**“Front Page” The Present Truth 9, 31.**

E. J. Waggoner

“Fret not thyself [or, be not angry] because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.” Psalm 72:1, 2. See also Psalm 73:18, 19. Since this is the end of evil-doers, it is evident that whoever envies them, is in reality envying them their reward. How foolish! Surely none who consider the end of wickedness, can envy anybody’s ill-gotten wreath, or be angry when selfish men use oppression. “Envy thou not the oppressor, and choose none of his ways.” {PTUK November 2, 1893, p. 481.1}

“Trust in the Lord, and do good; dwell in the land, and feed in security.” He who trusts in the Lord will do good, and he will dwell securely. For “they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.” {PTUK November 2, 1893, p. 481.2}

“Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way [roll thy way] unto the Lord; trust also in Him; and He shall bring it to pass.” Psalm 37:4, 5. This is a promise that is as sure as the existence of God. In it is the means for the solution of all difficult questions, and the removal all labour troubles, if men would believe it. But men refuse to rest in the Lord, and wait patiently for Him. They become fretful and angry, and take matters into their own hands, and so spoil everything. In the world there will be trouble until the coming of the Lord, because men will be lovers of their own self; but this need not disturb the Christian. “These things have I spoken unto you, that in Me ye might have peace.” {PTUK November 2, 1893, p. 481.3}

**“Capital and Labour” The Present Truth 9, 31.**

E. J. Waggoner

*Capital and Labour*.-“And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.” Ruth 2:4. There was no conflict there between capital and labour; nor will there ever be when such expressions can be used between employer and employes, not as a matter of form, but from the heart. When masters remember that they have a Master in heaven, who is no respecter of persons, and servants remember that they serve the Lord Christ, there can be no clashing. But only the Spirit of God in the heart can bring this about. Strikes, wars, and fighting will go on as long as evil desires reign in the human heart. {PTUK November 2, 1893, p. 481.4}

**“The Infallible Word” The Present Truth 9, 31.**

E. J. Waggoner

The question of infallibility is one that is receiving a great deal of attention at the present time. As a matter of fact, everybody believes that there is such a thing as infallibility somewhere; the question to be decided, is, Where is it? Many will deny that there is any such thing as infallibility, but it will be found that those who the most loudly deny its existence, are the ones who most complacently trust in themselves, and think that their own reason is infallible. {PTUK November 2, 1893, p. 481.5}

Infallibility is one of the great essentials of religion. In a matter concerning our eternal destiny we cannot afford to rest on uncertainties. We must *know*. Now the Gospel provides a certainty. We are told that we may “rest in the Lord,” and are exhorted to know the truth for ourselves. {PTUK November 2, 1893, p. 481.6}

But the church is not infallible, for it is composed of men, and there is nothing infallible in any man on earth. “He that trusteth in his own heart is a fool” (Proverbs 28:26), because “the heart is deceitful above all things, and desperately wicked.” Jeremiah 17:9. This is true of the human heart without exception. It is just as true of the Pope of Rome as it is of the savages in Africa. {PTUK November 2, 1893, p. 481.7}

Here is something that the Bible says about trusting in human power and wisdom. “Put not your trust in princes, nor in the son of man, in whom there is no help, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. “Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Jeremiah 17:5, 6. This is not an arbitrary decree, but the statement of a natural consequence. Man is as the grass. At his best state he is “altogether vanity.” He who puts his trust in man, no matter who the man may be, is trusting in nothing; and He who trusts in nothing, must come to nothing. {PTUK November 2, 1893, p. 481.8}

Look now at the other side: “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” Jeremiah 17:7, 8. “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is.” Psalm 146:5, 6. {PTUK November 2, 1893, p. 481.9}

The One who made the heavens and the earth is infallible, for we read, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and thy years shall not fail.” Hebrews 1:10-12. He “worketh all things after the counsel of His own will.” Ephesians 1:11. “Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before Him.” Ecclesiastes 3:14. {PTUK November 2, 1893, p. 482.1}

There is, however, no direct controversy about the infallibility of God. Few openly deny it, although one really denies it when he trusts in himself instead of in God. But the controversy in these days is over the Bible. The discussion is not between avowed infidels and Christians, but among those who profess to be Christians. There was a time when the Bible was held to be the word of God by all who professed to be Christians; but in these days the infidel’s occupation is gone, since a portion of the church is acting his part. {PTUK November 2, 1893, p. 482.2}

The above is strong language, but it is true. At the recent meeting of the Congregational Union, in London, the minister read a paper in which the position was taken that, {PTUK November 2, 1893, p. 482.3}

“A man who affirmed the absolute inerrancy of the Bible laid himself open to one or other of the three following charges: Either (1) that he did not know the facts with which he professed to deal; or (2) that he was unable, owing to the influence of some kind of intellectual strabismus, to see their true bearing and the conclusion to which they inevitably pointed; or (3) that he had not the manliness and courage to admit the unwelcome truth which he perceived.” {PTUK November 2, 1893, p. 482.4}

Another minister, of another denomination, recently pleaded most pathetically with a congregation, not to lead souls to ruin by teaching them that the Bible is absolutely true. Said he, to the few souls who still hold that the Bible is true, and to our simple-minded enough to expect others to believe it:- {PTUK November 2, 1893, p. 482.5}

“You are safe-safe not because you believe in an absolutely inerrant Bible,-I hope you have a better foundation than that,-you are safe because you believe in an inerrant Saviour.” {PTUK November 2, 1893, p. 482.6}

From the report of another sermon, we take the following:- {PTUK November 2, 1893, p. 482.7}

“In the course of his argument, the preacher said that to claim infallibility for the Bible was to contend for more than itself claimed. Nor was infallibility to be found in the Church; and no man living within sound of a railway whistle claimed infallibility for a church creed. Infallibility could not be in a book, but must be in a person who was sinless. Therefore Jesus Christ the sinless One was the only possible seat of infallibility.” {PTUK November 2, 1893, p. 482.8}

In these references no names have been used, because our object is not to call any man in question, but simply to give a few specimens of a sentiment that is becoming alarmingly prevalent. Some may think that the last two quotations are not very bad, since, although they do set the Bible aside very summarily, they uphold the infallibility of Christ. But this is just what as a matter of fact they do not do. Speaking of this discussion about the Bible, a religious journal recently said:- {PTUK November 2, 1893, p. 482.9}

“We greatly fear that some of those who are trying to break up what they call ‘book worship,’ and thereby magnify the Christ will soon practically get rid of Him also.” {PTUK November 2, 1893, p. 482.10}

That is just what they have already done, as we shall show; and that is why we raise our voice in earnest protest and warning. {PTUK November 2, 1893, p. 482.11}

It is said that the Bible does not claim to be infallible. Let us see. It *does* claim to be the word of God, spoken through men. Read the prophecies of Isaiah, Jeremiah, Ezekiel, and the rest, and on almost every page you find the words, “Thus saith the Lord;” “The word of the Lord that came,” etc.; “The word which the Lord spake.” To Jeremiah the Lord said, “Behold, I have put My words in thy mouth.” Jeremiah 1:9. We read, “The word of the Lord came expressly unto Ezekiel the priest” (Ezekiel 1:3), and the Lord said to Him, “Thou shall to speak with My words unto them, whether they will hear, or whether they will forbear.” Ezekiel 2:7. And thus it is throughout the book. It claims to be the word of God; if it could be shown that it is not what it claims to be, then the whole thing would be a monstrous forgery, and unworthy of the slightest regard. {PTUK November 2, 1893, p. 482.12}

But let us read further as to what the Bible claims for itself. Take the following texts:- {PTUK November 2, 1893, p. 482.13}

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” Hebrews 1:1, 2. {PTUK November 2, 1893, p. 482.14}

“No prophecy of Scripture is a private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.” 2 Peter 1:20, 21, R.V. {PTUK November 2, 1893, p. 482.15}

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Timothy 3:16. {PTUK November 2, 1893, p. 482.16}

“And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:20, 21. {PTUK November 2, 1893, p. 482.17}

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” 1 Thessalonians 2:13. {PTUK November 2, 1893, p. 482.18}

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of God.” 1 Corinthians 14:37. {PTUK November 2, 1893, p. 482.19}

Many more texts might be added, but these are sufficient. They show plainly that the Bible claims to be the word of God. It is not that it *contains* the word of God, but it *is* the word of God. In the words of the Bible, the Holy Spirit testifies. See Hebrews 10:15, 16; 1 Corinthians 2:13. It was the Spirit of Christ that was speaking through the prophets. This is what the Bible claims, and there are many who *know* of a surety that it is true. They are not Bible critics, however, but Bible believers. “If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7:17. “The secret of the Lord is with them that fear Him, and He will show them His covenant.” Psalm 25:14. {PTUK November 2, 1893, p. 482.20}

