**“Front Page” The Present Truth 9, 5.**

E. J. Waggoner

It is refreshing and encouraging to find in the Church of England an occasional voice raised against some of the pagan forms that Romanism has made to be associated with the name of Christianity. In a recent lecture on Savonarola, the Dean of Worcester referred to brotherhoods and sisterhoods, and said that “when it was advocated that they should leave the world and take upon themselves irrevocable vows, such a course had really neither the sanction of Scripture nor the endorsement of common-sense. It was the act of a coward who fled from the battle, instead of the man who bravely went forward to bear the brunt.” {PTUK March 9, 1893, p. 65.1}

The apostle Paul was in a Roman prison for preaching the Gospel. A Jewish mob had seized him, and Roman soldiers were guarding him. Yet in an epistle to his brethren he refers to himself as “Paul, the prisoner of Jesus Christ.” Ephesians 3:1. And so he was. The Roman Emperor thought that he had Paul in his power, and Roman soldiers thought that they were keeping him. But he was in the power of the Lord, and the angels of God were his keepers. He was in the hands of the Lord, who could lead him out of prison in an instant, if He wished, just as He did Peter. And so Paul was content. Happy is the man, even though he is in a dungeon, who knows that he is “the prisoner of the Lord.” {PTUK March 9, 1893, p. 65.2}

There is almost as much antipathy to the name “Spiritualist” as there ever was, but the *fact* is becoming more and more popular. The editor of the New York *Observer*, an old-time Presbyterian journal, in a highly appreciative article upon the late Phillips Brooks, quotes the following from a letter just received from a friend: “We were to have them twice at the Old South Church this spring, on Good Friday evening, and on the Sunday evening before, to deliver the last lecture in a course. When Dr. Gordon asked him a year since, he replied, ‘Yes, but it is a year ahead, and if I am not here, I shall have to send you a message from the other world.’” The editor of the *Observer* sees nothing out of the way in this, but adds, “The message will come at the time appointed.” And yet all the parties would be highly offended if they were called Spiritualists. {PTUK March 9, 1893, p. 65.3}

The *Interior*, a Presbyterian paper of Chicago, in noticing a book entitled, “A Plea for the Sabbath and for Man,” makes the following statements:- {PTUK March 9, 1893, p. 65.4}

“The transition from the observance of the seventh to the observance of the first day of the week is slurred over in a sentence. At this point the modern Sabbath has always been open to attack, and there is just now an especial need of a vigorous defence of this incomplete bastion. The need of a seventh day of rest is a well-nigh unassailable fact, but that the day to be observed as the first day of the week, is not so well established.” {PTUK March 9, 1893, p. 65.5}

The man is not to be blamed for “slurring over” the change from the seventh to the first day of the week with a single sentence. It is a point on which nothing can be said without exposing the fraudulent claims of the first day of the week. Innumerable efforts have been made to build up that “incomplete bastion,” but the builders had nothing to use except stubble and untempered mortar. The Sabbath of the Bible has “no incomplete bastion” to defend. It is itself a defence. {PTUK March 9, 1893, p. 65.6}

**“Making a Bargain with God” The Present Truth 9, 5.**

E. J. Waggoner

Making a Bargain with God.-“If God will forgive me for this, I will never do it again,” is an expression often heard. No doubt those who say so have a feeling of pity for the poor, benighted souls who do penance, and offer money in order that they may receive forgiveness of sins, totally unconscious that they themselves are doing the same thing; for to say that we will not do a certain thing again if God will forgive us for this offence, is to try to bribe God,-to buy His favour. {PTUK March 9, 1893, p. 65.7}

God says: “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.” Isaiah 43:25. God is rich in mercy, and He forgives us because of “His great love wherewith He loved us, even when we were dead in sins.” Ephesians 2:4, 5. But to try to make a bargain with God, that we shall receive His forgiveness in return for some good that we shall do, is to try to deprive the coveted forgiveness of all the quality of mercy. If God should agree to such a bargain, there would be no gratitude on the part of the man. He would feel that God had simply given him what he deserved, and had blessed him because he was so good that He could not consistently do otherwise. Thus the man would be confirmed in sin. Since God has provided so full and free a salvation, how much better to receive forgiveness upon His own terms, and trust Him to keep us from repetitions of it. {PTUK March 9, 1893, p. 65.8}

**“The Christian Life” The Present Truth 9, 5.**

E. J. Waggoner

Someone says:- {PTUK March 9, 1893, p. 65.9}

“The little boy or girl, at school, looks at the copy in the writing-book, and imitates it, trying to write each following line better. That is the Christian life, and that is all of it.” {PTUK March 9, 1893, p. 65.10}

Not by any means. If it were all of it, there would be no hope for anybody; for the pattern is Jesus Christ, in whom dwelleth “all the fulness of the Godhead bodily, and no human being could ever successfully copy that life. “For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. He who would copy the life of Christ as the schoolboy copies his lesson, and do it successfully, must have power equal to that of God. {PTUK March 9, 1893, p. 65.11}

If the boy whose hand the master holds and guides in imitating the copy, were used as an illustration of the Christian life, it would be a step nearer the truth; but even that would not be the truth. That is mechanical. The boy may yield his hand willingly to the master, that it may be guided, but the writing is after all not his own. God does not use men as dead instruments to be operated upon, although men are to yield themselves as instruments of righteousness unto Him. {PTUK March 9, 1893, p. 65.12}

The Christian life is simply the life of Christ. If the master who sets the copy for the schoolboy, could put all his own skill and power into that boy, so that what he writes will not be merely an imitation of the master’s copy, but the master’s own writing, and still the free act of the boy, we should have an illustration of the Christian life. “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:12, 13. “I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. “He that saith he abideth in Him ought himself also so to walk even as He walked.” 1 John 2:6. And how was it that He walked? Christ Himself said, “The Father that dwelleth in Me, He doeth the works.” John 14:10. Christ has set us the copy, but instead of standing off and watching us try to imitate Him, He gladly comes in to our hearts, becoming one with us, so that His life is our life, and His act is ours. This is life-the Christian life. {PTUK March 9, 1893, p. 66.1}

**“Praying to One’s Self” The Present Truth 9, 5.**

E. J. Waggoner

“Surely nobody does such a thing as that!” Well, they used to, and since human nature has not changed, it must be that some do still. {PTUK March 9, 1893, p. 66.2}

The parable of the Pharisee and the publican was spoken for the benefit of a class. It was for those who “trusted in themselves that they were righteous, and despised others.” The Pharisee, having this trust in himself, “stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” Luke 18:9-11. And then followed a list of his own virtues. {PTUK March 9, 1893, p. 66.3}

The Saviour said that he prayed “with himself.” Notice carefully. He expressed thanks that he was not like other men, but he *trusted himself* that he was righteous. He thought that goodness sprung from himself,-that he was justified by his own works. This is why he despised others, whom he thought were not so good as he was. If he had trusted in God for righteousness, knowing and acknowledging that there is no righteousness except that which God gives freely by His own grace, he would not have despised others; for he would then have realised that he himself was entitled to no credit over others, even though he had more righteousness than they. {PTUK March 9, 1893, p. 66.4}

The fact then that he trusted in himself that he was righteous, shows that he did not think that his righteousness came from God. Therefore it is evident that whatever thankfulness he felt for the righteousness which he thought he had, was directed to himself. So that really he himself was the god to whom he returned thanks. If his righteousness came from himself, why should he not thank himself? So although he was in God’s temple, and seemed to pray to God, he was really praying with himself. {PTUK March 9, 1893, p. 66.5}

Such is the prayer of the self-righteous man. He is his own god, and his prayers are directed to himself, as the one from whom all his goodness flows. But let us beware lest in our consideration of the parable we fall into the same pit as the Pharisee. If we begin to congratulate ourselves that we are not like him, we thereby show that we are exactly like him. Who has not found himself doing that very thing? Moreover, this making a god of self is not confined to those who profess justification by works. While expressing full belief in justification by faith only, we may be in the same condition as the Pharisee; and while thinking that we have the righteousness of Christ; we may be trusting in our own righteousness. {PTUK March 9, 1893, p. 66.6}

How can this be? Remember that the Pharisee’s manifestation of self-righteousness was by the fact that he “despised others.” So whenever we find ourselves indulging a critical disposition, marking this one’s faults, and secretly congratulating ourselves that we do not make such mistakes, we are showing the possession of the Pharisaic spirit. It is an exhibition of self-righteousness, and shows that we are worshipping ourselves, and not God. {PTUK March 9, 1893, p. 66.7}

The possession of the righteousness of God, which comes by the faith of Jesus Christ, is not characterized by criticism and fault-finding. There is in it nothing of self-exaltation, or self-congratulation. There is no despising of others in it. “If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace.” James 3:14-18. {PTUK March 9, 1893, p. 66.8}

There is one other condition closely allied to the above. It is when a person prays to the Lord for forgiveness, and then looks to himself, to his own feelings,-for evidence of forgiveness. That is simply praying to God, and then looking to ourselves for the answer to our prayers. But if we are going to look to ourselves for the answer to our prayers, why not pray directly to ourselves in the first place? Why go through the form of praying to God, taking His name in vain, when we expect the answer from ourselves? {PTUK March 9, 1893, p. 66.9}

Is it not plain that in such a case we are really praying to ourselves? That we are in the condition of the Pharisee, who trusted in himself that he was righteous? If after we have prayed to God for righteousness, we look to ourselves, to our feelings, for evidence that we have it, are we not to some degree, at least, trusting in ourselves that we are righteous? Let us rather direct our prayer only to God, and look up, expecting to receive the answer from Him. “Let us lift up our heart with our hands unto God in the heavens.” Lamentations 3:41. {PTUK March 9, 1893, p. 66.10}

**“Justification by Works” The Present Truth 9, 5.**

E. J. Waggoner

This heading is not designed to indicate that there actually is any such thing as justification by works, but to call attention to an evil that is alarmingly prevalent among professed Christians, and is on the increase. The danger is all the greater because the people think that they are believing and practicing the Gospel. Let us first read a few plain declarations of Scripture on the subject. {PTUK March 9, 1893, p. 66.11}

“For as many as are of the works of the law are under the curse; for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.” Galatians 3:10, 11. {PTUK March 9, 1893, p. 66.12}

“Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.” Romans 3:20. {PTUK March 9, 1893, p. 66.13}

“For whatsoever is not of faith is sin.” Romans 14:20. {PTUK March 9, 1893, p. 66.14}

Does faith exclude works? And does the preaching of justification by faith ignore the necessity for good works? Never. “Do we then make void [that is, transgress] the law through faith? God forbid; yea, we establish the law.” Romans 3:31. {PTUK March 9, 1893, p. 66.15}

Jesus told the people to work. Said He, “labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed.” Then the Jews asked Him how they should do the work, saying, “What shall we do, that we might work the works of God?” Here is the reply: “Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.” John 6:27-29. {PTUK March 9, 1893, p. 66.16}

Thus we see that the works which God requires are all in faith; faith itself works. Galatians 5:6. But someone will say, “I know people who make a great deal of faith, and yet their works do not correspond; therefore I don’t believe that faith alone will justify a man; in fact, the apostle James plainly says that Abraham was justified by works.” {PTUK March 9, 1893, p. 66.17}

It is a very presumptuous thing for one to say that he does not believe that faith justifies, when the Bible so plainly declares that it does, and that he who is justified by faith has peace with God. Romans 5:1. But let us look for a moment at what James says. {PTUK March 9, 1893, p. 67.1}

“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?” James 2:14. {PTUK March 9, 1893, p. 67.2}

“There,” says our friend, “that’s just what I said; faith is not sufficient for justification.” {PTUK March 9, 1893, p. 67.3}

Not quite so fast, please. What is the trouble with that man who *says* he has faith, and has not works? Simply this, that he has no faith. If he had faith, he would have works, for *faith works*. The question that the apostle asks is simply this: “Can faith save a man who *says* that he has it, but who really has it not?” In other words, what doth it profit, though a man *say* he hath a thousand pounds, and has not a farthing? Will a thousand pounds do him any good? Certainly not. Why not? Is it because money is not good for anything? Not at all, but because in order for a man to get any benefit from money, he must actually have it, and not merely *say* that he has it. {PTUK March 9, 1893, p. 67.4}

“But the devils have faith, and they are not justified.” Not quite so fast again, please. It is true that the devils believe that there is one God, but that is not faith with them. They have seen God. More than that, they have felt His power. Their belief in the existence of one God is the belief of actual experience. Their belief causes them to tremble, and faith does not do that. Faith works by love, and “there is no fear in love, but perfect love casteth out fear.” Galatians 5:6 and 1 John 4:18. The devils have no faith. {PTUK March 9, 1893, p. 67.5}

“Wilt thou know, O vain man, that faith without works is dead?” James 2:20. That which is dead does not exist; therefore faith that has not works is not real faith at all. It is only a form; it is a sham. “But,” says our friend, “what will you do with the next verse?” I shall do nothing with it except believe it. Let us read it. {PTUK March 9, 1893, p. 67.6}

“Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?” James 2:21. The question admits but one answer, and we are obliged to answer Yes. But we would remind the reader that the apostle did not make the division into the verses as they are numbered, and we must not assume that the subject ends with that verse. The writer has heard very many people refer to Abraham as proof that men are justified by works, quoting the twenty-first verse, as above, but he has never heard one of them go any further, and quote the next two verses, which complete the reference to Abraham. So we will quote them. {PTUK March 9, 1893, p. 67.7}

“Seest thou how *faith wrought* with his works, and by works was faith made perfect? And *the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness*; and he was called the friend of God.” James 2:22, 23. {PTUK March 9, 1893, p. 67.8}

So when Abraham worked, it was his faith that was working; and those works by which he was justified were simply the fulfilment of the scripture, “Abraham believed God, and it was imputed unto him for righteousness.” The works were the product of his faith, and showed that he had it in perfection. Faith includes everything that a man can do to please God; for “without faith it is impossible to please Him.” Hebrews 11:6. {PTUK March 9, 1893, p. 67.9}

“Ye see then how that by works a man is justified, and not by faith only.” Verse 24. That is, as just illustrated, a man is justified by the works of faith, and not by a dead faith, which does not work. And thus we see that the apostle James does not, as Luther thought, contradict the apostle Paul, neither does he present the “other side” of the question which Paul preached so zealously; but he teaches the identical thing that is taught in the epistles of Paul. {PTUK March 9, 1893, p. 67.10}

What is the source of the idea that men may be justified by works? The secret of it is seen in the words which the Jews asked Jesus: “What shall we do, that we might work the works of God?” John 6:28. Mark it, “What shall we do, that *we* might work the works of God?” They were fully convinced that they could do the works of God, and of course a man must be able to do the works of God, if he is justified by works, for the righteousness of God is the only righteousness that is of any worth. {PTUK March 9, 1893, p. 67.11}

But in order to be able to do the works of God, one must have to begin with power and goodness equal to the power and goodness of God. So the idea of justification by works is simply the exaltation of self against God. And that is the very spirit of the papacy,-“that man of sin,”-“who opposeth and exalteth himself against all that is called God, or that is worshipped.” 2 Thessalonians 2:7. {PTUK March 9, 1893, p. 67.12}

In the beginning our first parents, deceived by the serpent, who told them that by eating of the forbidden fruit they should be as God, sought justification by their own works. That is, they sought to be like God through their own works. The result is seen in the fall, when they still continued to try to justify themselves before God. {PTUK March 9, 1893, p. 67.13}

We have just seen that justification by works is the characteristic of the Papacy. But the characteristic of the Papacy is union of Church and State. That is, the civil power is used to compel men to do what the Church says is right. The whole thing springs from the idea that men are justified by the works of the law. When men attempt to enforce religious duties by law, they virtually say, “The people have the goodness in them, and they can do what is right, if they want to. But some of them are too obstinate to do the good that is in them, and some are too lazy, or else they are afraid to do differently from their neighbours. Therefore they must be forced to act out the goodness that is in them.” {PTUK March 9, 1893, p. 67.14}

