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

E. J. Waggoner

“Out of the depths have I cried unto Thee, O Lord.” Psalm 130:1. And he did not cry in vain. The depths from which he cried were the depths of sin; for he said, “If Thou, Lord, shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared.” “Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.” So out of the depths of iniquity we may cry to the Lord, with the assurance that He will gladly help us. We cannot be too low down for Him to reach us. {PTUK May 4, 1893, p. 129.1}

The Pagan maxim, which too many quote as though it were Bible, is, “God helps him who helps himself.” But the truth revealed in the Bible is that God helps the man who is not able to help himself. Read the account of a storm on the sea, and of deliverance from it, as recorded in Psalm 107:23-30. Of the men in the storm it is said: “Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits’ end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses.” So it was when Jehoshaphat, in behalf of the people, said to the Lord, “For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee,” (2 Chronicles 20:12) and the Lord sent deliverance. {PTUK May 4, 1893, p. 129.2}

All these things “were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.” Romans 15:4. “For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are; yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:15, 16. Infirm means without strength; without strength implies being overcome by sin. So we learn that in the midst of defeat, when borne down under sin, we may come with boldness to Jesus, and find forgiveness and help. {PTUK May 4, 1893, p. 129.3}

For it is only at the very lowest possible state that we become connected with Christ. He came not to call the righteous, but sinners, unto repentance. Matthew 4:13. As He came to save the lost, we commend ourselves to His mercy by acknowledging that we are lost sinners. But sin is death. Therefore Christ bore our sins, and died for us. “Christ hath redeemed us from the curse of the law, being made a curse for us; ... that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:13, 14. So it is in our wretched, sin-cursed condition that we receive help from the Lord. {PTUK May 4, 1893, p. 129.4}

Death is the lowest condition possible, and it is in His death that we become perfectly united to Christ. “For as many of you as have been baptized into Christ, have put on Christ.” Galatians 3:27. We put on Christ by baptism. And what is baptism? “Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:3, 4. {PTUK May 4, 1893, p. 129.5}

What does this show? Simply this: that not only *may* we be saved when in the very lowest state, but we cannot be saved in any other condition. As a matter of fact all men are in that lost condition; for “all have sinned;” “they have all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one.” Romans 3:12, 23. But in order for any to get the benefit of Christ’s salvation, they must acknowledge themselves to be in that condition. By the law of faith boasting is excluded. And this not only once, but always. The Christian can never boast of his goodness, for boasting shows the absence of faith, and “whatsoever is not of faith is sin.” Romans 14:23. The Christian must always acknowledge himself to be a sinner, and then he may always be a sharer in the sacrifice of Christ. So he always lives only in the present. With Paul he may say: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I am chief*.” 1 Timothy 1:15. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world *is crucified* unto me, and I unto the world.” Galatians 4:14. {PTUK May 4, 1893, p. 129.6}

**“The Resurrection of Christ” The Present Truth 9, 9.**

E. J. Waggoner

Taken as a simple matter of history, there is nothing better attested than the fact of the resurrection of Christ. It was well known to all the people who lived at that time, and was a matter of common report. When the apostles spoke to the Jews, they talked of the resurrection of Jesus as something that did not need to be proved, but as that of which everybody was well informed. When Paul stood before Festus and King Agrippa, and spoke of the resurrection of Christ, Festus tried to make light of the matter, but the apostle replied that he was not mad, but spoke forth the words of truth and soberness, and then added: “For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.” Acts 26:26. {PTUK May 4, 1893, p. 129.7}

The fact is that the Jews never disbelieved that Jesus had risen from the dead after the crucifixion. This is shown by their action after the resurrection. An angel had come down from heaven, and had rolled the stone away from the sepulchre. Before the dazzling light of his countenance, the guards had fallen to the earth as dead men. Then Jesus came forth, and met His disciples, who went to tell the rest of the brethren. “Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you.” Matthew 28:11-14. {PTUK May 4, 1893, p. 129.8}

Who that knew anything about Roman discipline would ever believe such a story as that? What Roman soldier would ever dare acknowledge that he had slept on guard, if it were really so? The story was absurd, on the face of it; for although in spite of the sure death that always follows detection, a single soldier sometimes sleeps on guard, it is not possible that an entire guard should fall asleep at the same time. But the story which the Roman guard was bribed to tell was its own best refutation. For the very fact that they were not put to death, although they told that they had slept while on guard, and had allowed their charge to be stolen from them, is evidence that nobody really believed the story. The very means used to discredit the resurrection, established the truth of it. {PTUK May 4, 1893, p. 130.1}

**IMPORTANCE OF THE RESURRECTION**

To bear witness of the resurrection of Christ was the one work of the apostles and their co-workers. This appears more fully than anywhere else in the account of Paul’s case, which Festus gave to Agrippa. After telling about the desire of the Jews to have judgment against Paul, and of his own demand that they appear against him in a regular manner, he said that when the accusers came, “They brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.” Acts 25:18, 19. That was the sum of the whole matter. The Jews said that Jesus was dead, and Paul affirmed that He was alive. To the mind of the heathen ruler it seemed a most foolish, trifling controversy. What difference did it make to him or to anybody else, whether Jesus were alive or dead? {PTUK May 4, 1893, p. 130.2}

Ah, the heathen ruler did not know that that simple question was the greatest thing in the world; that on it hung everything, even the destiny of the whole world. For as the apostles and disciples preached, they did not speak of the resurrection of Jesus as a mere fact of history, but they dwelt upon the results of that event. That which angered the rulers of the Jews was that they “preached through Jesus the resurrection from the dead.” Acts 4:2. Without the resurrection of Jesus there could be no life for man. The Apostle Paul puts the matter thus: “Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? Now if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.” 1 Corinthians 15:12-20. All our hope comes from the resurrection of Jesus Christ. So the Apostle Peter blesses God that He has “begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” 1 Peter 1:3. {PTUK May 4, 1893, p. 130.3}

Notice that in the discourse of Paul concerning the resurrection he says not only that if Christ be not risen those who have fallen asleep in Him are perished, but that “ye are yet in your sins.” The resurrection of Jesus assures the resurrection of men from the dead, only because it brings the forgiveness of sins. The hope of the resurrection is simply the hope that comes from righteousness received through faith in Christ, “who was delivered for our offences, and was raised again for our justification.” Romans 4:25. The Apostle Peter connects the “lively hope” to which God has begotten us by the resurrection of Jesus Christ from the dead, with the fact that we are “kept by the power of God through faith unto salvation.” {PTUK May 4, 1893, p. 130.4}

**THE POWER OF THE RESURRECTION**

The Apostle Paul’s earnest desire was to “win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” Philippians 3:8-10. And in His prayer for us he desired “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places.” Ephesians 1:17-20. {PTUK May 4, 1893, p. 130.5}

The power of Christ is the power of the resurrection. Paul declares that the Gospel of God is “concerning His Son Jesus Christ, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:3, 4. It was by the Spirit that Christ was quickened, or made alive (1 Peter 3:18); and the Spirit has the power of giving life, because it is the Spirit of holiness. See Romans 8:10. Life and righteousness are identical, as we learn from Romans 8:6: “To be spiritually minded is life and peace;” and also from Galatians 3:21, which tells us that if there had been a law given which could have given life, righteousness would have come by it. The Spirit of God, therefore, gives life to the dead, because it gives righteousness to sinners. {PTUK May 4, 1893, p. 130.6}

In order to see that this is what is to be learned from the resurrection of Christ, read again the quotation from the first chapter of Ephesians, and then follow on with the second chapter: “And you hath He quickened made alive, who were dead in trespasses and sins; ... but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:1-6. Therefore we know the power of the resurrection of Christ only by experiencing the same power in the forgiveness of sins, and in overcoming sin. Thus we share even now in the resurrection of Christ, and that is the assurance of the future resurrection at His coming. {PTUK May 4, 1893, p. 130.7}

Read also the same thing in the Epistle to the Colossians: “Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation [working] of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened [made alive] together with Him, having forgiven you all trespasses.” Colossians 2:10-13. All tell the same thing: the forgiveness of sins comes by the resurrection of Christ, not as a historical event that took place eighteen hundred years ago, but as a present thing, which we are to experience day by day with Him. Thus we may see how the resurrection of Christ is to be the one theme of Christian preaching now as well as in the days of the apostles. We are to be reminded of it, not by the formal observance of a day once a year, which has never been commanded, but by going through the process daily. {PTUK May 4, 1893, p. 130.8}

**WITNESSES OF THE RESURRECTION**

This shows us how we, as well as the apostles, may be witnesses of the resurrection of Christ. For we are to be witnesses as well as they. A witness is one who tells what he knows, if he is a true witness. Otherwise his testimony is good for nothing. He is not to bear witness to what has been told him, but to that of which he himself is personally assured, by his own experience. If only one man knows a certain thing from his own personal knowledge, and he tells a dozen other men, and the whole thirteen then go into court and testify to that fact, there are not thirteen witnesses, but only one. The one man has simply repeated his testimony thirteen times. The case is no stronger for the testimony of the twelve men who repeated what had been told them. They might better have held their peace. So it is with the witnesses of the resurrection of Christ. He who tells it because somebody else has told him, is not a witness, and might better say nothing about it. If pressed closely, all that he can say is that somebody told him so. {PTUK May 4, 1893, p. 131.1}

But is it possible for anybody in these days to be able to give testimony concerning the resurrection of Christ, of the same nature as testimony that is required in earthly courts? Most certainly. Can it be thought that God requires less positiveness in His witnesses than earthly judges in those who appear before them? Not by any means. How can they give such testimony? Simply by knowing Christ, and the power of His resurrection. The question is, Does Jesus live, or is He yet dead? All know that He died: may we know that He is alive again? Most assuredly. The experience of the Apostle Paul may be that of every one. The Jews said that Christ was dead, and Paul affirmed that He was alive. They are brought before the court on that point. How does Paul demonstrate that Christ is now alive? Thus: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. That is sufficient. That is as good testimony as could be given in any court. A man is said to be dead. I say he is alive. The question is, “How do you know?” and I reply, “He lives at my house, and is my constant companion.” That is the evidence to-day to the world, that Christ is risen from the dead. On this testimony alone can unbelievers be convinced. {PTUK May 4, 1893, p. 131.2}

The Christian’s hope, therefore, is seen to be a certainty, and not a doubtful thing. If they know that Christ is risen, they know just as well that they too will be raised from the dead. Thus Christ has brought life and immortality to light through the Gospel. The Gospel makes known Christ as the risen Saviour, who is alive for evermore. His life is manifested in the mortal flesh of those who believe on Him. They pass from death unto life with Him. Nevertheless they are mortal. To sleep in the grave is their sure lot, unless prevented by the coming of the Lord. But as they live by faith, and not by sight, they hold fast their faith. So, whether waking or sleeping, their life is hid with Christ in God. The Spirit of God which is given them is their life, and their assurance of immortality. The life is theirs now, but the immortality will be bestowed only at the coming of the Lord. {PTUK May 4, 1893, p. 131.3}

“Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:51-53. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:14-17. {PTUK May 4, 1893, p. 131.4}

**“Essentials and Non-essentials” The Present Truth 9, 9.**

E. J. Waggoner

It is a very common thing for people to regard truth as of two kinds-essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for Jesus Christ whom He has sent is the truth. But the riches of Christ are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin. {PTUK May 4, 1893, p. 131.5}

In a perfect machine the smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in God’s perfect word the smallest matter is as important as what are called the great things. God has not wasted His time on non-essentials. He does not speak that which is of no importance. “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:6, 7. {PTUK May 4, 1893, p. 131.6}

**“The Church in the Early Centuries” The Present Truth 9, 9.**

E. J. Waggoner

Some weeks ago the Archdeacon of London wrote an article which appeared in the *Christian Commonwealth*, entitled, “The Christian Church at the End of the Third Century.” Coming from the source it does, the article is worthy of the attention of those who think that everything that “custom” sanctions in the present practices of the church is necessarily of Divine authority. We quote below a large portion of the article:- {PTUK May 4, 1893, p. 131.7}

“It is very natural, after the long lapse of centuries, that Christian people, in all their manifold divergences of faith and practice, should appeal to the example of the primitive church. Much, indeed, may be learned from its history, to illustrate and explain the development of Christian institutions. But even here we shall nowhere find absolute perfection. As the apostles themselves could be mistaken about so important a point as the meaning of our Lord’s words about St. John, ‘If I will that he tarry till I come, what is that to thee?’ so we should expect to find errors and inconsistencies even in those early days. It is well for everybody alike to remember the wise rule of the English Church, ‘Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith; or be thought requisite or necessary to salvation.’ And again the English Church pronounces clearly the fallibility of all churches, even the earliest: ‘As the church of Jerusalem, Alexandria and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manners of ceremonies, but also in matters of faith.’ And once more speaking of General Councils, the English Church declares: ‘Forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred even in things pertaining unto God. Wherefore things ordained of them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scripture.’ {PTUK May 4, 1893, p. 131.8}

“The present inquiry is intended to show some of the more noticeable points where the church at the end of the third century had diverged from apostolical practice. {PTUK May 4, 1893, p. 131.9}

“1. The delay of baptism till after a catechumenate of two or three years. {PTUK May 4, 1893, p. 131.10}

“2. The form of exorcism of evil spirits in baptism. {PTUK May 4, 1893, p. 131.11}

“3. The administration of milk and honey in baptism, as typifying the blessings of the Heavenly Canaan. {PTUK May 4, 1893, p. 131.12}

“4. The giving of the Lord’s Supper to infants. {PTUK May 4, 1893, p. 132.1}

“5. The distinction between clergy and laity, as constituting the former ‘Churchmen’ in some sense. {PTUK May 4, 1893, p. 132.2}

“6. The multiplication of subordinate church officers. {PTUK May 4, 1893, p. 132.3}

