**“Proper Sabbath Observance” The Present Truth, 13, 22.**

E. J. Waggoner

“And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And He said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath.” Mark 2:23-28. And He said, “If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.” Matthew 12:7. {PTUK June 3, 1897, p. 337.1}

This statement about the Sabbath and its purpose is from Him who made the Sabbath; for in Christ were all things created (Colossians 1:16, 17), and without Him was not one single thing made, of that which exists (John 1:1-3); and the Sabbath is the rest of the Creator. Genesis 2:1-3. The Creator, He who made the Sabbath for man, is the only one who can tell us what it is for, and how to keep it. All statements by men, to the effect that this thing must not be done on the Sabbath, are Pharisaical and Popish additions to God’s Word, which, inasmuch as they are mere human ordinances, are always sure to be wrong. The Word of God alone is to be the guide under all circumstances; whoever holds fast to the Word, and is taught of God cannot go wrong. {PTUK June 3, 1897, p. 337.2}

“The Sabbath was made for man,“ and is therefore not something that is against him, a hard requirement,-something to hold, him down,-but a thing calculated to help him in every way. But it is for man; that is, it is a blessing to a man only when he keeps it. When a man rejects that which is good, he has only the evil; so a blessing spurned leaves only a man helpless. Therefore when it is said that all human additions to the Sabbath, and interpretations of the commandment are of no value, it must not be understood that anybody, in the world has any license to break the Sabbath. “Remember the Sabbath day, to keep it holy,“ is as valid a commandment as it was the day it was spoken from Sinai. {PTUK June 3, 1897, p. 337.3}

Notice that the Saviour did not excuse the disciples for breaking the Sabbath, but He declared that they had not broken it; they were guiltless. God is not like the gods that the heathen worship who must be propitiated by human suffering. He has no delight in seeing people suffer, but only in seeing them happy. Fasting is right in its place, and acceptable to God; but, when it is done as a penance, when one makes a virtue of it, then it is an abomination to the Lord. Jesus said that the disciples, in quietly satisfying their hunger on the Sabbath day, were guiltless. They did that which was “not lawful,“ only according to the traditions of the Pharisees, but not according, to the law of God. “It is lawful to do well on the Sabbath days,“ said Jesus (Matthew 12:12), and He it is who by obedience to the law of God magnified the law and made it houourable. Isaiah 42:21. {PTUK June 3, 1897, p. 337.4}

In these words, “It is lawful to do well on the Sabbath days,“ and, “The Sabbath was made for man,“ we have the explanation of many of the acts of Christ. The first of these statements is found in Matthew’s account of the healing the man with a withered hand (Matt. xii.), which occurs in immediate connection with that of the disciples eating the corn. Indeed, they went from the corn-field direct to the synagogue, where Jesus performed this miracle. The Pharisees knowing how ready and anxious Jesus was to relieve the afflicted, watched Him to see if He would heal the man on the Sabbath. He asked them, “Is it lawful to do good on the Sabbath days, or, to do evil? to save life, or to kill?” But they held their peace. Mark 3:4. “But when He had looked round about, on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.” Mark 3:5. {PTUK June 3, 1897, p. 338.1}

The Sabbath, therefore, is connected with well-doing, and stands for well-doing, since it was made for man, for his benefit. The Scribes and Pharisees had made it a burden for the people; and it was to show its real nature, that Jesus performed so many miracles on the Sabbath day. Let us look at three typical miracles, besides the one already noted, that were done on the Sabbath. {PTUK June 3, 1897, p. 338.2}

In the fifth chapter of John we have the account of the healing of the man at the pool of Bethesda, who had an infirmity that had made him unable to walk for thirty-eight years. “When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.” John 5:6-9. “Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.” Verse 16. {PTUK June 3, 1897, p. 338.3}

Although Jesus knew how the Pharisees felt about such things, He still continued to go about doing good, no less on the Sabbath days than on other days. He said, “I must work the works of Him that sent Me, while it is day.” As He passed by, “He saw a man which was blind from his birth.” Having said that He must do the works of God, and that He was the light of the world, “He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.” “And it was the Sabbath day when Jesus made the clay, and opened his eyes.” And again there was a strife among the Jews over the matter. See John ix. {PTUK June 3, 1897, p. 338.4}

On another occasion Jesus “was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.” Luke 13:10-17. {PTUK June 3, 1897, p. 338.5}

One noticeable thing about all these cases is that none of them were what might be called urgent cases. There was no immediate danger of death in any of them, unless possibly the case of the man at the pool of Bethesda, and one day more could certainly not have made much difference in his case. The blind man would never have known the difference if Jesus on seeing him had said to Himself, “To-morrow, or as soon as the Sabbath is past, I will come and heal that man.” Eight or ten days even would have made no great difference so far as the man was concerned, for his life was in no danger, and he had no expectation of seeing. The same thing is true of the woman that was bowed down, and of the man with the withered hand. They would not have suffered materially if Jesus had waited a day or two longer before healing them, especially as they were not expecting to be healed. But Jesus did not wait, when He saw people in affliction, but gave them the blessing of health and strength at once, no matter what the day. Even when He knew that the Jews were watching Him, and that they would seek to kill Him for His Sabbath miracles, He did not put off the good work. {PTUK June 3, 1897, p. 338.6}

We cannot read the record of these cases without seeing that it was not mere accident that they were healed on the Sabbath day. When the persons’ lives were in no danger, and they had as it were become accustomed to their infirmity, and had not asked nor expected to be healed, and when Jesus knew that the healing of them on the Sabbath would increase the enmity of the rulers of the Jews against Him, and that they were watching Him, we can easily see that there was design in the performance of these miracles on the Sabbath day. Jesus wished to teach the people and their rulers a lesson that they needed to know. {PTUK June 3, 1897, p. 338.7}

Of one thing, however, we may be sure, the design of Jesus was not to spite the Jews, or to show contempt for the rulers. It was not any defiance of danger, or desire to assert His rights, that led Him thus to act contrary to the cherished traditions of the elders. We know that He often went away to another part rather than stir up the animosity of the rulers, and that He did not court publicity. No; His one desire was to do good, and to show the people that the Sabbath was meant to be a blessing, and not a burden. His work was “to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18), not alone in body, but in soul and spirit. The physical blindness and bondage and infirmity which the people suffered was only an evidence and a consequence of the spiritual blindness and bondage and infirmity that afflict mankind; and the power of Jesus over the one was simply an evidence of His power over the other. He came to represent the Father, and to declare His name, who is, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:6, 7. The healing of the body was only a sign to show the reality of the blessed work of forgiving sins and cleansing from all unrighteousness. See Matthew 9:5, 6. {PTUK June 3, 1897, p. 338.8}

Now the object of the Sabbath is to cause people to know the Lord as the God who sanctifies. Ezekiel 20:12. The Sabbath is God’s rest, the rest which He graciously shares with all who believe Him. Exodus 20:8, 9; Hebrews 4:3, 4. It stands for complete deliverance from sin in the present time, and is the pledge and assurance of the final redemption of the body and of the whole creation from every trace of the curse. Those who cease from profaning it, and who call it a delight, and not a burden, and by the proper observance of it honour God as Creator with all power in heaven and earth, have the promise that through it they shall delight themselves in the Lord, and be made to ride on the high places of the earth. Isaiah 58:13, 14. It was to show all the people, including us, that the Sabbath means freedom from sin and ... and fulness of joy in the Lord, that Jesus performed those miracles. Let it be particularly noticed that the effect of them was to cause the people to rejoice and to glorify God. {PTUK June 3, 1897, p. 339.1}

It may be noted, in closing, that there was never any controversy or question as to which day is the Sabbath. The commandment settles that for all time, and the Bible gives no ground for any controversy over the matter. “The seventh day is the Sabbath,“ and the Pharisees and Jesus were agreed on that, since there was no room for difference. Jesus did not once intimate that the seventh day was not the Sabbath, or that He had come to change it, or that it no longer needed to be observed as strictly as formerly. He expressly stated that He had not come to destroy the law, or any portion of it, but instead to fulfil it and show how it should be observed. His works of love and mercy, never performed for His own profit or benefit, but only for the good of others, even to His own loss, were done, not to show disrespect of the Sabbath day, but were on the contrary, the highest possible honour that could be shown it, in that they presented it as the sign of the greatest blessing that God has it in His power to bestow. Who will accept it as such, and in glorifying God find himself sanctified and glorified? {PTUK June 3, 1897, p. 339.2}

**“A Significant Movement in Australia” The Present Truth, 13, 22.**

E. J. Waggoner

**DEMANDING A NATIONAL CREED**

The Australian colonies are drawing together to unite under one commonwealth, and a Federal Convention has been meeting to frame a constitution. Cardinal Moran tried to get into the Convention, but was defeated, as the Protestant churches feared Roman influence. But no sooner had the Convention met than the same churches began an effort to secure the control of it in the interests of political religion. Our Society’s Melbourne organ, the Bible Echo, just received, says:— {PTUK June 3, 1897, p. 339.3}

Nearly every day last week numerous petitions from various Protestant churches, praying for a formal recognition of God in the Federal Constitution, were introduced in the Federal Convention now in session at Adelaide. The prime movers of these petitions are not satisfied with those recognising God who believe in Him; they want a document which speaks for all the people,-believers and unbelievers, infidels, atheists, Jews, Christians, Mahometans, Mormons, Buddhists, Spiritualists, Theosophists, and agnostics,-to say that all recognise God as Supreme Ruler, etc., whether they do or not. In other words, they want the Federal Constitution to say that which is not true. {PTUK June 3, 1897, p. 339.4}

The reason why they wish to make the State profess a formal recognition of God is that the way may be opened for religious legislation. As the Adelaide Church News, a Church of England organ, says, it will be the setting forth of a “national creed,“ and naturally it expresses the belief that “our Roman Catholic brethren” will approve of it. As our Society’s organ truly says:— {PTUK June 3, 1897, p. 339.5}

The Roman Catholic Church endorsed that principle over a thousand years ago. Upon that the whole system of the Papacy was built, and out of it grew all the evils and horrors and bitter persecutions of the Dark Ages. When the Papacy approves of that principle she approves of her own; and when professed Protestants approve of it, and ask her to approve of it, they are both denying the fundamental principles of true Protestantism and clasping hands with that church, whose history for twelve long centuries is written in the blood of the saints. {PTUK June 3, 1897, p. 339.6}

The Convention has adjourned, but during the interval the agitation in the colonies will go on, and it seems extremely probable that the churches will get their way. It is the tendency of the times in all the world. {PTUK June 3, 1897, p. 339.7}

**“Turkey’s Revival” The Present Truth, 13, 22.**

E. J. Waggoner

The fighting spirit of the Turks has been aroused by his successes in Greece, and Europe has been surprised by the vitality of Turkey as a fighting power. Instead, however, of deferring the solution of the Eastern Question, the Turkish revival will most likely have the effect of hastening events in the East which statesmen dread, and which, in the light of prophesy, mean the ushering in of the great day of the Lord. A well-informed writer, recently returned from Turkey, said last week:— {PTUK June 3, 1897, p. 339.8}

