empire, with 55,000,000 population, has but 78 subjects who are mere than one hundred years old. France, with lower than 40,000,000, has 213 persons who have passed their hunuredth birthday. England has 146; Ireland, 678; Scotland, 46; Denmark, 2; Belgium, 5; Sweden, 10; and Norway, with 2,000,000 inhabitants, 23. Switzerland does not boast a single centenarian, but Spain, with about 18,000,000 population, has 401. {PTUK October 8, 1896, p. 654.16}

**“Back Page” The Present Truth, 12, 41.**

E. J. Waggoner

Funds are being raised to erect a granite obelisk in Lutterworth, the scene of Wycliffe’s later ministry to commemorate the labours of the “Morning Star of the Reformation.” {PTUK October 8, 1896, p. 656.1}

A foreign journal remarks upon the increase of legislation and of the demand for legislation enforcing varying degrees of Sunday observance in France, Belgium, Italy, Switzerland, Austria, Germany, and Sweden. {PTUK October 8, 1896, p. 656.2}

A writer in a Spiritualist journal congratulates a famous preacher on his courage in preaching out-and-out Spiritualism, describing the spirits of the departed as taking part in affairs of earth. “The Sin of Witchcraft,” in our list of tracts (price 2nd.), shows what is involved in this delusion of Spiritualism, and we commend it to all who want to know what the Bible says of it. {PTUK October 8, 1896, p. 656.3}

Apparently there will be a temporary lull in the storm that is gathering in the Near East. God’s hand restraints where human passion would hasten the desolating conflict. The winds of strife are held that the servants of God may be sealed (Revelation 7:1-3). What a trumpet call to duty does God now sound to all Christians who know that the work of Christians in this world is to preach the Word. {PTUK October 8, 1896, p. 656.4}

Just recently the professedly Protestant church authorities in Constantinople call the attention of the Turkish authorities to the growth of the work of Seventh-day Adventists in Turkey, asking that it might be suppressed. The result was that the request was refused and the work and lives of our friends there spoken of commendably. In every case where our workers have suffered physical violence in Turkey it has been at the hands of professed Christians. The various sects fight among themselves and accuse one another to the authorities. Is it any wonder that Mohammedans have a poor idea of Christians generally? It shows the need of Gospel work in Turkey to show professed Christians and Turks alike that the Christianity of Christ means a life of honesty and sobriety and obedience to God’s law. {PTUK October 8, 1896, p. 656.5}

Because a man can do little he is not to refrain from doing that little, for that is to distrust God’s power and to say that the good accomplished depends on the giver. A lad once had but five loaves and two small fishes, but they fed five thousand people because Divine power blessed the little store. {PTUK October 8, 1896, p. 656.6}

We look out upon the world lying in wickedness, and darkness covering the earth and gross darkness the people. There are so few missionaries out in destitute fields; millions of heathen who have not heard the Gospel are hearing of the improved methods of warfare in vogue in the Western world, and are catching the spirit of unrest and violence. Yet the Gospel must go to all nations and tongues before the end comes. How can it? The lesson of the five loaves and the five thousand hungry souls tells us how. God can do it, because there is nothing too hard for Him, and a short work will He make in the earth. {PTUK October 8, 1896, p. 656.7}

At Pentecost the Lord had gathered to Jerusalem representatives of many nations who heard the Gospel, each in his own tongue. During this century the Lord has so multiplied His Word that it is now speaking the same Gospel in 330 languages, and He now asks believers to go into all the world to carry this Word to those who are waiting to hear the message that it bears. And the Holy Spirit accompanies the Word to convict hearts now as at Pentecost. {PTUK October 8, 1896, p. 656.8}

No observer can fail to see the revival of the old spirit of the Papacy in the enforcement of Sunday laws. Two cases were before the magistrates in London last week. An Italian was fined for selling buns and cakes. It seems bread may be sold on Sunday by a baker, but not buns, a distinction which the magistrate agreed was a very fine one. The Chronicle says, “Sunday work will, we hope, have the attention of those who frame the next Factory Act.” The Chronicle of course works on Sunday to get out its Monday’s edition, with all the betting and sporting news of the week-end, but this does not prevent its joining in the cry for Sunday observance in ordinary occupations, enforced by fines and imprisonment. {PTUK October 8, 1896, p. 656.9}

The rinderpest, the terrible cattle plague which has worked such havoc in Rhodesia, has appeared in Cape Colony, and advices state that the fifteenth of this month has been officially appointed as a day of humiliation and prayer. God is as ready to hear as in the days of Nineveh, but He asks for a rending of the heart and not of the garments, a turning from wickedness and not a formal service, with a day’s cessation of the rush of pleasure-seeking and money-getting. {PTUK October 8, 1896, p. 656.10}

American papers show that the pulpit is taking a greater part in the presidential campaign this year than ever before. It is the natural result of the “Christian citizenship” movement which has got possession of the American churches. And while the issue is arraying class against class and section against section, and observers cannot but think of the possibility of strife and even revolution in the country in the near future, the churches, by joining in the political controversy, are losing their power to hold political passion in check with the restraints of religion. {PTUK October 8, 1896, p. 656.11}

The life of Jesus is the example of what a Christian life is. “Christ also suffered for us, leaving us an example that you should follow in His steps; who did no sin, neither was guile found in His mouth: who when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously.” And He is the only one who has the power to live that kind of life in human flesh to-day. {PTUK October 8, 1896, p. 656.12}

A religious journal, arguing in favour of the Christian’s maintaining his rights alongside the worldling, says:- {PTUK October 8, 1896, p. 656.13}

It was absolutely necessary that men should be the guardian of his own rights in this world, and for the temporary concerns of this world. {PTUK October 8, 1896, p. 656.14}

It would be a dreary world if this were true. And how different would have been the history of the world if professed Christians had followed the example of Christ instead of acting on this worldly maxim. The fifth chapter of James shows, too, that the principles of Christianity are to guide the believer in his temporal affairs till the very end. God has not renounced the guardianship of His children, who may safely put their trust in Him. {PTUK October 8, 1896, p. 656.15}

**“Political and Religious Reform” The Present Truth, 12, 42.**

E. J. Waggoner

When Wycliffe saw by the Scriptures how impossible it was that the church of Christ should be intriguing with the governments of earth and working to elevate itself to a ruling place over the affairs of nations, he was quite prepared to denounce the Papacy for its efforts to maintain a temporal power over the English people. This naturally drew to him those who were struggling for political freedom. But this was not the Gospel which God was sending to men. He desired them to know freedom, the spiritual despotism of the Roman Church, and freedom from the power of sin. {PTUK October 15, 1896, p. 657.1}

So it was that Reformer was led along the path of Bible Protestantism to testify against Rome’s claim to dispense salvation to man, and to reassert the truth that Jesus Christ is the only mediator between God and men, and that the Word of God is the rule of life. But here those whose political sentiments had led them for the moment to applaud the principles which Wycliffe taught now forsook him. The King was prevailed upon by the ecclesiastics to withdraw all sympathy from him, and, as Wiley says:- {PTUK October 15, 1896, p. 657.2}

“When this was seen, all his friends fell away from him. John of Gaunt had deserted him at an earlier stage. This prince stood stoutly by Wycliffe as long as the Reformer occupied himself in simply repelling encroachments of the hierarchy upon the prerogatives of the crown and independence of the nation. That was a branch of the controversy the duke could understand. But when it passed into the doctrinal sphere, where the bold Reformer, not content with cropping off a few excrescences, began to lay the axe to the root-to deny the Sacrament and abolish the altar-the valiant prince was alarmed; he felt that he had stepped on a ground which he did not know, and that he was in danger of being drawn into a bottomless pit of heresy. John of Gaunt, therefore, made all haste to draw off. But others too, of whom better things might have been expected, quailed before the gathering storm, and stood aloof from the Reformer.” {PTUK October 15, 1896, p. 657.3}

How many times has this principle been illustrated in history. When one of the German princes wanted to place his sword at the service of Luther to protect him, Luther gave him to understand that the Elector was more in need of his (Luther’s) protection, as a servant of God, than was he in need of a sword as a protector. The mere political reformer considers his chances and the votes at his command, or the swords which the votes represent. He knows how to go to work because he fights with carnal weapons for merely carnal reformation. But in moral reform, wherein the weapons can be only spiritual, he is as much out of his element as a fish is when out of water. He knows not how to use the weapons which are mighty through God, to the pulling down of strongholds; and while he would be full of courage if the battle were his own, and would sell his life in fighting for political liberty, he doesn’t understand the moral heroism which leads one to lose this life, battling in spiritual warfare against sin, in order to find eternal life. {PTUK October 15, 1896, p. 657.4}

The world is in great danger, in these days, of confusing the methods of moral and political reform; and those engaged in moral Reformation will frequently meet the temptation which Wycliffe in large measure met successfully,-that of lowering the standard to secure the favour and influence of those whose aims are not spiritual, and whose ideas are merely social and political, impossible to realise in a world where sin makes slaves of all who are out of Christ. {PTUK October 15, 1896, p. 658.1}

The world was full of wrong in Christ’s day. Tyranny and selfishness reigned, and Palestine was sullenly watching an opportunity to throw off the Roman yoke. It was not because Christ disregarded wrongs that He had led no social or political movement to overturn existing conditions. His whole life was one of sympathy for suffering and all His teaching a rebuke of wrong-doing. But His Gospel was of infinitely higher imports than any programme of reform ever conceived by man. It promised the liberty of heaven to the slave with manacles about his limbs, and it promised the infinite riches of heaven to the enslaved toiler who was willing to be saved from wrath and malice and covetousness in this world. {PTUK October 15, 1896, p. 658.2}

People complain of the “other-worldliness” of this Gospel, and men have fought through the centuries to right their wrongs. But the ills that have always afflicted society are still with us, worse than ever; and the world is filling with discontent and a determination to smash something, if need be, to find a remedy. But the disease is in the life, in the heart, of the very one who suffers, and the Gospel alone brings the cure. And it brings the patience to wait until the coming of the Lord, enduring injustice and oppression without malice and without rendering evil for evil, if that is the lot of the one who waits. He can rejoice in tribulation, and glory in His sufferings, for Christ shares them with him. The patient endurance with which Jesus met oppression in the days of His flesh is granted His associates now. This is not the Gospel that the world wants, but it is what the world needs, and it is the only Gospel God has for it. {PTUK October 15, 1896, p. 658.3}

**“‘The Just Shall Live by Faith’” The Present Truth, 12, 42.**

E. J. Waggoner

What is the value of corporate Christianity? Is there any saving grace in it? {PTUK October 15, 1896, p. 658.4}

In these days the greater part of the world’s effort is put forth through corporate channels. The immense enterprises undertaken by civilised peoples are only possible of accomplishment through systematically organised and incorporated co-operated means. In this the people of this world are wise in their generation. By such methods, and by such methods alone, is it possible to utilise the natural forces which man is learning to control, and to so bring them under subjection that they may serve his purposes. Without corporate organisation it would be utterly impossible to carry on the enormous traffic of the world over sea and land. Without the great incorporated manufacturing industries it would be impossible to feed and clothe and provide for the multitudes which have gathered in the numerous and populous cities of the world. Indeed, without them, all, whether in city or country, would be deprived of many of those commodities and conveniences which have now come to be thought the necessities of life. {PTUK October 15, 1896, p. 658.5}