“7. The beginnings of the Roman primacy. ‘The claims which ripened into the supremacy of the Bishop of Rome over the Western Church had already been put forward, and to a great extent admitted, during the first three centuries. Arising naturally out of the civil supremacy of the capital, the pretensions of Rome were supported by the fiction of Peter’s bishopric there, and also by the equally groundless statement that the church was founded by Paul.” “At the end of the second century we find a precedence assigned by Irenaeus, not to the Bishop of Rome as the successor of Peter, but to the Church of Rome as the chief centre of the Apostolical tradition derived from Peter and Paul.” “Cyprian is the first eminent advocate of the superiority of the Bishop of Rome as the successor of Peter.... He calls the Church of Rome the chair of Peter, and the chief church, whence the unity of the priesthood had its source, the root and mother of the Catholic Church.’ The importance of the capital of the Roman Empire was thus ignorantly transferred to a new and spurious spiritual supremacy. {PTUK May 4, 1893, p. 132.4}

“8. The earlier Apologists gloried in the taunt of their heathen adversaries, that they had neither temples nor altars. But in the second century the metaphor of sacrifice began to be used incautiously and indiscriminately about the Lord’s Supper, and the political term ‘altar’ began also to be employed for the Lord’s table. {PTUK May 4, 1893, p. 132.5}

“9. The carrying of the elements (the consecrated bread and wine) by the deacons after the service to those who were sick or in prison. The earliest germs of the Romish practice of communion in the bread alone was to have sprung from the custom of communicants carrying home portions of the bread to be partaken of by the family at morning prayer. This habit of ‘domestic communion’ prevailed in North Africa.... {PTUK May 4, 1893, p. 132.6}

“15. The custom of keeping Lent, however excellent and desirable in itself, is not of apostolical authority. ‘The great *Quadradescimal fast* before Easter, in commemoration and imitation of the forty days’ fasting of Jesus in the wilderness, began in the second century. But the exact correspondence of the duration was not at first insisted on. It was sometimes as short as a day, or two days, or forty hours, and sometimes a few weeks, but less than the forty days, a period which was finally fixed by the influence of Rome.’” {PTUK May 4, 1893, p. 132.7}

The Archdeacon closes his article with the following remarks, in which he ignores and directly violates the declarations of the Church of England, which he quoted at the first:- {PTUK May 4, 1893, p. 132.8}

“Some of the customs and principles introduced by the Church of the first three centuries, as distinct from what we gather from the actual writings of the New Testament, have commended themselves; others have been dropped by Reformed Christianity.... But no period of the Christian Church is guaranteed to be free from error, except the life and teachings of its Founder; and though the earlier we go back, the purer and simpler we find, to our great delight, its doctrines and customs, still it has over us no absolute authority; and those doctrines and customs must all be submitted to the test of agreement with Holy Scriptures, where as in the case of the points mentioned in this paper, there are divergences and variations-these may be perfectly harmless and even salutary; they may also be the reverse. We must be guided in our attitude towards them partly by our own judgment, in reliance on the Holy Spirit and the use of earnest prayer; partly, where recourse can be had to such assistance, by the advice and direction of the spiritual organisation to which we belong.” {PTUK May 4, 1893, p. 132.9}

There are many other things besides those mentioned by the Archdeacon, wherein the modern church differs from the Apostolic church. Notable among these are infant “baptism,” the substitution of sprinkling for baptism, and the substitution of the observance of Sunday instead of the seventh-day-the Sabbath of the Lord. On this last point, the *Christian at Work*, a Presbyterian journal, has said:- {PTUK May 4, 1893, p. 132.10}

“We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.” {PTUK May 4, 1893, p. 132.11}

The Rev. Dr. Scott, in commenting on Acts 20:7, had the following to say on the subject:- {PTUK May 4, 1893, p. 132.12}

“The change from the seventh to the first appears to have been *gradually and silently introduced*, by example rather than by express precept.” {PTUK May 4, 1893, p. 132.13}

The celebrated ecclesiastical historian, Mosheim, speaking of the second century, says:- {PTUK May 4, 1893, p. 132.14}

“It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the great offence of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendour of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears.” “There is good reason to suppose that the Christian Bishops purposely multiplied sacred rites, for the purpose of rendering the Jews and the pagans more friendly to them.” “A large part, therefore, of the Christian observances and institutions even in this century, had the aspect of the pagan mysteries.”-*Eccl. Hist., Book 1, century 2, part 2, chap. 4, sections 1, 2, 5*. {PTUK May 4, 1893, p. 132.15}

The question arises, How are we to distinguish the pagan additions from the Christian original? The answer is, By the Holy Scriptures. It is so easy a matter that any child who can read can readily discern it. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. The Holy Scriptures are perfect, and they contain all that is necessary for perfection in all good works, all that is necessary for salvation. Whatever, therefore, differs from their standard is wrong, and tends to imperfection and destruction. {PTUK May 4, 1893, p. 132.16}

The Archdeacon says that “some of the customs and principles introduced by the church of the first three centuries, as distinct from what we gather from the actual writings of the New Testament, have commended themselves.” To what have they commended themselves? Only to those who are “more delighted with the pomp and splendour of external forms and pageantry, than with the true devotion of the heart.” Those things which do not come from the Bible, do not come from God, and hence are only blots on Christianity, instead of a part of it. {PTUK May 4, 1893, p. 132.17}

In determining what things are right and what are not, there is no guide but the Bible. Even “earnest prayer” is no guide; prayer is a help only as it is prayer for the aid of the Spirit to lead into the truth which the Bible sets forth. He who resorts to prayer to find out whether or not he shall do a certain thing, when he has a plain command for it in the Bible, or when the Scriptures give no warrant for it, thereby insults God. He is guilty of asking God if He really means what He says. {PTUK May 4, 1893, p. 132.18}

Neither is “the spiritual organisation to which we belong” to be in any respect our guide in these matters. In His word the Lord speaks to individuals. Each person is to read for himself. “The head of every man is Christ.” 1 Corinthians 11:3. It makes no difference whether the Papacy is represented by one man or by an organisation of men,-the Papacy consists in the interposition of some man or men between the individual soul and God. There are many good and learned men in the world, but there is not and never has been one so good and wise that he could in the slightest degree take the place of Jesus Christ. {PTUK May 4, 1893, p. 132.19}

God has set teachers in the church; but the work of the teachers is not to originate truth, not to take the place of God’s word, but to lead souls to God and His word, so that they may drink for themselves from the Fountain Head. Whoever deviates in the slightest degree from the word of God, is to that degree a false teacher. He is blind, and can only lead his blind followers into the ditch. {PTUK May 4, 1893, p. 132.20}

In passing through the darkness of this world’s night, “hardly bestead and hungry,“ the only safety lies in turning “to the law and to the testimony.” God’s word and it alone is the truth. “The church” is not the guide. Whoever takes it for a guide is following men. The church is not a law-making body; Christ is the head of the body, the church. “The church” is indeed the church of Christ, only when it implicitly follows his word. When the body is connected with the Head, having nourishment ministered to it from the Head, it “increaseth with the increase of God.” Colossians 2:19. {PTUK May 4, 1893, p. 132.21}

Therefore! “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.” Colossians 2:8-10. {PTUK May 4, 1893, p. 133.1}

**“A Case of Conscience” The Present Truth 9, 9.**

E. J. Waggoner

It occurred nearly twenty-six hundred years ago, in the province of Babylon. The circumstances were the following: On account of the disobedience of the great mass of the children of Israel, the Lord had suffered the whole nation to be conquered by Nebuchadnezzar, king of Babylon, and many of the people had been taken from Jerusalem to Babylon. {PTUK May 4, 1893, p. 133.2}

This Nebuchadnezzar was a heathen king, and so some time after the conquest of Babylon, he “made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.” {PTUK May 4, 1893, p. 133.3}

When all these officers of the kingdom were gathered together before the image, “an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.” {PTUK May 4, 1893, p. 133.4}

The people knew that the king was in earnest, and so whatever their private scruples might have been against worshipping the image, they concealed them, and in appearance, at least, did homage to the golden image. Who that believes that the civil government has a right to make laws concerning matters of religion, dare say that they did wrong? Would they not be met with the statement that it is necessary to the peace and good order of the State that there should be uniformity in matters of religion? And if this is so, who but the chief ruler of the State can prescribe the forms of religion? {PTUK May 4, 1893, p. 133.5}

Doubtless there were some who would suggest that they ought not to bow down to the image, but they could speedily be silenced, by the inquiry, “Who are you, that you should set yourself up to know more than all the wise men of this nation, and the king himself?” Some might even recall a commandment to the effect that none shall bow down to graven or molten images, but they would be met with the statement, “if it were wrong, do you suppose that all the nation would be doing it? Hasn’t it been the custom of almost the whole world for centuries to worship images? Don’t all our religious teachers say that it is right? Don’t you suppose that they know more about these things than we common people do?” Who could meet such an argument as that? {PTUK May 4, 1893, p. 133.6}

And then others would say to the doubtful ones: “You don’t have to worship the image, in your heart; you need not feel any reverence for it, but you can bow down before it in obedience to the king’s command. If you refuse, you will be cast into the fiery furnace, and your family will be deprived of your support. What is the use of virtually committing suicide?” And thus the scruples of all would be silenced. {PTUK May 4, 1893, p. 133.7}

But not of all, for there were three men in the vast assembly who did not bow down to the image. At that time certain Chaldeans came before the king, and, after repeating the decree, said, “There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.” What made the offence of these men the more odious, and magnified the contempt in which they held the king’s decree, was the fact that they were foreigners. Such disobedience of a direct law could not be tolerated, and least of all in such men. {PTUK May 4, 1893, p. 133.8}

So “Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true [is it of purpose] O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?” And then in the kindness of his heart, he offered them another chance to redeem themselves. He would not at once carry into effect the decree that they should be burned. But if on the second sounding of the music they did not bow down, then there should be no alternative, but they must be cast into the furnace. {PTUK May 4, 1893, p. 133.9}

Then what did those men do? Did they begin to apologize for their mistake, and promise obedience in the future? Did they plead that they had been very quiet in their disobedience to the law, so that no one could take offence at their disregard of the image? Not they. Listen to their brave words:- {PTUK May 4, 1893, p. 133.10}

“O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” {PTUK May 4, 1893, p. 133.11}

The consequence was that they were thrown into the furnace, which for their especial benefit was heated seven times hotter than usual. But before we notice the result, let us see what power these men were disregarding. If ever there was a king who ruled by Divine right, that king was Nebuchadnezzar. Hear what the Lord Himself said through His prophet:- {PTUK May 4, 1893, p. 133.12}

“Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by My great power, and by My stretched out arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son.” Jeremiah 27:4-7. {PTUK May 4, 1893, p. 133.13}

These three Jews knew this, for they were associated with Daniel on a previous occasion, when he received the interpretation to a dream which the king had, in which he said, “Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all.” Daniel 2:37, 38. {PTUK May 4, 1893, p. 133.14}

God Himself, therefore, had given Nebuchadnezzar the right to rule. Moreover, He had commanded the Jews themselves to serve Nebuchadnezzar. The prophet Jeremiah, who remained in Jerusalem, in a letter which he wrote to his captive fellow-countrymen, at the command of the Lord, had said to them, “Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.” Jeremiah 29:7. {PTUK May 4, 1893, p. 133.15}

Surely then God must have been very angry with these three Jews for thus refusing to obey the king’s dream. Not by any means. Although the fire was so hot that it slew the men who threw the three Jews into the furnace, the Hebrews themselves were not affected by it in the least. The fire simply destroyed the bands which held them, and they walked at liberty in the midst of the furnace, and the Lord Himself came down and walked with them, to show His approval of their act. See the whole story in the third chapter of Daniel. {PTUK May 4, 1893, p. 133.16}

The point of this simple story is that, while “the powers that be are ordained of God,” “there is no power but of God.” “Power belongeth unto God.” God has never ordained any power to be above Him. This He could not do, for “He cannot deny Himself.” He has never constituted any authority to contravene His authority. We learn that while we are to seek the peace of whatever country we may dwell in, and are to pray for kings and for all that are in authority, the peace of any country is not found in disobedience to God, no matter what may be the laws of that country. While we are to be subject to the powers that be, it is to be for the Lord’s sake. {PTUK May 4, 1893, p. 134.1}

No man on earth is warranted in resisting authority. On the contrary we are charged not to resist evil, that is, we are not to oppose force with force. But as we have learned from this story, submission and subjection to the powers that be does not consist in obeying laws that are contrary to God’s laws. In the case before us, the king gave all their choice: they might worship his image, or they might go into the burning fiery furnace. The most of the people showed their subjection by worshipping the image; but the three Hebrews showed their subjection by refusing to worship the image, and going into the furnace. They did not resist the power. They did not try to raise an insurrection. They served God by disobeying the king, and showed their regard for the king’s authority by calmly accepting the alternative which he granted them. {PTUK May 4, 1893, p. 134.2}

The commandments of the Lord are very plain. A child may understand them. “If any man willeth to do His will, he shall know of the doctrine.” All that is needed is a willing mind. It is self-interest that clouds the mind to the precepts of the Lord. But he who has no intention or desire but to do the will of the Lord, will not be confused as to his duty by conflicting human laws, but will say as did the apostles at a later time. “We ought to obey God rather than man.” Only the man who is conscientiously resolute in serving God, can be rightly subject to the powers of earth. {PTUK May 4, 1893, p. 134.3}

“The light that shines upon our path, the truth that commends itself to our conscience, will condemn and destroy the soul, or sanctify and reform it.” {PTUK May 4, 1893, p. 134.4}

**“Falsifying the Holy Scriptures” The Present Truth 9, 9.**

E. J. Waggoner

The *Catholic Times and Catholic Opinion* calls attention to the fact recorded in an Anglican journal, that a large number of members of the University of Oxford are presenting a petition to the Bishops of the Church of England, praying them to take some steps to prevent clergymen from “attacking, maligning, and falsifying the Holy Scriptures.” The petitioners state that the Oriel Professor of Interpretation of Holy Scripture has spoken of one of the books of the Bible as “a shriveled-up myth.” The editor of the Catholic journal says:- {PTUK May 4, 1893, p. 134.5}

“The same canker of unbelief is fast eating its way into the Presbyterian churches of Scotland. How is it, we may well ask, that the only Christian community in which attacks on the authority of Scripture are unheard of is the Church of Rome?” {PTUK May 4, 1893, p. 134.6}

