**“Front Page” The Present Truth 9, 7.**

E. J. Waggoner

Says one, “I know *in* whom I have believed.” That is well; but it is much better to be able to say with the apostle Paul, “I know who I have believed.” There is a great deal of difference. One may know who it is to whom he commits a thing, without being personally acquainted with him; but Paul knew the Lord as a personal friend, as did Abraham, and therefore he could safely trust all in His keeping. This acquaintance it is the privilege of every one to have. {PTUK April 6, 1893, p. 97.1}

All Scripture is given by inspiration of God; but much that is quoted for Scripture is not inspired. Nine persons out of ten will speak of wishing to know the Lord, “whom to know *aright* is life eternal,” and will think that they are quoting Scripture. Christ said: “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John 17:4. The other is not found in the Bible. The Scriptures, just as they are written, without any human addition, are sufficient. Additions only weaken them. {PTUK April 6, 1893, p. 97.2}

If you are going to preach to me, or try to teach me, tell me only what you *know*, not what you *think*. Neither waste time telling me what *you believe*. That is to say, Don’t give me your belief that a thing is so as authority for it. I will take it for granted that you yourself believe what you say, and so you need not take time to assure me of the fact. It will not help me to believe in it, if you do. I don’t care about what you may believe; you may believe the thing that is not so, and whether it is true or not, your believing it is no reason why I should. But if you *know* it; then tell me the facts, so that I can know it too. The man who teaches as truth that which he does not know to be the truth is guilty of a grievous sin. And if he knows a thing, it is just as easy, though perhaps not so gratifying to his pride, to tell the grounds of his knowledge, as it is to play the pope, and try to get others to accept it on his authority. {PTUK April 6, 1893, p. 97.3}

**“The Light of His Countenance” The Present Truth 9, 7.**

E. J. Waggoner

“Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.” Psalm 90:8. Is this a matter for joy, or for sorrow? for gladness, or for despondency? Doubtless the most of those who read it do so with a feeling of fear and dread. The thought that all their sins are open before God, makes them tremble, and they wish to forget it. They cannot get over the idea that God is a stern, implacable tyrant, ever watching to find some sin to charge up against His creatures. And so in their minds they picture God as keeping a stern eye on those sins, in order that He may exact penance for every one of them. This is judging God by man; it is making Him altogether such an one as themselves. {PTUK April 6, 1893, p. 97.4}

But we are assured that “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Romans 15:4. Therefore it must be that there is hope and comfort in the text first quoted. Let us see what is the result of God’s setting our secret sins in the light of His countenance, for the Scriptures have much to tell us about it. {PTUK April 6, 1893, p. 97.5}

First let us take that wonderful blessing that God commanded Aaron and his sons to pronounce upon the children of Israel: “The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.” Numbers 6:24-26. So there is grace in the shining of the face of the Lord. And what does grace do? The grace of God bringeth salvation. Titus 2:11. “By grace are ye saved.” Ephesians 2:9. “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” Ephesians 1:7. “Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord.” Romans 5:20, 21. So in the shining of the Lord’s face there is forgiveness and salvation-eternal life. {PTUK April 6, 1893, p. 97.6}

Further, there is peace in the lifting up of the countenance upon us. Peace is the opposite of enmity and strife. Sin is enmity. “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 the giving of peace is the taking away of sin, and the bestowing of righteousness. “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight.” Colossians 1:21, 22. “For He is our peace, who hath made both one, and hath broken down the middle wall of partition, ... that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.” Ephesians 2:14-15. So in the lifting up of God’s countenance upon us there is the taking away of sin, and the giving of righteousness. {PTUK April 6, 1893, p. 97.7}

The Psalmist said, “There be many that say, Who will show us any good?” and immediately furnished the reply, by saying, “Lord, lift Thou up the light of Thy countenance upon us.” Psalm 4:6. The light of the Lord’s countenance brings good. Therefore when our secret sins are set in the light of His countenance, His goodness comes to take their place. And so, when sin was oppressing the Psalmist’s soul, he said, “Why art thou cast down O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise Him for the help of His countenance.” Psalm 52:5. {PTUK April 6, 1893, p. 97.8}

The practical help afforded by the light of the Lord’s countenance is thus set forth: “We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them.” Psalm 44:1-3. {PTUK April 6, 1893, p. 97.9}

Read again of the blessings that come with the light of God’s countenance: “Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Thou art the glory of their strength.” Psalm 89:14-17. So we see that when the Lord makes His face to shine upon us, mercy and truth are in the glance. His mercy puts His truth in the inward parts of those who walk in the light of His countenance. {PTUK April 6, 1893, p. 98.1}

When the chosen people were captives in Babylon, and their city and temple were in ruins, the prophet Daniel set his face to seek the Lord by prayer and supplications, confessing his sin and the sin of his people, and said, “O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord’s sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name; for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies.” Daniel 9:16-18. The shining of the Lord’s face upon His sanctuary, would be its restoration; His looking upon His people’s desolations, would be their deliverance; so when God sets our iniquities before Him, it means forgiveness; and the light of His countenance upon our secret sins will take them all away. {PTUK April 6, 1893, p. 98.2}

“Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved.” Psalm 80:1-3. And the promise is, “Unto you that fear My name shall the Sun of righteousness arise with healing in His wings.” Malachi 4:2. “For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.” Psalm 84:11. {PTUK April 6, 1893, p. 98.3}

The Lord is a God of glory; but His glory is His goodness. “All have sinned, and come short of the glory of God.” Romans 3:23. But for their sin, they would not have come short of His glory; so that the perfect righteousness of God is His glory. And therefore when He gives His Spirit to strengthen His people against sin, and to lead them in the paths of righteousness, it is “according to the riches of His glory.” Ephesians 3:16. His grace brings salvation; but when that has been accomplished, and the saints shine with the glory of God, through the ages to come, the glory with which they shine will simply reveal “the exceeding riches of His grace.” Ephesians 2:6-8. {PTUK April 6, 1893, p. 98.4}

And this is how it is done: “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 4:6. “God is a sun.” His light and glory are seen in Christ, who is “the Sun of righteousness.” As the sun shines upon the earth, and causes it to bring forth fruit, and brings life and health and gladness, so the light of the glory of God, in the face of Jesus Christ, shines in the hearts of men to cause righteousness and praise to spring forth. “For the fruit of the light is in all goodness and righteousness and truth.” Ephesians 5:9, R.V. {PTUK April 6, 1893, p. 98.5}

But God is not partial in His favours. He is no respecter of persons. When we are exhorted to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us, the reason given is “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.” Matthew 5:44, 45. The sun shines as brightly upon the fields of the infidel as upon those of the Christian. “There is nothing hid from the heat thereof.” {PTUK April 6, 1893, p. 98.6}

Thus it is with God. “For the grace of God that bringeth salvation hath appeared to all men.” Titus 2:11. Or, as in the Revision, “The grace of God hath appeared, bringing salvation to all men.” There is not a soul on earth upon whom the sunlight of God’s grace does not shine. “Where sin abounded, grace did much more abound.” Romans 5:20. “God commendeth His love toward us, in that, while we were yet sinners Christ died for us.” Romans 5:8. And “He died for all.” By the grace of God He “tasted death for every man.” Hebrews 2:9. In the judgment it will appear that upon every man has the glory of God’s grace shone, more than sufficient to take away all sin. {PTUK April 6, 1893, p. 98.7}

The question will be asked, “Then why will not all be saved, if the Sun of righteousness shines upon all, and there is salvation in the light of His countenance?” The answer is at hand. Read the words of the Apostle Paul: “Having therefore such a hope, we use great plainness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away; but their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it or man shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 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, even as from the Lord the Spirit.” 2 Corinthians 3:12-18. R.V. {PTUK April 6, 1893, p. 98.8}

After the Lord had spoken the law to the people, He called Moses up into the mount to receive it. Moses was with the Lord forty days and forty nights. When he came down to talk with the people, they were afraid to come near him, because his face shone so brightly, although he himself did not know it. So he had to put a veil on while he talked with them; but when he returned to talk with God he took it off, and talked with the Lord with unveiled face. See Exodus 34:29-35. It is from this circumstance that the apostle draws the lesson. Note the following points. {PTUK April 6, 1893, p. 98.9}

The mount upon which the Lord descended could not be approached by the people; to touch it was death. Yet Moses ascended it in safety. The people could not look upon the face of Moses, because of the glory of God which it reflected, yet Moses talked with the Lord with unveiled face. Why this difference? It was not any difference in constitution, nor because God was partial to Moses, but because Moses had faith, and they had not. “By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.” Hebrews 11:27. But their minds were blinded; and blindness of mind is unbelief. If they had taken the veil of unbelief off from their hearts, they could have beheld the reflected glory of God in the face of Moses, as well as he could behold the glory more directly. Indeed, they could have beheld the same glory that he did, and their faces would have shone also. So we see that while the face of the Lord is shedding glorious beams of grace upon all the people of the earth, many receive none of its life-giving warmth, because they cover themselves with a veil of unbelief. {PTUK April 6, 1893, p. 98.10}

Still further; unbelief is self-exaltation, but faith is humility. “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. Humility acknowledges Him as all-wise, all-powerful, and all-righteous. It acknowledges that He alone is good. It says with the prophet, “O Lord, righteousness belongeth unto Thee, but unto us confusion of face, ... because we have sinned against Thee.” Daniel 9:7, 8. Faith always means humility of heart, and confession of sin. Unbelief always exalts self, and refuses to acknowledge sin. So unbelief is a veil that covers up sin. “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.” Proverbs 28:13. Unbelief covers them, but faith in the mercy of God acknowledges them, and lets the light of His countenance shine upon them to take them away. {PTUK April 6, 1893, p. 99.1}

The glory of the Lord will always consume sin. It is true that for a time men may seem to conceal it, but when the Lord comes He “will bring to light the hidden things of darkness, and make manifest the counsels of the heart.” 1 Corinthians 4:5. Then all the wicked, who have exalted themselves against God, shall be consumed with the Spirit of His mouth, and destroyed with the brightness of His coming. 2 Thessalonians 2:8. The glory of the Lord will utterly consume all sin, and those who have kept it covered in their own hearts until that time, and have held it as a part of themselves, will be consumed with it. But those who by acknowledging it, have disavowed it, and have laid it open to the light of His countenance, find salvation in the glory of the Lord. The wicked will call for the rocks and mountains to fall on them, to hide them from the face of Him that sitteth upon the throne (Revelation 6:16); while the righteous, when His glory shall be revealed, will “be glad with exceeding joy.” {PTUK April 6, 1893, p. 99.2}

Therefore let us heed the exhortation: “Seek the Lord, and His strength; seek His face ever more.” Psalm 105:4. “When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek.” Psalm 27:8. “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.” {PTUK April 6, 1893, p. 99.3}

**“Hear and Live” The Present Truth 9, 7.**

E. J. Waggoner

With the exception of the fourth and fifth commandments, all of them begin with the words, “Thou shalt not.” They are not merely negative, however, for they are all summed up in the two great positive commandments, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and, “Thou shalt love thy neighbour as thyself.” {PTUK April 6, 1893, p. 100.1}

Too often these are regarded as mere arbitrary commands, but they are much more than that. There is a power in them that does not pertain to ordinary words. It is the power of the word of God, which is life itself. Christ said, “The words that I speak unto you, they are spirit, and they are life.” John 6:63. Being the very Spirit of life, they give life to all who hear them. {PTUK April 6, 1893, p. 100.2}

Of the life-giving power of the word of the Lord, we have instances in the resurrection of Lazarus and the ruler’s daughter. Christ said: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” John 5:25. And then follows the statement that as the Father hath life in Himself, so hath He given to the Son to have life in Himself, so that when the hour comes all that are in the graves shall hear His voice, and shall come forth. {PTUK April 6, 1893, p. 100.3}

“Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. “With the heart man believeth.” So that the hearing of faith puts the words of God in the heart. But Christ dwells in the heart by faith (Ephesians 3:17), because His Spirit is in His word; so that the hearing of faith brings the life of Christ into the heart, and that is righteousness. {PTUK April 6, 1893, p. 100.4}

But this is the putting of the law in the heart; for when Moses exhorted the people to keep the commandments he said, “For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” Deuteronomy 30:11-14. {PTUK April 6, 1893, p. 100.5}

In the tenth of Romans, just before the apostle’s conclusion that faith cometh by hearing, and hearing by the word of God, this passage from Deuteronomy is quoted, and it is shown that the “commandment” refers to Christ, who is the soul and substance of the law. And that this is what Moses meant by the words is shown from Paul’s statement that the words of Moses are the language of “the righteousness which is of faith.” And further, by the words of Moses himself: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days.” Deuteronomy 30:19, 20. {PTUK April 6, 1893, p. 100.6}