“The truth of it is, that the whole war has been used by Turkey as a medium to assert her new position among European nations. Long after it became apparent that the Greeks had no resisting power, Turkey continued to pour men into Macedonia and Thessaly. She added 60,000 men to her army even when it was beyond doubt that that army could beat the Greeks. And even to-day the whole route between Salonika and Domokos is simply blue with men in uniform; one enormous procession of reinforcements, who will number 300,000 when all reach the field. In addition to these, 200,000 more Reservists are held in readiness to proceed to the front at once, if necessary. This extensive mobilisation completely throws the war in its shadow. It means readiness for a greater war. {PTUK June 3, 1897, p. 339.9}

“Frankly speaking, this is the most serious situation that Europe has had to face for nearly thirty years. It may yet pass off harmlessly enough if the personal timidity of the Sultan leads him to dismiss his present advisers; but from close observation it seemed to me that the temper of most men belonging to the ruling class is altogether in sympathy with this newly-developed spirit of independence and pugnacity on the part of their country. On every side I have heard Turkish army officers boasting that they meant to keep the land bought with Turkish blood. Again, those Europeans who have relations with the Ottoman Government told me that Turkey was simply crazed by the new power which she feels thrilling in her veins, and that she means to assert her new relation toward the rest of Europe.” {PTUK June 3, 1897, p. 339.10}

**“The Leaven of Paganism” The Present Truth, 13, 22.**

E. J. Waggoner

In a work just published, Professor Karl Pearson, F.R.S., speaks as follows of the corrupting influence of pagan nature and demon worship on the merely nominal Christianity which Rome gave to Europe:— {PTUK June 3, 1897, p. 341.1}

The missionaries brought their religion, and sought to force it on the German people; they branded as devilish all the old heathen festivals, the religious dances, and the ancient marriage rites, thus unwittingly creating all the deep medi?val feeling as to witchcraft. But the folk-spirit was not to be thus repressed; it danced into the churches; it took Christianity out of the hands of the priests; it moulded it to its own ideas, and shaped it to that wonderful artistic polytheism of which the nominal Founder never dreamed, and which would have been sternly repudiated by the early Christian teachers. {PTUK June 3, 1897, p. 341.2}

Of course it would have been repudiated; for Christ has no concord with Satan, nor can there be any admixture of paganism with the Gospel. The influence of this nature worship left so great a mark upon nominal Christianity that Professor Pearson speaks of Western Christianity as “a product neither of Jewish nor Greek minds, but of the Teutonic folk-spirit.” He makes the usual mistake of those who record the growth of these influences, in calling Christian that fraudulent substitute for Christianity developed by the Roman apostasy, and in thinking that any human influence, East or West, Jewish or Greek, left any mark whatever upon the religion of Jesus Christ. But these writers only call attention to what every Bible believer who thinks at all of the subject must see for himself, that Christendom is full of practices and errors which originated in out-and-out paganism, and which have leavened the whole mass. Now that the Lord’s coming is drawing near, He again sends forth the Gospel of His kingdom calling men to the standard of His Word. The Reformation began by setting free the Word. People now have it in their hands. All who believe it will live by it. {PTUK June 3, 1897, p. 341.3}

**“The Live Coal from God’s Altar” The Present Truth, 13, 22.**

E. J. Waggoner

When Isaiah saw the vision of the Lord in His temple, “high and lifted up,“ he cried, “Woe is me! for I am undone.” He saw his own poverty and nakedness as never before. The Lord wanted someone to go with the message to sinners; but he was “a man of unclean lips.” {PTUK June 3, 1897, p. 341.4}

Then flew a seraph to him, with a live coal from off the altar of the Lord, and touched his mouth, saying, “Lo, this hath touched thy lips and thine iniquity is taken away, and thy sin purged.” Isaiah believed the words, and when he heard the call, “Who will go? he answered, “Here am I; send me.” And the commission came, “Go.” {PTUK June 3, 1897, p. 341.5}

“Is not My word like as a fire? saith the Lord.” “Now ye are clean through the word which I have spoken unto you.” It was with the living word of God that the prophet’s lips were touched. As he believed the word it was his cleansing, and he was ready to go to sinners with it. The very word which the Spirit uses to convict of sin has power in it to burn away the sin. Thank God for it, and believe it, and hold the life to the Word for constant correction and cleansing. When it is a burning coal direct from God’s altar to your lips, you may daily say, “Here Lord, send me,“ and the Lord’s answer will be, “Go.” But He sends us to speak only His words. “He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire?” Jeremiah 23:28, 29. {PTUK June 3, 1897, p. 341.6}

**“No Boasting” The Present Truth, 13, 22.**

E. J. Waggoner

“Where is boasting then? It is excluded.” Romans 3:27. Since righteousness is a free gift of God through Jesus Christ, it is evident that no one can justly boast of any righteousness that he has. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. “Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?” 1 Corinthians 1:4. {PTUK June 3, 1897, p. 341.7}

The result of boasting in heaven is seen in the case of Satan. Once he was one of the covering cherubs above the throne of God. But he began to contemplate his own glory and goodness, and his fall was the consequence. “Thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 28:16, 17. {PTUK June 3, 1897, p. 342.1}

If the saints after their translation should begin to boast of their sinlessness, they would be as bad as they ever were. But that will never be. All who are admitted to heaven will have fully learned the lesson that God is all and in all. There will not be a voice or a heart silent in the song of praise, “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.” {PTUK June 3, 1897, p. 342.2}

**“Items of Interest” The Present Truth, 13, 22.**

E. J. Waggoner

-Thirty miles of warships are to take part in the great naval review at Spithead arranged for Jubilee week. {PTUK June 3, 1897, p. 350.1}

-The oyster is one of the strongest creatures on earth. The force required to open its shell is more than 900 times its weight. {PTUK June 3, 1897, p. 350.2}

-In both Spain and Austria political differences in the legislative chambers have led to scenes of violence unprecedented in recent years. {PTUK June 3, 1897, p. 350.3}

-In Zululand, when the moon is at the full, objects are distinctly visible at as greet a distance as seven miles. By starlight one can see to read print with ease. {PTUK June 3, 1897, p. 350.4}

-Someone says; “If all the tobacco smoked in the British Empire last year were rolled into a rope an inch in diameter it would form a snake-like roll which, following the line of the equator, would go thirty times round the earth.” {PTUK June 3, 1897, p. 350.5}

-An ancient custom was last week revived in Herts. Hitchin clergymen, in surplices, and attended by a choir, made a tour in procession of the cornfields and farm yards, where prayers were offered up for a blessing on the young crops. {PTUK June 3, 1897, p. 350.6}

-A young man, who confessed to having got his desire for infamous fame out of novels, was arrested in St. Petersburg last week for waiting about the Imperial palace, armed with pistol and dagger, with which he designed making an attack upon the Czar. {PTUK June 3, 1897, p. 350.7}

-Her Majesty has approved the proposal to flash a Royal message all over the Empire during the open-air service at St. Paul’s. The most distant colonies, by arrangements now being made, will receive the Queen’s communication within ninety seconds after Her Majesty gives the signal. {PTUK June 3, 1897, p. 350.8}

-The Greek Government has disbanded most of the irregulars with the army, as their presence was a source of weakness, outrage attending their progress. Large numbers of the Italian volunteers were also hastened back to Italy, as they were largely Anarchists, whose presence in Greece was a danger to public peace. {PTUK June 3, 1897, p. 350.9}

-Since the introduction of cycles into the armies of Europe, military men have been considering how best to guard against the enemies’ scouts on the wheel. The German authorities are training dogs to attack cyclists who are clad in French and Russian uniform. German, Austrian, and Italian uniforms are recognised by the dogs as friendly tokens, but they rush upon riders in the two hostile uniforms and overthrow them. {PTUK June 3, 1897, p. 350.10}

-Reporting fruit prospects, a trade journal says: “It is now clear that we shall have a heavy plum crop in spite of the large quantity of imperfectly set fruit that has fallen. The bleak currant crop will be medium; in some places it is bad. Gooseberries are plentiful, but much has fallen. White and red currants show indications of heavy crops generally. Apples will be exceedingly heavy, heavier than has been the case for years; while cherries will be plentiful, especially Morellos. Pears will be medium only. Strawberries will be very plentiful.” {PTUK June 3, 1897, p. 350.11}

**“Back Page” The Present Truth, 13, 22.**

E. J. Waggoner

“Within the last five years,“ says a missionary journal, “no less than fifty-two new versions have been added to the list of languages and dialects in which some portions of the Bible are printed.” {PTUK June 3, 1897, p. 352.1}

We are just bringing out the ninth edition of that helpful little work, “Steps to Christ,“ this edition completing 25,000 copies of the book. An edition has also been published in the Welsh language. {PTUK June 3, 1897, p. 352.2}

The Pope has given information that his letter to the Queen on the occasion of the Jubilee “will be written in very affectionate and sympathetic terms.” He will be represented at the Jubilee celebrations by a special envoy. {PTUK June 3, 1897, p. 352.3}

The only advocacy of peace principles which can be depended upon is that which springs from appreciation of the Gospel of peace. Thus a great morning paper, which has led in the talk of international arbitration and peace, says that, as the Greeks have shown that they are made of “excellent fighting stuff,“ “it must be their business now to organise it and train it. The end of all things is not yet.” {PTUK June 3, 1897, p. 352.4}

“To avert the battle of Armageddon is,“ says a writer in Biackwood’s Magazine, “the aim of the European Concert, and we hardly know what else can avert it.” It is a vain hope. But when men of the world see the crisis that is coming, how much more clearly ought believers to see the tremendous importance of the time. It is God who is holding back the winds of universal strife (Revelation 7:1-8), and in order that the closing work of the Gospel may be accomplished. {PTUK June 3, 1897, p. 352.5}

The canonisation ceremonies in St. Peter’s last Thursday were, it is said, the most gorgeous witnessed in Rome since the Papacy lost its temporal power. There were the glittering uniforms of soldier guards, robes of the clergy, jewelled mitres, waving banners, and swinging censors, all fitting accompaniments of the ceremony which blasphemously professes to exalt the dead to be objects of devotion. {PTUK June 3, 1897, p. 352.6}

“Statistics show,“ says an American journal, “that the people of the United States spend five times as much for intoxicating liquors as for education. They spend ?40,000,000 for education, but the drink bill of the nation is ?200,600,060.” {PTUK June 3, 1897, p. 352.7}

Both Anglicans and Romanists are to celebrate the landing of Augustine and his monks in England, thirteen centuries ago, this month. {PTUK June 3, 1897, p. 352.8}

There are many Chinese in the Sandwich Islands, and our friends there have for some time conducted a day school for them. The school has grown so that additional teachers have recently been secured, and the Chinese are requesting further extension of schools amongst them. This opens the way for teaching them Gospel truth. {PTUK June 3, 1897, p. 352.9}

The master of a large Union workhouse in London, who has frequently requested parcels of back numbers of our paper writes: “I ought to say that since your publications have been distributed amongst our inmates, I have observed a great change in the demeanour of many of them. One man who was a furious blasphemer of Jesus, is now a meek and humble believer in Him, and helps us in the distribution of copies of the PRESENT TRUTH, the Holy Scriptures, etc.” {PTUK June 3, 1897, p. 352.10}

By occasional reports of our Society’s work in Germany we learn that the Gospel of Sabbath reform makes good progress there, by the preaching of the Word and by the sale of publications. Fifty colporteurs are engaged in this latter line of work. The Word which, under God, Luther set free in Germany is still the power of reformation of life. {PTUK June 3, 1897, p. 352.11}