We can answer that question. The reason is that in its very beginning the Catholic Church practically took the Bible out of the hands of the people, by the dogma that only the clergy can understand it, and that the people must receive it only as interpreted by them. Having taken the entire Bible from the people, there is no need to make attacks upon it. Professed Protestantism has not yet proceeded so far, but it is gaining on the Catholic Church with long and rapid strides. {PTUK May 4, 1893, p. 134.7}

**“A B C” The Present Truth 9, 9.**

E. J. Waggoner

Do you know your alphabet? {PTUK May 4, 1893, p. 137.1}

“A strange question,” you say, “to ask of one who has read for years and years, and who at this moment is reading a paper.” {PTUK May 4, 1893, p. 137.2}

It does seem strange at first thought, but it has struck me within the last week, that it is a question which we should carefully consider. {PTUK May 4, 1893, p. 137.3}

It is a sad fact that we are fast outgrowing our childhood. Our hearts are becoming stereotyped. We take it too much for granted that we have learned, and well learned, all the lessons of youth, that we have passed all over that ground once, and need never to return. We have put away childish things, and our superior learning and wisdom causes us to look with a sort of pity, akin to contempt, upon youth with its ignorance and follies. We forget that in our zeal to grow beyond the follies of youth, in our eagerness to become full-grown men and women, we may leave behind some of the prime requisites of *Christian* men and women. What gain is there in becoming men and women, if we leave the Christian out? {PTUK May 4, 1893, p. 137.4}

It seems that Jesus must have seen our danger, for these are the words that He has sent to us: “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,” or as found in Luke, “Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” {PTUK May 4, 1893, p. 137.5}

Here is one thing in childhood, then, that we should not have left behind, and our Master says that we must confess our sin and humble ourselves until we are willing to take it back, or we shall in no wise enter the kingdom of God. We must be willing to learn our alphabet, and believe that “A” is “A,” and “B” is “B,” because our Father says so. {PTUK May 4, 1893, p. 137.6}

The father tells his son that all the treasures of earthly wisdom and knowledge are hid in his alphabet. If he will but learn it thoroughly and use it well it will open up to him all the wisdom in the world. He takes his father’s word for it, learns his alphabet, and finds it indeed true. {PTUK May 4, 1893, p. 137.7}

Now that is what we are to do. We must in childlike faith believe in and learn the Christian’s alphabet; and having that we shall have all things. {PTUK May 4, 1893, p. 137.8}

“But what is the Christian’s alphabet?” {PTUK May 4, 1893, p. 137.9}

Jesus Himself tells us in Revelation 22:13: “I am Alpha and Omega, the beginning and the end, the first and the last.” {PTUK May 4, 1893, p. 137.10}

Alpha and Omega are the first and last letters of the Greek alphabet. In Jesus we find our whole alphabet, from the first to the last, for in Him are hid all the treasures of wisdom and knowledge. Colossians 2:3. {PTUK May 4, 1893, p. 137.11}

Is it not most necessary, then, that we *know* our alphabet? Is it enough that we know about it? {PTUK May 4, 1893, p. 137.12}

If we could get but one glimpse of the riches of wisdom, righteousness, sanctification, and redemption that are hid in Christ for us, would we not willingly become as little children, and spend the rest of our days in becoming acquainted with this wonder of wonders,-this God-given Alphabet? {PTUK May 4, 1893, p. 137.13}

Without Him we “can do nothing.” Without Him all our reachings out after wisdom, holiness, life, and heaven, will be as useless as a child’s reaching out after learning without a knowledge of his letters. {PTUK May 4, 1893, p. 137.14}

God help us, then, to study Jesus more, to become so thoroughly acquainted with Him that He will form a part of our very being. Then we shall have the power of God and the wisdom of God (1 Corinthians 1:24); righteousness, sanctification, and redemption (1 Corinthians 1:30); all spiritual blessings (Ephesians 1:3); eternal life (John 17:3; 3:16; an everlasting inheritance (Ephesians 1:11; 1 Peter 1:4); we shall be sons of God (John 1:12), and heirs of God and joint heirs with Christ (Romans 8:17). What more could we wish? {PTUK May 4, 1893, p. 137.15}

But let us remember that Jesus is the only Door and the only Way. He is the Alphabet, the Alpha and Omega, the beginning and the end, the first and the last. {PTUK May 4, 1893, p. 137.16}

**“Saying No” The Present Truth 9, 9.**

E. J. Waggoner

Have you ever said Yes, when you knew that you ought to have said No? Have you ever felt afraid to obey God for fear of what someone might say or do? Let me tell you a true story. {PTUK May 4, 1893, p. 140.1}

Years ago in the city of Jerusalem lived three young men. They were very much like any other young men, only they had thoroughly learned one thing,-they had learned to love God with all their hearts. They had become acquainted with Him and His word. They had proved Him and found that He always kept His promises, and that no other friend was so able and willing to help them. They had learned that if He was for them He was more than all that could be against them. It was well that they knew this, for they were soon to pass through some very trying times. {PTUK May 4, 1893, p. 140.2}

One day a mighty king with his soldiers came and surrounded their city and overcame it, and carried them away from all their friends to Babylon, the great city where the king lived. {PTUK May 4, 1893, p. 140.3}

How glad they must have been, then, that they knew the best Friend of all! Although they were so far from home, they could not feel alone, for they knew that God was with them in Babylon as much as He was in Jerusalem. They therefore took courage knowing that all would work together for their good if they continued to love and trust God. {PTUK May 4, 1893, p. 140.4}

They cheerfully studied the new language and all the other things that the king wanted them to learn, and, with God’s help, became very wise, good men, loved and respected by all who knew them. The king was so well pleased with them that he finally set them over the great affairs of his province. But you will see that they did not become proud and forget the Friend who had brought them into all this prosperity. They knew that it was God who had been with them and had given them all that they had. {PTUK May 4, 1893, p. 140.5}

The king had heard of their God, but was not himself acquainted with Him. He looked upon Him as but one of the many gods, like unto their idols. But God wished to teach the king that He alone was God, and that the idols which they worshipped were of no good at all. {PTUK May 4, 1893, p. 140.6}

The king made a great image of gold about ninety feet high and nine feet broad, and set it up in a plain near the city of Babylon. Then he sent word to all the great men and rulers of the provinces to come to the dedication of the great image. {PTUK May 4, 1893, p. 140.7}

And they came. What a sight it must have been! There were princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces standing before the bright image of gold which the king had set up. As the three young Hebrew men were rulers, of course they also were there, besides musicians with their cornets, flutes, harps, sackbuts, psalteries, and singers. {PTUK May 4, 1893, p. 141.1}

Then a man cried out very loudly so that they all might hear, “To you it is commanded, O people, nations, and languages, that when you hear the sound of the cornet and all the other kinds of music, ye fall down and worship the golden image that the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning, fiery furnace.” {PTUK May 4, 1893, p. 141.2}

Suddenly the music began, and the people, not daring to disobey, all dropped on their knees and began to worship. {PTUK May 4, 1893, p. 141.3}

Did I say *all* the people began to worship? No, no, that is a mistake. Three lone men stood straight up, and did not bow at all! Can you think who they were? {PTUK May 4, 1893, p. 141.4}

The three men from Jerusalem knew that that image was not God. They were acquainted with the true God, and although they felt sorry to hurt the feelings of the king who had been so kind to them, they thought it would be far worse to grieve the heart of the One who had given them their lives and everything else that they had ever had, and who had loved them so much that He had given His only Son to die that they might be saved. If God had suffered all that for them, surely they ought to be willing to suffer a little for Him. They knew well enough that it *would* grieve Him if they should only bow down to the image, even though they should not worship it in their hearts, for He had plainly commanded them not to make unto them any graven image, and not to bow down to them or serve them. And then it would look as though they were ashamed of their God, and afraid to trust Him. No, no, they very quickly decided that they would rather die than grieve their best Friend. So they did not bow down. {PTUK May 4, 1893, p. 141.5}

As soon as the king heard about it he was very angry and sent for them and said, “Is it true, did you purposely disobey me and not bow down? I shall now give you one more chance. I shall have the music sound again, and if you bow down when you hear it, it will be well with you, but if not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands!” {PTUK May 4, 1893, p. 141.6}

The three Hebrews did not hesitate a moment, but said, “We do not care for another chance; if our God thinks best He is able to deliver us out of your hand, and He will; but even if He does not think best to do this, be it known unto you, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” {PTUK May 4, 1893, p. 141.7}

Then the king was full of fury and had them bound by his mightiest men and cast into the furnace heated seven times more than it was wont to be heated, and they fell down bound into the midst of the burning fiery furnace. {PTUK May 4, 1893, p. 141.8}

The fire was so hot that it slew the men who cast them in, but to the great astonishment of the king it did not seem to hurt the three Hebrews at all. {PTUK May 4, 1893, p. 141.9}

The king rose up in haste and said unto his governors, “Did not we cast *three* men bound into the fire?” {PTUK May 4, 1893, p. 141.10}

They answered, “True, O king.” {PTUK May 4, 1893, p. 141.11}

He answered and said, “Lo, I see *four* men loose, walking in the mist of the fire, and they have no hurt; and the form of the fourth is like the Son of God.” {PTUK May 4, 1893, p. 141.12}

Then the king came near the door of the furnace and called the three men, and said, “Ye servants of the most high God, come forth and come hither.” {PTUK May 4, 1893, p. 141.13}

Then they came out of the fire, and the princes, governors, captains, and the king’s counsellors gathered together and saw them. The fire had no power at all upon their bodies, not a hair of their head was singed, their coats were not changed, and there was not even the smell of fire upon them! The Lord Himself in whom they trusted had come and walked in the fire with them and by His power had kept it from hurting them. {PTUK May 4, 1893, p. 141.14}

And the king saw that He was God and believed on Him and praised Him, and commanded that if anyone should say a word against Him they should be cut in pieces “because,” he said, “there is no other god that can deliver after this sort.” The image could not keep its worshippers from being burned, but God could. {PTUK May 4, 1893, p. 141.15}

How glad the three Hebrews must have been that they had learned to obey God in their youth! {PTUK May 4, 1893, p. 141.16}

Do not be afraid to take Jesus for your best Friend. He can strengthen *you* to say No when you are tempted. He is able to deliver you from sin and every other evil thing. He may sometimes allow you to suffer, but remember if He does it is for your good, for He loves you and gave His life to save you. {PTUK May 4, 1893, p. 141.17}

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

E. J. Waggoner

-It is stated that 70 per cent. of the people of Ceylon live by agriculture. {PTUK May 4, 1893, p. 141.18}

-Some 67 ton guns recently turned out at the Royal Gun Factory at Woolwich cost £10,668 each. {PTUK May 4, 1893, p. 141.19}

-In the Nova Scotia Legislature a Bill granting female suffrage has been rejected by a majority of three votes. {PTUK May 4, 1893, p. 141.20}

-Serious rioting has taken place in Belfast. Roman Catholic workmen have been attacked and stoned by a “Protestant” mob. {PTUK May 4, 1893, p. 141.21}

- The Home Rule Bill passed its second reading Friday night, April 21. The Committee stage was formally fixed for May 4. {PTUK May 4, 1893, p. 141.22}

-A dispatch of April 20 reports another severe cyclone in the Mississippi Valley. Whole villages have been destroyed, and many people killed. {PTUK May 4, 1893, p. 141.23}

-The Norwegian Ministry has resigned, owing to the King’s refusal to regard the settlement of the consular question as a purely Norwegian matter. {PTUK May 4, 1893, p. 141.24}

-The tithe of the Church in Wales amounts to £304,429 a year. As many as 410 benefices out of a total of 987 belong to private patrons not affected by the Suspensory Bill. {PTUK May 4, 1893, p. 141.25}

-The Emperor of Germany and the Pope have had a long interview, with the result, according to the Pope, that many little misunderstandings have been removed. {PTUK May 4, 1893, p. 141.26}

-Custom House returns show that on the 1st of last month there was in the bonded warehouses of the United Kingdom no less a quantity than 8,842,017 gallons of wine in casks. {PTUK May 4, 1893, p. 141.27}

-The churches of the Wesleyans, Bible Christians, and Free Methodists of New Zealand are likely to be amalgamated, a joint committee having agreed upon a basis of union. {PTUK May 4, 1893, p. 141.28}

-The island of Zante has suffered from several more shocks of earthquake, completing the work of destruction begun by the one in February, and the people are in a state of panic. {PTUK May 4, 1893, p. 141.29}

-In Japan most persons can write as well with their left hand as with their right. At the earliest age boys and girls are taught to use both of their hands m writing and in other work. {PTUK May 4, 1893, p. 141.30}

-The Protestant Alliance has tamed a protest against the precedence given by the Lord Mayor to the Pope in placing his name before that of the Queen at the recent banquet at the Mansion House. {PTUK May 4, 1893, p. 141.31}

-Official returns just published show that last year in Egypt the number of murder cases dealt with by the courts of justice was 289. In many of these crimes the primary motive was robbery. {PTUK May 4, 1893, p. 141.32}

-The magistrates at Cardiff are perplexed by a new phase in the drink traffic. In order to frustrate the Sunday Closing Act in South Wales, workmen now club together to buy a cask of beer, which is taken to a field and there consumed at leisure. {PTUK May 4, 1893, p. 141.33}

-A fire broke out in the timber yards of the Victoria Dock, at Hull, on the 28d ult., and burned for twenty-four hours, destroying property to the amount of £100,000. There is evidence that the fire was the work of incendiaries, and was connected with the great strike of the dockers, which is still in progress. {PTUK May 4, 1893, p. 141.34}

-Sir W. Harcourt has introduced his Budget for the year 1898-94, estimating the expenses of the Government at £91,464,000, and the revenue at £89,890,000, leaving a deficit of £1,574,000, which he proposes to meet by an increase of a penny on the income tax thus producing an estimated surplus of £176,000. {PTUK May 4, 1893, p. 141.35}