From the texts that have been quoted it is evident that whoever brings a charge against the Bible is bringing a charge against God. To say that the Bible is fallible, is to say that God and Christ and the Holy Spirit are fallible. For if the word of God be not infallible, then God is not infallible. But God is infallible, and so is His word. “As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those who trust in Him.” Psalm 18:30. “The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.” Psalm 12:6. “For ever, O Lord, Thy word is settled in heaven.” Psalm 119:89. Jesus said to the Jews, “Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not His writings, how shall ye believe My words?” John 5:46, 47. And so it is that in rejecting the Bible, either as a whole or in part, men not only are in danger of rejecting Christ, but are actually rejecting Him. We write for the purpose of warning honest souls who may be confused by the show of learning made by Bible critics. Let them remember that “the fear of the Lord, that is wisdom, and to depart from evil is understanding.” “A good understanding have all they that do His commandments.” When people who decry the Bible profess to believe in an infallible Christ, it is enough to ask them how they can know anything about Him, if it is not from His word, which they treat so lightly. {PTUK November 2, 1893, p. 482.21}

But some will say, “Even though we admit the Bible to be infallible, every man’s opinion and interpretation thereof is not infallible.” Very true. We go further, and say that no man’s opinion or interpretation of the Bible is infallible. Further still, we will say that there is not a man on earth, whose opinion or interpretation of the Bible is worth any more than the paper on which it is written. It is not what men think about the Lord but what the Lord thinks about men, that we are concerned with. The Bible is not to be interpreted, but read, studied, and believed. The most learned man in the Scriptures can do no more than to lead others to the place whence he derived his knowledge and let them drink from the same fountain for themselves. {PTUK November 2, 1893, p. 483.1}

There are in the Bible many “deep things,” and “things hard to be understood.” But {PTUK November 2, 1893, p. 483.2}

*“God is His own interpreter.  
And He will make it plain.” {PTUK November 2, 1893, p. 483.3}*

He gives the Holy Spirit freely to everyone who will receive it, as a Guide into all truth. John 16:13. The Spirit makes known to us the things that are freely given to us of God, “for the Spirit searcheth all things, yea the deep things of God.” 1 Corinthians 2:10. Learning is not to be despised, but rather desired; but the humblest person who truly fears God, may understand the Bible far better than the most learned Doctor who trusts in his own wisdom. The truth of God is hidden from the wise and prudent,-wise in their own wisdom,-and is revealed unto babes, who are willing to receive the wisdom that comes from God. {PTUK November 2, 1893, p. 483.4}

Depend upon it that souls will never be saved by preaching that throws the least discredit upon the Bible. The man who feels constrained to apologise for the Bible, may have crowds to listen to his smooth eloquence, but he will not have them crying out, “What must I do to be saved?” The men through whom God worked in the past, were men who believed the Bible without reserve. There were things that they did not understand, but instead of parading their ignorance as wisdom, they took it to the Lord, and waited for Him to show them wisdom. And God is as able and willing to do mighty things through human agency to-day as He ever was. He says, “To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word.” Isaiah 66:2. When we see the humble acceptance of the word of God, we shall see the demonstration of the statement that it works effectually in all that believe. {PTUK November 2, 1893, p. 483.5}

**“The Eye of Faith” The Present Truth 9, 31.**

E. J. Waggoner

The Christian sees with the eye of faith. Faith is the only means through which we obtain a knowledge of the things to which Christianity pertains. By faith we have received all that we know of the life to come. By faith we look back to the time before man was, and “understand that the worlds were framed by the word of God.” Hebrews 11:3. By faith also we understand truths of the highest importance pertaining to the present life. By the eye of faith we are enabled to guide our feet in the narrow path that leads by many snares and pitfalls to an eternity of joy and peace. {PTUK November 2, 1893, p. 483.6}

Faith sees that which is not cognizable to the natural senses. “Faith,” we are told in Hebrews 11:1, “is the substance of things hoped for, the evidence of things not seen.” But faith does more than simply see that which the natural senses cannot perceive, it contradicts the evidence of the senses. It refuses to see that which the senses claim to perceive. And this is where faith is especially valuable, for if we allowed ourselves always to believe the evidence of our senses, we should wander quickly and hopelessly away from the path which leads to God. {PTUK November 2, 1893, p. 483.7}

One of our senses,-feeling, for instance, that inner feeling which is of the mind and heart-says, I do not see any happiness in the way, or any eternal weight of glory at the end of it; but faith says, It is there! Again, feeling says (and perhaps reason backs it up), I see great difficulty in the way; but faith says, It is not there; what you saw was only an appearance, not a reality. Faith deals only with realities. They may be invisible to us now, but they are no less tangible. That which seems so awfully real to us now, is described by Paul as the “light affliction, which is but for a moment”; the invisible glory beyond is an “eternal weight.” 2 Corinthians 4:17. {PTUK November 2, 1893, p. 483.8}

Perhaps you see before you-or seem to see-a great list of very grievous sins that have darkened your past life. You have repented of and confessed them, but the devil comes and holds them up before you and says, There are your sins; do you not see them? You are too wicked a person for the Lord to save. But faith says, They are *not* there. And why? Because it quotes to you these words of God Himself, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all of righteousness.” 1 John 1:9. And when God forgives sins, He removes them from us, “as far as the east is from the west.” {PTUK November 2, 1893, p. 483.9}

The very fact that the devil tries to discourage you with a long and vivid array of your past sins that you have confessed, is reason for encouragement, because the devil never brings to a person’s mind sins that are not confessed and pardoned. His work is to keep people in ignorance of their sin; but as soon as they are seen and confessed, and God has removed them according to His word, the devil holds them all up and tells the individual they are still there, in order to make him discouraged. He is as persistent in bringing such sins to the Christian’s mind and keeping them before him, as he was before in keeping them in the background. {PTUK November 2, 1893, p. 483.10}

But faith says, “as far as the east is from the west, so far hath He removed our transgressions from us.” Psalm 103:12. And thus we are enabled to know the *truth* on this vital point; for faith always speaks by the word of God; and His word is truth. Romans 10:17; John 17:17. {PTUK November 2, 1893, p. 483.11}

Where feeling sees mountains, faith sees only molehills. Where faith sees only the arm of flesh, faith sees only the arm of God. Where the wisdom of man sees foolishness, faith sees the wisdom of God. Where feeling and reason see nothing but defeat, faith sees eternal victory. Where feeling and reason see only death, faith sees everlasting life. It makes all the difference in the world whether we share our course in accordance with the evidence of the one, or the other. {PTUK November 2, 1893, p. 483.12}

Faith sees nothing but truth. More than this; it sees nothing but that which is worth seeing. Paul said to his Philippian brethren, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Philippians 4:8. These are just the things that faith sees. So long as we direct our steps by the eye of faith, we shall walk in the paths of righteousness, but when we cease to walk by faith and begin to walk by sight, or by reason, or by feeling, we begin to go wrong, because we are guided by appearances and not by truth. {PTUK November 2, 1893, p. 484.1}

Moses at the Court of Pharaoh, and Joseph and the house of Potiphar, walked by the eye of faith and thus kept themselves from paths that were false and evil. We are told that Moses “endured as seeing Him who is invisible”; and we may be sure that Joseph, surrounded by the licentiousness and idolatry of Egypt, walked in the midst of them as one who saw them not. And so it is with the Christian of to-day. He is not influenced by that which he does not see. Though he may see evil and wickedness with his natural eyes, and feel the promptings of evil in his own heart, he *walks* by faith, which sees only his Saviour and the pardoning blood of Calvary, and the things of the kingdom of God. {PTUK November 2, 1893, p. 484.2}

The Christian must walk by faith, and faith alone. He will not be safe in making the least departure from the path that faith marks out, or in substituting any other source of knowledge for it, for all other sources of our knowledge are liable to be fallacious and misleading. And the devil can mislead a man every time when he can get him to substitute reason or feeling or something else, for faith. The devil surrounds his deceptions with very plausible appearances of truth. Notice how it was that he deceived our first parents. He appeared to Eve in the form of a serpent; and as she beheld him he was among the branches of the tree of knowledge of good and evil, eating of its fruit. As she came near the serpent spoke to her. She was surprised to hear a serpent speak, for she knew God had not given it the gift of speech. Then the serpent told her that the fruit of the tree of knowledge would not cause her to die, but would open her eyes and make her like a god; for see, he said, I have eaten of the fruit and it has not hurt me; and more than that, it has given me the power of speech! This, when we come to consider it, was really an overmastering deception. Her eyes, her ears, her reason, all testified to the truth of what the serpent said. Ah, had she then been guided by faith, and not by these, she would have known the truth, and the history of the world would have been deferred. Faith would have said, “In the day that thou eatest thereof, thou shalt surely die.” This was the truth, and all the specious appearances before her were entirely false. {PTUK November 2, 1893, p. 484.3}

The devil has lost none of his cunning since he tempted Eve. He has worked continually upon men’s feelings, upon their reason, upon all their natural senses, to get them to discredit the word of God. If he can do this He can deceive them every time. But if we will cling to the word of God, if we will have faith in it in spite of all appearances, however plausible, that contradict the word, we shall escape the deceptions of the devil, and keep our feet in the straight path that leads to eternal joy. {PTUK November 2, 1893, p. 484.4}