Jesus said, “My Father worketh hitherto, and I work.” It was not merely as a teacher and a healer that Jesus worked, but for many years He laboured as a carpenter. Even in that He was revealing the character of the Father to men. Whoever, therefore, is ashamed to labour would be ashamed of the company of God the Father and of the Lord Jesus Christ. {PTUK June 3, 1897, p. 352.12}

“Whoso keepeth his mouth and his tongue keepeth his soul from troubles.” But that is such a task that any who seriously undertake it will be driven to pray with the Psalmist, “Set a watch, O Lord, before my mouth; keep the door of my lips.” {PTUK June 3, 1897, p. 352.13}

**“Seeking to the Dead” The Present Truth, 13, 22.**

E. J. Waggoner

Seeking to the Dead .—Before declaring the two new papal saints, to whom petitions may be addressed, the Pope, according to the formula, twice deferred granting the request for canonisation in order to consult with the Lord. If he had really listened to the Lord’s voice, he would have heard this: “Should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony!” “Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the river decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.” {PTUK June 3, 1897, p. 352.14}

**“A View of God’s Power” The Present Truth, 13, 22.**

E. J. Waggoner

A View of God’s Power .—Moses saw the power of God manifested in Egypt and at the Red Sea, at Sinai, and for forty years in the wilderness. No man ever saw more. But the more he saw, the more he realised how little he had seen. Just before his death he prayed, “O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand.” Deuteronomy 3:24. There is a good lesson in this prayer for those who are inclined to limit God’s power and distrust it, or to think by the little they have learned that they know most that is to be known. Moses knew enough to know that he had only begun to see the power and goodness of the Lord. And all “the exceeding greatness of His power” is “to us-ward who believe.” {PTUK June 3, 1897, p. 352.15}

**“Unwise Caution” The Present Truth, 13, 22.**

E. J. Waggoner

Unwise Caution .—There is such a thing as being too cautious. This is the case when men hesitate to act upon the word of the Lord. How often it happens that people will acknowledge the clearness of the Word of God, and still will hestitate to let themselves rest upon it. “I know that the Bible says so, but I believe in being cautious. I do not believe in moving too hastily.” Such caution is sin. It is simply unbelief. How differently Mary did when the angel announced to her the birth of a son. “Behold the handmaid of the Lord; be it unto me according to Thy word.” And the Holy Ghost by the mouth of Elizabeth, pronounced a blessing upon her for her ready belief. See Luke 1:45. {PTUK June 3, 1897, p. 352.16}

**“‘He Hath Blinded Their Eyes’” The Present Truth, 13, 23.**

E. J. Waggoner

“Therefore they could not believe, because that Esaias said again; He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart; and be converted, and I should heal them.” John 12:39, 40. {PTUK June 10, 1897, p. 353.1}

Many people are more inclined to find doubt and despair in the Bible, than to find hope and comfort, although the Bible contains none of the former, and is full of the latter; so when they read the words of the prophet Isaiah, they at once begin to complain against God, and to say that He is unjust and partial, and they will feel sure that they cannot believe, because God has made it impossible. {PTUK June 10, 1897, p. 353.2}

Now the Bible claims to be the Word of God. It exists for the sole purpose of revealing God to men, that they may see in Him the One altogether worthy of worship and affection. Everybody knows that this is the object of the Bible, whether they believe what it says or not. That being the case, how can it be supposed that anything can be found in the Bible that would tend to depreciate God in the estimation of men? Considered from a human standpoint, and as a merely human production, no one would be so foolish as to write things derogatory to his hero, in a book published for the sole purpose of honouring him. We may therefore be sure that none of the men who had to do with the production of the Bible saw in such statements as the one first quoted anything except such goodness and mercy as is consistent with the character of an all-merciful God, a God who not only loves, but who is love. {PTUK June 10, 1897, p. 353.3}

That there is comfort in even such texts as that quoted from Isaiah, and that they were written for the sole purpose of producing hope and comfort, is proved by Romans 15:4: “For whatsoever things were written aforetime were written for our learning, that we through patience and, comfort of the Scriptures might have hope.” And that the words of the prophet Isaiah do not teach that there are some who cannot be saved even though they wish to is shown by the inspired words of Peter, concerning Christ: “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. {PTUK June 10, 1897, p. 353.4}

When we read that God has hardened the heart of any person, then we should read the story of Pharaoh. God hardened his heart; but everyone who reads the account carefully, will see that it was only by the manifestation of kindness and mercy that He did it. When God sent judgments upon Pharaoh and his land, he humbled himself, and confessed his sin, promising repentance; but as soon as God showed him favour and prosperity came again; then his heart was hardened. It was because Pharaoh hated truth and righteousness, that as soon as special mercy was manifested toward him he took advantage of it to sin yet more. “Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” Isaiah 26:10. {PTUK June 10, 1897, p. 354.1}

Read the verses in connection with John 12:39, 40, together with the eleventh chapter, and you will see that the way the Lord blinded the eyes of the people was by sending great light to them, which was not according to their previous experience. Jesus declared Himself to be the Light, and His mighty works had showed how great was the Light. But the greater the work that He did, the more the people hated Him and His teaching. Everybody knows the effect that great light has upon the eyes of those who are not accustomed to it; it blinds them, or causes them to close their eyes. The more they have accustomed themselves to live in the darkness, the more does the light blind them. {PTUK June 10, 1897, p. 354.2}

The Jews, like all the rest of the world, sat in darkness; but their blindness was even greater than that of the rest of mankind, because they had had great light; and everybody knows that the darkness is much more intense to one who goes out of the light into it, than to one who has always been in the dark. But while others came to the light that shone in the darkness when Jesus came, the Pharisees and the principal part of the Jews rejected Him. “He came unto His own, and His own received Him not.” John 1:11. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:20, 21. The Jews had loved darkness, and persisted in walking in darkness so long that the light was much more blinding to them than the darkness itself. {PTUK June 10, 1897, p. 354.3}

The very same statement by the Prophet Isaiah we find thus quoted in Matthew 13:13-15: “They seeing not; and hearing they hear not neither do they understand. And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” The same Spirit of truth prompted Matthew to make this quotation from Isaiah, that moved Isaiah to write the words in the first place; therefore, we know that what we read in Matthew, is the exact meaning of what we read in Isaiah. God blinded the eyes of men, only by sending them wonderful light. {PTUK June 10, 1897, p. 354.4}

Is it therefore God’s fault that they cannot see?—Not by any means. How can it be? If men complain because God shows mercy, what would they say if He manifested wrath? If they reject the love and mercy of God, what can He do for them? Shall we complain of God for sending light that caused men to close their eyes? Shall we say that if He had not sent light, they would not have closed their eyes? Well, what then? is it better to have one’s eyes open in the pitchy darkness, where there is not a ray of light, than to have them shut in the sunshine? The last condition of the man is just the same as the first, and his possibilities are infinitely greater; for nobody can possibly see in the darkness, but all can see in the light if they will accustom their eyes to it. Let us open our eyes, and praise the Lord for bringing us “out of darkness into His marvellous light.” {PTUK June 10, 1897, p. 354.5}

**“Only a Shadow” The Present Truth, 13, 23.**

E. J. Waggoner

Every shadow of darkness, every cloud of gloom, every fear of whatever kind is simply the shadow of death and of the devil. He has cast his hellish shadow over the world. Now, as Zacharias prophesied by the Holy Ghost at the birth of his son, the Lord has visited us and delivered us out of the hand of our enemies that we “might serve Him without fear.” {PTUK June 10, 1897, p. 354.6}

He has delivered us from every tremor of fear, and hath sent the Dayspring from on high “to give light to them that sit in darkness and in the shadow of death.” If you have His life you have His light. What is there to be afraid of? To the one in Christ death itself is only a shadow. The sting is gone. Satan can cast the shadow over him, but there is nothing in a shadow to be afraid of. He is delivered from the power of darkness. He is going through an enemy’s land, whose weapons are all broken. He is going into a nest of scorpions, whose stings have been removed. He is going into a prison house, the key of which is held by One who loves him. {PTUK June 10, 1897, p. 354.7}

**“Lords Many and Gods Many” The Present Truth, 13, 23.**

E. J. Waggoner

The heathen are subject to gods many and lords many. In the ancient religions of Europe and the East, nearly every profession or pursuit, either of business or pleasure, was under the patronage of special deities, at whose shrines the superstitious offered their devotions. When the Gospel was preached it had power to turn those who received it “from idols to serve the living and true God.” But when the falling away came, instead of turning the heathen from their idols, the church of the apostasy invented the doctrine of the invocation of saints, and substituted deified dead men and women for the gods of the heathen. {PTUK June 10, 1897, p. 354.8}

Thus it comes that in Romanism there are now patron saints, whose aid the superstitious invoke, and who are supposed to have special callings over which to exercise care. The elasticity of the Catholic calendar of saints is shown by the recent selection in France of a patron for cyclists. The Catholic Times says:— {PTUK June 10, 1897, p. 354.9}

“St. Catherine of Alexandria is the saint upon whom the choice of Catholics appears to have fallen, a preference suggested by the time-honoured custom of representing her in sacred art in association with the wheel which was intended for her torture, but which was miraculously used against her persecutors. The Croix, which warmly advocates the choice of St. Catherine makes the following reflections on the subject: ‘As the saint stands leaning upon her wheel she makes us think of a bicyclist in repose. The cyclist travels upon a wheel and the saint who, escaped so miraculously from suffering and danger will protect those who invoke her aid with faith.’” {PTUK June 10, 1897, p. 354.10}

**“A Papal Mission that Failed” The Present Truth, 13, 23.**

E. J. Waggoner

After Italy’s defeat, and failure to negotiate the release of prisoners held by the Abyssinians, the Pope sent a mission. Being overmuch elated by the first friendly reception of the papal envoy, the organs of the Vatican boasted of the success of the Pope where the Italian Government had failed. It was but a few weeks, however, before the boasting was turned to chagrin by the utter failure of the papal mission. The story of the failure just now comes through the Daily Mail’s correspondent in Abyssinia, who received it as follows from a young Frenchman resident in the country:— {PTUK June 10, 1897, p. 356.1}

“Look at Mgr. Macarius,“ he said, “sent by the Pope to obtain good treatment for, and, if possible, the release of the Italian prisoners. Menelik was quite willing to hand many of them over-those born in what were the Pontifical States, at least. But how did the Papal delegate behave? He was invited to visit his brother prelate, the Abuna, the head of the Abyssinian Church, and one of the most influential of the Emperor’s counsellors, a man who could have secured the success of the mission. But his Beatitude haughtily declined to go, unless he was received by 150 priests in full canonicals, afoot, while he rode on his mule.” “A touch of Cardinal Wolsey about this,“ I observed. “And what was the result? Failure-utter failure.” {PTUK June 10, 1897, p. 356.2}

Before the Abyssinians demonstrated their fighting powers, they were regarded as but a part of barbarian Africa, and Europe considered it proper for Italy to take their land and kill them off, if necessary, in the interests of “Christian civilisation.” The Pope specially blessed the arms of Italy, and it was understood that priests would follow the army to establish the papal authority over the conquered provinces. But now rival missions from European States are fairly racing with one another to the Emperor’s court. He understands the situation perfectly. He says: “When the Italians were threatening me with invasion, and I wrote to all the European sovereigns asking their help and influence to intercede for peace-even offering to give up my territory in Erythrea-did a single one deign to answer? Not one!-neither Queen Victoria, the Czar, the Pope, nor any of the rest. Now, seeing that I have successfully defended myself, they all send their missions.” {PTUK June 10, 1897, p. 356.3}