But not only are the greater industries of the world incorporated and combined, but the religious effort and expression of professed Christianity is also organised into the corporate form. The thought of the organised corporate church has led to the extended idea of national Christianity, until the phrase “Christian nation” has become current. And active ideality has invested the creations of men, in governmental organisation, with personality and individuality-personified them-until, in the minds of many men these personalities have become endowed with personality and actual, individual responsibility. {PTUK October 15, 1896, p. 658.6}

But the truth is actually expressed in the phrase “corporations have no souls.” Corporate personality is only a fraction of the law. It is entirely of human origin, and exists only by the will of man. Corporations and governments have no responsibility outside of the individual responsibility of those who constitute and control them. Salvation is solely and only an individual question, depending alone upon the personal faith of each person and the works which are the evidence of that faith. Because where faith is works must be. Where the Spirit is there must be the fruits of the Spirit, for the Spirit of God can never be barren and fruitless. Those fruits will be the evidence of faith,-and faith will work the salvation. Faith can be attributed only to a sentient being. No creation of man either material or immaterial ever was or ever will become a sentient creature capable of exercising faith. Upon faith alone depend salvation. The possibility of immortality rests only in and with the individual man. All the creatures of his hand and brain are ephemeral. Their existence is limited to this world, as they are concerned only with the things of this world. There is therefore no saving grace in citizenship in a professedly Christian nation. Neither is there, necessarily, salvation in membership in human religious organisations. They always should be, and certainly are-though not always,-a means toward salvation, but they cannot in the slightest degree assume or detract from their personal responsibility of the individual. {PTUK October 15, 1896, p. 658.7}

The only saving grace which exists in corporate, organised Christianity consists in the fruits of the Spirit, which through the agency of mutual co-operation and organisation its members are enabled to produce; and these fruits are profitable for eternal life only to the individual by whose faith are produced, and do not redound in the slightest to the future benefit of the corporate organisation as a whole. “The just shall live by faith.” {PTUK October 15, 1896, p. 658.8}

**“The Horrors of War” The Present Truth, 12, 42.**

E. J. Waggoner

The Horrors of War .-“In the Franco-German war,” says a French journal, “the doctors had not finished their merciful works at Mars-la-Tour when they were wanted at Gravelotte. After days of work at Gravelotte they returned to the fields of Mars-la-Tour, where they found men still living in agony with festering wounds. Others had ended a life hateful beyond imagination with their own hands.” Yet we are asked to suppose that a follower of Christ may work such atrocities as these on his fellows at the command of statesmen who choose to declare war upon one another. {PTUK October 15, 1896, p. 658.9}

The German Christian on one side of the line may love his French brother in Christ on the other side, and when they meet together they may claim Christ’s promise to be in the midst of them to bless. But let hostilities be declared, and these same two are supposed, by popular religion, to be bound to hunt each other with the infernal weapons of war! {PTUK October 15, 1896, p. 658.10}

**“The Promises to Israel. Life from God” The Present Truth, 12, 42.**

E. J. Waggoner

At the close of the wandering in the wilderness, Moses said to the people, “All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger; and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deuteronomy 8:1-3. {PTUK October 15, 1896, p. 659.1}

“The word of God is living and active.” Hebrews 4:12. Christ said, “The words that I speak unto you, they are spirit, and they are life.” John 6:68. Through the prophet He says, “Incline your ear, and come unto Me; hear, and your soul shall live.” Isaiah 55:3. “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” John 5:25. That time had come in the days when the children of Israel were in the wilderness. In the giving of the manna He was teaching them that men could live only by “every word that proceedeth out of the mouth of God.” {PTUK October 15, 1896, p. 659.2}

Note this well. God was proving them by the manna, whether they would walk in His law or not. But at the same time He was teaching them that the law is life. Jesus said, “I know that His commandment is life everlasting.” John 12:50. They were to keep the commandments that they might live, but they could keep them only by hearing them. The life is in the commandments themselves, and not in the individual who tries to keep them. He can get no life from his own efforts, yet he is to get life through the commandments. Grace reigns through righteousness unto eternal life through Jesus Christ our Lord. The reason is that the word itself is life, and if we listen attentively to it, we shall be made alive by it. “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. {PTUK October 15, 1896, p. 659.3}

Jesus said, “If thou wilt enter into life, keep the commandments.” Matthew 19:17. But it is not by our efforts to conform to a certain standard, and by measuring ourselves by it to see what progress we are making, that we get righteousness and life. Such a course makes Pharisees, but not Christians. Abraham kept all the commandments of God, and yet not a line of them was written. How did He do it?-By hearkening unto the voice of God, and by trusting Him. God bore witness that he had the righteousness of faith. {PTUK October 15, 1896, p. 659.4}

In the same way that He had led Abraham, God was leading the children of Israel. He had spoken to them by His prophets, and by the miracles that He had wrought in delivering them from Egypt, He had shown them His power to work righteousness in them. If they had but listened to His voice, and believed Him, there would have been no difficulty in regard to their righteousness. If they would only trust God, and not trust in themselves, He would be responsible for their righteousness and life. “Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.” Psalm 81:8-10. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. In the giving of the manna, God was trying to teach them this fact, and in the record of it He expects us to learn it. Let us therefore study it a little more closely. {PTUK October 15, 1896, p. 659.5}

**LIVING BREAD**

The Apostle Paul tells us that the children of Israel in the wilderness “did all eat the same spiritual meat.” 1 Corinthians 10:4. We have already read the words of the Lord when He promised to give them food, saying, “Behold, I will rain bread from heaven for you.” He “commanded the clouds from above, and opened the doors of heaven;” He “rained down manna upon them to eat,” and gave them “of the corn of heaven;” “man did eat angels’ food.” Psalm 78:23-25. {PTUK October 15, 1896, p. 659.6}

The food that they had to eat was not a product of the country through which they were passing. If it had been, they would have had it from the first. But the Scripture tells us that it was rained down from heaven. It came direct from God. It was “spiritual meat,” “angels’ food.” What it was intended to be for them, if they had only believed it, we learn from the words of Christ, when on another occasion He fed a multitude of people in the desert. {PTUK October 15, 1896, p. 659.7}

In the sixth chapter of John we have the account of another miraculous provision of food for a multitude of people in the wilderness. There were “about five thousand men, beside women and children,” and the entire amount of food in the company was five barley loaves and two fishes. One of the disciples said that two hundred pennyworth of bread would not be sufficient for every one to have even a little. Their “penny,” we are told, was a coin equal to about eightpence-halfpenny, so that two hundred pence would be more than seven pounds, which would purchase much more than the same amount now. Yet even that would have afforded but a scanty meal. No wonder that Peter said of the paltry five loaves and fishes, “What are they among so many?” {PTUK October 15, 1896, p. 659.8}

Nevertheless Jesus “knew what He would do.” He took the loaves into his hands, and gave thanks, and then gave the bread to the disciples, who passed it on to the multitude. The same was done with the fishes. The result was that from that insignificant amount which would not ordinarily have given them a taste, they were all satisfied, and there were twelve baskets full of fragments left. There was more food when they had finished than there was when they began. {PTUK October 15, 1896, p. 660.1}

Where did that bread come from? There is only one possible answer, namely, It came from the Lord Himself. The Divine life that was in Him, which is the source of all life, caused the bread to multiply, even as it had made the grain to grow, from which it was made. The multitude, therefore, ate from Christ Himself. It was His own life that was the nourishment of their bodies that day. The miracle was wrought for the purpose of satisfying their immediate physical wants; but it was also designed to teach them a most valuable spiritual lesson, which Jesus set before them the next day. {PTUK October 15, 1896, p. 660.2}

When the people found Jesus the next day, He reproved them for caring more for the loaves and the fishes than for the better food which He had for them. He said, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed.” Then they said to Him, “What shall we do that we might work the works of God?” Jesus replied, “This is the work of God, that ye believe on Him whom He hath sent.” John 6:28, 29. Then, notwithstanding all that they had seen and experienced, they asked Him for a sign, saying, “What sign showest Thou, then, that we may see and believe? what dost Thou work?” And then, not realising that they had just had the same miracle repeated in effect for them, they referred to the giving of the manna, saying, “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.” Verses 30, 31. {PTUK October 15, 1896, p. 660.3}

Jesus then reminded them that it was not Moses that gave them that bread in the desert, but that God alone gives the true bread from heaven. Said He, “The bread of God is He which cometh down from heaven, and giveth life unto the world.” Still failing to see what Jesus meant, they asked that they might evermore have that bread of life, when He told them plainly that He Himself was the living bread, saying, “I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.” Still later Jesus said, “Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world.” Verses 32-51. {PTUK October 15, 1896, p. 660.4}

Just as the people ate that bread which came from the Lord Jesus, and were strengthened by it, even so they might, if they had believed, have received spiritual life from Him. His life is righteousness, and all who eat of Him in faith must receive righteousness. Like ancient Israel, they were eating bread from heaven, and like them they did not appreciate it, so as to receive the full benefit of it. {PTUK October 15, 1896, p. 660.5}

**“On the Gold Coast” The Present Truth, 12, 42.**

E. J. Waggoner

This year has been exceptionally trying for whites on the African Gold Coast, which is so appropriately called “The White Man’s Grave.” One of the workers in our mission there has recently been compelled to return on account of his health. The missionary nurse and his wife have had their hands full of work for the natives. In a recent report he says:- {PTUK October 15, 1896, p. 660.6}

“I have at this writing treated four hundred different persons, and have lost only one case. I felt almost sure he would die, and I told his people so; but they wanted me to try the case. I told them that by the help of God I would do what I could for him. I usually send such cases to the hospital. The patient was a young man aged sixteen years. I did what I could for him, and we prayed over him with his people. He said that he loved God, and that he would take him by and by to a better place. I am satisfied that God sent him here that he and his people might know of God and His goodness. {PTUK October 15, 1896, p. 660.7}

“The government doctor is sending patients to us, mostly women. He says that water treatment is the best for them if they want to get well. Praise the Lord. The Lord has heard my cry to Him for wisdom in treating these patients, for they get better, and send others. {PTUK October 15, 1896, p. 660.8}

“My boy works well. He gives the treatments to the men with the help of Dick, the washerman. People think that we can cure almost anything. I tell them to go home and pray God to bless the treatment given here; and if it is His will that they should get well, He will hear and answer. Oh, it does my soul good to have a man come in and say, ‘I have prayed to God, and I know I shall get well.’ I say, ‘Yes; now continue to pray every day. God will bless you, and heal you.’ And praise the Lord, He does not fail us.” {PTUK October 15, 1896, p. 660.9}

**“Who Is Held Responsible?” The Present Truth, 12, 42.**

E. J. Waggoner

Who is held responsible? The notion that a man has a dual personality, so that “in one capacity he may do that which is morally wrong in another,” is responsible for much sin. “Religion is religion, and business is business,” is a maxim which many a professor tries to make himself believe when he wants to adopt some method in business which his troubled conscience acknowledges to be not good religion. As Christians men will acknowledge that they ought to love their enemies, but as citizens they will fight them to the death if necessary to defend one’s own or to get somebody else’s possessions. The following, from one of Mr. McNeill’s sermons in Glasgow, shows very nicely how this theory of a dual personality will be found wanting:- {PTUK October 15, 1896, p. 660.10}