Life comes through keeping the commandments (Matthew 19:17; Revelation 22:14); but Christ is the life of the law, and He dwells in the heart by faith in His word. Thus the law as the real righteousness of God, and not the mere form, is life, and has power to give life. David said, “This is my comfort in my affliction; for Thy word hath quickened me.” Psalm 119:50. {PTUK April 6, 1893, p. 100.7}

“Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart.” Deuteronomy 6:4-6. How in the heart? By faith. And how does faith come? by hearing. The idea is that, just as at the last day those who hear the voice of God will be raised to life, out of their graves, *so now* those who really hearken to His commandments will receive the life of them. Accordingly the Lord testified as follows: “Hear, O My people and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange God be in thee; neither shalt thou worship any strange god.” Psalm 81:8, 9. {PTUK April 6, 1893, p. 100.8}

If the children of Israel had only listened to the Lord continually, He would have assured their salvation. While they were listening to Him, He would have taken upon Himself the responsibility of keeping them free from idolatry and all sin. So when in the law, He says “Thou shalt not,” He means not simply to forbid our doing the things spoken of, but also to assure us that we shall not do them if we but hear in faith, recognizing Him in them. {PTUK April 6, 1893, p. 101.1}

So through the prophet he says, “O that thou hadst hearkened unto My commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. And again He exhorts, “Incline your ear, and come unto Me, hear, and your soul shall live.” Isaiah 55:3. {PTUK April 6, 1893, p. 101.2}

This is a comforting assurance. But one thing should not be lost sight of, and that is that the righteousness which comes by the hearing of faith is not a mere passive righteousness. It is the active righteousness of God. And, moreover, it is just that righteousness which is demanded in the ten commandments, without any variation. He who hears must hear the very words of God, and the ten commandments are the words that God spoke with His own voice. He did not say, “The first day is the Sabbath of the Lord,” but He did say, “The seventh day is the Sabbath of the Lord thy God.” Since God never commanded the observance of the first day of the week, no one can hear those words at His mouth; consequently there can be neither life nor righteousness in such observance. {PTUK April 6, 1893, p. 101.3}

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;” “He that hath an ear to hear, let him hear.” But “take heed how ye hear.” {PTUK April 6, 1893, p. 101.4}

**“God without Christ” The Present Truth 9, 7.**

E. J. Waggoner

God without Christ.-We very often hear of some man who believes in God, but not in Christ. Such an one is called a deist, in distinction from one who does not profess to believe in God at all, who is called an atheist. It seems to be generally considered that a man is pretty well along on the way of truth if he professes to believe in God, although he rejects Christ. As a matter of fact such belief is simple paganism. Christ said, “No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” Matthew 11:27. “No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him.” John 1:18. God is revealed only in Christ. Therefore the man who says that he believes in God but does not believe in Christ, thereby proclaims that he does not believe in the true God, the God of the Bible, but in a god of his own imagination. Men make many fine distinctions between different grades of unbelief, but in the judgment there will be but two classes: Christians and heathen,-those who know God, and those who know Him not. {PTUK April 6, 1893, p. 101.5}

**“‘Christian Nations’” The Present Truth 9, 7.**

E. J. Waggoner

At the recent public meeting of the Society for the Suppression of the Opium Trade, the Hon. W. S. Caine, M.P., said that nothing in the world could exceed “the villainy of the excise statutes of the Christian Government of India.” {PTUK April 6, 1893, p. 101.6}

We were reminded of a remark said to have been made by a Rhode Island Baptist, in the colonial days of America. Riding through the country, in the border of Connecticut, he drew up by the side of a group of men in a village, who were officially engaged in whipping a Quaker for nonconformity. After looking on for a few moments, he said to the men. “You serve the Lord as though you had the devil in you;” and then he prudently put spurs to his horse, and road over the border into Rhode Island, where deviltry was not legally dignified with the name of Christianity. {PTUK April 6, 1893, p. 101.7}

It is strange how strong a hold the idea of “Christian nations” and “Christian Governments” has obtained upon the minds of people. So wedded have they become to the idea that certain Governments are Christian, that they can speak of the most villainous acts, deliberately and persistently perpetrated, as the acts of a “Christian Government.” The English Government engages in the production and sale of opium, having made a market for it by the use of cannon and bayonets; the United States for nearly a century kept millions of men, women, and children in cruel slavery, and coolly disregards its treaty with China, and yet both are called Christian nations. When once a nation has been by some mystical means baptised “Christian,” nothing that it afterwards does can ever deprive it of its “Christianity.” {PTUK April 6, 1893, p. 101.8}

The simple truth is, that people mistake a certain grade of civilisation for Christianity. China and Japan have been very exclusive, not wishing any intercourse with foreigners. That is set down to their benighted condition. The United States excludes the Chinese, and proceeds to prohibit all immigration for a year, and that is wise statesmanship. Where is the difference? {PTUK April 6, 1893, p. 101.9}

This idea that certain nations are Christian has been and must ever be a serious hindrance to missionary effort. In the first place, if the missionary goes to a foreign country imbued with the thought that his country is a Christian nation, then it naturally follows that the standard of his missionary effort will be to a certain degree his own country, and not the simple truths of the Bible. He will try to Anglicise or Americanise the natives of that country, rather than actually Christianise them, because he will labour under the mistaken idea that to do so is to Christianise them. And when that foreign country can be brought to establish its laws somewhat after the English or American model, or, better still, can be brought under the “protectorate” of one of those nations, then it is a “Christian nation.” The only result of all this is to lower the standard of Christianity, and to call every act of those nations a Christian act, no matter how “villainous” it is. Still further, it lowers the standard of Christianity, by fostering the idea that every man who obeys the laws of the land is a Christian, and that Christianity goes no further than the outward profession of morality. {PTUK April 6, 1893, p. 101.10}

Again, the idea that certain nations are Christian is a hindrance to missionary work, because it forces missionaries to make apologies when they ought to be proclaiming the truth with authority. American missionaries to Africa complain that when the heathen ask them why their “Christian Government” sends out rum to poison people by the same ships that bring the missionaries, they are put to shame, and cannot reply. This, they say hinders their work. {PTUK April 6, 1893, p. 101.11}

Miss Soonderbai Powar, in her plea for justice for her people at the hands of the English Government, in the matter of its opium traffic in India, says: “When your missionaries go to preach to my country people, they often reply, ‘Go and convert your Christian Government first, and then come and tell us about your Christ.’” {PTUK April 6, 1893, p. 101.12}

Now there can be no apology for the opium and the liquor traffic. The effect is to destroy both soul and body. But the missionaries ought not to be troubled by it in India and Africa any more than they would be if laboring in England or America. What should they say when the natives of those countries tax them with the inconsistency of their “Christian” Government? Simply that the Governments are not Christian in any sense of the word, and that it is an utter impossibility that there should ever be on this earth such a thing as a Christian nation. {PTUK April 6, 1893, p. 101.13}

Then if the missionaries are asked why they have left their own land to convert the heathen in India or Africa, while there are heathen at home, they can say that they have left many missionaries at home, labouring for the heathen there, and that they came to where the need is greater. They should teach them from the very beginning that Christianity is an individual and not a national matter; that “God is no respecter of persons, but *in every nation* he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35. They should teach them that Governments as such have nothing to do with religion, and that every man is answerable to God alone for himself alone. When this is done, a higher type of Christianity may be seen. It may be galling to one’s feelings of “patriotism” to acknowledge that the country from which he comes is not a Christian nation, but that it is, so far as the Government is concerned, essentially heathen; but “patriotism” should not take the place of loyalty to God and to His truth. {PTUK April 6, 1893, p. 101.14}

But some suppose that the recognition of God in the laws of the nation, and the supporting of religion, makes it a Christian nation. On the contrary that is a mark of a heathen nation. In the very beginning of earthly Government, the people incorporated into their laws the recognition of God, and required all to worship him. But it was only their conception of God that was recognized, and their interpretation of His laws that was enforced; and man’s conception of God is an idol. Whoever thinks to make God his God, simply makes a caricature of God, and worships that. We are to let God be our God, as He says He will be. In that case we take Him for all that He is, in all His inconceivable greatness, without attempting to define Him. But when we propose to make Him our God, we immediately limit Him, and enthrone that which our minds conceive. Thus all the abominable idols of the nations have been formed. {PTUK April 6, 1893, p. 101.1}

Moreover, since God is Spirit, and His law is spiritual, it is absolutely impossible that His worship can be enforced by civil Government; for human Governments cannot make the man spiritual. They cannot define spirituality. Therefore the laws which are passed in favor of religion are altogether different from Christianity. It is spiritual, but they are carnal, springing from the mind of man. But whatever is different from Christianity is heathenism. Therefore, as stated before, the characteristic of a heathen nation is its presuming to interfere in matters of religion, and dictating how men shall serve God. {PTUK April 6, 1893, p. 101.2}

There will yet be a Christian nation on this earth, but not in its present state. It will be when Christ shall have gathered His people out of all the nations of earth, and when, the wicked having been destroyed, He Himself will reign over the earth made new. Then the will of God will be done on earth as it is done in heaven. It will not be a forced service, but it will be a service of love. It will be a Christian nation, not because compulsion will be exercised to make men conform to righteous laws, but because the law of God will be in the heart of every man, as his very life. For that blessed state the Lord is now preparing men by the preaching of His word and the power of the Holy Spirit. {PTUK April 6, 1893, p. 101.3}

**“Some Contrasts” The Present Truth 9, 7.**

E. J. Waggoner

There is a general idea that people who want to rest on Sunday cannot do so unless others who do not want to rest on that day are compelled to. The President of the Wholesale Newsagents’ Association thinks that Sunday newspapers ought to cease, so that his men can rest on Sunday. In reply to the question, “Do you object to their being published at all, then?” Mr. Moseley replied:-“Certainly I do. The publican and the shopkeeper are compelled to rest on the Sunday; I think the newspaper-producers-printers, publishers, and everybody else-should be made to rest too. It sounds somewhat ‘large,’ perhaps, but I think an act of Parliament ought to be passed to prohibit the publication of newspapers on Sunday.” {PTUK April 6, 1893, p. 102.1}

Another man makes the same plea. He wants to close his news stands, but he says that he “must open in self-defence.” How is that? Oh, if he doesn’t, somebody else will make a little more money than he does. {PTUK April 6, 1893, p. 102.2}

But there was never yet a plea for the necessity of Sunday laws that was not offset by somebody else in the same business as those making the plea. Mr. White, manager for W. H. Smith & Sons, the great news-dealers, on being approached regarding Sunday newspapers, said that he could not tell about their sale because that firm did not handle them. And being asked if this was from principle, he replied:- {PTUK April 6, 1893, p. 102.3}

“Yes. We have never asked our employés to work on Sunday, and we certainly see no reason for making a new departure now. We have always refused to supply any Sunday papers whatever.” {PTUK April 6, 1893, p. 102.4}

Thus the fallacy of the notion that men cannot abstain from work on Sunday without a law compelling them and everybody else to do so, is once more exposed. {PTUK April 6, 1893, p. 102.5}

The fact that there are thousands of people in all parts of the world who keep the seventh day of the week,-the Sabbath of the Lord,-not only without there being any civil recognition of the day, but with the laws and the customs of the people generally against it, is sufficient proof that there is no necessity for a civil law in order that men may rest. Although these people are numbered by thousands, they are nevertheless an exceedingly small minority of the people in any community. They are found in nearly every large city of Europe and America, where business is most thriving on the seventh day, yet they keep the day, worshipping in peace and quiet. The fact that other people ignore the commandment of the Lord, does not hinder them from obeying it. They do not ask for the passage of civil laws to enable them to rest on the Sabbath day, and would most earnestly protest against any proposal to pass such laws, even if they were in a majority in any community, and Local Option were in vogue on the Sabbath question. The Law of God is sufficient warrant for them to keep the Sabbath, and the power of the Creator-the maker of the Sabbath-is sufficient for their support in so doing. {PTUK April 6, 1893, p. 102.6}

RELIGION-that is the religion of Jesus Christ-is wholly a matter of love. Its power is wholly the power of love. God’s law is a law of love. People have a wrong idea of the Government and the Law of God. His Government is not one of force. His law is not for the purpose of enforcing men to do right. “His commandment is life everlasting.” John 12:50. Its power is that of the sunshine and the rain upon the earth. It is gently shed abroad in the heart of the one who will yield to the influence of the Spirit of God, and brings forth its own fruit in the life. {PTUK April 6, 1893, p. 102.7}

But there can be nothing of this kind in the religion enforced by civil law. That is a religion of force, and not of love, for the power of the civil law is simply the power of the State, and that is represented by its officers, and the number of men that can bear arms. The Gospel is the power of God unto salvation. That religion which does not depend wholly on the power of God for its propagation, is not the Gospel. And right here it is worthy of note, that in all history there is no instance of the civil power ever having been invoked to enforce the observance of any precept of the Lord. In fact, such a thing would be impossible. Whenever human law has been called into requisition in connection with professed Christianity, it has been for the purpose of compelling the observance of some purely human dogma, or of some ordinance that has been perverted. The pure religion of Jesus Christ does not lend itself to the actions of Parliaments and Courts. {PTUK April 6, 1893, p. 102.8}

