**“As Occasion Serves” The Present Truth 9, 1.**

E. J. Waggoner

As Occasion Serves.-One of the most notable things in connection with working for the salvation of souls is the fear of departing from precedent. People hear of some man who has been used by the Lord for the accomplishment of a great work, and straightway they want to find out from him how he did it. They want to know what he said, how he laboured, and just the methods he employed. Then they will do as nearly as they can the same as he did, and wonder why they do not have the same success. They forget the one thing that is needful, and try to substitute method for the power and instruction of the Holy Spirit. Such should take a lesson from Samuel’s instruction to Saul. “And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man. And let it be, when these things are come unto thee, that thou do as the occasion serve thee; for God is with thee.” 1 Samuel 10:6, 7. When one learns from the Spirit of the Lord, he will not need to ask somebody how he shall present the Gospel, and what he shall say on different occasions. The same condition never occurs twice, and therefore however closely he may study another’s method of working, it will not give him success. The work of saving men is the Lord’s work, and no one can engage in it successfully except the one who has learned of Jesus. {PTUK January 12, 1893, p. 1.1}

**“A Slight Mistake” The Present Truth 9, 1.**

E. J. Waggoner

A Slight Mistake.-Some time ago Mr. Herbert Spencer charge the apostle Paul with lying, basing his accusation on the words of the apostle, in the third chapter of the Book of Romans, “If the truth of God hath more abounded through my lie unto His glory, while yet am I also judged as a sinner?” At the time we made a mental comment to the effect that the philosopher did not know what he was talking about. He himself has since admitted the same thing. He confesses that he had not verified the quotation, but depended upon some assistance for accuracy in the statement, and that he had not read the context, and therefore did not perceive the meaning of the apostle. On examining the passage for himself he sees that he was mistaken, and frankly acknowledges it. That is to his credit. But, at the same time, it should for ever discredit him as an opponent of Christianity and the Bible. It places his opposition on the same level with that of the carpenter, who announced that he was glad to find that he need not believe all that the Bible says, because many of its statements could be demonstrated to be impossible. Being pressed for an example, he cited the statements concerning the ark. He said that it was understood to be 450 feet long, 75 feet broad, and 40 feet high, and filled with live animals; and he was sure that had it been that large *the Israelites could not have carried it around with them for forty years!* Opposers of the Bible are never found among those who are best acquainted with it. {PTUK January 12, 1893, p. 1.2}

**“‘Reasoning Together’” The Present Truth 9, 1.**

E. J. Waggoner

“Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18. What a wonderful promise! It seems too much to be true, but it is truth. Think of it! A man that is thoroughly defiled by sin, made as pure as the snow fresh from heaven. That is the wonder of the universe. {PTUK January 12, 1893, p. 1.3}

How is it accomplished? Well, it is in a way that no man would ever have thought of. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in Him is no sin.” 1 John 3:4, 5. “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Verse 9. “For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:23-25. “But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Romans 4:5. {PTUK January 12, 1893, p. 1.4}

The sum of all this is that the sinner is saved from sin by receiving the righteousness of God in Christ. He is redeemed, cleansed by the blood of Christ. But the blood of Christ is the life of Christ. See Leviticus 17:11. When Christ shed His blood for man, He poured out His life for sinful man. Whoever acknowledges that he has sinned, and takes Christ by faith, receives His life into his soul. Then he is a new creature, and the life that he lives he lives by the faith of the Son of God, who loved him and gave Himself for him. Galatians 2:20. That man has simply exchanged lives with the Son of God. Being crucified with Christ, he gives his old life to Christ, and thus it, with its sins, is nailed to the cross. But since he is crucified with Christ, he must also be made alive with Christ; for “if we be dead with Christ, we believe that we shall also live with Him.” Romans 6:5. But only Christ has the power to live after giving up His life; therefore the new life that the redeemed ones live is the life of Christ. Thus he has exchanged lives with Christ. {PTUK January 12, 1893, p. 1.5}

All this is contrary to human reason. “The preaching of the cross is to them that perish foolishness.” 1 Corinthians 1:18. “We preach Christ crucified, and to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” Verses 23, 24. Man would say, “Do right, and then you will be right.” That seems to the human mind to be the only reasonable way. But God says, “Let Me make you right, and then you will do right.” {PTUK January 12, 1893, p. 1.6}

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.” John 3:14, 15. The children of Israel had sinned in the wilderness, “And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” Then the people confessed their sins and begged that the serpents might be removed from them. “And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” Numbers 21:6-9. {PTUK January 12, 1893, p. 2.1}

It would be strange if there were not some among the people who refused to look. They would “reason” in this way: “It is all nonsense to think that looking at that brazen serpent can heal a snake bite. If we would climb the poll, and rub the wounded against a serpent, there might be some virtue in that; but just looking can never be of any use, and I am not going to make a fool of myself.” That is just the way that men reason about the Lord. It seems to them foolishness that a man can be made perfectly righteous by simply looking at Christ. No; if they are ever to be made righteous they are confident that it must be by some more promising means than that. They will not risk their salvation upon a look. They can trust their own efforts, but to lie passively and look seems to them too presumptuous. {PTUK January 12, 1893, p. 2.2}

The truth is that the facts of the Gospel cannot be reasoned out by man. They are altogether above and beyond the reach of human reason. Man left to his own reason will reason himself into hedonism every time. See Romans 1:20-25. “But doesn’t God tell us to reason together?” some will ask. Yes; and here is where so many pervert the text with which we started. They use their reason as a basis for faith, forgetting that faith must be the instructor of reason. God does not tell us to apply our reason to the task of figuring out a way of salvation but says, “Come now, and let *us* reason *together*.” Who does the “us” include? Why, ourselves and the Lord, of course. The trouble is that so many read that call, and then they proceed forthwith to begin to reason alone, leaving the Lord out altogether. Then they come to fatal conclusions. {PTUK January 12, 1893, p. 2.3}

We are to reason together with the Lord. Well, it is only reasonable that in reasoning with the Lord we should defer to Him, and let His reason direct. “For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah 55:8, 9. Even “the foolishness of God is wiser than men.” So it is not with our mind that we are to reason about the things of God, but with the mind of the Lord. First we are to submit to the Lord, that He may put in us the mind that was in Christ, and then we shall see clearly, for we shall be walking in the light as He is in the light. Then it is that the blood of Jesus Christ His Son cleanseth us from all sin. That which seems foolishness when looked at from a human point of view, is very reasonable when seen with the mind of God; for as “God is love,” and as He “delighteth in mercy,” it is the most natural thing for God to save sinners. But it is none the less wonderful, for the smallest of God’s ways affords matter for the never-ending wonder of man. {PTUK January 12, 1893, p. 2.4}

**“Is It Not Spiritualism?” The Present Truth 9, 1.**

E. J. Waggoner

Nothing is more pitiful than to see people running into danger of which they are unconscious. And the fact that they might have known of the danger ought not to prevent people from sympathizing with them and trying to help them. We do not refuse to help a drowning man, although his own carelessness has precipitated him into the water. But nothing calls for more sympathetic help than that of men who are running into the snares of the devil when they think that they are in the way of life. True, the word of God is so plain that there is no need of anybody’s mistaking the way, but that should not cause us to censure. Men pity the blind, even though their blindness is due to their own fault. {PTUK January 12, 1893, p. 2.5}

It is therefore only for the purpose of helping those who may be in danger, that we call attention to the following paragraph; for we are sure that very many are in the same condition, who do not know their danger. On December 4, Dr. Talmage preached a sermon about “Rizpah on the Rock” watching the dead bodies of her relatives. After drawing many parallels, he said near the close:- {PTUK January 12, 1893, p. 2.6}

I wonder if now there is an after-death watching. I think there is. There are Rizpahs who have passed death and who are still watching. They look down from their supernal and glorified state upon us, and is not that an after-death watching? I cannot believe that those who before their death were interested in us have since their death become indifferent as to what happens to us. Not one hour of the six months during which Rizpah watched seated upon the rocks was she more alert, or diligent, or armed for them than our mother if glorified is alert and diligent and armed for us. It is not now Rizpah on a rock, but Rizpah on a throne. How long has your mother been dead? Do you think she has been dead long enough to forget you? My mother has been dead twenty-nine years. I believe she knows more about me now than she did when I stood in her presence, and I am no Spiritualist either. The Bible says, “are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation?” Young man, better look out what you do and where you go, for your glorified mother is looking at you. You sometimes say to yourself, “What would mother say if she knew this?” She does know. You might cheat her once, but you cannot cheat her now. Does it embarrass us to think she knows all about us now? If she had to put up with so much when she was here, surely she will not be the less patient or excusatory now. {PTUK January 12, 1893, p. 2.7}

Oh, this tremendous thought of my text, this after-death watching! What an uplifting consideration! And what a comforting thought! Young mother, you who have just lost your babe, and who feel the need of a nearer solace than that which come from ordinary sympathy, your mother knows all about it. You cannot run in and talk it all over with her as you would if she were still a terrestrial resident, but it will comfort you some, I think, yes, it will comfort you a good deal, to know that she understands it all. You see that the victories of the heavenly conditions are so great that it would not take her half a second to come to your heart. Oh, these mothers in heaven! They can do more for us now than before they went away. The bridge between this world and the next is not broken down. They approach the bridge from both ways, departing spirits, and coming spirits, disimprisoned spirits, and sympathizing spirits. And so let us walk as to be worthy of the supernal companionships. {PTUK January 12, 1893, p. 2.8}

Dr. Talmage says that he is no Spiritualist. We can however, leave him entirely out of the question while we consider for the benefit of others, whether or not that to which he has given utterance is Spiritualism. The question is: Does a belief in the conscious existence of the dead, and that they are interested in human affairs, and can even communicate with the living, constitute Spiritualism? Surely none can answer this better than those who acknowledge themselves to be Spiritualists. In order to learn what Methodism is, we go to Methodists themselves; to learn about Presbyterianism, we apply to Presbyterians, and so for a definition of Spiritualism, we must ask Spiritualists. From the standing motto of the *Spiritual Magazine*, for many years the leading Spiritualist publication in England, we take the following statement: {PTUK January 12, 1893, p. 2.9}

“Spiritualism is based on the cardinal fact of open communion and influx.” {PTUK January 12, 1893, p. 3.1}

Also from a leading Spiritualist journal of America, we take the two following definitions:- {PTUK January 12, 1893, p. 3.2}

“The central idea of modern Spiritualism is the keystone of the religious arch. That is, a continued existence.” {PTUK January 12, 1893, p. 3.3}

“The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form.” {PTUK January 12, 1893, p. 3.4}

The idea that the spirits of the dead have a conscious existence, and that they can, under certain conditions, return and communicate with the living, is the sum and substance of Spiritualism. Therefore all who believe that the dead are conscious, and that they can return to earth to communicate with those with whom they were associated in life, are Spiritualists, whatever name they may bear. And it is a fact that there are thousands who would be shocked at the intimation that they could ever by any possibility become Spiritualists, who hold exactly these ideas. Why is it that they have such a dread of the name? It is because they think that Spiritualism is nothing but jugglery and trickery. They have associated it with table tipping, immorality, etc. It is true that such things have been connected with Spiritualism, but they are but manifestations of Spiritualism. Spiritualism itself is, as we have seen, nothing but a belief in the return and communion of the dead. Whatever is connected with Spiritualism is an outgrowth of that idea. {PTUK January 12, 1893, p. 3.5}

Having learned in brief what Spiritualism is we now consider the question of whether or not it is wrong in itself, and if so, wherein the evil consists. {PTUK January 12, 1893, p. 3.6}