“He was the Elector of Cologne in the old days, Prince palatinate, an archbishop in the church; and in the open street this archbishop and prince was swearing tremendously. A countryman stood by with open mouth, as the oaths rolled from the swearer’s lips, who turned and said to the countryman, ‘What are you staring at?’ {PTUK October 15, 1896, p. 660.11}

“He replied, ‘I was staring in wonder and amazement to hear you swear.’ {PTUK October 15, 1896, p. 660.12}

“‘But why should you stare at me swearing?’ {PTUK October 15, 1896, p. 660.13}

“‘Well, I never heard an archbishop swear before.’ {PTUK October 15, 1896, p. 660.14}

“‘But I am not swearing as an archbishop, I swear as a prince.’ {PTUK October 15, 1896, p. 660.15}

“‘Well, I stare the more, because when the prince goes to the devil, where is the archbishop going to?’ {PTUK October 15, 1896, p. 660.16}

“Ay, and whatever your office, whatever your dignity, you cannot cleave asunder the individual responsibility before God-you cannot by church connection, and you cannot by ecclesiastical denominationalism get rid of your responsibility to God for your individual sin.” {PTUK October 15, 1896, p. 660.17}

**“Items of Interest” The Present Truth, 12, 42.**

E. J. Waggoner

-Since 1875 London’s Board Schools have increased from 192 to 448. {PTUK October 15, 1896, p. 670.1}

-In Norway the average length of life is greater than in any other country. {PTUK October 15, 1896, p. 670.2}

-The capital of Ecuador, Guayaquil, has been almost totally destroyed by fire. {PTUK October 15, 1896, p. 670.3}

-Little is heard of Nihilism now, but a Russian correspondent says that it has recently been more active. {PTUK October 15, 1896, p. 670.4}

-On October 5 the hills of northern England were covered with snow, and storms of hail swept over portions of Wales. {PTUK October 15, 1896, p. 670.5}

-There is a lock-out in the Penrhyn quarries, 8,000 quarrymen being idle. It is understood that Lord Penrhyn is fighting the Quarrymen’s Union. {PTUK October 15, 1896, p. 670.6}

-On the east coast of England where hook and line fishing is most extensively carried on, immense lines are used. Some of them are about eight miles long, and carry nearly 5,000 hooks. {PTUK October 15, 1896, p. 670.7}

-China has given Runts permission to run the Siberian railway through Manchuria to Viadivostock, but refuses to let a branch run down to the Gulf of Pechill, where Russia desires to find a port open all the year round. {PTUK October 15, 1896, p. 670.8}

-The India Government is making preparation to deal with wide-spread distress in North India, and it is said that relief work is to be organised on a large scale to employ thousands on railway and other improvements. {PTUK October 15, 1896, p. 670.9}

-Trouble is feared again in Crete, as the populace in the interior is armed and race hatred keeps up the attitude of hostility between Moslem and “Christian.” Distress is being acutely felt owing to destruction of houses and olive groves. {PTUK October 15, 1896, p. 670.10}

-The political event of last week was the resignation by Lord Rosebery of the leadership of the Liberal party, owing to his differences with what he considers to be the opinions of a largo mass of the party on the Eastern Question, he being strongly opposed to separate action by England. {PTUK October 15, 1896, p. 670.11}

-The Blackwall tunnel under the Thames has been completed without the loss of a single life throughout all the hazardous labour of its construction. The cast-iron tunnel itself is 8,088ft. in length, exclusive of the approaches. The outside diameter is 27ft. The sifted roadway is 16ft. wide, including two footpaths. {PTUK October 15, 1896, p. 670.12}

-October the Czar and Czarina, on their royal tour through England, Prance, and Germany, were received in Paris with extravagant demonstrations. The ornamentation and illumination of the city of Paris in honour of the royal guest’s is said to have been on a grander scale and more beautiful than anything ever before attempted. {PTUK October 15, 1896, p. 670.13}

-Egypt, Spain, and Holland send us over a million bushels of onions each every season. Large quantities are also imported from France, Portugal, Belgium, Germany, and the United States. We import ?166,000 earth of vegetables weekly. It is said that in Lincolnshire the price for potatoes is ?1 per ton, but in London the poorest quell of potatoes are retailed at ?4 5s. {PTUK October 15, 1896, p. 670.14}

**“Back Page” The Present Truth, 12, 42.**

E. J. Waggoner

Many lines of business are said to have collapsed in Turkey owing to the terrible scenes that have been enacted there, and the coming winter promises to bring intense suffering to all classes of poor people. {PTUK October 15, 1896, p. 672.1}

The early church lived in times when militarism was the ruling passion in the earth, and Paul’s injunction then-that prayer should be made “for all men; for kings, and for all that are in authority”-is especially applicable to our day, when the same spirit fills the world. {PTUK October 15, 1896, p. 672.2}

In the discussion of the labour question at the Church Congress last week one speaker said his intimate knowledge of the situation “led him to believe that the clouds are gathering rather than dispersing, and that the next few years will see more bitter strife between capital and labour than has ever been known before.” {PTUK October 15, 1896, p. 672.3}

A current magazine prints photo-reductions of the thrones of various sovereigns. Amongst them appears the papal throne at the Vatican, gorgeous in its crimson and gold, no doubt an object of pride to the loyal Catholic. But its appearance alongside the thrones of earthly kingdoms presents to the eye a striking testimony to the fact that the Papacy has no part or lot in Christ’s kingdom, which is not of this world. {PTUK October 15, 1896, p. 672.4}

The fox declared the grapes sour when he couldn’t get them, and certain Anglican speakers and writers who a few months ago plainly intimated that they were prepared to accept even papal infallibility, if it would decide in their favour, now give us to understand that the opinion of “an Italian prelate” amounts to very little. Before they spoke of him as the chief bishop of Christendom, now they defy him. {PTUK October 15, 1896, p. 672.5}

A New York despatch says that the American Board of Missions, the Congregationalist mission agency which has done most of the mission work in Turkey, has appealed to the President to take peremptory steps to secure indemnity for mission property destroyed and the punishment of the guilty. This represents the latest edition of foreign missions. The notion of appealing for gunboats to aid in mission works is becoming common. If the churches at home use force, by the means of religious laws, to compel people to keep Sunday, etc., why should not missionaries call for soldiers and ships of war. But this field of Asia Minor is one in which Paul and others suffered persecution in early days. Does anyone read that he demanded the punishment of his enemies? {PTUK October 15, 1896, p. 672.6}

The English Churchman is certainly well advised in attaching little importance to the protests of the High Church party in the matter of the Anglican orders and the Pope. Some think this is an evidence that Protestantism is reviving in England. But our contemporary says:- {PTUK October 15, 1896, p. 672.7}

If the Ritualists consistently protested against the claims and the doctrines of the Papacy, we should rejoice. But a protest which may set up a rival Pope or Patriarch at Canterbury, and can accept all the doctrines of Rome except the authority of the Pope, is of no value. {PTUK October 15, 1896, p. 672.8}

In all the controversy as to the attitude of the great Powers towards Turkey, now agitating politicians, on one thing there is unanimity, for the first time in this century, namely, that not one will lift a finger to preserve the Turkish power, though as before it is not sure that any one power can take over the coveted possession of Constantinople without fighting a combination of the other powers. The situation is very different from what it has been in the past. What a significance attaches to this change viewed in light of the prophetic words, “He shall come to his end, and none shall help them.” Daniel 11:45. {PTUK October 15, 1896, p. 672.9}

Now that the Princess of Montenegro who is betrothed to the Crown Prince of Italy, has been “converted” from the Greek to the Roman Church for political reasons, the latter church is even with its Eastern rival for having “converted” the baby Prince Boris to the Greek persuasion. These farces so often enacted show that the idea of religion held is purely pagan. Who that knows the religion of Jesus Christ could think of hiring or forcing or persuading, save by moral teaching, anyone to profess it? {PTUK October 15, 1896, p. 672.10}

The visit of the Czar to France, and his declarations regarding the indissoluble friendship between the two countries is generally taken as marking the opening of a new era in European history. The French journal Debats says:- {PTUK October 15, 1896, p. 672.11}

If, but a little while ago, anyone had ventured to predict that the chief of the most powerful and absolute Autocracy in the universe would visit Republican and Democratic France, and be acclaimed by a tempest of enthusiasm-that the Catholic clergy would chant a Te Deum in honour of the chief of a schismatic Church-that the revolutionary Town Council would offer him a f?te eclipsing the most splendid monarchical pageants, he would have been set down as a visionary. And yet those anticipations fall short of the reality. {PTUK October 15, 1896, p. 672.12}

**“Work for Women” The Present Truth, 12, 42.**

E. J. Waggoner

Work for Women .-Last week a notable company of missionaries, sent out by the Church of England Zenana Missionary Society, sailed for their various stations in India, China and Ceylon. The company consisted of forty-five ladies, and among them was Miss Codrington, who was the sole survivor of the murderous attack made upon the mission station at Hwa Sang, China, last year, and who now returns to her labours in China. It is God’s missionaries, who carry His Gospel of peace and love to every kindred, nation, tongue, and people, both at home and abroad, who, having given all of this world to follow Him, will be rewarded in the world to come, as Christ Himself has told us, “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive a hundredfold, and shall inherit everlasting life.” {PTUK October 15, 1896, p. 672.13}

**“The Spread of Romanism” The Present Truth, 12, 42.**

E. J. Waggoner

The Spread of Romanism .-The Archbishop of York declared that the Church Congress that “so far as statistics went, Romanism was making no headway whatever in England.” It depends upon what kind of statistics are taken. Every year sees an immense increase in the introduction of purely Romish practices in the English Church. The Protestant party in that church has had to complain more during recent times than before of the action of the bench of bishops in encouraging sacerdotal pretensions and frowning upon Protestant activity. The name matters not at all. Romanism is growing and increasing in England with startling rapidity as it is in all nations. For all nations have drunk of the wine of the wrath of her abominations. {PTUK October 15, 1896, p. 672.14}

**“Front Page” The Present Truth, 12, 43.**

E. J. Waggoner

It is easy enough for the Christian to believe that God will intervene to help in great trials and desperate necessities. But very often it is taken for granted that the Lord is too great to give attention to small details of life, the little burdens that it is thought can be endured alone or worried through with in some way. {PTUK October 22, 1896, p. 673.1}

But it is precisely in this way-trying to carry the little cares ourselves-that we most frequently fail. The word of the Lord is, “Casting all your care upon Him; for He cares for you.” All care, in small affairs and great ones, is to be left with Him, and He will do the caring. {PTUK October 22, 1896, p. 673.2}

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit.” It is because God is so great that He dwells with the humble and the poor who are rich toward God; and as He lives with them, He can understand the perplexing cares that come to humble homes. {PTUK October 22, 1896, p. 673.3}

There was once a widow in Zarephath whose little store of food was nearly gone, and it was a time of famine. God knew when the barrel of meal was all but empty and the cruse of oil nearly dry. Just then the prophet Elijah came, asking her to share the little that remained with him. She did so, and the barrel of meal wasted not and the cruise of oil failed not until the famine was passed. {PTUK October 22, 1896, p. 673.4}

God apparently added to her cares by sending a man who promised at first to be a burden to her, but when she accepted the Lord’s word and shared her little with a stranger she found it God’s way of preserving her life. He knew the exact moment when she needed special help. And it is very likely that all through those months of famine there were but a few handfuls of meal and a little oil in the larder at any time. {PTUK October 22, 1896, p. 673.5}