In this may be found the secret of the case with which Sabbath-keepers can keep the seventh day, without the aid of any civil law, as contrasted with the difficulty which Sunday-keepers find in keeping the first day, even with a civil law back of it. Sabbath-keeping rests on the living law of the living God. It is a recognition of the power of God to uphold all things, and carries with it the assurance of support from the Creator. {PTUK April 6, 1893, p. 102.9}

With Sunday it is different. There being no Divine sanction for it, there is no life in it. Thus men who have been taught to think that they ought to rest on Sunday, and who profess that they want to, do not do so because others do not. They are afraid that somebody else will get some of their business if they close on Sunday. So they plead for a law that will enable them to close their business on Sunday without any fear of loss. They virtually say to Parliament, “I will do what I think I ought to do, if you will pay me for it.” That is the religion of *Sunday* legislation. It is strange that professed ministers of the Gospel have so low a view of what real Christianity is, that they can take pleasure in such service as that, and can think that those who keep Sunday on such a basis as that are any gain to Christianity. Do not these things show that there is great need of the preaching of the true Gospel, and even in so-called Christian lands? Men need to be directed to the power that made the heavens and the earth in six days, and rested the seventh day, so that they may say, “Our help is in the name of the Lord, who made heaven and earth.” Psalm 124:8. {PTUK April 6, 1893, p. 102.10}

**“Paternalism in Government” The Present Truth 9, 7.**

E. J. Waggoner

There seems to be quite general agreement with the statement in Mr. Cleveland’s inaugural address, that the function of government does not include support of the people. Commenting on his attack on “paternalism” in government, the *Christian Commonwealth* says: {PTUK April 6, 1893, p. 103.1}

“Just here he touched a most vital point, and it needs emphasis in this country as well as in America. The people are in constant danger of acting upon the principle that it is the duty of the Government to support them instead of it being their duty to support the Government. Nothing is more common than to suppose that a Government is capable of helping all those who are in difficulty or need, and in order to meet the expectation of the people many members of Parliament are constantly attempting to do the impossible. Hence the evils of class legislation and legislation in the interests of them who think the Government should exercise a paternal care over them.” {PTUK April 6, 1893, p. 103.2}

“At present very many hold the Government in authority for the time being responsible for all the ills that come upon the people. But nothing could be more absurd than this. The prosperity of the people must depend very largely upon themselves. Government has its proper function, and when faithfully exercising that function is entitled to the fullest support of all loyal citizens. But when Government assumes the function of paternalism it at once becomes an evil instead of a good. Let us not make a mistake at this point. Most of the evils of society can be cured only by making each individual what we would wish the whole to be.” {PTUK April 6, 1893, p. 103.3}

All this is good, but unfortunately it will not be carried into practice. None of those who applaud such sentiments seem to imagine that Sunday legislation and other religious legislation is the very worst form of paternalism in Government. If it is wrong for Government to support the people pecuniarily, how much worse it must be for it to carry them religiously. Nothing can be more demoralising to the people. The *Comnonwealth* might well have said that not only “most” but *all* “the evils of society can be cured only by making each individual what we would wish the whole to be.” If it is desired that all the people should be religious, or should adhere to some special form of religion, it is lawful to labour with them individually to that end; but when the Government undertakes to become responsible for the religion of all the people, we have an exhibition of paternalism that is the worst sort of despotism. {PTUK April 6, 1893, p. 103.4}

**“Theosophy” The Present Truth 9, 7.**

E. J. Waggoner

Mrs. Besant has returned to England after a three months’ tour in the United States, where she has been delivering lectures on Theosophy, which is a sort of sugar-coated Spiritualism. She states that the Theosophical movement has made great progress in America, and everywhere great audiences were eager to hear her. In New York she lectured to audiences of 4,000 to 5,000 persons, and in Yale College she had a large audience. The report says that “Mrs. Besant considers that there is a great future before the Theosophist movement in America, as it fills a widely expressed want amongst thoughtful Americans-the need for some certainty as to the problems of life beyond the grave.” People are anxious for certainty but they ignore the Bible, the only place where the certainty of the future life may be found. {PTUK April 6, 1893, p. 103.5}

**“Charts and Guide-Books” The Present Truth 9, 7.**

E. J. Waggoner

Have you ever travelled on the ocean? Have you ever been tossed about by the great waves for days and days with never a sight of land? And have you finally danced for joy as you safely neared the long-looked for harbour, where you could once more see the faces of loved ones, and walk the shores of your native land? {PTUK April 6, 1893, p. 108.1}

Have you ever watched the captain, and wondered how he knew which way to go, when there was not a tree or a house or even a bit of land to be seen? Why does he not get lost and go to some far-off country instead of the one he wishes to go to? When it gets dark why does he not run upon an island, or dash the ship to pieces on some great rock? {PTUK April 6, 1893, p. 108.2}

Ah, it is because he has a chart and a compass and the sun and stars to guide him. Without something to guide him he could not find the way any better than you could. {PTUK April 6, 1893, p. 108.3}

Upon the chart is pictured out the whole ocean,-its safe waters and its unsafe waters, its islands and dangerous rocks, its countries and harbours along its shores. The compass shows him which way is north and south and east and west, and the sun and stars show him in what part of the ocean he is. {PTUK April 6, 1893, p. 108.4}

What a dreadful thing it would be if a captain should start out with a false chart and a false compass! What if the chart should say there were safe places, where there were no safe places, and the compass should point to the east or west when it ought to point to the north! Would you like to go on that voyage? He might land you among bloodthirsty savages, or take you where you would be dashed to pieces on the cruel rocks, or be frozen to death among the icebergs, or come to some other frightful end. When you go on an ocean voyage, then, you need a good chart, and a good compass, yes, and a good captain too, for *you* could not guide your ship right, even if you had the chart and compass. {PTUK April 6, 1893, p. 108.5}

Again: Would you like to journey through the Alps, with a false guide-book, where one wrong step might hurl you hundreds and hundreds of feet down a steep precipice? No, indeed! and if you carefully followed a good guide-book you would also secure a trustworthy guide before you started up the mountain, for though you should see the right way, you could not go over that dangerous road without help. You would need to have a good strong guide to take hold of your hand,-one who had been over the road before and knew all about it. {PTUK April 6, 1893, p. 108.6}

But stop and think a moment. Do you not need a good chart and compass and a good captain on your journey to heaven, as much as you possibly could in your journey on the ocean? Do you not need a good guide-book and a trusty guide, as much as you ever could in the Alps? {PTUK April 6, 1893, p. 108.7}

I do not mean that you must cross oceans and climb mountains to get to heaven, but I do mean that you will pass over places that are just as difficult and just as dangerous. If you should get into wrong ways or habits, and fall into sin, it would be far more dangerous than for you to get into a wrong road on the mountains and fall into the ice crevasses. If you did not get out of the sin and back into the right way, you would be lost not only for this life but for the one to come. {PTUK April 6, 1893, p. 108.8}

Satan and the other evil angels who were cast out of heaven because they sinned, hate God and hate you. They are all the time trying to lead you into wicked paths where you will be destroyed. They have placed public-houses, gambling dens, and many other traps and snares along your path, thinking that if they do not catch you in one, they surely will in another. If they can get you into the habit of disobeying your parents, they feel sure that it will not be long until you will fall into some other of their nets. If you could only once see the many dangerous and slippery pitfalls of sin that Satan has placed on every side of you, you would see how very much you need a good guide-book and a trusty guide. Just as surely as you try to go to heaven without a strong and a trusty guide,-one who knows the right way because he has been over it, one who knows how to overcome Satan and keep out of his snares,-just so surely you will be entangled in some of his nets and be overcome; for Satan is stronger than you. {PTUK April 6, 1893, p. 108.9}

Above all things be sure that you get the *right* guide-book and the *right* guide. {PTUK April 6, 1893, p. 108.10}

**“False Guide-Books in India” The Present Truth 9, 7.**

E. J. Waggoner

Satan has engaged many false guides and has caused many false guide-books to be written, which claim to show the way to heaven. You will need to be careful, for he has made his false guide-books and charts appear as much like the good ones as he can, so that people will not be apt to notice the difference until it is too late. {PTUK April 6, 1893, p. 108.11}

Thousands and thousands of the people of India have taken these false guide-books as their guides to heaven, and that is the reason we find them to-day in such a helpless, hopeless condition. They have been guided here and there through the broad and crooked by-paths of sin and death, but never once into the straight and narrow path of righteousness and life. We find them no nearer heaven to-day than they were before. {PTUK April 6, 1893, p. 108.12}

The guide-books used by millions of Hindus in India are called the *Vedas*. One is a sort of hymn-book, another a chant or tune book, one a prayer-book, and still another, partly verse and partly prose, tells them what to do under all sorts of circumstances. Then they have other books with long names, one telling specially the duties of the priests, another the duties of the hermits, etc. {PTUK April 6, 1893, p. 108.13}

As all of these guide-books are said to come from heaven, the Hindus follow them very closely. But you can see for yourself whether they are true guide-books to heaven, or false guide-books, whether they are leading the Hindus nearer to God, or farther away from God. {PTUK April 6, 1893, p. 108.14}

The hymns and prayers in these books are not as you would suppose, to be sung and prayed to the God who created heaven and earth and all things. But they are all to false gods who can neither hear nor help them. Many of them are to the god of rain, and the god of fire; others are to the storm gods, and many, many other gods. In one of the Vedas there are a hundred and fourteen hymns, all in one part, addressed to *Soma*, the juice of the “moon-plant”! {PTUK April 6, 1893, p. 108.15}

The Hindus are led not only to worship millions of false gods, but the Vedas say that it is only when people have been drinking a great deal of strong drink that they are able to worship properly. So at the feasts which they give to their gods their houses are filled with drunken men and women. {PTUK April 6, 1893, p. 108.16}

Their worship consists mostly in gifts of different animals. Thousands are sometimes killed in one day around one idol, until the blood runs in streams. They even offered human beings to their gods until the British Government would not allow them to do it any more. But they do not worship their gods because they love them, but because they are afraid of them. They are led to believe that they will cause some dreadful thing to come upon them unless they offer them plenty of blood. They live in fear and dread all the time. {PTUK April 6, 1893, p. 108.17}

Their religion also leads them to treat their widows with the greatest cruelty, and they even burned them alive until the Government stopped it. But we shall speak more of some of these things at another time. {PTUK April 6, 1893, p. 109.1}

Another large class of people in India are called Mohammedans because they are following a guide by the name of Mohammed. He told them that his guide-book, the Koran, was given him from heaven. They therefore follow it very strictly. They can plainly see that the Vedas are false gods, but they cannot so readily see that the Koran and Traditions of Mohammed are false, because they teach the true God and some other things that are taught by the true guide-book. Satan has tried to get them to appear as nearly like the good guide-book as he can, but by noticing them carefully we who have seen the true guide-book can see that the most important directions in the whole journey are left out. No wonder, then, that the poor people who follow them the most faithfully become disappointed and are often in utter despair, for they find neither God nor heaven. {PTUK April 6, 1893, p. 109.2}

*We* know that there is only one Way and one Door to God and heaven. But the Koran says to the poor Mohammedan, “There is no door there, there is no door there!” and leads them around by another way. So although some of them have spent their whole lives wandering around trying to find the door to happiness and God, they have never found it. If they do not learn of the true way soon, they will be led into the lake of fire instead of into heaven. That is where every one of Satan’s false ways lead to. What a cunning old liar Satan is! He has caused this false guide-book to appear so nearly like the true that many millions of people have been deceived by it. And it is said to-day that more people follow the Koran than follow the true guide-book. {PTUK April 6, 1893, p. 109.3}

The Koran says, “There is no God but one, and Mohammed is His prophet,” that God has no Son, and that Jesus was never crucified, but was just a prophet like other prophets. Mohammed is said to be a greater prophet than Jesus. {PTUK April 6, 1893, p. 109.4}

Mohammedans must pray five times a day, at sunrise, noon, afternoon sunset, and late evening. But on Friday their prayers must be said in the mosque, that is, the prayers of the men; the women are never allowed to enter a mosque. When they pray they must always turn their faces toward Mecca, the place where Mohammed was born and where their sacred temple is. All their prayers are in Arabic, a language which very few of them can understand. {PTUK April 6, 1893, p. 109.5}

They therefore do not know what they are praying about! Do you think such prayers can do them much good? They must always wash before they pray, if not with water, then with clean sand. “Besides learning the words of their prayers, the children have to learn a great deal about how they are to stand when they pray, how to clasp their hands, and throw themselves down on the ground, and count beads, etc.” {PTUK April 6, 1893, p. 109.6}