**“Spiritualism and the Bible” The Present Truth 9, 1.**

E. J. Waggoner

In the preceding article we have found out what Spiritualism is. We have learned from the word of Spiritualists themselves that Spiritualism is nothing more or less than a belief in the doctrine that the dead do not really die, but that after the change which men call death they continue to exist, with keener perceptions and larger knowledge than they had while on the earth, and that they can under certain conditions communicate with people still on the earth. The question now before us is, Is this true? The Bible must furnish us with the answer to this question. {PTUK January 12, 1893, p. 3.7}

“The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said, In the noontide of my days I shall go into the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is removed, and is carried away from me as a shepherd’s tent; I have rolled up like a weaver my life; he will cut me off from the loom; from day even to night wilt thou make an end of me.... But Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day.” Isaiah 34:6-9, R.V. {PTUK January 12, 1893, p. 3.8}

“For to him that is joined with all the living there is hope; for a living dog is better than a dead man. For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. And their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.” Ecclesiastes 9:4-6. {PTUK January 12, 1893, p. 3.9}

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Verse 10. {PTUK January 12, 1893, p. 3.10}

“While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:2-4. {PTUK January 12, 1893, p. 3.11}

Still further, the patriarch Job asked the question, “If a man die, shall he live again?” and immediately answered it thus, “All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; Thou wilt have a desire to the work of Thine hands.” Job 14:14, 15. What this “change” is we learn from the word of the Lord by the apostle Paul:- {PTUK January 12, 1893, p. 3.12}

“Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:51-54. {PTUK January 12, 1893, p. 3.13}

Once more: “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.” Revelation 20:4, 5. {PTUK January 12, 1893, p. 3.14}

Note carefully all these scriptures. The first four plainly state that the dead have no consciousness whatever. Therefore to claim that the dead are conscious is to contradict the Bible. Spiritualism does make that claim. Therefore Spiritualism is a direct contradiction of the Bible. The last three texts speak of “living again,” and of a change that takes place in order that men once dead may “live again.” A man cannot go to Paris “again” if he has never been there once and gone away. If he was born in Paris, and has never left the city, it is impossible to speak of him, and speak correctly, as being in Paris “again.” So with living. The man who has never ceased to live cannot be spoken of as being alive “again.” In order for that to be truly said of him, he must have ceased to live, and then have been made alive once more. So the scriptures last quoted teach us that when man dies he ceases to live, and that in order to live “again,” so that he may praise the Lord, and receive a reward, a change must take place in him. This change takes place at the coming of the Lord. But Spiritualism teaches that men never cease to live; that at the change which people call death, they are more alive than ever before, therefore, again we find that Spiritualism is in positive contradiction to the Bible. But the Bible is the truth of God. Therefore Spiritualism is a lie of the devil. {PTUK January 12, 1893, p. 3.15}

And so we find it. In the form of a serpent the devil deceived Eve, and thus caused the loss of Eden. God had told our first parents not to eat of the tree in the midst of the garden, saying that if they did so they should surely die. But the devil said to the woman, “Ye shall not surely die.” That is just what Spiritualism says. It is because Spiritualism is only a deception of Satan that we feel so sorrowful to see men embracing the teaching of Spiritualism, while they think that they are opposed to that system. And now that we have given the matter this much attention, we wish in the following articles to show how directly the doctrine that the dead do not really die is subversive of the Gospel of Jesus Christ, and the natural source of all immortality and vice. {PTUK January 12, 1893, p. 3.16}

**“Spiritualism Against the Gospel” The Present Truth 9, 1.**

E. J. Waggoner

Let it not be forgotten that Spiritualism is simply the belief that the dead are conscious, that they are interested in the affairs of men on the earth, and that they may communicate with them. That it is against the Gospel is sufficiently shown in the fact that it contradicts the Bible. But we wish to trace a little more minutely its natural working. Take, for instance, the paragraphs quoted from Dr. Talmage in the first article. Read them carefully again, and see what is set forth as the motive for right doing. Is it the approval of the Lord Jesus?—Not at all, it is the approval of dead friends. The words are, “Young man! Better look out what you do and where you go, for your glorified mother is looking at you.” But that is not the motive to set before any man, in order to get him to do right. Even if his mother were alive, something higher than the fact that she is looking at him ought to be the motive of his actions. But the idea that people are alive after they are dead, and that they are watching the living, puts them in the place of the Lord Jesus Christ and the angels. {PTUK January 12, 1893, p. 3.17}

Here is a fragment of an editorial in a religious paper that has a circulation of many thousands among all denominations of Christians:- {PTUK January 12, 1893, p. 4.1}

“Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of heaven, unless they had been summoned to frequent upward lookings through the clouds in loving communion with their children in heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their dead parents. {PTUK January 12, 1893, p. 4.2}

That is the Spiritualist way of being glorified. But now read the Bible way: “But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory.” “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 3:18; 4:6. That which can in reality be done only by the Lord Jesus Christ, Spiritualism thinks to have done by the spirits of the departed. Thus the Lord is robbed of the honour due Him. {PTUK January 12, 1893, p. 4.3}

But further. Life and righteousness are inseparable. “To be spiritually minded is life and peace.” Romans 8:6. This is so because God alone is good. See Romans 3:9-12 and Mark 10:17. God was in Christ reconciling the world unto Himself, and therefore the life of Christ was the life of God. His life is the only perfectly sinless life that was ever manifested on this earth. Therefore no one can be righteous unless he has the righteousness which is by the faith of Jesus Christ, the righteousness of God by faith. It is by the righteousness of one that many are to be made righteous. Romans 5:19. That one is Christ. {PTUK January 12, 1893, p. 4.4}

But as the life of God in Christ is the only righteous life, and righteousness is inseparable from the life of Christ, it follows that all who are made righteous by His obedience, are made so by having His life in them. It is in Him that we are made the righteousness of God. So we read, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” Galatians 2:20. {PTUK January 12, 1893, p. 4.5}

Now since righteousness is inseparable from the life of God, it follows that both eternal life and righteousness are attributes of Divinity. For one to claim that he has life in himself regardless of his faith, is to claim that he has also righteousness in himself, and that he has no need for the Saviour. For nothing is more certain than that Christ came to this earth for the sole purpose of giving life to men. See John 3:16; Colossians 3:3, 4; John 10:10. Therefore Spiritualism is opposed to the very fundamental truth of the Gospel. {PTUK January 12, 1893, p. 4.6}

In a previous number of the PRESENT TRUTH we have seen that Christ gives righteousness by giving His own life. But that teaching that would make out that man has life in himself, frustrates the grace of God, and makes out that Christ died in vain. The apostle Paul, after showing the necessity of faith in Christ as the only means of righteousness, says, “I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” Galatians 2:21. And in the next chapter he says, “If there had been a law given which could have given life, verily righteousness should have been by the law.” Wherever life is, there is righteousness. Therefore the man who thinks that he has life in himself, unconsciously denies that Christ is the source of righteousness for men. {PTUK January 12, 1893, p. 4.7}

The tendency of this teaching is to throw man upon himself for righteousness. Thus the Pharisees who would not come to Christ that they might have life, “trusted in themselves that they were righteous.” But this tends most directly to vice and immorality, for man is by nature corrupt, and out of evil only evil can come. {PTUK January 12, 1893, p. 4.8}

Again, take the temptation by which Eve was made to fall. Satan said, “Ye shall not surely die.” Being deceived, she ate, and gave to her husband, and he ate. This disobedience “brought death into the world and all our woe.” All the iniquity in the world has resulted from a belief of the words, “Ye shall not surely die.” Nothing but evil can come from that belief. {PTUK January 12, 1893, p. 4.9}

For this reason we lift up our voice in warning against any approach to the doctrine of Spiritualism. Shun as a pestilence any teaching that makes Christ and His sacrifice of none effect; accept nothing but the teaching of the word of God; and remember that man has life only by that same word. {PTUK January 12, 1893, p. 4.10}

**“The Result of Spiritualism” The Present Truth 9, 1.**

E. J. Waggoner

The statements made in the last paragraphs of the preceding article may seem too strong by some who have not given the matter much consideration, and therefore a few words further are in place. It is not charged that all who have held the doctrine that man does not in reality die are immoral. That would be a gross perversion of facts. Among the adherents of that doctrine have been some excellent men, and so there are still. Yet that does not disprove the charges made against the doctrine. An error is not made truth, nor is its error lessened in the least, because it is held by good men. The fact that Luther believed in the Real Presence did not make that theory true, nor diminish the evil which must result from it. {PTUK January 12, 1893, p. 4.11}

While it is true that many good Christians have held the doctrine that the dead are conscious, let it not be forgotten that they held that doctrine in common with all the heathen. Moreover, that doctrine was at the very bottom of the heathenism. There has been this difference, however, namely, that comparatively few of the Christians who have believed it have in time just carried it to its logical conclusion, and held that the dead could return and communicate with the living. But it is an alarming fact that of late years a belief in spirit return and communication has greatly increased among professed Christians. It is in this feature that the greatest danger lies; but whatever results from this must be charged to the belief of consciousness in death, from which is springs. {PTUK January 12, 1893, p. 4.12}

The way has been prepared for the prevalence of vice in the last days, even as great as it was in the days of Noah. In connection with what has preceded. A few quotations will suffice to show how it will be brought about. A few years ago Dr. Curry, a leading Methodist divine, in a conversation with a visitor, as he lay on his death bed, said, “I have perfect confidence in the truth of Christianity, although I expect my conceptions to be changed when I get over there.” {PTUK January 12, 1893, p. 4.13}

Most people would doubtless consider that a very natural thing. It only serves to show that they are expecting to have their conceptions of Christianity changed after death. And that indicates a doubt as to the perfect truth of that which they now hold. But what we are concerned with is the effect that such ideas may have on the living. As a matter of fact, those who die have no consciousness of truth or error; for there is no work, nor device, nor knowledge, nor wisdom in the grave. When a man dies, he returneth to his earth, and in that very day his thoughts perish. But it is a fact that many people have seen the appearance of their departed friends, and have talked with them. How was this? Why, simply that Satan, who originated the doctrine that the dead are alive, and who is able to transform himself into the appearance of even an angel of life (2 Corinthians 11:14), is working to propagate the false doctrine which he started in Eden. All the appearances of the dead, and the communications from them, are in reality from the spirits of devils. {PTUK January 12, 1893, p. 4.14}

Now for another point. A few years ago a popular Baptist preacher in California became an avowed Spiritualist. He had, however, for a long time before he gave up his Baptist pulpit, been holding communications with spirits, whom he supposed to be the spirits of his dead friends. These spirits were familiar visitors to his family. Speaking of some of his experiences, he said: “Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former teaching was erroneous. The whole system of biblical interpretation is far away from the truth, as everyone will find when he enters the spiritual world.” {PTUK January 12, 1893, p. 5.1}

At a great religious gathering held in London less than two years ago, at which there were leading Protestant ministers from all parts of the world, one of the most applauded remarks was by a member who said: “We speak of holding fast to the faith of the fathers; how do we know what the faith of the fathers is now?” The idea was that the fathers may have made great changes in their faith since their departure from this life. Well, the spirits of devils will take care that all who are willing to be deceived in that way shall know what the faith of the “fathers” is now. These spirits will come with every appearance of those departed ministers, and will tell them, as they did the Baptist minister before referred to, that the Bible means a great deal differently from what it says. And those who believe that it does not mean what it says in regard to the condition of man in death, will be prepared to believe anything that these spirits tell them as to what it does mean. {PTUK January 12, 1893, p. 5.2}

This is an exact fulfillment of the words of inspiration by the apostle Paul: “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy.” 1 Timothy 4:1, 2. {PTUK January 12, 1893, p. 5.3}