In the days of Elisha the sons of the prophets were felling trees along the Jordan, in order to build a larger house to dwell in. “But as one was felling a beam, the axe head fell into the water.” It does not seem a great calamity, but axes were probably more expensive in those days than with us now; and, worse still for the poor man, it was not his own. “Alas master!” He cried to Elisha, “for it was borrowed.” And then by Elisha’s word, the Lord caused the iron head to swim upon the surface of the river, and the young man took it up again. It was not too small a matter for the Lord to help the man out of his dilemma. {PTUK October 22, 1896, p. 673.6}

God is ready to carry the little burdens as well as the great ones. He knows what makes up human life, and how galling the little worries are to the spirits of men. The one who has no strength cannot bear up under the smallest of loads. We have absolutely no strength of our own. He gives all we have; and it is misusing His gifts and distrusting His comforting presence to shut Him out of any experience that comes in life. {PTUK October 22, 1896, p. 674.1}

**“Is Christendom Ready for It?” The Present Truth, 12, 43.**

E. J. Waggoner

“All they that take the sword shall perish with the sword.” Jesus Christ said it, and He told His disciples to put up his weapon. In Revelation 13:the Spirit of God alludes to the sufferings and persecutions of the last days and repeats Christ’s statement about those who take the sword. Even Dr. Parker, who has so often spoken for Christian principle in protests against State-taught religion, whether Anglican or Nonconformists, and against trying to force people to keep Sunday, now says:- {PTUK October 22, 1896, p. 674.2}

For my own part I do not see how a European war is to be avoided. It may be the only solution of many problems. A day of judgment is due. The civilised world is sinking into irreligiousness, materialism, and self-indulgence, and is finding its main pleasure in competitive and debilitating frivolities. It may be, God forbid! that the only way of return to a healthy, religious, and moral state lies through horrors infinitely greater than those which have made Armenia a field of blood. {PTUK October 22, 1896, p. 674.3}

If this were in a protest against war it would be different. “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.” It may be that the only thing that will teach the churches of Christendom that Christ spoke truly about the results of taking the sword is to have the truth demonstrated in general desolation and carnage. But it is not for the church to pray for the judgments of God to fall. The cloud of Divine wrath is hanging low over the world. Instead of praying for it to fall men will do well to ask whether they are prepared and whether their flocks are prepared to render their accounts before God for themselves and for sinners who are to be warned of coming judgments. To some God says, “Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.” {PTUK October 22, 1896, p. 674.4}

**“‘But They Made Light of It’” The Present Truth, 12, 43.**

E. J. Waggoner

In one of His parable’s Christ likens the kingdom of heaven to a king who had bidden guests to the wedding feast in honour of the marriage of his son, and when all was prepared those whom he had invited failed to come. The description of their action is most characteristic and life-like. It is applicable to all peoples in every age. “But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them.” {PTUK October 22, 1896, p. 674.5}

To-day, under our very eyes, we continually see this re-enacted, in that they to whom the message of the Gospel is sent go their own ways to their farms and merchandise, regardless of the earnest invitation which the Lord of heaven himself so graciously extends to them,-and not only do they go their own ways but they do, to-day, even make light of the invitation, criticise, doubt, misinterpret, and disbelieve, its language and its purpose; yes, go so far as to deny its authority, and yet farther, ridicule the idea of the existence of the Great King Himself. {PTUK October 22, 1896, p. 674.6}

Although they do not fall under the immediate observation of many of us, yet there are still to-day, as there always have been, that remnant, also, who despitefully use the servants of the King, and slay them. {PTUK October 22, 1896, p. 674.7}

They are, however, by far in the majority who make light of the message and the invitation. The refusal of by far the greater number is in the form, simply, of thoughtless, careless neglect. Perhaps the most, when taxed with their neglect, would reply in mild astonishment that they had never received any invitation. They forget that every copy of the myriads of Bibles distributed throughout all the world contains a record of the invitation which has been directed to them personally, and that thus it is possible for all the world to testify to the fact of the gracious bidding, and that He who declares himself unbidden only convicts himself of insolently thoughtless neglect. He has received the gracious written word of his King, but has laid it aside unread; or, if he has opened it, his eyes have glanced through it so cursorily as to have utterly failed in comprehending its purport and in perceiving its personal character. Whom, then, can they blame if when the appointed hour is past they find that they have lost a golden opportunity? Surely none but themselvesiu {PTUK October 22, 1896, p. 674.8}

In the hour of the realisation of his great, irremediable, and eternal loss, no human soul will be able to lay the responsibility for the position in which he finds himself upon another being,-much less upon his God. “Many are called, but few are chosen,” and those who find themselves in outer darkness will only be able to accuse themselves of failing or refusing to accept the invitation of the Father, and the accompanying wedding robes of righteousness which the Son proffers to all. {PTUK October 22, 1896, p. 674.9}

**“Sects in Russia” The Present Truth, 12, 43.**

E. J. Waggoner

“The numbers of the various Russian sectaries appeared to show,” says a newspaper, “a steady increase despite all the severe measures devised for their suppression during the last decade. The official returns showed that there are at present 70,000 sectarians in the government of Nijni-Novgorod, 51,000 in Saratoff, and 81,000 in Samara. In the eparchiate of Viatka there are 70,000, in Tcheringoff 50,000, and in Blatzk 182,000. In Siberia, also, sectarianism appears to be rapidly spreading among the mixed population. In the eparchiate of Irkutsk there are now 30,000 sectarians, in Tomsk 82,000, and in the Don eparchiate 106,000. {PTUK October 22, 1896, p. 674.10}

And as though to show the futility of exacting genuine conformity by law, in Russia, where the lines have been held so firmly and heartlessly, there are more of the most extravagant and fanatical movements constantly springing up than in any other country we know of. It is the natural fruit of a policy of repression. {PTUK October 22, 1896, p. 674.11}

**“The Promises to Israel. Life from the Word” The Present Truth, 12, 43.**

E. J. Waggoner

The Jews found it difficult to believe the words of Christ, that He would give them Himself to eat. They said, “How can this man give us His flesh to eat?” Jesus repeated the statement still more emphatically, and then said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.” {PTUK October 22, 1896, p. 675.1}

If each one of them could have eaten of the flesh of Christ as He stood there, and the flesh which they ate had been replaced, so that they could continue to eat of it, taking it into their stomachs, and assimilating it, they would have received no lasting benefit from it. No spiritual good would have come to them. That was what they had in reality already done, when they ate of the bread which came from the life that was in His body; but they had not profited by it. So if the Romish claim were true, that the priests have power to transform the bread into the actual flesh of Christ, there would be no profit in it. People might eat of it, and be as wicked as ever. “The flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.” John 6:63. {PTUK October 22, 1896, p. 675.2}

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” Psalm 33:6. He spoke and said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.” Genesis 1:11. All plant life is but the manifestation of the life of the word of the Lord. The life that was in His word caused the corn to grow in the beginning, and that same life has caused it to grow ever since. Therefore all the food that men have to eat is that which comes from the word of God. We cannot see the life in a grain of wheat, but when we eat the bread that is made from it, we experience it. But the physical strength which we receive from the food is but the working of the word of the Lord. Now if we do not recognise and acknowledge God in this, we get nothing but physical strength; but if in everything we see and acknowledge God, we receive of His life of righteousness. He says, “In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3:6. {PTUK October 22, 1896, p. 675.3}

When God directs our paths, those ways will be right; for “as for God, His way is perfect.” Psalm 18:30. The people who ate of the loaves in the desert, did not believe the Lord, and did not recognise His life, and so they derived no spiritual life from it. So it was with the children of Israel in the desert. “They believed not in God, and trusted not in His salvation; though He had commanded the clouds from above, and opened the doors of heaven, and had rained down upon them manna to eat, and had given them of the corn of heaven.” Psalm 78:22-24. So although they were indeed feeding upon the life of Christ, they received no spiritual life, because of their blind unbelief. In the giving of the manna God was giving the same lesson that Christ gave the multitude in the desert, namely, that His word is life, and that “man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.” {PTUK October 22, 1896, p. 675.4}

The manna was the test of their loyalty to the law of God, and especially to the Sabbath as a seal of that law. But in the manna they were taking in Christ, if they had only realised it. Therefore we are to learn that if we but allow Christ to dwell in our hearts by faith in His word,-not a part only, but the whole,-He will bring into our lives the keeping of the whole law, including the Sabbath. Every word that proceeds out of the mouth of God is necessary for our lives. {PTUK October 22, 1896, p. 675.5}

It is customary among Christians to return thanks whenever they eat. There is just as much reason for giving thanks when we drink, or when we receive any other of God’s blessings. “In everything give thanks; for this is the will of God in Christ Jesus concerning you.” The trouble is that giving thanks is so often a mere form. It is often done because it has become the custom, and not from the heart. What does it really mean? Just this: That our food and drink, and everything necessary for our life, comes from God. It is all a manifestation of His love for us. But since “God is love,” the manifestation of His love is but the manifestation of His life. In partaking of the bounties of His love, we are in reality partaking of Him. Now if we continually recognise this, and knowledge it, whether we eat, or drink, or whatsoever we do call, all will be done to the glory of God. We shall live as in His immediate presence. Knowing that His life is righteousness, and that His word is His life, our thanks for food will be thanks for His word. {PTUK October 22, 1896, p. 675.6}

Who cannot see that such a life must necessarily be a righteous life? With our daily food we shall be feeding upon Christ, and so of course upon His righteousness. This is what God wishes us to learn from the account of the giving of the manna. It was their life, and if they had recognised Christ in it, their life would have been the righteousness of the law. But our daily food comes from God just as surely as theirs did. May we learn a lesson that they neglected. {PTUK October 22, 1896, p. 675.7}

**A LESSON OF EQUALITY**

In the account of the giving of the manna, we find the statement often repeated, that “they gathered it every man according to his eating.” They were also told to gather it for them that were in the tents. “And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack.” Exodus 16:17, 18. {PTUK October 22, 1896, p. 675.8}

There is something wonderful about this. It seems as though there was a miracle in it, and so there was in a sense; but the miracle did not consist in one man’s large amount suddenly shrinking in the measure, and another man’s half empty measure mysteriously filling up. The Apostle Paul helps us to an understanding of it. Writing to the Corinthian brethren, concerning giving, he said: “I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.” 2 Corinthians 13:13-15. {PTUK October 22, 1896, p. 676.1}

The miracle was a miracle of the grace of God in giving. He that gathered much had nothing over; because he divided with some one who had little, or who had not been able to gather any; and thus he that gathered little had no lack. And so we find that there in the wilderness there was the same principle acted upon that was in the church after the day of Pentecost. “And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked.” Acts 4:32-34. {PTUK October 22, 1896, p. 676.2}

We talk much about the faults of the ancient Israelites; it is well sometimes to consider the other side. With all their faults, they had none except such as are common to men. They were no worse than people generally are, and they sometimes rose to heights of faith and trust that are rarely seen. We need not suppose that they always kept up this kindness, and that there were not greedy ones among them. Even so it was in the church whose history is given in the Acts of the Apostles. But it is enough for us to know what they did at least part of the time, and to know that God approved it. God gave them bread abundantly. Their part was simply to gather it. There was therefore no reason why they should not divide with their needy brethren. Indeed, as we look at it from this distance, it seems the most natural thing in the world to do. {PTUK October 22, 1896, p. 676.3}