**“Three Great Mistakes” The Present Truth, 13, 23.**

E. J. Waggoner

Notice three great mistakes made by different parties in connection with the trial of Jesus, each having its special lesson. {PTUK June 10, 1897, p. 356.4}

1. Peter’s self-confidence made a coward of him when he came to the test. Knowing the Lord and loving Him, he yet denied the truth because the flesh failed him. {PTUK June 10, 1897, p. 356.5}

2. The prejudices of the priests and rulers made them blind to all truth and honour, and while their attitude was in itself a confession that they were wrong, they so deceived themselves that they knew not what they did. {PTUK June 10, 1897, p. 356.6}

3. Pilate’s love of office and position led him to yield to the clamour of prejudice, although he knew what he ought to have done. He knew Jesus was a just man, and half feared that He might be more than man, but he would endanger his position if he did right. {PTUK June 10, 1897, p. 356.7}

Here are lessons (1) for followers of the Lord who trust in their own ability and knowledge of the form of the truth, (2) for those whose prejudices refuse to let them investigate the truth with open hearts, (3) and for any whose positions may appear to stand in the way of right doing. {PTUK June 10, 1897, p. 356.8}

Jesus triumphed in it all because, as even His enemies said, “He trusted in God.” {PTUK June 10, 1897, p. 356.9}

**“Joy in Believing” The Present Truth, 13, 23.**

E. J. Waggoner

Joy in Believing .—Of the Philippian jailer it is said that he rejoiced “believing in God.” Acts 16:34. The Norwegian version has it that he rejoiced “because he believed in God.” That is reason enough for rejoicing. He who really believes in the Lord must rejoice. “Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we also joy in God through our Lord Jesus Christ.” Romans 5:1, 2, 11. “Now the God of peace fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Romans 15:13. He who does not rejoice does not believe. {PTUK June 10, 1897, p. 356.10}

**“Items of Interest” The Present Truth, 13, 23.**

E. J. Waggoner

-Another tunnel under the Thames is decided upon, a footway only, to connect Greenwich and the Isle of Doge. {PTUK June 10, 1897, p. 366.1}

-The late Matabele campaign, although the rising lasted but eight months, cost the Chartered Company a quarter of a million sterling. {PTUK June 10, 1897, p. 366.2}

-300,000,000 is the estimated population of the British Empire at the present time. This is one-fifth of the total population of the world. {PTUK June 10, 1897, p. 366.3}

-A bicycle-maker says there are 12,000,000 wheels in actual use in the world, and were they to be placed in single file they would reach right round the earth. {PTUK June 10, 1897, p. 366.4}

-The forces of the Congo Free State have defeated a detachment of the Mahdiste. On the north, the Egyptian expedition is preparing for an early advance against the Mahdist centre on the Nile. {PTUK June 10, 1897, p. 366.5}

-The German town of Orb, in the Speizart Mountains, with 3,300 inhabitants, has no taxes except dog tax. All expenses are defrayed by proceeds of public saline baths, forests, and a fund of ?120,000. {PTUK June 10, 1897, p. 366.6}

-When the telephone wires are overland the speed of transmission is at the rate of 16,000 miles a second; where the wires are through cables under the sea the speed is not more than 6,020 miles a second. {PTUK June 10, 1897, p. 366.7}

-In all circles in Turkey there is said to be a determination not to give up Thessaly. The Powers are hastening on the settlement in order not to give Turkey time to settle down in the captured province. {PTUK June 10, 1897, p. 366.8}

-In Crete the civil war is being resumed, Moslems attacking “Christians,“ and the latter attacking the former. The old love of fighting and religious hatred make a combination that defies all attempts at restoring order. {PTUK June 10, 1897, p. 366.9}

-All along the route of the Jubilee procession stands are being erected. One stand being built at enormous expense in St. Paul’s Churchyard is expected to seat 2,000 people, and at the advertised price for seats will bring in ?42,000 if filled. {PTUK June 10, 1897, p. 366.10}

-The Greek Crown Prince is to be a guest of the Queen at the Jubilee. It is openly said that the invitation was given because of the out-cry of the Greek populace against him, as commander of the army. The crowd that shouted for war, and forced the King into it, naturally turns against him and his dynasty when defeat comes. The situation in Greece is still considered extremely critical. {PTUK June 10, 1897, p. 366.11}

-The King of Siam, who is on his way to England, is said to be the only reigning Buddhist. As such, he was received with great honours at the head centre of Buddhism in Ceylon, but on being refused permission to touch some relics considered specially sacred, he left in anger. In Siam the religious orders keep very firm control of the King, and when the Crown Prince arrives at a certain age he is compelled to serve six months novitiate in a monastery, after which he is recognised as heir to the throne. {PTUK June 10, 1897, p. 366.12}

**“Back Page” The Present Truth, 13, 23.**

E. J. Waggoner

The six Powers forming what is called the Concert of Europe spend annually ?300,000,000 in armaments. {PTUK June 10, 1897, p. 368.1}

All slaves in the Niger Company’s territory are to be freed at Jubilee time by statute, which will be declared officially at the various parts of the dominions. {PTUK June 10, 1897, p. 368.2}

It is announced that, by invitation of the Archbishop of Canterbury, a high Russian ecclesiastic, chosen by the Czar, will attend the religious services connected with the Queen’s Jubilee, and represent the Russian Church in the Lambeth Conference. The High Church clergy are greatly pleased. {PTUK June 10, 1897, p. 368.3}

“There never was a time,“ said a London physician the other day, “when London was fuller of superstition than at the present time. We have palmistry, crystal-globe reading, Spiritualism, and fortune-telling, flourishing in our very midst, and frequently amongst the best educated.” {PTUK June 10, 1897, p. 368.4}

One of our Society’s evangelists in Brazil, who has been visiting isolated believers in the interior, tells of one little company, who had had no call from a minister for more than a year, but who had been so faithful in letting their light shine that he found twenty-three persons awaiting baptism. {PTUK June 10, 1897, p. 368.5}

At the annual meeting of the English Church Union, held last week, Lord Halifax expressed the desire of the Union to see closer relations between Canterbury and Rome, and between Nonconformists and Catholics, and declared:— {PTUK June 10, 1897, p. 368.6}

The changes that had taken place in England in all that concerns the general aspect and conditions of religion during the last sixty years are so great that almost everything seems possible even in no very remote future. {PTUK June 10, 1897, p. 368.7}

There is all too good ground for the hopes of reunionists. Not that corporate reunion, of the kind that Anglican Catholics desire to see, appears to be in sight, but there is apparent a receding from Reformation principles and a turning from the Word which is dragging the Protestant world over to the side of papal tradition. {PTUK June 10, 1897, p. 368.8}

One of our American organs brings a good word concerning the progress of Sabbath reform in Chile. Just over eighteen months ago an evangelist with his family, sailed from Liverpool for Chile, the first of our Society’s missionaries to go to that South American State. He now reports that between seventy-five and eighty persons are keeping the Lord’s Sabbath, among them some who are labouring acceptably in extending work. Rome has long ruled with a high hand in South America, and a compromised Protestantism cannot give the trumpet a certain sound. The Gospel of Sabbath reform appeals to Protestant and Romanists alike to come out from tradition and take their stand upon the living Word of the living God, and worship Him alone. {PTUK June 10, 1897, p. 368.9}

The Gospel can be propagated only by free gifts. Christ gave Himself, not in payment of a debt, but for those who had no claim upon Him. Those who receive the Gospel in the spirit in which it is given, will also give freely, not as payment for what they have received, or may receive, but for the benefit of others. {PTUK June 10, 1897, p. 368.10}

**“Columba, of lona” The Present Truth, 13, 23.**

E. J. Waggoner

Columba, of lona .—It is said that the celebration of the thirteenth centenary of the death of Columba, June 15, may lead to some rivalry in Scotland. The Roman Catholics propose a pilgrimage, likewise the Scottish Episcopalians and the Presbyterians. It is not possible to say with which party Columba would choose to identify himself were he alive. Certainly he would be accounted a bad Catholic, as the influence of his teaching made trouble for the Romanists when they tried to bring the early British churches under subjection. Nor is it likely the other churches would be pleased with him, for to his influence Mr. Skene, in his “Celtic Scotland,“ attributes the fact that, till the eleventh century, the Scots rested on the seventh day, and worked on the Sunday. Queen Margaret succeeded in putting an end to this un-Catholic practice by use of her authority and the command of “the blessed Pope Gregory.” {PTUK June 10, 1897, p. 368.11}

**“The Only Question” The Present Truth, 13, 23.**

E. J. Waggoner

The Only Question .—There is no question whatever in religion as to who is right or who is wrong. God alone is right, and there is no question about it. Unquestionably we are to believe what He says. The only question is, What does He say? Here it is not a question as to what this or that man, or one party or another, says that He says, but, What does He say? Every man must listen for himself, as only those who hear His voice can receive life from it. Men may preach the Word, but only God Himself can make it audible to the soul. God is talking to you in His Word. “Hear, and your soul shall life.” {PTUK June 10, 1897, p. 368.12}

It has ever been the work of Satan to bear false witness against God, “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.” John 7:44. It must be Satan, therefore, that has made so many people believe that God is harsh, and stern, and unapproachable, for the truth is that “God is love.” 1 John 4:8. So approachable is He that we may “come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16. {PTUK June 10, 1897, p. 368.13}

**“Sacrifice” The Present Truth, 13, 23.**

E. J. Waggoner

Sacrifice .—“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” Psalm 51:17. A broken and contrite heart is one that is broken in pieces and ground up. Not of much worth, is it? What is it good for? Nothing. And that is why it appropriates Christ, who is of infinite worth, a sacrifice that is always acceptable to God. Having nothing in itself, but trust wholly in Christ. He is the surety of the new covenant, and so when He comes He will say, “Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.” Psalm 1:5. {PTUK June 10, 1897, p. 368.14}

**“Concerning Prayer” The Present Truth, 13, 24.**

E. J. Waggoner

“Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.” Psalm 50:15. {PTUK June 17, 1897, p. 369.1}

Thus saith the Lord; and what He says in this place is repeated many times in the Scriptures. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Matthew 7:7. {PTUK June 17, 1897, p. 369.2}

Immediately following this statement, we find a striking illustration of God’s willingness, nay, His anxiety, to answer prayer. “What man is there of you, when if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?” There can be but one answer; no real father would deal so heartlessly with his child. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” {PTUK June 17, 1897, p. 369.3}

This is something that parents especially can appreciate. Whenever anyone who is a parent feels despondent, and thinks that God does not care for him, let him ask himself, Why should I think myself better than God? I would not think of refusing my children any good thing that lay in my power to bestow; but I am selfish even at the best, and even my best wishes for my children are limited by my lack of resources; God, on the contrary, is infinite love and compassion, and has power to perform whatever His love prompts; therefore as surely as I live I know that God does hear my prayers. {PTUK June 17, 1897, p. 369.4}

Think further of the illustration here given. The parent is not only willing to supply the child’s needs, but provides for them beforehand. The child never thinks of food until it is hungry. Suppose now that the parents likewise had not thought about providing food, until the child’s request brought it to their attention; then the child would be obliged to wait, and would suffer hunger. But such is never the case. Long before the child thought of eating, the parents were at work providing something against the time of need. This is the work of parents, to look ahead, and provide for their children’s wants. Even so it is with God. He knows what we need, so that, as the child to the parent, we come to Him, not to let Him know that we are in need, but to take what He has before prepared for us. Our asking is not to make Him willing to give, but to show our willingness to receive. {PTUK June 17, 1897, p. 369.5}