When men have thus cut themselves loose from the Bible, what is going to hold them?—Manifestly nothing. The Bible is the only safeguard against sin. “Thy word have I hid in mine heart, that I might not sin against Thee.” Psalm 119:11. “The law of his God is in his heart; none of his steps shall slide.” Psalm 37:31. “Now ye are clean through the word which I have spoken unto you.” John 15:3. Man can live only by every word that proceedeth out of the mouth of God. So when men come to trust themselves into the hands of the devil, for an understanding of the Bible, what can follow except that he will lead them into the sins of which he is the author? And this he will do while he is flattering them with the belief that they are making advancement in truth and righteousness. Thus it was when he deceived Eve, and the apostle says to the members of the church of Christ, “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” 2 Corinthians 11:3. {PTUK January 12, 1893, p. 5.4}

It was even thus that the flood of error and superstition and immorality came into the church in the first centuries after Christ, resulting in the Dark Ages. As the result mainly of the influence of Origen, the mass of professed Christians came to believe that the Bible does not mean what it says. His teaching was that it means often directly contrary to what it reads, and can be understood only by a certain few. Of course the practical result of this was to take the Bible out of the hands of the people. For they would soon cease to read a book which they were told they could not understand, and which would be more apt to mislead them than to lead them right. Consequently they had nothing by which to test the truth of that which was given to them by their teachers, and so imbibed the grossest errors. {PTUK January 12, 1893, p. 5.5}

More than this, the teachers themselves soon ceased to read the word of God. For since when they did read the Bible, they put their own interpretation upon it, making it mean whatever they pleased, it naturally came to pass that they soon fell into the practice of manufacturing scripture without the formality of reading the Bible before giving it to the people. Since it was only their own ideas that they taught the people, it made no difference whether they read the Bible, and then gave out their opinions, or gave out their opinions without reading the Bible. And so the whole world was open to the reception of the grossest errors. The result was seen in the frightful immorality that prevailed everywhere, and nowhere more than among those who professed to be Christians. {PTUK January 12, 1893, p. 5.6}

When Moses went to Pharaoh to demand the release of the children of Israel, the magicians withstood him with their enchantments. These magicians were Spiritualist mediums, and their enchantments were by the power of their master, the devil. Now read the apostle’s description of how it will be in the last days, even among those who profess godliness:- {PTUK January 12, 1893, p. 5.7}

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” 2 Timothy 3:1-8. {PTUK January 12, 1893, p. 5.8}

There are many good people who do not believe that they could ever be thus deceived. They cannot if they hold fast to the truth of God. But as long as they hold to error, they have no safeguard. It is the first step that contains all the rest. There are many who believe that the dead are conscious, who do not believe in Spirit return and communication. But when they see the exact images of their departed friends, and receive communications from them, they will believe errors in spite of themselves. Only those who are settled beforehand in the truth that the dead know not anything, that life comes from Christ alone, and that immortality is bestowed only at his coming, and that all spiritual manifestations are from the devil, will be able to stand. May the Lord help all the readers of this to cleave to Christ and His word. {PTUK January 12, 1893, p. 5.9}

**“A Plea for Help” The Present Truth 9, 1.**

E. J. Waggoner

The *Sunday Closing Reporter* gives the following copy of the letter recently received from the manager of a public-house:- {PTUK January 12, 1893, p. 5.10}

“*Gentlemen*, I have the greatest possible pleasure in signing your petition for the closing of all public-houses on Sundays. Though a manager of licensed premises, I am in thorough sympathy with your movement, not only from a personal view, but because I consider it would be much more beneficial to the working classes of this country to be without drink on Sabbath than to have it. Sunday opening, I am convinced, is the cause of much evil both to the soul and to the body. Moreover, gentlemen, why should we be deprived of our one day in seven? Publicans, like all men, need spiritual nourishment, and would be glad, indeed, if an Act was passed in forcing the closing of public-houses on Sundays.” {PTUK January 12, 1893, p. 5.11}

Then why does he not close? Nobody compels him to keep open on Sundays, or on any other day. He is convinced that Sunday opening is the cause of much evil both to soul and body, and therefore he wants an Act of Parliament passed, so that he will be compelled to stop doing that which he knows is wrong! It may be that those who are blinded by the glamour of Sunday closing think that this man’s confession is an evidence of his sincere desire to do what is right; but to one who looks at it with clear vision, it can be nothing but a pitiable confession of weakness, and a deliberate wrong doing. {PTUK January 12, 1893, p. 5.12}

This confession accurately gauges the status of all “morality” that is a result of legal enactment. Many people think that if the Government would only enforce all the institutions of religion, there would be the dawn of the blessed millennium. There would actually be the beginning of the reign of hypocrisy. The man who wrote that letter doubtless thinks that when he stops selling liquor at the decree of Parliament he will be doing a Christian act. And this only demonstrates the fact that the enforcement of religion by law inevitably tends to the degrading of the standard of religion. For even supposing that Sunday was the Sabbath of the Lord, there would be no virtue in compulsory closing. If there were, then all that would be necessary to make Christians of all the thieves in England would be to lock them up in gaol. Then they could not steal. But they would not be any better unless there thievish disposition were changed, and that cannot be done by Government. It is necessary for the safety of society, that thieves be punished, but no one is so foolish as to suppose that forcibly detaining a man where he cannot steal effects that change in his heart. It may make him in the future refrain from stealing through fear of the law, but there is no virtue in that. {PTUK January 12, 1893, p. 6.1}

So with the enforced observance of the Sabbath, supposing that any people were in favour of enforcing the observance of the real Sabbath of the Lord. Religion enforced by law is always at the expense of real godliness. It is the greatest device of Satan to hold men in sin while they fondly imagine that they are Christians. {PTUK January 12, 1893, p. 6.2}

How any one can read the publican’s pathetic plea for an opportunity to rest and receive spiritual refreshment, without laughing, we cannot tell. “Moreover, gentlemen, why should we be deprived of our one day in seven? Publicans, like all men, need spiritual nourishment.” There is not the slightest doubt in regard to this last statement. Certainly those who are engaged in the work of dealing out to their fellows *spirituous* destruction, have great need of *Spiritual* nourishment for themselves. {PTUK January 12, 1893, p. 6.3}

But there is more than an amusing side to this matter. It exhibits the artful turn that is everywhere taken in the plea for Sunday laws. Those who are deliberately working on Sunday, because they want to, because they have no regard for the day, are paraded before the people as being sorely oppressed. There must be a law passed to compel them to rest on Sunday, because they are not able to rest without such a law! The absurdity of the thing cannot be fitly put into words. But it is not simply absurd, it is wicked. The idea that men cannot do right without the compelling power of the civil law, is an insult to the Spirit of God. It puts at a discount all righteousness which is the fruit of the Spirit, and declares that there can be no righteousness by the power of the Spirit, but only by the power of the law of man. It is not strange that men in the darkness of heathendom should make such a plea, but that men in lands where the Gospel has free course, and who themselves have the Bible, and profess faith in Christ should make such a plea is indeed a marvel. It is, in fact, the working of the mystery of iniquity. {PTUK January 12, 1893, p. 6.4}

**“Look and Live!” The Present Truth 9, 1.**

E. J. Waggoner

Have you ever taken a ride on a railway train? How the trees and houses seem to whirl past, how fast you go, and how soon you reach the place for which you started! Long ago people could not travel so fast and so comfortably, for there were no steam engines and no railway trains. They had to ride on horses, donkeys, or camels, or else they had to walk. Sometimes they would take long journeys on foot. {PTUK January 12, 1893, p. 13.1}

The Israelites once took such a journey. They had been living in Egypt for a long time, but finally were treated so cruelly by the Egyptian king and his people that the Lord pitied them and sent Moses to lead them out into a better land, where they would not need to work so hard, and where they could have time to serve God. They therefore took their little ones, and all their neighbours who were willing to put away their idols and worshipped the true God, and started on their long journey. What a procession it must have been!-“six hundred thousand on foot that were men, beside the children, and a mixed multitude that went with them; and flocks and herds, even very much cattle!” {PTUK January 12, 1893, p. 13.2}

They had to pass over miles and miles of sandy desert and rocky plains, where there was no food and but few springs of water, and where there were no living creatures but wild beasts, poisonous insects, and fiery serpents. {PTUK January 12, 1893, p. 13.3}

But they were not alone. Jesus Himself went before and took care of them. When they hungered and could find nothing to eat, He pitied them and rained bread (manna) from heaven for them; when they thirsted and became faint because there was no water to drink, He caused clear, cool waters to gush out of the solid Rock and run down like rivers. He kept them from being ill, and although they walked day after day over the burning sands and sharp stones, He kept their feet from swelling, and their clothes from wearing out! And He kept the wild beasts and poisonous serpents from hurting them. {PTUK January 12, 1893, p. 13.4}

How many things they had to thank God for! How much He had done to make them happy! But they were not happy. They did just as we often do now. They did not look to Jesus and think of Him and count up the many blessings that He had showered upon them, but they thought of themselves, and looked at themselves, and thought about the disagreeable things that they feared might come, until they could see and think of nothing else. They forgot that Jesus was caring for them and protecting them from danger every day. Because they could not have everything just as they did at home they complained, and found fault with Moses, and murmured against God again and again. {PTUK January 12, 1893, p. 13.5}

It grieved the Lord very much to see how little they cared for Him, and how they were afraid to trust Him after all His tender love and care. He knew that they never could have a home in the promised land unless they learned to trust Him at all times and in all places, and His love for them was so great that He could not bear to think of their all being lost. He therefore sought to make them see what they were doing. He knew of no better way than to remove His protecting hand for a short time. Then they would see how faithfully He had been caring for them. {PTUK January 12, 1893, p. 13.6}

As soon as the Lord stopped driving back the fiery serpents, they of course came into the camp of the Israelites, wriggling through the tents, and stinging the people with their fiery tongues. Many of the people died, and those that did not die were sore afraid that they also would be killed by the poisonous creatures that swarmed on every side of them. {PTUK January 12, 1893, p. 13.7}

They then saw how good the Lord had been to them, and how wicked they had been. They came to Moses, and with sorrow confessed their sins and asked him to pray to God to take away the serpents. Although God hates sin, He loves the sinner, and He is always willing and glad to forgive those who really feel sorry for their sins. Therefore He immediately told Moses to make a large serpent of brass and put it upon a pole where it could be seen from all parts of the camp. And He said that if those who were bitten would look at the brazen serpent, they should be healed. {PTUK January 12, 1893, p. 13.8}

Moses did as he was told. A man was sent through all the camp to tell the good news to the people. Many believed God, and finally turned their weary eyes toward the serpent on the pole. What a change took place! Suddenly the stinging pain ceased, the burning fever cooled off, the swelling went down, the dazed eyes brightened, and trembling limbs put on new strength,-the fainting, dying souls spring up as well and strong as ever! One look at the brazen serpent, and the poison was all gone! Did the serpent of brass heal them? Oh, no: it was Jesus in whom they had believed. But some would not look. They did not believe that Jesus would heal them for just looking at the brazen serpent,-*and they died!* How sad! when they too might have been saved if they had only believed and looked. {PTUK January 12, 1893, p. 14.1}

I have never been bitten by serpents, as the Israelites were, have you? But let me tell you something: You and I and everyone else have been stung by sin; and that is worse than any serpent in the world, for if we do not get healed from it, if we do not have its poison taken out of our hearts, we shall die by and by never to live again. A man may die of a serpent bite, and yet live again when Jesus comes, and never die anymore. But if he does not get rid of the poison of sin he will be destroyed for ever. {PTUK January 12, 1893, p. 14.2}

One could tell by the looks and actions of the Israelites that they had been poisoned by the serpents. And even little children show by their looks and actions that have been poisoned by sin. We saw them look cross, and we see them quarrel, and strike, and say bad words, and disobey their parents, and hate, and envy, and lie, and do many other sinful things. {PTUK January 12, 1893, p. 14.3}