It must be evident that the principle of religious legislation, of making laws to encourage or to compel men to do what is said to be right, is the principle of justification by works. And as such it is directly opposed to the Gospel. Therefore everyone who loves the Gospel of Jesus Christ ought with a loud voice to warn men against having anything whatever to do with religion enforced by civil law. {PTUK March 9, 1893, p. 67.15}

**“Going to Rome” The Present Truth 9, 5.**

E. J. Waggoner

Last week we called attention to the fact that several hundred “pilgrims” had gone from England to Rome, to congratulate the Pope upon his episcopal jubilee, and to receive his blessing; also that all the sovereigns of Europe had sent special representatives. The matter is worth more than a passing notice. It is getting more than that, too, from the press; and the very notice that it is receiving makes it still more noteworthy. {PTUK March 9, 1893, p. 67.16}

Perhaps nothing can better exhibit the general feeling than the following from the *Chronicle’s* correspondent, concerning the installation of Cardinal Vaughan at St. George’s, the place whence Pope Gregory sent Augustine to England. This, by the way, is significant, inasmuch as Cardinal Vaughan feels himself charged with the task of bringing England back to the Catholic fold. But here are the comments of the *Chronicle* correspondent:- {PTUK March 9, 1893, p. 67.17}

“The ceremony cannot fail to be far grander than that which accompanied the installation of Cardinal Manning. Thousands of English-speaking pilgrims are in the Eternal City, and the sacred fane will re-cho the fine old hymns of Faber, Caswell, and Stanfield, intermingled with liturgical chants that may well be called on this occasion Gregorian. There are, however, memories which cannot fail to make British Catholics more hopeful to-day. Even when Cardinal Manning was solemnly installed, the tone of the second Archbishop of Westminster was not at all jubilant. Pius IX, had scarcely recovered from the shock of the Italian invader. Manning, staunch and valiant, spoke of the powers of darkness and forlorn hopes as far as Rome was concerned. And even in England he had not gained that national and brotherly confidence which came as a great and loving tribute from poor and rich alike as his emaciated body lay like a saint of old in the austere building which does duty as the “palace” of the Archbishops of Westminster, or under the dome of the Oratory. It took the nation a long time to find out that the earnest and illustrious “vert” was a Britisher to his finger tips. But his compassionate philanthropy, his well-bred democracy, and above all his colossal common-sense at length made ‘the Cardinal’ a guide and august counsellor quite apart from his office and far beyond the bounds of his own church. {PTUK March 9, 1893, p. 67.18}

“To-day Cardinal Vaughan finds the barriers of sectarian bigotry broken down, and it is not too much to say that British Catholics see little difference, except in kind, between their devotion to the faith or the country of their forefathers. Even as a party cry no second-rate statesman would care to chalk up ‘No Popery’ on the walls of London. Non-conformist, Anglican, and Catholic ecclesiastical dignitaries meet on the same platform for every good and perfect work, and the exclusive fervour of each only takes the shape of competition. {PTUK March 9, 1893, p. 68.1}

“On his return from Rome, it is probable that the new English wearer of the purple will be received by the Queen at Florence. Whether as the bearer of an autograph letter from the Pope, or as the Primate of English Catholics, there is nothing incongruous in such an audience. Foreign Catholics like the Count de Mun are lost in amazement when they hear the tone of almost frantic jubilation adopted by British Papists when on the subject of the religious liberty they enjoy. Nor is this feeling ever likely to lessen or undergo any change. It is hourly extending over our colonies, just as it has given a robust and prosperous turn to Catholicism in the United States, and in an undefined way to that of certain continental nations. {PTUK March 9, 1893, p. 68.2}

“The question is being asked just now whether the time may not be approaching when the British Empire, home and colonial, may see fit to open up more official relations with a power which nominates 125 bishops in her dominions. Queen Victoria and Leo XIII. are the only potentates who can say-the one territorially and the other hierarchically-that the sun never sets upon their dependencies. {PTUK March 9, 1893, p. 68.3}

“A few more English-speaking Cardinals in the Sacred College would dilute the present thick Italian and Curialist mixture. The next conclave or two will not leave the beaten paths, but the foreign Pope is looming upon the horizon of Christendom.” {PTUK March 9, 1893, p. 68.4}

Editorially, the same paper has the following:- {PTUK March 9, 1893, p. 68.5}

“The successor of Cardinal Manning in Westminster was yesterday also installed in the ‘parish church’ in Rome, which was the titular one of his great English predecessor. The third Archbishop of Westminster, however, is installed in Rome, just as he entered upon the duties of his responsible office in England, at a time full for him of good omens and friendly wishes. The Eternal City is thronged with British pilgrims, who filled the ancient church of St. Gregory’s with its new priest’s fellow-countrymen; while in London the untiring labours, the widespread sympathies, and the marvellous tact of Manning have made the way at once very easy and very difficult for anyone who succeeds him. Easy, because all London is accustomed to think of the Cardinal of Westminster with respect and affection; and difficult because to follow in Manning’s steps it is necessary to be as great and as good a man as Manning. Cardinal Vaughan, however, shows that he is a successor in spirit as well as in fact, and his first discourse at St. Gregory’s was devoted to that part of the titular saint’s life which bears the closest relation to the life and the problems of to-day. Fair wages, hours of labour, unskilled labour, pensions for aged workmen, and standards of weight and measure-these would have been queer subjects a quarter of a century ago for a wearer of the Roman Catholic purple, yet they are those of Cardinal Vaughan’s address to his English audience at St. Gregory’s yesterday.” {PTUK March 9, 1893, p. 68.6}

In England, as in America, the Pope is winning the favour of almost all people, by posing as a labour reformer. As one reads the above extracts, does it not look very much as though the time is near when his claim to be the only one who can sit as an arbitrator in labour troubles, will be generally acknowledged? {PTUK March 9, 1893, p. 68.7}

Among the dispatches we also find the following:- {PTUK March 9, 1893, p. 68.8}

“Mgr. Azarian, the Armenian Patriarch, who is the bearer of a letter and present sent by the Sultan on the occasion of the Pope’s episcopal jubilee, was received by his Holiness this morning with all the honours due to an envoy Extraordinary.” {PTUK March 9, 1893, p. 68.9}

And, still further, we have the following as the text of the telegram received by the Pope from Queen Victoria:- {PTUK March 9, 1893, p. 68.10}

“I congratulate your Holiness on the completion of fifty years’ episcopate. Sincerely wishing you health and happiness.” {PTUK March 9, 1893, p. 68.11}

To all the above might be added the statement that at the recent meeting of the Sunday Closing Association, in Exeter Hall, the name of Cardinal Manning headed the list of valuable vice-presidents whom the Association had lost by death. {PTUK March 9, 1893, p. 68.12}

What does all this mean? To the mass of people it means simply that the world is growing more enlightened, and people are losing their bigotry, and becoming more generous and broad-minded. Men, not only of the world, but of the Church, congratulate themselves and the people that we have outgrown the narrow childishness of the days of Luther and Wyckliffe, when the encroachments of the Papacy were thought to be a matter for alarm and for vigorous opposition. {PTUK March 9, 1893, p. 68.13}

Actually, it means that the time is almost upon us when the following prophetic words descriptive of the latter part of the career of the Papacy will be completely fulfilled:- {PTUK March 9, 1893, p. 68.14}

“And his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” Revelation 13:3, 4. {PTUK March 9, 1893, p. 68.15}

We are well aware that it is not at all popular now to apply this scripture to the Papacy. That makes no difference. So much the more need of speaking plainly, and calling the attention of people to the danger that threatens. For there is a real danger threatening. Here is the statement of it:- {PTUK March 9, 1893, p. 68.16}

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Revelation 14:9-11. {PTUK March 9, 1893, p. 68.17}

The Papacy is the result of the great apostasy spoken of in the second chapter of 2 Thessalonians. However pleasing its exterior may appear, it is still “that man of sin, the son of perdition; who opposeth and exalteth himself against all that is called God, or that is worshipped;” and its end is that it shall be consumed at the coming of the Lord, with all who are deceived by it, as set forth in the preceding paragraph. {PTUK March 9, 1893, p. 68.18}

For a long time the Popes have had to bewail the sad and desolate condition of “the Church.” Mourning for its widowhood has been the topic of many encyclicals. But now a more jubilant tone is being uttered. In the general obsequiousness of politicians to the Roman Catholic power, Leo XIII, and his agents see the speedy approach of the time long ago foretold in the prophecy, when the Roman Babylon should say, “I sit a queen and am no widow, and shall see no sorrow.” Revelation 18:7. See also Isaiah 47:7, 8. They forget that which immediately follows: “Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her.” {PTUK March 9, 1893, p. 68.19}

But this is enough for the present. It is a live question, and fearfully important, and we shall have much more to say in the way of warning against connection with the Papacy, such connection is more nearly universal than many people think. Five hundred Englishmen are in Rome to-day, doing honour to the Pope, but many hundred times that number of Englishmen and Americans are practically in Rome, and the pity of it is that they are almost unconscious of it. {PTUK March 9, 1893, p. 68.20}

**“More About Sunday Closing” The Present Truth 9, 5.**

E. J. Waggoner

According to the appointment, the annual meeting of the Sunday Closing Association was held in Exeter Hall, the 13th ult. a crowded hall indicated the interest in the movement; and to say that the zeal and enthusiasm characterized both speakers and hearers, is to put it mildly. {PTUK March 9, 1893, p. 69.1}

Among the things worthy of note was the statement in the Secretary’s summary of work for the year, that the attempts to influence elections by deputations to candidates had been very satisfactory. A gain of not less than thirty Members of the House of Commons had, he said, been made during the year, in favour of Sunday closing. {PTUK March 9, 1893, p. 69.2}

Another thing very significant, was the reading of the list of valuable Vice-presidents whose help had been lost to the Association by their death. First on the list was the name of Cardinal Manning, and further on was that of Mr. Spurgeon. It emphasizes what is said by the correspondent of the *Chronicle*, as quoted in another column, that “Nonconformist, Anglican, and Catholic ecclesiastical dignitaries meet on the same platform for every good and perfect work, and exclusive fervour of each only takes the shape of competition.” There were no Catholics among the platform that evening, or, at least, upon the programme, but Anglican and Nonconformist ecclesiastics met together in the most hearty union. {PTUK March 9, 1893, p. 69.3}

Whatever the present Parliament may or may not do in the matter of Sunday closing in England, it is certain that those who spoke at that meeting have no doubt of the speedy adoption of their plans. The Lord Bishop of London, in his opening address, said, “We must *compel* the legislators. Make them understand that we mean what we say. We intend to win our cause.” The Rev. Hugh Price Hughes said, “WE WILL NOT HAVE a Local Option Sunday Closing Bill. We DEMAND a National Act, and we demand it this year.” The Hon. W. S. Caine, M.P., said, “What we want we’ll have; and if there’s one thing that English Democracy demands, it is a day of rest.” “We are strong enough to get what we want.” There was more to the same effect; but words in print do not convey the idea of the determination to win, that characterized the speakers. As Canon Leigh expressed it, there is a purpose to “look after” those Members of Parliament who may vote against the measure. {PTUK March 9, 1893, p. 69.4}

**NOT A TEMPERANCE MEASURE**

To a mere surface observer it might seem that one who should not lend full sympathy to the scheme for Sunday closing of the public houses, was not in favour of temperance. But such is by no means the fact. As a matter of fact, one may be most enthusiastically in favour of Sunday closing, and still have not the slightest degree of sympathy with the temperance cause. This statement is fully justified by the words of the speakers at the annual meeting. W. S. Caine, M.P., said that this question “is altogether apart from the temperance question.” The December number of the *Sunday Closing Reporter*, which contained the call for the meeting, said, “It must be remembered that Sunday closing is quite distinct from prohibition. In such a case the election would turn on prohibition, and Sunday closing might be lost to the district, because its inhabitants were not prepared to vote for closing public-houses seven days a week.” {PTUK March 9, 1893, p. 69.5}

It is also stated that in quite a number of instances publicans themselves are in favour of Sunday closing; but no one can pretend that the publicans are at all in favour of temperance. {PTUK March 9, 1893, p. 69.6}

But even without the statements, it would be very easy to show that the movement for Sunday closing is in the interests of the liquor traffic, rather than against it. It gives the traffic the Government sanction, and clothes it with respectability. It puts it exactly on a level with “other trades.” The Rev. J. Travis said that Sunday closing of public-houses is asked for “in common fairness to other trades.” The simple fact is that when the Government, at the demand of the church, closes the public-houses on Sundays, it makes a bargain with liquor business, whereby liquor may be sold freely six days in the week if only Sunday be kept. Sunday closing is made to offset six days of unrestricted sale. {PTUK March 9, 1893, p. 69.7}

**A QUESTION OF RELIGION ONLY**

Sunday closing is not at all a question of temperance, but is wholly a religious question; and legislation, upon it is not temperance legislation. This will appear very plainly from the statements made by its advocates. The Secretary of the Association said that in the Isle of Man attempts had been made to change or repeal the Sunday closing law, but that there had been vigorous resistance to this attempt to violate the sobriety and good order of Sunday. {PTUK March 9, 1893, p. 69.8}

The Lord Bishop of London said that not only was there more mischief in the public-houses being open on Sundays and on other days, because men are then free from their ordinary labour, and are “more easily tempted to forget what they owe to their families, and also what they owe to God and their own souls,” “but there is a special ground on which we stand for Sunday closing. *We desire to prevent the desecration of the Lord’s day;* to prevent men from keeping that day from being a special season of spiritual refreshing. On these accounts we have a right to press the matter of Sunday observance. We ask Parliament for legislation in the name of morality and religion. We have a right to demand that one single trade shall not be allowed to thrust itself between the message of God and the souls of the people.” {PTUK March 9, 1893, p. 69.9}

The Rev. Hugh Price Hughes said, “*Sunday closing rests upon the peculiar character of that day* as a day of rest and worship; and it is unfair to mix up this question with ordinary temperance.” {PTUK March 9, 1893, p. 69.10}

Mr. Roberts, M.P., said that Sunday closing will be a great advantage “in a social, a moral, aye, more than that, in a religious sense.” {PTUK March 9, 1893, p. 69.11}

The Rev. J. Travis, said, “The Sabbath is a necessity of nature. Many are engaged in Sunday liquor against their will.” He said that in common with other workmen they should have their hours of labour shortened, and have only six days in the week for labour, thus elevating the liquor traffic to the same level as other business. Then he added, “*We want Sunday closing in the interest of religion*. There has been a great deal of discussion as to whether or not Christianity is played out; *give us fair play one day in the week,* and we shall see.” The same speaker said, “I wish that we had an Oliver Cromwell back for this purpose. In his day there was a law prohibiting any tavern keeper from receiving a traveller from Saturday night till Monday morning, under a penalty of five pounds.” {PTUK March 9, 1893, p. 69.12}

The Rev. J. Mackennal said that what had been said about the sanctity of the Sabbath came home to the hearts of the people. He said that he belonged to a society that is opposed to offending conscience, or to restricting personal liberty; but as nearly all men are agreed as to the value of the first day of the week, and to the necessity of retaining the halo of sanctity around it, “it would be an act of superstition if we should refuse this legislation because some fanciful person might object to distinguishing one day above another.” {PTUK March 9, 1893, p. 69.13}

More was said to the same effect, but this is sufficient to show clearly that the matter of Sunday closing is not in the least a question of temperance, but that it is religious legislation purely and simply. {PTUK March 9, 1893, p. 69.14}

One speaker said that he would be the last person in the world to plead for a law that would compel people to go to church on Sunday, if they did not wish to; but in reality nothing less than that is in the plea for universal Sunday observance. When the Bishop of London says, “We have a right to demand that one single trade shall not be allowed to thrust itself between the message of God and the souls of the people,” and the Rev. Mr. Travis pleads for “fair play one day in the week,” so that they can demonstrate that Christianity is not “played out,” what does that mean but that they think that the open public-house is keeping people away from church, and that they want the public-houses closed so that the people will come to church? What does it mean but that the whole movement is one to help the churches? {PTUK March 9, 1893, p. 69.15}