The Mohammedans are led to treat the women “even more cruelly than the Hindus, and keep the ladies more closely shut up.” The Koran tells them to fight for their religion, and Mohammed taught that it was right to kill those who did not believe as they did. They may each have four wives, while Mohammed had fourteen or fifteen. The Koran also says that everybody should make at least one pilgrimage to Mecca. {PTUK April 6, 1893, p. 109.7}

One Mohammedan named Imaduddin learned the whole Koran and all the Mohammedan laws and traditions, so anxious was he to find God and happiness. But it did him no good. Then he became a fakir “living apart from men, talking but little, eating little, afflicting his body and keeping awake nights. He sat on the graves of holy men, said his five prayers every day, also a prayer in the night, in the very early morning, and at dawn, and was always repeating the Mohammedan confession of faith. He often spent half the night in silence at a tomb,” and finally he left the rest of the world and went into the lonely jungles. Step by step he traveled 2,588 miles “in search only of God.” But the false guide-book was leading him in the wrong way and he could not find Him, and Mohammed had said that he must not look into the true guide-book. He washed in a stream, sat in a particular manner on one knee for twelve days, and repeated aloud a certain prayer thirty times every day. He ate nothing but unsalted barley bread made with his own hands, and fasted entirely during the day. He remained barefooted, and did not touch any man, nor-except at an appointed time-speak to anyone. During those twelve days he wrote the name of God upon paper 125,000 times, cut out each word separately with scissors, wrapped it in a little ball of flour and fed the fishes with it, in the way his books said. Half of the night he kept awake and in his thoughts wrote the name of God upon his heart. Poor man! he had gone everywhere the Mohammedan guide-books had told him to go, and had done everything that they had told him to do, and he was no nearer God or happiness than when he began, and was so ill and weak that he “could not hold himself up against the wind.” But, thank God, he finally got hold of a true Guide-Book, and it was not long till he had found God. He is now full of peace and comfort and joy! {PTUK April 6, 1893, p. 109.8}

The Parsees, or fire-worshippers, follow a false guide-book called the *Avesta*. The Jains have false guide-books called *Yogas* and *Puranas*, the Sikhs follow the *Granth*, and other classes still other guide-books which we have not time even to mention. {PTUK April 6, 1893, p. 110.1}

No wonder that the people of India are not in the right way, and are in the “gall of bitterness and the bond of iniquity.” It is because they are following false guides and false guide-books. {PTUK April 6, 1893, p. 110.2}

**“The True Guide-Book and Guide” The Present Truth 9, 7.**

E. J. Waggoner

My DEAR YOUNG FRIEND, there is no need of your wandering round all your life, like the Hindu or Mohammedan, in a hopeless search for God and happiness. You may find Him now, and you may also find happiness such as this world cannot take away,-*if* you follow the Holy Bible, the true Guide-Book. {PTUK April 6, 1893, p. 110.3}

“How do you *know* it is the true Guide-Book?” you say. {PTUK April 6, 1893, p. 110.4}

I know it just the same way that you know when you have a good apple:-I have tasted and seen that it is good; I have tried it, and it is just what it professes to be; I have followed it, and it leads me just where it says it will; I have tried Jesus, the true Guide whom it recommends, and I find Him all that heart can wish; I find that He *fully satisfies*; I find that He knows every step of the way, has been over it before, and knows exactly how I feel and just what help I need. He is so gentle, so good, so loving, and so kind. He not only knows how to help me, but He has *power* to help me, for He made the heavens and earth out of nothing, and by His word stilled the stormy waters of Galilee, and He resisted Satan until he fled from Him. {PTUK April 6, 1893, p. 110.5}

I first tried to follow the Guide-Book without the Guide, but I found that that was impossible. Although it seemed to tell so plainly where to go and just what to do to find God and heaven, I found no power in myself to follow it, and no power in it to lead me. As long as I refused to follow its advice about the Guide, I found the Guide-Book of no help to me at all. But as soon as I acknowledged that I could not do it myself and accepted Jesus as my Guide, the Bible became like a lamp to my feet and a light to my path, because it is always light where Jesus is. {PTUK April 6, 1893, p. 110.6}

I just told Him that I was tired of sin and following Satan, and wanted *Him* to lead me. Then I studied the Guide-Book, and His life and power came into my heart with the words, until I was able to do what it said; and yet not I, but Jesus, my Guide, that lived in me. And I find that just as long as I carefully study my Guide-Book and allow Jesus to be my Guide, I do not lose my way, but each day brings me nearer and nearer to heaven. {PTUK April 6, 1893, p. 110.7}

Do you see why it is so necessary to come to Jesus? He Himself says that it is because He is the only Way and the only Door to God and heaven. So of course we cannot get there unless we come to Him any more than we could get into a room unless we went to the door. That is the reason the Mohammedan cannot find God. He is following a guide-book that does not tell him where the true Door is. You remember the Koran says that Jesus is only a man and was not crucified to open a way from us to His Father. {PTUK April 6, 1893, p. 110.8}

Although we have the true Guide-Book, it is just as necessary for us to go to the Door as it is for the children of India. When we have found the right Door as it is for the children of India. When we have found the right Door then God can use us to show others the right way. But how can we show others what we do not know ourselves? {PTUK April 6, 1893, p. 110.9}

Your Bible is worth more to you than all the other books in the world, for it is the only true Guide-Book to righteousness, happiness, and heaven. {PTUK April 6, 1893, p. 110.10}

But remember that you can have a Bible on your table, another in your bookshelves, and still another in your pocket, and it never can lead you a step towards heaven until you love it, and study it, and do as it says. And you cannot do one thing that it says without Jesus the Captain, the powerful and loving Guide. He is no respecter of persons. He is just as willing to help you as He is to help me. {PTUK April 6, 1893, p. 110.11}

**“Interesting Items” The Present Truth 9, 7.**

E. J. Waggoner

Sea fowls’ eggs have one remarkable peculiarity-they are nearly conical in form, broad at the base, and sharp at the point, so that they will roll only in a circle. They are sometimes laid on the bare edges of high rocks, from which they would almost surely roll off save for this happy provision of nature. {PTUK April 6, 1893, p. 110.12}

-The average supply of fish at Billingsgate Market is 10,000 tone a month. {PTUK April 6, 1893, p. 110.13}

-London has 189 breweries, and London brewers use yearly some 11,000,000 bushels of grain in the manufacture of beer. {PTUK April 6, 1893, p. 110.14}

-Union Chapel, Islington, has one of the largest Sunday schools in London. There are over 3,000 children, with 304 teachers. {PTUK April 6, 1893, p. 110.15}

-Tremont Temple, the famous Baptist Church in Boston, Mass., U.S.A., was totally destroyed by fire on Sunday morning, March 19. {PTUK April 6, 1893, p. 110.16}

-Bomb throwing is becoming quite a regular thing in Rome, one being exploded in some public place every few days. Much uneasiness is naturally resulting therefrom/ {PTUK April 6, 1893, p. 110.17}

-Love cannot live without action, and every act increases, strengthens, and extends it. {PTUK April 6, 1893, p. 110.18}

-Mr. Carlisle, Secretary of the Treasury at Washington, has announced his intention to enforce the Chinese Exclusion Act, forbidding the entrance of Chinese immigrants into United States territory. {PTUK April 6, 1893, p. 110.19}

-Japan is becoming a formidable rival to England in the matter of cotton-spinning. The Japanese cotton-spinners are exporting largely to China, their nearness to which gives them an enormous advantage. {PTUK April 6, 1893, p. 110.20}

-Another severe tornado has visited the Mississippi Valley. Eighteen deaths are known to have been caused by it, and hundreds of persons were injured. The damage to property is estimated at 2,000,000 doolars. {PTUK April 6, 1893, p. 110.21}

-The term “tabby cat” is derived from Atab, a famous street in Bagdad, inhabited by the manufacturers of silken stuff called “atibi,” or “taffety.” This stuff is woven with waved markings of watered silk resembling a “tabby” cat’s coat. {PTUK April 6, 1893, p. 110.22}

-According to the latest report of the Russian Central Statistical Society, the total population of European Russia, including Finland, Russian Poland, and Cis-Cancasia, now reaches 102,000,000. Of these only 12,000,000 live in towns. Only eleven towns possess a population exceeding 100,000. {PTUK April 6, 1893, p. 110.23}

-The Austrian War Office has received a telegram to the effect that trials have been made at Mannheim of a bullet-proof uniform cloth, the invention of an inhabitant of the town. The trials are said to have been entirely satisfactory. Bullets fired at a very short range failed to penetrate the cloth. {PTUK April 6, 1893, p. 110.24}

-A man made a mild attack upon King Humbert, of Italy, March 25. The missile thrown proved to be nothing but a ball of earth wrapped in paper. The man declared that he intended to insult the King because he declined to effect a reconciliation with the Pope. The aggressor was declared insane, {PTUK April 6, 1893, p. 110.25}

-Some time ago the Waldenses who inhabit the Italian side of the Cottian Alps sent a delegate to the United States to inquire into the prospects for settlers in North Carolina. Their report was favourable, and it is announced that 2,000 Waldenses will leave their historic valleys, and settle in America. {PTUK April 6, 1893, p. 110.26}

-In Russian Ministerial circles plans for the partial abolition of the passport system are being discussed. It is proposed to begin with the abolition of passports to village women who may be living in towns. As women do not pay taxes, their whereabouts is not a matter of importance to the village authorities. {PTUK April 6, 1893, p. 110.27}

-A disastrous hurricane passed over the New Hebrides Islands and New Caledonia on March 6. The storm was the worst ever known in those latitudes. It raged without intermission for three entire days, and the rainfall was extraordinary. Villages and plantations were destroyed, and a number of ships were driven ashore. There was considerable loss of life, and immense loss of property. {PTUK April 6, 1893, p. 110.28}

-The *China* *Mail* of February 7 gives particulars of intense and extraordinary cold weather in the Southern part of the Chinese Empire. Great numbers of the poor people froze to death. The charitable institutions found their stocks of coffins held in readiness to assist the poor speedily exhausted, and carpenters had to work extra hours to supply the demand, so great was the mortality because of the cold. {PTUK April 6, 1893, p. 110.29}

-Mr. John Branson, of Philadelphia, has informed the agent of the White Star Company in New York that he has had a spirit message revealing to him the fact that ten of the crew of the steamer *Naronic* have been lost, and that the vessel has stranded on the rocks 100 miles north of where one of the boats was passed by the steamer *Coventry.* The *Naronic*, he added, would be found to be a total wreck, but her cargo, machinery, and engines would be saved. {PTUK April 6, 1893, p. 110.30}

**“Back Page” The Present Truth 9, 7.**

E. J. Waggoner

The high position which the Pope of Rome assumes for himself may be seen in the fact that it is a question whether or not he will consent to receive Emperor William, of Germany, on his proposed visit to Rome. He will not receive the Emperor unless a certain ceremonial is observed. The Pope regards himself as greater than any king or emperor, and the worst of it is that most of them tamely acknowledge his arrogant pretensions. {PTUK April 6, 1893, p. 103.1}

At the town of Northwich, on the 28th ult., a number of tobacconists, sweet sellers, newspaper venders, and others, were summoned by the Chief Constable of Cheshire, at the instance of the Northwich Local Board, for offences under the Lord’s Day Act. After a lengthy hearing, one of the number, a tobacconist, was fined 2s. 6d. “as a warning,” and the others were dismissed. Two men arrested for selling newspapers got off on a technicality. It was stated, however, that they would “probably be summoned again for hawking or crying newspapers on the Sabbath.” {PTUK April 6, 1893, p. 103.2}

From the *Echo* of March 29th we clip the following:- {PTUK April 6, 1893, p. 103.3}

“The legislators of the Isle of Man are very much averse to Sunday trading. At yesterday’s meeting of the House of Keys a clause was introduced into the Local Government Bill prohibiting the sale or exposure of sale of merchandise, food, or newspapers on Sundays, under a penalty of 40s. for each offence. Milk dealers, and chemists selling medicines are excluded. The proposer said that the clause was specially aimed at the sale of newspapers and oysters in the streets and shops on Sundays. A member suggested that travelling by boat, railway, or car on Sundays should be prohibited. After a long discussion, the clause was passed by a large majority.” {PTUK April 6, 1893, p. 103.4}

A meeting was recently held in Exeter Hall for the purpose of censuring the Indian missionaries, because in the Decennial Conference they did not pass a vote of condemnation on the Government. The *Christian Commonwealth* says that the only speaker who aroused any enthusiasm was Hugh Price Hughes, and that “the applause was prolonged and vociferous” when he declared that “the House of Commons will lie in the hollow of Christian hands when we give up quarrelling with one another, and unanimously quarrel with the devil.” {PTUK April 6, 1893, p. 103.5}