**“Getting Faith” The Present Truth 9, 31.**

E. J. Waggoner

*Getting Faith*.-How often in a conference meeting we hear someone say, “What we need in order to make our Christian work more of a success, is more faith.” Very often a member will make the confession, “I know that the trouble with me is that I have not faith enough.” And then they will resolve to pray for more faith. People seem to think that if they have not faith it is the Lord’s fault, and that if He wishes them to have more of it, He must give it to them. They seem to think that faith is something that God must pour down from heaven, as He does the rain. It is an utterly senseless thing for men to complain that they have not enough faith. The only way to have faith, is to believe, and God has given all possible foundation for that in His word. What would be thought of a man on a broad plain, or by the sea-shore, who should complain that he is not breathing as much as he ought to? We should say to him, “Then breathe; for God is giving you abundance of air.” So to the faithless one we may say, “Believe; for you have the word of God as free and as abundant as the air.” {PTUK November 2, 1893, p. 484.5}

**“Right and Wrong Worship” The Present Truth 9, 31.**

E. J. Waggoner

The fall, it has been rightly said, was the transferring of man’s worship from God to self. {PTUK November 2, 1893, p. 484.6}

God claims man’s worship as due alone to Him. He claims all worship, as being the only rightful Object of worship. To worship is to ascribe power and glory and honour to the object adored. This may be done either by words or actions. Indeed, as “actions speak louder than words” obedience is in reality the truest worship. {PTUK November 2, 1893, p. 484.7}

As God is the only Being who has power and honour and glory in Himself, He is the only proper Object of worship. All other things derive their power and glory from Him. Hence to ascribe such attributes to them, when they belong only to Him, is a falsehood. It matters not how glorious or exalted one may be; they have nothing except that which the Creator gave them. Whether they be angels, or principalities, or things in the heavens or things in earth, none have any power and honour and glory in and of themselves. All was bestowed by God, and to Him only can they be properly ascribed. {PTUK November 2, 1893, p. 484.8}

The devil fell from his exalted place in heaven because he became lifted up in his heart on account of his beauty and brightness. Ezekiel 28:17. He saw-or thought he saw-something to admire in himself, and straightway he set out to work to establish a kingdom of his own, and make himself an object of worship. But though he was, as the prophet tells us, “full of wisdom and perfect in beauty,” and perfect in all his ways from the day of his creation till he began to be lifted up with pride, as soon as he saw *self* to be perfect, and full of wisdom and beauty and brightness, he began to fall. The Lord took from him His Spirit, and let him see, and let all the universe see, what he possessed of himself. But he immediately ceased to be an object worthy of admiration, and has been sinking lower and lower from that day to this. {PTUK November 2, 1893, p. 484.9}

No one will ever become so good and bright and beautiful, or get so near to God, as to be in himself an object of admiration and worship. Should he even be, as Lucifer was, the anointed cherub overshadowing the throne of God, full of wisdom and perfect in beauty, and sinless in all his ways, just as soon as he would begin to admire *himself* and see in *self* that which is inherent only in God, he would make as great a mistake as Lucifer did, and the result, if persisted in, would be just as bad. {PTUK November 2, 1893, p. 484.10}

The same principle was revealed in the fall of our first parents. The tempter made Eve think there were some god-like attributes in herself, that only wanted the magic influence of the fruit of the tree of knowledge to cause them to spring into life and elevate her to her proper place. The result was her fall and the fall of the human family. And the evil principle of self admiration and self worship has been handed down in her descendants, and rules the world to-day. {PTUK November 2, 1893, p. 485.1}

The gospel turns men’s worship back again from self to God. It shows men that self is nothing, and God is everything. It puts in man the Spirit of God, which is the Spirit of truth, and can never witness to a falsehood. The Spirit expels the thought that there is anything good in self, and testifies of Jesus Christ as the One through whom all goodness comes. It causes death to self, but life unto God. It brings life and immortality to light through the everlasting righteousness of Christ. In the worship of God it brings to man more than he ever dreamed of attaining through the worship of self. {PTUK November 2, 1893, p. 485.2}

**“Clearing the Way” The Present Truth 9, 31.**

E. J. Waggoner

*Clearing the Way*.-In mountainous countries, where the snow in winter falls to a great depth, it is often necessary to attach great ploughs to powerful engines, by which the snow can be removed. Sometimes the force of several engines is required before the obstruction can be removed. Suppose now that the engine driver should declare that it is impossible for his engine to make any headway as long as the snow is in the way, what would be said? He would be told that it is his business to remove the snow, and that if the snow were first cleared away, there would be no use for his snow plough. Just so must people say to the ministers gathered together to consider the “spiritual needs of London,” when they declare that the Gospel can make no headway as long as the public-houses remain. They say that the attractions of the public-houses, gambling houses, and other places of vice, are so great that the churches cannot successfully compete with them. But the church exists on earth for the sole purpose of saving men from those things, and if they were removed entirely from the land there would be no need for the church. Let the professed ministers of the Gospel preach the Gospel, and let all professed Christians live a Christian life indeed, and there will be no complaint about the superior attractions of vice. When Christ was on earth, the common people heard him gladly, and crowds flocked to hear the preaching of John the Baptist. For preachers to complain that they can accomplish nothing while wickedness is so rampant, is like an army of soldiers complaining that they can gain no victories as long as their enemies have arms in their hands. {PTUK November 2, 1893, p. 485.3}

**“Advocate—Comforter” The Present Truth 9, 31.**

E. J. Waggoner

In the second chapter of the first epistle of John we read that “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” Whole “systems” of theology have been built upon the idea which is commonly attached to the word “Advocate,” namely, that means a lawyer. Some men regard Christ as acting the part of a lawyer in heaven, labouring to work our cases through the heavenly court, before a God who is a stern and all most implacable judge. Return to the passage in question, and the Revised Version, and we find at the word “Advocate,” a reference to the margin, where we read the following: “Or, Comforter or Helper. Gr. *Paraclete*.” This opens up a new thought, and we pursue it further. Any reader of the PRESENT TRUTH can carry it through for himself. Let us see how easily it may be done, and what a wonderful blessing it will bring with it. {PTUK November 2, 1893, p. 485.4}

We will suppose that the reader does not understand the Greek. Those who do will not need these suggestions, but will take their Greek Testament and Greek Concordance, and look the matter up for themselves. But having our curiosity aroused by what we find in the margin of the Revised Version we take Young’s Analytical Concordance, and turn to the word “Advocate.” There we find that it is indeed from the Greek word *Paraclete*. Of course this does not seem to help us much, for we cannot use the Greek Lexicon, in order to find out the meaning of the word *Paraclete;* but that need not hinder us in our study. We notice that the word “Advocate” does not occur elsewhere in the Bible, but we remember that the margin of the Revision gave “Comforter” as an alternative reading, and we also remember that somewhere in the Bible we have seen that word; so we turn it up in the Concordance. {PTUK November 2, 1893, p. 485.5}

We find that the word “Comforter” occurs but four times in the English translation of the New Testament, and also that it is from the Greek word *Paraclete*, and from which “Advocate” is derived, in 1 John 2:1. Not if we have access to an Englishman’s Greek Concordance, we may find that the word *Paraclete* occurs but these five times. Four times it is translated “Comforter,” and once “Advocate,” with “Comforter” in the margin. Let us now turn to all these texts in the Bible and read them. {PTUK November 2, 1893, p. 485.6}

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.” John 14:16. {PTUK November 2, 1893, p. 485.7}

“But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26. {PTUK November 2, 1893, p. 485.8}

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.” John 15:26. {PTUK November 2, 1893, p. 485.9}

“Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.... He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” John 14:7-14. {PTUK November 2, 1893, p. 485.10}

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have a Comforter with the Father, Jesus Christ the righteous.” 1 John 2:1. {PTUK November 2, 1893, p. 485.11}

Now we have the texts all before us, and can read and re-read them, until the comfort that is in them comes into our hearts. {PTUK November 2, 1893, p. 485.12}

We are all accustomed to consider the Holy Spirit as *the* Comforter, forgetting that He is only “*another* Comforter.” Jesus Christ is a Comforter, and the Holy Spirit is a Comforter simply because He represents Jesus Christ, coming in His name. Sorrow filled the hearts of the disciples when Jesus told them that He was going away from them. They had been used to going to Him in all their troubles, and He had always helped them and comforted them. So He said to them, “I will not leave you comfortless.” John 14:18. He promised to come again; but in the meantime, until His second coming, He sends His representative, the Holy Spirit, who speaks to believers the words of Christ, and who reveals Christ to us. {PTUK November 2, 1893, p. 485.13}

But this is not all. Jesus Christ is the Comforter, only because He is the manifestation of God the Father. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Corinthians 1:3, 4. {PTUK November 2, 1893, p. 486.1}

Now let us read again, “If any man sin, we have a Comforter with the Father, Jesus Christ the righteous.” What means the statement that we have a Comforter “*with* the Father”? Read John 1:1, 2: “In the beginning was the Word, and the Word was *with God*, and the Word was God. The same was in the beginning *with God*.” Also the eighteenth verse: “No man hath seen God at any time; the only begotten *Son, which is in the bosom of the Father,* He hath declared Him.” And again, “Believe Me, that *I am in the Father, and the Father in Me*.” John 14:11. “I and My Father are one.” John 10:30. {PTUK November 2, 1893, p. 486.2}