God wishes that we should be saved from sin, that we should receive eternal life; and, as the greater includes the less, He also wishes that we should have all things necessary for this life. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. In His Word God has made known His will. The commandments show that it is God’s will that we should live righteously, that we should love Him supremely, and our neighbour as ourselves. {PTUK June 17, 1897, p. 370.1}

But how can we attain to all this?—The question is easily answered. “This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” 1 John 5:14, 15. We cannot begin or continue our own lives, either in this world or the world to come; but God can, and it is His pleasure to do so; if therefore we are willing to accept God’s good gifts, then we may know without any shadow of doubt, that we have them whenever we ask for them; and if we “pray without ceasing,“ then we are always in possession of every good gift. {PTUK June 17, 1897, p. 370.2}

“Well, isn’t it tiresome continually to be asking for what we need?”—That depends on whom we ask. The parable of the unjust judge (Luke 18:1-8) was given to teach us that “men ought always to pray, and not to faint.” The judge feared not God, neither regarded man, and so when a widow asked redress for her wrongs he paid no attention to her for a while. But afterwards he thought that his ease might be disturbed much more by her repeated requests than by complying with them, and so he granted them. {PTUK June 17, 1897, p. 370.3}

If we read no further, we should not be encouraged to pray always and not to faint; for even if we did not become discouraged after a few unheeded petitions, and give up without receiving the thing desired, we would at least say, “I will not ask any oftener than I am absolutely obliged to.” But God is “faithful and just” (1 John 1:9), not unjust; He cares for us (1 Peter 5:7), and desires our welfare far more than we do. What then?—“And shall not God avenge His elect, which cry to Him day and night, and He is longsuffering over them? I say unto you, that He will avenge them speedily.” R.V. {PTUK June 17, 1897, p. 370.4}

The parable is a contrast. If the unjust judge, who had no regard whatever for men, would grant a request simply that he might not be further disturbed, how much more will God grant the request of His chosen ones, with whose failings He is so long-suffering. He will not keep them waiting; nay, “He will avenge them speedily.” “Nevertheless when the Son of man cometh, shall He find faith on the earth?” In spite of the fact that everything, not only in the Bible, but in God’s open book of nature, speaks of God’s readiness and parental anxiety to give good gifts, it is a rare thing to find people with faith enough to continue asking and receiving. {PTUK June 17, 1897, p. 370.5}

“But why continue to ask, if God is so ready to give?” unbelief asks. “What means that statement that God’s elect cry day and night to Him, if He is so willing to give?” How ready and seemingly anxious people are to make God out unfeeling, and the way of life hard! God’s people cry day and night to Him, for the very reason that He answers them so speedily, not even waiting till they have done speaking. “I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.” Psalm 116:1, 2. Because He inclines His ear to us, bending over toward us, so as not to miss the faintest whisper, and even anticipates our words, because He reads the heart’s desire, and knows what we would ask for far better than we know how to express it, we are encouraged to keep calling on Him continually. This is why we can always pray and not faint: God does not weary us by keeping us waiting. {PTUK June 17, 1897, p. 370.6}

But when we go no further in the consideration of prayer than to agree that God answers prayer, although that is a good thing to know, it is far from a true realisation of what prayer really is. We speak now, of course, of sincere prayer. We speak about God’s hearing us, when the question really turns on whether or not we hear God. In our ordinary thought and talk about prayer, we seem to have the idea that we speak first, and that our part is to call God’s attention to us. That is a step in the direction of the heathen idea, that they must awaken their god, so that he may be conscious of their presence. It is this idea, more or less fully developed, which holds many people back from God. They fear to approach Him; they fear that they will be intruding on His time and patience, and they have no courage to ask an audience with Him, regarding Him much as they would an earthly autocrat, only infinitely greater and therefore proportionally unapproachable. If it were indeed the case that we must approach the throne alone, and ask to gain an audience with God on our own account,-if we had to take the initiative-then it would indeed be presumptuous for us to think of it, and we might well shrink from the trial. But the fact is, God has spoken first; He has called us to Him, and therefore instead of its being presumption for us to approach and speak to Him, it is rudeness in the highest degree if we turn away and say nothing. Common civility demands that we reply to a fellow-man when he speaks to us; how much more should we give heed and reply when God speaks to us. {PTUK June 17, 1897, p. 370.7}

God speaks to us, and offers us forgiveness, righteousness, everlasting riches. When we come to Him in prayer, it is only because He has called us to Him; it is only to take what He has already said He freely gives us. The question is not, therefore, whether God will hear us, but whether we will hear God; and true prayer consists more in listening than in talking. Therefore it is that Christ tells us not to use vain repetitions, or an overflow of words, as the heathen who think that they shall be heard for their much speaking; “for your Father knoweth what things ye have need of, before ye ask Him.” Matthew 6:7, 8. God has called us to Him to receive rich gifts, and He says: “Incline your ear, and come unto Me; hear, and your soul shall live.” Isaiah 55:3. But since it is a fact that God has spoken first, that He has made known His will to us, and that true prayer is our response to His offer, with thanksgiving for what He has given, it necessarily follows that a study of God’s will as revealed in His Word is necessary to prayer. He who is best acquainted with God’s will, can pray best. {PTUK June 17, 1897, p. 370.8}

But what if we should ask too much? Is there not danger of presuming on God’s generosity, overtaxing it?—No fear whatsoever. He is able, and therefore willing, “to do exceeding abundantly above all that we ask or think.” Ephesians 3:20. And when we hear His voice, that offers us so many good things, and come to Him, and receive them at His hands, what shall we give in return? That is just what the Psalmist asked, after God’s readiness to hear had made him determined to call upon the Lord as long as he lived. “What shall I render unto the Lord for all His benefits toward me?” Psalm 116:12. That is a most natural question, and the inspired answer immediately follows: “I will take the cup of salvation, and call upon the name of the Lord.” Verse 13. How shall I pay the Lord for what He has given me?—By taking more. That is the only way. “But then I will owe Him more than before!” Certainly, and so are you under obligation to take more than before; and as you are in duty bound to pay your debt by taking twice as much as before, so you make your debt four times as large, and in order to pay it you must now take eight times as much as before, and so on in endless progression. “O the depth of the riches both of the wisdom and knowledge of God!” “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” {PTUK June 17, 1897, p. 371.1}

**“Papal Lutheranism” The Present Truth, 13, 24.**

E. J. Waggoner

The Norwegian constitution has had an article to this effect:— {PTUK June 17, 1897, p. 371.2}

The Evangelical-Lutheran Religion is and condemns the Public Religion of the State. The citizens, who profess the same, are obliged to see that their children are educated in it. Jesuits, and orders of monks and nuns are not to be tolerated. {PTUK June 17, 1897, p. 371.3}

The other day the Norwegian Storthing discussed an amendment proposing to expunge the last clause. The debate resulted in striking out all of the clause save the declaration that Jesuits are not to be tolerated. As these pioneers of Rome are accustomed to working in secret the clause will not shut them out. The pity of it is that the Storthing did not see that the first clauses only establish a papal system under another name. {PTUK June 17, 1897, p. 371.4}

Wherever the Lutheran Church is established, as in Scandinavia and Germany, it differs very little in the spirit from the Roman Church. The Word which Luther preached was the power of the Reformation. In harmony with the Gospel, Luther declared:— {PTUK June 17, 1897, p. 371.5}

It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious and unbelieving. Let him who believes approach. Let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith. {PTUK June 17, 1897, p. 371.6}

After the initial victory of the Reformation had been won by the power of the Word, Luther was persuaded to depart somewhat from these principles, and the work of reform ceased in the hands of his followers. Religion was put into a creed, and supported by the sword of the prince. So it comes that Lutheranism now is not reformed, and is an opponent of the very Gospel by which the great Reformer shook the foundations of the Papacy. {PTUK June 17, 1897, p. 371.7}

**“The Fulfilling Word” The Present Truth, 13, 24.**

E. J. Waggoner

The very things that caused the disciples of Jesus dismay and confusion in the hour of His trial and crucifixion, would but have strengthened their faith had they believed the prophets and the words of Christ. We can understand how Jesus Himself saw prophecy fulfilling at every step of the way, from the betrayal to the trial by the chief priests, the delivering to Pilate the shameful insults and spitting, and all the details of the crucifixion. And how His faith must have rested upon those scriptures, carrying assurance of power to endure all faithfully. “I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded.” Isaiah 50:6, 7. {PTUK June 17, 1897, p. 371.8}

That was the hour of the power of darkness. To those who had not the Word every light seemed to be put out. But Jesus had the Scripture as a lamp unto His feet. Now, the “more sure Word of prophecy” is still “a light that shineth in a dark place, until the day dawn.” As the dawning of the day of the Lord draws near, the power of darkness will again make special efforts to overthrow all faith; yes, is even now doing so. Perilous times have come. They will increase until men’s hearts shall fail them for fear, and for looking after those things which are coming on the earth. But as perils increase, and as the wrath of Satan is more violently manifested against the commandments of God and the faith of Jesus, those who follow Christ’s example in trial will see in these things the fulfilment of the Word, and find their faith grow stronger. “Because thou hast kept the Word of My patience,“ says Jesus, “I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly.” {PTUK June 17, 1897, p. 371.9}

**“How to Find the Truth” The Present Truth, 13, 24.**

E. J. Waggoner

Paul was in prison, expecting any day to be led out to martyrdom. Already the working of the mystery of lawlessness had begun. Strivings about words and human speculations had increased “unto more ungodliness,“ and the faith of some had been overthrown by teachers who had perverted the doctrine of Christ. It was a time of confusion, and no doubt many simple ones, distrusting their power to discriminate between truth and the clever perversions of it, felt sorely troubled and anxious. For the encouragement of these, and as a lesson for all time, the apostle wrote:— {PTUK June 17, 1897, p. 371.10}

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.” 2 Timothy 2:19. {PTUK June 17, 1897, p. 371.11}

When one feels confused and perplexed as to where truth lies, this is the way to find it. Put away iniquity, confess sin, cast the soul upon God. The learning of the truth is an experience of heart and life, not a merely intellectual review of theories. When the heart is not surrendered, and iniquity or sin is harboured, it is impossible to have clear perceptions of the truth. That is why the babe in intellect, whose heart is open to let the Lord in, may see truth that is hid from the worldly-wise and prudent. {PTUK June 17, 1897, p. 371.12}

**“Armaments a Menace” The Present Truth, 13, 24.**

E. J. Waggoner

Sometimes it is said that the great armaments of the Powers are to maintain the peace; but the direct contrary is the fact, for when men have a great force drilled for war there is always an itching to use it. They feel like the Goorkha who commands the army of the Maharaja of Nepal. This impatient warrior, we are told, once asked Lady Roberts when the Russians were coming, “I wish,“ he said, “they would make haste. We have forty thousand soldiers in Nepal ready for war, and there is no one to fight.” {PTUK June 17, 1897, p. 371.13}

**“Easter in Abyssinia” The Present Truth, 13, 24.**

E. J. Waggoner

A newspaper correspondent in Abyssinia gives a description of Easter time in that country, which shows that there too is need of the Gospel of Christ to redeem nominal Christians from actual heathenism:— {PTUK June 17, 1897, p. 374.1}