God says that if any one of these poisonous stings is left in your heart they will cause you to die, and surely as the poison of the serpents cause the Israelites to die. And you cannot heal yourself any more than they could. No doctor in this world can take the poison of sin out of your heart. Your father cannot do it, nor your mother. No one in the world can take it away. God knew this. He saw how you were going to be lost for ever unless someone could save you. He saw that no one but His only Son Jesus could ever do it; and *He* could not do it without suffering and dying. Think of it! *God loved you so that He gave His only Son to die that you might live,* that you might have the poison of sin taken out of your heart. Jesus was nailed to the cruel cross and lifted up, as the serpent was lifted up in the wilderness. God says that He was lifted up *you,* and that if you will look to Him believing that He will heal you from sin, He will do it, just as surely as He healed the Israelites when they looked at the brazen serpent. {PTUK January 12, 1893, p. 14.4}

Jesus will know if you look up to Him and say in your hearts, “Lord, I do believe,” for He is not dead now, He is alive and again and in heaven. If you are really sorry for your naughty sins that caused Him to die, and tell Him so, and ask Him to forgive you as the Israelites did, He will take the sins all away, and will put His own gentle Spirit in your heart in place of them. Then if you let Him, He will use your tongue to say kind words, your hands to do loving acts, your feet to run on willing errands. {PTUK January 12, 1893, p. 14.5}

Oh, *will you look to Jesus and live?* I beg of you do not disbelieve and wait, as some of the Israelites did, until it is too late. Do not wait and say, “I don’t see how it can be,” “I don’t understand how He can do it just by my believing and looking.” You do not *need* to understand, but you *do* need to believe and look. Just believe and do as it He says, and you will find this new year the happiest year of your life; and best of all, when Jesus comes, you will be ready to go with Him and be happy for ever and ever. {PTUK January 12, 1893, p. 14.6}

**“Interesting Items” The Present Truth 9, 1.**

E. J. Waggoner

-The Pope has mapped out a systematic plan of warfare against the Freemasons. {PTUK January 12, 1893, p. 14.7}

-Very severe weather has of late prevailed on the Atlantic, and accidents have been numerous. {PTUK January 12, 1893, p. 14.8}

-Two thousand extra men were required by the London post-office to handle the Christmas mail. {PTUK January 12, 1893, p. 14.9}

-The Turkish Government will shortly ask contractors to tender for the construction of a bridge 400 metres long across the Euphrates. {PTUK January 12, 1893, p. 14.10}

-A dynamite outrage was perpetrated in Dublin on Christmas Eve. An attempt was made to blow up the Castle, and one detective was killed. {PTUK January 12, 1893, p. 14.11}

-The Limerick magistrates have decided to grant no new public-house licences, and to gradually reduce the number to one-third of the present figures. {PTUK January 12, 1893, p. 14.12}

-Cholera has again appeared in Hamburg and in Russia. The fact that it appears in midwinter occasions the greatest fears for the approach of warm weather. {PTUK January 12, 1893, p. 14.13}

-The 247th anniversary of Nonconformity in the city of Canterbury has just been celebrated at the local Congregational Church, which was formed in 1645 with nine members. {PTUK January 12, 1893, p. 14.14}

-Bishop Potter, of the Episcopal Church, has just laid the corner-stone of the Cathedral in New York, which is to cost between £1,000,000 and £2,000,000, and is to have chapels for simultaneous service in seven different languages. {PTUK January 12, 1893, p. 14.15}

-The trial of those charged with participation in the serious cholera riots, and resistance to the enforcement of the sanitary regulations, last July, has just been concluded at Tashken, Russia. Eight of the accused have been sentenced to death by strangulation. Others have been sentenced to exile and imprisonment. {PTUK January 12, 1893, p. 14.16}

-The construction of new railways last year in the United States amounted to 4,100 miles, making the total mileage 174,000. {PTUK January 12, 1893, p. 14.17}

-The French Government has just issued the population returns for 1891, which show an excess of deaths over births of 10,000; but for an excess of births among foreigners, the number would have been 19,000. It is worthy of note that in the five preceding years the total population of France had shown a small increase of 25,000; the increase of 5,000 a year is now converted into a decrease of 10,000. {PTUK January 12, 1893, p. 14.18}

-The *Chronicle* says: “According to private information from Finland a large proportion of the inhabitants of the country are perilously near starvation. Out of a population of 2,000,000 inhabitants more than 200,000, are entirely destitute, and before the winter comes to an end it is expected that one-fourth of the total population will be in the same pitiable plight. In many districts in the north the people have commenced to live on bread either wholly or partially composed of birch-bark.” {PTUK January 12, 1893, p. 14.19}

-Russia is again threatened with famine. Crops have failed in consequence of drouth, and the people, already impoverished, have little hope. Count Bobrinskey, Marshal of the Russian nobility, says, “We ourselves find ourselves face to face with the consequences of a bad harvest under much worse circumstances than last year. And to crown all he says, typhus and epidemics among children are appearing. Cold, damp huts, with mouldy walls, the snow falling through the apertures of the roof, the thatch having been used as fuel, the flooring coated with mud, while on the top of the spacious stove lie huddled together five or six individuals in the paroxysms of typhus fever, unattended, and without even bread and milk.” {PTUK January 12, 1893, p. 14.20}

-Some time ago an Act was passed in the United States, known as the Geary Act, which provided that all the Chinese should register their names, addresses, description, etc., or else be expelled from the country. Only a very small number have registered, and as the time limit expires on May 1st, it will require a great deal of expense on the part of the Government to carry out the provisions of the Act and expel them from the country. Steps are being taken to test the constitutionality of the Act in the courts, and then to use diplomatic means, and, finally, to resort to retaliation, if necessary, by withholding protection to Americans in China. When the expense of sending back to their own country over a hundred thousand Chinese is considered, it will be seen that it is sometimes much easier to enact oppressive laws than it is to enforce them. {PTUK January 12, 1893, p. 14.21}

Following are the persons to be prohibited from entering the United States according to the provisions of the Bill just introduced into the United States Senate: 1. All persons physically capable who are over twelve years of age, but who can neither read nor write their own language with reasonable facility, except that all aged persons who, although unable to read or write with facility, are the parents or grandparents of admissible immigrants, may accompany or be sent for by such immigrants. {PTUK January 12, 1893, p. 14.22}

2. All persons not provided, in addition to the means for reaching their final destination, with sufficient money for their comfortable support, or not being members of families able thus to support them for two months after their arrival. The amount thus required shall not exceed $100 for each single person or head of a family, and $25 for each member of a family accompanying or being sent for by the head of the family. {PTUK January 12, 1893, p. 14.23}

3. All persons who are blind, crippled, or otherwise physically so disabled as to wholly or partially unfit for manual labour, unless it is satisfactorily shown upon inquiry that such disabled persons are sure of support and not likely to become chargeable to the public. {PTUK January 12, 1893, p. 14.24}

4. All persons belonging to societies which savour or justify the unlawful or criminal destruction of life and property. {PTUK January 12, 1893, p. 14.25}

**“Back Page” The Present Truth 9, 1.**

E. J. Waggoner

It is not alone upon the Atlantic that severe storms have been raging, and that disasters have occurred. Over thirty steamers are said to have gone down in a storm on the Black Sea. These things should serve to remind men of the insignificance of their works in comparison with those of God. The nations of earth put great confidence in their great navies; but they will be as nothing when the waters of the sea roar and are troubled, and even the mountains shake with the swelling thereof. {PTUK January 12, 1893, p. 16.1}

Last year the members of the American Congress were made to believe that the country was overwhelmingly in favour of Sunday closing of the World’s Fair, that if they did not pass a measure to secure its being closed they would lose their seats. Accordingly they at once became very religious, and earnestly pleaded for the protection of the “fourth commandment.” But since then it has transpired that the “public sentiment” was manufactured by a very few people, and so a bill providing for Sunday opening has been introduced at the present session. {PTUK January 12, 1893, p. 16.2}

Religious institutions that rest upon the will of human legislators are very uncertain things. There is only one certain thing about religious legislation, and that is that it will invariably be wrong. To test the history of the world affords no exception. Although Sunday as a religious institution has not the slightest authority from the Bible, and the American Congress did a wicked thing in voting for its observance at the World’s Fair, it would do it an equally wicked thing in voting that the Fair shall be kept open on that day. Although the seventh day is the Sabbath of the Lord, it would be just as wicked for Congress to vote that the Fair should be closed on Sabbath. The wickedness consists in the very fact of religious legislation itself. Congress should do nothing. The Directors should be left free to open or close the Fair on Sunday, as they see fit, and people should be left free to attend or stay away, as they please. {PTUK January 12, 1893, p. 16.3}

The facts in regard to civil legislation on religious matters may be briefly put thus: If there is in the law of God no warrant for any practice, then to pass laws enforcing that practice is to try to compel men to sin; for God’s law requires all that He wants to do, and whatever His laws do not require, He does not want to have done. And if the law of God does require a certain thing, then any human law requiring its observance is unnecessary, and not only so, but presumptuous. If the Lord will, the relation of civil Government to the law of God will be considered more at length in the next number. {PTUK January 12, 1893, p. 16.4}

Acting on the instruction of the Methodist Conference, the Wesleyan Committee of Privileges has been in communication with the Committees of the Liberation Society, the Dissenting Deputies, the Congregational and Baptist Unions, the Presbyterians, and minor Methodists bodies, with the result that a “Joint Consultative Committee” has been formed, the chief object which is to consider all legislative proposals affecting the rights of English Nonconformists, and to take concerted action. Thereby they cut the sinew of all their opposition to the Establishment. In the face of such a combination for political purposes, it will be but too evident that the opposition to the Establishment is prompted by a desire to share in the emoluments, and not by conscientious convictions against the union of Church and State. {PTUK January 12, 1893, p. 16.5}

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Hebrews 1:14. This question is really an emphatic statement. It admits of only one answer, and that is, Yes. But who are they who are thus sent forth to minister? They are the angels, as the preceding verses show. The first chapter of Hebrews is devoted to showing that Christ is superior to the angels. He is the Creator and Saviour of men; they are simply His servants in that work. But angels are not men. The second chapter of Hebrews shows that Christ is greater than man, although He was made like man; but when He was made like man, He was made “a little lower than the angels,” because man even in the beginning was made a little lower than the angels. The angels existed before man was created, for when the foundations of the earth were lay, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. Men on earth may minister to one another, but they are not “ministering *spirits*.” And the ministry of man in the Gospel is confined wholly to this present life, for when he dies there is no more work nor wisdom for him until the Lord comes to give him life again. And then they do not become angels, but remain redeemed *men* throughout eternity. {PTUK January 12, 1893, p. 16.6}

Tuesday, September 4, 1893, is the date fixed upon for the opening of the great Catholic Congress to be held in connection with the World’s Fair in Chicago. By the way, there is no doubt but that the Columbus celebration will first and last do very much toward uniting professed Protestants and Catholics. The fact that Columbus was a Catholic, and that he was sent out by a Catholic queen, who had in view the advancement of the Roman Catholic Church, will be kept before the public. Mr. Justice Brewer has decided that the United States is a Christian nation, on the strength of the religious proclivities of those who made the first settlements. Consistency, therefore, would demand that the form of religion professed by the nation should be the Roman Catholic, since it had the first hold upon the country. It matters very little what the form of religion is that is professed by a State, for the very best would soon become as bad as the worst. {PTUK January 12, 1893, p. 16.7}