-It is stated that during the past two years in Bengal the percentage of cases of lunacy due to “ganja,” a most insidious drug, was no less than 58 per cent. of admissions “where the cause of the disease could be traced.” The special cultivation of Indian hemp, and the preparation of “genja,” is carried on under Government license, the amount produced averaging 600,000 lbs. annually. {PTUK May 4, 1893, p. 141.36}

-The Cunard Steamship Company have just sent to sea the *Campania*, the largest ship afloat, and now the White Star Company are building the *Gigantic*, which will greatly surpass the *Campania*. The *Gigantic* is to be 700 feet long, 20 feet longer than the *Great Eastern*, but it will be 15 feet narrower. The engines of the *Great Eastern* were 7,650 horse-power, while those of the *Gigantic* are 45,000. It is expected that the speed of the *Gigantic* will be 27 knots an hour. {PTUK May 4, 1893, p. 141.37}

-As stated in the preceding number of this paper, the “temperance” organisations succeeded in breaking up a meeting of publicans in Trafalgar Square. This was chronicled as a temperance victory. About two weeks later the publicans played the same dishonourable trick upon a temperance meeting at Mile end. This proceeding is reported as an outrage. It would seem that violence in the interest of “reform” is considered as altogether better than ordinary violence. {PTUK May 4, 1893, p. 141.38}

-Prof. Elisha Gray, one of the inventors of the telephone, has invented an instrument which may supersede it. It is called the “Telantograph,” and is already in actual use in Chicago. Two instruments are required, one for transmitting and the other for receiving a message. A man can sit at the transmitter, take an ordinary pencil, write a note to a friend, and simultaneously with his writing another pencil at, the other end exactly reproduces the message. Not only are the words transmitted, but an exact facsimile of the handwriting is produced. If the sender does not wish to keep a copy of his message, it is not necessary to make any marks in writing; tracing the letters on the paper with a pointed stick will do equally well. By this means sketches of persons or places, outline maps, etc., can be sent by telegraph. It is not necessary that anybody should be present at the instrument to receive a message. If a man’s business is out of his office, any message will be recorded as well as if be were present, and will be ready for his inspection when he returns. The whole thing is done in silence, and anyone who can write can use the instrument. The advantages of the telantograph over the telephone are obvious. {PTUK May 4, 1893, p. 141.39}

**“Protestantism, True and False” The Present Truth 9, 9.**

E. J. Waggoner

A meeting was held in St. James’ Hall on the 24th ult., to protest against the Welsh Suspensory Bill. The reason for the opposition to this Bill on the part of churchmen, is that it is but the first step toward the disestablishment and disendowment of the whole Church of England. Some friends of the Bill were present, however, and vigorously demonstrated their right to be called “Nonconformists” and “Dissenters,” by an utter failure to conform to the rules of decency and good behaviour, and by dissenting in such boisterous tones that the meeting was broken up before it was half finished. It is strange that men cannot see that rudely and senselessly to break up a meeting, to the object of which they are opposed, only strengthens that object, and weakens their own case. {PTUK May 4, 1893, p. 144.1}

A victory for the truth can never be gained by force. Mob law has no connection with the law of righteousness. When the professed friends of freedom indulge in intolerant acts, they show themselves the enemies of freedom. No man is a friend of freedom who is not willing and anxious to give to every other man all the liberty he wishes for himself. Such a man is not only no friend of freedom, but he does not even know what freedom is, and is, therefore, himself a slave. {PTUK May 4, 1893, p. 144.2}

That man alone is free whom the truth makes free. See John 8:31-34. And this freedom comes alone through Christ; for He alone is the truth. John 14:6. It is the “free Spirit” (Psalm 51:12) of God, whom the Father sends in the name of Christ, that bestows this freedom; for only where the Spirit of the Lord is, is there liberty. 2 Corinthians 3:17. So that the only absolutely free man in the world, is the man who is led by the Spirit of God. But such a man cannot by any possibility do anything which would tend to curtail the freedom of any other person; for since the Spirit of the Lord gives liberty, he who is led by it must allow liberty to others, or else he himself forfeits it. {PTUK May 4, 1893, p. 144.3}

True Protestantism has nothing to do with violence in any form. It is true that in Reformation times men rushed to the sword in behalf of “Protestantism” and against Catholicism; but therein they ceased to be true Protestants. The Papacy is simply professed Christianity upheld by civil power and worldly methods. When therefore, the professed Protestants had recourse to the sword, and made their “Protestantism” an affair of politics, they thereby showed that they had not yet been emancipated from the Papacy; and as in their supposed protest against the Papacy they adopted Papal methods, their very protest was a real victory for the spirit of the Papacy, although its outward form suffered a defeat. Protestantism, indeed, is simply the protest of truth against error; not the protest of the form of truth, but the protest which a life of truth opposes to error. {PTUK May 4, 1893, p. 144.4}

This principle must apply in the present controversy. Since the Papacy fully developed is but professed Christianity, deriving power, support, and influence from secular sources, it follows that the Church of England, being a State Church, is essentially Papal in its constitution. And therefore it follows that to attack it with any form of violence, which is always only the manifestation of human power apart from God, is simply to oppose the Papacy in the spirit of the Papacy. And it is obvious that a victory in such a case could be nothing more than a victory for the Papacy. “The wrath of man worketh not the righteousness of God.” James 1:20. All this applies equally well to the violence which some professed Protestants are using towards Catholics. Indeed, it is rather worse, for while Catholicism proclaims itself intolerant, and so in persecuting dissenters is only carrying out its principles, Protestantism proclaims liberty to all. {PTUK May 4, 1893, p. 144.5}

And now just one point on the merits of the disestablishment question. The churchmen call disestablishment and disendowment robbery. If by those terms is meant depriving the church of endowments which it has received from private estates, and the free gift of the proprietors, and appropriating them to secular uses, then it is indeed a robbery. For although it is contrary to the whole spirit of Christianity for the church to amass property, yet the property once acquired is as sacred as the property of a private individual. The same principle must apply to the church as to an individual professor. A Christian should distribute wealth as it comes into his hands, instead of hoarding it up, yet even though he disobey the precept and example of his Master in this respect, no earthly power has the right to dispossess him of his property. {PTUK May 4, 1893, p. 144.6}

But if disestablishment and disendowment mean simply the ceasing on the part of the Government to give to the church funds that are raised by general taxation, then it is perfectly just and no robbery. For it is certainly no robbery for either a person or a State to cease at any time to continue even a voluntary gift which is within its right to bestow; how much more proper must it be, then, to cease to bestow a gift which it never had any right to bestow. It is true, as Lord Selbourne said at the recent meeting in St. James’s Hall, that no religious work can be carried on without temporal means; but the necessary temporal means should not come from those who are opposed to the religious work done, or to the mode of doing it. “The labourer is worthy of his hire,” but only from those who have hired him. “God loveth a cheerful giver” (2 Corinthians 9:7); He will accept only the freewill offerings. See Exodus 25:2. Therefore it follows that when the Government takes advantage of its power, to appropriate for church purposes money that has been paid as taxes by men who do not believe in that church, and who protest against being forced to support a form of religion in which they do not believe, God does not accept such appropriations, and His work is not carried on by them. Such appropriation is itself a robbery, and the fact that it is carried on professedly for the service of the Lord, does not make it any less sinful in His eyes. “For I the Lord love judgment; I hate robbery for burnt-offering.” Isaiah 61:8. “To obey is better than sacrifice.” 1 Samuel 15:22. {PTUK May 4, 1893, p. 144.7}

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

E. J. Waggoner

At the Bible House in New York, a few days ago, the Rev. Hiram Bingham, a missionary of Micronesia, saw the completion of the printing of the entire Bible in the language of the Gilbert Islanders. The work of translating was begun in 1859, Mr. Bingham having been compelled first to reduce the language to writing. Twenty years ago he finished the Old Testament, and on the 11th of last month he completed the New Testament. Dr. Gilman of the Bible Society, spoke of Mr. Bingham as the only man who has reduced a language to writing, completed a vocabulary, constructed a grammar, and translated the entire Bible from Genesis to Revelation, and then revised all the proofs. {PTUK May 4, 1893, p. 144.8}

**“The Fear of the Lord” The Present Truth 9, 10.**

E. J. Waggoner

“The fear of the Lord is the beginning of wisdom.” Proverbs 1:9. As the marginal rendering has it, the fear of the Lord is the principal part of wisdom. So in Job 28:28 we are told plainly, “The fear of the Lord that is wisdom.” But we also read, “The fear of the Lord is to hate evil.” Proverbs 9:13. Also, “by the fear of the Lord men depart from evil.” Therefore we learn that true wisdom and knowledge spring from righteousness. “A good understanding have all they that do His commandments.” Psalm 111:10. This is because the commandments can be kept only in Christ, for His life is the living law; and in Him “are hid all the treasures of wisdom and knowledge.” Colossians 2:3. {PTUK May 18, 1893, p. 145.1}

“The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.” Proverbs 3:19. “He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:12. But this is only another way of saying that God “created all things by Jesus Christ.” 1 Corinthians 1:24. So not only are all power and all true wisdom found only in Christ, but all knowledge of the creation of the heavens and the earth can be obtained only through Christ. He who studies nature in the light of Christ and His work, will arrive at real knowledge; for “the secret of the Lord is with them that fear Him.” {PTUK May 18, 1893, p. 145.2}

Christianity is the religion of Jesus Christ. Jesus Christ is the only manifestation of God. No man knoweth the Father “save the Son, and he to whom the Son will reveal Him.” Matthew 11:27. Therefore whatever religion is not the religion of Jesus Christ, is not the worship of God, and must be heathenism. There are only two systems of religion in the world-Christianity and heathenism. {PTUK May 18, 1893, p. 145.3}

Christianity is the religion of love. “God is love,” and love is the fulfilling of His law. Jesus Christ is the manifestation of God’s love to man; “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 3:16. Whatever religious practices therefore do not spring from love, are not a part of Christianity, but are a part of heathenism. {PTUK May 18, 1893, p. 145.4}

But love knows nothing of force. It cannot be forced. “Does your dog love you?” said a man to a boy. “Indeed he does,” replied the lad; “he knows that I’ll pound the life out of him if he doesn’t. Such “love” as that does not afford any satisfaction to either party. Forced service is not love, but is slavery. Therefore compulsory religious service, not being a service of love, is not Christianity, but is essentially heathenism. But *law* means *force*, for a law that cannot be enforced is not a law. Therefore it is absolutely impossible that religion by law can be Christianity. Enforced religious observances, no matter of what kind, are no part of Christianity. {PTUK May 18, 1893, p. 145.5}

**“A Present Salvation” The Present Truth 9, 10.**

E. J. Waggoner

As God inhabits eternity, so that all time is present with Him, so all His promises and blessings for men are in the present tense. There can be no future or past time to Him. This makes Him “a very present help in trouble,” for we can live only in the present. We cannot live one moment in the future. We expect things in the future, and have hope of things to come, but the present is all that we can ever have, for when the things hoped for come, they will be present. Indeed, the things which we have reason to hope for in the future, will be only the continuation of the things which we have now. All things are in Christ, and His promise is, “Lo, I am with you always, even unto the end of the world.” Matthew 28:20. {PTUK May 18, 1893, p. 145.6}

The apostle Paul blessed God because He “hath blessed us with all spiritual blessings in heavenly things in Christ Jesus.” Ephesians 1:3. The promises of God for the future must be present realities to us, if we ever receive any benefit from them. “For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.” 2 Corinthians 1:20. It is by these “exceeding great and precious promises” that we are “made partakers of the Divine nature.” The glories of the world to come will be but the revealing of that which we have now in the personal presence within us of the Lord Jesus Christ. The only hope of glory is Christ in us. {PTUK May 18, 1893, p. 145.7}

“Jesus Christ is the same yesterday, and to-day, and for ever.” Hebrews 13:8. The word of God “liveth and abideth for ever.” 1 Peter 1:23. We do not have to deal with a dead word, which was spoken so long ago that there is no more force in it, but with a word which has the same life as though it were just spoken. Indeed it is of benefit to us only when we receive it as spoken directly and personally to us. “When ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth the word of God, which effectually worketh also in you that believe.” 1 Thessalonians 2:13. “All Scripture is given by inspiration of God, and is profitable.” 2 Timothy 3:16. It is all in the present. {PTUK May 18, 1893, p. 145.8}

For this reason we can never outgrow the Scriptures. There is not a single text in the Bible that has become obsolete. There is none that the Christian of the longest experience has outgrown, so that he has no need of it. There is none that can be laid aside. The text which brings a man to the Saviour, is the text which is ever needed to keep him there. And this, too, although his mind has expanded, and his spiritual sight has been greatly strengthened; and the reason is that every word of God is of infinite depth, so that as the Christian’s mind expands the word means more to him than it did in the beginning. The universe appears much greater to the astronomer than it does to the man who has never looked through a telescope. We look at the stars with the naked eye, and they seem very far off. Then we look at them through a powerful telescope, and, although we can see so much farther with it, the distance to the stars seems to be very much greater than it did with our limited vision. So the more one becomes acquainted with the word of God, the greater does it become. The promises of God, which seemed so exceeding great when they first appeared to us, become much more exceeding great the more we consider them and apply them. {PTUK May 18, 1893, p. 145.9}

The word of God is a light shining in a dark place. 2 Peter 1:19. It is the revelation of Christ, who is the Light of the world, therefore it is a lamp. Psalm 119:105; Proverbs 6:23. We have all heard of the young sailor who was left in charge of the helm, with instructions to hold the ship’s head straight toward a certain star, which was pointed out to him, and who, in a few hours called the captain and said that he wanted another star to steer by, as he had sailed past the first one given him. What was the trouble? He had turned the ship round, and was sailing away from the star. So it is with those who say that they have outgrown certain portions of the Bible. The trouble is that they have turned their backs upon it. {PTUK May 18, 1893, p. 143.1}