This statement, together with the applause with which it was received, shows what is becoming more and more the popular idea of Christianity. It is that “the church” should control the Government, and be able to manipulate Parliaments and Legislatures. If Christianity means the doctrine of Christ, then that is not Christianity; for Christ countenanced no such thing. There is no more solemn and imperative duty resting upon Christians, than to declare and demonstrate that dabbling in politics and controlling Legislatures is not Christianity. The Gospel is “the power of God to *every one that believeth*.” It is God’s power, instead of human power; it deals with individuals instead of masses; and it reveals the righteousness of God to faith, and not to force. {PTUK April 6, 1893, p. 103.6}

The officers of the United States Government seem to be determined to furnish a practical commentary on the recent Supreme Court decision that the United States is a Christian Nation. For example read the following statement as to how the Collector of the port of San Francisco intends to enforce the Geary Chinese Exclusion Act, as soon as it goes into effect on May 5th:- {PTUK April 6, 1893, p. 103.7}

“The Collector, however, has made all plans for the biggest round-up of Chinese on that May morning ever seen in this country. By hiring a large force he will arrest simultaneously several thousand Chinese. Those found without passports will be bundled into express wagons with their baggage and taken to the wharf. There four tugs will convey them to Goat Island, in the bay, opposite San Francisco, and three miles away, where temporary buildings will be erected to shelter them till they can be shipped on the China steamers. The tugs will be provided with an armed guard, and a tug filled with crack rifle shots will patrol around the island. In this way it is estimated that 20,000 Chinese may be comfortably housed on the island at small expense.” {PTUK April 6, 1893, p. 103.8}

If any one questions the Christianity of all this, the officers have only to refer him to the decision of the Supreme Court. {PTUK April 6, 1893, p. 103.9}

In the United States the churches already have such a control of Congress that the members dare not vote contrary to their wishes. We have already noted the enthusiastic and vociferous applause that greeted the statement of Hugh Price Hughes in regard to the House of Commons being held in the hollow of Christian hands. Now it seems that in Australia the same thing is proposed. From the New Zealand *Herald* we learn that in Victoria, “All the Protestant bodies have united in organising a representative body to be called the Council of Churches in Victoria. Each church is represented in proportion to its members, and the work the Council has taken in hand is to review the various political measures as they are brought forward, and judge them by a moral standard. If they decide that any proposed measure is ‘morally right,’ the churches will support it. If they decide that it is wrong, then the churches will oppose it with all their united strength.” {PTUK April 6, 1893, p. 103.10}

The writer thinks that adversity is bringing the Protestant churches to their senses, so that they will henceforth not leave the Roman Catholic Church a monopoly of politics, and that the result will be to restore the lost influence of the church. Yes, it will restore to the church the influence that it had in the days of Constantine and the Dark Ages, and it will take from the church the last vestige of Spiritual power. And Roman Catholicism will be the gainer, for ecclesiastical interference in politics is essentially Roman, whether engaged in by professed Protestants or not. {PTUK April 6, 1893, p. 103.11}

A few days ago the Pope gave a private audience to a Mr. Moriarty, who had with him a phonograph, by means of which he delivered a congratulatory address on the occasion of the Episcopal jubilee. Messages were delivered by it also from the late Cardinal Manning, and from Cardinal Gibbons, Archbishop of Baltimore. Mr. Moriarty begged that the Pope would speak into the phonograph a message to the American people, to be delivered at the opening of the Exposition in Chicago. Accordingly the Pope spoke into the phonograph, and then said: “I hand you this message. Guard it carefully, for it is the expression of my love for all the people of the United States. I wish you to deliver it with your own hand to the President.” The message, which is in Latin, will not be made public until it is reproduced in America. This will undoubtedly prove a great attraction. {PTUK April 6, 1893, p. 103.12}

Under the heading, “Jesus, King of London,” the *Christian World* of March 9 gives a brief *resumé* of the sermon by Mr. H. F. Horton on the previous Sunday evening, at Lyndhurst Road Chapel, Hampstead. Like most of the popular sermons of the present day, it was addressed to workingmen, and was interrupted more than once by cheering. “It was an interesting fact, he concluded, that there had never been a Duke or Count, or Lord of London. Let them explain to the rich and poor what Jesus really means, and then some day; by a vast unanimous election, they would make Jesus Christ King, Lord of London.” {PTUK April 6, 1893, p. 103.13}

Has the character of our Lord changed? When He was here on earth He was once offered the lordship of the whole earth, and His indignant reply was “Get thee hence, Satan”; and still later when He saw that the people were determined to make Him king, He at once departed from them. It is strange that men cannot see that the kingdom of Christ can never come by force of arms nor by votes. A kingdom received in that way would be after all nothing but a government by the people, and not the kingdom of Christ. {PTUK April 6, 1893, p. 103.14}

**“Unity and Uniformity” The Present Truth 9, 8.**

E. J. Waggoner

Unity and Uniformity.-There may be the most perfect uniformity without the slightest approach to unity. A box full of marbles may be exactly uniform as regards size and shape and colour and the material from which they are made; but there is no unity among them, and it is impossible that there should be. There may be the same uniformity in a gross of buttons, but there can be no unity. There may be a *connection* between the buttons, by means of a string, but that is not union of the buttons. {PTUK April 20, 1893, p. 113.1}

In like manner there may be uniformity among people, without any unity. Since the days of Constantine strenuous efforts have been put forth by the ecclesiastical politicians to produce uniformity, and these efforts have been thought to be in the interests of Christian unity. In some cases uniformity has been attained, but there has been no more unity than there is in a gross of buttons fastened together by a string. {PTUK April 20, 1893, p. 113.2}

The Bible is full of the idea of unity in the church of Christ, but we do not read so much about uniformity. This unity is to be the unity of life and growth, and not a mere outward connection. In Christ’s prayer to the Father for His disciples, He said, “And the glory that Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one.” John 17:22, 23. Here we see that the glory of the Lord is to effect the union of believers, and the union is to be that of the Father and the Son. {PTUK April 20, 1893, p. 113.3}

The union of the Father and the Son is union of Spirit. We can not comprehend this union, but we may know that it is not a forced union, but that it results from their very nature. They have *one life*. Their thoughts and purposes are the same, not because they come together and compare notes and agree to be alike, but because one life is in them both. So the union of believers is to be a vital union, or it is not any union at all. It is not accomplished by strife and debate and decisions of majorities, but by yielding the mind to Christ and hearing His voice. They are to be united by the mind and Spirit of Christ. The life of the Father and the Son in each member of the church will produce the most perfect union in the whole body. {PTUK April 20, 1893, p. 113.4}

For the human body is the most perfect example of unity, and it is the example that the Bible gives us. Christ is the head of the body, the church. Ephesians 1:22, 23; Colossians 1:18. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.” 1 Corinthians 12:12-14. In the human body there are many members, and each member has a different office from the rest; there is not uniformity of action among the members, but there is the most perfect unity. All work together in perfect harmony for one object. So it is in the body of Christ. “There are diversities of operations, but it is the same God which worketh all in all.” {PTUK April 20, 1893, p. 113.5}

This gives no ground for the idea that there may be divisions in the church of Christ, one division believing one thing, and another division believing and practising another thing. God has tempered the body together, that there should be no schism in the body.” 1 Corinthians 12:24, 25. “There is one body, and one Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Ephesians 4:4-6. The apostle’s exhortation is, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.” 1 Corinthians 1:10. But let it be borne in mind that this union is not artificial, but natural; not the human nature, however, but the divine nature. {PTUK April 20, 1893, p. 113.6}

All political efforts for uniformity are antagonistic to the Gospel. A prominent man has recently stated that unity of religion is essential to the existence of a nation. That is what the Czar of Russia thinks, and the result is the most cruel and oppressive tyranny. That idea, which is seizing the most enlightened nations at the present day, is the foundation of the Inquisition. Christ desires unity, but He does not try to force it, because the unity which is essential is the unity of growth into Christ, and growth cannot be forced. The religion of Jesus is love, and force kills love. Where there is no love there is no righteousness; and therefore since “righteousness exalteth a nation,” it is evident that the surest way to debase a nation is to attempt to produce perfect uniformity in matters of religion by means of law. {PTUK April 20, 1893, p. 113.7}

**“Giving Thanks” The Present Truth 9, 8.**

E. J. Waggoner

“In everything give thanks; for this is the will of God in Christ Jesus concerning you.” 1 Thessalonians 5:18. This is one of the most important commands in the Bible. On it depends all our peace, and the receiving of all the blessings which God has for us. No matter if everything does not appear favourable, we are to give thanks therein. This, like all of God’s commandments, is not an arbitrary rule for us to follow blindly, but is most reasonable when we consider it from the side of God. {PTUK April 20, 1893, p. 113.8}

Very often people think that they have nothing for which to be thankful. This is the greatest mistake in the world. Even professed Christians often give way to such thoughts. Of course if they were to give candid thought to the matter they could see enough to give thanks for under all circumstances. But fortunately God has not left to us the task of searching out among the affairs of our lives those things for which we should be thankful. Here are the Divine directions: “Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; *giving thanks always for all things* unto God and the Father, in the name of our Lord Jesus Christ.” Ephesians 5:18-20. So that instead of there ever not being anything for which we may return thanks, there is never anything for which we may not thank the Lord. {PTUK April 20, 1893, p. 113.9}

Some one may say, “I don’t see how this can be done; there are some things of which it is impossible to be thankful.” Not if one is a Christian. Some one will bring up to me some circumstance, and will ask, “How can I be thankful for that? What is there about that to be thankful for?” I cannot answer those questions. You must take them to the Lord, and let Him answer them for you. It is not necessary for us to know everything. It is sufficient for us to know that God knows all things; that He knows the way that we take, and is leading us, if we yield to Him; that He cares for us far more than we can care for ourselves; and that He has all power to do the good for us that His love prompts Him to do. {PTUK April 20, 1893, p. 114.1}

If we know but one thing, and really know that, we may be thankful under all circumstances, and for all things. “And we know that all things work together for good to them that love God, to them who are the called according to His purpose.” Romans 8:28. Some will ask, “How may we know that?” We may know it because God says so. That is reason enough. We are not called upon to know how it can be, but only to know the fact. “But perhaps I am not one of them who love the Lord.” You can settle that very easily. It is the easiest thing in the world to love God. But we must not think that we are to force ourselves to love Him. No; that which is easy does not require force; and where there is force there is never love. Force destroys love. How may we love God? By thinking about Him. We cannot help loving things that are altogether lovely, if we but know them. God is love. He has shown His love for us in giving Himself for us. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. Whosoever meditates upon this one thing, cannot fail to love God. “We love, because He first loved us.” 1 John 4:19, R.V. {PTUK April 20, 1893, p. 114.2}

Now if we love God we shall know that all things work together for our good. We shall know it because He says so; and if we love Him we shall believe Him. Mark, that it does not say that all things *shall* work together for our good, but that all things *do* work for good. We do not have to wait until some future time for the good, but we get it as we go along. Everything that comes to the Christian is good. “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:35-39. {PTUK April 20, 1893, p. 114.3}

Well, then, if everything that comes to the Christian is good, and he knows that it is good, how can he help giving thanks? Wouldn’t he be a surley fellow, who would complain all the time, while he was all the time receiving good things? It is not for us to ask, “How can any good come from this or that thing?” We have nothing to do with that. God has taken on Himself the task of making all things work out our good, and as long as He knows how to do it, and is able to do it, that should be enough for us. But we may see this much, for the encouragement of our faith: Everything is in Christ. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. Mark it “all things.” Both the things that seem bad, and the things that seem to be good. All come to us in Christ, if we are only His. The devil seeks our destruction, but Christ has conquered him, and has power to turn the greatest curses that he would bring upon us into blessings. He can make the wrath of man to praise Him. See how He overruled the hatred of Joseph’s brethren, and made it work out His own purposes. {PTUK April 20, 1893, p. 114.4}

“Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:13, 14. This one thing contains everything. The mystery of the cross has in it all other mysteries. It is by means of it that all things work together for our good. The law has for sinners only curses and death. But Christ receives in Himself, on the cross, the curse of the law, and suffers the death that the law pronounces upon the ungodly, and, lo, to every one who believes Christ, and through faith hides in Him, the law brings life and blessing. In His body death is turned to life, and cursing is turned to blessing. Here is Divine alchemy, far surpassing the wildest dreams of the old philosophers. They thought to find a means whereby all metals could be turned into perishing gold; but in Christ everything is transmuted into the gold of the everlasting kingdom of God,-into eternal life and glory. {PTUK April 20, 1893, p. 114.5}

In view of the cross, therefore, how plain becomes the exhortation and promises, “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:6, 7. Thanksgiving must be a part of every prayer. Thanksgiving for what? Why, for all things, as we have already read. Thank God not only for blessings in the past, but for the blessings that you are about to receive. Thank Him for the things for which you are making supplication. Only on this condition are you sure of receiving anything. “Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. {PTUK April 20, 1893, p. 114.6}