Lord Yarborough, the owner of the famous North Lincolnshire pack of hounds, has been gathering some interesting statistics in regard to fox hunting. He says that there are 330 packs of hounds in England, Scotland, and Ireland, and estimates their cost and keeping to amount to £44,850. Adding to this cost of keeping the 99,000 horses that are used in the sport, he gives a total annual expenditure for fox hunting of over four and a half millions. There are many conclusions that might be drawn from this, but we leave each reader to make his own application of the facts. {PTUK January 12, 1893, p. 16.8}

And rightminded people can sympathize with the forcible words used in the following item from the *Echo:*- {PTUK January 12, 1893, p. 16.9}

“We are threatened with two disastrous visitations this year-one from Hamburg, the other from Paris. We might leave Dr. Collingridge to grapple with the cholera, but who shall delvier us from crinoline? It is that mighty potentate M. Worth who threatens us with the latter plague. Here is a splendid opportunity for the champions of the rights of women. Perhaps their battle for the franchise is to be won after all through the petticoat itself. Should they be able to make a successful stand against such an odious, ugly, indecent revival, they will win a host of new converts. No woman with any sense of self-respect, who has any recollection of the comments of the other sex when crinoline was last in vogue, would suffer her daughters to wear it on any consideration.” {PTUK January 12, 1893, p. 16.10}

**“Nourishing Doubts” The Present Truth 9, 2.**

E. J. Waggoner

Nourishing Doubts.-There is nothing in the world more prolific than doubt. A single doubt will multiply itself indefinitely, and it lives and propagates upon air. Let a person air his doubts upon every convenient occasion, and they will flourish. Doubts never diminish by being expressed in words. If you have doubts keep them to yourself, for the sake of others, if not for your own. But, better still, kill them. The antidote for the poisonous germ of doubt is belief. Settle it in your heart once for all that God’s word is true, because He Himself is the truth. Then remember that as God is from everlasting to everlasting, so is His truth. It is unchangeable. That which was true yesterday is true to-day, and will be truth eternally. Doubt is simply the shadow of a lie, and no lie can overthrow truth. Doubts will come to every man, but the man in whose heart is the love of the truth and the knowledge of God, will let them affect him no more than straws on the ocean obstruct the course of the *Majestic*. {PTUK January 26, 1893, p. 17.1}

**“Ministers of Grace” The Present Truth 9, 2.**

E. J. Waggoner

Ministers of Grace.-It is possible that a good deal of the so-called work for the Lord that is done in these days, arises from a misconception of the work of the angels of God, the “ministers of His that do His pleasure.” Their occupation is thus set forth: “Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?” Hebrews 1:14, R.V. what is their work? To do service for the sake or benefit of the heirs of salvation. How many of them are engaged in this work? All of them. Then it seems that there are none left to engage in the work of spying out the evil and reporting it to the Lord, a thing which is commonly supposed to be a large part of their occupation. “But does not God take notice of the evil that goes on?” He certainly does know all about it, and will punish for it; but how He knows it does not concern us. Since He is God, knowledge of all things is a part of His existence. But we may be sure that God does not sit in heaven beholding the works of man as a spy, and that He does not send the angels out “slumming.” His thoughts are thoughts of peace, and the angels are ministers of His grace. Let all who would be workers together with God and the angels remember this. {PTUK January 26, 1893, p. 17.2}

**“The Commandments of God” The Present Truth 9, 2.**

E. J. Waggoner

“And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.” Matthew 19:16, 17. The young man was astonished that he should be told to keep the commandments, for he himself was so sure that he had never failed in any particular, that he thought everybody must recognize the fact, and so he asked, “Which?” As much as to say, “Which once have I not kept?” Jesus said, Thou shalt not murder, Thou shalt not commit adultery, Thou shall not steal, Thou shall not bear false witness, Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself.” Verses 18, 19. {PTUK January 26, 1893, p. 17.3}

The young man’s reply that he had kept all these, we may leave for the present, and simply consider the commandments themselves. Let us trace them from the giving of them on Mount Sinai. {PTUK January 26, 1893, p. 17.4}

“And the Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” Exodus 24:12. “And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” Exodus 31:18. {PTUK January 26, 1893, p. 17.5}

“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.” Exodus 32:15, 16. {PTUK January 26, 1893, p. 17.6}

Afterwards Moses rehearsed the commandments before the people, as recorded in the fifth of Deuteronomy, verses 6-21, and at the close he said, “These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me.” Deuteronomy 5:22. {PTUK January 26, 1893, p. 17.7}

Still later we have the record of the apostasy of the children of Israel, when Moses broke the tables of stone, and then we read this account, “At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.” Deuteronomy 10:1-5. {PTUK January 26, 1893, p. 17.8}

These ten commandments are recorded in Exodus 20:2-17, just as the Lord spoke them from the mount. We have learned that they are all that He spoke, and that they are His law. It was from these that the Lord quoted when He told the young man that if he would enter into life He must keep the commandments. It is of them that the wise man speaks, when he says, “Let us hear the conclusion of the whole matter; Fear God, and keep His commandments, for this is the whole duty of man.” Ecclesiastes 12:13. {PTUK January 26, 1893, p. 17.9}

It is of these commandments that we read in the Psalms: “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.” Psalm 19:7-9. “The works of His hand are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Psalm 140:7, 8. “The word is true from the beginning, and every one of Thy righteous judgments endureth for ever.” “My tongue shall speak of Thy word; for all Thy commandments are righteousness.” “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” Psalm 119:160, 172, 142. {PTUK January 26, 1893, p. 18.1}

The violation of these commandments is sin, for “Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. The apostle Paul said, “I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” Romans 7:7. “Where no law is, there is no transgression.” Romans 4:15. “Sin is not imputed where there is no law.” Romans 15:13. {PTUK January 26, 1893, p. 18.2}

There is no sin that is not condemned by them, and no goodness that they do not enjoin. The psalmist said, “I have seen an end of all perfection but Thy commandment is exceeding broad.” Psalm 119:96. It is so broad that it takes notice of the very thoughts and intents of the heart. For when we are told that to fear God and keep His commandments is the whole duty of man, there immediately follow these words, “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:14. Every secret thing will be judged by the commandments of God. This shows something of their breadth. {PTUK January 26, 1893, p. 18.3}

The Saviour, in the sermon on the mount, illustrated the breadth of the commandments. Said He: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Matthew 5:17-20. {PTUK January 26, 1893, p. 18.4}

The Pharisees were very scrupulous observers of the law. That is, they professed to be. But their observance of it was only outward. They did nothing that man could see that was wrong; but they did not hesitate to do any evil, provided nobody could find it out. The Saviour said of them, “Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” Matthew 23:27, 28. {PTUK January 26, 1893, p. 18.5}

Therefore when Christ said, “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven,” He meant that the righteousness which is only on the outside is worthless. They that do the commandments of God will have right to the tree of life, and shall enter in through the gates into the city of God, the New Jerusalem. Revelation 22:14. But they who only outwardly appear to be righteous, cannot in any case enter there. This shows that the keeping of the commandments is an affair of the heart and life, and not one of a mere form. {PTUK January 26, 1893, p. 18.6}

Then the Saviour proceeded to show how the commandments may be broken. He quoted the commandment, “Thou shalt not kill,” and showed that it may be broken by so seemingly small a thing as an angry word. He quoted the seventh commandment, “Thou shalt not commit adultery,” and showed that a single evil glance of the eye was enough for the violation of it. And so on with others. See Matthew 5:21-47. All this shows that the ten commandments are the whole duty of man, the whole of the truth of God, they endure to all eternity, that they are that by which every man’s case will be decided in the judgment, and that so broad are they in their requirements that a single word or look may suffice to break them. God desires truth in the inward parts. {PTUK January 26, 1893, p. 18.7}

**“The Fulfilling of the Law” The Present Truth 9, 2.**

E. J. Waggoner

The young man who came to Jesus thought that he had kept all the commandments, for when Jesus referred to them, he said, “All these have I kept from my youth up; what lack I yet?” Then Jesus answered, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and follow Me.” Matthew 19:20, 21. This was a test that the young man could not endure, and he went away sorrowful. {PTUK January 26, 1893, p. 18.8}

Shall we learn from this that there was something necessary for the young man to do more than the keeping of the commandments? By no means: For the Saviour told him that if he would enter into the kingdom he should keep the commandments. We learn that the young man had not kept the commandments, although he thought that he had. “For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself.” Galatians 5:14. But this man did not love his neighbour as himself; therefore he had not kept the commandments. {PTUK January 26, 1893, p. 18.9}

“Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.” Romans 13:10. The Saviour said to the young man, “If thou wilt be perfect, go and sell that thou hast, and give to the poor.” In Colossians 3:14 we are told that love is the bond of perfectness. So the Saviour simply pointed out to the man that although he had outwardly kept all the commandments, he lacked the essential element of commandment keeping, which is love. Without love there is no keeping of the law. {PTUK January 26, 1893, p. 18.10}

True charity is not simply almsgiving, but it is love. Now, remembering that love is the fulfilling of law, and that without love there is nothing of any value, read the thirteenth chapter of 1 Corinthians, and we shall find out what constitutes the keeping of the commandments. “Love suffereth long, and is kind; love envieth not; love vaunteth not itself; it is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” 1 Corinthians 13:4-7, R.V. {PTUK January 26, 1893, p. 18.11}

When we understand that love, and that alone, is the fulfilling of the law, we can see in this chapter the statement that the keeping of the commandments means kindness, patience, unselfishness, thoughtfulness for others, forgetfulness of self, and labour to build up others, meekness, and gentleness, and true courtesy. In short, it means perfection. Without love in the heart, there is no keeping of the law of God. The law was given in love (Deuteronomy 33:2, 3), and it is love. {PTUK January 26, 1893, p. 18.12}

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.” 1 John 4:7, 8. “For this is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5:3. “We love, because He first love us” (1 John 4:19), because love is of God. That is, there can be no real love that does not come from God. God is love, and all love springs from Him. So we are able to love one another only as “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” {PTUK January 26, 1893, p. 18.13}

All this goes to show that the keeping of the commandments of God is simply a likeness to God Himself. It is more than mere likeness to God; it is assimilation to God; for love, which is the fulfilling of the law, comes from God. Therefore the keeping of the commandments by any man is nothing less than the manifestation of the life of God in that man. A few paragraphs may profitably be devoted directly to this point in the following article. {PTUK January 26, 1893, p. 19.1}

**“The Law and the Life” The Present Truth 9, 2.**

E. J. Waggoner

We have already seen that the keeping of the commandments of God is summed up in one word, namely, love. But love is of God, “For God is love.” Notice that the text does not say that God *has* love, but that God *is* love. Love is the nature of God; it is His very life. Therefore it is plain that the keeping of the commandments of God is partaking of the nature of God. This is a point which cannot be too often repeated, and so although we have often presented it, we shall again set forth some Scriptures upon it. {PTUK January 26, 1893, p. 19.2}

When the young man came to Christ, saying, “Good Master,” the Saviour said to him, “Why callest thou Me good? There is none good but one, that is, God.” In this Christ was not rebuking him for calling Him good, because He was good. He “knew no sin.” To the Jews He said, “Which of you convinceth Me of sin?” John 8:46. And again He said, “The prince of this world cometh, and hath nothing in Me.” John 14:30. He knew that He was good, and He could not deny that without denying Himself, and that He would not do it. But in putting that question, and making that statement to the young man, He showed that He Himself was God. He and the Father are one, and God alone is good. {PTUK January 26, 1893, p. 19.3}

As contrasted with God, man is only evil. “There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Romans 3:10-12. “Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.” Mark 7:21-23. {PTUK January 26, 1893, p. 19.4}