Now we can see how it is that we have a “Comforter with the Father.” He is “the God of all comfort.” There is no comfort to any soul in the universe, that does not come from God the Father. But Jesus Christ is with the Father, even “in the bosom of the Father.” That is His dwelling place; He is there continually. He is the manifestation of God to man. His name is Emmanuel, “God with us.” So we have a Comforter with the Father, in His very bosom, even God Himself. {PTUK November 2, 1893, p. 486.3}

And this Comforter is ours if we sin. He “comforteth us in all our tribulation.” But sin is the greatest trouble, being the source of all the trouble on the earth. It was sin that “brought death into the world, and all our woe.” So if we sin,-and “all have sinned,”-He is ready with His comfort. We cannot see Him, but “the only begotten Son which is in the bosom of the Father, He hath declared Him” the Holy Spirit comes as the representative of both the Father and the Son,-“another Comforter.” {PTUK November 2, 1893, p. 486.4}

When He comes, He convinces of sin, and of righteousness, and of judgment. We should not know that we had sinned, but for the enlightenment of the Holy Spirit. He makes us know that we have sinned, by revealing the righteousness of God. Just as the man who stands at the foot of a great mountain, or who gazes at the wonders of the heavens, feels his own insignificance (see Psalm 8:3, 4), so he who holds the righteousness of God, knows that he is a sinner. But God does not make known to us that we are sinners, in order to taunt us. It is the Comforter that convinces us that we have sinned. That same righteousness of God which causes us to know that we are sinners, is the righteousness which is declared unto and upon us in Christ, for our righteousness. {PTUK November 2, 1893, p. 486.5}

This then is the comfort wherewith God comforts us. In Christ He has given Himself for our sins. Because of His love wherewith He loved us, even while we were dead in sins, He gives us His own righteousness in Christ. What confidence this gives us! God does not hate us, but He loves us. He loves not our sin, but He loves *us*, and He loves us so much that He has manifested Himself in Christ to take away our sin. We have a Comforter in the bosom of the Father, and if we accept the comfort that He offers us, we are taken into the bosom of the Father, and learn the preciousness of the word: “As one whom his mother comforteth, so will I comfort you.” {PTUK November 2, 1893, p. 486.6}

**“Christianity and Other Religions” The Present Truth 9, 31.**

E. J. Waggoner

The PRESENT TRUTH has contains several criticisms of the “Parliament of Religions,” and it is pleasant to be able to note that there was at least one expression of truth there. Professor Wilkinson, of the University of Chicago, had a paper on “The Attitude of Christianity to Other Religions,” in which he said:- {PTUK November 2, 1893, p. 486.7}

“Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says no. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words, Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring religions of mankind. Those religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as groping downward, not groping upward. According to Christianity they hinder, they do not help. Their adherents’ hold on them is like the blind grasp of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The truth that is in the false religion may help, but it will be the truth, not the false religion. That attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, eternal, and unappeasable hostility, while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace for whosoever will. How many may be found that will, is a problem which Christianity leaves unsolved.” {PTUK November 2, 1893, p. 486.8}

It is significant, however, of the prevailing sentiment, that his paper is said to have “created a sensation”; and he is reported as having “had all his armour on,” and being “a valiant champion with shield and lance.” Fancy the benefit that can come to Christianity from a “Parliament” in which a man has to be armed and full of courage to dare to tell the truth about it. {PTUK November 2, 1893, p. 486.9}

**“‘Jesus Christ the Righteous’” The Present Truth 9, 31.**

E. J. Waggoner

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” 1 John 2:1. {PTUK November 2, 1893, p. 486.10}

Of all the beings who have lived on this earth, Christ alone “did no sin.” He is the only one of whom it could be said, “There is no unrighteousness in Him.” Psalm 92:15. He Himself without egotism declared Himself to be sinless. And the reason why He could do this, was that He was indeed God. “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” John 1:1, 14. Christ was God manifest in the flesh, so that His name was Emmanuel,-“God with us.” Matthew 1:23. {PTUK November 2, 1893, p. 486.11}

Because “in Him is no sin,” “He was manifested to take away our sins.” 1 John 3:5. “This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.” Jeremiah 23:6. Note that He is our righteousness, and not simply a substitute for righteousness that we have not. Men are not, as a Roman Catholic work charges justification by faith with teaching, “reputed or considered wholly on account of the merits of Christ, without really being so.” The Bible teaches that they are actually to be righteous, through the merits of Jesus Christ. {PTUK November 2, 1893, p. 486.12}

More and more is it getting to be held by professed teachers of Christianity, that there is in man at least as much good as evil, and that the good in men will eventually gain the complete victory over the evil. But the Bible teaches that “There is none righteous, no, not one.” Christ, who “knew what was in man,” declared that “out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 7:21, 22. He also declared that “an evil man, out of the evil treasure of his heart, bringeth forth that which is evil,” and that good cannot come from a bad source. Luke 6:43, 45. Therefore it is plain that from man of himself “no good thing” can come. “Who can bring a clean thing out of an unclean? Not one.” Job 14:4. {PTUK November 2, 1893, p. 486.13}

God does not propose to try to bring goodness out of evil, and He never will call evil good. What He proposes to do is to create a new heart in man, so that good can come from it. “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” Ephesians 2:10. {PTUK November 2, 1893, p. 487.1}

No man can understand how Christ can dwell in a man’s heart, so that righteousness will flow from it, instead of sin, any more than we can understand how Christ the Word who was before all things, and who created all things, could come to earth and be born as a man. But as surely as He dwelt in the flesh once, He can do it again, and whosoever confesses that “Jesus Christ is come in the flesh, is of God.” {PTUK November 2, 1893, p. 487.2}

“If we walk in the light as He is in the light, ... the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. “We walk by faith, and not by sight.” By faith we receive Christ, and to those who thus receive Him He gives the right and power to be called the sons of God. John 1:12. Then the exhortation is, “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Colossians 2:7. This is walking in the light. {PTUK November 2, 1893, p. 487.3}

As the physical life is sustained by breathing and eating, so the spiritual life is sustained by faith; and as we cannot to-day breathe enough for to-morrow, but must keep breathing all the time, so we cannot to-day have faith for the future, but must continue to have faith, if we would continue to live a spiritual life. {PTUK November 2, 1893, p. 487.4}

While we thus by faith walk in the light, we are continually receiving a divine life into our souls, for the light is life. And the life continually received, continually cleanses the soul from sin. The cleansing is an ever-present work, showing an ever-present need. Thus it is that we can never say that *we* have no sin. It is always only “Jesus Christ the righteous.” {PTUK November 2, 1893, p. 487.5}

It is by the obedience of One that many are made righteous. What a wonder! Only one-Christ-obeys, but many are made really righteous. The apostle Paul said: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. So then, if anyone asks a Christian, “Are you without sin?” he can only reply, “Not I, but Christ.” “Do you keep the commandments?” “Not I, but Christ.” Imperfect and sinful in ourselves, and yet “complete in Him.” {PTUK November 2, 1893, p. 487.6}

With God is the “fountain of life.” Psalm 36:9. Christ is the manifestation of God, and so the fountain of life is in Him. “He ever liveth,” and so the fountain ever flows. As it is said of the river of life, “everything shall live whither the river cometh” (Ezekiel 46:9), so of the life of Christ, wherever it comes it cleanses from all defilement. And so, while confessing ourselves to be sinful and helpless, we are constrained to place all dependence in Him who “knew no sin,” and are “made the righteousness of God in Him.” 2 Corinthians 5:21. {PTUK November 2, 1893, p. 487.7}

**“‘He Calleth Thee’” The Present Truth 9, 31.**

E. J. Waggoner

By the wayside, near Jericho, as Jesus passed along, sat blind Bartimaeus, begging. “And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; He calleth thee.” Mark 10:46-49. {PTUK November 2, 1893, p. 487.8}

The result is well known. As soon as Bartimaeus said, “Lord, that I might receive my sight, Jesus replied, “Thy faith hath made thee whole.” “And immediately he received his sight, and followed Jesus in the way.” {PTUK November 2, 1893, p. 487.9}

All men are blinded by nature, for “all have sinned,” and sin is blindness. “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” Titus 3:11. {PTUK November 2, 1893, p. 487.10}

With a word Jesus gave to blind Bartimaeus his sight. That was written for our sakes, that we might know His power to open our sin-blinded eyes. Said He, “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. His word is light and life, and the same word that gave sight to Bartimaeus, can remove the blindness of sin. {PTUK November 2, 1893, p. 487.11}

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” 1 John 2:1. In another article we have seen that Jesus as our Advocate, is our Comforter. It would have been better if the translators had put “Comforter” in the text, instead of “Advocate,” since the latter word is associated in so many minds with the idea of a lawyer before a judge; but if we take the word “advocate” according to its derivation, we shall find the same comfort. {PTUK November 2, 1893, p. 487.12}