“How can we believe that we have the things, when we don’t have them?” We can’t, and we are not expected to. But we are to believe that we have the things, because we have them in the very promises of God, which are the basis of our prayers. If it were not for the promises of God, we could not pray at all. Prayer is simply coming to God with the promises He has made, and presenting them to Him, and claiming all that there is in them. The word of the Lord is a creative word. The things named is in the name. The substance of the thing promised is in the promise. When we take the promises in faith, then we have the things promised, and of course we can thank the Lord for them. Faith is the appropriating of the words of God. When it is said that we cannot receive anything without faith, that means that we cannot receive anything unless we take it. But if we believe the promises of God, then we do have the things asked for, and our thanksgiving from the heart is the evidence of our faith. If we have not faith enough to thank God for the things asked for, we have not faith enough to take the things that God has promised. {PTUK April 20, 1893, p. 114.7}

If every one would strictly follow the Divine injunction, to give thanks in everything and for everything, and in every prayer, there would be fewer lifeless prayers. Indeed there would not be any. There would be no talking at random in prayer. No one would dare ask for a thing for which he could not thank the Lord at the time, and that means that he would not dare ask for things for which there is no warrant in the word of the Lord. We should ask only in accordance with His will, and then we should know that God hears us, and that we have the things desired. See 1 John 5:14, 15. And then the peace of God, that passeth all understanding would keep our hearts and minds. Peace would flow as a river, and we should be filled with righteousness, even as the waves fill the sea. {PTUK April 20, 1893, p. 114.8}

One thing more: the good from thanksgiving is all to us. We do not thank the Lord for His benefit, but for our own salvation. Unthankfulness is the first step towards idolatry. The heathen became such, “because that, when they knew God, they glorified Him not as God, neither were thankful.” Romans 1:21. Thankfulness must necessarily result from a recognition of God and of His goodness. No one can realise that “every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,” without being deeply grateful to Him. Therefore whoever is not thankful, does not worship God. Unthankfulness arises from selfishness. The unthankful person is so because he is absorbed in himself, and worships self rather than God. Let us beware, then, lest we, through unthankfulness, lose not only the blessings which God has for us, but even the knowledge of God Himself. True worship consists not in making petitions to God, but in thanksgiving to God. {PTUK April 20, 1893, p. 115.1}

**“‘Christian Mission Colony’” The Present Truth 9, 8.**

E. J. Waggoner

A few years ago William F. Davis, of Boston, Mass., U.S.A., refused to acknowledge the right of the Council of that city to prohibit preaching on Boston Common, and as he would not acknowledge their right to prohibit, he would not ask their leave. So he preached and was put in gaol. He has now organized a “Christian Mission Colony.” “All who join must sign a covenant to repent of their sins, give all to God, and take Jehovah God as their Father, Jehovah Jesus for their Saviour, the Holy Spirit of Jehovah for their Sanctifier, the Word of God for their Creed and Rule, Christians only for their intimate friends, and God’s promises for their inheritance. They also avow their fixed purpose never to knowingly give aid or countenance to Romanism, oath-bound secretism, sectism, poisoning with deadly drugs, covetousness, worldly amusements, indolence, or insubordination.” {PTUK April 20, 1893, p. 115.2}

How difficult it is for men to learn to exercise that freedom to others that they claim for themselves. Although he does not know it, his “Colony” has in it all the seeds of the Inquisition. Every man’s conscience and private life will have to undergo almost daily examination, in order to be sure that worldliness is not creeping into the Colony. But aside from this, the principle of exclusion is wrong. God wants His people to be the salt of the earth, and salt that is shut up in a box is not of any use. It may as well have no savour as to have it not in use. Christ does not want His people taken out of the world, but kept from the evil. Christianity that cannot stand contact with the world is not worth preserving. {PTUK April 20, 1893, p. 115.3}

**“The Creature Instead of the Creator” The Present Truth 9, 8.**

E. J. Waggoner

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up in the lusts of their own hearts unto uncleanness, that their bodies should be dishonoured among themselves; for that they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever.” Romans 1:18-25, R.V. {PTUK April 20, 1893, p. 115.4}

The above is a simple statement of the process by which men became heathen, losing not only the knowledge of the true God, but losing all knowledge, and becoming foolish in every sense of the word. We say it is a statement of the way in which men *became* heathen; but the same course will produce the same results still, and, unfortunately, that way is not a thing of the past. {PTUK April 20, 1893, p. 115.5}

The whole thing is summed up in the words, “exchanged the truth of God for a lie,” or, as in the old version, “changed the truth of God into a lie.” Both renderings are needed in order to get the full sense. {PTUK April 20, 1893, p. 115.6}

What is the truth of God? It is that He is the Creator, that He “created all things by Jesus Christ.” “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Colossians 1:16, 17. He upholds all things by the word of His power. Hebrews 1:3. {PTUK April 20, 1893, p. 115.7}

That is, not only was nothing brought into existence except through Christ, but nothing continues in existence except by His power. Christ is the power of God (1 Corinthians 1:24), and the power of God is seen in the things that are made. Wherever in nature force and energy are manifested, there is evidence of the personal presence and working of Christ. The force of matter is the power of God, which is Christ. {PTUK April 20, 1893, p. 115.8}

Men speak of “gravitation” as though it were something inherent in the heavenly bodies, keeping them from crashing into one another, yet no one can define gravitation. But the Scriptures let us into the secret. “To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” Isaiah 40:25, 26. Gravitation, therefore, is simply the power of the word of God, He upholdeth all things by the word of His power. {PTUK April 20, 1893, p. 115.9}

So with “cohesion,” the *force* which is manifested in like particles of matter, binding them together. *Cohesion* means, literally, *to stick together.* Ask the “philosopher” what holds the particles of matter together, and he will say that it is the force of *cohesion*, or *adhesion* if it be unlike particles of matter. That is to say, that they are held together by the power of holding together! The Scriptures tell us that as in Christ all things were created, so “in Him all things consist,” or hold together. So the power which holds matter together is the power of Christ. {PTUK April 20, 1893, p. 115.10}

But such an answer as this would be considered foolishness. Even professed Christians have become so much under the influence of those who do not like to retain God in their knowledge, that they seem to think it is little less than sacrilege to thus recognize God in everything. Accordingly, God is left out of their system of philosophy, and matter is deified. Thus the truth of God is changed into a lie. The truth that God is seen in all His works, that there is nothing without His personal presence and care, is exchanged for the lie that matter controls itself by certain “natural laws” residing in it. This is the germ of all idolatry. Instead of seeing the power of God in everything, and glorifying Him, men saw everything as god. To the creature was attributed the power of the Creator. {PTUK April 20, 1893, p. 115.11}

A striking instance of this is furnished by the reflections of a noted modern philosopher upon a view of the Alps. The paragraph is given an honourable place in a daily paper. Here it is: {PTUK April 20, 1893, p. 115.12}

“I looked over this wondrous scene towards Mont Blanc, the Grand Combin, the Dent Blanche, the Weisshorn, the Dom, and the thousand lesser peaks which seemed to join in the celebration of the risen day. I asked myself as on previous occasions, How was this colossal work performed? Who chiseled these mighty and picturesque masses out of a mere protuberance of the earth? And the answer was at hand. Ever young, ever mighty-with the vigour of a thousand worlds still within him-the real sculptor was even then climbing up the eastern sky. It was he who raised aloft the waters which cut out these ravines; it was he who planted the glaciers on the mountain-slopes, thus giving gravity a plough to open out the valleys; and it is he who, acting through the ages, will finally lay low these mighty monuments, rolling them gradually seaward, sowing the seeds of continents to be; so that the people of an older earth may see mould spread, and corn wave over the hidden rocks which, at this moment, bear the weight of the Jungfrau.” {PTUK April 20, 1893, p. 116.1}

This is actual sun worship, for as there is no thought of the Creator, there can be no feeling of thankfulness to Him; and whatever glow of joy or admiration is called out by the sight is directed to the creature. The creature entirely eclipses the Creator. {PTUK April 20, 1893, p. 116.2}

Now when one thus deifies the creature and forgets the Creator, what is to hinder the actual worship of the creature? Nothing in the world. It was just in this way that in ancient times men came to worship the host of heaven, and birds, and fourfooted beasts, and creeping things. In the same way man was deified. Becoming vain in their imaginations, their foolish heart was darkened, says the apostle. The historian puts it thus:- {PTUK April 20, 1893, p. 116.3}

“There were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of human nature, though it must be confessed that in the sublime inquiry, their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours, and when they reflected on the desire for fame, which transported them into future ages, far beyond the bounds of death and the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration.” {PTUK April 20, 1893, p. 116.4}

So from looking upon inanimate nature, not as *manifestly*, but as *having*, the power of God, they came to deify man. Accordingly they very naturally came to consider the soul not merely as immortal, but as really self-existent-from everlasting to everlasting. Consequently men were regarded as Divine, and were worshipped after death. But it was not simply certain men, but humanity, that was regarded as Divine; and therefore the weaknesses and vices of humanity were regarded as attributes of Divinity. So their gods were monsters of crime, and the results stated in the first of Romans naturally followed. {PTUK April 20, 1893, p. 116.5}

Like causes will invariably produce like results. Therefore the inevitable result of leaving God out of the knowledge that is taught the people, will be the same wickedness that is described in the first of Romans. Read the closing verses: “Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; beig filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful.” Romans 1:28-31. {PTUK April 20, 1893, p. 116.6}

Now compare with this list the following: “But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but have denied the power thereof.” 2 Timothy 3:1-5, R.V. {PTUK April 20, 1893, p. 116.7}

What is the safeguard against this? The Gospel in its fulness. The Gospel is the power of God unto salvation, to every one that believeth; and the power of God is creative power. Christ, the power of God, must be honoured as Creator. He must be recognised as the possessor of all power in heaven and in earth, and His power to save must be recognised as the power by which He creates. The power by which He keeps His people from falling, is the same power by which He upholds all nature. {PTUK April 20, 1893, p. 116.8}

The sign of this is the Sabbath,-the memorial of His wonderful works. God’s power and Divinity are known by the things that He has made, and the Sabbath is a sign by which men know God. Ezekiel 20:12, 20. It makes known the sanctifying power of God. So the Sabbath kept in Spirit and truth means the perfection of God. It means not simply resting upon the day of the Sabbath,-that is the form; but it means committing the soul to God in well-doing, as unto a faithful Creator,-that is the power of godliness. {PTUK April 20, 1893, p. 116.9}

Here then we have before us the special danger of the last days, and the special message which warns against it. The message is that God is the Creator and upholder of all things, and that the Sabbath is the sign of His power. The Sabbath kept indeed, through the Spirit, is the sign of God’s power working in the man just as it works in the sun, moon, and stars, and the plants. The power of God will be manifested in that man; but just as he refrains from deifying nature, and recognises God as the Supreme power in nature, so he disclaims any power of goodness in himself, and depends alone on God. And being thus grounded upon the everlasting Rock he is secure from the flood of error which Satan brings over the earth, and from the destruction which must follow. {PTUK April 20, 1893, p. 116.10}

**“A Sign of the Times” The Present Truth 9, 8.**

E. J. Waggoner

Nothing is more noteworthy than the growing prevalence of the observance of the so-called “festivals of the church.” Mark it well, that they are church days, and not days commanded in the Bible. A generation ago the observance of Easter and Christmas was confined to the Roman Catholic Church, and its eldest daughter, the Church of England; but now nearly all the churches of the land make almost as much of them as do the first mentioned. {PTUK April 20, 1893, p. 118.1}

The Congregationalists are pointing with more and more pride to their descent from the Puritans, and have just celebrated the death of three of them, who were martyred in this city three hundred years ago, because they rejected Popish forms and vestments; yet we have seen Congregationalist houses of worship decorated for Eastern and Christmas; and less than a month ago a body of Congregationalist ministers in the city of Chicago voted “to recommend that so far as practicable Holy Week be observed by our churches with special devotional services, and more particularly on Thursday evening and Friday afternoon.” {PTUK April 20, 1893, p. 118.2}

In the discussion of the resolution, one prominent minister “took ground in favour of the adoption of the Church Year, or at least so much of it as relates to Passion Week and Easter.” His idea was that it would “bring before the churches the life and personality of Christ,” and this, he said, “is a great need at the present time.” Indeed it is; but think of it! A professed minister of the Gospel seriously arguing for the adoption of the Roman Catholic “Church Year,” in order that the life and personality of Christ may be brought before the churches! Heaven pity the churches, if this observance of one day or one week in the year, is all that they have to bring before them the life and personality of Christ. But the growth of ritualism is always in proportion to the decadence of spirituality. And this then is one sign of the times. {PTUK April 20, 1893, p. 118.3}