But our condition is the same as theirs. We have nothing except that which comes from God. He gives it, and the most that we can do is to gather His bounty. Therefore we ought not to consider any of our possessions as our own, but to hold them simply in trust for Him. But take notice that this is far different from all modern schemes of communism. It is not a dividing of property by law, but a daily giving by the strong to the weak. No one laid up anything for the future, leaving others destitute of present provisions, but trusted God for his daily supply. {PTUK October 22, 1896, p. 676.4}

That sort of communism cannot be attained by any human plans. It is the result of the love of God in the heart. “Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” This grace and this love characterise the true Israel. {PTUK October 22, 1896, p. 676.5}

**“But Another Step” The Present Truth, 12, 43.**

E. J. Waggoner

At the third annual gathering of the National Federation of Sunday Societies lately held at Newcastle, the following resolution was unanimously passed:- {PTUK October 22, 1896, p. 676.6}

“That in the opinion of this congress the conclusion of the second report of the Select Committee of the House of Lords on the Lord’s Day Act 21, George III., chapter 49, namely, that the existing law conformed substantially with the wishes and sentiments of the English people, is erroneous; that the judges of the land have more clearly interpreted the wishes and sentiments of the English people when, in giving judgment in the action taken by the Lord’s Day Society, they declared that the prosecution on the Lord’s Day Act ought never to have been entered upon, and have given as their opinion that the Lord’s Day Act, under which it was possible for the promoters of exhibitions, lectures, and concerts of an elevating character on Sundays to be prosecuted, ought to be repealed, as being out of harmony with the spirit of our time.” {PTUK October 22, 1896, p. 676.7}

In the discussion which ensued upon the presentation of this resolution many of the speakers took the ground that the total repeal of the “Lord’s Day Act of George III.,” should be demanded. It is but a step from this expression, and the views maintained in this discussion to an appreciation and application of the pure principles which should discriminate between the sphere of civil law and the domain of true religion. {PTUK October 22, 1896, p. 676.8}

**“The Second Commandment and Art” The Present Truth, 12, 43.**

E. J. Waggoner

Once in a while some one asks why it is that the second commandment, prohibiting the making of graven images or likenesses of anything in heaven or earth, does not prohibit photography, sculpture, and such arts. The modified clause, “Thou shalt not bow down thyself to them nor serve them,” is a part of the commandment itself and shows the application of it. To stop before coming to this clause is to arbitrarily break the precept in two, and thus to destroy the sense of it. For the interpretation which is thus put upon it would no less interfere with what is commonly called art, than with the art of the shoemaker, the tailor, or any artisan who makes anything like any other thing. Our correspondent in this case writes a very pretty hand, but he makes his letters after the likeness of letters which have been seen before. The Lord means what He says, and there need be no confusion as to the language used if accepted in the natural sense. Immediately after speaking the law the Lord gave directions for making cherubims of beaten gold for the ark of the testament, and figures of angels in the curtains of the sanctuary, and by His Spirit specially gave Aholiab and others skill to execute them. {PTUK October 22, 1896, p. 676.9}

**“Relics of Bitter Days” The Present Truth, 12, 43.**

E. J. Waggoner

Relics of Bitter Days .-A newspaper says: “An interesting discovering has been made in the town of Boskoop, in South Holland. When the church tower was being taken down last spring, five little books were found walled in it, and Professor Acquoy, of Leyden, to whom they were sent, has now published an account of them. All of them are religious books which were in secret use at the hagepreeken, or hedge-preachings, at the time of the Spanish persecution, and they must have lain concealed in the tower of Boskoop for over 300 years.” Those were the days when the Spanish dragoons were sent to teach the people of the Netherlands the proper form of worship, as established by papal and civil law. {PTUK October 22, 1896, p. 676.10}

**“Use of Alcohol in Hospitals” The Present Truth, 12, 43.**

E. J. Waggoner

The latest available returns from the largest London hospitals show, says a newspaper, a notable growth of non-alcoholic principles in the treatment of disease. The item of expenditure on alcohol shows a steady decline. In one institution, at which the expenditure on malt liquor is ?652, there has been a decrease of ?252 during the last thirty years, or a steady decline year by year. Out of ten hospitals only two have failed to decrease their expenditure to a very remarkable extent. The consumption of wine and spirits has also diminished correspondingly. At the London Hospital in twenty years this item of expenditure has dropped almost ?1,000-from ?1,462 to ?525. {PTUK October 22, 1896, p. 686.1}

**“Items of Interest” The Present Truth, 12, 43.**

E. J. Waggoner

-The Kaiser is building a gigantic cathedral in Berlin, the dome of which is to eclipse that of St. Peter’s at Rome. {PTUK October 22, 1896, p. 686.2}

-The snuff boxes which etiquette requires the Czar to present to chief officials where he visits, are said to coat ?500 each. {PTUK October 22, 1896, p. 686.3}

-The catches of herrings off Yarmouth have been phenomenal. One day about 8,000,000 fish were landed, the sale price bring twenty a penny. {PTUK October 22, 1896, p. 686.4}

-The bubonic plague is spreading in India. Owing to the state of the crops a famine is feared. Siberia is also threatened with famine, the crops having been damaged by floods. {PTUK October 22, 1896, p. 686.5}

-Two members of the Cabinet have stated that separate action by England at any time in the Turkish crisis would have certainly led to a conflict with several European Powers. {PTUK October 22, 1896, p. 686.6}

-France has secured orders from China for reconstructing the Foochow arsenal which French guns destroyed some years ago. Of course the reconstruction is at China’s expense. {PTUK October 22, 1896, p. 686.7}

-The entire province of Dongola is now said to be cleared of hostile Dervishes. Panic is reported as reigning in Omdurman where the Khalifa is, as they are fearing an immediate attack. {PTUK October 22, 1896, p. 686.8}

-A Spanish officer in Celia is reported as saying that he despairs of conquering the Cubans, who are able to evade decisive engagements, and are inflicting great loss on the Spanish forces. {PTUK October 22, 1896, p. 686.9}

-The final settlement of the Matabele rising was reached last week, if reports are true, and native chiefs have been appointed as heads of various districts, to represent the blacks. {PTUK October 22, 1896, p. 686.10}

-London’s milk bill is computed at ?1,500,000 per year, and of this it is said that at least between ?70,000 and ?80,000 has been paid for water-with which dishonest dealers have diluted their milk. {PTUK October 22, 1896, p. 686.11}

-The Evangelical Church in Darmstadt, where the Czar and Czarina visited, refused to join in a celebration in their honour because the Czarina had abjured Protestantism when she joined the Greek Catholic Church at her marriage. {PTUK October 22, 1896, p. 686.12}

-The most common name of babies in England and Scotland is Smith. The English Smiths are 1 in 72 of the infant population; the Scotch baby Smith is 1 in 70, but he has a rival in MacDonald, who claims about the same proportion. In Ireland the Murphy baby is 1 in 75. {PTUK October 22, 1896, p. 686.13}

-Leaders of the dock workers are suggesting that the workers shirk their duties and do as little as possible in order to force the companies to pay more wages. The companies threaten to discharge those who are thought to be following this new programme, and both sides are preparing for an international strike of dock workers. {PTUK October 22, 1896, p. 686.14}

-Disastrous effects have been felt at Ostend and along the Belgian coast from what is thought to have been some submarine disturbance in the nature of an earthquake. About four o’clock on Tuesday, Oct. 13, the sea suddenly became greatly disturbed and rose abnormally;-flooding some of the streets of Ostend to the depth of five and six feet. Several small boasts along the coast were capsised, and six men drowned. {PTUK October 22, 1896, p. 686.15}

**“Back Page” The Present Truth, 12, 43.**

E. J. Waggoner

A missionary of the London Missionary Society, recently arrived from Madagascar, says that the Jesuit policy, under the French administration, is to get the Protestant missionaries out of the island by fair means or foul. {PTUK October 22, 1896, p. 688.1}

The Pope thanks the Queen for the measure of liberty which Roman Catholics enjoy in England and the public exercise of their religion. Has he ever remonstrated with Spain, or Austria, or other Catholic countries for persecuting Protestants who are continually suffering under the ban of the authorities? Of course not. The Pope’s admiration of such liberty is confined to places where Catholics are in the minority. {PTUK October 22, 1896, p. 688.2}

No little anxiety exists in the minds of Protestants in the Church of England as to the appointment of a successor to the late Archbishop of Canterbury. The late Dr. Benson, by the Lincoln judgment, gave the advanced High Church party the decided advantage of official recognition, and Ritualism has held its own way ever since. It would be in accordance with the precedents if the still more advanced Ritualist were chosen to the Archbishopric. {PTUK October 22, 1896, p. 688.3}

**“The Old Act Lives” The Present Truth, 12, 43.**

E. J. Waggoner

The Old Act Lives .-At Okehampton Petty Sessions two chimney-sweeps have been summoned and fined for an offense against the Lord’s Day Observance Act. It seems that they contracted with the military authorities to sweep thirty chimneys at the Royal Artillery camp at Dartmoor. In carrying out the contract the two men worked on Sunday, Sept. 27, for eight hours. The penalty imposed amounted to five shillings and costs. Offended religion has been vindicated, and the military chimneys and those who were occupied in labour upon them must remain idle on Sunday, but how about the military arms, and accoutrements, and those who use them in time of peace or war? But it will be said that military necessities are supreme. It is true that they are so considered, and that that proves the supremacy of the military idea over the world. Mankind lives under a military despotism. The peaceful chimney-sweep may not cleanse a smoking chimney on Sunday, but the gunners must stand to their smoking cannon without consideration of God’s words, “Remember the Sabbath day,” and “thou shalt not kill.” {PTUK October 22, 1896, p. 688.4}

**“‘With Perplexity’” The Present Truth, 12, 43.**

E. J. Waggoner

“With Perplexity.” -Jesus said that one of the signs of the approach of the second advent would be “distress of nations, with perplexity.” There has always been distress and perplexity in the world, but it must be that as the end draws near the conditions will be more serious. Nothing need be said to those who watch the newspapers as to the increasing tension in the affairs of the nations, and already they are feeling acutely the distress and perplexity which must increase to the end. The nations cannot arm to the teeth and spend their strength getting ready to fight one another without demoralising the people and encouraging internal discontent and violence. A member of Parliament recently said that the European nations were afraid of being involved in a war lest revolution should break out at home. {PTUK October 22, 1896, p. 688.5}

**“Symptoms” The Present Truth, 12, 43.**

E. J. Waggoner

Symptoms .-The Standard, commenting on the perplexity in business circles the other day, said:- {PTUK October 22, 1896, p. 688.6}

Everything appears solid and well-protected, and yet the City is not comfortable. Why, it is most difficult to say. From some aspects, the most perplexing point about the City is that it should be perplexed. Men seem out of heart. {PTUK October 22, 1896, p. 688.7}

As probable causes of a lack of confidence, the disturbed conditions in America are referred to, together with “the threatened break-down in Spain,” and the “dubious condition of Turkey.” Added to this is the general impression that ere long the powers will have to “clear the air” by fighting out a few of their differences, or be crushed by the weight of their own armaments. Truly “the nations are angry.” {PTUK October 22, 1896, p. 688.8}