As is the heart, so is the man. “An evil man, out of the evil treasure of his heart, bringeth forth that which is evil.” Luke 7:45. Therefore since the heart of man,-not of one man merely, nor of a certain class of men,-but the heart of all mankind, is evil, only evil can be done by any man when left to himself. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Galatians 5:17. And this is spoken especially of those who desire to do that which is right. {PTUK January 26, 1893, p. 19.5}

This evil in the heart of man is opposition to the law of God. Thus we read, “to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” Romans 8:6-8. {PTUK January 26, 1893, p. 19.6}

Nevertheless God tells men to keep His commandments. And since it is impossible for the nature of man to keep them, and goodness presides in God alone, it follows that in order to keep the commandments one must have the nature of God. Christ is the revelation of God. No man knoweth the Father save the Son, and he to whom the Son will reveal Him. Matthew 11:27. In Christ’s life there was perfect goodness, because His life was the life of God. God is good. His life is goodness itself. Goodness constitutes His life. Goodness is not an abstract thing, but it must always be manifested in action. But action is life. Therefore since there is none good but God, it follows that whosoever keeps the commandments of God must do so by having His life in them. {PTUK January 26, 1893, p. 19.7}

That this is the only way that the righteousness of the law can be manifested in man, is shown by the apostle Paul in his epistle to the Galatians. Said He: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” Galatians 2:20, 21. Righteousness comes only by the life of God in Christ. So it is that “by the obedience of one shall many be made righteous.” Romans 5:19. In all the host of the redeemed in the kingdom of heaven, there will be the manifestation of the righteousness of Christ, and of His righteousness alone. It is not simply that Christ obeyed the law eighteen hundred years ago, when He was on earth, but that He obeys the law now, the same as He did then; for He is the same yesterday, and to-day, and for ever; and so when He comes to dwell in the hearts of men who believe in Him, He lives the same life of obedience in them that He did when He was here to die for man. To know this as a practical fact, is to acknowledge that Christ is come in the flesh. {PTUK January 26, 1893, p. 19.8}

It is because the law of God is the life of God, and that is love, that the Saviour gave this instruction: “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans the same?” Matthew 5:44-47. {PTUK January 26, 1893, p. 19.9}

The greatest manifestation of merely human love is to do good to those who do us good. “Greater love hath no man than this, that a man lay down his life for his friends.” “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. Man loves his friends, sometimes; but God loves His enemies. That is love itself, because it does not grow out of what He has received from the object of love. The Saviour knew that love such as that was not possible to a human nature, and so He added these words, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. That is, we are to have the perfection of God. Not that we are to become gods, but that we are to allow His life to be manifested in us, and so we shall have His perfection. The goodness will all be of God, but will be counted ours, because we yield ourselves to it, that He may live it in us. {PTUK January 26, 1893, p. 19.10}

This thought lifts the law of God above the level of mere force, and glorifies it. We “know that His commandment is life everlasting.” John 12:50. The ten commandments are not arbitrary rules laid down by the Almighty, for the government of mankind. They are not precepts that exist merely in writing, which the subjects are to read, and then do their best to keep; not like the laws of earthly governments, in the keeping of which the subject receives no help from the lawgivers. God has not given to man a law as hard as the stone on which it was traced at Sinai, and then left them to do the best that they can with it, His only concern being to punish them if they come short. Far different. The law written on tables of stone is but the statement in words of the living righteousness of the living God, which He in love gives to all who will receive it. It is the condition of life, simply because all life comes from God; and since all who live for ever must have His life, it is inevitable that they must have His righteousness. But God has not left them to secure this righteousness by themselves. He well knew that such a thing would be impossible. So He gave Himself, pouring out His own life on the cross, in order that man might have it. So the law of God is the life of God,-gracious, loving, and merciful. {PTUK January 26, 1893, p. 19.11}

Only one thought more need be noted here, and that is, that nothing less than the life of God will meet the demands of the law. Whoever comes short of the glory of God, which is His goodness, is a sinner,-a transgressors of the law. The righteousness of God, which is by the faith of Jesus Christ, is the only thing to which the law will witness that it is perfect. Anything less than that will be condemned by the law; for “whatsoever is not of faith is sin.” Romans 14:23. There is no injustice in God’s maintaining this high standard for man, since He gives Himself, with all the righteousness of His life, to everyone who will take it. He gives His life freely. All man has to do is to submit himself to the righteousness of God. {PTUK January 26, 1893, p. 20.1}

A mere form of godliness will avail nothing. No amount of mere outward conformity to the law will be accepted as the keeping of the law. There is but one God, and so there is but one life of God. He will not acknowledge any rival gods, and He cannot be deceived by a righteousness which is only a counterfeit of His life. Any amount of professed conformity to the law of God, which does not come from the life of God in the soul, is nothing but sin. Let it not be forgotten, their righteousness,-the keeping of the commandments of God,-is only by the faith of Jesus Christ, and that whatsoever is not of faith is sin. {PTUK January 26, 1893, p. 20.2}

**“Civil Government and the Law of God” The Present Truth 9, 2.**

E. J. Waggoner

In the last number of the PRESENT TRUTH a statement was made in regard to civil legislation on religious matters, something to this effect: If there is in the law of God no warrant for any given practice, then for men to pass laws enforcing that practice, is to try to compel them to sin; for the law of God contains all that He wants men to do, and anything different from His law is sin. And if the law of God does enjoin any given thing, then for men to pass laws requiring the performance of that thing, is unnecessary and presumptuous, to say the least. {PTUK January 26, 1893, p. 20.3}

With what we have learned in our study of the law of God, in this number, we are prepared to go beyond that statement, and say that any human legislation whatever upon the law of God, or any part of it, is sin, and the only result of such legislation is to compel men to sin, and to confirm them in sin. This is not a rash, unconsidered statement, but is the only conclusion possible from the nature of the law, as revealed in the Bible. Remember this: The commandments of God are the righteousness of God. The perfect law is found only in the life of God, which is revealed to men in Christ. The keeping of the law of God is a thing utterly beyond the reach of human power. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. “Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.” Romans 3:20. Only by faith in Jesus Christ can the righteousness of the law be obtained. For the righteousness of the law is inseparable from the life of God, and that life is manifested only in Christ. {PTUK January 26, 1893, p. 20.4}

“The law is spiritual.” Romans 8:14. Every portion of it is spiritual. That is, it is the nature of God, for “God is Spirit.” John 4:24, R.V., marginal reading. Now it needs no arguing to prove that no human power can put into the hearts of men the life and Spirit of God. No human law can put love into the heart of man. The law of God itself cannot do that, except as it is in the life of Christ. Only the Spirit of God can shed the love of God abroad in the heart. No man is able of himself so to keep even the law of God, that he will be righteous. God must dwell in him, living His own life in him. How much less, then, can any righteousness come by a law of man? {PTUK January 26, 1893, p. 20.5}

It is evident to everybody that the most that human law-givers and judges can take account of is the outward acts of men. Man judges after the outward appearances; the Lord alone looks upon the heart. But the keeping of the law of God, as we have seen, does not consist of mere outward acts. Mere outward righteousness is sin. Therefore the conclusion is inevitable, that whenever men pass and attempt to enforce laws that profess to be a part of the law of God, they are dishonouring the law of God, and compelling men to sin. {PTUK January 26, 1893, p. 20.6}

For (1) when men make a law, and say that in enforcing it they are enforcing the law of God, they thereby say that the law of God is no better than their law. They say that the law of God requires no greater degree of righteousness than they can enforce. That is the greatest possible dishonour to the law of God. And (2) when men make that claim, and lead people to think so, they are leaving them to sin. For the most that any human law can require and enforce is outward compliance, and that is the most that any man can of himself render to any law. Therefore when men profess that they are enforcing the law of God, they are educating the people to think that mere outward observance satisfies the law of God. And therefore just so far as such laws have any effect at all, their effect is to lead men to sin, and to cause them to rest satisfied in sin, thinking that they are keeping the law of God. No more wicked and presumptuous a thing can be done in this world than for men to attempt to enforce the law of God, and to cause men to think that such a thing is possible. {PTUK January 26, 1893, p. 20.7}

In the seventh chapter of the book of Daniel we find the Papacy represented under the form of a “little horn” coming up among the ten horns of the fourth beast, which symbolizes Rome. Before it three of the ten kingdoms of the Roman Empire were plucked up, to make room for it. Of this little horn,-the Papacy,-the angel that interpreted the vision of the prophet said, “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25. The apostle Paul, writing by inspiration of God, sets forth the Papacy as “that man of sin” “that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.” 2 Thessalonians 2:4, R.V. {PTUK January 26, 1893, p. 20.8}

These characteristics are met in every case where men think that they can enforce the law of God. For to say that men can enforce the law of God, is to say that man has the power of God; and that is for those who make the laws to set themselves forth as God. So every nation that enforces religion by law puts itself in the place of God. But when a nation puts itself in the place of God, it turns the attention to just that degree away from God, since it is not indeed God, and has none of His attributes; therefore such enforcement of religion is nothing else than idolatry. Therefore we find that the professed enforcement of even the Christian religion is heathenism. The union of Church and State, or the union of religion and the State, which is the same thing, is the very essence of Paganism. {PTUK January 26, 1893, p. 20.9}

This will be plain enough to anyone who will think of it seriously. The promise of the everlasting covenant is that God will put His laws into the inward parts of men, and write them on their hearts, and that He will be their God, and they shall be His people. All this is what God alone can do. No man can write the law of God upon His own heart, much less upon the heart of anyone else. No man can make himself a child of God, any more than he could make himself the child of his natural father. As a child has nothing to do with making himself the child of his father, so the man has nothing to do with making himself the child of God. Only in this latter case, he gives his consent. But man becomes a child of God only by the will of God. See John 20:1, 12, 13; James 1:18. {PTUK January 26, 1893, p. 20.10}

Neither can any man make God his God. God can make Himself the God of any man; but whenever man has attempted to make God his God, the result has been an idol. No man can make God. So the attempt to enforce the observance of the first commandment of the law of God, would result only in national idolatry. And a similar result must follow the attempt to enforce any other commandment. So we see that in religious legislation by human governments, the sin is not so much in the fact that men misinterpret the plain words of the law, as it is in the fact that they presume to enforce the law God at all. {PTUK January 26, 1893, p. 20.11}

**“The Second Table of the Law” The Present Truth 9, 2.**

E. J. Waggoner

There is a notion quite prevalent, derived by tradition from we do not know where, that, as the law of God is summed up in two parts, namely, love to God and love to man, the first four commandments relating solely to man’s duty to God, and the last six relating to man’s duty to his fellow-men, so it is within the province of human governments to legislate upon the last table of the law, even though they may not presume to meddle with the first tables. This we say is a tradition, having no foundation whatever in fact. The consideration that we have already given to the law of God is sufficient to show the fallacy of that idea. {PTUK January 26, 1893, p. 21.1}

To see clearly that the enforcement of the second table of the law as a whole, at least, is not within the province of human governments, one has only to read the tenth commandment, “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour’s.” There is a commandment of which no earthly government can ever take any notice. A man may be almost eaten up with covetousness, and yet human laws cannot punish him, and the officers of the law cannot even tell that he is covetous. So it is evident that the second table of the law cannot be enforced by human government. {PTUK January 26, 1893, p. 21.2}

But no other commandment of the second table can be enforced by human power anymore than the tenth. For *the law is spiritual*. Every part of it is spiritual. The sixth commandment, and the seventh, and the eighth are spiritual, as well as the first. The keeping of the commandments does not consist of outward form. If there is no spiritual life in the soul, there is no commandment keeping. Moreover, the outward appearance is often deceiving if we should allow ourselves to judge a man’s actions, we should often say that he is doing wrong when if we could read his heart and see his motives we should note that he is doing right. And very often men are praised for doing what seems to be right, but what is actually wrong. {PTUK January 26, 1893, p. 21.3}