If we consult a dictionary we shall find that the word “advocate” is made up from two Latin words, meaning *to call to*. Thus an advocate is one who calls to another. In law it has come to mean one who speaks for another; but we will adhere to its original use. {PTUK November 2, 1893, p. 487.13}

Now let us read the first with this definition of “advocate.” If any man sin we have with the Father One who calls to us. God does not turn away from us, but calls to us in Christ, who is in the bosom of the Father. So we read, “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ.” 1 Corinthians 1:9. “I marvel that ye are so soon removed from Him that called you in the grace of Christ.” Galatians 1:6, R.V. {PTUK November 2, 1893, p. 487.14}

“God was in Christ reconciling the world unto Himself.” 2 Corinthians 5:19. Jesus said, “The word which ye hear is not Mine, but the Father’s which sent Me.” John 14:24. Therefore it is God who calls to us, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28. {PTUK November 2, 1893, p. 487.15}

If any man sin, we have One with the Father who calls to us. And what does He say? “I will hear what God the Lord will speak, for He will speak peace unto His people.” Psalm 85:8. He says, “Peace, peace to him that is far off, and to Him that is near.” Isaiah 57:19. Also He speaks righteousness. “I the Lord speak righteousness.” Isaiah 45:19. God has set Christ forth “to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are passed.” Romans 3:25. When Christ speaks righteousness to a sinful soul, then there is righteousness there, just the same as there was light when He said, “Let there be light.” {PTUK November 2, 1893, p. 487.16}

And so again we find that Christ as Advocate is a Comforter. The voice that calls out to us, “Peace,” comes from God Himself, for our Advocate is “*with the Father*.” “The Word was with God, and the Word was God.” The righteousness which it speaks is the righteousness of God. And He is calling to all; all may have the comfort, if they will hear His voice. “Incline your ear, and come unto Me; hear, and your soul shall live.” What greater comfort could there be than to know that a voice from God is calling to us to come to Him? Whosoever reads this, “to you is the word of this salvation sent.” Are you weary with grouping in the darkness of sin? “Be of good comfort, rise; He calleth thee.” {PTUK November 2, 1893, p. 488.1}

**“The Privileges of Love” The Present Truth 9, 31.**

E. J. Waggoner

It is love that finds the highest and best privileges in the Christian life. {PTUK November 2, 1893, p. 488.2}

Probably no one mentioned in Scripture had a more ardent love for the Saviour than did Mary Magdalene. Christ had cast out of her seven devils, and she was one that “loved much because she had been much forgiven.’ And her love brought her greater privileges than were realised by any other of the associates of her Master. {PTUK November 2, 1893, p. 488.3}

It was Mary’s love for the Saviour that brought her precious lessons from His lips while her sister Martha was busy with household cares. But a greater privilege than this fell her lot,-the privilege of anointing the Saviour of the world for His burial. The event is thus recorded by Matthew: {PTUK November 2, 1893, p. 488.4}

“Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on his head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.” {PTUK November 2, 1893, p. 488.5}

It is possible that Mary did not understand the full significance of what she had done; but she did that which her love prompted her to do, and God in His own wisdom ordained her reward. But what a contrast was presented in the mean and selfish spirit of His disciples! That which had been bestowed upon Jesus they characterised as a “waste”! As we are told elsewhere, it was the traitor Judas who first whispered the idea among the disciples, not on account of his love for the poor, but because the money would have been put in the bag which he carried; but the suggestion met with prompt sympathy from the rest. They had been constantly with Jesus, which Mary had not. They had been chosen to the highest positions; they were the foremost in point of privileges and honour; but Mary was foremost of anointing Christ for His burial and they lost it. {PTUK November 2, 1893, p. 488.6}

Mary sought not for honour and renown, but she gained it; for the Saviour said, “Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” Matthew 26:13. And with it is also told the story of the meanness and ingratitude of the disciples. Her love brought her a privilege that might well have been coveted by angels; their selfishness brought them what was just the reverse. {PTUK November 2, 1893, p. 488.7}

Yet another instance is recorded of what Mary gained through her love for her Saviour. The record in Mark tells us that “when Jesus was risen early the first day of the week, He appeared *first* to Mary Magdalene.” Mark 16:9. Mary, as we learn from the narrative, was more anxious to find Jesus than were the others, and she was the first to behold Him. She was the first to have visible evidence that she had a risen Saviour. At this time, also, as we are told in the twentieth chapter of John, Christ had not ascended to His Father. He had waited in order that He might appear unto her! Her love for Him held Him to the earth until He had filled her longing heart with joy and comfort. {PTUK November 2, 1893, p. 488.8}

Love gains the privileges now, as well as it did then. We may not have the talents or occupy the high position of others whom we know; but if our hearts are filled with the love of Christ, we may rest assured that our privileges will be as great as theirs. If we do that which our fervent love for Him prompts us, though we may not see the result now, we shall see by and by the privilege and the blessing that we gained, and the nearness which our love will have brought us to our Redeemer in the life to come. {PTUK November 2, 1893, p. 488.9}

**“Interesting Items” The Present Truth 9, 31.**

E. J. Waggoner

-The epidemic of diphtheria continues in the inner circle of London. {PTUK November 2, 1893, p. 494.1}

-Dr. Philip Schaff, President of the American Bible Revision Committee, has died at New York from paralysis. {PTUK November 2, 1893, p. 494.2}

-There are only about thirty non-commissioned officers and men alive who were in the charge of the Light Brigade. {PTUK November 2, 1893, p. 494.3}

-A dispatch from Valparaiso announces that a volcanic eruption has occurred near Calbuce, causing great damage to that town. {PTUK November 2, 1893, p. 494.4}

-The United States government has launched a new battleship, the *Oregon*, said to be the must powerful in her navy, and to have cost $4,000,000. {PTUK November 2, 1893, p. 494.5}

-lmprovements that are to be made in the Southampton docks by the South-western Railway Company will, it is said, make that port one of the best equipped in the world. {PTUK November 2, 1893, p. 494.6}

-The latest transatlantic record is held by the Cunard steamship *Campania*, which recently made the trip westward in five days, thirteen hours, and thirty-nine minutes. {PTUK November 2, 1893, p. 494.7}

-A World’s Fair special train collided with an express train on the Grand Trunk Railway at Battle Creek, Mich., Oct. 19, and twenty-six people were killed and as many more seriously hurt. {PTUK November 2, 1893, p. 494.8}

-It is anticipated that next year emigration to Siberia from the congested districts of European Russia will be continued on a large scale. {PTUK November 2, 1893, p. 494.9}

-A conference, convened by the London Nonconformist Council met recently, to consider the “spiritual needs of London from a practical standpoint.” The results have not yet become apparent. {PTUK November 2, 1893, p. 494.10}

-Admiral Stanton, in command of the United States warships at Rio do Janeiro, has been proclaimed provisional President of Brazil by insurgent leader Admiral de Mello. {PTUK November 2, 1893, p. 494.11}

-Senor Frederica Lorenz, the captain of one of the Brazilian insurgent vessels, has been proclaimed provisional President of Brazil by Admiral de Mello. Both sides are strengthening their forces preparatory to the final conflict. {PTUK November 2, 1893, p. 494.12}

-Intelligence received from St. Petersburg reports extensive fires in the Crown forests in the district, of Gori, Caucasus. The damage done already amounts to several million roubles, and a number of persons have boon burnt to death. {PTUK November 2, 1893, p. 494.13}

-Aluminium is now used in the construction of field officers’ canteens in the German army, the whole of the cooking utensils, plates, cups, etc., being made of this metal. The weight of the entire outfit for six persons is little more than 9lbs. {PTUK November 2, 1893, p. 494.14}

-It is announced that during 1894 the Italian Admiralty commence the construction of three new ironclads of the theft class, six cruisers of the first class, three cruisers of the second class, four despatch boats, and twelve sea-going torpedo boats. {PTUK November 2, 1893, p. 494.15}

-The crisis in Austria in consequence of Count Taafle’s new Franchise Bill is said to be growing more and more acute. The Premier, contrary to what has been stated, has no intention of resigning, and a dissolution of the Riochsrath and an appeal to the country on the question are regarded as inevitable. {PTUK November 2, 1893, p. 494.16}

-Out of fifty-six cases at the Newcastle Police court on a recent day, fifty were charges of drunkenness. It is significant that, while the prisoners were at the Court-house, the unemployed of the town were holding a meeting not far off to urge the authorities to provide work to mitigate the distress in the district. {PTUK November 2, 1893, p. 494.17}

-A telegram from Algiers reports that a detachment of forty French soldiers has been attacked by Tuaregs, near El Golca, in the extreme south of Algeria. The soldiers made a desperate defence, lasting an entire day, during which twelve of them were killed. The survivors were rescued by reinforcements from El Golca. {PTUK November 2, 1893, p. 494.18}

-“The Buddhists of Japan,” says *Church Bells* are fighting desperately against Christianity. They are organising ‘salvation armies’ and ‘moral associations,’ buying up timber so that churches cannot be built, seeking to persuade hotel-keepers not to lodge Christians, and in some cases they are resorting to force, destroying chapels, and other buildings. {PTUK November 2, 1893, p. 494.19}