**“Depravity of the Stage” The Present Truth, 12, 43.**

E. J. Waggoner

Depravity of the Stage .-The stage caters to a corrupt public taste, and still further corrupts it, so that every year, as the time comes for renewing the music hall licenses, it is evident that there is increasing depravity. Some friends of social purity braved the sarcasm of the press and called the attention of the authorities to the specific instances of how the stage ministers to vice and coarse vulgarity. But it was of no avail. Even journals which are full of zeal for politico-religious moral reforms, sagely counselled the objectors not to be prudish. And so the music-halls and theatres will continue to draw the kind of audiences which demand that kind of amusement, and will do their part in increasing the work of those who are trying to rescue the victims of the reign of folly and shallow gaiety and vice. {PTUK October 22, 1896, p. 688.9}

**“Lopping off the Branches” The Present Truth, 12, 43.**

E. J. Waggoner

Lopping off the Branches .-Many times those who protest against the coarser vulgarities of the stage think to emphasise their protests by giving their approval of other features. It is a mistake, and calculated to do more harm than their protests can do good. The other day, at the Church Congress, a well-known preacher condemned the commonest sort of theatricals, and advised his hearers to patronise only the best. But the whole tree is bad; the axe should be laid at the root. One of the very plays mentioned approvingly is shown by press notices to consist, in part, of personating characters contemplating vice and crime. At the best, the stage ministers only to worldliness and amusement, but it rarely stops there. Dramatic critics in the press tell how artistically some great actor expresses the character of the supposed villain or weakling in the play. But no one can act wickedness and vice, or enjoy seeing it acted, who knows the Lord. It is a moral impossibility. The fact is that the character of the stage is a good index of the social conditions which are tending toward the end which the apostle declared would be reached as evil men “wax worse and worse.” {PTUK October 22, 1896, p. 688.10}

**“In Foreign Languages” The Present Truth, 12, 43.**

E. J. Waggoner

In Foreign Languages .-The volume of literature going out from the various publishing branches of our Society is by no means insignificant, measured by any standard, but the greater portion of it is in the English and the leading European languages. However, a good beginning has been made in foreign languages, and we are informed that the principles for which this paper speaks are being advanced by publications in Arabic, Basuto, Bengali, Bohemian, Bulgarian, Chinese, Danish, Dutch, Esthonian, Finnish, French, German, Hawaiian, Hungarian, Italian, Japanese, a Kaffir, Lettish, Livonian, Maori, Polish, Portuguese, Armenian, Russian, Serbian, Spanish, Swedish, Tahitian, Turkish, and last, but not least, Welsh. We hope to see the list rapidly increase. {PTUK October 22, 1896, p. 688.11}

**“Front Page” The Present Truth, 12, 44.**

E. J. Waggoner

The disciples were asking which of them would be the greatest in the kingdom of heaven, when “Jesus called a little child unto Him, and set Him in the midst of them.” {PTUK October 29, 1896, p. 689.1}

The little one stood in their midst wonder-eyed, but confident that it was a loving voice that called. Thoughtless of itself the child only knew that it was the natural thing to do to obey the call. {PTUK October 29, 1896, p. 689.2}

Then Jesus said, “Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” {PTUK October 29, 1896, p. 689.3}

**“How To Be Humble” The Present Truth, 12, 44.**

E. J. Waggoner

How To Be Humble .-The disciples were to humble themselves as the small child. Now, it is a fact that there is no more absurd spectacle than to see a proud person trying to act humbly. The proud heart cannot be humble. The little child was humble because it did not try to be so-it was so without trying. The little one was not thinking of itself, but only of the one who called it. The innocent child is artless because he has not yet learned to be envious and self-conscious. The way then to be humble is to let self go. Let the humiliation of Jesus show what a senselessly wicked thing the heart of self is, and then it will be possible for a man not to “think of himself more highly than he ought to think.” Let the conceited heart, which makes so much trouble, acknowledge its utter worthlessness, and it will not make the pitiful failure of trying to stimulate a humility that does not exist. {PTUK October 29, 1896, p. 689.4}

**“His Saving Knowledge” The Present Truth, 12, 44.**

E. J. Waggoner

“For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do.” Hebrews 4:12, 13, R.V. {PTUK October 29, 1896, p. 689.5}

To the soul that does not know the Lord, this is one of the most terrible texts in the Bible. Since the day when Adam and Eve hid themselves among the trees of the garden, the consciousness of guilt has ever tended to make men afraid of God. The natural inclination of the sinner is to try to hide from God; He cannot bear to have His misdeeds laid bare before the eyes of spotless purity. So the words, “All things are naked and opened to the eyes of Him with whom we have to do,” and, “Thou understandest my thought afar off” are words that strike terror to the heart of the ungodly. So the natural man tries to forget the fact,-tries to forget his own sins,-foolishly imagining that his ignorance, or forgetfulness, or unbelief, hides the matter from the eyes of God. {PTUK October 29, 1896, p. 689.6}

But it is impossible to hide from God, for He is everywhere, filling all space. “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.” Psalm 139:7-10. This being the case, the best thing for man to do is to face the fact, and find the comfort that there is in it, instead of following the devil’s prompting, and endeavouring to hide from Him who is love, “the Father of mercies, and the God of all comfort.” 2 Corinthians 1:3. {PTUK October 29, 1896, p. 689.7}

How is it that God knows all things? Is it by searching into the secret things, so that by study He arrives at knowledge that He did not possess before? Impossible! For that would argue imperfection on His part. We may not seek to understand God’s capacities by a comparison with man. “The eyes of the Lord are in every place beholding the evil and the good.” God himself is everywhere, the direct source of all life. Wherever there is life, wherever there is a created thing to be maintained in existence, there God is, and wherever God is there is all wisdom. {PTUK October 29, 1896, p. 689.8}

Notice that the Word of God pierces the joints and marrow, and soul and spirit, and is a discerner of the thoughts and intents of the heart. This is a natural consequence of the fact that “the Word was made flesh.” John 1:14. God in Christ has for ever identified Himself with humanity. When Adam stood in innocence and uprightness, it was only by the indwelling Word, upon which he wholly depended. When he forgot his dependence, and struck out for himself, and thus fell, God did not forsake him, but descended to the depths with him, that He might lift him out again. So God “is not far from every one of us; for in Him we live, and move, and have our being.” Acts 17:27, 28. When men would seek to justify themselves for not obeying the commandments of God, by professing ignorance of them, the Spirit says to them: “Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead);” for “the word is nigh thee, even in thy mouth, and in thy heart.” Romans 10:6-8. Christ, “the wisdom of God,” knows the sins of mankind, because “He is come in the flesh.” He bears the sins of the world, because the Lord has laid upon Him the iniquities of us all. Isaiah 53:6. He knows them, because in human flesh He feels them. He knows them, because nothing can be done that does not touch Him; no motion can be made without the power that comes alone from the Word. This is the true “Real Presence.” {PTUK October 29, 1896, p. 689.9}

How utterly useless, then, to think of hiding our sins from the Lord! We might as well try to hide from the Lord the knowledge of His own existence. Every one of those sins is stamped upon His being. They pierce His brow, His hands, His feet, even His heart, and press upon Him so that “His visage was so marred more than any man, and His form more than the sons of men.” Isaiah 52:14. He must know, for every sin touches His own life. {PTUK October 29, 1896, p. 690.1}

And herein is the comfort to us and the thought of God’s knowledge of mankind. “By His knowledge shall My righteous servant justify many; for He shall bear their iniquities.” Isaiah 53:11. He knows our sins, because He experiences their power, and by that knowledge He justifies many. How many?-As many as believe on Him. As many as confess that Jesus Christ is come in the flesh. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” “For whosoever shall call on the name of the Lord shall be saved.” Romans 10:9, 13. {PTUK October 29, 1896, p. 690.2}

Christ bears the burden of the world’s guilt, and bears it easily. Our sin crushes us, and presses us down to destruction; but He swallows up death in victory. Though sin crushed out His life, yet He rises from the dead with the freshness of eternal life. Whoever knows this, and believes the truth, that Jesus Christ is come in the flesh, will of course let the burden fall entirely on Him who is able to bear it, and will thus be free. {PTUK October 29, 1896, p. 690.3}

So when we confess sin to God, we are not telling Him any news. We are simply agreeing with His Word. He knew it all before, but He wishes us to be confidential with Him. He is a faithful Friend, and will not betray our secrets. On the contrary, He will Himself forget our misdeeds, blotting them out of existence, so that even our adversary, the devil, cannot find them, to taunt us with them. The only way to hide them from the world, is to tell them to God. {PTUK October 29, 1896, p. 690.4}

What a blessing and comfort, then, to know that God knows. “He knoweth our frame; He remembereth that we are dust.” And He cares, too. “Casting all your care upon Him; for He careth for you.” And, what is more, He is able to carry the burden for us, and give us peace and rest. “Cast thy burden on the Lord, and He shall sustain thee.” Therefore unto Him that is able to keep us from falling, who is “able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,” to Him who knows our sins, who pities our weakness, and who is mighty to save by His love and wisdom-to Him be glory and praise for ever and ever. {PTUK October 29, 1896, p. 690.5}

**“Dramatic Words” The Present Truth, 12, 44.**

E. J. Waggoner

The last words of the prophet Malachi are a marvel of condensed information, warning, and counsel. The reason of this is not far to find. They were the last words of Jehovah to the world, by the mouth of His prophets, until that great day of joy, and fate, when the Messiah should come,-the turning point in the world’s history. God’s last message foretelling that supreme event to the world, and counselling in regard to it, might be expected to be positive and intense in expression. {PTUK October 29, 1896, p. 690.6}

The warning is expressed in terms that cannot be mistaken: “Behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” {PTUK October 29, 1896, p. 690.7}

The very next words, however, conveyed the contrasting promise, “But unto you that fear My name shall the Sun of righteousness arise with healing in His wings, and ye shall grow up as calves of the stall. And He shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” {PTUK October 29, 1896, p. 690.8}

Then comes the earnest counsel, “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” But God is not willing that His servants should remain in ignorance of that which is to come upon the earth. Information is to be given them, and to that end He says, “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” {PTUK October 29, 1896, p. 690.9}

In the eleventh chapter of Matthew, from the seventeenth to the nineteenth verses, Christ refers directly to these words in His address to the multitude in reference to John the Baptist and his ministry. Here he tells them plainly, without the slightest circumlocution, in the fourteenth and fifteenth verses, “And if you will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.” This unqualified statement, connecting Himself and John the Baptist immediately with the last words of the latest prophet, were very dramatic and striking. It might have been thought that those who had ears would have heard. {PTUK October 29, 1896, p. 690.10}

**“Civilised But Not Converted” The Present Truth, 12, 44.**

E. J. Waggoner

The chairman of the Wesleyan mission in the Transvaal is quoted by the Methodist Times as saying of the South African missionary work among the natives:- {PTUK October 29, 1896, p. 690.11}

The very success of the work amongst the natives embarrasses us. With Christianity comes civilisation, and it is not easy for a new convert to distinguish between them. It is a great deal easier to put on English manners and dress than to put on morals and religion. Their condition after conversion requires not less oversight, but more. {PTUK October 29, 1896, p. 690.12}

There is in this the realisation of one great truth and the failure to appreciate another. The discrimination between Christianity and civilisation is a just one. The general failure to make that discrimination, both within and without religious circles, is responsible for a vast amount of false religion among those who profess Christianity, and of misconception of true religion among those who stand aside and look critically on. To put on civilised dress and manners is one thing,-to put on Christ is quite another. But where native peoples see in Christianity only civilisation, and profess that, it is only an acceptance of the forms and methods of civilised life and not conversion. If there had been a real conversion their latter condition would not be worse than the first, and they require more oversight than before. {PTUK October 29, 1896, p. 690.13}