But it is when we consider the origin of these festivals, that we see where the churches are drifting, in their observance of them. We shall confine our attention at this time wholly to Easter. John Richard Green the historian, says that “Eoster, the god of the dawn or the spring, lends his name to the Christian festival of the resurrection.”-*History of the English People, section 20*. Dr. Schaff says, “The English *Easter*, Anglo-Saxon *Oster*, German *Ostern*, is at all events connected with *East* and sunrise.... . The comparison of sunrise and the natural spring with the new moral creation in the resurrection of Christ, and the transfer of the celebration of Ostara, the old German divinity of the rising, health-bringing light, to the Christian Easter festival, was the easier, because all nature is a symbol of spirit, and the heathen myths are dim presentiments and carnal anticipations of Christian truths.”-*History of the Christian Church, vol. 1, sec. 99*. {PTUK April 20, 1893, p. 118.4}

We may not accept the statement that the heathen myths are presentiments of Christian truths; but the statement is of importance as showing that the so-called Christian festival of Easter had only a heathen origin. It was a part of the nature worship of the ancients. The fact is very well stated in an editorial in the *Daily Chronicle* of March 31: “Easter Sunday, too, is related to the ancient celebrations, as that of Demeter, at Eleusis, of the annual resurrection of nature after the long black winter sleep. At Eleusis the very appearance of the time of the goddess might have suggested to a later observer the aspect of a Catholic cathedral. The altar was ablaze with lights. The smoke of incense filled the air, the chant of thanksgiving rose and fell on the ear.” {PTUK April 20, 1893, p. 119.1}

When men began to worship and serve the creature instead of the Creator, their chief deity was the sun. They had great festival days to celebrate the various positions of the sun. After midsummer the sun sinks lower and lower toward the horizon, until it reaches its lowest point about the close of the year, when it begins to rise higher. This was celebrated as the birthday of the sun. Then there was the festival in the spring, to celebrate the new life that was springing up in the earth, under the influence of the sun. The early Christians saw how attached the pagans were to these superstitious ceremonies, and so they made them church festivals. They professed to see in the heathen worship of the sun a symbolic worship of the “Sun of Righteousness,” and so they called the pagan festivals in honour of the “birth” and the new life of the sun, the celebration of the birth and resurrection of Christ. Thus they eased their consciences for adopting the heathen festivals, and at the same time they made the way very easy for the heathen to come into the church which was thus paganized. Mosheim says that as early as the second century a large part of the Christian observances and institutions “had the aspect of the pagan mysteries.” The Roman Catholic Church is, therefore, simply the perpetuation of ancient Paganism under the name of Christianity. {PTUK April 20, 1893, p. 119.2}

Professed Protestants may think that it is a light thing that they are adopting these “Church” festivals. The *Chronicle* says that “the fierce ultra-Puritanism, which looked askance on Good Friday as a ‘Popish’ celebration,” does not find much favour with people in modern England; and there are few people Protestant enough to dispute the fact. But in so far as it is a fact it marks the decline of Protestantism and the growth of the Papacy. It marks the rejection of the traditions of men. Roman Catholics are not slow to see whether the professed Protestant bodies are drifting; they read the signs of the times in this respect very accurately. Here is what is said by the *Catholic Times and Catholic Opinion* of March 31st, under the heading of “Holy Week in London“:- {PTUK April 20, 1893, p. 119.3}

“That Holy Week is becoming a religious reality to thousands of people in London, outside of the Church, is but one more sign of the slow and gradual undoing amongst us of the work of the 16th century Reformation. Fifty years ago, in this so-called Christian land, it is not too much to say that Good Friday meant nothing more than a somewhat gloomy Sunday, enlivened by an early consumption of hot cross buns. The very term of Holy Week had dropped out of the ordinary vocabulary, and no pretence was made of marking, by outward observance, the most solemn portion of the Christian year. Theatres, entertainments, amusements of all sorts went on as usual, and it is a fact that not so many years ago Her Majesty the Queen, wishing to give a ball to her servants and dependents, fixed on Good Friday for the celebration of the festivity, without apparently the inappropriateness of the date having occurred to anyone within the Royal circle. {PTUK April 20, 1893, p. 119.4}

“Such obliviousness, we venture to hope, would be impossible to-day. ‘The old order changeth giving place to the new.’ The old-fashioned dissenting prejudice against anything and everything in the shape of a church festival, whether mournful or joyful, is slowly dying out. To be sure, there is as yet not much resemblance during Holy Week between London and a Catholic city like Madrid, where for three days all traffic is stopped, and pious crowds pass slowly on foot from church to church. But a beginning has undoubtedly been made, and every year sees some progress achieved.” {PTUK April 20, 1893, p. 119.5}

In closing, the editorial says that what it calls “this re-awakening sense in the English conscience,” is telling “in favour of the Catholic church.” We should not think that this would be pleasant reading for those professed Protestants who are thus following in the wake of Rome, but we fear that very few of them will take warning. There is a great outcry against the encroachments of Rome, and strong talk about the enforcement of law; but that will not affect anything. It is not by law that Roman Catholicism is to be successfully met. Civil laws concerning matters of religion are what made the Catholic Church in the first place, and they are what foster its growth now. For while professed Protestants are seeking the aid of the law in their work, the enemy is coming in silently, and yet like a flood. The only thing that can successfully cope with Rome is the Spirit of the Lord working upon individual hearts who are loyal to the word of God, and who will give not the slightest heed to anything that cannot be found therein. {PTUK April 20, 1893, p. 119.6}

**“Wholesale Conversion” The Present Truth 9, 8.**

E. J. Waggoner

On Sunday, March 11, the “wholesale conversion of the Roman Catholic inhabitants of the parish of Zaba, in Hungary, to Protestantism,” took place. So says the dispatch, which adds that “the explanation of this colossal conversion is to be found in the new drastic law, which enacts that Catholic religious services in Hungary must be conducted in the Hungarian language. The inhabitants of Zaba are Germans, and they have publicly stated that they prefer to enter the Protestant Church, in which divine service in German is allowed, to attending service in a language they are ignorant of.” That, however, was not a conversion, but transference. As a matter of fact, “Protestantism” has about ceased to be a distinctive term. Such “conversions” as the above are on a par with that of the man who changes his church relationship because he dislikes the pastor or some of the members. {PTUK April 20, 1893, p. 119.7}

**“Spelling Sunday” The Present Truth 9, 8.**

E. J. Waggoner

The New York *Mail and Express* has decided to spell Sunday hence forward with an “o” instead of a “u,” thus, Sonday, so as to indicate that the day is a Christian and not a heathen institution; and a request is made for everybody to do the same. The editor says:- {PTUK April 20, 1893, p. 119.8}

“We are only proposing a reform as to one day, which can be accomplished by the least amount of change. It is simply to close the top of the u. The proposed change philologically and etymologically only amounts to a part of one vowel-making u into o-and yet, morally the change from Sun to Son is the change from heathenism to Christianity.” {PTUK April 20, 1893, p. 119.9}

Exactly; Sunday observance is just that far removed from heathenism and no more. “Leo the Great speaks of Christians in Rome, who first worshipped the rising Sun, doing homage to the pagan Apollo before repairing to the Basilica of St. Peter.”-*Schaff*. As professed heathen, the son had been their chief god. As professed Christians they still worship it, but “Christianised” the custom by claiming that they were doing homage to “the Sun of Righteousness,” the Son of God. Sunday is and always will be only “the venerable day of the sun,” and its heathen character can no more be changed by a change of spelling than the character of a thief can be changed by an *alias*. {PTUK April 20, 1893, p. 119.10}

**“Superstitious Service” The Present Truth 9, 8.**

E. J. Waggoner

The following bit of nineteenth century superstition is related in all seriousness by no less an authority than the *Catholic Times and Catholic Opinion:*- {PTUK April 20, 1893, p. 120.1}

“Our readers will remember that last year a difference of opinion arose between the ecclesiastical authorities of the Cathedral of Treves and the Church of Cagenteuil in France. At each place they maintained that they possessed the tunic which our Lord wore on the day of His Passion. Leo XIII. thereupon commissioned Mgr. Goux to make special investigations on the subject, and that prelate has now published an interesting report setting forth the opinion he has formed. Judging by historical documents he is convinced of the authenticity of the Holy Coat of Treves. At the same time he does not maintain that the Argenteuil tunic is spurious. On the contrary it seems to be his belief that both belonged to our Lord, the Argenteuil relic being a vest and the other a coat. Like the garment exhibited at Treves the tunic preserved at Argenteuil is all of one piece. In shape it is said to be similar to tunics worn by the Copts during the first two centuries of the Christian era. About the shoulders and loins there are large dark spots, and a careful chemical analysis has placed it beyond doubt that they were caused by blood stains. The inquiry, whilst leaving the honour of Treves undiminished, will be of considerable service to Argenteuil.” {PTUK April 20, 1893, p. 120.2}

We saw a statement of the above several days ago, but thought it must be a joke. But the secret of the superstition, like that of the indulgences in the sixteen century, is the “service” rendered to the cathedrals. {PTUK April 20, 1893, p. 120.3}

**“Protestantism” The Present Truth 9, 8.**

E. J. Waggoner

There is the ring of true religious liberty in the reply of Rev. J. Guinness Rogers to one who charged him with being favourable to the Papacy, because of a certain position which he takes. After stating that he yields to no man in his antagonism to the Papacy, whether in its political or religious aspects, he says: “But Protestantism is to me something more than an ‘ism,’ and in so far as it is narrowed down to a mere ‘ism,’ its power is weakened. It is a contention for liberty, or to fulfil its proper mission, when it is not as ready to respect the rights of a Roman Catholic as to insist on its own.” {PTUK April 20, 1893, p. 120.4}

**“High Caste and Low Caste” The Present Truth 9, 8.**

E. J. Waggoner

Boys, did you ever have a new pupil come into your school who could not appear quite so well as yourself, who did not have so much money to spend, and whose parents worked harder than yours for a living? Did you ever make fun of him, or feel ashamed to be seen doing him some kindness, because he did not belong to your “set,” as you called it? {PTUK April 20, 1893, p. 124.1}

Girls, did you ever turn your head the other way, and draw your dress aside for fear it might touch the plainer one of your little neighbour as she passed by? {PTUK April 20, 1893, p. 124.2}

If ever you are tempted to feel or sob so again, stop and think: That is the way the heathen of India do, those who know not God or His word. {PTUK April 20, 1893, p. 124.3}

It is not strange that the heathen should do so, because they have never known that it is wrong. But it must grieve the kind Father of all very much to see us do so when we know of His love, and when He tells us so plainly in His letter that “One is our Master, even Christ, and all ye are brethren.” {PTUK April 20, 1893, p. 124.4}

If you could once visit India and see how much better some classes of people are treated than other classes, and how selfish and cruel it causes people to become, I think you would see the foolishness and sinfulness of all rush feelings and actions. {PTUK April 20, 1893, p. 124.5}

“The Hindus believe that after Brahma, their great god of the universe, had made the world, he made the people to live on it. Out of his mouth came the Brahmins, who were highest of all. This is the priestly caste or class. {PTUK April 20, 1893, p. 124.6}

“From Brahma’s shoulders came the next caste, who were strong and brave, and became soldiers and chieftains. {PTUK April 20, 1893, p. 124.7}

“Next came the merchants and traders, who sprang from the loins of the god. {PTUK April 20, 1893, p. 124.8}

“Lastly, from Brahma’s feet cams the lowest caste of all, the Sudras, who were to be the servants of the higher castes.” {PTUK April 20, 1893, p. 124.9}

After awhile these four classes were divided into a great many more, until now, jewellers, merchants, shepherds, carpenters, tailors, weavers, robbers, basket-makers, writers, farmers, potters, hunters and fishers, palm cultivators, barbers, washerman, sweepers, and there, all form separate castes. Besides these a great many people do not belong to any caste and are called Pariahs, or out-castes. {PTUK April 20, 1893, p. 124.10}

As the Brahmins are the highest caste, they must be treated very politely by all other castes, and must be obeyed. They are given costly presents and worshipped as gods. This has caused the Brahmins to become very proud and selfish. The people do not love them, but are polite to them and treat them well only because they are afraid they will get into trouble if they do not. {PTUK April 20, 1893, p. 124.11}

I hope that you will learn all that you can about these different castes, for there are many interesting things that we have not time to tell you. {PTUK April 20, 1893, p. 124.12}

If you were a little Hindu and your father were a merchant, you could play only with the children of merchants. If your father were a carpenter, you could eat and drink only with the children of carpenters. It would never do for you to eat with one of lower caste, or drink out of a cup that had been touched by one of lower caste, or give up your religion, or do thousands of other things, or you would lose your caste, and then you would become an out-caste, despised and abused by every one. Your friends would drive you from their doors and leave you to perish from hunger and want. They would rather have you die a thousand times than have you break your caste. “No crime is considered so great as breaking the rules of caste. A man may commit murder and it will not effect his standing. But let him take a mouthful of food, or a drink of water from a low-caste man and he becomes defiled.” And then he has for ever lost his caste unless he can get money enough to buy it back. It matters not whether he did it purposely or not. If he did it by accident it is just the same. {PTUK April 20, 1893, p. 124.13}