-A subsidy has been recently granted by France for a Pacific cable between Queensland and New Caledonia. This has aroused considerable discussion in government circles at Washington, and it is urged that the United States should take steps for the construction of a cable to the Hawaiian Islands, with a view to its ultimate extension to Japan. {PTUK November 2, 1893, p. 494.20}

-The *Chronicle’s* Moscow correspondent telegraphs that according to a published statement over thirty Lutheran pastors in the Baltic provinces have during the past year been fined, imprisoned, or dismissed their posts, mainly for administering the sacraments according to the Lutheran Church, to nominal members of the Orthodox Church. {PTUK November 2, 1893, p. 494.21}

-It is announced that the forces of the British South Africa Company have had sharp engagements with Lobengula’s impis in Matabeleland. The Matabele were defeated with heavy loss. It is becoming apparent to the English public that the Matabele war is but a scheme of conquest on the part of the Company, who have promised a liberal reward in booty to all who will aid them in the undertaking. {PTUK November 2, 1893, p. 494.22}

-Advices received from Uganda state that there has been further serious fighting in that region between Christians (so-called) and Mahommedans, the latter being defeated with the loss of several hundred killed. Selim Bey, the commander of the Nubians, is also reported to have mutinied with his troops. The latter were disarmed, and Selim was banished to a small island. He is reported to have since died. {PTUK November 2, 1893, p. 494.23}

**“Back Page” The Present Truth 9, 31.**

E. J. Waggoner

The best way to oppose an error is to state the truth; and the best way to state truth is to state it in the words of God. {PTUK November 2, 1893, p. 496.1}

Jesus Christ is the “Prince of peace;” not of outward peace merely, but of inward peace, that peace which reigns in the heart where He sits enthroned. {PTUK November 2, 1893, p. 496.2}

Mr. Stead seems to be making wonderful progress as a writing medium. It is not from the professed spirits of the dead, that the messages are received, but from the living, as well, and that without their knowledge. In the last number of *Borderland* he relates the following incident:- {PTUK November 2, 1893, p. 496.3}

“During my stay at Lucerne I received a very long communication from a friend, detailing minutely an occurrence which had taken place by the seaside in England, which was known only to himself. The curious thing was that his conscious itself was very anxious to keep the incident from my knowledge, and his letters not only did not refer to the incident, but he wrote as if it had never happened. It was only when I read the whole detailed statement to him, that he owned up, and said that everything had occurred as it was written. I should say that the message occupied more than a thousand words, and there was not a mistake in a single detail. I had not any knowledge as to the probability of the event recorded.” {PTUK November 2, 1893, p. 496.4}

Another case is thus recorded:- {PTUK November 2, 1893, p. 496.5}

“When I was in the train at Dover, I succeeded in securing an automatic telepathic interview with Lady Brooke, who was at that time in Dunrobin Castle, in the extreme north of Scotland; the distance between us must have been about 600 miles. I had not heard from Lady Brooke for weeks, nor have I heard from her since I published my article on ‘The Wasted Wealth of King Demos.’ My hand wrote her criticisms of the article, and, in short, I interviewed her without her conscious knowledge, at a distance of 600 miles. When I arrived at Victoria Station, I received from my manager a letter from Lady Brooke, which embodied in brief the substance of the communication written with my hand on the line between Dover and Canterbury.... It is the first time I have ever interviewed anyone by automatic telepathy for publication in the press; I hope it will not be the last.” {PTUK November 2, 1893, p. 496.6}

It is not likely that it will be the last. Many people will not believe Mr. Stead’s statements, while many others will believe them, and will conclude that this automatic interviewing is a wonderful discovery, and very harmless with all, not knowing that it is nothing but the same Spiritualism as of old. That was the spirits of devils impersonating the dead; this is the work of the same spirits, but is so artfully designed as to disarm suspicion. {PTUK November 2, 1893, p. 496.7}

In the first instance reported, there was no antagonism between the man’s “conscious self” and his unconscious self. The man-the whole man-wished to conceal the occurrence from Mr. Stead, but the devil, who knew all about it, revealed it to him. The second instance is just as easy of explanation. The communication of Lady Brooke had been written and was already in London when Mr. Stead’s hand was riding in the train, between Dover and Canterbury; for his manager met him with it at the station. The devil simply stole Lady Brooke’s copy, and gave a summary of it to Mr. Stead, in order to entangle him, and others, more closely in the meshes of his great deception. Of course the ones interviewed knew nothing about the affair, since they had nothing whatever to do with it. {PTUK November 2, 1893, p. 496.8}

The “American Board,” which is the name of the corporation through which the Congregational churches of America do their missionary work, has just had its annual meeting, and the most important business transacted was the appointment of a Mr. Noyes as missionary to Japan. This case has been under consideration for several years, the “Prudential Committee” of the Board having refused to appoint him on account of his pronounced belief in probation after death. The case was at last referred to the entire Board, which, after a vigorous debate, appointed Mr. Noyes by a vote of 106 to 24. It was stated that this action involves no doctrinal changes in the sentiment of the Board; but inasmuch as Mr. Noyes is already in Japan as a missionary, and has been there for five years, it seems evident that this vote indicates nothing but a growing sympathy with the idea of probation after death. The secretary of the Board, who had served for twenty-four years, and two directors, which served forty-four and seventeen years, respectively, resigned in consequence of the altered position of the Board. {PTUK November 2, 1893, p. 496.9}

During the debate on the appointment of Mr. Noyes, the Rev. Dr. Cyrus Hamlin, who has been actively connected with missions for sixty years, made a speech protesting against it, in the course of which he said:- {PTUK November 2, 1893, p. 496.10}

“Your missions in the Turkish Empire and in all papal lands, and wherever you find the Oriental churches-Armenian, Greek, Syrian, Jacobite Syrian, Ethiopian, whatever they may be-have to meet with this doctrine of probation after death. All those churches, without exception are built upon that doctrine. I have never met with an Oriental or a Romanist who did not believe in probation after death. Their hope is placed on that doctrine. Their sins are indulged in on that basis. I have known one man of the basest life, when he knew he was dying, surround himself with two sets of men, musicians, to distract his attention, and the clergy, to administer to him the last sacraments, he leaving a sum of money for the performance of masses for his wicked soul after death. His hope was that by the discipline of suffering, by the ministries of the Church, by the offering of the bloodless sacrifice in the Mass, and by the prayers and supplications of the Church and of the Virgin Mary and the Saints, his wicked soul would be freed from its entanglements and his destiny after all his life of sin would be life eternal. Now that is the condition of the people to whom you have sent your missionaries, and your missionaries have invariably preached that ‘now is the accepted time; now is the day of salvation.’ This proposed appointment will reverse all that. Pass the case; admit Mr. Noyes, and it will be known all over the world that the American Board has joined the side of its enemies, and all the devoted believers in the Oriental and in the papal churches will utter a shout of joy.” {PTUK November 2, 1893, p. 496.11}

**“‘Itching Ears’” The Present Truth 9, 31.**

E. J. Waggoner

“*Itching Ears*.”-In summarising the Press notices of the *Borderland*, Mr. Stead says: “Both in the Old World and in the New there is, if not an open mind, at any rate an itching ear.” Undoubtedly. It is just what the Bible predicts, and it stamps as false and misleading everything connected with this “borderland” teaching. “Preach the word; ... for the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and be turned unto fables.” 2 Timothy 4:2-4. It has already come. {PTUK November 2, 1893, p. 496.12}

**“‘Christian Education’” The Present Truth 9, 31.**

E. J. Waggoner

This is the title of a book of 256 pages, that has just found its way to our table. It is a book which we unqualifiedly recommend, not simply to teachers, but to parents. Indeed, it is more especially designed for parents, as it begins with the child in infancy, where its education really begins, whether the parents realise their responsibility or not. The parent is the natural and proper teacher of the child, not only before it is of school age, but afterwards as well. If this book were carefully read, and heeded, by every parent, it would be a blessing to all the children in the land. {PTUK November 2, 1893, p. 496.13}

As will be supposed, it does not deal wholly with book education. The truest and best part of education cannot be gained from books. The physical, mental, and spiritual needs of the child are considered in this little treatise. As it is designed for all parents, it is in a simple style that all can comprehend. Send your order, with 2s., to the International Tract Society, 59 Paternoster Row, London, E.C. {PTUK November 2, 1893, p. 496.14}

**“Front Page” The Present Truth 9, 32.**

E. J. Waggoner

The accompanying picture is a striking likeness of an ancient stronghold, as those who have seen many of the ruined castles of Europe can testify. Situated upon the very summit of a solitary peak, the sides of which were almost as steep as the walls of the castle itself, such a stronghold was almost inaccessible to an enemy. {PTUK November 9, 1893, p. 497.1}

Very similar to a castle represented in the cut, is the Wartburg, in Germany. It was to this castle that Luther was carried by his friends, when he was returning from the Diet at Worms, an outlaw because of the faith; and in it he was kept for ten months, in order that he might be preserved from his enemies, who sought to take his life. The castle had been a familiar sight to Luther in his boyhood, for he had attended school in Eisenach, at the foot of the mountain; and it was doubtless this castle that prompted his notable hymn, {PTUK November 9, 1893, p. 497.2}