What is the Gospel? “It is the power of God unto salvation to every one that believeth.” Romans 1:16. It is present power applied to the salvation of the one who has present faith. From what does the power of God save men? Jesus is the power of God, and of Him it was said, “Thou shalt call His name Jesus; for He shall save His people from their sins.” Matthew 1:21. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. The Gospel is the power of God to save men from sin. But it is present power, for sin is ever present. Its power is applied only while one is believing. “The just shall live by faith.” Romans 1:17. The moment a man ceases to believe, then he is a sinner, just the same as though he had never believed. Yesterday’s faith will not answer for to-day, any more than the breathing of the man yesterday will keep him alive to-day. {PTUK May 18, 1893, p. 143.2}

The message of the Lord to the church in the days immediately preceding His coming is, “Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked.” Revelation 3:19. Who is there that has outgrown this text? Not one. The blessing comes to the one who acknowledges the truth of the Lord’s charge; for to him the Lord will enter, with a supply for all his need. It is the man who says, “Lord, be merciful to me, a sinner,” that goes down to his house justified. {PTUK May 18, 1893, p. 143.3}

And it is only as the man continues to utter that prayer, that he is justified. “For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Luke 18:14. The apostle says: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. Note that he does not say, “Of whom I was chief;” but “of whom *I am chief*.” And it was when he acknowledged himself to be the chief of sinners, that in him as chief was exhibited the mercy and longsuffering of God. {PTUK May 18, 1893, p. 143.4}

Some have wondered whether a Christian ought to sing these lines in Wesley’s blessed hymn:- {PTUK May 18, 1893, p. 143.5}

*“Just and holy is Thy name,  
I am all unrighteousness;  
Vile and full of sin I am;  
Thou art full of truth and grace.” {PTUK May 18, 1893, p. 143.6}*

The man who thinks that he has outgrown those lines is in a pitiable condition, for he is shutting himself off from the source of righteousness. “There is none good, but one; that is, God.” Matthew 19:17. Therefore whatever righteousness is ever exhibited in any soul must be only the righteousness of God. It is only the soul that acknowledges his own sinfulness, that will lay hold on the righteousness of God that is by the faith of Christ. It is only by the obedience of one that many are made righteous. Romans 5:19. And that one is Christ. {PTUK May 18, 1893, p. 143.7}

“And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:2. The Christian of forty years’ experience is just as much in need of the righteousness which comes through Christ, as is the sinner who is now for the first time coming to the Lord. So we read again, “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us.” 1 John 1:7, 8. The most that anyone can say is that Christ is without sin, and that Christ has given Himself for us. He is of God “made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. But note that cleansing is a present process. We may know that the blood of Christ did cleanse us from sin at some time in the past; but that will do us no good. That life is continually needed, in order that the cleansing may go on continually. We are “saved by His life.” Romans 5:10. For Christ is our life. Colossians 3:4. {PTUK May 18, 1893, p. 143.8}

So it is that “every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” 1 John 4:2, 3. Note again the present tense. It is not enough to confess that Jesus Christ did come in the flesh; that will bring no salvation to anybody. We must confess from positive knowledge, that Jesus is just now come in the flesh, and then we are of God. Christ came in the flesh eighteen hundred years ago, just for the purpose of demonstrating the possibility. That which He did once, He is able to do again. He who denies the possibility of His coming in the flesh of men now, thereby denies the possibility of His having ever come in the flesh. {PTUK May 18, 1893, p. 143.9}

So our part is with humbleness of mind to confess that we are sinners; that in us is no good thing. If we do not, then the truth is not in us; but if we do, then Christ, who came into the world for the express purpose of saving sinners, will come and take up His abode with us, and then the truth will indeed be in us. Then there will be perfection manifested in the midst of imperfection. There will be completeness in the midst of weakness. For we “are complete in Him.” Colossians 2:10. He has created all things by the word of His power, and therefore can take men who are but nothing, and can make them “to the praise of the glory of His grace.” Ephesians 1:6. “For of Him, and through Him, and to Him are all things; to whom be the glory for ever and ever. Amen.” Romans 11:36. {PTUK May 18, 1893, p. 143.10}

**“The Basis of Sunday Laws” The Present Truth 9, 10.**

E. J. Waggoner

Those who have read the papers to any extent cannot have failed to notice that the enforcement of Sunday observance is increasing. In Birmingham, in Southampton, in Belfast, and at various other places in the Kingdon, crusades have been carried on against those who have ventured to take Sunday as a business day, instead of a day of rest and worship. These things are becoming so common, and are done so much as a matter of course, that it is necessary again and again to call the attention of the people to the basis upon which Sunday laws rest. {PTUK May 18, 1893, p. 143.11}

First, however, let us recall a statement concerning the action taken in the Isle of Man. A correspondent of the *Christian Commonwealth* said:- {PTUK May 18, 1893, p. 143.12}

“The Sunday trading question is becoming a vexed one in the Isle of Man. For some time past the sale of newspapers in the streets, and Sunday trading generally, have become distasteful and intolerable to the majority of the Manx people; and on the introduction of the Local Government Act into the House of Keys, Mr. John Thomas Cowell, the member for North Douglas, moved the insertion of a new clause, to the effect that any person publicly crying, showing forth, or exposing for sale any wares, merchandise, fruit, newspapers, or any chattels whatever, on the Lord’s Day, shall at the instance of a constable, be liable to a fine of 40s. for each offence.” {PTUK May 18, 1893, p. 143.13}

The clause was carried by a vote of fifteen to five, but was thrown out on being sent back to the Legislative Council. One member declared that he would rather lose the whole Bill than consent to such a piece of legislation. The writer above referred to says: “This will undoubtedly be the case, as the Manx ire is now fully aroused, against the wholesale Sunday desecration of recent years, and things are gradually growing worse. The Council may play the part of obstructionists for a time, but the voice of the people must ultimately be heard, and a strong measure be passed prohibiting Sunday trading.” {PTUK May 18, 1893, p. 147.1}

**NO CONNECTION WITH TEMPERANCE**

In this connection it may be well to note the fact that the Bishop of Sodor and Man said that during his twelve months’ residence on the island, he has been favourably impressed with respect to the temperance question. “So far as he could recollect, he had observed only one case of drunkenness in a Manxman.” So it will be seen that it cannot be claimed that Sunday legislation is necessary on the ground of temperance. {PTUK May 18, 1893, p. 147.2}

We have already repeatedly shown that the Sunday observance question cannot in any sense be considered a temperance question. The same number of the *Christian Commonwealth* which contained the item in regard to the Isle of Man, had an editorial on the drink question. From that editorial we quote the following:- {PTUK May 18, 1893, p. 147.3}

“Most temperance advocates believe that Sunday closing ought to be national, and not local. But why do they think so? Simply for the reason that the country is ripe for a national Sunday Closing Bill, and that such a Bill is right in itself. Undoubtedly these are weighty considerations. But we fail to see why Sunday Closing should be made national, and total closing local. The evil influence of the drink traffic for six days in the week must be more than for one day; and yet some who are comparatively indifferent to the former, are sticklers for the latter.” {PTUK May 18, 1893, p. 147.4}

This should be sufficient to settle the question as to the connection of Sunday closing with temperance. There is none whatever. “The whole country is ripe for a national Sunday Closing Bill,” but not by any means for national prohibition seven days in the week. Sunday closing would make but little appreciable difference in the amount of liquor consumed, for the workingmen are as idle on Saturday nights as they are on Sundays, and there is ample time then for them to get rid of their wages, even if they did not lay in a supply of drink for the next day. {PTUK May 18, 1893, p. 147.5}

**NOT A PHYSICAL NECESSITY**

We may therefore leave the question of temperance entirely out of our study of the basis of Sunday laws. There are only two other possible grounds on which compulsory Sunday observance may be based, and they are (1) the physical benefit to be derived, and (2) the religious character of the day. We will consider them. But first, again, let us see how much importance is attached to this matter of Sunday observance. The *Christian Commonwealth* of March 20 said:- {PTUK May 18, 1893, p. 147.6}

“If shopkeepers persist in needless Sunday trading, they must be stopped by the strong arm of the law. In Birmingham the nuisance has become so intolerable that a Watch Committee has been formed, and is making a crusade against Sunday trading.... We should prefer Sunday closing to be voluntary, but if this cannot be realised, the only alternative is to make it compulsory.” {PTUK May 18, 1893, p. 147.7}

Take now the idea that Sunday observance is necessary for the physical well-being of people, especially of the workingmen. At the most that can be claimed for a weekly physical rest it is of far less importance than many other things. For instance, it is far more necessary that a man should have a regular amount of sleep in every twenty-four hours. A man may work every day in the week for an indefinite time, if he has sufficient regular daily rest; whereas if he is broken of his rest at night for a few nights, he will be totally unfitted for work. But we never hear of a proposition that labouring men should be compelled by law to sleep seven hours every night, and nobody will ever be foolish enough to advocate such a thing. Laws are not needed to compel people to rest when they are tired; nature will attend to that. {PTUK May 18, 1893, p. 147.8}

Again, if enforced Sunday rest is only for the physical well-being, then it is most absurd, not to say tyrannical, because all persons do not become weary and in need of rest at the same time. Different kinds of labour induce different degrees of weariness; and to say that all men shall take exactly the same amount of rest, and at the same time, is as absurd as to say that they shall all eat the same amount of the same kind of food, and at precisely the same time. One man’s work does not make another man tired, neither does the fact that a hundred men are working hinder one from resting, and therefore there is no reason why every man shall rest at a given time, simply because a few wish to do so. {PTUK May 18, 1893, p. 147.9}

But it is often urged that the Government has the right to set apart certain days as holidays. Very true, but that is not what Sunday is desired to be. A holiday is a day on which people are permitted to cease labour if they wish; on Sunday it is desired to force people to cease work whether they want to or not. If a man wishes to dig in his garden on a Bank Holiday, instead of going to the parks, he is at liberty to do so. If there were an attempt to force everybody to stop all kinds of work on a Bank Holiday, there would be such a protest as would put an end to the attempt. Pleasure cannot be forced, and neither can rest. {PTUK May 18, 1893, p. 147.10}

**“Religious Legislation Pagan” The Present Truth 9, 10.**

E. J. Waggoner

We are plainly shut up to the fact that the only basis of Sunday laws is the religious character of the day. Some people regard the day as sacred, and therefore they want to have everybody compelled to observe it as such. If it were not so, it would not be styled “the Lord’s Day,” and the term “desecration” would never be applied to labour on it. We will therefore proceed on the assumption that Sunday is indeed the Sabbath, and see if we can find in that any just ground for enforcing its observance. {PTUK May 18, 1893, p. 147.11}

The Scripture says: “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27. Therefore it is evident that true religion cannot be forced, any more than the law can compel a man to be sympathetic and generous. {PTUK May 18, 1893, p. 147.12}

Suppose we take it for granted that the observance of Sunday is required by the law of God. What then? God’s law is love. “This is the love of God, that we keep His commandments.” 1 John 5:8. “Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” Romans 13:10. But love is a voluntary thing, and cannot be forced. The use of force shows the absence of love. No force is needed to compel a man to do that which he loves to do; and if he does not love to do a thing that God has commanded, there is no obedience in the forced performance of it. But that which is not obedience is disobedience; therefore to compel a man to do a thing, even though the Lord has commanded it, is to compel him to disobey God. {PTUK May 18, 1893, p. 147.13}

This is stated directly by the Apostle Paul, in the words, “Whatsoever is not of faith is sin.” Romans 14:23. No argument is needed to show that there is no faith in religious acts that are forced. Therefore when it is said, “We should prefer Sunday closing to be voluntary, but if this cannot be realised the only alternative is to make it compulsory,” it is the same as though it were said, “We should prefer to have men voluntarily religious, but if this cannot be realised the only alternative is for the State to compel them to add hypocrisy to their irreligion.” If Sunday observance were commanded ten thousand times over in the Bible, and each succeeding time with increased emphasis, even then to compel men to keep it would be to compel them to sin. Enforced religion is Paganism. {PTUK May 18, 1893, p. 147.14}

Take for instance the commandment, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” This is the basis and the sum of all true religion. The disregard of this commandment is the source of all evil, yet it is impossible to force its observance. If it were attempted to enforce it, the result would be nothing less than general idolatry. {PTUK May 18, 1893, p. 148.1}

Sometimes it is claimed that Sunday observance is enforced, not with the idea of making men religious, but for the benefit of those who do regard Sunday as the Sabbath, that they may not be disturbed in their devotions. Let us consider this in detail. The fallacy of the argument is seen by the fact that there is not a religious body that does not hold religious exercises upon other days of the week, besides Sunday. Indeed there is not a day in the week, and at some seasons of the year scarcely an hour in the day, when there is not some sort of religious service being held in London, to say nothing of other places. But no one thinks of requesting Parliament to stop all labour while these services are going on. And no one ever heard any complaint that these services were disturbed by the ordinary necessary traffic with which the streets and shops were filled during the hours of these services. How does it happen, then, that Sunday labour is such a disturbance to worship? How can it be that work which is said to disturb the devotions of people on Sunday, has no effect whatever on the devotions of those same people on another day of the week? {PTUK May 18, 1893, p. 148.2}

If labour should be prohibited on Sunday, on the ground of not interfering with the devotions of religious people, then by the same rule it ought to be suspended while those same people are performing their private and family devotions. And in that case, it would be necessary that Parliament should regulate the hours of family worship, requiring all families to adopt the same time. There is exactly the same reason for having a uniform hour for family worship, and prohibiting all labour during that hour, that there is for enforcing the observance of Sunday. {PTUK May 18, 1893, p. 148.3}

**“Majority Rule” The Present Truth 9, 10.**

E. J. Waggoner

But here we are met with the question, “Ought not the majority to rule?” The answer must always be, “No; nor the minority either.” Neither the majority nor the minority are to rule in matters of religion. What did the Saviour say? When there was a strife among His disciples, as to which of them should be the greatest, “He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.” Luke 22:25, 26. {PTUK May 18, 1893, p. 148.4}

Again, when two of them were seeking for high position of authority, and the others were envious, Jesus said: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:25-28. {PTUK May 18, 1893, p. 148.5}

In line with this statement are the words of the Apostle Paul: “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” Philippians 2:3-7. {PTUK May 18, 1893, p. 148.6}

The same Spirit speaks thus through the Apostle Peter: “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.” 1 Peter 5:5. {PTUK May 18, 1893, p. 148.7}