**THE INQUISITION**

But will it help the churches without something else following it? Not at all. The people who visit public-houses on Sunday are not the people who care for church. With few exceptions, they would not go to church if the public-houses were closed. They would frequent some other place of amusement, if any were provided. If there were no other place of amusement open, then they would stay at home, and find amusement there. So that the only way by which the clergy could have what they call “fair play one day in the week” would be to have a law compelling people to attend church. Then there would be a state of things such as existed in Scotland two hundred years ago. {PTUK March 9, 1893, p. 70.1}

“The clergy interfered with every man’s private concerns, ordered how he should govern his family, and often took upon themselves the personal control of his household. Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses were searched, and ransacked, to see if anyone was absent from church while the minister was preaching.”-*Buckle’s History of Civilization in England, vol. 1, chap. 5*. {PTUK March 9, 1893, p. 70.2}

This was simply the Inquisition, the only difference between it and that in Spain being that it was professedly Protestant, while that in Spain was Catholic, and that the one in Scotland did not go to such great lengths as the one in Spain, because it did not have so much power. Let no one think that the Inquisition is necessarily confined to any particular system of doctrine. It goes with any profession or creed whose adherents have power in their hands or can wield political influence. These are the factors necessary for the setting up of an inquisition: 1. A people who believe that they have the truth in matters of religion. 2. A belief that the truth, as they hold it, is necessary to salvation. 3. The idea that religion is an affair of the State, and not a matter that concerns only an individual and his Maker; that a man’s practice in matters pertaining to religion is properly a matter for State interference. 4. The possession of civil power, or a controlling influence in civil affairs. With these factors, you have the Inquisition. The extent of its application will depend upon the zeal of the religious leaders and the power that they can exert. For if they are zealous, and believe that governments are for the purpose of “making it as hard as possible for one to do wrong, and as easy as possible for him to do right,” they will leave no stone unturned to see that everyone goes in the way that he should, or, what is all the same to them, in the way that they think he should go. {PTUK March 9, 1893, p. 70.3}

It does not need that all these factors should be so fully present, in order to have a well-developed inquisition. Let a religious body have the power, and the natural inclination of human nature to rule,-for one in power to make other people do as he does,-the natural impatience of contradiction, will supply all the rest. So then it will be seen that with power in the hands of any body of people professing any religion whatsoever, or any form of religion, persecution is sure to follow. If the professors are insincere in their profession, then they will endeavour to bring other people to their practice, as the only way that they know of for showing their religion, or to silence protest, or through the mere love of exercising power; and if they are really sincere in their profession, then they will use all the power they have to bring other people to their practice, out of a mistaken love for the souls of the dissenters. {PTUK March 9, 1893, p. 70.4}

**CIVIL GOVERNMENT AND RELIGION**

We will not at this point discuss the question as to whether or not Sunday is the Lord’s day, and whether or not there is any reason why anybody should regard it at all, any more than Monday or Tuesday. It is a fact that it is regarded as a sacred day, and a matter which first demands consideration is this, Has the State any right to legislate either for or against religion? If it be claimed that the Government has a right to make religious laws, then it must follow that it is right to use force in matters of religion; for laws are nothing unless enforced. And when this is admitted, then religious persecution is justified; for in every age persecution has been nothing but the enforcement of the law upon those who dissented from the form of religion which the Government recognized. We will let the Scriptures settle this matter. {PTUK March 9, 1893, p. 70.5}

“Jesus cried, and said, .... I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.” John 12:44-48. {PTUK March 9, 1893, p. 70.6}

“Speak not against one another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judgest the law, thou art not a doer of the law but a judge. One only is the lawgiver and judge, who is able to save and to destroy it; who art thou that judgest thy neighbour?” James 4:11, 12, R.V. {PTUK March 9, 1893, p. 70.7}

“For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He but will save us.” Isaiah 33:22. {PTUK March 9, 1893, p. 70.8}

Note those three texts. If there was ever anybody on earth who had a right to judge men for their beliefs, it was the Lord Jesus Christ. But He said, “I judge no man.” Although He was the truth, and came as the light of the world, to bear witness to the truth, He declared that men might disbelieve Him if they wished. He would not condemn them, but they would have to meet His words in the judgment of the last day. Surely, then, there is no man in this earth who has the right to sit in judgment upon another for a matter of religion. Even though we should allow the claim of the Pope to be the Vicar of Christ, that would not give him the right to judge men for their faith, for Christ did not do that when He was on earth in person. “The servant is not greater than his Lord; neither he that is sent greater than He that sent him.” {PTUK March 9, 1893, p. 70.9}

So the apostle Paul writes, “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand.” “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” Romans 14:4, 10-13. {PTUK March 9, 1893, p. 70.10}

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts’ and then shall every man have praise of God.” 1 Corinthians 4:5. {PTUK March 9, 1893, p. 70.11}

Whoever, therefore, sits as a judge concerning matters of religion, is usurping the place of the Lord, he is moreover, doing that which the Lord does not do; for God does not use force to compel any man either to believe the truth or to practice it. It is the goodness of God that leads men to repentance. Romans 2:4. Those who think by the use of force to any degree to lead men to do right, thereby show that they are ignorant of the goodness of God, and of its power. Christ said that if He were lifted up He would draw all unto Him. John 12:30. It is drawing power, not driving power, that makes men Christians. {PTUK March 9, 1893, p. 70.12}

**OPPOSED TO THE GOSPEL**

When there is legislation in regard to matters of religion, there must of necessity be the use of force, for a law without a penalty is no law at all. At the Sunday law meeting it was given as the reason why an Imperial Act was demanded instead of Local Option, that there are localities where Sunday closing is not wanted. Therefore a National Law must be passed, so that force may be brought to bear upon all. Now Legislation upon matters of religion is sinful, not only because force is utterly foreign to the spirit of the Gospel, but because it tends directly to lower the standard of religion. {PTUK March 9, 1893, p. 71.1}

Thus: When men are brought to think that the State has a right to legislate upon matters of religion, to enforce its observance, and to punish for acts of disobedience, then religion is brought down to a merely human level. The State then teaches that there is nothing more to religion than it can enforce. But it cannot read a man’s heart, and therefore the idea is spread that religion consists merely in a outward forms. “Whatsoever is not of faith is sin.” Romans 14:23. Now there is no power either on earth or in heaven that can compel a man to believe. Faith works by love; but that which is of force is not of love; therefore that which is not of love is sin. And therefore that service which is forced is sin. So then, when Government enacts and enforces laws pertaining to matters of religion it is simply using its power to compel people to sin. Religious legislation is therefore directly opposed to the Gospel. {PTUK March 9, 1893, p. 71.2}

The apostle Paul writes of those in the last days who have “a form of godliness, but deny the power thereof.” 2 Timothy 3:5. The Gospel is the power of God. But when professed Christians appeal to the Government to enforce certain things that are wholly religious; when ministers plead for Sunday laws, so that they can have “fair play one day in the week,” they thereby admit that the Gospel which they preach has not the power of God. The form is there, but by their appeal to human power they deny the power of God; for no one who is conscious of the power of God to back his message, and who knows in his own person what that power is, would insult God by asking for human power to supplement the power of God. {PTUK March 9, 1893, p. 71.3}

Again; we have read that there is one lawgiver and one judge, namely, God, and that whosoever judges another is really sitting in judgment on the law, and judging the law. But religious legislation calls for human judgment upon law of God. For men to incorporate the laws of God in the human codes, is to usurp the place of God as lawgiver, and therefore His place as judge. But this is the characteristic of “the man of sin.” It is the acme of apostasy, for the apostle said that the apostasy that was working in his day would culminate in the man of sin, “the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.” 2 Thessalonians 2:4, 5. This man of sin is the same as the “little horn” of the fourth beast of Daniel’s prophecy, which is thus described: “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25. {PTUK March 9, 1893, p. 71.4}

The Roman Catholic Church is the result of the attempt to build up Christianity by means of the State. Religious legislation asked for and received by the church, made the Papacy. Therefore whenever any man, professed Protestants though they be, ask for legislation in behalf of religion, no matter to what degree, they are simply following the steps of the Papacy. {PTUK March 9, 1893, p. 71.5}

Nay, they are doing more than simply following in the steps of the Papacy; they are joining it, and becoming a part of it; because religious legislation is the very essence of the Papacy. And this is still further emphasized by the fact that it was legislation upon the Sunday that made the Roman Catholic Church. It is that which is the Catholic Church’s boast, and showing its power. In “Plain Talk about the Protestantism of To-day,” from the French of Mgr. Segur, we find the following:- {PTUK March 9, 1893, p. 71.6}

“It is worth its while to remember that this observance of the *Sabbath,*-in which, after all, the only Protestant *worship* consists-not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants, is an homage they pay, in spite of themselves to the authority of the church.” {PTUK March 9, 1893, p. 71.7}

Any amount of history might be quoted, if we had space, to show that the adoption of Sunday instead of the seventh day, as the Sabbath is the distinguishing mark of the Roman Catholic Church. Therefore when professed Protestants not only follow the practice personally, but fall into line and enforce its observance by law, they are identifying themselves with the Papacy. {PTUK March 9, 1893, p. 71.8}

And now read the warning against doing such a thing, and against in any way recognizing such laws when they are made. He who will read the whole of the fourteenth chapter of Revelation will see that it deals with the time reaching down to the coming of the Lord. It presents the last proclamation of the Gospel, in these words:- {PTUK March 9, 1893, p. 71.9}

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:6-12. {PTUK March 9, 1893, p. 71.10}

This warning against the worship of the beast, or of his image, which is the union of any professed Protestants with the civil power, is the proclamation of the Gospel, because as we have shown, religious legislation is the deadly enemy of the Gospel. It is the denial of Christ as the power of God. It is the denial of God as the Creator of the heavens and the earth, and as the Creator, by that same power, of men in Christ to do His will. Therefore wherever there is any movement towards getting the State to help the church along in its work, the voices of all who would have the Gospel of Christ preserved in its purity must be raised in protest and warning. This is the message for these days. It is to present Christ as the power of God, and the righteousness of God by faith of Jesus Christ as the only righteousness which will cover men from the wrath of God. Who will heed it, and say, “In the Lord have I righteousness and strength.” “In the Lord shall all the seed of Israel be justified, and shall glory.” {PTUK March 9, 1893, p. 71.11}

**“The Riches of India” The Present Truth 9, 5.**

E. J. Waggoner

India is a land of blooming flowers, beautiful trees, and costly gems. {PTUK March 9, 1893, p. 75.1}

In vegetable productions, India is said to surpass all other lands. “Groves of different kinds of palms spread their beautiful foliage over the regions along the coast, offering the native and traveller delicious fruits and nuts of great variety; and over the inland plains and highlands the shady mango shelters the soil, while the sacred fig, and the bread fruit tree combine beauty with luxury. Great forests of caoutchouo (India rubber trees) grow throughout the low and marshy bracts, and millions of bamboos cub from the great northern regions, are yearly floated down the Ganges, whence they are sent to the different markets of the world.” Teak forests (the wood of which is used in making ships) are found in Central India, and the deodar tree in the northwest provinces. Besides these, there are the mulberry trees, the acacia, filled with rich, yellow blossoms, the fine-leaved tamarind, the graceful *neem*, the willowy *shecsham*, and the cotton tree, covered with bright red flowers as large as roses, flashing like a great mass of fire in the morning light. There is also the coral tree, filled with lovely blood-red flowers, shaped like coral, and the *kachnar*, whose long branches are loaded with fragrant, lilac-coloured blossoms. {PTUK March 9, 1893, p. 75.2}

Of grains, rice is the principal one grown on the plains. Here also is grown cotton, sugar cane, indigo, jute, and poppies. For miles and miles along the river Ganges, as far as the eye can reach, great fields of white and violet-coloured poppies may be seen at a certain time every year. They are not raised, however, for their bright flowers, but for the vile poison called opium, which is made from them, and yearly sold for millions of pounds. Although it brings so much money, it is a great curse, for it poisons and destroys those who get into the habit of eating and smoking it. {PTUK March 9, 1893, p. 75.3}

Maize, millet, peas, beans, wheat, barley, and other grains, grow on the higher grounds; tea in Assam, the Punjaub, and the Neilgheries; pepper in Malabar; and coffee among the hills of Southern India. {PTUK March 9, 1893, p. 75.4}

The fruit of temperate countries grow in the higher regions, and the fruits of hot countries grow in the lower portions of India. {PTUK March 9, 1893, p. 75.5}

Fine silks, shawls, and tapestries of beautiful make, and cotton fabrics, wool, oil, seeds, leather, hides, and ivory, are sent from India in large quantities. {PTUK March 9, 1893, p. 75.6}

The streams of India swarm with fish and crocodiles; the forests and plains teem with animals; and the air is alive with insects and the brightest coloured birds. But we shall tell you more about these at another time. {PTUK March 9, 1893, p. 75.7}

Coal, iron, and salt, are found more than any other mineral products. The greatest coal fields are found north-west of Calcutta, in the Dammooda Valley. Many thousands of tons are annually mined from this district alone; other places produce vast quantities, and new fields are all the time opening up. Iron is found in many places, and has been produced there for hundreds and hundreds of years. Salt is found in great quantity and purity in the salt range of the Punjaub. Lead is found in the ranges of the Himalayas, and copper in the high plateaus of Northern Bengal. {PTUK March 9, 1893, p. 75.8}

Besides all of these riches, gold is found in the gravel of the streams of many parts of the country. Diamonds are picked up in the Southern and Central regions, and rubies, the topaz, beryl, emeralds, came-Hans, garnets, pearls, and other precious gems, are freely found, and are sold for large sums of money. {PTUK March 9, 1893, p. 75.9}

Surely India is a rich country; but the best gem of all, the treasure of more value than all other treasures, is little known there, and by many has never yet been found. It is there in all its beauty and purity, an inexhaustible mine, free to all who earnestly search for it; but alas, thousands and thousands do not search, because they do not even know that it is there. Can you tell the name of that priceless gem? {PTUK March 9, 1893, p. 75.10}

**“Hidden Treasures” The Present Truth 9, 5.**

E. J. Waggoner

Did you ever see a pearl? It is a yellowish or blueish white, hard, smooth, roundish, shining little thing, found inside the shells of pearl oysters and other mollusks. {PTUK March 9, 1893, p. 76.1}

Pearls are of different sizes. Those which are about the size of a pea, and of good colour and form, are thought the most of, except large ones; but large ones are not often found. There was one found, however, in America, that measured over an inch through. As even little ones are considered very precious, you may be sure that this large one was much prized. It was sold in Paris for more than four hundred pounds. The pearls in the earrings of Cleopatra, Queen of Egypt, were worth about eighty thousand pounds, and it is said that as much as eight thousand pounds have been paid for a single string of pearls. So you see, pearls are considered very, very precious. {PTUK March 9, 1893, p. 76.2}

If you will look at your map of India, you will see an island called Ceylon, about fifty or sixty miles from the Southern coast of India. You will also notice that the Eastern coast of India, just north of Ceylon, is called the Coromandel Coast. These two places, Ceylon and Coromandel, which are governed by the Queen of England, are said to be the greatest pearl fisheries in the world. {PTUK March 9, 1893, p. 76.3}

There are natives who spend their whole time in diving down in the ocean after the shells which contain these precious pearls. They take down a bag in which they place the oysters as they bear them from the rocks. It is very hard work; as they can remain in the water only a minute or a minute and a half at a time, they have to dive down very often. They generally go down forty or fifty times in one day. {PTUK March 9, 1893, p. 76.4}

The pearl merchant often comes to the men who own these pearls, to buy of them. When he has found a very fine one, one of great price, he will sometimes go and sell all that he has, that he may have money enough to pay for it, and then he will come and buy it. Do you not think he must want it very much? {PTUK March 9, 1893, p. 76.5}

It makes me think of the men who used to travel long distances to search for hidden treasures. It was supposed that rich treasures were buried in certain places where great cities had once stood. Men were so anxious to get rich that they were willing to leave their business and travel far and work long, if they thought they could get only a part of those wonderful treasures. If they found a little they would be almost beside themselves for joy, and would quickly hide it and go and sell all that they had, and buy that piece of land, so that they might own its hidden treasures. And when sometimes they were bitterly disappointed, and found that the mine which had promised such wonderful wealth, was soon empty and had been worth next to nothing. {PTUK March 9, 1893, p. 76.6}