“Ein est Burg ist Unser Gott.” {PTUK November 9, 1893, p. 497.3}

For God is represented in the Bible as a high tower, and a strong place of refuge, into which men may flee for safety. Thus we read, “The name of the Lord is a strong tower; the righteous runneth into it and it is safe.” Proverbs 18:10. “The Lord is my rock, and my fortress, and my deliverer; my God, my strong rock, in Him will I trust; my shield, and the horn of my salvation, and my high tower.” Psalm 18:2. {PTUK November 9, 1893, p. 497.4}

In the passage last quoted, the word “trust,” is from the word which in many places in the Revised Version is translated “take refuge.” This is strictly literal, and makes the picture much more vivid. We shall so render it in the passages that follow. So the text ought to read: “The Lord is my rock, and my fortress, and my deliverer; my God, my strong rock, in Him will I take refuge.” This is in keeping with the idea expressed in Proverbs 18:10, above quoted. In the eighteenth psalm we read: “As for God, His way is perfect; the word of the Lord is tried; He is a shield unto them that take refuge in Him.” {PTUK November 9, 1893, p. 497.5}

Just as Luther found refuge in the Wartburg from the enemies who would have taken his life, so we may find protection in the Lord, from the enemies of our souls. Read Psalm 31:19-21: “Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for He hath showed me His marvellous kindness in a strong city.” {PTUK November 9, 1893, p. 497.6}

Take notice that those who take refuge in the Lord are to be kept in the secret of His presence from the pride of man. Not from the pride of *men*, but from the pride of *man,*-from human pride; that is, each one from his own pride. It is pride that causes man’s destruction (Proverbs 16:18); but the Lord is meek and lowly in heart (Matthew 11:29), and those who take refuge in Him are protected from the destruction of pride by being encompassed with His humility. They are partakers of His righteousness, which is salvation. {PTUK November 9, 1893, p. 498.1}

Still further, they are to be kept secretly in a pavilion from the strife of tongues. No man can be injured by any strife of tongues, in which his own tongue does not partake. The tongue is an unruly evil, full of deadly poison. “It setteth on fire the course of nature; and it is set on fire of hell.” James 3:6. But from this the Lord offers a sure refuge. The tongue of the man that is in Him, will not utter both blessing and cursing, but will “bless the Lord at all times,” saying, “Blessed be the Lord; for He hath shown me His marvellous loving kindness and a strong city.” “How precious is Thy loving kindness, O God! And the children of men take refuge under the shadow of Thy wings.” Psalm 36:7. {PTUK November 9, 1893, p. 498.2}

Again, read these comforting words: “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler.” Psalm 91:1-4. And again: “Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast. I will cry unto God Most High; unto God that performeth all things for me.” Psalm 57:1, 2. Earthly castles could never afford a perfectly safe refuge, for there was a possibility of their being taken; but “they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.” Psalm 125:1, 2. {PTUK November 9, 1893, p. 498.3}

Here is another comforting assurance: “The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.” Nahum 1:7. We read that the wicked “plotteth against the righteous, and gnasheth upon him with his teeth;” but “the salvation of the righteous is of the Lord; He is their stronghold in the time of trouble. And the Lord helpeth them, and rescueth them; He rescueth them from the wicked, and saveth them, because they have taken refuge in Him.” Psalm 37:39, 40. {PTUK November 9, 1893, p. 498.4}

These things are not figures of speech, but they are real. Even now we may know that the presence of the Lord to protect is as real as any stone wall that was ever built, and infinitely more safe. And the blessedness of the whole thing is that anyone may have this refuge. Faithful will build a wall of defence as high as heaven itself,-defence not merely from spiritual foes, but from physical ones as well. But faith is shown by confidence and rejoicing. He who fears has not faith, because fear is born of doubt. So the Psalmist says to the Lord: “Thou art my hiding place; Thou shall preserve me from trouble; Thou shalt compass me about with songs of deliverance.” Psalm 32:7. Just as the people of Israel were saved from an overwhelming force, when they began to sing, saying, “Praise the Lord, for His mercy endureth for ever” (2 Chronicles 20:21, 22), so the people of God will always be delivered when they sing songs of faith and praise. Therefore in the time of greatest danger they sing, “Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation.” Isaiah 12:2. {PTUK November 9, 1893, p. 498.5}

**“What Authority?” The Present Truth 9, 32.**

E. J. Waggoner

*What Authority?*—In a paper on “The Lord’s day: Its Obligation and Observance,” at the Midland Institute, Canon Edmonds said that they “need not entangle themselves with the question of the relation of the Lord’s Day [which he erroneously applied to Sunday] to the Fourth Commandment. It was not observed to satisfy the commandment: it was made for man. Neither did its sanction rest upon the authority of the apostles or the Apostolic Church.” True, Sunday observance does not rest upon the authority of God, nor of those sent directly from Him. It is a product of human apostasy. How much better to observe the seventh day,—the Lord’s day indeed,—which does not require that one should “entangle” himself in connecting it, through the commandment, with God Himself. {PTUK November 9, 1893, p. 498.6}

**“The Great Deceiver” The Present Truth 9, 32.**

E. J. Waggoner

The second number of *Borderland* contains a report of some experiences with a writing medium, which is interesting as showing how readily people yield to delusion when they ignore the teachings of the Bible, the only source of truth. There are five letters that were obtained at one sitting, none of which are in any way remarkable. By this we do not mean that there was not more than human power involved in their production, but that the information contained in them is not remarkable. The gentleman who had the interview wrote his questions on slips of paper which were rolled up tightly, so that the medium did not see them, and the answers were written by the medium, in the usual manner. In some instances a very brief answer was written on the closed question paper, while the gentleman held it in his own hand. {PTUK November 9, 1893, p. 498.7}

There are five letters given. The first gave the gentleman the advice to study the phenomena of Spiritualism. This is what might have been expected. To ask the spirits if one shall study Spiritualism, is as if one should ask a land agent if he ought to invest his money in land. {PTUK November 9, 1893, p. 498.8}

The second letter expressed the opinion that a certain person referred to will do very well if he engages in business with a certain other person. The third letter gives the date of the gentleman’s little daughter’s birth. The fourth consists of some platitudes in answer to the question how he should spend his life so as to do the most good. The fifth letter is an answer to the request for a device with regard to his investments. Several banks are mentioned, which pay good interest, and which are said to be sound. {PTUK November 9, 1893, p. 498.9}

The gentleman says: “I have no theory on which to account for these remarkable phenomena. The ‘trick’ hypothesis seems to me to be precluded by the conditions. The ‘devil’ hypothesis is out of it, for the ‘father of lies’ could not have said so many things that are good and true.” We have no hypothesis either, but we do know that all such communications can come from no other source than the father of lies. It is strange that anyone who has ever heard that there is such a thing as a hypocrite, should think it impossible that such communications can come from the devil. {PTUK November 9, 1893, p. 499.1}

It is true that the devil is the father of lies, but that does not show that he cannot state a simple matter of fact when it will better serve the purposes of his deception. Satan told Eve that if she should eat of the forbidden fruit, her eyes should be open, and so they were. Yet he deceived her. A statement that is true in itself, becomes a part of a lie, when it is told in order to lead a person into a deception beyond. A lie may be told when the form of the words in which it is uttered is true. {PTUK November 9, 1893, p. 499.2}

It should be borne in mind that Satan is a great deceiver. Now no one is deceived by that which is palpably false. That which successfully deceives, must have the appearance of the truth. The writer once knew a man who used to practice telling lies as a pastime, and would exert himself to see how preposterous a story he could tell. But he never deceived anybody, and never expected that anybody would be deceived by his yarns. It was of course a vicious habit, nevertheless. But there was another man in the same town, who practiced lying as a fine art. He would, with the most sober face, tell a lie that had every appearance of truth. His stories were always told in the most natural manner, and there was no improbability in them. Now although everybody knew of this man’s habit, they would be deceived again and again. There was such an appearance of truth in all that he said, that even his most intimate acquaintances would be deceived. {PTUK November 9, 1893, p. 499.3}

How often does the seducer put on an air of respectability, and even piety, and give utterance to the most solemn truths, in order that he may win the confidence of his victim. But the very truths which he utters become parts of a great lie, since the man’s whole life is a lie. So it is with Satan. If he did not come in the guise of an angel of light, he would deceive nobody. {PTUK November 9, 1893, p. 499.4}

The Scriptures did not leave us without warning on this point. We are told that there shall come in the last days false christs and false prophets, who shall show great signs and wonders, so that they will all but deceive the very elect. Matthew 24:24. Immediately before the coming of the Lord, Satan is to work “with all deceivableness of unrighteousness.” 2 Thessalonians 2:9, 10. The rapid growth of these deceptions, is one of the surest signs of the nearness of the end. There is but one sure way of escaping these delusions, and that is by receiving “the love of the truth,” which is the word of God. {PTUK November 9, 1893, p. 499.5}