Once during a great famine in India, when men, women, and children were dying for something be eat, one poor woman was so hungry that she went to a place where food was prepared for them, and ate a little, although it was cooked by one of lower caste. It is said that she then went back to her own village, and was afterwards found lying in the road, so weak and tired that she could do nothing to help herself; and no one would touch her, because by doing so they would get defiled themselves! {PTUK April 20, 1893, p. 124.14}

The Brahmins have the power of giving bank caste to those who have lost it; but they will not unless they get a very great deal of money for it. {PTUK April 20, 1893, p. 124.15}

Another thing: If you were a Hindu you would have to learn your father’s trade and never could work at anything else as long as you lived. If your father were a jeweller, then you would be a jeweller, or if he were a street sweeper or a washerman, you could be only a street sweeper or a washerman. {PTUK April 20, 1893, p. 124.16}

But we are thankful to say that the feeling about caste is not so strong as it once was. Some are beginning to see how useless and foolish it is. And as the entrance of God’s word giveth light on this, as well as on every other thing that men teed to know on the way to heaven, we know that the Indians will be led into all truth as soon as they learn to follow the true Guide-Book,-God’s precious word. {PTUK April 20, 1893, p. 124.17}

But remember that you have the Bible and they have not, and they are your brethren. Therefore you are in debt to them. You are not only to follow the true Guide-Book yourself, but you are to be a light-bearer for Jesus carrying or sending this wonderful lamp of life to these who still sit in darkness and know not the truth. {PTUK April 20, 1893, p. 124.18}

**“Interesting Items” The Present Truth 9, 8.**

E. J. Waggoner

Scientific men say that the pure white luster of snow is due to the fact that all the elementary colours of light are blended together in the radiance that is thrown off from the surface of the various crystals. More than a thousand distinct and perfect forms of snow crystals have been enumerated and figured by the various investigators. {PTUK April 20, 1893, p. 126.1}

-Madagascar has 800 Congregational churches and stations, with 762 ministers. {PTUK April 20, 1893, p. 126.2}

-Two thousand houses have been destroyed by fire at the Japanese town of Kanagana. {PTUK April 20, 1893, p. 126.3}

-The 800th anniversary festival of Winchester Cathedral has just been celebrated. {PTUK April 20, 1893, p. 126.4}

-Paris has now a new water supply, brought to the capital in an aqueduct sixty-three miles long. {PTUK April 20, 1893, p. 126.5}

-A railway, the first in Siam, connecting Bangkok with the port of Paknam, has been opened by the King. The first sod of the new line was cut by the King in July, 1891. {PTUK April 20, 1893, p. 126.6}

-All Turkish journals have been ordered to cease publication in the morning, and not to appear until afternoon. {PTUK April 20, 1893, p. 126.7}

-The Glasgow Town Council has agreed by 22 votes to 4, to petition in favour of the Government Liquor Control Bill. {PTUK April 20, 1893, p. 126.8}

-In some weeks upwards of 15,000,000 eggs reach London from the poultry farms of France, Italy, Austria, and Russia. {PTUK April 20, 1893, p. 126.9}

-A general strike has been ordered in Belgium on account of the rejection of universal suffrage by the Constituent Assembly. {PTUK April 20, 1893, p. 126.10}

-The Legislature of Nova Scotia has given a second reading to a Bill extending the franchise to women on the same terms as men. {PTUK April 20, 1893, p. 126.11}

-Gutta-percha was first introduced into Europe from Malaga in 1852. The annual consumption now amounts to some 4,000,000lb. {PTUK April 20, 1893, p. 126.12}

-The immense Mormon temple, which has been in process of erection for forty years, at Salt Lake City, Utah, has just been dedicated. {PTUK April 20, 1893, p. 126.13}

-The strike of the dockers at Hull has caused much trouble to shippers. Many vessels have been tied up, and the work of the port brought almost to a standstill. There were some serious collisions between the strikers and the police. {PTUK April 20, 1893, p. 126.14}

-Reports of most disastrous cyclones come from the United States. Several States have been visited by tornadoes, and many towns have been almost obliterated. In Mississippi a school-house was blown down, and twenty-five children were killed. {PTUK April 20, 1893, p. 126.15}

-A serious fire occurred in the Great Western Colliery near Pontypridd in the afternoon of the 11th. Many men were entombed, and a number of lives lost. Several bodies have been recovered. The fire was due to a spark from an underground engine. {PTUK April 20, 1893, p. 126.16}

-The Rev. Stepford Brooke has begun at Bedford Chapel a long promised aeries of Sunday evening lectures on the work of Lord Tennyson. We are happy to be able to state, however, from personal knowledge, that there are still a number of ministers who have not yet discarded the Bible. {PTUK April 20, 1893, p. 126.17}

-The new law for the suppression of Stundists in Russia provides that all children of Stundists are to be placed under clerical guardians, and are to be baptised in the orthodox Church. The Stundists are further forbidden to employ Orthodox servants in their meeting-houses, while their graves are to be kept apart from those of members of the Orthodox Church. Finally, their passports are to be no marked as to show that they belong to the Stundist sect. {PTUK April 20, 1893, p. 126.18}

-A correspondent of the *Echo* has had an interview with the Rev. Robert R. Kane, LL.D., Vicar of Christ Church, Belfast, who is at the head of the Orangemen of Ulster. To the question, “If Home Rule does come, what then?” the Dr. replied: “Civil war, unquestionably, civil war. I am as absolutely certain of it as that I am sitting and talking now to you. We mean to ignore the Dublin Parliament, refuse to pay its taxes, and if its judges come down to us we will hunt them out of the country.” The Dr. also said: “We already have our police, we are organising our provisional government, and preparing our forces to resist. {PTUK April 20, 1893, p. 126.19}

-But recently we were reading in a Catholic journal that the Catholic Church is the mother of religious liberty. Here is a sample: “A member of an evangelical church in a certain town in Austria was active in explaining in his own hired rooms the simple gospel. Without any word of warning as to limiting the meetings to actual members, he was pounced upon by the highest official of the county with a fine of six dollars. He declined to pay any ouch unrighteous fine. After waiting awhile the Government actually attached the best chair and sewing machine. They were duly sealed and left for some time in his dwelling. Not long after the Austrian Government actually sold at public auction the chair and sewing machine to meet the fine imposed for having a few friends (not members) at a simple Bible service in private room.” {PTUK April 20, 1893, p. 126.20}

**“Back Page” The Present Truth 9, 8.**

E. J. Waggoner

Prosecution for Sunday labour is becoming epidemic in England. The *Echo* of April 7 said:- {PTUK April 20, 1893, p. 128.1}

“The campaign against trading on Sunday is still being prosecuted at Southampton. For keeping his shop open for selling ice creams on Sunday evening, an Italian was to-day fined by the Borough Bench five shillings and costs. The police have intimated their intention of putting down all Sunday trading.” {PTUK April 20, 1893, p. 128.2}

In the *British Weekly*, Prof. J. R. Harris gives an account of the finding, by Mrs. Lewis, of Cambridge, of a palimpsest copy of the Gospels in Syriac. They were found in the Convent of St. Catharine, on Mount Sinai. For over a month several scholars have been at the convent, busily engaged in deciphering the text, which can be traced under the more modern writing. It is thought that this Syriac version of the Gospels dates from the middle of the second century. {PTUK April 20, 1893, p. 128.3}

A bloodless revolution has taken place in Servia. King Alexander, who is not yet seventeen, at a banquet on the 14th, to celebrate a successful examination just passed, suddenly rose and thanked the Regents and Cabinet Ministers, who were present, for their past services, and told them that they would be needed no longer, as he had taken the Government into his own hands. They refused to resign, and were placed under military surveillance. The young king has been acknowledged by the troops and the people. {PTUK April 20, 1893, p. 128.4}

On the night of the 18th, the Lord Mayor gave a banquet at the Mansion House to Cardinal Vaughan and the Catholic bishops of England. Although a Catholic Lord Mayor has as good a right to entertain his Catholic friends as a Methodist Lord Mayor has to entertain his Methodist friends, this case is really an event in history, since it is the first occasion since Reformation times, on which the Chief Magistrate of the city has entertained the Catholic clergy at the Mansion House. We may be assured that the Catholic hierarchy will make the most of this advantage. But one most significant thing was that in proposing the usual toast to the Queen, the Mayor coupled the Pope with her, and put the Pope first. {PTUK April 20, 1893, p. 128.5}

In proposing the health of the Pope before that of the Queen, the Lord Mayor did not do dishonour to the Queen so must as to the Lord, as will be seen by the following report of his blasphemous language:- {PTUK April 20, 1893, p. 128.6}

“And confessing with her their dependence on that King of kings, by whom all kings reigned, and following the old tradition still retained in the great City halls, he united with her “The Church;’ and, as he found himself in that great meeting amidst so brilliant a company of bishops and clergy and other members of the Catholic Church, he prefixed, as their custom was, the health of him, the great head of that Church, vicegerent of the King of kings, who, seated on Rome’s heights in incense-laden atmosphere, as the great husbandman, kept his watchful eye on every portion of his flock, raised up his voice to lead in all emergencies, and sent forth, as he had done to them that day, a careful shepherd to carry out his wish. To him they owed their princely guest, to him was due in this his year of jubilee that homage and respect which their loved Queen, with all her Catholic people, has offered to him. The toast was, ‘The Holy Father and the Queen.’” {PTUK April 20, 1893, p. 128.7}

A wonderful “temperance victory” was won in London on Saturday, the 8th. A meeting in opposition to the Government Veto Bill had been appointed in Trafalgar Square. Long before the hour, the best space was occupied by several thousand members of various “temperance” organizations. As the first contingent of liquor men came up, they were set upon by the “temperance” men, and their banner was torn to pieces. The same thing was done with the next, and some personal violence was done. When the liquor men began to address the meeting their voices were drowned by the hoots and jeers of the “temperance” party. Finally the liquor advocates were hustled from the pedestal of the monument, and the “temperance” party captured the meeting, conducting it to suit themselves. One of the most prominent ministers in London, in referring to the event, said that it showed that the power of the publican, even in London, had gone. If there were so, it would be small cause for rejoicing, under the circumstances, for the worst defeat that temperance could sustain is a victory gained by mob violence and brute force. Those who make profession of temperance should know that there are various forms of intemperance. Drinking liquor is by no means the only form. From the instruction of God’s word we know that there was no element of temperance in Trafalgar Square on the 8th inst. Temperance is the outgrowth of faith, and is associated with patience, godliness, brotherly kindness, and charity. See 2 Peter 1:5-9. {PTUK April 20, 1893, p. 128.8}

The Roman Catholic Archbishop of Westminster has just returned from Rome, where he has been made Cardinal. On Easter Sunday he performed his first public service after his return, celebrating high mass at the pre-Cathedral, Kensington. Following is a portion of the report of the service:- {PTUK April 20, 1893, p. 128.9}

“It was a little after eleven o’clock when a procession, headed by a cross-bearer, and including the local clergy and attending acolytes, emerged from the sacristy, and went to the main entrance to receive the Cardinal-Archbishop. His Eminence was accompanied by Monsignor Canon Johnson, his secretary, who wore the purple in right of his newly-conferred dignity. Cardinal Vaughan wore the scarlet biretta and a scarlet soutane, over which was thrown the snow-white pallium; and as he walked up the aisle under a white satin canopy, held by four distinguished Catholics of Kensington, the entire congregation rose to their feet, and the choir and organ gave with splendid effect Santley’s ‘Ecce Sacerdos Magnus’ (Behold the Great Priest). The Cardinal was conducted to a throne on the Gospel side of the altar. Dr. Weathers (the veteran Bishop of Amycia), sung the high mass, assisted by the local clergy; and as soon as the Gospel of the day (Mark 16:1-7) was sung, the Cardinal wearing a heavily-jewelled mitre, and holding the crosier in his left hand, advanced to the front of the chancel close to the sanctuary, and preached the sermon of the day.” {PTUK April 20, 1893, p. 128.10}

The sermon was mostly in praise of the Pope, whose special blessing he had been charged to impart to the people. The Cardinal said that the Pope had authorised him to say that he “watched over them, cared for them, and would pray for them.” We make no comment on all this, but leave the reader to decide whether it is Christianity or Paganism. {PTUK April 20, 1893, p. 128.11}

The *Eastern Star* (Madras) of February 20, contained a notification from the Collector and Magistrate of the District of Madura (South India), which needs no comment other than the statement that the “Christian” Government has a monopoly of the sale of the liquor referred to, and presumably derives a handsome revenue therefrom:- {PTUK April 20, 1893, p. 128.12}

“It having been brought to the notice of the undersigned that the arrack vend monopoly renters do not keep a sufficient stock of liquor to meet the public demand, the Collector under clause 14 of Abkarri Notice No. 1, enjoins on the arrack renters that they should maintain an adequate supply in their depots and shops. *The failure on the part of the renters to conform to this condition will in future be visited with fine, etc.*” {PTUK April 20, 1893, p. 128.13}