It is a mistake to suppose that because the last six commandments define man’s duty to man, they have no relation to God. They are the commandments of God, and of God alone. It is man’s duty to God to love his fellow-man. Love to man can spring only from love to God. Love to God cannot exist without love to man. “For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?” 1 John 4:20. And mark this: The two tables of law are not *duty to God and duty to man*, but they are *love to God and love to man*. Duty may be enforced, but love cannot be. The law is love, for love is the fulfilling of the law. But no human power can force a man to love another. Therefore no human power can enforce the law of God. God Himself cannot force men to keep His own law, because it is a law of love as He Himself is love. But He puts the keeping of it into those who are willing, by shedding His love abroad in their hearts by His Holy Spirit. {PTUK January 26, 1893, p. 21.4}

“But is it not right for the government to make and enforce laws against murder and theft?” Most certainly; but in punishing a man for killing another or for stealing, the government is in no sense enforcing the law of God. Murder and theft are punished in nations that know nothing of God. When the thief is put in goal, it is not because he has violated the law of God, but because he has interfered with the peace of another. So also when the murderer is hanged. The punishment which the State inflicts upon the murderer will in no wise diminish the punishment which he will receive from God at the Judgment. If in hanging the murderer the State were enforcing the law of God, then that would be all the punishment that the murderer would receive. But no one supposes that because a man suffers the penalty of law He will receive any less punishment at the hands of God than he would have received if he had escaped detection by man until he died a natural death. {PTUK January 26, 1893, p. 21.5}

Civil governments are ordained by God, but not to take the place of God. God has no vicegerent on this earth. No earthly power is deputed to enforce the law of God, nor to see that it is obeyed. The object of human government is to hold in check man who would make it impossible for others to live in peace. Civil governments are not for the purpose of making men religious, nor of helping them in any way to be religious, but only for the purpose of compelling certain men to act civilly, who will not do so unless they are forced to. It is true that there has never been a government on earth that has kept within its proper bounds, but the fact that governments have presumed to meddle with a great many things beyond their range, does not make it right. Precedent does not make a thing right. {PTUK January 26, 1893, p. 21.6}

The idea that men are deputed to see that God’s law is obeyed is what led to the establishment of the Inquisition. Men recognized the fact that the law of God has to do with more than the outward acts. So as they felt themselves charged with the burden of seeing that it was obeyed, they began to *inquire* into people’s private affairs, and into their secret lives. As nobody could know so much about any man’s thoughts as the man himself, the inquisitors were not content with the testimony of spies, but interrogated the man himself. And as he would naturally be reluctant to lay bare his secret thoughts, the rack, the thumb-screw, the pulley, etc., were resorted to in order that human judges might know what God alone can know. The evil of the Inquisition is the evil of the union of Church and State. The former naturally and inevitably grows out of the latter. Just to the extent that the union is close and effective, will be the strictness of the Inquisition. No man can defend the union of Church and State without upholding the Inquisition. {PTUK January 26, 1893, p. 21.7}

**“Enforced Rest” The Present Truth 9, 2.**

E. J. Waggoner

One of the strange things in connection with Sunday legislation is the notion that people will not rest when they are tired unless they are compelled to. The plea so commonly made is that Sunday laws are necessary in order that the labouring men may take the rest that is so much needed. Now while it is true that there are some persons who were so industrious that they literally “worked themselves to death,” spurring themselves up to work when nature demands rest, it is a fact that such persons are rare exceptions among mankind. It is natural for people to rest when they are tired. It is very unnatural for one to keep on working after he is very weary. It requires an extraordinary effort to do so; and very few put forth that effort. {PTUK January 26, 1893, p. 22.1}

Let one read the daily papers, and he will not get the idea that excess of work is killing off many people. We have never read of a case where a man was arraigned before the magistrate, charged with trying to commit suicide by overwork; but we can scarcely take up the paper without noticing a case in which an able-bodied man is charged with neglecting his family through his idleness. To rest when one is tired is as natural as to sleep when one is sleepy; and we have never heard any of the advocates of an enforced Sunday rest plead for a law compelling men to take seven hours’ sleep in the twenty-four. {PTUK January 26, 1893, p. 22.2}

But the case becomes more absurd, when we see the argument applied to the keepers of public-houses. In the Memorial which was noticed at length a few weeks ago, we read that “the Sunday sale of intoxicating liquors is wrong in principle, unfair to other trades, and injurious to the publicans and their servants, whose hours on other days of the week are grossly excessive.” Their hours of labour are indeed long, but they have the privilege of shortening them if they wish. But if their hours on other days are too long, why is it that there is no effort to give them rest on those days, when they need the rest? Why not equalize matters, by giving them the proper amount of rest every day, instead of putting the rest all into one day? Why? Because all Sunday legislation is in the interest of the day, and not at all in the interest of the people. {PTUK January 26, 1893, p. 22.3}

**“A Present Help” The Present Truth 9, 2.**

E. J. Waggoner

“God is our refuge and strength, a very present help in trouble.” Psalm 17:1. {PTUK January 26, 1893, p. 26.1}

How much help and consolation we miss by unconsciously omitting the word “present” when reading the above text. We readily admit meant that God is a “refuge and strength” to *others*, and we may even go so far sometimes as to say that He is “*our* refuge and strength.” That is, we believe He *has* helped us, and that He *will* help us, if we trust Him, but is it not quite another thing to believe that He is “a *present* help” in *this* trouble,-and not only a present help, but a “*very* present help?” How natural it is to look back on that long illness or that severe trial in the past and gratefully acknowledge God’s care and help through it all, and yet at the same time fear to trust Him in the present emergency! It is so much easier to believe that He *has* heard us, and that He *will* hear us, then that He *does* hear us. We assent to the fact of a crucified and risen Saviour, and yet how feebly we laid hold upon it! How often we act as though we believed there was no one to pity and no one to save, as though our Saviour were yet buried in Joseph’s new tomb! But praise God, “He is risen!” “The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them.” Psalm 145:18, 19. {PTUK January 26, 1893, p. 26.2}

A remarkable instance of the fulfilment of this promise is noted in the *New York Observer* of December 29, 1892. It is in connection with the story of the wrecking of the *Spree*, the Atlantic steamer on which Mr. D. L. Moody recently took passage for America. He says:- {PTUK January 26, 1893, p. 26.3}

“I embarked on the *Spree*, a vessel about four hundred and ninety feet long, with seven hundred passengers on board representing Great Britain, Germany, Austria, Russia, Hungary and other countries, besides our own. {PTUK January 26, 1893, p. 26.4}

“When about three days on our voyage, as I was lying on my couch I was startled by a terrible crash and shock, as if the vessel had been driven on a rock. I did not at first feel much anxiety-perhaps I was too ill to think much about it. But my son jumped from his berth and rushed on deck. He was back again in a few moments, explaining that the shaft was broken and the vessel sinking. I did not at first believe it could be so bad, but concluded to dress and go on deck. The report was only too true. The captain told the affrighted passengers, who had rushed on deck that there was no danger, and some of the second cabin passengers returned to their berths, only to be driven out again by the inrushing water, leaving everything behind them. {PTUK January 26, 1893, p. 26.5}

“The officers and crew did all they could to save the vessel. But it was soon found that the pumps were useless, for the water poured into the ship too rapidly to be controlled. There was nothing more in the power of man to do. We were utterly, absolutely helpless. We could only stand still on the poor, drifting, sinking ship, and look into our watery graves. All this time, unknown to the passengers, the officers were making preparations for the last resort. The life-boats were all put in readiness, provisions prepared, life-preservers in hand, the officers armed with revolvers to enforce their orders, and the question was evidently being debated in their minds whether to launch the boats at once, or wait. The sea was so heavy that the boats could hardly have lived in it. Two of the passengers had loaded revolvers ready to blow out their brains if the vessel should go down, preferring death by bullets to death by drowning. At noon the captain told us he thought he had the water under control, and was in hopes of drifting in the way of some passing vessel. The ships bow was now high in the air, while the stern seemed to settle more and more. The sea was very rough, and the ship rolled from side to side with fearful lurches. If she had pitched violently but once, though bulkheads must have burst, and the and come. The captain tried to keep up hope by telling us we should probably drift in the way of a ship by three o’clock that Saturday afternoon, but the night closed upon us without sign of a sail. {PTUK January 26, 1893, p. 26.6}

“That was an awful night, the darkest in all our lives. Seven hundred men, women, and children waiting for the doom that was settling upon us. No one dared to sleep. We were all together in the saloon of the first cabin-Jews, Protestants, Catholics, and sceptics-although I doubt if at that time there were any sceptics among us. The agony and suspense were too great for words. With blanched faces and trembling hearts the passengers looked at each other, as if trying to read what no one dared to speak. Rockets flamed into the sky, but there was no answer. We were drifting out of the track of the great steamers. Every hour seemed to increase the danger of our situation. {PTUK January 26, 1893, p. 28.1}

“Sunday morning dawned, without help or hope. Up to that time no suggestion of religious services had been made. To have done that would almost certainly have produced a panic. In the awful suspense and dread that prevailed, a word about religion would have suggested the most terrible things to the poor souls. It was necessary to divert their minds, if possible, or they would break under the strain. But as that second night came on, we held a prayer-meeting, with the concurrence of the captain. Everybody attended, and I think everybody prayed, sceptics and all. Surely the cries of the dear little children were heard in heaven. With one arm clasping a pillar to steady myself on the reeling vessel, I tried to read the ninety-first Psalm, and we prayed that God would still the raging of the sea and bring us to our desired heaven. It was a new psalm to me from that very hour. The eleventh verse touched me very deeply. It was like a voice of Divine assurance, and it seemed a very real thing, as I read: ‘He shall give His angels charge over thee to keep thee in all thy ways.’ Surely He did it. I read also from the one hundred and seventh Psalm, verses 20-31. One lady thought those words must have been written for the occasion, and afterwards asked to see the book for herself. {PTUK January 26, 1893, p. 28.2}

“I was passing through a new experience. I had thought myself superior to the fear of death. I have often preached on the subject and urged Christians to realize this victory of faith. During our civil war I had been under fire without fear. I was in Chicago during the Ggeat cholera epidemic and went around with the doctors, visiting the sick and dying. Where they could go to look after the bodies of men, I said I could go to look after their souls. I remember a case of small-pox where the flesh had literally dropped away from the backbone, yet I went to the bedside of that poor sufferer again and again with Bible and prayer for Jesus’ sake. In all this I had no fear of death. {PTUK January 26, 1893, p. 28.3}

“But on the sinking ship it was different. There was no cloud between my soul and my Saviour. I know my sins had been put away. That was all settled long ago. But as my thoughts went out to my loved ones at home-my wife and children, anxiously waiting for my coming-my friends on both sides of the sea-the schools and all the interests so dear to me-and realized that perhaps the next hour would separate me for ever from all these, so far as this world was concerned, I confess it almost broke me down. *It was the darkest hour of my life!* I could not endure it. I must have relief, and relief came in prayer. God heard my cry and enabled me to say from the depths of my soul, “Thy will be done.” It was all settled. Sweet peace came to my heart. I went to bed and almost immediately fell asleep, and never slept more soundly in all my life. Out of the depths I cried unto the Lord, and He heard me and delivered me from all my fears. I can no more doubt that God gave answer to my prayer for relief, then I can doubt my own existence. {PTUK January 26, 1893, p. 28.4}

“About three o’clock at night I was aroused from my sound sleep by the voice of my son. ‘Come on deck, father,’ he said. I followed him, and he pointed toward a far-off light, rising and sinking on the sea. It was a messenger of deliverance to us. It proved to be the light of the steamer *Lake Huron*, whose lookout had seen our flaming signals of distress, and supposed it was a vessel in flames. Oh, the joy of that moment when those seven hundred despairing passengers beheld the approaching ship! Who can ever forget it? {PTUK January 26, 1893, p. 28.5}