But the worst of it was that they were like so many of the poor people of India,-although there was a mine of the most wonderful hidden riches right near them, they knew it not. The mine was so full, so overflowing of the most priceless treasures, that all the men in the world might have taken of them, and yet the mine would have been as rich as ever. Some of them were even told about it, and the way to reach it was pointed out to them, but very few believed it enough to search for it. Those who did, found more than their vessels could hold; more than they had ever hoped for or dreamed of. They had not only enough to carry them through this life, but enough to last them to all eternity. How glad they were that they had believed the good news. They saw that their newly-found treasures were more precious than rubies, or coral, or pearls; of more worth than the precious onyx or the sapphire stone, and that gold, and silver, and crystals could not equal them, and that all the things that they had ever desired were not to be compared with them. The things which they had loved so much before they gladly gave up, and counted them as nothing, that they might win these priceless treasures. Would you like to have been there to find some of those precious things for yourself? Then listen while I whisper something in your ear: You-may-find-them-*now!* They-are-hid-in-Jesus. Your Bible says so. Seek Jesus with all your heart; search for Him as earnestly as does the merchant for the pearl, and the man for hidden treasure, and you will surely find Him. And when you have found Him, you have found the pearl of great price, and treasures that gold cannot buy, thief cannot steal, and moth and rust cannot destroy. He is worth more to you than all the rubies and pearls of India, and all the gold and silver in the world. You cannot afford to let anything keep you away from Him. In Him you will find true wisdom, goodness, salvation, eternal life, and all things that you can ever need. Without Him you are poor, wretched, and lost, without any hope in this life or in the one to come. Then do not wait one moment, but “seek first the kingdom of God and His righteousness,”-seek JESUS. {PTUK March 9, 1893, p. 76.7}

**“Is Drunkenness Curable?” The Present Truth 9, 5.**

E. J. Waggoner

In the New York *Christian Advocate*, James Stewart, F.R.C.P.E., addresses the above question to the editor, and answers it in the folk sing manner, which we commend to all. They are the words of a physician, who evidently knows that there are some things that cannot be reached by human remedies:- {PTUK March 9, 1893, p. 77.1}

“Would you permit me to emphasize Mr. Bunting’s admirable article in your issue, by adding that drunkenness cannot in any way be regarded as a disease, inasmuch as it is an entirely voluntary act. In Galatians (chapter 5, verse 21) we find enumerated, ‘Envyings, murders, *drunkeness*;’ ‘they which do such things shall not inherit the kingdom of God.’ The little word ‘do’ settles the whole matter in my opinion, for to do implies volition; before we do anything we must will to do it. Drunkenness everywhere in God’s word is coupled with sins of the most heinous and degrading character, and never with disease. A man could hardly be said to ‘do’ a disease, but he can ‘do’ a sin. Every civilized nation treats drunkenness as a sin, and not as a disease, and punishes drunkards for their offences. It would be simply monstrous to maintain that God’s edict was promulgated against disease and not sin, or that the lawmakers of the world should punish disease as if it were a crime. I am tired of the temporizing quibbles and refinements of some who dub the drunkard a ‘dipsomaniac,’ the petty thief as a ‘kleptomaniac,’ etc., and, who not always from purely unselfish and philanthropic motives, proclaim some infallible cure for the poor besotted, degraded drunkard. Material means have failed, and will always fail, to permanently cure the drunkard. Man can never supersede God, and the only infallible cure for drunkenness, as for all other sins, is the grace of God, Christ’s wondrous love. The filling of the soul of man with the Spirit of God, so regenerates the whole man that the whole tenor of his life is altered, his appetites and habits are changed entirely, and he that was a drunkard, under this benign influence, stands erect in the image of his Maker, a freeman, free from, not only drunkenness, but all the other debasing and degrading sins that follow in its train. {PTUK March 9, 1893, p. 77.2}

“I speak of what I know when I say that I am personally acquainted with many professional as well as mercantile men, who, from being most inveterate drunkards, and who had tried every way and every method under the sun to cure themselves without avail, became transformed at once when God’s gracious Holy Spirit filled their hearts. God’s arm is not shortened; He can save the drunkard as easily as the thief or murderer, and whosoever will may come. My daily prayer to God is that the poor drunkard may trust no longer to human means for salvation from his besetting sin, but that he will at once be led to the great Physician who is mighty and able to save.” {PTUK March 9, 1893, p. 77.3}

**“Hebrew a Living Language” The Present Truth 9, 5.**

E. J. Waggoner

Perhaps many of our readers may be aware that the New Testament translated into Hebrew by Dr. Delitsch has had a circulation of tens of thousands, but they may be surprised to learn that the Hebrew is used to the extent indicated in the following extract from an article in the New York *Independent*, by Henry Gersoni, a Russian Hebrew:- {PTUK March 9, 1893, p. 77.4}

“In works of art, in romance and poetry, whether original or true elated from modern languages, the Hebrew diction is used in its original purity. Leasing, Goethe and Schiller; Shakespeare, Milton, Tennyson, Longfellow, Whittier, and other English poets; the poets of Italy, France and Russia, would have no reason to be displeased if they knew how their poetical creations appear in the Hebrew garb. Nor could the scientists of the age complain, such as Agassiz, Darwin, Huxley, Tyndall, Spencer, and others, if they knew how their works circulate in Hebrew among the Jewish youth, not only of Europe but even of Asia and the borders of Africa. {PTUK March 9, 1893, p. 77.5}

There is not a department of science, history, or *belles-lettres*, in which the writers of modern Hebrew are not active. Even the atheistic and pessimistic views of the modern thinkers are discussed in Hebrew in periodical publications as well as in special books. The great centres of publication for Hebrew works are Vilna, Warsaw, and Odessa in Russia; Vienna and Brody in Austria; Leipzig, Berlin, and Posen in Germany; and Jerusalem in Asia. Periodicals and books of modern Hebrew are printed in such large editions every year as would astonish the non-Hebrew and those who consider the ancient tongue as a dead language.” {PTUK March 9, 1893, p. 77.6}

**“Interesting Items” The Present Truth 9, 5.**

E. J. Waggoner

-Fifteen thousand drunkards were last year arrested in Dublin; of this number 5,000 were women. {PTUK March 9, 1893, p. 78.1}

-Much loss of life and damage to property has been caused by the sudden rise of the Danube. {PTUK March 9, 1893, p. 78.2}

-More earthquakes have occurred at Zante, doing further damage, and creating a panic among the people. {PTUK March 9, 1893, p. 78.3}

-From 1851 to 1890 the population of England and Wales Morehead sixty per cent. In the same period the increase of Catholic priests was 800 per cent. {PTUK March 9, 1893, p. 78.4}

-Only 14 per cent. of the cultivated area of Great Britain is in the occupation of its owners. The other 86 per cent. is farmed by tenants. {PTUK March 9, 1893, p. 78.5}

-The death of King George, of Tonga, is announced. It is thought that an effort will be made to bring the islands under the government of Fiji. {PTUK March 9, 1893, p. 78.6}

-The Czar of Russia has pardoned the prisoners condemned to death for taking part in the riots which occurred in Astrakhan during the cholera epidemic last year. {PTUK March 9, 1893, p. 78.7}

-A Reuter’s telegram from New York, dated Feb. 18, states:-The car in which the mail from Chicago for Europe was being conveyed to New York, has been burned in Pennsylvania. {PTUK March 9, 1893, p. 78.8}

-It is estimated that 80,000 persons, including 80,000 pilgrims, were at St. Peter’s, Rome, in attendance upon the ceremony in connection with the Pope’s episcopal jubilee, Sunday, Feb. 19. {PTUK March 9, 1893, p. 78.9}

-About 12,000 men at the various docks in London at the present are not earning more than 12s. a week each, while a very large number of dock frequenters are unable to obtain work at all, in consequence of trade depression. {PTUK March 9, 1893, p. 78.10}

-The proposal of the German Government to limit the term of military service to two years, in consideration of leave to increase the strength of the army in time of peace, was rejected by the Military Bill Committee, only four members voting in favour of it. {PTUK March 9, 1893, p. 78.11}

-The Legislative Assembly of Jersey has refused to allow the optional use of English in that Assembly, rejecting by a large majority a Bill to that effect, and affirming the principle, for the first time in the history of the island, that French is the official language. {PTUK March 9, 1893, p. 78.12}

-The waste from the City of London (the sweepings of the streets and the clearings of the dustbins) last year realized over £1,100. Old corks fetched 480, old bottles over £100, bits of string, 413, pieces of paper 4400. A cheque for a large amount war, discovered amongst the rubbish. {PTUK March 9, 1893, p. 78.13}

-Over 50,000 Parisians earn a living by picking up and making use of what other people throw away-rags, bones, and refuse. {PTUK March 9, 1893, p. 78.14}

-The largest hotel in the world will be the one now in course of construction near Jackson Park, Chicago. It is to have 6,400 rooms, and will cover ten acres of ground. {PTUK March 9, 1893, p. 78.15}

-Dr. Caccarelli, the Pope’s physician, has just died at the age of 63. For years be has devoted his time exclusively to the care of the Pope’s health. Pius IX. died in his arms. {PTUK March 9, 1893, p. 78.16}

-Great suffering has been caused by the severe cold weather in Russia. But a few days ago twelve boys were frozen to death, in the government of Kalouga, while on their way home from school. {PTUK March 9, 1893, p. 78.17}

-In Chicago, recently a party of gentlemen sat in the office of the Long Distance Telephone Co. and listened to a concert given in New York City, 1,000 miles distant. It is said that “even the finer shades of tone of both the vocal and instrumental music were transmitted with full effect.” {PTUK March 9, 1893, p. 78.18}

-A telegram from Salonica says that the severe weather is causing the wolves to commit great depredations in the villages in the neighbourhood, and even to attack human beings. A few nights ago, four Turkish gendarmes were attacked by the animals and torn to pieces at a place called Katchanik, not far from Salonica. {PTUK March 9, 1893, p. 78.19}

-The papers say that the entire coast between Christiania and Christiansund is covered with think ice, extending from the shore as far as the eye can reach. Only the biggest steamers can force their way through the ice up to Christiania, and even these have to keep a sharp lookout to escape collision with the larger floes. {PTUK March 9, 1893, p. 78.20}

-The total cultivated area of Great Britain, excluding plots of less than one acre, is 82,685,000 acres, and exactly half of this is pasture land. There are 157,000 acres less arable land now than there were twelve months ago. Taking the three decades of 1872, 1882, 1892, land has passed from under the plough at the rate of 1,000,000 acres every ten years. {PTUK March 9, 1893, p. 78.21}

-The Harrison International Telephone Company, which has been incorporated in Chicago, proposes to do away with the ordinary telegraph and telephone system. In its stead it is proposed to introduce a system worked like an ordinary typewriter, producing a facsimile in letters at the desired destination. It is promised that the cost of messages will be greatly reduced by this simplified method. {PTUK March 9, 1893, p. 78.22}

-The Sultan of Turley dines in solemn state in a room overlooking the Bosphorus. He sits on a divan, and uses neither table, plates, knife, nor fork, but only a spoon and his fingers, with which implements he fishes out his food from a series of little saucepans. He generally has a large retinue in attendance, but he always eats and drinks alone, not even a few of his favourite wives breaking broad with him. {PTUK March 9, 1893, p. 78.23}

-An elephant fell a victim to the cold in Hungary. A bucketful of tea, containing a bottle of brandy and two bottles of rum, was poured down its throat. The benumbed animal became intoxicated and died. Such treatment alone was sufficient to kill any animal not made of cast iron. It would seem as though it was enough for the poor beast to be benumbed with cold, without having its nerves still further paralyzed with the poisonous liquor. {PTUK March 9, 1893, p. 78.24}

-The Mayor of Cork went to Rome on the occasion of the Pope’s Episcopal Jubilee with the intention of congratulating his holiness on the event. The question as to who was to pay the expenses of the trip recently came up in the City Council, and it was decided that a sum of money should be set aside out of the rates for that purpose. The question of the legality of taxing the Protestant minority in this matter has been referred to the Chief Secretary. {PTUK March 9, 1893, p. 78.25}

**“Back Page” The Present Truth 9, 5.**

E. J. Waggoner

The Pope has shown his good will to England by canonizing some ancient English martyrs. Just how England is to be benefited by this, we are not informed. {PTUK March 9, 1893, p. 80.1}

In quite a number of large towns in England, Nonconformist Councils, embracing all the dissenting bodies, have been formed, both for the purpose of making a house-to-house visitation of the people who do not habitually attend a place of worship, and also for the purpose of more effectually influencing elections. {PTUK March 9, 1893, p. 80.2}

The *Echo* of February 24 has this item: {PTUK March 9, 1893, p. 80.3}

“Several East-end publicans, who had diluted their beer with water, were yesterday, fined at the Worship Street police court in amounts ranging from £10 to £20.” {PTUK March 9, 1893, p. 80.4}

That was a sad offence, indeed; if any would have been imposed if the publicans had been asked for water, and they had adulterated the water with beer. {PTUK March 9, 1893, p. 80.5}

The *South Wales Echo*, commenting upon the formation at Cardiff of a so-called “Labour Church,” which is in reality only a sort of socialistic labour union, well says, “It is dangerous to confuse politics and religion; it is dangerous to confuse worship with efforts at self-improvement; it will in the end open the labourer to the charge that the deity so vaguely expressed is himself, and that his worship is nothing more than a vehement effort to secure better wages and less hours.” {PTUK March 9, 1893, p. 80.6}

A bill for the control of the liquor traffic was introduced on the 27th ult. In spite of the earnest demonstrations at Exeter Hall and elsewhere, national Sunday-closing is not provided for. Sunday-closing is to be referred to the people. If a bare majority in any district wish it, the public-houses will be closed at once. Since this is the best that can be expected, the Sunday-closing advocates are disposed to accept it. If, as they have claimed, the people everywhere want it, then it will at once become universal. {PTUK March 9, 1893, p. 80.7}

In certain quarters much is made of the supposed fact that the clergy have received their warrant by unbroken succession from the apostles. But even if that claim were true, what a wonderfully long and slender thread that is upon which to hang one’s ministry. Christ is still alive, and to the end of the world He will be present upon earth to commission labourers. It is the privilege and the duty of every minister of the Gospel to be sent forth by Jesus Christ Himself. Who would stop to trace his calling back through the centuries to the apostles, when he could go forth as the direct representative of Christ. “Now then we are ambassadors for Christ, as though God did beseech you by us.” {PTUK March 9, 1893, p. 80.8}

In a recent sketch of the life and work of Charles G. Finney, of Oberlin, Ohio, we find the following statement, which is worth emphasizing, as it concerns a point that it now almost lost sight of in these days of “reform“:- {PTUK March 9, 1893, p. 80.9}

“It is not a little surprising that, so far as I can learn, President Finney attended almost no reform conventions, and delivered no lectures or addresses exclusively devoted to moral reform. Let no one infer from this, however, that his influence was not potent in all such reforms. If all Christian ministers preached as he did, there would be but little need of special organizations for the promotion of reform. He was not a temperance or anti-slavery lecturer in the ordinary sense, yet the world knew him as one of the most pronounced and powerful advocates of these causes. His life illustrates the fact that a man can be a good reformer by simply preaching the Gospel.” {PTUK March 9, 1893, p. 80.10}

Not only is it true that “a man *can* be a good reformer by simply preaching the Gospel,” but it is a fact that he can be a good reformer *only* by preaching the Gospel. In the statement that “if all Christian ministers preached as he did, there would be but little need of special organizations for the promotion of reform,” we have an admission that these different societies for the promotion of reform are due to lack of power in the church. But they cannot take the place of the church. A revival in the church is the only source of true reform. {PTUK March 9, 1893, p. 80.11}