**“Educational Battle” The Present Truth, 12, 44.**

E. J. Waggoner

Recent meetings of the Anglican, and nonconformists bodies show that the Educational Battle has still to be thought out. When all alike are agreed that the State must teach religion, it is inevitable that there should be bitter controversy as to the kind of religion to be taught. {PTUK October 29, 1896, p. 690.14}

**“The Promises to Israel. Water from the Rock-Living Water” The Present Truth, 12, 44.**

E. J. Waggoner

*“Rock of Ages cleft for me,
Let me hide myself in Thee.” {PTUK October 29, 1896, p. 692.1}*

“And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? Wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said. Wherefore hast then brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smile the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the striving of the people of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?” Exodus 17:1-7. {PTUK October 29, 1896, p. 692.2}

We have seen that in the manna God was giving the people spiritual food. In like manner we read, with reference to the event just narrated, that they “did all drink the same spiritual drink; for they drank of that Rock that followed [margin,“went with”] them; and that Rock was Christ.” 1 Corinthians 10:4. {PTUK October 29, 1896, p. 692.3}

Water is one of the things most essential to life. Indeed, it is life. It constitutes two-thirds of the human body. Without a proper supply of water, both animals and plants soon cease to exist. Those people in the desert would soon have perished, if water had not been provided for them. It was therefore life to them. Everybody who has suffered from thirst can vividly realise how the spirits of the children of Israel revived, and new life sprang up in them, as they drank of that fresh, sparkling living water that gushed forth from the smitten rock. {PTUK October 29, 1896, p. 692.4}

“And that Rock was Christ.” Many times the Lord is represented as a Rock. “The Lord is my Rock, and my Fortress, and my Deliverer.” Psalm 18:2. “The Lord is upright; He is my Rock, and there is no unrighteousness in Him.” Psalm 92:15. “Ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He.” Deuteronomy 32:3, 4. Jesus Christ is the Rock upon which the church is built-the “living stone, disallowed indeed of men, but chosen of God, and precious,” upon whom, if we come to Him, we are “built up a spiritual house.” 1 Peter 2:4, 5. Both prophets and apostles built on Him not only as “the chief corner stone,” (Ephesians 2:20), but as the entire foundation, and the only one that can be laid. 1 Corinthians 3:11. Whosoever builds not on Him, builds on the shifting sand. {PTUK October 29, 1896, p. 692.5}

The rock which the people saw in the desert was but a figure of the Rock, Jesus Christ, who stood upon it, but whom they did not see. That flinty rock could not of itself furnish water.There was no exhaustless supply stored up within it, which, once given vent, would continue to flow ever fresh and sweet. It had no life. But Christ, “the Author of Life” stood upon it, and it was from Him that the water came. We do not need to theorise, for the Scripture plainly tells us that the people drank from Christ. {PTUK October 29, 1896, p. 693.1}

This must have been evident to every one who gave a moment’s thought to the matter. Indeed, the water was given as a direct answer to the unbelieving question, “Is the Lord among us, or not?” By supplying them with water out of the solid, flinty rock in the dry and barren desert, the Lord showed the people that He was really among them; for none but He could have done it. {PTUK October 29, 1896, p. 693.2}

But it was not simply as a guest that He was among them. He was their life, and this miracle was designed to teach them that fact. They knew that water was their sole hope of life, and they could not help seeing that the water which revived them came directly from the Lord. Therefore those who stopped to think must have seen that He was their life and their support. Whether they knew it or not, they were drinking directly from Christ, that is, receiving of His life. With Him is “the fountain of life.” Psalm 36:9. {PTUK October 29, 1896, p. 693.3}

It made all the difference in the world whether or not the people recognised Christ as the source of their life. If they did, if they drank in faith, they received spiritual life from the Rock. If they did not recognise the Lord in His gracious gift, then the water was no more to them than it was to their cattle. “Man that is in honour, and understandeth not, is like the beasts that perish.” Psalm 49:20. But when the people with their superior abilities did not recognise God in His gifts any more than their cattle did, they showed themselves even less discerning than the cattle. “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, My people doth not consider.” Isaiah 1:3. {PTUK October 29, 1896, p. 693.4}

In view of the miracle of the water from the Rock, the Lord Himself,-we can better understand the force of His words when He afterward thus expressed the greatness of their sin in departing from Him: “Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:12, 13. {PTUK October 29, 1896, p. 693.5}

The Psalmist said of the Lord, “He is my Rock, and there is no unrighteousness in Him.” His life is righteousness. Therefore those who live by faith in Him live righteous lives. The water which came from the Rock, in the desert, was for the life of the people. It was Christ’s own life. If, therefore, in drinking it they had recognised the source whence it came, they would have been drinking in righteousness, and would have been blessed with righteousness; for it is written, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. If we thirst for righteousness, and are filled, it is only by drinking in the righteousness for which we thirst. {PTUK October 29, 1896, p. 693.6}

Jesus Christ is the fountain of living water. So when the woman of Samaria expressed surprise that He should ask her for a drink as she came to draw from Jacob’s well, He said to her: “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water.” And then, as she still wondered at His words, He added, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:10-14. {PTUK October 29, 1896, p. 693.7}

This living water may be drunk now by “whosoever will.” For “the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. {PTUK October 29, 1896, p. 693.8}

This water of life of which all are invited to drink freely, is the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Revelation 22:1. It proceeds from Christ, for when John saw the throne, from which the water of life comes, he saw “in the midst of the throne” “a Lamb as it had been slain, having seven eyes, which are the Seven Spirits of God sent forth into all the earth.” Revelation 5:6. {PTUK October 29, 1896, p. 693.9}

If we look to Calvary we shall see this made still more plain. As Jesus hung upon the cross, “one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.” John 19:34. Now “there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one.” 1 John 5:8, R.V. We know that “the blood is the life,” (Leviticus 17:11, 14), and that “the Spirit is life because of righteousness;” (Romans 8:10); therefore since the Spirit and the water and the blood agree in one, the water must also be the water of life. On the cross Christ poured out His life for mankind. His body was the temple of God, and in His heart God was enthroned; so the water of life which flowed from His wounded side was the same water of life that flows from the throne of God, from which we may all drink and live. His heart is the fountain opened “for sin and for uncleanness.” Zechariah 13:1. {PTUK October 29, 1896, p. 693.10}

It is the Spirit of God that brings this water of life to us; or, rather, it is by receiving the Holy Spirit that we receive the water of life; and this we do by faith in Christ, who is represented by the Holy Spirit. On the last day of the feast of tabernacles, “Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive.” John 7:37-39. {PTUK October 29, 1896, p. 693.11}

The Holy Spirit received into the heart brings to us the very life of Christ, even “that eternal life which was with the Father, and was manifested unto us.” 1 John 1:2. Whoever willingly receives the Holy Spirit receives the water of life, which is identical with the blood of Christ which cleanses from all sin. This would have been the portion of the Israelites in the desert, if they had but drank in faith. In the rock which Moses smote, they had, even as did the Galatians in Paul’s day, Jesus Christ “evidently set forth crucified” among them. Galatians 3:1. They stood at the foot of the cross of Christ as really as did the Jews who flocked out from Jerusalem to Calvary. Many of them did not know the day of their visitation, and so perished in the wilderness, even as the later Jews did not know the crucified Christ, and so perished in their sins in the destruction of Jerusalem. “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. {PTUK October 29, 1896, p. 693.12}

The Israelites, in the days of Moses, had no excuse for not knowing the Lord, for He made Himself known unto them by many mighty miracles. There was no excuse for their not recognising Him as “the Lamb of God, which taketh away the sin of the world,” for they had daily evidence that He was their life; the smitten rock continually spoke to them of the Rock of their salvation pouring out His life for them from His smitten side. {PTUK October 29, 1896, p. 694.1}

We have already learned that the promise to Abraham was the Gospel. The oath which confirmed that promise is the oath that gives us strong consolation when we flee for refuge to Christ, in the holy place of God. It was to assure the Israelites of the free grace of God, and that they could drink in the life of Christ, if they would believe, that the water came from the Rock. It was to assure them that the blessing of Abraham, which is the forgiveness of sins through the righteousness of God in Christ was for them. This is shown by the words, “He opened the rock, and the waters gushed out; they ran in the dry places like a river. For He remembered His holy promise, and Abraham His servant.” Psalm 105:41, 42. {PTUK October 29, 1896, p. 694.2}

Jesus Christ is “the Lamb slain from the foundation of the world,” (Revelation 13:8), “who verily was foreordained before the foundation of the world.” 1 Peter 1:20. The cross of Christ is not a thing of a day, but stands wherever there are sinners to be saved, ever since the fall. It is always present, so that continually believers may say with Paul, “I am crucified with Christ, nevertheless I live.” Galatians 2:20. We have not to look backward to see the cross, even as the men of the most ancient times had not to look forward to see it. It stands with its outstretched arms spanning the centuries from Eden lost till Eden restored, and always and everywhere men have only to look up, to see Christ “lifted up from the earth” drawing them to Him by His everlasting love, which flows out to them in a living stream. {PTUK October 29, 1896, p. 694.3}

**THE REAL PRESENCE**

In their murmuring for water the people had said, “Is the Lord among us, or not?” The Lord answered that question in a most practical way. He stood upon the rock in Horeb, and gave them water that they might drink and live. He was really there in person. It was His Real Presence. He was there none the less because they could not see Him. And as He was giving them evidence that He was not far from every one of them, so, if they had felt after Him by faith they would have found and received Him, and His real presence would have been in them as truly as was the water which they drank. {PTUK October 29, 1896, p. 694.4}

In the manna, the bread from heaven, which the Israelites were eating every day, and in the water from the Rock Christ Jesus, we have the exact counterpart of the Lord’s Supper. The bread and the water were not Christ, even as the bread and the wine cannot by any means be changed into the body and blood of Christ. It would be of no use even if they could be thus changed, for “the flesh profiteth nothing.” But they showed the real presence, to all who had eyes of faith to discern the Lord’s body. They showed that Christ dwells in the heart by faith just as freely as the emblems are received into the body; and that just as really as those emblems are assimilated, and become flesh, so really does Christ, the Word, become flesh in all those receive Him by faith. Christ is formed within by the power of the Spirit. {PTUK October 29, 1896, p. 694.5}

God is not a myth. The Holy Spirit is not a myth. His presence is just as real as He Himself. When Christ says, “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him,” (Revelation 3:20), He means it for an actual fact; and when He says, “If any man love Me, he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him,” (John 14:22), He does not intend to deceive us with a phantom. He comes in the flesh to-day as really as He did in Judea. His appearance then was simply to show all men the possibility and the perfection of it. And just as He comes in the flesh now, to all who receive Him, so He did in the days of old, when Israel was in the wilderness; yea, even in the days of Abraham and Abel. We may weary ourselves in speculations as to how it is possible, and die in spiritual starvation by this means, or we may “taste and see that the Lord is good,” and find in His presence satisfaction and “fulness of joy.” {PTUK October 29, 1896, p. 694.6}

**“As the Heathen See It” The Present Truth, 12, 44.**

E. J. Waggoner

The profession of Christianity by certain nations, and a profession of it by religious people who regard it not at all inconsistent with such profession to engage in war and political strife and revolution, cause the name of Christ to be blasphemed among the intelligent heathen, who know well enough that there is an enormous gulf between the profession and the practice. Thus a Hindu newspaper says:- {PTUK October 29, 1896, p. 694.7}