“The Ras begs that you will not go far from the town without an escort of soldiers for the next few days,“ say my Abyssinian balderabba [or friend at court] yesterday. {PTUK June 17, 1897, p. 374.2}

It seemed a funny sort of petition, till I gathered that the countryside, after a Paschal vigil rigidly maintained for five and fifty days, was liable to welcome the advent of the period that ends with Whitsuntide by getting unlimitedly drunk. In which state they are apt to light their battle o’er again, should a stray European happen along. Easter in Abyssinia is a very critical time. Should a servant be sent to buy anything he will return empty-handed, and plead that at this season such things are not. Would you see the Ras-the “head” in literal Arabic-you have that he is at church, whatever the hour almost. With all the officials the case is the same. Two hundred and sixty half-days per annum, plus extra dues imposed individually as penance, seems a half-allowance, but from all accounts the people make up for it on the feast-days. From Holy Thursday midnight [according to their calendar] until Sunday morning, no one is supposed to touch food of any kind-church-going and mortification is the order of those two days and nights-but then pandemonium is let loose, and the stranger, if he is wise, stays indoors till the guns have ceased going off in the streets, and the national spree draws to a close. {PTUK June 17, 1897, p. 374.3}

**“Overeating” The Present Truth, 13, 24.**

E. J. Waggoner

Half the people we know, says a medical journal, have attacks of indigestion because they will persist in eating hearty meals when in an exhausted condition. They seem never willing or able to realise that there are times when the system is in no fit state to grapple with a full meal. {PTUK June 17, 1897, p. 382.1}

They come in tired and hungry, almost ravenous, not thinking that may be a good deal of what they consider hunger is gastric irritation, then sit down to a table covered with the substantials of life, and deliberately go to work to overtax the already overstrained vital powers. {PTUK June 17, 1897, p. 382.2}

No person should ever eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three tea-spoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigour of the stomach will come back, and all will be well. {PTUK June 17, 1897, p. 382.3}

If this course were followed, there would not be one case of dyspepsia where now there are a dozen. It seems to be the most difficult of all things properly to control the appetite. It seems to be the master. It requires will power to get it under control. When once mastered, something important has been accomplished in self-discipline. {PTUK June 17, 1897, p. 382.4}

**“Fruits for the Table” The Present Truth, 13, 24.**

E. J. Waggoner

All fruit with skins on, says a health journal, should be washed and peeled, before eating-especially fruits exposed on the streets, and where dust and flies can have access to them. Few are aware of the danger of food contamination by flies. They are great scavengers, and are not at all choice as to what they eat nor where they step. They pass at one bound from an infectious carcass, a foul ulcer, or a mass of diseased sputum or reeking filth, to the apple, pear, or peach, and with dirty feet and dirty proboscis run over it and contaminate it. Hence all such fruit should be first washed and dried and then pared if possible. Even food to be cooked ought, for cleanliness’ sake, to be washed if cooked with the skin on. Fruit is rich in acids that are grateful to the stomach, stimulate the salivary secretion, are grateful to the taste, and aid in digestion. {PTUK June 17, 1897, p. 382.5}

**“Items of Interest” The Present Truth, 13, 24.**

E. J. Waggoner

The tobacco bill of the United Kingdom is ?32,500,000 yearly, while the wheat consumed costs but half a million more. This country consumes two pounds of tobacco per head of population. In Holland the number is seven; Austria, nearly four; Germany, three; United States, four and a-half. {PTUK June 17, 1897, p. 382.6}

Custard should never cook a moment after it is solid, as it then begins to turn watery. {PTUK June 17, 1897, p. 382.7}

Last year Ireland spent in intoxicants ?12,806,841, at the rate of ?33,087 every day. She spent in poor relief ?1,049,700. {PTUK June 17, 1897, p. 382.8}

The most wholesome way of cooking a potato is to bake it. A small piece of the skin should be cut from the ends before putting the potatoes in to bake. {PTUK June 17, 1897, p. 382.9}

-The private estates of the Czar cover 100,000 square miles. {PTUK June 17, 1897, p. 382.10}

-The German War Office is trying a new pistol said to fire ninety shots a minute. {PTUK June 17, 1897, p. 382.11}

-The total wealth of Great Britain, with all her possessions, is estimated at ?8,000,000,000. {PTUK June 17, 1897, p. 382.12}

-Discontent in America and Hungary has manifested itself in several serious outbreaks of rioting. {PTUK June 17, 1897, p. 382.13}

-Although on the verge of financial ruin owing to its Abyssinian raid and defeat, Italy is building nine cruisers. {PTUK June 17, 1897, p. 382.14}

-A cloud burst in France destroyed about a hundred factories and mills, and devastated villages and crops. {PTUK June 17, 1897, p. 382.15}

-It is known that there were men practising the profession of dentistry in Egypt at least two thousand years ago. {PTUK June 17, 1897, p. 382.16}

-The British Isles comprise 1,000 separate islands and islets, without counting more jutting rocks or isolated pinnacles. {PTUK June 17, 1897, p. 382.17}

-There are nearly a quarter of a million more men than women in Australia, and in New Zealand also women are in a minority. {PTUK June 17, 1897, p. 382.18}

-The Admiralty commissioned ten war vessels last week, four of which are just from the dockyards. These four cost ?3,600,000. {PTUK June 17, 1897, p. 382.19}

-The special engagements of the Jubilee celebrations will extend over ten days. The chief events are the procession in London and the great naval reviews at Spithead. {PTUK June 17, 1897, p. 382.20}

-Communication is to be established between the island of Sark and Guernsey by means of the new system of telegraphy without wires, the invention of an Italian, which the Post Office is putting into practical use. {PTUK June 17, 1897, p. 382.21}

-The annual congress of the Co-operative societies of Great Britain was held in Scotland last week. The societies are said to have a membership of nearly one-seventh of the population of the country, and do a trade of ?80,000,000 a year. {PTUK June 17, 1897, p. 382.22}

-The Secretary for Agriculture at the Cape announces that shooting of infected cattle has been stopped, as it is useless to attempt to stay the progress of the rhuderpest by any method now known. He sees nothing to prevent the disease spreading among the cattle of Cape Colony. {PTUK June 17, 1897, p. 382.23}

-Greece and Turkey are both bankrupt. Greece with a population of 2,000,000 has a debt of ?38,000,000. In 1894, the last year of which returns are published, Greece paid only 30 per cent. of the interest due on gold loans. These Bonds are held principally in England and Germany. The expenditure since the war began has been greatly in excess of the revenue. Turkey is worse off financially, but infinitely better off politically, for her creditors dare not, as things go now, allow her to suffer. She owes a debt of ?250,000,000 and this does not include the indemnity levied by Russia at the close of the Russo-Turkish war, and payable in fifty years. {PTUK June 17, 1897, p. 382.24}

**“Back Page” The Present Truth, 13, 24.**

E. J. Waggoner

There have been significant demonstrations in Egypt and India of Moslem sympathy with Turkey. {PTUK June 17, 1897, p. 384.1}

Added now to the troubles caused by famine in India, the Government has another frontier war on its hands. {PTUK June 17, 1897, p. 384.2}

The chief thought in London now is of the Diamond Jubilee celebrations to mark the record reign of Queen Victoria. June 22 will be the great field day of the Empire. Not the length of the reign, but the character of it, and the material progress made in the Victorian Era will be celebrated with enthusiasm. {PTUK June 17, 1897, p. 384.3}

The material progress is remarkable. The area of the Empire has been increased by one-half, and the lion’s share of the world owns the sway of Great Britain. Estimates place the population of the Roman Empire in its palmist days at 100,000,000. The present population of the British Empire is over three times that-the greatest number ever gathered under one imperial empire. It is fitting enough that the military and naval ideas should dominate the celebrations, as the Empire, like every other power of earth, has been built up by the sword, and is guarded and maintained by the sword. It is a hard saying, when patriotism runs high, that “All they that take the sword shall perish with the sword.” But it is the word of the Lord, and it is the story of empire from the founding of the first. {PTUK June 17, 1897, p. 384.4}

It is easy for every generation to glorify its own achievements, and vote itself the superior of every other. The complacent temper which patriotism engenders is illustrated by the following from the Montreal Star:— {PTUK June 17, 1897, p. 384.5}

It is with the utmost difficulty that we can give even a patient hearing to the pessimists who tell us that like the civilisation of Assyria and Egypt, of Greece and Rome, the British Empire too will pass. Its foundations are too broad to be uprooted by a dozen wars. There is no force outside of it anywhere on the planet that is strong enough to tear it down, as ancient Rome was, by sheer weight of numbers. {PTUK June 17, 1897, p. 384.6}

It is sufficient to recall the fact, attested by history, that each of these great empires felt this same confidence. But patriotism, which is self-love, is always blind. Men think they can build something abiding. “Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations.” The record of ruin of these very empires of antiquity is written to teach men and nations a lesson in these days, but pride and selfishness make bad students of men. {PTUK June 17, 1897, p. 384.7}

Every generation that has lived in a time of crisis in the history of God’s dealings with men has been impatient at hearing anything but smooth things. All the great nations to-day are full of the Imperial Idea, and the lust for dominion is bringing them together in the sharpest rivalry. All the world is now apprehensive, and preparing for a conflict. The “more sure Word of prophecy,“ which has left witness of its truth in the ruin of ancient empires, now shows that the gathering of the nations is for the battle of the last great day. The world scoffs at the idea of disaster coming when it has such plans of progress and prosperity for the future. “There shall come in the last days scoffers.” They say, “Peace and safety,“ but when men so cry “sudden destruction” is to come upon them. Just before this boastful generation is “the time of trouble” for the nations, “such as never was.” Instead of responding to the call, “Prophesy unto us smooth things,“ instead of putting the sanction of religion upon pride and self-glorification, it is for the Church of Christ to “sound an alarm,“ for “the day of the Lord cometh, for it is nigh at hand.” {PTUK June 17, 1897, p. 384.8}

**“The Coronation Oath” The Present Truth, 13, 24.**

E. J. Waggoner

The Coronation Oath .—The Protestant Alliance publishes as a Protestant document a copy of an historic picture representing the Queen taking the Coronation Oath, clad in full ecclesiastical vestments. While indulging in a little pleasantry at this, the Church Times incidentally gives the High Church interpretation of the oath. It says:— {PTUK June 17, 1897, p. 384.9}

It is true that the Queen swore to maintain “the Protestant Reformed Religion,“ which even a Roman Catholic Sovereign-if we had one-might be required to do in the interests of certain sections of his subjects. But it is worth remembering that in Malta the Queen maintains the Roman Catholic religion, and in India the native creeds. It will not do to press too much meaning into the Coronation Oath; but the alb and the dalmatic and the armils and the altar-what has the Protestant Alliance to say to them? {PTUK June 17, 1897, p. 384.10}

Notwithstanding the ease with which the Churchman can explain away language, the Coronation Oath is a grievous offence to Anglican Catholics, who repudiate and detest the name Protestant. They and the Roman Catholics mean to have it altered yet. {PTUK June 17, 1897, p. 384.11}