The Government of Germany has found unexpected aid for its Military Bill, in a recent work by Captain Moland, of the French General Staff. The book is on the military power of the State of Europe, and contains the following passage, which, considering the high position which the author holds in the French army, may be taken as the general sentiment of France:- {PTUK March 9, 1893, p. 80.12}

“The Rhine is not a German river, as German writers make out, but a frontier stream. In point of fact it divides Western Europe into two great tracts-French territory from Atlantic to the Rhine, and the German region from the Rhine to the Elbe. On both sides of the frontier dwell Gauls and Germans who have been adversaries for 2,000, years as the French and Germans now are. Hereditary foes we were, are, and will remain until the great day of final reckoning. This is not a figure of speech, but the simple statement of an historical truth.... . We shall only devote our enthusiasm and erect our triumphal arches to those who will one day yet anew plant the tricolour on the line which was, is, and ever will be our goal-the Rhine.” {PTUK March 9, 1893, p. 80.13}

That certainly means anything but peace. {PTUK March 9, 1893, p. 80.14}

And now look at the other side. In the German Parliament Dr. Barth asked the Secretary of State for Foreign Affairs whether the Federal Governments would associate themselves with the efforts of Great Britain and the United States to settle international disputes by means of arbitration. {PTUK March 9, 1893, p. 80.15}

Baron Marschall von Bieberstein replied that the Governments had not hitherto approached the matter closely, but were prepared in future, as they had already been in the past more than once, to agree to the settlement of differences by arbitration in special cases. The Federal Governments, however, could not commit themselves to a general pledge in advance. {PTUK March 9, 1893, p. 80.16}

Count Caprivi, however, said he was convinced that “if a court of arbitration were to meet and decide that Germany should give up Alsace-Lorraine, then the whole German nation would with one voice refuse to acquiesce in such a decision, preferring rather to shed the last drop of its blood.” {PTUK March 9, 1893, p. 80.17}

This statement was greeted with loud cheers. People may indulge in all the dreams they please about arbitration, and the prospect of universal peace, but it will be found, until the end of time, that however much nations assent to the principle of arbitration, every matter which the consider of vital importance will be submitted to the arbitration of war. {PTUK March 9, 1893, p. 80.18}

Following are the objects of the Roman Catholic pilgrimage to Rome, on the occasion of the Pope’s Episcopal jubilee, as set forth in the “manual of prayers,” furnished to the pilgrims:- {PTUK March 9, 1893, p. 80.19}

“1. To profess and proclaim our unalterable fidelity to St. Peter, and to the Vicar of Christ. 2. To obtain the return of England to her ancient faith, and to the fold of Blessed Peter, her ancient patron and much-loved shepherd and teacher. 3. To obtain of St. Peter an increasing personal love of Jesus Christ, great love and zeal for the holy Catholic Faith, and great hatred of sin. 4. To honour our most holy father, Pope Leo XIII.; to congratulate him on the jubilee of his episcopate; to stand by him in his maintenance of the rights of holy church, and to obtain his blessing for ourselves, and for our country.” {PTUK March 9, 1893, p. 80.20}

**“Front Page” The Present Truth 9, 6.**

E. J. Waggoner

Before Jesus went back from earth to heaven He promised to to send the Comforter-the Holy Spirit-to abide with His people for ever, as His representative. Since it was by the anointing of the Spirit that He accomplished all His work here on earth (See Isaiah 61:1-3), it is evident that the presence of the Spirit is the same as the presence of the Lord. The same instruction, counsel, and works of love that came from Christ, are continued by the Spirit. {PTUK March 23, 1893, p. 81.1}

In promising the Comforter, Jesus said, “And when He is come, He will convict the world in respect of sin, and of righteousness, and of judgment.” John 16:8. “By law is the knowledge of sin.” Romans 3:20. But “the law is spiritual.” Romans 7:14. It is the nature of the Spirit, for the righteousness of the law is the fruit of the Spirit. Therefore there is no conviction of sin in any soul on earth, that is not the working of the Spirit of God. {PTUK March 23, 1893, p. 81.2}

But while the Spirit convicts of sin it is always a Comforter. It is as a Comforter that it convicts. Few people stop to think of that. Remember that nowhere is it said that the Spirit *condemns* for sin. There is a difference between conviction and condemnation. Conviction is the revealing of sin. But it depends on the person’s course after he has been convinced of sin, whether or not he will be condemned. For “this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” John 3:19. The mere pointing out to a person that he is a sinner is not condemnation; the condemnation comes from holding to the sin after it is made known. {PTUK March 23, 1893, p. 81.3}

Let the mind grasp the thought that the same Spirit that convinces of sin also convinces of righteousness. It is always a Comforter. The Spirit does not lay aside one office while it performs another. It does not leave aside the revealing of righteousness when it convinces of sin, nor does it cease to be a convincer of sin when it reveals righteousness. It does both at the same time, and herein is the comfort to all those who will take it. It convinces of sin because it convinces of righteousness. But let us consider this matter a little, and then meditate upon it. {PTUK March 23, 1893, p. 81.4}

The Holy Spirit is the Spirit of God-the Spirit of the Father and of the Son. Therefore the righteousness revealed by it is the righteousness of God. Now it is only by looking at righteousness that we can know sin and its sinfulness. The law, by which is the knowledge of sin, is not sin, but is the expression of God’s righteousness. A man may look at sin, and if he has never seen anything else he will think it is all right. Even one who knows the right, may lose the knowledge of it by looking at sin, so great is the deceitfulness of sin. So the Spirit must reveal the righteousness of God in His law, before the sinner can know sin as sin. The apostle says, “I had not known sin but by the law.” Romans 7:7. So it is as the revealer of the perfect righteousness of God that the Spirit convinces of sin. {PTUK March 23, 1893, p. 81.5}

It is evident, therefore, that the closer one comes to God, thus getting a more perfect view of Him, the greater will be his sense of his own imperfections. He gets this knowledge of sin, not by studying himself, but by beholding God. As an illustration, take man in relation to the works of God. When does one ever feel his insignificance so much as when in mid-ocean, or by its side? Its vastness makes him feel his littleness. So when one stands amid the lofty mountains. On such an occasion one does not have to look at himself to realise how small he is. It is while looking up,-beholding the mighty works of God,-that he realises that in comparison he is nothing. The psalmist says, “When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him?” Psalm 8:3, 4. {PTUK March 23, 1893, p. 81.6}

If this is a result of contact with and beholding the works of God, what must be the result when considering the character of God Himself. “The Lord God is a sun.” Psalm 84:11. He is greater than all the heavens. “Thy righteousness is like the great mountains; Thy judgments are a great deep.” Psalm 36:6. As while beholding the visible works of God’s hands one feels his own physical insignificance, so in contemplating the righteousness of God, one is made conscious of his own spiritual lack. Now the message of comfort which God sends to His people, especially for the days immediately preceding His coming is this, “Behold your God! See Isaiah 11:1-9. That means that as a necessary preparation for His coming, He wants us to know our own lack of righteousness by beholding His righteousness. {PTUK March 23, 1893, p. 81.7}

Thus far we have been speaking of the knowledge of sin by the righteousness of God. Now mark the comfort that there is in that same conviction of sin. Remember that the sensibility of a lack of righteousness is caused by the revelation of God’s righteousness. Also remember that the Spirit, that convinces of both sin and righteousness, is *given* to men. Christ said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you.” John 14:16, 17. {PTUK March 23, 1893, p. 81.8}

What necessarily follows from this? Just this, that whoever accepts the Spirit, which, by its revelation of the righteousness of God, convicts the soul of sin, and allows it to abide with him, thereby gets the righteousness which it brings. The sense of need in itself the promise of supply. It is God who produces a sense of a lack of righteousness, which is conviction for sin. But He does not do this in order to taunt the sinner, and cause him to despair. He does it for the purpose of letting the sinner know that He has that which will abundantly supply all that he lacks. In fact, it is by the very bringing of the supply of righteousness, that the soul knows itself to be simple. Therefore, whoever will take God exactly at His word need not be under condemnation for a single minute, although always, and ever anew, conscious of his own imperfections. As every new defect is pointed out, he may cry, “O Lord, I thank Thee that Thou hast this new thing to give me, and I take it as freely as Thou dost give it.” This is true rejoicing in the Lord. {PTUK March 23, 1893, p. 81.9}

This is the truth that God was trying to teach ancient Israel, when He spoke His law from Sinai, and is what He has been anxious for us to learn all these years. The law was ordained “in the hands of a Mediator.” Galatians 3:19. That is, in the hands of Christ, for He is the “one Mediator between God and man.” 1 Timothy 2:5. He is Mediator because He reconciles us to God. Since the enmity consists in the fact that we are not subject to the law of God, the reconciliation consists in the putting of that law in the heart and mind. So Christ is Mediator because He is the medium through which the righteousness of God is conveyed to us. {PTUK March 23, 1893, p. 82.1}

This was most forcibly illustrated at the giving of the law from Sinai. Some time before the people had been perishing with thirst, and God said to Moses, “Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.” Exodus 16:5, 6. This was done, and the people drank and were revived. But the water which they drank was miraculously given by Christ. In fact it came directly from Him. The apostle Paul says that “they drank of that spiritual Rock that followed them; and that Rock was Christ.” 1 Corinthians 10:4. The Rock which the people saw, and which Moses smote, was a symbol of Christ. {PTUK March 23, 1893, p. 82.2}

But Horeb is another name for Sinai. So that the law of God was spoken from the very same mountain from which God had caused the water to flow, which was even then quenching their thirst. When God came down upon the mount, it was the very personification of Him and His law. No man could touch it without dying. Yet from it at that same time the water which gave life was flowing. This water, which, as we have seen, came from Christ, is a symbol of the Spirit which is given to all who believe. See John 4:10, 13, 14; 7:37-39. In that event God has given us a great object lesson. Although the law gives the knowledge of sin, and sin is death, the law comes to us in the hands of a Mediator, ministered to us by the Spirit; and “the law of the Spirit of life in Christ Jesus,” makes us free from the law of sin and death. It is thus that the commandment of God is life everlasting. {PTUK March 23, 1893, p. 82.3}

Is there not the very essence of comfort in this? At the same moment that the knowledge of sin comes to us, righteousness to cover and take away all the sin is revealed. “Where sin abounded, grace did much more abound.” Romans 5:20. The law, which convicts is spiritual, and the Spirit is the water of life, which is given freely to all who will take it. Could anything surpass the wonderful provisions of the grace of “the God of all comfort, the Father of mercies”? Who will not drink and drink again, and thus continually be filled. {PTUK March 23, 1893, p. 82.4}

*“I HEARD the voice of Jesus say,  
Behold, I freely give  
The living water; thirsty one  
Stoop down, and drink, and live.  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him.” {PTUK March 23, 1893, p. 82.5}*

**“Abolishing the Sabbath” The Present Truth 9, 6.**

E. J. Waggoner

A New York daily speaks thus of the controversy over the opening of the World’s Fair on Sunday:- {PTUK March 23, 1893, p. 82.6}

“Another attempt to abolish the Sabbath is about to be made by the Chicago World’s fair managers.... Setting aside the observance of Sunday, Chicago doesn’t stumble at, but it is yet to be seen how Congress will view the question. The abolition of the Sabbath has virtually been accomplished in Chicago and certain other parts of the country, but as yet there has been no law of Congress enacted to that effect. This is what it is proposed to do, and it will not be long before the struggle will be on.” {PTUK March 23, 1893, p. 82.7}

The idea that the Sunday-sabbath may be abolished by an Act of Congress is very natural, when we remember that Sunday observance is solely of human origin. That most people really think so is shown by their fear lest it should lose the support of human laws. There is no such fear concerning the Sabbath of the Lord. The acts of men, or the decrees of kings, cannot affect it. “The seventh day is the Sabbath of the Lord,” and those who recognize it as such have no desire that human legislators should tamper with it. Its authority is the word of God, and men cannot abolish it. “Forever, O Lord, Thy word is settled in heaven.” Psalm 119:89. Although disregarded by the most of mankind, it remains the same. {PTUK March 23, 1893, p. 82.8}

**“Studying the Bible” The Present Truth 9, 6.**

E. J. Waggoner

Few people know how to really study the Bible. And this is not always because they do not know how to study at all, for very often those who are good students otherwise, are poor students of the Bible, even though they want to understand it. In Proverbs 2:1-5 we are told how to study the Bible so as to understand it. Let us read the passage:- {PTUK March 23, 1893, p. 82.9}

“My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.” {PTUK March 23, 1893, p. 82.10}

When a man is convinced that there is rich silver or gold ore in a certain place, what does he do? He goes right there and digs *in that very place*. But how do people generally do with the Bible? Why as soon as they light upon a portion where there is special treasure,-and that means a place where there is special difficulty,-they immediately go off to some other place to dig. If they went to some other part of the Bible it would not be so bad, for there is treasure everywhere in the Bible, and whoever finds it in one place will be better able to find it in another; but they generally go to a library and begin to dig among the commentators, or they ask their pastor or some friend what he thinks it means. It is as though a man should find indications of gold in a certain place, and should straightway go off a hundred miles and begin digging. People are not so foolish as that in temporal matters. {PTUK March 23, 1893, p. 82.11}

Another point: When a man is digging for silver or gold, he carefully examines every portion of the soil where he is digging. Whoever has seen men washing out gold knows that every particle of the soil is carefully examined. No matter what the style of mining, everything is in some way closely scrutinized. {PTUK March 23, 1893, p. 82.12}

Here then we have the simple directions for studying the Bible. First go to the Bible itself, and to the particular passage which you wish to understand, and then give the most careful and patient attention to every sentence and every word. Let your mind dwell upon every word and every clause, noting its relation to what precedes and what follows, until you know for a certainty just *what it says*. Do not sit down to commit the passage to memory so that you can repeat it parrotlike. That is not study. But question the text, asking a question and letting the words of the text give the answer, until you cannot possibly think of it without thinking the very words. {PTUK March 23, 1893, p. 82.13}

Many people who read the Bible a greal deal do not know what it says, because they read it carelessly, and do not let the Bible itself form their ideas. No one can hope to understand any portion of the Bible when he does not know for a certainty just what it says. This is self-evident, for it applies to everything. {PTUK March 23, 1893, p. 82.14}

When the student knows what the text says, then what? Here is the instruction, “Consider what I say; for the Lord shall give thee understanding in all things.” 2 Timothy 2:7, R.V. How will He give us the understanding? By our considering what He says. That is, while we are diligently considering the text, the understanding of the text will come from the text itself. From what other place should we expect it to come? “For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. The meaning of what the Lord says is in just the very words that He says. {PTUK March 23, 1893, p. 83.1}

How long must one consider the words before he can understand it? That depends upon several things. We must be prepared to consider them for ten years, if need be, without getting impatient. We must have such confidence that wisdom and knowledge do come from the very words of the Lord that we shall be assured that they are really there, and that they are nowhere else. But much depends on the spirit in which we approach the study. The Spirit of God is the source whence the Bible comes; the Spirit is the life and power and wisdom of the word. When we come with hearts submissive to the Spirit, we shall not have to wait so long as we otherwise would. {PTUK March 23, 1893, p. 83.2}

Remember that the righteousness of God is revealed to faith, and not to intellect. That does not put any discount upon intellect, but it simply exalts faith. God has given man talents of intellect, and expects him to use them, but not without faith. A very feeble intellect with faith will understand the Bible far more readily and more perfectly, than a giant intellect without faith. {PTUK March 23, 1893, p. 83.3}

At the same time that one particular passage is being thus *studied*, do not neglect the reading and studying of other parts of the Bible. The Bible is a unit; one Spirit and one truth is in it all; and every part is thus directly connected with every other part. If the particular passage under special consideration is in the middle of a chapter, the student will find it necessary to extend his careful study back to the beginning of the chapter, and even to the beginning of the book; for no book in the Bible, unless it be Proverbs and Psalms, is made up of detached thoughts. A line of thought runs through each, and every text should be considered in its full connection. Then when it is used in the study of any special subject, it will not be misapplied. {PTUK March 23, 1893, p. 83.4}