Again the Saviour said: “But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” Matthew 23:8-12. {PTUK May 18, 1893, p. 148.8}

Where the idea prevails that in matters of religion the majority must rule, whether it be a majority of numbers or a majority of influence, there must of necessity be judging, and the application of force to the minority, to compel compliance with the wishes of the majority. But here is what the Lord says will be the fate of those who interfere with their fellow-servants: “If that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” Matthew 24:48-51. {PTUK May 18, 1893, p. 148.9}

How is it that the evil servant says in his heart, “My Lord delayeth His coming”? It is by the very act of presuming to judge and smite his fellow-servant. God alone is Judge, and He has committed all judgment into the hands of His Son. John 5:22. The Divine injunction is, “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.” 1 Corinthians 4:5. And again, “Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door.” James 5:9. And it is written, “Vengeance is Mine; I will repay, saith the Lord.” Now those who take upon themselves the work of judging, and condemning their fellow-servants, say by their actions that the Lord is not coming to judge men, but that if such work is ever done they must attend to it themselves. Thus they virtually exclude the Lord from the affairs of His own church. {PTUK May 18, 1893, p. 148.10}

When God raised Jesus from the dead, and set Him at His own right hand in the heavenly places, He “gave Him to be the Head over all things to the church, which is His body.” Ephesians 1:22, 23. “And He is before all things, and by Him all things consist. And He is the Head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell.” Colossians 1:17-19. {PTUK May 18, 1893, p. 148.11}

Christ therefore is the source of all authority in the church. The State has no right to make laws for the church, for then it would be usurping the place of Christ as the head of the church. And the church has no right to make laws for itself, nor for anybody else, for in that case the body would be assuming the functions of the head, and the result would be a monster. The business of the church, and of all in it, is to obey the Head, and not to rule. {PTUK May 18, 1893, p. 148.12}

And so it may be said, after all, that the majority should rule in matters of religion, for the Lord alone is a majority. “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” Isaiah 40:15-17. Let puny men beware, therefore, how they venture to arrogate to themselves the work of the Lord. {PTUK May 18, 1893, p. 148.13}

Men in their zeal for religion say that Sunday labour cannot be tolerated. But God tolerates all sorts of evil on the earth. It is not because He is less pained by it than men are, but because the time of judgment has not yet come. Where sin abounds grace does much more abound. It is with the cords of His everlasting love that the Lord seeks to draw men, and to turn them from evil. When men, therefore, begin to talk about not tolerating irreligion, it means that they cannot tolerate difference from them. It means that they take themselves as the standard, and that all must be compelled to do as they do. {PTUK May 18, 1893, p. 149.1}

In the account of proposed Sunday legislation in the Isle of Man, it is stated that Sunday trading is distasteful to the majority. Tastes differ, and are sometimes very capricious, and if the fact that a certain thing is distasteful is sufficient ground for prohibiting it, no one can be sure of being unmolested. But note the fact that personal prejudice, and the desire of certain men that everybody shall conform to their ways, is the reason why Sunday legislation is desired. So we have found that the basis of Sunday laws is in the selfishness of unregenerate man. {PTUK May 18, 1893, p. 149.2}

**“Sunday Laws Not Sabbath Laws” The Present Truth 9, 10.**

E. J. Waggoner

Enough has been said to show that we oppose Sunday laws, as well as all laws enforcing any manner of religion, because they are opposed to the Gospel. Their only tendency can be to lower the standard of religion. But there is something more to this matter, and that is that Sunday is not the Sabbath at all. It is purely a human institution. And herein is seen the truth of the statement that Sunday laws grow entirely out of human selfishness. For they are not a manifestation of zeal for God, since God has nothing to do with Sunday observance. Instead of commanding men to rest on the day, He has given it to them as a working day. Mark what He says: “Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Exodus 20:9, 10. {PTUK May 18, 1893, p. 149.3}

“But did not Christ rise on the first day of the week?” Undoubtedly; but what has that to do with the matter? Nowhere in the Bible is there the slightest intimation that He ever designed that anybody should observe the day in any manner whatever on that account. Many people think that the commemoration of redemption has taken the place of the commemoration of creation; but creation and redemption are the same. Redemption is creation. It is the power of God, by which He made the worlds, working in men to save them. For it was by Jesus Christ that all things were made, and He is the power of God. See John 1-3, and 1 Corinthians 1:24. The Gospel is the mystery of God, and that is Christ in men the hope of glory. Colossians 1:26, 27. Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption (1 Corinthians 1:30), and the Sabbath, of which He Himself is Lord (Mark 2:28), was given to men that they might know that He is the Lord, by whom they are sanctified. Ezekiel 20:12. {PTUK May 18, 1893, p. 149.4}

Throughout the New Testament the seventh day of the week is called the Sabbath, and the first day of the week is known only by that designation. What does that signify? It means that those are the titles that the Holy Spirit designs that those days shall bear throughout all time. The Bible is the word of God, and when God gives a name to a thing, it means that the thing is just what He names it. So the seventh day is the Sabbath, and so it will always be, no matter what men may do. {PTUK May 18, 1893, p. 149.5}

Now read the record of what occurred in connection with the resurrection: “And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.” Luke 23:54-56; 24:1. They rested on the seventh day, for they “rested the Sabbath day according to the commandment,” and that says that “the seventh day is the Sabbath.” And they resumed work on the first day of the week. {PTUK May 18, 1893, p. 149.6}

Now note further what the Holy Spirit says of the relation of the first day of the week to the Sabbath. In the last part of the thirteenth chapter of Mark we find the same thing referred to which is told in detail in the twenty-third of Luke. Having said that the women beheld where Jesus was laid, the record proceeds, “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” Mark 16:1, 2. {PTUK May 18, 1893, p. 149.7}

What may we learn from this? That no matter how early one gets up in the morning of the first day of the week, he is too late to find the Sabbath. The Sabbath is then past. No man can arise early enough in the morning of the first day of the week to find any portion of the Sabbath. The seventh day is the Sabbath; and as soon as the seventh day is gone, the Sabbath is past. This is the statement of the Spirit of the Lord. “He that hath an ear, let him hear what the Spirit saith unto the churches.” {PTUK May 18, 1893, p. 149.8}

So we see that when the State, at the instigation of the church, proceeds to compel men to observe the first day of the week, it is committing a double sin. It is compelling men to rest on a day when God says they ought to work, and thus by indirection seeking to force them to work on the day that He has appointed to be kept holy; and it is presuming to legislate on matters of religion, which pertain solely to God. It is putting itself in the place of God. Although the seventh day is the Sabbath, no power on earth has the right to compel men to observe it. Even God Himself does not seek to compel men to obey Him. {PTUK May 18, 1893, p. 149.9}

**“Opposition to God” The Present Truth 9, 10.**

E. J. Waggoner

The Sabbath, as we have seen, is the seventh day of the week. It is the Lord’s day, for God Himself calls it “My holy day.” Isaiah 58:13. “The Sabbath of the Lord” must be the Lord’s day. Moreover Christ declared Himself to be the Lord of the Sabbath day. Matthew 12:8. In so saying, He had direct reference to the seventh day of the week, the day which the Jews profess to keep; for He was repelling their false charge that He and His disciples were breaking the Sabbath. The seventh day Sabbath is therefore the only day known in Scripture as the Lord’s day. {PTUK May 18, 1893, p. 149.10}

But it is claimed that Sunday is the Sabbath, and a very common name for it is the Lord’s day. Indeed, it is as the Lord’s day that its observance is enforced on the people. It comes in as a usurper, taking the place of the Sabbath of the Lord. Hence every attempt to enforce its observance is a direct attempt to oust the seventh day from its rightful place as the Sabbath of the Lord, and to put the first day in its place. Therefore whenever the State makes laws enforcing Sunday observance it is legislating squarely against God. It is not simply ignoring the commandment of the Lord, but it is teaching men that God’s word is to be disregarded for that of the State. {PTUK May 18, 1893, p. 149.11}

Thus in Sunday legislation we have a direct issue joined between the State and God. And this, too, in a way that is not done by ordinary sins that men commit. All sin is rebellion against God, but it is not always wilful rebellion. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. And men are the slaves of this carnal mind, so that they cannot do even the things that they would. See John 8:34; Romans 7:14-20; Galatians 5:17. But Sunday legislation is direct rebellion against God, inasmuch as it strikes at the very foundation of His authority. {PTUK May 18, 1893, p. 149.12}

The distinctive characteristic of God above all the false gods that are worshipped, is that He is Creator. “For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land.” Psalm 95:3-5. “For the Lord is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens.” Psalm 96:4, 5. “The Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:10-12. {PTUK May 18, 1893, p. 149.13}

The things that God has made are the sign of His power and Divinity. See Romans 1:20. And the Sabbath is the memorial of His wonderful works; for He says: “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:20, 12. “The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered; the Lord is gracious, and full of compassion.” Psalm 111:2-4. The literal rendering is “He hath made a memorial for His wonderful works.” {PTUK May 18, 1893, p. 150.1}

The Sabbath, therefore, is the thing by which men may acknowledge the Divine power of God, since it commemorates the creative work of God, and the works which God has made are the sign of His power and Divinity. Consequently, when the State enforces Sunday as the Lord’s day, and thereby exerts its power to obliterate the Sabbath of the Lord, it is using all its power to erase from the minds of men a knowledge of the power and Divinity of God. It is putting itself forward as the thing to be worshipped in the place of God. {PTUK May 18, 1893, p. 150.2}

More than this. When the first day of the week is put in the place of the Sabbath of the Lord, and its observance is enforced, the State, which by that act becomes not only the Church, but the head of the Church, exalts itself to a place above God, arrogating to itself power that even God does not possess. Thus: When God had made the worlds in six days, He rested on the seventh day. That made that day His Sabbath. If He had been so minded, He could have made the earth in five days, and rested the sixth. In that case, the sixth day would have been the Sabbath. Or He might have made the heavens and the earth in four, three, or two days, and then the fifth, fourth, or third day of the week would have been the Sabbath. If He had wished, He might have made the heavens and the earth in one day, and rested on the second day, so that the second day would have been the Sabbath. But mark this fact, that by no possibility could He have made the first day of the week the Sabbath. If He had created all things on the first day, He could not also on that same day have rested from all His work, so as to make that day the Sabbath. {PTUK May 18, 1893, p. 150.3}

Thus we see that in choosing the first day of the week as the substitute for the Sabbath of the Lord, Satan has moved man to assume a power that God Himself does not possess. This fact shows that Sunday as a rest-day is the mark of Satan’s power, and not of the Lord’s, for the work of Satan is to put himself in the place of God, and this he could do only by claiming greater power than the Lord. But Satan works through man. So he is “the god of this world” (2 Corinthians 4:4), he works through the powers of the world; therefore when worldly powers assume control of the affairs of the church and religion, the State Church thus formed is Satan’s church, in direct opposition to the church which is the body of Christ. {PTUK May 18, 1893, p. 150.4}

The putting of Sunday in the place of the Sabbath of the Lord, thus putting man above God grows naturally out of the evolution idea that all that is in man is naturally good, so that a man can be righteous by his own works. Natural religion-the religion of “science falsely so called,” teaches that man can bring righteousness out of himself. But that which is in man by nature is sin, and therefore the idea really is that men can make righteousness out of sin. But God Himself cannot do this. He can put away sin, and destroy it by His own righteousness, but He cannot make righteousness out of sin. That would be to deny Himself. Satan has instilled into the minds of men the idea that they are as good as God, and even better, and from this idea very naturally comes the attempt to make a Sabbath out of Sunday. In each case it is simply the manifestation of the “mystery of iniquity,” the development of which forms “that man of sin,” “the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped.” 2 Thessalonians 2:3, 4. {PTUK May 18, 1893, p. 150.5}

This spirit as it is manifested in human governments, is represented in the Bible under two forms. The first is thus described:- {PTUK May 18, 1893, p. 150.6}

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.... And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.” Revelation 13:1, 2, 5, 6. {PTUK May 18, 1893, p. 150.7}

The power thus described is known as the Papacy. In Paganism, which until the days of Constantine was the religion of the world, the devil ruled the minds of men without any attempt at concealment. It was simple devil-worship. But Constantine saw in Christianity a power that had come up in the face of pagan persecution, and was rapidly overtopping it. Therefore he resolved to unite his empire with this power, as more likely to insure its stability than Paganism. The Bishops of the church, who, as Mosheim says, had purposely multiplied rites and ceremonies, modeling the church after Pagan forms, in order that they might render the Pagans friendly to them, gladly accepted Constantine’s offer of union, if they did not even suggest it to him. {PTUK May 18, 1893, p. 150.8}

Thus the State, instead of being professedly Pagan, became professedly Christian. But the Christianity was only in form. The religion was that of the world. The power was that of Satan. It was from the dragon, which is “the devil and Satan” (Revelation 12:9), that the composite Church and State beast received all his power and authority. The Pope of Rome, therefore, who poses as the vicegerent of the Son of God, is in reality the vicegerent of Satan. He represents anti-Christ, opposing and exalting himself above all that is called God or that is worshipped. And this point is made too plain for any question, when we recall the fact that the Catholic Church bases its claim to the allegiance of all men on the fact that it has, contrary to the Scripture, substituted the first day of the week for the seventh day, the Sabbath of the Lord. {PTUK May 18, 1893, p. 150.9}

The other manifestation of opposition to God, under the guise of Christianity is thus described:- {PTUK May 18, 1893, p. 150.10}

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:11-17. {PTUK May 18, 1893, p. 150.11}

Here we have the same power working as in the Papacy, only a little more disguised. At the first Christianity, which was a reformation, was joined to the State, making the Papacy, through which Satan worked. So now we have Protestantism, the reformation from Catholicism, linked with the State, so that it becomes an image of the Papacy. As Sunday is the badge or mark of the power and authority of the Papacy, so the exercising of the power of the first beast, in his sight, is the enforcement of Sunday by professed Protestant powers. By compelling men to observe Sunday, professed Protestants are forcing them to receive the mark of the Papacy,-the man of sin. {PTUK May 18, 1893, p. 151.1}