**“Not Protestant” The Present Truth, 13, 24.**

E. J. Waggoner

Not Protestant. -However much the words of this Oath may offend Catholics, it is far from being Protestant. The very essence of Protestantism is a protest against any interference of the civil power with religion. It is a protest against human authority intruding itself in the realm of religion, where only Divine authority can bear sway, and is an affirmation of the Gospel truth that the faith of Jesus stands not in the power of men “but in the power of God.” When, therefore any prince or ruler makes an oath to maintain the Protestant religion, and any people seek to establish such religion by their authority, the only result must be a papal religion. Thus even during the sixty years of the Queen’s reign the Roman revival within the Church of England has made rapid progress. It is pitiful to see Protestants putting confidence in a meaningless oath prescribed by statute, and appealing vainly to a Parliament to withstand apostasy from Bible Protestantism. The Protestant is the one who believes the Word and has it. The faith of Jesus establishes the religion of Jesus, not in statute books, but in the lives of men. {PTUK June 17, 1897, p. 384.12}

**“The Papal Head” The Present Truth, 13, 24.**

E. J. Waggoner

The Papal Head. -The King of Siam, the only reigning Buddhist, visited the Pope the other day. He is “the first non-Christian monarch,“ it is said, “who has been received at the Vatican. The Pope expressed great satisfaction at the fact that the King knelt and kissed his hand.” The Papacy stands for the human in place of Divine authority, for man in the place of God; hence the Pope is the natural head of all false religion, which is an effort at self-salvation, as opposed to salvation only by the faith of Jesus. The Buddhist monarch may have meant no more than to be polite to an aged man in a place of power, but his act of submission symbolises the papal headship over all the world. “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” Revelation 12:8. {PTUK June 17, 1897, p. 384.13}

This is why believing the Word of God makes an entire change in the life; “If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him.” {PTUK June 17, 1897, p. 384.14}

**“Front Page” The Present Truth, 13, 25.**

E. J. Waggoner

There is much controversy about the “primitive faith,“ and the writings of the “Fathers” and the declarations of the councils are freely quoted to establish this or that doctrine or practice as of the primitive faith. {PTUK June 24, 1897, p. 385.1}

Nothing is simpler than finding what the primitive faith was. The Scripture says that there is but “one Lord” there is also but “one faith.” Anything other than that must be no faith at all. {PTUK June 24, 1897, p. 385.2}

The trouble is men want human definitions of the faith instead of the faith itself. But nothing human can enter into the composition of the faith. It is not what any man or body of men may think about the Lord. It is what He Himself says, and the life that He lives. “The faith of Jesus,“ is the one faith. {PTUK June 24, 1897, p. 385.3}

Jesus, who was the Word, as our example of life and teaching lived “by every word that proceedeth out of the mouth of God.” His faith came by “hearing ... the Word of God.” “Morning by morning, He awakeneth Mine ear to hear.... And I was not rebellious.” “The word which ye hear is not Mine, but the Father’s which sent Me.” “I came not to do Mine own will.” “I delight to do Thy will, O My God; yea, Thy law is within My heart.” “I have kept My Father’s commandments, and abide in His love.” “The Father that dwelleth in Me, He doeth the works.” This is the primitive faith. It is a life of obedience that Jesus now lives over again in every one that accepts Him. {PTUK June 24, 1897, p. 385.4}

**“War From Trifles” The Present Truth, 13, 25.**

E. J. Waggoner

A morning paper prints the following to show what trivial incidents have often led to fearful wars. Rather, they have been the excuse for war, the real reason being the lusts and hatreds which only waited for some excuse for giving vent to passion. The nations are now angry and facing one another in hostile mood because the people who compose them are so generally “living in malice and envy, hateful, and hating one another.” From all this the Gospel delivers every believer. But when one considers how small a thing is sufficient to deluge the laud in blood, one may well cease not to pray to God “for kings and for all that are in authority” that national hatreds may be restrained yet a little longer, that there may be opportunity of still further preaching the Gospel of the kingdom amongst peoples in time of comparative peace. Here is the story of a few wars:— {PTUK June 24, 1897, p. 388.1}

“Cicero said that the natural state of man is war. Certainly, whether savage or civilised he lets very few opportunities pass, as is proved by the trifles which have produced many terrible conflicts between nations. The Franco-German War, in which the loss of life was over 100,000, and the loss of money very nearly ?1,000,000,000, resulted from a little bit of Royal rematch-making. Spain had a marriageable princess, and the German House of Hohenzollern a marriageable prince. Both were, apparently, anxious to join fortunes, but France objected. The King of Prussia generously agreed not to press the matter, but France, to make sure that a German should never rule the country on her south-western frontier, insisted on getting a promise that the proposal of marriage should not be renewed at any future time. Naturally Prussia declined to humiliate itself, and, unfortunately for herself, France thereupon declared war. {PTUK June 24, 1897, p. 388.2}

“Perhaps our influence at Constantinople is of great importance, though some argue that it is el very little moment. Either way, it has cost us heavily, both in lives and money. That war of the Crimea, by the way, began in an absurdly trifling event. The cupola of the church of the Holy Sepulchre was out of repair. The Greek monks claimed the right of putting it in order. The Roman Catholic monks disputed their right. Russia supported one party, France the other. The monks came to blows; the diplomatists lost their heads. And then followed the war, with its frightful consequences. {PTUK June 24, 1897, p. 388.3}

“England’s two wars with China have had admirable results, but the causes of them were really very trifling. The first one, in 1840, was about whether John Chinaman should be permitted to smoke Indian opium or not; and the second, that of 1856, resulted from the seizure of a villainous pirate by an armed Chinese vessel. The pirate was Chinese, and he sailed in a Chinese ship, but he cunningly hoisted the Union Jack. Under these circumstances, the pirate’s capture was held to be an insult to England, and China’s refusal to apologise led to hostilities. {PTUK June 24, 1897, p. 388.4}

“We all know that the Red Indians fought for the love of the thing, but we must have been pretty fond of it ourselves in days gone by, for we fought France 272 times between 1110 and 1815, and the cause in most instances was nothing more than revenge.” {PTUK June 24, 1897, p. 388.5}

**“All Truth Essential” The Present Truth, 13, 25.**

E. J. Waggoner

It is a very common thing for people to regard truth as of two kinds-essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for Jesus Christ whom He has sent is the Truth. But the riches of Christ are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to he determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin. {PTUK June 24, 1897, p. 388.6}

ln a perfect machine the smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shalt would be useless. So in God’s perfect Word the smallest matter is as important as what are called the great things. God has not wasted His time on non-essentials. He does not speak that which is of no importance. “Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:6, 7. {PTUK June 24, 1897, p. 388.7}

**“What the Righteousness of God Is” The Present Truth, 13, 25.**

E. J. Waggoner

“But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” Matthew 7:38. {PTUK June 24, 1897, p. 389.1}

The righteousness of God, says Jesus, is the one thing to be sought in this life. Food and clothing are minor matters in comparison with it. God will supply them, as a matter of course, so that anxious care and worriment need not be depended on them; but to secure God’s kingdom and His righteousness should be the only object of life. {PTUK June 24, 1897, p. 389.2}

In 1 Corinthians 1:30 we are told that Christ is made unto us righteousness as well as wisdom; and since Christ is the wisdom of God, and in Him dwelleth all the fulness of the Godhead bodily, it is evident that the righteousness which life is made to us is the righteousness of God. let us see what this righteousness is. {PTUK June 24, 1897, p. 389.3}

In Psalm 119:172 the Psalmist thus addresses the Lord: “My tongue shall speak of Thy Word; for all Thy commandments are righteousness.” The commandments are righteousness, not simply in the abstract, but they are the righteousness of God. For proof read the following:— {PTUK June 24, 1897, p. 389.4}

“Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be for ever, and My righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings.” Isaiah 51:6, 7. {PTUK June 24, 1897, p. 389.5}

What do we learn from this? That they who know the righteousness of God are those in whose heart is His law, and therefore that the law of God is the righteousness of God. {PTUK June 24, 1897, p. 389.6}

This may be proved again, as follows: “All unrighteousness is sin.” 1 John 5:17. “Whosoever commiteth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. Sin is the transgression of the law, and it is also unrighteousness; therefore sin and unrighteousness are identical. But if unrighteousness is transgression of the law, righteousness must be obedience to the law. Or, to put the proposition into mathematical form:— {PTUK June 24, 1897, p. 389.7}

Unrighteousness-sin. John 5:17. {PTUK June 24, 1897, p. 389.8}

Transgression of the law-sin. 1 John 3:4. {PTUK June 24, 1897, p. 389.9}

Therefore, as two things that are equal to the same thing are equal to each other, we have:— {PTUK June 24, 1897, p. 389.10}

Unrighteousness-transgression of the law. {PTUK June 24, 1897, p. 389.11}

which is a negative equation. The same thing, stated in positive terms, would be:— {PTUK June 24, 1897, p. 389.12}

Righteousness-obedience to the law. {PTUK June 24, 1897, p. 389.13}

Now what law is it obedience to which is righteousness and disobedience to which is sin? It is that law which says, “Thou shalt not covet;” for the Apostle Paul tells us that this law convinced him of sin. Romans 7:7. The law of ten commandments, then, is the measure of the righteousness of God. Since it is the law of God and is righteousness, it must be the righteousness of God. There is, indeed no other righteousness. {PTUK June 24, 1897, p. 389.14}

Since the law is the righteousness of God-a transcript of His character-it is easy to see that to fear God and keep His commandments is the whole duty of man. Ecclesiastes 12:13. Let no one think that his duty will be circumscribed if confined to the ten commandments, for they are “exceeding broad.” “The law is spiritual,“ and comprehends a great deal more than can be discerned by an ordinary reader. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:14. The exceeding breadth of the law of God can be realised only by those who prayerfully meditate upon it. {PTUK June 24, 1897, p. 389.15}

This righteousness can be “fulfiled in us” only by the power of the indwelling Christ. By faith Christ dwells in the heart (Ephesians 4:17), and thus faith establishes the law in the life (Romans 3:31). This righteousness is the first thing to be sought for. It is the one object of Christ’s work to bring men to the obedience of faith. His name is called Jesus Saviour, for “He shall save His people from their sins.” When men traduce the law of God, therefore, and, refuse to acknowledge it as the standard of righteousness, they cast reproach upon the character of God, and frustrate the Gospel of Christ. {PTUK June 24, 1897, p. 389.16}

**“Sunday Laws and the Bible in Court” The Present Truth, 13, 25.**

E. J. Waggoner

During recent years there have been in the United States numerous cases of prosecution of Sabbath-keepers for not regarding the Sunday. In England and the colonies, as well as in Europe, cases have also occurred, showing that one spirit is operating in the revival of the enforcement of religious law in all the world. But the church in the United States have been foremost in seeking to control legislation so that human laws might be used to maintain the Sunday. God says, “The seventh day is the Sabbath of the Lord,“ men say it shall be the first, and the question in all these cases is, Shall the Word of God or the word of man be obeyed? {PTUK June 24, 1897, p. 389.17}

The Sentinel of New York, reports the recent trial of two of our Sabbath-keeping brethren in Delaware for not observing Sunday. A portion of the report brings out the real issue very clearly:— {PTUK June 24, 1897, p. 389.18}

Munce: “Mr. John Qurney, you say you saw me digging up ... on the Sabbath day.” {PTUK June 24, 1897, p. 389.19}

Witness: “Yes, I did.” {PTUK June 24, 1897, p. 389.20}

Munce: “John, can you tell us which day is the Sabbath day?” {PTUK June 24, 1897, p. 389.21}