When the mind thus gets accustomed to dwelling upon the Scriptures, it is wonderful how light will come. Almost anything may serve to cause the light to shine forth from the word. While reading some other portion of the Bible, while listening to a discourse, in conversation even upon some other subject,-in short, in a thousand different ways,-the mind may be directed to the text that has been studied, and the light will shine forth. No one can tell in what way the Spirit will work, and what means it will use to lead the soul into the truth; only let it be remembered that in any case it is the Spirit that guides, and that the knowledge gained comes from the word itself, and not from any other source. {PTUK March 23, 1893, p. 83.5}

“For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” {PTUK March 23, 1893, p. 83.6}

**“A Revival of Spiritualism” The Present Truth 9, 6.**

E. J. Waggoner

Within the past few weeks there have been several things that show that Spiritualism is by no means dead, and that it is exerting an influence in the world greater than ever before. This growing influence is seen no less in the comments of those who are sceptical upon the subject than in the words of those who make no difficulty in accepting everything. {PTUK March 23, 1893, p. 83.7}

First in order are the experiences of Mr. W. T. Stead, editor of the *Review of Reviews*. These experiences are related at length in the *Christian Commonwealth* of February 2 and 9, wherein two lengthy interviews with Mr. Stead are reported. We will state the leading features as briefly as possible, but it will be necessary to quote quite largely from Mr. Stead’s own words. The interviewer began by asking Mr. Stead if he is a Spiritualist, to which he replied:- {PTUK March 23, 1893, p. 83.8}

“I never call myself a Spiritualist. I am simply an investigator of phenomena which as a rule are ignored by the majority of busy people. Certain facts have come before me, the only explanation of which seems to lie in a certain direction, but I am quite open to be convinced that the truth may lie in any other direction. If anyone can bring me a better working hypothesis than that of spirit return, I am perfectly willing to receive it. But at present it seems to me no other explanation fits the facts, and until a better explanation is forthcoming, I hold to my working hypothesis.” {PTUK March 23, 1893, p. 83.9}

To the question, “Are you sure of your facts?” Mr. Stead replied: “Yes, I think I may say that I am absolutely certain of my facts. But pray discriminate between facts which I know to be facts, and statements which may be true or may be false, but which are not yet absolutely verified.” And when asked what facts he is sure of, he said:- {PTUK March 23, 1893, p. 83.10}

“To begin at the beginning, I may say I am absolutely certain, having verified it over and over again; that it is possible for some of my friends to use my hands as their own, they being at a distance from me. That is to say, a friend of mine at Newcastle is quite capable of using my hand here in London, and writing a message long or short, by the mere action of his mind upon my hand, without any telegraph or connecting wire.” {PTUK March 23, 1893, p. 83.11}

Mr. Stead then gave several instances of this, and also of his using the hands of his friends. Said he, “Some of my friends have written at distances of 300 miles, long narratives of journeys which they have taken, mentioning the trains by which they went and came, the money they paid for their tickets, the cost of their dinner at the hotel: in short, giving a multitude of minute details, which it was absolutely impossible for me to have divined.” Following are the details of one of the instances, which Mr. Stead gave at the request of the interviewer:- {PTUK March 23, 1893, p. 83.12}

“Some months ago I was at Redcar, in the north of England. A foreign lady who does some work for the *Review*, had to meet me at Redcar railway station about three o’clock. I was staying with my brother, who lives about ten minutes’ walk from the station. At twenty minutes to three it occurred to me that ‘about three,’ the phrase used in her letter might mean some time before three, and as I could not lay my hand upon a time-table, I simply asked her to use my hand and tell me what time the train was due; this, I may say, was without any previous communication with her upon the subject. She immediately wrote her name and said the train was due at Redcar station at ten minutes to three. I saw that I should have to leave at once, but before starting I asked her where she was at that moment. My hand wrote, ‘I am in the train at Middlesborough railway station, on my way from Hartlepool to Redcar.’ I then went off to the station. On arriving there I went up to the time-table to see what time the train was due. It was timed to arrive at 2:52. The train, however, was late; three o’clock came, and it had not arrived. At five minutes past three, getting rather anxious, I took a slip of paper from my pocket, and taking a pencil in my hand asked her where she was. At that moment she wrote her name (they always write their names at the beginning and end of each communication), and said, ‘I am in the train, rounding the curve before you come to Redcar station; I will be with you in a minute.’ ‘Why the mischief have you been so late?’ I mentally asked. My hand wrote, ‘We were detained at Middlesborough for so long; I do not know why.’ I put the paper in my pocket, walked to the end of the platform, and there was the train! The moment it stopped, I went up to my friend, and said to her, ‘How late you are; what on earth has been the matter?’ ‘I do not know,’ she said: ‘the train stopped so long at Middleborough, it seemed as if we never would start.’ I then showed her what my hand had written.” {PTUK March 23, 1893, p. 83.13}

The following, in reply to the question if the lady was conscious of having communicated with him in that mysterious manner, is worthy of careful note:- {PTUK March 23, 1893, p. 83.14}

“No, she had no knowledge whatever that she was writing with my hand, and she was considerably amazed at finding that she had done so. I had only seen her once before in my life. I give that instance because it is very simple and compact, and can be verified by reference to the lady in question, whose address I can give you if you like.” {PTUK March 23, 1893, p. 84.1}

It seems that Mr. Stead had been a writing medium for some time before he learned of this new phenomenon. It was through the spirit that controlled his hand that he learned that he could receive communications from the living. He says:- {PTUK March 23, 1893, p. 84.2}

“I had no idea, nor, so far as I know, had anyone, either in the Psychical Research Society, or among the regular Spiritualists, that the mind of a living person could use the hand of another person at a distance, and write a message. But the Intelligence that controls my hand, while writing one day suddenly wrote, ‘Why do you think it strange that I should be able to write with your hand? Anyone can write with your hand.’ ‘What,’ said I, ‘do you mean that living people on this earth can do so?’ ‘Try it; you will find that any of your friends can use your hand to write messages which they wish to communicate to you.’ This seemed strange, almost incredible, but I promptly put it to the test, and found that the fact was exactly as she had said.” {PTUK March 23, 1893, p. 84.3}

In the interview Mr. Stead gave several instances of communications from his familiar spirit, which professes to be the spirit of a young lady who died about two years ago. At one time the spirit gave him notice of the breaking of a printing machine which he was going to see tested, and thus saved him a useless journey. {PTUK March 23, 1893, p. 84.4}

In all this, with the exception of the supposed communications from the living, there is nothing new. We have referred to the matter thus at length, in order that we might call attention to the new phase of Spiritualism, and especially that we might show how this thing is regarded by the religious press generally. Before going further, let us see what is the object of these communications. {PTUK March 23, 1893, p. 84.5}

**THE SOURCE OF THE COMMUNICATIONS**

In the first place, it is useless to attempt to impeach Mr. Stead’s word. There can be no doubt but that everything has taken place just as he says it has. The question is, Whence do the communications come? To answer this is a very easy matter for one who depends wholly on the testimony of the Bible. They do not come in any instance from the spirits of the dead. That is certain, because “the dead know not anything.” Ecclesiastes 9:5. Of man it is said that “his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:4. To every man it is said, “There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” Ecclesiastes 9:10. {PTUK March 23, 1893, p. 84.6}

More than this, the Scriptures everywhere speak of the resurrection of the dead. To the question, “If a man die, shall he *live again*?” the reply comes, “All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands.” Job 14:14, 15. The “change” mentioned by Job is thus described by the Apostle Paul: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:51-58. {PTUK March 23, 1893, p. 84.7}

Notice that this change does not take place until the coming of the Lord, and that at that time the dead are raised. That is the time when Christ calls, and the dead answer. Then they “live again.” And the apostle John, in prophetic vision, saw the result of this first resurrection, when the souls of them that had been slain for the word of God, “lived, and reigned with Christ a thousand years. But the rest of the dead *lived not again* until the thousand years were finished.” Revelation 20:4, 5. Here is a living *again*; but that is impossible unless they once ceased living. And herein Spiritualism is directly in conflict with the Bible, because it teaches that there is no such thing as death; that those who are called dead do not cease to live; and therefore it teaches that there is no such thing as living again. Whoever, therefore, gives any heed to Spiritualism in any of its phases, must first part company with the Bible. {PTUK March 23, 1893, p. 84.8}

The answer, then, to the inquiry whence these communications come, must be that they come from the spirits of devils. These devils are not the spirits of wicked men, but are “the angels which kept not their first estate, but left their own habitation,” and who are “reserved in everlasting chains under darkness unto the judgment of the great day.” Jude 6. This loss of their first estate was when “there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, which is called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9. {PTUK March 23, 1893, p. 84.9}

The Devil, as also his angels, are able to transform themselves into angels of light. 2 Corinthians 11:14, 15. Their work is to deceive, and this they are doing by making people believe that messages which come from them are from the spirits of departed friends. This is in full accord with the deception practiced upon Eve in the beginning. The serpent said to her, “Ye shall not surely die.” This was the way in which he compassed her fall; and the apostle says, “I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” 2 Corinthians 11:3. {PTUK March 23, 1893, p. 84.10}

Mark how craftily he is working in this new development. For a long time the Devil has been at work sending messages by means of raps, writing, etc., purporting to come from the dead. These were for the purpose of getting people to believe more firmly the lie with which he deceived Eve, that there is no such thing as death. Now he gives similar messages, purporting to come from people who are still alive, so as to still more surely break down the idea that there is any difference between the living and the dead. The receipt of these messages, supposed to come from the living, will, more than anything that has ever been done before, serve to bring people to believe in the possibility of communicating with the dead. This is what they are for. {PTUK March 23, 1893, p. 84.11}

This is the only possible explanation of the messages which Mr. Stead has been receiving from his living friends, as he supposes. Indeed, it should be suggested to anyone who reads the account, for he says, as has been noted above, that these communications are received when the friends themselves are often entirely unconscious that Mr. Stead is receiving any communication purporting to come from them. Of course the Devil could use their names without informing them of the fact....ed it is quite unusual for a man to know when his name is being forged. {PTUK March 23, 1893, p. 84.12}

**A NEW CHAMPION**

But when Mr. Stead has been pursuing his investigations, the cause of Spiritualism has received aid from another quarter. A book first published by T. Fisher Unwin, entitled, “Do the Dead Return?” gives the result of a Church of England clergyman’s dealings with the spirits. The clergyman states that until three years ago he shared the generally received opinions respecting the phenomena of Spiritualism, and had ascribed them “partly to self-delusions and subjective impressions of particular minds, partly to fraud and trickery.” A book fell into his hands, from which he learned that several well-known and eminent men of science had, after long and patient investigation, become converts, and he concluded that the subject was one of great importance, and with “reverent and thoughtful examination.” {PTUK March 23, 1893, p. 84.13}

His first difficulty was with the fact that the Bible forbids seeking to the spirits of the dead; but this difficulty was removed when he “came in contact with a family in whose house the phenomena came *spontaneously*-unbidden and unasked for. Departed members of the family manifested their presence in an unmistakable manner. They gave clear proof of their identity, of the beneficent purpose of their return and communications.” Therefore he gave himself to the study of the subject, convinced that there was no longer any cause for hesitation on the ground of moral danger. He didn’t *seek* the spirits, he simply let them come to him. The little book which he has written gives in a clear, straightforward manner his experiences in spirit communication. These experiences he classifies under four heads, namely, spirit knocks, spirit writing, spirit voices, and spirit forms. That indicates the growth of his experience. First he heard the rappings; then he got more satisfactory communications through writing; then he developed sufficiently to be able to converse with the spirits; and lastly they appeared to him. {PTUK March 23, 1893, p. 84.14}

It is unnecessary to quote his experiences, as it would require too much space. Suffice it to say that they are told with a candour and minuteness of detail that cannot fail to convince the reader that he is telling the exact truth as to what he heard and saw. The following, which is the closing paragraph of a full column notice of the book in the *Daily Chronicle*, shows the effect of the book upon the general reader:- {PTUK March 23, 1893, p. 85.1}

“The Psychical Research people seem to think that they have disposed of the ‘miracles’ of Spiritualism when they have found a conjurer who can imitate them. That, of course, is nonsense. The fact that a conjurer can do certain things by trickery is no proof that Spiritualists can *not* do them by other means. Hocus-pocus by a conjurer with a locked slate and a wisp of muslin has really not a great deal to do with the question whether Spiritualists can or cannot raise the dead. As well refuse to believe in a thunderstorm because they can produce first-rate lightning at the Lyceum.” {PTUK March 23, 1893, p. 85.2}

The clergyman himself says:- {PTUK March 23, 1893, p. 85.3}

“That the so-called dead return, and are able, under certain conditions, to hold intercourse with the living, I regard as a fact as well established and as undeniable as any fact in science.” {PTUK March 23, 1893, p. 85.4}

In another place he says of his experience in spirit writing, “If I were to doubt it, I cannot well see on what grounds I could reasonably credit the evidence of my senses respecting any other matter in life.” For our part, we cannot have the slightest doubt that he saw and heard all that he says he did. Those who think to combat Spiritualism by scouting the reality of its phenomena, are the very ones who will in the end be the most terribly deceived by it. There is a reality to them-the reality of the power of Satan. {PTUK March 23, 1893, p. 85.5}

**THE OBJECT OF THE MANIFESTATIONS**

So much for the statement of the case. Now the question arises, What is the object of these manifestations? The *Christian Commonwealth*, in which the interviews with Mr. Stead appears, says:- {PTUK March 23, 1893, p. 85.6}

“But even allowing that Mr. Stead and all other mediums are not self-deceived, not victims of a delusion or deception, but are really dealing with occult forces or phenomena which cannot be explained by any known laws, it is still true that we may properly enough ask the question, *cui bono?*” {PTUK March 23, 1893, p. 85.7}

To this Mr. Stead replied in his second interview as follows:- {PTUK March 23, 1893, p. 85.8}

“I am surprised to see in the editorial of the *Christian Commonwealth* the inquiry, ‘*cui bono*?’ I cannot understand how anyone could ask what good it is to know that your loved ones are living after death, and that they are still able to take an affectionate interest in your welfare. Those who can ask that are capable of asking ‘*cui bono*?’ of the existence of love itself. But apart from human affection and the enormous boon that it would be to poor suffering human beings who are mourning the dead who seem to return no more, the fact of spirit-return is of theological value, to which I should have thought the editor of the *Christian Commonweath* would have been keenly alive. In the passage from the correspondence in the *Daily Chronicle*, which you quoted at the end of the interview last week, Robert Buchanan puts the thing in a nutshell: ‘When all is said and done, the question between Christ, or Christianity, and the world is this,-*Is there, or is there not, another life beyond this life we live?* Everything hangs or falls by that?’ Now, clearly, if the spirit of one who has died can come back and communicate, as the Intelligence that guides my hand claims to have done, that question is solved, and solved once for all in the Christian sense.” {PTUK March 23, 1893, p. 85.9}

Thus when it is asked, What is the good of these phenomena? the answer is, that they demonstrate that there is another life. This sort of demonstration is taken in all seriousness by another religious paper, the *Christian World*. In its issue of February 9, there was a leading editorial of some length, with the heading, “A Bridge to the Unseen World.” It calls attention to the conflict between infidelity or agnosticism and Christianity, and quotes from two prominent sceptics, who claim that Christianity has up to date furnished no evidence that there is a future life. The article then proceeds thus:- {PTUK March 23, 1893, p. 85.10}

“The challenge to Christianity then is, if it would bring the world back to genuine belief in its supernatural histories, to produce corroborative evidence from contemporary phenomena. Mr. Stephen, in the essays just alluded to, declares that theology is unable to scientifically prove one single point of its connection about the supernatural. The remarkable feature of the present position is that exactly upon this crucial point a large and constantly increasing body of witnesses, whom it would be very difficult to convict either of fraud or of imbecility, are coming forward to declare impossible of production, is actually accessible. Our readers may remember a book by Florence Marryatt, to which we a short time ago drew attention, entitled, ‘There is no Death,’ in which the well-known authoress relates her experience of intercourse with departed friends, her dead daughter amongst them, on evidence which she declares as good as any which Stanley could produce of the truth of his assertions about his Central African forest.” {PTUK March 23, 1893, p. 85.11}