So we see that around the question of Sabbath observance, whether it shall be the seventh day or the first, centres the whole question of whether Christ or anti-Christ shall be worshipped. And since it is a question as to which power shall be recognised,-whether that of God or that of Satan,-it is the central battle ground of the Gospel. If the Sabbath be kept, as the Sabbath of the Lord indeed, then God’s power is recognised and yielded to, and that power is the Gospel, which brings salvation. But if, after a knowledge of the facts, the Sunday be kept, then the authority and power of Satan and his representative is recognised and yielded to, and that is the power of death and destruction. {PTUK May 18, 1893, p. 151.2}

Thousands of people are ignorant of these things. Sincere in their desire to serve the Lord, they are keeping Sunday as the Sabbath of the Lord, with no idea but that they are obeying Him in so doing. Like Saul of Tarsus, they think that they are doing God service, and live in all good conscience. But as the Lord Jesus revealed Himself to Saul, so in these days He is seeking to reveal Himself to all men. Satan has monopolised the attention of almost all the world, but he is not to be allowed to have things his own way. Christ is going to reveal Himself in His Church so fully in these last days, that all men shall know the truth as it is in Jesus. The people of God will acknowledge and worship Him as Creator. Therefore the last message before the coming of the Lord, which is the one that is being given now, since we are in the last days, is the following:- {PTUK May 18, 1893, p. 151.3}

“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.” Revelation 14:6-10. {PTUK May 18, 1893, p. 151.4}

Reader, which side will you take? {PTUK May 18, 1893, p. 151.5}

**“Religious Liberty” The Present Truth 9, 10.**

E. J. Waggoner

At the recent annual meeting of the Society for the Liberation of Religion from State Patronage and Control, the one speaker who went to the root of the matter was Dr. Parker. He confined himself wholly to the religious phase of the question, which is the only phase that it can properly have. He said that he cared nothing for majorities or minorities; if only one man was on the side of religious liberty, that man was right. Said he: “The Church of Christ is such that the State has nothing whatever to do with it.” That is true. Not only so, but the Church of Christ is of such a nature that the State *cannot* by any possibility have anything to do with it.” Jesus, whom Dr. Parker styled “the greatest Nonconformist,” said: “My kingdom is not of this world.” John 18:36. Therefore it follows that when Church and State are united to any degree, that church is not the church of Christ. {PTUK May 18, 1893, p. 151.6}

The most of those who are opposed to the Established Church, base their opposition on the fact of inequality and unfairness. They say that it is unfair that the Church of England should be favoured above other churches. This was largely the tone of the speakers at the meeting of the Liberation Society, and it is the tone of most that is written. But that is a low, selfish view of the matter. It is really no opposition whatever to State patronage and control of religion. Those who hold it virtually say that they wouldn’t object to State patronage if the patronage were equally distributed. Dr. Parker took the correct and only consistent position when he said that the case would not change in the least if nonconformity were on an equality with the establishment. State connection with religion is wrong in principle, no matter who is concerned. Those who oppose it on any other ground, offer no opposition whatever. {PTUK May 18, 1893, p. 151.7}

In speaking of the matter of disestablishment, Dr. Parker referred to the fact that it was claimed that it would “secularize ecclesiastical establishments.” While protesting that he did not want to see St. Paul’s turned into a vegetable market, nor Westminster Abbey into a railway station, he said that to secularize them was not the worst thing that could happen to them. “I would rather,” said he, “secularise them than Romanise them.” He might have gone further. He might have stated that they are already both Romanised and secularized. *Secular* means pertaining to the world. The church of Christ is not of the world, but the State is. Therefore whenever the church forms a connection with the State it thereby becomes secularized,-made worldly. The ecclesiastical establishments that are supported in whole or in part by the State are already secularized. But they are also Romanized, because the essential characteristic of Romanism is professed Christian institutions supported by the State. It is the most natural thing in the world, therefore, and even inevitable, that Romish customs and ceremonies should be introduced into any denomination that accepts State patronage. So the State is asked to let the church alone, not for the purpose of secularizing it, but of freeing it from secularism; in short, it is for the purpose of Christianising the church. {PTUK May 18, 1893, p. 151.8}

**“Only a Mirage” The Present Truth 9, 10.**

E. J. Waggoner

We do not refer to the delusive pictures of houses and green trees and streams of water that we have seen floating o’er the shady plains, but we refer to the false visions of life and freedom and beauty and pleasure that we all have been seen floating o’er the deserts of sin. {PTUK May 18, 1893, p. 154.1}

They are only a mirage; they are only a delusion of the devil. There is no life, there is no freedom, there is no beauty or pleasure in sin. {PTUK May 18, 1893, p. 154.2}

Have we not again and again clawed after these phantoms, like a boy after a butterfly, only to find them at last,-just beyond our grasp? Have we ever yet been able to seize it and hold it fast, and prove it true? Never! {PTUK May 18, 1893, p. 154.3}

We have found the very opposite true. Instead of life, we have found ourselves “dead in trespasses and sins.” Instead of freedom, we have found ourselves in the “bond of iniquity,” and so “holden with the cords of our sins” that we could not so much as raise ourselves up. Instead of beauty we have found “ashes,” and instead of pleasures, the “spirit of heaviness,” and the “gall of bitterness.” {PTUK May 18, 1893, p. 154.4}

**“A Blessed Reality” The Present Truth 9, 10.**

E. J. Waggoner

How different is the religion of Jesus Christ! What a blessed reality! No false visions, no rosy-hued paths that end in captivity and death! {PTUK May 18, 1893, p. 154.5}

It binds up the broken-hearted, proclaims “liberty to the captives and the opening of the prison to them that are bound” in sin. It comforts all that mourn, and gives unto them “beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” It clothes us with the garments of salvation, and covers us with the robe of righteousness. It opens to us the path of life, where there is “fulness of joy and pleasures for evermore.” It lays up our treasures “where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” It gives us a crown that fadeth not away, and a mansion in the city “whose builder and maker is God.” {PTUK May 18, 1893, p. 154.6}

The religion of Jesus Christ has bread for the hungry, water for the thirsty, garments for the naked, homes for the homeless, and riches for the poor. It brings a Friend to the friendless, a Father to the fatherless, and a Husband to the widow. It sheds light on those in darkness, furnishes a guide to the blind, and opens a fountain for the unclean and a place of refuge for those in danger. It gives rest to the weary, strength to the weak, wisdom to the ignorant, comfort to the mourner, freedom to the captives, and life to the dying. {PTUK May 18, 1893, p. 155.1}

O reader, taste and see that the Lord is good. {PTUK May 18, 1893, p. 155.2}

**“False Gods in India” The Present Truth 9, 10.**

E. J. Waggoner

“What ugly looking pictures! What can they be?” {PTUK May 18, 1893, p. 155.3}

I do not wonder that you think the pictures ugly, but if you could see them, idols in the temple of Juggernaut, in India, you would think them still more ugly than their pictures. And yet you would see something that would seem worse to you than the idols themselves; you would see people bowing down before these hideous looking idols and calling them their gods, and praying to them! {PTUK May 18, 1893, p. 155.4}

“And are these the only gods that the people of India know anything about?” {PTUK May 18, 1893, p. 155.5}

Oh no, *there are more gods in India than there are people!* There are so many that a person could not worship them all if he should try. Each person therefore chooses the ones that he likes best and worships them. {PTUK May 18, 1893, p. 155.6}

“Well, are the gods all like them!” you say. {PTUK May 18, 1893, p. 155.7}

No not just like these, but very many are as bad as these, and some are still worse. {PTUK May 18, 1893, p. 155.8}

There are “idols of every form and shape, from the little painted clay image in a poor man’s house, up to the huge figure of gold in one of their temples, or to the image of a bull, twenty feet high, cut out of a rock.” Then besides these frightful idols of clay, and stone and brass, and gold, some of them worship demons, which they say are the blood-thirsty spirits of wicked men who have died. Others worship “the sun and moon and stars, the fire which blazes on the hearth, the wind which sweeps across the plains, the stream which flows by their dwelling, the cow which browses in the pasture, the very tools with which they work, the snakes that crawl across their path, the trees that surround their villages, the mountains, hills, plants, and stones, and numberless other familiar objects. {PTUK May 18, 1893, p. 155.9}

The three greatest gods are Brahma the creator, Vishnu the preserver, and Siva the destroyer. {PTUK May 18, 1893, p. 155.10}

Siva is worshipped more than the other because the people are afraid of him. He and his wife, Kali Devi, are said to be so bloodthirsty that the people are willing to give them almost anything, not because they love them, but to keep them from hurting them. Siva is represented by a small black bone carried in a silver box around the neck, or fastened to the arm. {PTUK May 18, 1893, p. 155.11}

Siva’s wife, Kali Devi, is an idol of very dark blue, almost black. “She has four arms, having in one hand a sword, and in another the head of a giant which she holds by the hair, another hand is open to bestow a blessing and with the fourth she is forbidding fear. She wears two dead bodies for earrings, and a necklace of skulls; her mouth is open, and her tongue hangs down to the chin. The heads of several giants are hung as a girdle around her waist, and her tresses fall down to her feet. As she is supposed to have been drinking the blood of the giants which she has slain, her eyebrows are bloody, and the blood is falling in a stream down her breast; her eyes are red like those of a drunkard. She stands with one foot on her husband, Siva, who had cast himself down before her among the bodies of the dead.” {PTUK May 18, 1893, p. 155.12}

Just think of worshipping a god like that! It is said that she can be kept from hurting them in no other way than by giving her plenty of blood. “The blood of a tiger is said to please her for a hundred years, and the blood of a lion, a deer, or a man, a thousand, while by the sacrifice of three men she is pleased a hundred thousand years.” No wonder that the poor people at one time offered human beings to her, and that they still spend so much of their money for animals to sacrifice to her at her yearly festivals. Every year the blood runs in streams before her shrines. {PTUK May 18, 1893, p. 155.13}

Ganess, the elephant-headed son of Siva and Kali Devi, is also much worshipped. His image is found everywhere, by the roadside, and under trees, and in small temples. “No one sets out on a journey without praying to him, ‘O! thou work-perfecting Ganess grant me success in my journey.’ At the head of every letter, his peculiar mark is made. When a person begins to read he salutes Ganess, and shopkeepers and others paint the image or name of this god over the doors of their shops or houses, expecting him to protect them and help them in their work. Many keep in their houses a small brass image of him and worship it daily. In him they think is found all wisdom. Often is the Hindu mother seen pointing her frightened infant to this hideous idol, and joining its tiny hands together towards the god.” {PTUK May 18, 1893, p. 155.14}

The people live in fear all the time. Those who worship demons dare not even show that they love their children, or take good care of them when they are ill, for fear the demons will see their love and kill their children or cause some other dreadful thing to happen to them. {PTUK May 18, 1893, p. 155.15}

And what has one of these idols ever done that they should be thus worshipped and feared? *Not one thing*. {PTUK May 18, 1893, p. 155.16}

They are but wood or stones or brass or clay made into these shapes. Can a piece of stone or clay hear you when you speak to it? Can it feel when you touch it? Does it know when you are in trouble? Has it power to come and help you? No; and neither can these false gods. {PTUK May 18, 1893, p. 155.17}

*“They have mouths, but they speak not;  
Eyes have they, but they are not;  
They have ears, but they hear not;  
Noses have they, but they smell not;  
They have hands, but they handle not;  
Feet have they, but they walk not;  
Neither speak they through their mouths.” {PTUK May 18, 1893, p. 155.18}*

“If they can do nothing to hurt anyone why do so many of the people of India fear them?” “If they can do nothing to help a person, why do they pray to them?” {PTUK May 18, 1893, p. 155.19}

It is because they are following false guide-books. They are told that these are their gods and that bad spirits come into their idols that will do dreadful things to them unless they worship them and give them many offerings. They believe this so strongly that sometimes they go for years without noticing that their prayers are never answered, and when they do notice, they often think it is because they must offer still greater sacrifices, or more sorely afflict their bodies. {PTUK May 18, 1893, p. 157.1}

Oh, that all might get hold of the true Guide-Book! Oh, that all might learn of the true God! {PTUK May 18, 1893, p. 157.2}

**“The Most High God” The Present Truth 9, 10.**

E. J. Waggoner

The idols of India are called gods because people worship them, but they are no more like the only true God than a piece of mud if like the sun, or a grain of sand is like the ocean. {PTUK May 18, 1893, p. 157.3}

We have seen that the idols do not know anything; they never have had power to do anything, and never can have power to do anything; they have no beauty, no glory, no life, no goodness, no love; they cannot even feel, or hear, or see. But they are thought to be filled with hateful, cruel spirits that delight to torture, kill and destroy. {PTUK May 18, 1893, p. 157.4}

But, praise the Lord, there is a true God. There is a *living* God. One who knows and feels, and hears and sees, and who manifests a good and loving Spirit. {PTUK May 18, 1893, p. 157.5}

I see flashes of His glory in the sun and moon and sky, and exhibitions of His power in the heavens and the earth. I see the reflection of His greatness in the sea, and examples of His handiwork in the fleecy clouds, balmy air, and downy snowflakes. I see marks of His wisdom, and tokens of His love and thoughtfulness, in the animals and birds and flowers, and in the tiniest thing that He has made. I know of His goodness and His mercy, for I have felt them in my own heart. I find Him all that the Bible says He is. {PTUK May 18, 1893, p. 157.6}

The more I know of God the more I know that He alone “is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens.” He not only has life in Himself, but He has power to give life. Everything that lives gets its life from Him, for He “made the heaven, the earth, and the sea, and all things that are therein.” {PTUK May 18, 1893, p. 157.7}

The most high God lives in heaven, up, up above the starry sky. He has a great white throne, surrounded by a dazzling rainbow, a temple such as this earth has never seen, a glorious city, and shining attendants more than can be numbered. His face is brighter than the sun, and “he dwells in a light which no man can approach unto.” {PTUK May 18, 1893, p. 157.8}