Witness (confused): “Well, I did, we take Sunday; I went on the 10th of April.” {PTUK June 24, 1897, p. 389.22}

Justice: “That won’t do, it is contempt of court. We take the first day for the Sabbath, and, it is induced by the laws of this State, and the United States and the civilised world over as the Sabbath. So your argument won’t do.” {PTUK June 24, 1897, p. 389.23}

Munce: “Squire, you say that Sunday is the first day of the week.” {PTUK June 24, 1897, p. 389.24}

Justice: “Yes.” {PTUK June 24, 1897, p. 389.25}

Munce: “The Bible says the seventh day is the Sabbath of the Lord thy God.” {PTUK June 24, 1897, p. 389.26}

Justice: “Stop, we don’t want the Bible, that won’t do, and if you don’t stop, I will fine you for contempt of court. The Bible is not what we want, it is the law.” {PTUK June 24, 1897, p. 389.27}

Munce: “Well Squire, can’t you allow the evidence of the Bible in the matter?” {PTUK June 24, 1897, p. 389.28}

Justice: “No, the Bible is not the thing, it is the law we want.” {PTUK June 24, 1897, p. 389.29}

Munce: “Is not that a Bible you swore the witnesses on?” {PTUK June 24, 1897, p. 389.30}

Justice: “Yes.” {PTUK June 24, 1897, p. 389.31}

Munce: “Why is it, Squire, you will not take the testimony of these witnesses unless they swear by God’s Word that what they say is truth? So they can be allowed those oaths by God’s Word, why not accept my testimony concerning the Sabbath as God’s Word?” {PTUK June 24, 1897, p. 389.32}

Justice: “That will do. I don’t want any more. You have got to stop.” {PTUK June 24, 1897, p. 389.33}

The extract shows the easy unconventionality of a petty country court, but the justice in his blunt way only stated the case as it is. No matter where these prosecutions have come up, in effect the case of the prosecution has been, “The Bible is not what we want, it is the law.” It is the attitude of those who are calling for Sunday enforcement. Few realise the true issue. Those who are enthusiastic to reform society by law think they are working in a good cause, just as the churches in the early centuries thought to accomplish great things by political power. Those churches, however, had turned from the power of the Word and of the Gospel else they would not have sought human power, and Satan worked out his own lawless purposes by them. The result was the Papacy. Now the result will be an image of the Papacy. {PTUK June 24, 1897, p. 390.1}

The two brethren on trial were convicted and sentenced to short terms of imprisonment. For what?—For living by the Word, for following the example of Jesus Christ. Not in courts alone, but to every soul of man in every place comes the question every week, Do I want the Bible? The Bible and the Sabbath go together. Jesus prayed, “Sanctify them through Thy truth; Thy Word is truth” (John 17:17), and the Sabbath, blessed and sanctified, is God’s sign of His power to sanctify us (Ezekiel 20:12). Of course we want the Bible. We want the Lord Jesus and His salvation. The Lord wants everybody to have it, and at the time when His salvation is near to come and His righteousness to be revealed, He says, “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” Isaiah 56:2. {PTUK June 24, 1897, p. 390.2}

**“Items of Interest” The Present Truth, 13, 25.**

E. J. Waggoner

-A German mechanic has invented a sewing machine which will sew either backward or forward. {PTUK June 24, 1897, p. 398.1}

-During the Queen’s reign the population of Canada has risen from one million to six million; of Australasia from 175,00 to four million and a half. {PTUK June 24, 1897, p. 398.2}

-The false Messiah and his followers in Brasil, who had several times defeated Government troops, have at last been defeated and his following almost annihilated, it is said. {PTUK June 24, 1897, p. 398.3}

The United States Government is preparing, it is said, to annex the Hawaiian Islands. They seem to have been hastened in their consideration of the step by Japanese designs on this group. {PTUK June 24, 1897, p. 398.4}

-A wealthy old lady died recently at Madrid, after willing the whole of her fortune to the Church. She ordered one hundred and fourteen thousand masses to be read for her soul’s welfare. Her next-of-kin are contesting the will. {PTUK June 24, 1897, p. 398.5}

-It is reported that the plague has broken out amongst the Mohammedan pilgrims to Mecca, having been brought from India. Every effort is being made to keep it in quarantine, as if it spreads generally amongst the pilgrims, it may be carried to many parts, even to Europe. {PTUK June 24, 1897, p. 398.6}

-It is said that Russia is managing Korea altogether, and the Japanese have practically no influence in the country which they wrested from China. The Korean King lives in the Russian legation, the army is under Russian officers, and Russian syndicates are exploiting the commerce of the country. {PTUK June 24, 1897, p. 398.7}

-A writer shows that when France makes up her army to 4,300,000 men, she has a reserve of but 400,000 left in the country, while Germany, with the same body in the field, could call up a reserve of 2,900,000 untrained men. And while France has increased her population by 175,000 in five years, Germany has increased hers by nearly three millions. {PTUK June 24, 1897, p. 398.8}

-It is reported that the post-office in Chittagong, India, was swallowed up by the opening earth during the earthquake a few days ago. In Calcutta and over wide extent of territory houses have been damaged and thousands of the poor are unable to find shelter. After the earthquake the highest temperature ever recorded was experienced in some parts. Altogether it is realised to be a great calamity, and added to other troubles in India. It may well cause terror to the people. {PTUK June 24, 1897, p. 398.9}

-France has the largest national debt account ever reached by a nation. It is 1,241 million pounds. Next to France comes her ally, Russia, with 728 millions. But while France has been over two centuries building up the mountain of debt, Russia has contracted all of hers within this century. Next after these comes the United Kingdom. Statistics for the last five years, however, show that while the debts of all the other Powers have been growing, the debt of the United Kingdom has been decreasing. {PTUK June 24, 1897, p. 398.10}

**“Back Page” The Present Truth, 13, 25.**

E. J. Waggoner

“The prejudice against confession,“ says Prebendary Villiers, of the English Church Union, “is rapidly dying out.” {PTUK June 24, 1897, p. 400.1}

Our missionaries in the Fiji Islands now have a small boat for their work amongst the eighty inhabited islands of that group. {PTUK June 24, 1897, p. 400.2}

The Argentine branch of our Society is preparing to begin the publication of a paper in the Spanish language next month. {PTUK June 24, 1897, p. 400.3}

We go to press before the 22nd, and so can only report that London-at least in the City-seems wholly given up to thoughts for the festivities of Jubilee Day, and the days following. {PTUK June 24, 1897, p. 400.4}

The programme of the Queen’s procession was arranged alphabetically, as regards representatives of foreign powers. The Pope’s envoy-extraordinary was placed under the letter H, as he represents the “Holy See.” {PTUK June 24, 1897, p. 400.5}

It is very common to regard religion as a passport into heaven when men die, and the church as a society to insure that the passport shall be properly indorsed. They are nothing of the kind. The religion of Christ saves men from sin, from disobedience to God’s law. Religion that doesn’t save men from sin now cannot pass them into heaven. And the church is merely the company of those who are saved from their sins, not a corporation that can save others. {PTUK June 24, 1897, p. 400.6}

The promise to the man who seeks first the kingdom of God and His righteousness, in the perils of the last days: “He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty.” {PTUK June 24, 1897, p. 400.7}

Religion is becoming a very hot-house of Romanism, according to the figures given in the following newspaper paragraph:— {PTUK June 24, 1897, p. 400.8}

In 1814 there were in Belgium 132 convents for men containing 2,051 monks, and 649 convents for women containing 2,217 nuns. The wealth of the men’s convents was valued at ?7,920,000 and that of the women’s convents at ?20,480,000. On the 31st of December, 1886, the convents for men had increased to 244 with 4,306 monks, and the wealth to ?24,500,000. At the same date the convents for women had reached 1,498, housing 20,288 nuns, while the total revenue of these convents was ?44,788,000. {PTUK June 24, 1897, p. 400.9}

“Politics are very warm in the South African Republic, President Kruger’s domain,“ says President Clark, of the Christian Endeavour Society, “and the outlook is warlike; but Dutch and English churches alike are forming Christian Endeavour societies, and perhaps this may be one of the ties that will bind in Christian love the hearts of these discordant races.” Everything Christian will certainly make for peace, and keep the peace itself, whatever comes. But there are already the churches. Are they not Christian? Are they not giving the Gospel message so clearly that every one understands that no member of the Church of Christ make for war, to say nothing of war itself? {PTUK June 24, 1897, p. 400.10}

The fact is, that churches seem to be powerless to restrain when popular passion is roused. The reason is clearly shown in the study, begun in this week’s number, of the relations between the churches and the State in Constantine’s day. The churches then made themselves parties to national politics, and the State made itself party to religious controversies. This condition has been maintained ever since. Only lately the Christian Endeavour movement has added a “Christian citizenship” department to its work, and the whole force of the society is being turned into political channels. The world is to be reformed by politics, and patriotism and flag-waving characterises the great conventions of the order. It can only result in evil, only by the preaching of the Word alone is the Gospel advanced. The effort to reconcile patriotism and Christianity fails, because they are opposed to one another. Patriotism is the love of one’s country, which is but self-love. Christianity is the expression of God’s love, not for a ballot box, but for “the world.” {PTUK June 24, 1897, p. 400.11}

India is suffering from the three scourges of famine, pestilence, and earthquake. The earthquake which caused great ruin and suffering over an area of many thousand square miles, was an experience unprecedented in modern India. Those who scoff at the idea that the judgments of God are abroad in the earth repeat the cry, “All things continue as they were from the beginning of the creation.” But meanwhile those calamities do increase. Some will learn the lesson from them, others will not. “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness,“ says the prophet. Yet he is compelled to add: “Let favour be showed to the wicked, yet will he not learn righteousness.” {PTUK June 24, 1897, p. 400.12}

The Scottish correspondent of a London journal says: “Analysis shows that in Scotland there are proportionately more Ritualistic churches in the Episcopal Church than in England. While in England there are about 23,000 Episcopal churches according to Whitaker, and 7,062 of them claimed by the E.C.T., leaving 15,138 Low Church; in Scotland, out of 236 registered in these lists, only twenty-three are Low, leaving the great majority, 243, Ritualistic and claimed by the E.C.U. as in sympathy with them. Scotland has thus made remarkable progress in this retrograde progress to Rome, and people have not marked it.” {PTUK June 24, 1897, p. 400.13}

Already preparations are being made for another round of religious controversy over the London School Board choice next November. The leader of the Anglican Catholics, Mr. Riley, urges electors to return a majority pledged to the introduction of the “Apostles’ Creed,“ and the Church Times declares that “the schools are the real battle ground of religion.” Nonconformists generally may be trusted to work as earnestly to capture the schools for the kind of religious teaching which they approve. {PTUK June 24, 1897, p. 400.14}

**“Earth’s Jubilee” The Present Truth, 13, 25.**

E. J. Waggoner

Earth’s Jubilee. -Reading of the preparations for the festivities of Jubilee Week, which will see money poured out like water by the wealthy in dress and entertainments, and drinking to the genius of empire, one can only think of that other jubilee, earth’s time of release, so soon to be ushered in by the coming of the Lord. By fairs and other celebrations all nations are continually glorifying their achievements. Yet God has weighed them all, and found them wanting. “All nations have drunk of the wine of the wrath of her (Babylon’s) fornication,“ and the time is almost at hand when their judgment will fall. {PTUK June 24, 1897, p. 400.15}