Then follow references to Mr. Stead’s revelations, and an enthusiastic notice of the book, “Do the Dead Return,” to which we have already referred; and the article closes thus:- {PTUK March 23, 1893, p. 85.12}

“We must leave these statements and the others of which this remarkable book is full, to make their own impression on the minds of our readers. Whatever theory may be formed of them, it is evident that the materialism and agnosticism which of late have so loudly claimed to represent the really cultured and sane mind of the age, and which flatly deny to man any knowledge of the unseen, are now being squarely challenged on their own ground. The agnostics must either explain these phenomena, or abate their own pretensions. The theme is ripe for a thoroughly scientific investigation and for a scientific verdict. The gainsayers and deniers of the age have a plainly-defined issue put before them. The New Testament is a record of spiritual phenomena and revelation. We are told that these things are incredible because nothing answering to them is produced now. It is time for materialistic agnosticism, in the light of what is declared to be actually going on in our midst, to prove that statement.” {PTUK March 23, 1893, p. 85.13}

We have quoted what others think is the object of these phenomena, and now we will point out their actual object. They are given for no other purpose than to throw discredit upon the Bible, and to lessen the dependence of people upon its testimony. Indeed, they are for the purpose of leading professed Christians to let the Bible go entirely, and to depend on something else. Do you ask how this can be? The answer is plain. The Bible is given for the sole object of revealing to men the fact that there is another life for them, and of showing them how to attain to it. “Well then,” says one, “I should think that these things are exactly in harmony with the Bible.” Not by any means, because they exactly coincide with the infidel objection that the Bible does not reveal a future life. And the lamentable fact is that professed believers in the Bible unconsciously agree with the doubters of the Bible, by admitting that communication with the spirits is necessary in order to prove that there is another life. Thus they virtually admit the charge of the sceptics, that the Bible does not teach the certainty of another life. This point alone should convince the thoughtful and reverent that the whole business of spirit communication is of the devil. {PTUK March 23, 1893, p. 85.14}

The Bible teaches that there is another life for men, if they will have it. It also teaches that the dead know not anything, and that there is no possibility of communicating with them. Spiritualism, and this embraces as we have seen many who are not called Spiritualists, says that the dead do return and communicate, and that this is the only sure evidence of another life. Here is a direct conflict. Both cannot be true. Whoever accepts Spiritualism must throw away the Bible; and he who does that throws away all the morality of the Bible. This seems like a severe charge to make; but it is not a charge, it is a simple statement of fact. {PTUK March 23, 1893, p. 86.1}

**LIFE PROMISED IN THE BIBLE**

That the Scriptures do promise a life altogether different from the natural life of men, must be plain to the ordinary reader. Speaking by the command of God to men alive in the flesh, Moses said: “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 thou and thy seed may live.” Deuteronomy 30:19. {PTUK March 23, 1893, p. 86.2}

David, inspired by the Spirit of the Lord, said: “I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thine holy one to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” Psalm 16:8-11. {PTUK March 23, 1893, p. 86.3}

At the beginning of His earthly ministry, Jesus said: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:14-16. {PTUK March 23, 1893, p. 86.4}

To the people He said: “I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.” John 10:9, 10. {PTUK March 23, 1893, p. 86.5}

To the young men who came to Jesus saying, “What good thing shall I do that I may inherit eternal life?” Jesus said, “If thou wilt enter into life, keep the commandments.” {PTUK March 23, 1893, p. 86.6}

The apostle Paul declares himself to be “an apostle of Jesus Christ, according to the promise of life which is in Christ Jesus.” Titus 1:1. {PTUK March 23, 1893, p. 86.7}

All these promises of life are spoken to living men. They are promises of a life that they are not in possession of; they are promises of another life, even of an endless life. They are promises of a life that is not natural to man, and which cannot be found except in the Gospel of Christ, for life and immortality are brought to light in the Gospel. 2 Timothy 1:10. {PTUK March 23, 1893, p. 86.8}

**THE CERTAINTY OF ANOTHER LIFE**

Now the question comes, “Can we know positively that there is another life?” Here is what the *Christian Commonwealth* has to say upon the subject:- {PTUK March 23, 1893, p. 86.9}

“When Spiritualists can show to us that their new revelations have made them more active in doing the things which Christianity enjoins, we shall then be more inclined to look seriously at the claims they make.” {PTUK March 23, 1893, p. 86.10}

“But we do not see that there is anything in these messages which is of any importance, except what Christians believed before on the testimony of the Scriptures. And this is precisely our difficulty with the question which Mr. Stead has raised. He talks about Mr. Robert Buchanan’s desire to know that there is a future life. But this is precisely what Mr. Buchanan cannot *know*, neither can Mr. Stead *know* it. The doctrine of a future life is necessarily an appeal to faith, and not to knowledge.” {PTUK March 23, 1893, p. 86.11}

Herein the *Christian Commonwealth* is opening the way for the full acceptance of Spiritualism, when it shall have become a little more pronounced, and popular. It claims that from the Bible man cannot positively *know* that there is another life. But Spiritualism claims to demonstrate the fact. Now when the writer of those words sees the exact representations of his dead friends, and grasps their hands, and talks with them, receiving messages from them, and reminders of events that happened long ago, he will be ready to say that he *knows*. Such a test is sure to come sooner or later. {PTUK March 23, 1893, p. 86.12}

The truth is that God wants us to *know* that there is another life. The apostle John writes: “He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life*.” 1 John 5:10-13. {PTUK March 23, 1893, p. 86.13}

Christianity is not conjecture, nor a blind dependence upon uncertainty. It is positive knowledge. But how is it possible for men to know that there is another life? The answer is, *By faith*. We *know* it by faith. As shown in the text just quoted, those who believe know that they have eternal life. Faith enables us to lay hold of that life, and know of it by actual experience. The apostle Paul exhorts us to lay hold of that life, and know of it by actual experience. The apostle Paul exhorts us to “lay hold on eternal life.” 1 Timothy 6:12. A man is to know the fact of another life, because he lives it; for the Scriptures say that “the just shall live by faith.” {PTUK March 23, 1893, p. 86.14}

The apostle John also says: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John 1:1-3. {PTUK March 23, 1893, p. 86.15}

Eternal life, even the life of God, dwelt in Christ. The disciples who were with Christ on earth, saw the manifestation of that life. They have declared it to us, that we may have the same fellowship that they had. And how can this be? Jesus says: “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. And again: “If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him.” John 14:23. {PTUK March 23, 1893, p. 86.16}

This is how we may know the certainty of eternal life. Christ, in whom is that life, is to dwell, not simply in our houses, and to walk and talk with us, but to dwell within us. Our knowledge does not depend upon communications from spirits which contradict the Bible, but on the revelation of the Lord Jesus Christ, according to His word. {PTUK March 23, 1893, p. 86.17}

Here is the experience of the Christian: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. If anyone asks the real believer about another life, he can reply with positiveness that he knows that there is such a thing. If asked how he knows, he can point to the word of God, and can say that by believing he is now in actual possession of another life, even the life of Christ, and that is a “ future life” too, continuing to all eternity, because Christ is alive for evermore. {PTUK March 23, 1893, p. 86.18}

In what does this life consist? In righteousness. It is received through the Spirit, because “to be spiritually minded is life and peace.” And the apostle says: “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Romans 8:10. Righteousness and life are identical. “If there had been a law given which could have given life, verily righteousness should have been by the law.” Galatians 3:21. But as righteousness cannot come by man’s own acts, since it is entirely foreign to his natural life, there must be another life given, in order that he may have righteousness, and that life of righteousness is in Christ. He who has Christ has the life. The knowledge of another life, therefore, is simply the knowledge of righteousness through Christ. To say that a man cannot *know* that there is another life, is only to say that there is no such thing as actual, absolute righteousness. Or else it is to say that a man has righteousness in himself. {PTUK March 23, 1893, p. 87.1}

**DENYING THE GOSPEL**

When in the settlement of any question the Bible has less authority with people than something else has, they have virtually repudiated it as a whole. The evidence of the possibility of life after death is furnished in the Bible in the numerous cases of the raising of the dead, and by the resurrection of Christ Himself, by means of which all other cases of resurrection were accomplished. Now when people require spirit communications in order that they may *know* that there is another life than this, it shows that they do not believe the Bible record concerning the miracles of Christ and of His own resurrection. {PTUK March 23, 1893, p. 87.2}

What then? Simply this, that as they have taken the communications of the spirits as better evidence of a future life than the statements of the Bible, they will most naturally take what the spirits say about any point of doctrine and practice, in preference to what the Scriptures say on the same point. {PTUK March 23, 1893, p. 87.3}

The apostle John says: “He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that *God hath given* to us eternal life, and *this life is in His Son*.” Therefore whenever people claim that it is necessary to receive communications from spirits in order that they may be sure that there is another life for man, they show their disbelief of the record which God has given, and thus charge Him with lying. And when God has been thus charged with lying, the authority of His word is forever at an end with those people. Thus professed Christians are putting themselves on the same ground with professed infidels, in relation to the Bible. {PTUK March 23, 1893, p. 87.4}

Thus Spiritualism is from first to last against the Gospel. It is against it, in denying the plain statements of the Bible, and it is still further against it in claiming that man has life, and therefore righteousness in himself. It leads to trust in man instead of in Christ, since it exalts man to the place which God alone occupies. More and more people are resting their knowledge and hope of heaven upon their dead friends, and not upon Christ. Mr. Stead and also the Church of England clergyman speak of the comfort which these communications give to those who have lost friends. But when men depend upon such things for comfort, where is their dependence upon “the God of all comfort, the Father of mercies”? {PTUK March 23, 1893, p. 87.5}

Such comfort as that is the comfort of the heathen. Comfort without Christ is perdition. This is why so much space is given to this matter. It is a vital one. Satan is preparing a snare for all the people on the earth, and unconsciously many are falling into it. There is only one way of escape, and that is the acceptance of Christ through His word. Christ dwells in the word, and thus it is that man is to live “by every word that proceedeth out of the mouth of God.” He who allows himself to depart in the slightest degree from the straight reading of the Scriptures, has no safeguard. Just to the extent that one does not take the Scriptures, does he not take Christ. {PTUK March 23, 1893, p. 87.6}

Now mark the inevitable result. The Inspired Word says that just before Christ’s coming Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:9-12. {PTUK March 23, 1893, p. 87.7}

When one rejects the truth there is nothing left for him but to believe a lie. And so the men who are fondly hoping that in Spirit communication they will be able to find that evidence which Christ alone can give, are unconsciously inviting every delusion that Satan can invent. “No lie is of the truth.” Satan is the father of lies, and is therefore the author of spirit communications, which deny the truth of the Bible. {PTUK March 23, 1893, p. 87.8}

Fortunately there is no need for anybody to be deceived. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” Isaiah 59:19. God’s word is the standard; it is the only safeguard. By it, and by it alone, man can live, not only now but eternally, for the word of the Lord endureth for ever. {PTUK March 23, 1893, p. 87.9}

**“Preparing for an Inquisition” The Present Truth 9, 6.**

E. J. Waggoner

Under the supervision of Dr. Parkhurst, New York has a vigilance league, which aims at having at least one capable man in each of the 1137 electoral divisions of the city, with the following work outlined for each:- {PTUK March 23, 1893, p. 87.10}

“The duty of each of those men will be to make himself thoroughly conversant with all that concerns the district under his charge. It is recommended, in order to ensure thoroughness, that each supervisor should prepare a chart of his own district, with the names of residents so fast as he may come to know their names, nationality, etc. Buildings used for other than purposes of residence should be considered in detail, and their character noted so far as such memoranda can be of any use in securing the results already specified. This will include schools and saloons, a full account of which latter will embrace such particulars as the brewer under whose auspices the saloon is run, the general tone of the place, the relations subsisting between it and the policemen on the beat for the captain of the precinct; whether it is kept open in unlawful hours, the age and character of its customers, whether it is licensed, and if so whether its existence is necessitated by the paucity of saloons in the neighbourhood, or whether people living in proximity are enduring its presence under protest. The survey and tabulation must, of course, include a statement as to all houses of prostitution, pool-rooms, policy-shops, and gambling-houses in the district.” {PTUK March 23, 1893, p. 87.11}

The reader will readily see that every preparation has been made for a first-class inquisition, when a rigid Sunday law comes to be enforced. For all that machinery will be brought to bear upon the artisan or the day labourer who obeys God rather than man in the matter of Sabbath observance. In fact, they will suffer by it far more than anybody else, because they will not use bribes, and others will. There are trying times ahead for those in the United States who will persist in clinging to the liberty of the Gospel. {PTUK March 23, 1893, p. 87.12}

**“Wealth a Burden” The Present Truth 9, 6.**

E. J. Waggoner

Someone has been interviewing Mr. Vanderbilt on the subject of wealth, a subject upon which he ought to be able to speak with some assurance. He is reported to have said:- {PTUK March 23, 1893, p. 91.1}

“Such wealth as mine to too heavy a burden for any man is bear. The weight of it is crushing me and killing me. I have no pleasure in it and no one for it. in what respect am I really better off than my neighbour who has only half a million dollars? He commands more readily than I do the real happiness of life; his house is as comfortable as mine; he is healthier than I, because he has less an; he will probably live longer than I shall; and, above all, he can trust his friends.” {PTUK March 23, 1893, p. 91.2}

He is truly to be pitied. Think of carrying a burden for which one has no use, and in which he takes no pleasure, and which is crushing the life out of him. And this is the exact situation of the possessor of so much wealth. Perhaps the most pitiable part of the matter is that he does not seem to know that he is not obliged to carry the heavy burden. He could very quickly unload it if he would. {PTUK March 23, 1893, p. 91.3}

Which do *you* choose, the fleeting riches and pleasure of this world, or the everlasting joys and treasures hid in Jesus? Remember you cannot have both. {PTUK March 23, 1893, p. 91.4}

**“The People of India” The Present Truth 9, 6.**

E. J. Waggoner

We have already learned that there are about ten times as many people in India as in England and Wales, and about one-sixth as many as in the whole world. If you could put all of the people of India in one long line, and make them march past you, *day and night*, at the rate of one every second, it would bake more than nine years for them all to pass by! {PTUK March 23, 1893, p. 92.1}

And what a sight it would be! There would be Europeans with white skins like yours, rich natives with skins that are almost white, and then a great many with yellowish skins, others nearly brown, and still others perfectly black! {PTUK March 23, 1893, p. 92.2}

You would find that all of the Indian people have black hair and black eyes. What an army of dear little black-eyed children! some with just such roguish, dancing bright eyes as yours, but many with a sad wistful look that would make your very heart ache. {PTUK March 23, 1893, p. 92.3}

You would probably see the Viceroy (the man appointed by the Queen to govern India) riding in his silver *howdah* on the back of a large elephant, with a golden umbrella over his head; the government officers in great state; and the rajahs (native princes) also on elephants and dressed in costly garments. Following these you would see priests from the temples, soldiers from the army, merchants from their shops, and servants from their various places of labour. High and low, rich and poor, people from the hot lowlands, the cool hills, and the snow-covered mountains; people from the cities, with all the knowledge and refinement and fine clothes that civilisation and wealth can give; and people from the wild jungles with no education, no refinement, and no clothes. {PTUK March 23, 1893, p. 92.4}

I imagine I see you hold your breath and shut your eyes when the opium smokers and their families pass by. No wonder, for they are almost like walking skeletons clothed in a few filthy rags. Poor people! what can we do for them? {PTUK March 23, 1893, p. 92.5}

“What are in those strange long boxes carried on the shoulders of the natives?” Why, don’t you know? Those contain the high caste ladies who are not allowed to be seen by men outside of their own families. It would never do for them to be seen in such a motley crowd, so of how few have laid hold of the only they are shut up tightly in their palanquins. {PTUK March 23, 1893, p. 92.6}