Christianity, we are told, is a message of peace and goodwill. But what has she done among the Christian nations themselves? The same unrest, the same hypocrisy, and the same Lamb-and-wolf policy stalk as proudly as they did in the horrid pagan days. Europe has been an armed camp, and each nation is trying to catch its neighbour in the napping. Militarism, like the vampire, has been sucking up the life-blood of the people. But the mission of civilisation is abroad, and the poor pagans unwilling to receive the civilisation and Christianity are goaded to desperation, and when the poor fellows show their temper, there are the Maxim guns to mow them with. And Mr. Pecksniff, spiritual or temporal, says “Amen.” {PTUK October 29, 1896, p. 694.8}

It is a fact that the nations we call heathen are learning more from those called Christian, and the missionary in the great heathen fields, if he would give the people anything of the genuine Gospel of Christ, must dissociate himself from all this pagan militarism and teach the Gospel by life and word. {PTUK October 29, 1896, p. 694.9}

**“Coffee as a Beverage” The Present Truth, 12, 44.**

E. J. Waggoner

Within recent years there has been a remarkable awakening amongst many in the medical profession on the question of stimulants and narcotics. It is doubtless very largely due to the overwhelming evidences of the evil results following the habitual use of stimulants. And when people begin to use the milder stimulants of tea and coffee, it is very certain that the habit will grow on the user, until the nerves are subject to the poisonous principle contained in the beverages, and difficulty is found in dropping the cup. A London evening paper, the Echo, said the other day:- {PTUK October 29, 1896, p. 702.1}

“Warnings have just been issued almost simultaneously by the leading medical societies of Paris, Berlin, and Vienna against the evils of excessive coffee drinking. The symptoms of coffee drunkenness are so similar to ordinary inebriety that physicians constantly diagnose coffee poisoning as alcoholic disturbance. Insomnia, nausea, depression of spirits, and lack of appetite are among the symptoms of coffee poisoning, and the effort on the part of a confirmed coffee-drinker to become a total abstainer is similar in result to that which follows the abandonment of alcoholic liquors, the nervous system being terribly wrenched.” {PTUK October 29, 1896, p. 702.2}

**“Items of Interest” The Present Truth, 12, 44.**

E. J. Waggoner

-London, in monetary value, is worth two and a-half times as much as Paris. {PTUK October 29, 1896, p. 702.3}

-The Egyptian expedition is expected to start for Khartoum in March or April. {PTUK October 29, 1896, p. 702.4}

-Turkey has issued an irade levying increased taxes to be devoted to military preparations. {PTUK October 29, 1896, p. 702.5}

-Krupp’s gun works are making a new gun which is expected to do affective work at a range of ten miles. {PTUK October 29, 1896, p. 702.6}

-It is asserted that in the spring a general rising will take place if in the meantime reforms have not been granted in Macedonia. {PTUK October 29, 1896, p. 702.7}

-Spanish troops are being reinforced in Cuba, and the preparations are under way for a final struggle to decide the fate of the island. {PTUK October 29, 1896, p. 702.8}

-The deepest hole in the world has been bored in Silesia. It has reached a depth of 6,520 feet, and passes through eighty-three beds of coal. {PTUK October 29, 1896, p. 702.9}

-Dongola is to be made a trade emporium, to which merchants from the interior of Africa may bring their wares, receiving Manchester goods in exchange. {PTUK October 29, 1896, p. 702.10}

-The famine in India, owing to drought, has treated such demand for American wheat that the value of the wheat crop is estimated to have increased by $27,000,000. {PTUK October 29, 1896, p. 702.11}

-Since the beginning of this century the use of the Italian language has greatly increased. In 1801 it was spoken by 15,070,000 people, and in 1890 it was used by 98,400,000. {PTUK October 29, 1896, p. 702.12}

-The most expensive place in the world, to live, is said to be New South Wales. The average cost per head per annum is ?50, which is S10 greater then in the United Kingdom. {PTUK October 29, 1896, p. 702.13}

-According to the record of a rain gauge in Hertfordshire, more rain has fallen in the past month than within any other equal period since the gauge was constructed in 1843. {PTUK October 29, 1896, p. 702.14}

-The pirates along the Morocco coast have been especially active of late, and France is taking them in hand. It is also said that she will take a large slice of territory to pay for the trouble of putting down the pirates. {PTUK October 29, 1896, p. 702.15}

-During the past twelve years 2,600,000 square miles of territory have been added to the Empire by annexation. France has taken almost the same, and Germany has annexed 1,023,070 miles in the same period. Belgium has taken 1,500,000 in Africa, and Italy nearly a million. {PTUK October 29, 1896, p. 702.16}

-Of all the countries of the world, save China, labour is probably cheapest in India, where the wages of the labouring classes average something like threepence halfpenny a day. A fairly skilled journeyman can earn about twelve shillings a month, and a good mechanic about sixteen shillings a month, or twice the pay of a native soldier. {PTUK October 29, 1896, p. 702.17}

-A Swedish explorer in Central Asia has discovered two large buried towns, the existence and history of which has been hitherto entirely unknown. One town was more than two and a half miles long. The remains show that the inhabitants possessed some knowledge of mechanics and the arts. It is believed by the discoverer that these cities were overwhelmed by sand storms more than 1,000 years ago. {PTUK October 29, 1896, p. 702.18}

**“Back Page” The Present Truth, 12, 44.**

E. J. Waggoner

A Mexican bishop having expressed doubts about the genuineness of an apparition of the Virgin has been compelled by popular prejudice to resign. {PTUK October 29, 1896, p. 704.1}

Despatches say that all classes are expecting trouble in Syria, and the slightest incident would be sufficient to precipitate it. “The Christians are all armed,” and of course the Mohammedan population is. {PTUK October 29, 1896, p. 704.2}

The French Government, though not always on good terms with Clericalism at home, votes over half a million francs every year for religious establishments in the East, where the clergy are avowed agents of French political interests. {PTUK October 29, 1896, p. 704.3}

It was the long journey undertaken by a poor Welsh girl to get a copy of the Scriptures that led to the founding of the British and Foreign Bible Society. Wales still leads in sending out the Word, according to the monthly report of the Society. According to population Wales contributes ?3 to the funds for every ?1 given by England. {PTUK October 29, 1896, p. 704.4}

The incongruity of any connection between Church and State must be apparent even to Churchmen at times like the present, when they wait expectantly, with no direct voice in the matter, to see whom the politicians will nominate as the next Primate. And the Prime Minister can hardly be supposed to relish his ecclesiastical duties, as however worldly he may walk he is sure to offend one side if he please the other. {PTUK October 29, 1896, p. 704.5}

Some members of the Turkish Council of Ministers opposed the levying of the new war tax, as they feared it would alarm the non-Mohammedan population. “The opinion prevailed in high quarters, however,” a despatch says, “that the measure was necessary for the defence of the Mohammedan religion, on the ground that the Christians were apparently preparing to attack the Mohammedans, and that the European press was preaching a crusade against Islam.” It is not an unnatural Muslim interpretation of the warlike tone of the churches, and Mohammedanism is preparing to meet the sword by the sword. {PTUK October 29, 1896, p. 704.6}

There is on the part of many a tendency to regard a Roman Catholic priest as necessarily insincere. All are deceived, but the fact that Wycliffe, Huss, Luther, and many names on the honour roll of Protestant Reformers, were Catholic priests show that it is not condemnation but the Gospel that the Catholic priest needs, as well as every other sinner. {PTUK October 29, 1896, p. 704.7}

Turkey, Belgium, and Sweden are announced as planning to add greatly to military expenditure, and of course the great powers will do so. The greater part of the increase in Great Britain is to be devoted to the Navy, it is said. A year ago there was a strong protest from the churches of England against the increase of armaments. It is doubtful if that voice will be heard as strongly this year. {PTUK October 29, 1896, p. 704.8}

Several years ago a large community, mostly from Queensland, immigrated to Paraguay, and established a communistic settlement, where all was to be prosperity and brotherhood. The Queensland Government has just helped almost the last remnant of the community to return. The plan did not work because the people would not be unselfish and brotherly. These schemes look well on paper, but the material with which the plan is to be carried out is always found lacking. Just as a good building cannot be built with crumbling bricks, so all the schemes of social reform which leaves out the Gospel will miserably fail. {PTUK October 29, 1896, p. 704.9}

**“Pitcairn Island” The Present Truth, 12, 44.**

E. J. Waggoner

Pitcairn Island .-One of our American organs reports return from the Pitcairn Island of a Californian brother who has helped in building a school in the island, and has laid piping which now supplies the village with pure mountain spring water. The youngsters of Pitcairn could understand the water going down the mountain into the valley, but were amazed that it should run up the pipes to the elevated ground on which the village stands. A windmill for grinding corn and turning a lathe is also a new thing in the island, which is as much interested as ever in doing all it can to aid in the mission work of our Society in the South Pacific. A number of Pitcairners are now with our mission ship Pitcairn. {PTUK October 29, 1896, p. 704.10}

**“Candles” The Present Truth, 12, 44.**

E. J. Waggoner

Candles .-A little five-year-old boy visited a Catholic church the other day and saw the candles burning in the day-time on the altars. He said, “The people must be sitting in sin, and think the room is dark.” He was right. Where the true light is shining in the heart, it is light, and candles are not needed. {PTUK October 29, 1896, p. 704.11}

**“The Other Side” The Present Truth, 12, 44.**

E. J. Waggoner

The Other Side .-Not all who helped to win great victories in battle feel exhilaration at thoughts of success. Cassell’s Magazine says: “The Duke of Marlborough seeing a soldier leaning thoughtfully on his firelocke after the battle of Blenheim, said to him: ‘Why so sad, my friend, after so glorious a victory?’ ‘It may be glorious,’ was the reply, ‘but I am thinking of how much blood I have spilt this day for fourpence (the private soldier’s pay at that period). As late as 1860 we find an English officer, whose coolness at his gun largely helped to save a victory during the Chinese war, struck with so great a horror at the carnage he had created, that he threw up his commission and devoted himself to the cause of the Gospel.” {PTUK October 29, 1896, p. 704.12}

**“Who Would Oppose It?” The Present Truth, 12, 44.**

E. J. Waggoner

Who Would Oppose It? -Suppose an effort were made to revive the old law making it compulsory to partake of the Lord’s Supper, who would most strenuously protest against it? It is safe to say that it would be those who most clearly discerned the spirituality of God’s service. Such would rightly rightly abhor dragging men to the Lord’s table to act a lie, and would consider the law an outrageously wicked one. So, too, if those who favour Sunday laws really believe that keeping Sunday was a spiritual act, they would be protesting against such laws. {PTUK October 29, 1896, p. 704.13}

**“Statement and Appeal” The Present Truth, 12, 44.**

E. J. Waggoner

Statement and Appeal .-Hardly a week passes which does not bring increased evidence of the determination to revive the old Sunday laws of Britain. Those of our readers who have not read the “Statement and Appeal,” got out when the Sunday clauses of the Factory Act were being pressed in London, should obtain it, as the little work shows the evil principles involved in all religious legislation, and the ends to which it must certainly lead. Illustrated, 16 pages, 1d. By post, 1? d. It is a question which vitally concerns every man and woman in the United Kingdom. {PTUK October 29, 1896, p. 704.14}