“But now the question is, can this small steamer tow the helpless *Spree* on a thousand miles to Queenstown? Every movement was watched with intensest anxiety and prayer. It was a brave and perilous undertaking. The two vessels were at last connected by two great cables. If a storm arose these would snap like a thread, and we must be left to our fate. But I had no fear. God would finish the work He had begun. The waves were calmed-the cables held-the steamer moved in the wake of the *Huron*. There were storms all around us, but they came not nigh our broken ship. Seven days after the accident, by the good hand of our God upon us, we were able to hold a joyous thanksgiving service in the harbour of Queenstown-just one week ago to-day, as I stand here among the friends and neighbours I love so well. The rescuing ship that God sent to us in our distress, had just sufficient power to tow our vessel, and just enough coal to take her into port! There was nothing to spare! Less would have been insufficient. Her captain also is a man of prayer, and besought God’s help to enable them to accomplish their dangerous and difficult task. God answered the united prayers of the distressed voyagers and brought them to their desired heaven.” {PTUK January 26, 1893, p. 28.6}

Shall we not learn a lesson from those ship-wrecked passengers? Is not our need of a life-boat as great as theirs? If we but realized that need as vividly as they did, and cry as earnestly for help, would we not experience more such deliverances, and join in more such thanksgivings? {PTUK January 26, 1893, p. 28.7}

Again, it is well to remember to give thanks to God for deliverance from peril; but it is better still to recognize His hand at all times. His care is over us no less in keeping us from accidents than it is in saving our lives when accidents occur. {PTUK January 26, 1893, p. 28.8}

Two preachers once met at a church, and one said that he had very much to thank God for, because although his carriage had been thrown down an embankment as he was coming, he had escaped injury; it was a miraculous deliverance. Said the other, “My brother I have more to be thankful for than you, because I came over the same road and no accident whatever happened to me or my carriage.” {PTUK January 26, 1893, p. 28.9}

It is the direct personal care of God that keeps us at all times. But for His mercies we should be cut off. So instead of waiting until some great affair takes place, and we experience a remarkable deliverance from danger, let us thank the Lord that His presence keeps us from the presence of danger. {PTUK January 26, 1893, p. 28.10}

**“Interesting Items” The Present Truth 9, 2.**

E. J. Waggoner

-It is calculated that 10,000 individuals get their living in Paris as professional beggars. {PTUK January 26, 1893, p. 30.1}

-General Benjamin F. Butler, of Massachusetts, died on the 11th instant, at the age of seventy-five. {PTUK January 26, 1893, p. 30.2}

-An acre of bananas is estimated to produce forty-four times more by weight than the potato, and 135 more than wheat. {PTUK January 26, 1893, p. 30.3}

-About 30,000 vehicles and 100,000 pedestrians daily pass the western end of Cheapside, between Newgate-street and St. Paul’s Churchyard. {PTUK January 26, 1893, p. 30.4}

-Twelve of the strikers at the Carnegie Iron and Steel Works have been convicted-one of them of riot, and two of having taken part in an unlawful assembly. {PTUK January 26, 1893, p. 30.5}

-In the United Kingdom the number of applications for patents in 1892 was 24,166, a total far exceeding that of any previous year, and greater by 1,278 than that of 1891. {PTUK January 26, 1893, p. 30.6}

-The yield of gold in the colony of Victoria during the last year was 663,000 oz. This was 41,000 oz. in excess of that of the previous year, and the largest amount that has been obtained since 1886. Number of German women who take an active part in the Socialist movement is rapidly increasing. Several meetings are announced at Berlin and for the next few weeks, which will be mainly attended by female Social Democrats. {PTUK January 26, 1893, p. 30.7}

-Iceland has a population of 70,000, yet the only military force consists of two policemen stationed at the capital, Reykjavik; and the only two lawyers in the island are the State attorney, and another who is prepared to defend anyone who may be put on trial. {PTUK January 26, 1893, p. 30.8}

-The return of the Congregational churches to the official Year-book of the Congregational Union have just been made, showing that there are 4,684 churches and mission stations in England and Wales, providing sitting accommodation for over 1,547,000 persons. {PTUK January 26, 1893, p. 30.9}

-Mgr. Satolli, the Papal legate to the United States, has declared that it is lawful for Catholics to send their children to public schools, to acquire the elements of learning, providing the parents “do not neglect their most serious duties, and the pastors of souls put forth every effort to instruct the children.” {PTUK January 26, 1893, p. 30.10}

-It is said that the Methodists of the United States have condemned football as a pastime that savours of sin, and that is unbecoming the Christian life. We do not believe in ecclesiastical condemnation; but it is very certain that football as engaged in by the professional teams, not only savours of sin, but is actual sin. {PTUK January 26, 1893, p. 30.11}

-“According to ancient custom a boar’s head was served up at Queen’s College, Oxford, on Christmas Day, in memory of the feat of a former member who, when attacked by a wild boar, is credited with causing its death by thrusting a volume of Aristotle down its throat.” The cramming of Aristotle has been the death of many men, but if all the swine in the country could be served with a dose of him, with the same result as in the case of the boar referred to, the philosopher would not have lived. {PTUK January 26, 1893, p. 30.12}

-It is stated that Dr. Meyer, of Berlin, has discovered a process by means of which aluminum can be produced at *two pence per pound.* In 1828 the price was 1,000 per pound. The price to-day is four shillings per pound. Here we have vast possibilities open to us. There is said to be ten times more aluminum in the world than there is of iron, lead, copper, zinc, nickel, gold, and silver combined. It is stronger than iron, and more malleable than copper, as hard as silver and one-fourth the weight, as white as polished steel, and is unaffected by the atmosphere.—*Amateur Photographer*. {PTUK January 26, 1893, p. 30.13}

**“Back Page” The Present Truth 9, 2.**

E. J. Waggoner

At the annual meeting of the Barrow branch of the United Kingdom Alliance, one cause of thankfulness that was noted was the fact that out of over 2,000 voters pledged to support Sunday Closing and the principle of the Direct Veto. {PTUK January 26, 1893, p. 32.1}

We would call attention to two new and very important books just issued, and advertised on the preceding page, namely, “Steps to Christ,” and “The Gospel in Creation.” Every Christian will find them helpful to him, and they are just the things to put into the hands of those who are not Christians, to show them the simplicity of the Gospel, and to direct them to the solid foundation for faith. A more extended notice will be given in the next number of the paper. {PTUK January 26, 1893, p. 32.2}

Two trials have just been brought to a close in the Presbyterian Church in the United States. Dr. Briggs of New York, and Dr. Smith of Cincinnati, both theological professors, have been tried on practically the same charge of heresy. The result is that Dr. Briggs has been acquitted, and Dr. Smith has been suspended from the ministry. And now people who believe that the church has authority to pronounce the judgments of God, are wondering which verdict is correct. {PTUK January 26, 1893, p. 32.3}

McGlynn, the New York priest who was excommunicated five years ago, for advocating Henry George’s land theories, has been restored to the communion of the Roman Catholic Church, and celebrated Mass on Christmas Eve. Although he has been very severe on some of the ways of the church, he has always allowed himself to be a Catholic. He still retains the views for which he was excommunicated, and some people take his restoration to the church as an evidence that Rome is becoming liberal. We shall see. {PTUK January 26, 1893, p. 32.4}

An important convention of the temperance party of Scotland took place in Glasgow, January 17. Sir W. Wedderburn, who presided, said the Government were prepared to carry out a temperance measure. Mr. John Wilson, M.P., said that if the House of Commons passed a Local Veto Bill and the Lords threw it out, nothing would satisfy the Scotch people but Home Rule for Scotland. With Home Rule for Scotland and fifty-six out of seventy-two members favouring temperance legislation, the Veto Bill was as good as passed. {PTUK January 26, 1893, p. 32.5}

One of the speakers of the Liberal Federation at Liverpool said that he “would rather go into the poll under the influence of the Roman Catholic priesthood, than under the influence of liquor.” For this he was roundly applauded; yet someone has thought to ask, “Why is it necessary to go under the influence of either one?” This is more to the point. But still more to the point is the question, Why is it worse for the Roman Catholic priesthood to influence politics than for the ministers of any other denomination? That which made the Roman Catholic Church was the ambition of ministers and of the church generally, to engage in politics. But for that, there would never have been a Roman Catholic Church. {PTUK January 26, 1893, p. 32.6}

“Archdeacon Farrar does not often dabble in politics, but he had a good deal to say last night at the Victoria Hall of what might be expected in the way of temperance reform from the present Government. He took courage from the fact that no fewer than four of the present Cabinet have on various occasions presided over meetings of the United Kingdom Alliance. He demands five things from the Liberal party. Local option, of course, stands in the forefront of his programme. Sunday closing, which he pointed out was possessed already by three other units of the United Kingdom; earlier closing on week-days came next in importance, and the two minor reforms which he advocates are a law to make it penal to sell drink to children under fifteen, and more stringent provisions as regards the sale of liquor to those who are intoxicated or who are known as habitual drunkards. The Government, he added, was pledged to temperance reform, and every effort should be made to force them to nail their colours to the mast.”-*Chronicle, Jan. 12*. {PTUK January 26, 1893, p. 32.7}

At a recent meeting of the London Wesleyan Council the following resolution was adopted:- {PTUK January 26, 1893, p. 32.8}

“That this Council declares its conviction that immediate legislation for the control of the liquor traffic is necessary, and that no legislation will be satisfactory which does not exclude all direct monetary organization, and which does not provide for entire Sunday closing throughout the whole of the United Kingdom, and for giving the ratepayers the direct veto of all licenses.” {PTUK January 26, 1893, p. 32.9}

This implies that legislation which provides for the “control” of the liquor traffic, and for “entire Sunday closing throughout the whole United Kingdom” will be satisfactory. That is, with complete Government control of the liquor traffic, the churches will be satisfied to have it continue, provided it is stopped on Sunday. And yet many good people think that such a resolution is in the interest of temperance. A compromise with sin is inevitable when churches attempt to influence legislation. {PTUK January 26, 1893, p. 32.10}

On Monday evening, the 9th instant, a monster meeting was held in Exeter Hall, for the purpose of extending formal welcome to Miss Frances R. Willard. Lady Henry Somerset presided, and among the speakers were Canon Wilberforce, Rev. Mark Guy Pearce, Rev. Mr. Horton, and Mr. W. T. Stead. Of course the greater part of the speaking was in praise of the guest of the evening, but it was most important as showing the wide-spread interest in securing legislation upon temperance, Sunday observance, and morals and religion generally, and also in woman suffrage. Forty-six different societies were represented. The meeting doubtless accomplished more for the combination of the various forces of “legalized reform” than any other meeting ever held in London. After the large hall was packed with people, an overflow meeting, at which a thousand were present, was held in the lower hall, and many were still turned away for lack of room. {PTUK January 26, 1893, p. 32.11}

The sentiment of the people as to the means by which reforms are to be accomplished may be noted from a remark made by Canon Wilberforce, at the recent meeting in honour of Miss Willard, which was most enthusiastically applauded. Said he, “The axe is laid to the root of the upas tree; but it is only lying there at present. It has to be grasped by the strong hand of one who has had exercise in cutting down oak trees at Hawarden Park, and you have got to give him the power to do it.” The Gospel, which deals only with individuals, is becoming almost entirely superseded as a reform agency, by the law, which deals with men in the aggregate. But the best work is not that which makes the biggest show, and receives the most applause. {PTUK January 26, 1893, p. 32.12}