It is indeed a motley crowd,-fifty different races of people, and two hundred wild tribes, and all talking away in ninety-eight different languages, and a much larger number of dialects! You could not understand them if you should try. Even if you had a Bible in their own language and should give it to one of the Indian ladies, it would do her no good unless you should learn her language and then teach her how to read it; for even queens in India have not been taught to read or write! {PTUK March 23, 1893, p. 92.7}

You could not help noticing how religious they all are. There are the Hindu, Mohammedan, Parsee, Jain, Silk, Jewish, Roman Catholic, Christian, and many other forms of religion. I suppose the Mohammedan children pray oftener than you do, and besides learning the words of their prayers, they have to learn a great deal about how they are to stand when they pray, how to clasp their hands, and throw themselves on the ground, and count beads, etc. {PTUK March 23, 1893, p. 92.8}

But isn’t it sad? Although all of this vast army of dying souls are reaching out in every direction for a god who can save them, very, very few indeed have really laid hold of the right one! {PTUK March 23, 1893, p. 92.9}

What shall we do, allow them to sink in utter despair, and die without hope and without help? Though you are but a little child, God will show you some way in which *you* can help these poor people, if you ask Him. {PTUK March 23, 1893, p. 92.10}

**“Only One” The Present Truth 9, 6.**

E. J. Waggoner

Speaking of the people of India, and of how few have laid hold of the only One who can save them, makes me think of something I heard Dr. Pentecost tell a short time ago. {PTUK March 23, 1893, p. 92.11}

Two men have fallen overboard and are in great danger of drowning. The people on the steamer are much excited of course, and in their efforts to save the men, one gentleman, scarcely knowing what he does, throws his walking-stick out to one of the men in the water. Another gentleman, not so much excited, runs and gets a life-preserver and throws that to the other man in the water. {PTUK March 23, 1893, p. 92.12}

As drowning men always catch at anything within their reach, so these men, when they come up, stretch out both hands, one laying hold of the walking-stick, and the other laying hold of the life-preserver-the only things within their reach. {PTUK March 23, 1893, p. 92.13}

Although both take hold in just the same way, there is a great difference in the results: One man is held up above the water and is saved, while the other man sinks beneath the water and is lost. {PTUK March 23, 1893, p. 92.14}

Why is it? Why is the man with the walking-stick lost, when he lays hold of it just as earnestly and in just the same way as the other man lays hold of the life-preserver? Why, it is because he has laid hold of the wrong thing! A walking-stick has no power to keep a drowning man from sinking, no matter how he takes hold of it. But the life-preserver cannot sink, therefore a man cannot sink as long as he keeps his hold on it. {PTUK March 23, 1893, p. 92.15}

Now that is the way with so many of those poor people in India. They have laid hold of *something*, but alas, they have not laid hold of the right thing; and therefore they are sinking lower and lower in destruction and perdition. They have felt the need of a Saviour, and have reached out and laid hold of gods many and lords many; but no matter how earnestly they have laid hold of one of them, no matter how much they have believed in him, he has not been able to save them, for they have laid hold of the wrong one. Those idols have no more power to save them than the walking-stick has power to save the drowning man, for, do you not remember? there is *only one* name under heaven given among men whereby we must be saved; and that name is *Jesus!* Acts 4:12. {PTUK March 23, 1893, p. 93.1}

You may trust that your father or your mother can save you; you may believe that a certain church can save you; you may think that your good works will save you, or money, or some great idol; but no matter how earnestly you believe in them, just as surely as you lay hold of any of these things and trust in them to save you, just so surely you will be lost for ever. Jesus is the *only one* that can save you. {PTUK March 23, 1893, p. 93.2}

Dear young friend, have *you* laid hold of the right one? Have you laid hold on Jesus? Do you believe in Him? Have you given yourself to Him? He is the *only one* who can save you from sin, the *only one* who can save you from eternal death. {PTUK March 23, 1893, p. 93.3}

*“No other name has e’er been giv’n  
To souls by sin depraved;  
No other name in earth or heav’n  
By which we can be saved.” {PTUK March 23, 1893, p. 93.4}*

**“Alcohol and Tobacco Against Hard Work” The Present Truth 9, 6.**

E. J. Waggoner

When Dr. Nansen, the Norwegian Arctic explorer, was in Greenland, neither he nor his comrades allowed a single drop of alcohol to pass their lips, and, to remove all source of temptation, the alcohol which they were compelled to carry with them for boiling their kettle, was previously rendered nauseous by being mixed with wood naptha. When asked if he did not regard alcohol necessary in case of sudden emergency, Dr. Nansen replied, “It is often supposed that, even though spirits are not intended for daily use, they ought to be taken upon an expedition for medicinal purposes. I would readily acknowledge this if anyone could show me a single case in which such a remedy is necessary; out till this is done I shall maintain that this pretext is not sufficient, and that the best course is to banish alcoholic drinks from the line of necessaries for an Arctic expedition,” and he added, “Though tobacco is less destructive, it is extremely harmful when smoked or chewed in cases of severe physical exertion, and not least so when the supply of feed is not abundant, for it injures the digestion and reduces the nervous power and capacity for endurance as well as tenacity of purpose.” {PTUK March 23, 1893, p. 94.1}

**“Interesting Items” The Present Truth 9, 6.**

E. J. Waggoner

-The watch industry of Switzerland is to be made a Government monopoly. {PTUK March 23, 1893, p. 94.2}

-The United Kingdom last year imported oranges and lemons valued at no less a figure than £2,062,661. {PTUK March 23, 1893, p. 94.3}

-Ninety ladies and gentlemen met a few days ago in Edinburgh, and publicly prayed for the defeat of the Home Rule Bill. {PTUK March 23, 1893, p. 94.4}

-A disastrous cyclone has visited the States of Mississippi, Alabama, and Georgia, destroying whole villages and killing many people. {PTUK March 23, 1893, p. 94.5}

-In the past ten years the consumption of beer in the United Kingdom has increased by 1,273,864 barrels. Excise duty was paid last year on no fewer than 32,201,167 barrels. {PTUK March 23, 1893, p. 94.6}

-The new general of the Jesuits has given orders to his brethren in the United States not to discuss the school question any more. {PTUK March 23, 1893, p. 94.7}

-A room in the House of Commons will soon have to be set apart to store the numerous monster petitions against the Home Rule Bill. {PTUK March 23, 1893, p. 94.8}

-At the final football tie for the Scottish Cup at Glasgow, last week, one of the players named Connor, who had just scored, dropped down dead from excitement and exhaustion. {PTUK March 23, 1893, p. 94.9}

-A French Deputy, in the hope of reducing drunkenness, suggests that the manufacture of intoxicating drinks should be a Government monopoly, which would yield £40,000,000 a year. {PTUK March 23, 1893, p. 94.10}

-Up to the end of last year the trustees of the Peabody Donation Fund had provided for the labouring poor of London 11,273 rooms, with washhouses and laundries, occupied by 20,114 persons. {PTUK March 23, 1893, p. 94.11}

-The stone lion at Lucerne, erected in memory of the bravery of the Swiss Guards killed at the Tuilleries in 1792, is so decayed by the effect of the weather that restoration is declared impossible. {PTUK March 23, 1893, p. 94.12}

-The “safest place in the world” is declared to be the cabin of an ocean steamer. In 1892 there were 650 million passengers by steamships, of whom 240 people were lost, of one in every 2,708,338. {PTUK March 23, 1893, p. 94.13}

-According to official returns, the revenue of the Russian Empire from January 10, to December 1st of last year amounted to 1,011,934,000 roubles, against 817,888,000 roubles as compared with the year 1891. {PTUK March 23, 1893, p. 94.14}

-One of the latest discoveries of Roman Fetishism is the supposed house where; the Blessed Virgin lived along with the apostle John in Ephesus. The ground enclosing the dwelling is to be purchased, and pilgrimages have already been organized. {PTUK March 23, 1893, p. 94.15}

-Juvenile smoking in Canada is now prohibited. The Legislative Assembly of Quebec has forbidden the sale of tobacco to persons under eighteen years of age, while boys under fifteen years found smoking are to be punished by fine or imprisonment. {PTUK March 23, 1893, p. 94.16}

-A missionary from India recently stated that “if the people of India were so divided among all the missionaries of all societies, so that each missionary had 50,000 people depending upon him for the Gospel, there would still be 200 millions who had not heard the Gospel.” {PTUK March 23, 1893, p. 94.17}

-By the steamer *Britannia* 1000 bags of American mail were landed at Queenstown on March 9. The same day the out-going steamer, the *Majestic*, took on board 664, bags, making 1620 bags in all, the largest amount of American mail that ever passed through, Queenstown in one day. {PTUK March 23, 1893, p. 94.18}

-On Saturday night, March 4; the town of Sandgate was the scene of a serious suite-dance of land. The damage done extends for about a mile east and west, and about 600 yards inwards from the sea-line. About 200 houses have been wrecked. The land has sunk in some places seven, eight, nine, and ten feet. {PTUK March 23, 1893, p. 94.19}

-The yearly consumption of imported eggs in the United Kingdom is put at a value of something like £4,000,000. France and Germany furnish more than half of the supply, Belgium, Russia, and Denmark coming next in order as egg exporters to England. The Canadian instalment has increased to 33,000,000 eggs in a single year. {PTUK March 23, 1893, p. 94.20}

-It is reported that cholera is steadily increasing its ravages in Russia. It is especially virulent at Ecatherinoslaff. The number of cases recorded in the Government of Podolek alone, according to the official reports, from December 26 to January 16, were 536, and the death 196. In most of the southern Governments, where the warm weather is already commencing, the mortality from the terrible scourge is very high considering the time of the year. The Governments of Bessarabia, Ecatherinoslaff, and Penza seem to be the most affected. {PTUK March 23, 1893, p. 94.21}

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E. J. Waggoner

Over 200 summonses have been issued against Sunday traders in Birmingham. At last accounts thirty-five small tradesmen, chiefly tobacconists and sweet-sellers, had been fined a reduced penalty of one shilling, without cost. The prosecutions are carried on under the old Act of Charles II. The prosecutors are a “Watch Committee,” whose self-appointed duty is to spy out who are doing work on Sunday, which the law does not sanction, even though such watching of others obliges themselves to do that which would be a violation of the Sabbath if Sunday were the Sabbath. {PTUK March 23, 1893, p. 96.1}

The Birmingham Sunday agitation presents some of the absurdities of Sunday legislation. That tobacconists admit that the law does not sanction their trading operations on Sunday, but they claim that they have as good right to sell tobacco on Sunday as the publicans have. And here is where the beauty of the law comes in. It seems that the publicans’ licence admits of their selling only liquor in the prescribed hours on Sunday, and not tobacco. They have assumed that, being legally open, they might as well sell the latter as the former; but the Watch Committee proposes to test the matter. If the point can be established, then the publicans will be prosecuted for selling cigars on Sunday. The non-legal mind may have some difficulty in seeing the fine point of prosecuting a man for selling cigars, while he may sell beer unmolested, but such it seems is the necessary thing in order to establish justice and morality, and vindicate the sacredness of “the venerable day of the sun.” {PTUK March 23, 1893, p. 96.2}

In the House of Lords, Thursday, the 16th, the Bishop of Salisbury introduced a Bill “to provide for better freedom for religious introduction in Board Schools.” He said that there are ninety-one Boards which allow no religious instruction whatever; but if you allow the Bible to be read without notice or comment, and some allow hymns without any Bible reading. What the Bishop means by “freedom for religious instruction,” therefore, is doubtless compulsory instruction. {PTUK March 23, 1893, p. 96.3}

If anybody can tell us the difference between this and compulsory attendance at church, we should be glad to learn. The children must of necessity attend school, and religious instruction in the schools is to be not merely optional, but compulsory. But the only object of the church is to give religious instruction, and *so* the schools are really churches, in a way. Many people who would exclaim against compulsory church attendance on Sunday, see no inconsistency in the same thing every day of the week. {PTUK March 23, 1893, p. 96.4}

The clergy are up in arms against the “Welsh Suspensory Bill,” which means that no new interest shall be created in the established church in Wales, which is a part of the English Establishment. Referring to this Bill, the Bishop of Manchester said:- {PTUK March 23, 1893, p. 96.5}

“It seems a poor and cowardly thing to attempt to destroy the entire English Church by a piecemeal surgery. This Bill means war-and a religious war-with all its painful consequences.” {PTUK March 23, 1893, p. 96.6}

There can be no war if the church people do not fight; and Christ forbade His followers to fight even in defence of His own life. And is it not a humiliating confession for a Bishop to make, that “the church” will be destroyed if deprived of Government support? Jesus Christ is a much better foundation; the church that is built on Him cannot be destroyed even though bitterly persecuted by all the Governments of earth. {PTUK March 23, 1893, p. 96.7}

The *Catholic Times* and *Catholic Opinion* in summing up the results of the Pope’s Jubilee, says: “Rulers, such as the Emperor of Germany, who have to contend against the forces of socialism, and who fear lest their own authority and the welfare of the State may be imperiled by revolutionary movements, look to the Supreme Pontiff for such moral aid as will safeguard them from the danger by which they are threatened.... The democracy of America, too, struggling for progress under new and trying conditions, welcome with cordiality the guiding influences of the Holy See. Thus it is that the necessity of the Papacy is felt more and more.” {PTUK March 23, 1893, p. 96.8}

The above is not merely the outburst of Catholic enthusiasm, but is a calm statement of the hold that the Papacy is gaining upon the nations. As if to emphasize the last part of the paragraph, the New York *Independent* says: “We can join heartily with our Catholic fellow-citizens in congratulations to Pope Leo XIII. on the occasion of his Golden Jubilee, celebrated this week. He has proved one of the wisest and best men that have ever occupied St. Peter’s chair. It was a wise remark which he made the other day, that Gladstone and he were the oldest rulers of Europe and the two youngest in their ideas. His sympathy with Republican governments and free institutions, and with the spirit of the age, endears him to Americans.” {PTUK March 23, 1893, p. 96.9}

“And all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear to hear let him hear.” Revelation 13:8, 9. {PTUK March 23, 1893, p. 96.10}

The passage of the Home Rule Bill is the one great thing before the present Parliament, and although there has been some bloodshed because such a bill has been passed, there is prospect of much more being shed if it should pass. A correspondent of the *English Churchman and St. James’ Chronicle*, speaking of the possibility of its passage says: “Nothing is more certain than that it will prove a fearfully dark day to England, for she will then be handed over to the tender mercies of the Irish priesthood and the professional agitators, who will become the virtual rulers, and utter ruin and misery must ensue. If ever in the history of our beloved country there was a call for prayer it is at the present crisis.” To which the editor adds: “In the presence of a great national disaster impending over us there is urgent necessity for united and constant prayer that this danger may be averted.” {PTUK March 23, 1893, p. 96.11}

Immediately following the above in another letter, which reads, in part, thus:- {PTUK March 23, 1893, p. 96.12}

“Our Protestant brethren in Ireland are up and doing. They acknowledge that no time should be lost in preparing themselves for resistance, should the Home Rule Bill become law, and a Parliament be established in Dublin. They do not mince matters; but, weighing the consequences, openly advocate the laying in of stores, the collection of arms, and the training of men willing to serve should civil war become a necessity. {PTUK March 23, 1893, p. 96.13}

“Is it not then a fitting time for us Protestants of Great Britain to be striving also, to let our co-religionists in Ireland know that from us they shall receive more than sympathy? That we, too, can give them armed and trained men and officers, that our wealth, our lives, our future are at their disposal, and that, God helping us, we will not stand by looking on, leaving them alone to face the terrible ordeal, but both in prayer and power, help them to win a victory, and be free for ever from a sacerdotal yoke, which knows no pity, feels no compunction, and is, and ever has been, a curse to the land over which it has sway.” {PTUK March 23, 1893, p. 96.14}

We offer no comments upon the merits of the case; but we wish merely to call attention to the incongruity of training men, collecting arms, and shedding blood in the cause of what professes to be the religion of the Prince of Peace. Jesus said, “My kingdom is not of this world, else would my servants fight.” Therefore when men fight, it is certain that they are not labouring in the interest of Christ’s kingdom. {PTUK March 23, 1893, p. 96.15}