And yet what seems still more wonderful, this glorious being so high and lifted up, is willing to come down and by His Spirit dwell in our poor bodies, cleansing them from sin and using them for His temples,-if we but love Him and invite Him in! {PTUK May 18, 1893, p. 157.9}

“How *can* He come and live in us?” {PTUK May 18, 1893, p. 157.10}

I am sure I cannot tell. But He says He will if we really want Him to, and I know that He does because I’ve asked Him to, and He has kept His promise; and the peace and joy and comfort that He brings with Him is more than this world can give or take away. When He is within, we can do right, but without Him, we can do nothing right. He can do this thing that seems so impossible to us, because He knows so much more than we, and is so much more powerful. {PTUK May 18, 1893, p. 157.11}

His love is as great as His glory and His power. He has given us our lives and everything else that we have. He causes the sun to shine and the rain to fall that we may have corn for bread, and water for drink, and fuel for fire, and clothing for our bodies. He surrounds us with life and beauty everywhere, with green grass, bright flowers, shady trees, merry birds, wonderful insects and animals, singing brooks, and lofty mountains. And best of all, when He saw us in sin and without hope, He loved us so that He gave His only Son, whom He loved as His own life, to suffer and die that we might be saved from our sins and live. And He promises that if we will take Jesus as our Saviour, and let Him live in us, He will with Him give us all that we need,-peace and joy and righteousness now, and immortality, a crown of life, and endless happiness on the earth made new. Then we may see Him as He is. Then we may share His glory and shine as the stars for ever and ever. {PTUK May 18, 1893, p. 157.12}

Although God is so great, yet He is so like a loving Father that we need not be afraid to go and talk with Him whenever we wish. “Like as a Father pitieth His children so the Lord pitieth them that fear Him.” He is touched with the feelings of our infirmities. He knows all about us, for He sees us all the time. He knows our names and where we live, and everything we do. He sees when we are in trouble, and He feels for us, and hears us when we cry unto Him; and He is able and willing to help us. {PTUK May 18, 1893, p. 158.1}

God knows that He alone can help us to be good, that no one else is able to care for us and save us. He therefore says, “Little children, keep yourselves from idols.” {PTUK May 18, 1893, p. 158.2}

“Why,” you say, “*I* never could care for an idol!” {PTUK May 18, 1893, p. 158.3}

Do not be too sure. If you love anything better than you love God, you are making an idol of that thing, and are trusting in it to save you. It may not be an image of stone or brass, but it is an idol, and an idol of any kind cannot save you. {PTUK May 18, 1893, p. 158.4}

Do not think that you must wait till you are older to become acquainted with this wonderful God. Do not think because you are a child that He does not notice you or care for you. He is not like the gods of India. You need not be afraid to come to Him. Although so wise and great He loves you and longs to save you. {PTUK May 18, 1893, p. 158.5}

When Jesus was on earth He took little children in His arms and blessed them, and said, “Suffer the little children to come unto Me, and forbid them not.” He loves them now just as much as He did then. He longs to have you come and tell Him when you are tempted to do wrong, and when you are in trouble, for He can help you. He longs to be your best Friend, for He has done more for you than your own father and mother. In His word He speaks to *you*. There you may listen to His voice, and become acquainted with His goodness. {PTUK May 18, 1893, p. 158.6}

**“Interesting Items” The Present Truth 9, 10.**

E. J. Waggoner

-Disastrous cyclone are still reported from the United States. {PTUK May 18, 1893, p. 158.7}

-One of the peculiarities of the cocoanut palm is said to be that it never stands upright. {PTUK May 18, 1893, p. 158.8}

-The present drouth has been the longest continuous dry spell remembered in England. {PTUK May 18, 1893, p. 158.9}

-Mashonaland has a white population of 1,490 of whom over 800 belong to the local police force. {PTUK May 18, 1893, p. 158.10}

-In the United States, according to the Eleventh Census, there are 143 separate and distinct denominations. {PTUK May 18, 1893, p. 158.11}

-The presence of extra police at Hull on account of the dock strike is costing the corporation there about £1,000 a week. {PTUK May 18, 1893, p. 158.12}

-Serious floods are also reported from China, 400 villages having been submerged by the overflowing of the Yellow River. {PTUK May 18, 1893, p. 158.13}

-Over 4,000 houses were destroyed by a fire in Manila on Good Friday. Scores of people are reported to have perished. {PTUK May 18, 1893, p. 158.14}

-Quill toothpicks came first of all from France. The largest factory in the world is near Paris, where several million quills are dealt with yearly. The factory started to make quill pens, but when these went out of general use it was converted into a toothpick mill. {PTUK May 18, 1893, p. 158.15}

-Another dynamite explosion occurred in Dublin, at the Law Courts, on Saturday night, May 6, but no damage resulted except to window glass. {PTUK May 18, 1893, p. 158.16}

-A monthly line of steamers is to run direct between New York and South Africa, beginning on the 25th. The enterprise is undertaken by British capital. {PTUK May 18, 1893, p. 158.17}

-The British and Foreign Bible Society has issued 4,049,756 copies of Bibles, Testaments, and portions of the Scripture, from the London depot during the past year. {PTUK May 18, 1893, p. 158.18}

-Cholera is said to be raging with frightful effect at Malacea, the average number of new cases daily being about 200, with the result that the population has become panick-stricken. {PTUK May 18, 1893, p. 158.19}

-On 1st of May the World’s Fair was opened at Chicago. The President and Cabinet, and many noted men from various countries were present. Over 400,000 persons were present. {PTUK May 18, 1893, p. 158.20}

-At the beginning of the century the Bible was accessible to but one-fifth of the population of the world. Now it may be read by nine-tenths of the people of the globe, so rapidly has its translation been carried on. {PTUK May 18, 1893, p. 158.21}

-A Bill to make permanent the Irish Sunday Closing Act and to extend its operation to the five large towns, and also to provide for earlier closing on Saturday evenings, has passed the second reading in the House of Lords. {PTUK May 18, 1893, p. 158.22}

-A report from Lima, Ohio, states that the Lewiston Reservoir, which covers 17,000 acres, and is the second largest artificial body of water in the United States, broke on the 3rd, inundating the country, with great loss of life and property. {PTUK May 18, 1893, p. 158.23}

-On the 10th instant the record for fast railway travelling was broken by the New York Central Railway as a new engine, “New Columbian,” which, attached to an express train, ran 102 miles in an hour, between Buffalo and Rochester. {PTUK May 18, 1893, p. 158.24}

-In spite of all the appeals of the Emperor and Count Caprivi, the German Army Bill was rejected by vote of 210 to 162. Immediately on its rejection Caprivi read an imperial mandate dissolving the Reichstag. The new elections will take place in June. {PTUK May 18, 1893, p. 158.25}

-Horrible cannibalism is reported from the Congo. An explorer who has just arrived in Liverpool says he saw slaves tied together, with marks on their bodies. The poor creatures were to be killed on the following day, and the marks on their bodies were made by persons who had purchased those particular “joints.” {PTUK May 18, 1893, p. 158.26}

-The continued rise of the Mississippi River is spreading consternation among the cotton planters in all parts of the valley, who have not yet recovered from the disastrous effects of the overflow of last year. The heavy rains have already inundated the plantations along the Arkansas, the St. Francis and Red River, and replanting will be necessary. {PTUK May 18, 1893, p. 158.27}

-A German journal puts the milk production of the chief countries of Europe as follows, in kilo litres: Germany, 14,218,000,000; France, 10,117,000,000; England, 8,925,000,000; Austria, 8,807,000,000; Sweden, 2,203,000,000; Low Countries, 1,250,000,000; Belgium, 1,201,000,000; Switzerland, 1,109,000,000. The kilo litre is the equivalent of 220 gallons. {PTUK May 18, 1893, p. 158.28}

-A young student, who was recently murdered by two of his companions in a wood in the neighborhood of St. Petersburg, is said to have been “executed” by his fellow students for leaving the society of which he was a member. There is reason to believe that a great many secret societies have lately been formed amongst the students and educated classes of Russia. The frequent suicides among some Russian students are attributed to the fact that these unfortunate young men belong to secret societies, which sentence their members to self-destruction in the event of their not carrying out the duties expected of them. {PTUK May 18, 1893, p. 158.29}

**“Back Page” The Present Truth 9, 10.**

E. J. Waggoner

On Friday, the 12th, the first clause of the Home Rule Bill, which contains the gist of the whole matter, passed the House of Commons by a strictly party majority of forty-two. {PTUK May 18, 1893, p. 160.1}

The new Cunard liner, the *Campania*, on her return trip from New York, made the quickest passage ever made across the Atlantic. Her time was five days and fifteen hours, and she took the longest route. On one day of the voyage she made 517 knots. {PTUK May 18, 1893, p. 160.2}

A joint committee of the two Houses of the Convocation of Canterbury have made an elaborate report on Sunday recreation and the Sunday opening of museums. In the main they make no objection. They thought, however, that it is vital to the safety of the “English Sunday” that no library, museum, gallery, etc., should be open for payment. They think that free opening, to a moderate extent, is incompatible with the spirit of the fourth commandment, but utterly fail to indicate how there can be any possible connection between the fourth commandment and the English Sunday. {PTUK May 18, 1893, p. 160.3}

The following from the Chicago *Advance* is very pertinent to the circumstances on this side of the water:- {PTUK May 18, 1893, p. 160.4}

“We are heartily sorry for those churches which report an endowment, furnishing a handsome income, left them by some rich parishioner. It is a good deal with churches as it is with individuals. Nothing is so likely to stunt healthy growth or to paralyse energetic effort as being heir to a fortune.” {PTUK May 18, 1893, p. 160.5}

The most of the Christian work that has been done in this world, from the days of Christ until now, has been done by the offerings and labour of the poor. “Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” James 2:5. {PTUK May 18, 1893, p. 160.6}

At the recent eight-hour labour demonstration in Hyde Park some of the most noted leaders declared that while they now ask for an eight-hour day, they meant in turn to ask for seven hours and six hours, and would not be content until they had as much leisure as the inhabitants of Mayfair or Belgravia. And if they succeed they will be no happier than the inhabitants of those sections are now, nor so happy. People cannot be made wise, happy, or contented by Acts of Parliament. This effort is in line with those made in the last days of the Roman Republic, and under the Empire by which the Government was made bankrupt, and the people were made paupers. The false idea that the labour leaders are instilling in the minds of the people, namely, that all the evils to which they are subject can be cured by Parliament, are exactly in harmony with the idea held by so many religious leaders, that all moral evils can be eradicated by legal enactment. {PTUK May 18, 1893, p. 160.7}

“The objects of the society are to declare and defend Christianity as a Divine revelation; to controvert the errors of atheists, agnostics, secularists, and other opponents of Christianity; to counteract the energetic propagandism of infidelity, especially among the uneducated, to meet the difficulties, and strengthen the faith of the doubting and perplexed; and to instruct the young in the evidences of Christianity.” What society is it that is thus defined? It is the “Christian Evidence Society,” which is composed mostly of ministers, doctors of divinity, and bishops. One cannot help wondering what there is left for the church to do. The Church of the living God is “the pillar and ground [or stay] of the truth.” 1 Timothy 3:15. The church is the only agency ordained by God to carry on the work of the Gospel. No other institution, no matter how good the intentions, can have the life of God in it. If in any of these societies heavenly life is manifested, it is only because the members, or a part of them, are members of the church of the living God, and in that case they ought to do their work as simple Christians, and not let human organisations eclipse the glory of the church. The godly lives of true followers of Christ form the best and only evidence of Christianity to the world: “that they all may be one; ... that the world may believe that Thou hast sent Me.” John 17:21. {PTUK May 18, 1893, p. 160.8}

In a pastoral letter recently issued, the Bishop Potter of New York reminds the clergy that any minister or congregation failing to use the revised and official order of prayer, as determined by the General Convention of 1892, will be liable to censure. The Bishop says, among the other things: “The day for individualism in the public worship of the churches is past.” Then the Bible must be a thing of the past, for it deals with men as individuals. The Gospel is “the power of God unto salvation to *every one* that believeth.” Romans 1:16. Christ left “to *every man* his work.” Mark 13:34. “Let *him that heareth* say, Come.” “And whosoever will, let him take the water of life freely.” Revelation 22:17. “If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and *it shall be given him*.” James 1:5. “The manifestation of the Spirit is given to *every man* to profit withal.” 1 Corinthians 12:7. There are many gifts, but they are all ministered by “that one and the selfsame Spirit, *dividing to every man severally* as He will.” Verse 11. “The *head of every man* is Christ.” 1 Corinthians 11:8. The Gospel deals with and elevates man as an individual; the Papacy deals with men as an ecclesiastical establishment. {PTUK May 18, 1893, p. 160.9}

There is nothing in the tenets of the Church of England that makes it worse for it to be connected with the State than for any other denomination. That religious dogmas held by the Roman Catholic Church do not make its connection with the States any more dangerous than the connection of any other sect with the State, or of all religious bodies without regard to sect. The danger and the wickedness lies in the connection of any form of religion with the State. Professed Christianity united with the State was what made the Roman Catholic Church. In like manner to-day, the union of Christianity as professed by Protestants, with the State, will make either Roman Catholicism or an exact image of it. {PTUK May 18, 1893, p. 160.10}

The Gospel is “the power of God unto salvation to everyone that believeth.” Romans 1:16. The introduction or institution of any other power is a perversion of the Gospel. Power is necessary, but it must be Divine and not human power. There is no Gospel where there is no power to save, and there is in man no power to save. Therefore the connection of religion with earthly powers is the destruction of the Gospel. The life is in the power, and so, although a body of men may hold the Gospel in its purity and perfection, the moment they attempt to unite that with secular power, that moment the vitality leaves it, for there is no power in man. “They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, or give to God a ransom for him; for the redemption of their soul is costly, and it must be let alone for ever.” Psalm 49:6-8, R.V. “Power belongeth unto God.” Psalm 62:11. Therefore it is that only to Him belongeth to the Gospel, even the weakness of God is stronger than men. 1 Corinthians 1:25. Concerning His Gospel God says to all earthly powers “Hands off!” It “must be let alone for ever.” God alone can redeem. {PTUK May 18, 1893, p. 160.11}