**“Righteous Judgment” The Present Truth 9, 32.**

E. J. Waggoner

Whenever the kindness and mercy of the Lord are dwelt upon in order that sinners may be encouraged to trust Him, someone will always be sure to interpose with the objection, “Yes, but the Bible says that God is angry with the wicked every day.” Of course the natural effect upon the doubting, trembling soul is to lead him to think, “I know that I am wicked, and therefore God is angry with me;” and then will follow either a feeling of apathy, or else vain efforts to do something to appease the supposed anger of God. Thus the purpose of the enemy of souls is accomplished. {PTUK November 9, 1893, p. 499.6}

Remembering that “God is love”; that He “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); and that this was a sacrifice on the part of God Himself, because “the Word was with God, and the Word was God,” and “God was in Christ, reconciling the world unto Himself” (2 Corinthians 5:19), let us examine the scripture in which the statement of God’s continual anger against all men-“for all have sinned,”-is supposed to be found. It is the seventh psalm, and we will study it as a whole. The study will show incidentally the danger of building a theory on a single text detached from its connection. {PTUK November 9, 1893, p. 499.7}

In the quotation of the psalm, which follows, we have not followed any one translation, but have combined several, so as to give the most literal and vivid rendering of the Hebrew. It will be seen that the psalm may be naturally divided into six sections, the last consisting of but one verse. The first section presents a picture of one {PTUK November 9, 1893, p. 499.8}

**PURSUED BY THE ENEMY**

*O Lord my God, in Thee do I take refuge;  
Save me from all them that pursue me, and deliver  
me;  
Lest he tear my soul like a lion,  
Rending it in pieces, when there is none to deliver. {PTUK November 9, 1893, p. 499.9}*

This is the cry of a soul in extreme peril. He is chased by an enemy who is like a raging lion, which will tear him in pieces if he does not find a place of safety. We see at the very outset that we have before us the cry of a soul pursued by Satan, the great Destroyer; for “the devil, as a roaring lion, goeth about, seeking whom he may the power.” 1 Peter 5:8. In a preceding article we have read some of the text which show how sure a refuge God is in such times of peril. {PTUK November 9, 1893, p. 499.10}

The next section shows the injustice of the enemy’s attack:- {PTUK November 9, 1893, p. 499.11}

*O Lord my God, if I have done this;  
If there be iniquity in my hands:  
If I have rendered evil to him that was at peace  
with me;  
(I have even delivered him that was mine enemy  
without cause);  
Let the enemy chase my soul and catch it;  
And let him tread my life to the earth,  
And cast down my glory to the dust. {PTUK November 9, 1893, p. 499.12}*

The lion cares nothing for the fact that his prey is inoffensive, and has done him no injury. He is filled with a desire to destroy, and he slays to gratify his own passion for destroying. So the devil lies in wait for the innocent, as shown in his dealing with our first parents in the garden of Eden. The spirit that deliberately plots the spiritual ruin of an innocent soul, is purely satanic. Such a degree of wickedness is abhorrent to any soul that is not utterly degraded, and so the psalmist utters a {PTUK November 9, 1893, p. 499.13}

**CALL FOR JUDGMENT**

*Arise, O Lord, in Thine anger;  
Lift up Thyself against the fury of mine adversaries;  
And awake for me the judgment Thou hast commanded.  
So shall the congregation of the peoples compass Thee about,  
And over it return Thou on high. {PTUK November 9, 1893, p. 499.14}*

Read in the light of the first section of the psalm, this cry for vengeance does not seem so revengeful as it sometimes does to the careless reader. It is not the demand of one man for vengeance upon other men who are hostile to him, but it is a call for judgment upon the arch-enemy. Moreover it is inspired by the Holy Spirit, so that the element of human passion does not enter into it. Compare this section, and indeed the whole psalm, with the thirty-fifth psalm. {PTUK November 9, 1893, p. 499.15}

In this section we have present before us, in brief, the last judgment, and its results. When the judgment which God has commanded, shall be executed upon the “wicked spirits in high places,” the congregation of the people will compass the Lord about, as He returns on high to “reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.” Isaiah 24:23. {PTUK November 9, 1893, p. 499.16}

In the next section we have a statement of the {PTUK November 9, 1893, p. 500.1}

**CERTAINTY OF THE JUDGMENT**

*The Lord judgeth the peoples;  
Judge me, O Lord, according to my righteousness,  
and the uprightness that is in me,  
Oh let the wickedness of the wicked come to an  
end, but establish Thou the righteous;  
The righteous Lord trieth the hearts and the reins.  
My shield it is with God, who delivereth the upright  
in heart.  
God is a righteous judge, yea, a God that hath  
indignation continually.  
If He turn out, He hath whet His sword,  
He hath bent His bow, and made it ready;  
He hath prepared for him the instruments of  
death,  
He will make His arrows fiery. {PTUK November 9, 1893, p. 500.2}*

Have we here a little self-righteousness? No, for the Lord says of His people, “Their righteousness is of Me.” Remember that this is the prayer of one who has taken refuge in Christ, and “if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. The uprightness that is in such an one, is the uprightness of God, and it is according to that that the psalmist would be judged. The soul that makes God its refuge, can look on judgments without fear, because he is in the place whence they come, so that they cannot call upon him. {PTUK November 9, 1893, p. 500.3}

It is in this section that the verse occurs which in the common person is rendered, “God is angry with the wicked *every* day.” The words in italics, however, show what was added by the translators. Even if we take the text as it stands in the common version, there need be no difficulty, since we see that “the wicked” are not sinners on probation, but the devil and all his hosts, both of angels, and of men who have sold themselves to him to persecute the godly. {PTUK November 9, 1893, p. 500.4}

“God is a righteous judge, yea, a God that hath indignation continually.” Is it not well? Is it not comforting to know that we are not left alone and forgotten? that the efforts of the enemy to accomplish our destruction, awaken the indignation of the mighty God? Even when Satan’s rage works through men who have no fear of God before their eyes, we may know that God regards it as directed against Him. And so indeed it is, when we fly to Him for refuge. He makes our cause His own. When the children of Israel were marching toward Canaan, the Amalekites came out to fight against them, but in reality it was to fight against God. In Exodus 17:16, with the margin, we read, “Because the hand of Amalek is against the throne of the Lord, therefore the Lord is against Amalek,” etc. {PTUK November 9, 1893, p. 500.5}

**SELF-DESTROYED**

In the last part of the section of the psalm that we have just considered, there is evident allusion to the wicked, and the words, “if they turn not.” If the wicked turn not, God has prepared the instruments of destruction for him. Read Job 38:22, 24. In the following section we have a description of the persecutor, a statement which shows the justice of his punishment:- {PTUK November 9, 1893, p. 500.6}

*Behold, he travailleth with iniquity,  
And he hath conceived mischief, and brought forth falsehood.  
He made a pit, and digged it.  
And he shall fall into the ditch which he hath made.  
His mischief shall return upon his own head.  
And upon his own crown shall his violence come down. {PTUK November 9, 1893, p. 500.7}*

In the judgment it will appear that God is clear. He is love, and yet there is punishment for the wicked, and “fiery indignation that shall devour the adversaries.” And this is because He is love. We cannot now go further into particulars than to call attention to the obvious fact that it would not be an indication either of love or justice, for God to allow the wicked to destroy the innocent. But let it not be forgotten that all the punishment that any wicked person will ever receive, will be only that which he brings upon himself, and which he might have avoided if he would. “Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart *treasurest up unto thyself wrath* against the day of wrath and revelation of the righteous judgment of God.” Romans 2:4, 5. {PTUK November 9, 1893, p. 500.8}

So we read in the last part of the first chapter of Proverbs, that the wicked in their destruction only “eat of the fruit of their own way.” All they that hate the Lord, love death. Proverbs 8:36. Thus in the passage before us, the wicked only receive that which they themselves have worked out; they are taken in their own net, and fall into the pit which they dig for another. They that love cursing shall receive it, for God will give to every man that which he most delights in. {PTUK November 9, 1893, p. 500.9}

The last section is the ascriptions of praise:- {PTUK November 9, 1893, p. 500.10}

*I will give thanks unto the Lord according to  
His righteousness.  
And will sing praises to the name of Jehovah  
Most High. {PTUK November 9, 1893, p. 500.11}*

And thus we find, as we always shall, that the portion of Scripture which Satan uses for the purpose of discouraging people, is the one that is full of comfort for them. If we are not ignorant of his devices, nor unmindful of the goodness of God, we shall know, whenever a text seems to be for the purpose of holding us off from God, that we do not understand it, and will study it with a prayer that the Holy Spirit will teach us the truth as it is in Jesus. {PTUK November 9, 1893, p. 500.12}

**“Propitiation” The Present Truth 9, 32.**

E. J. Waggoner

“And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” If men would allow the Bible to explain itself, instead of trying to explain it, much difficulty would be saved. All the logical definitions are derived from Paganism, since theology is principally the study of heathen philosophy. Men have looked into the human heart in order to find God, instead of looking into His word and His works. Accordingly they have thought of God as a being whose wrath against men must be appeased by sacrifice; and the history of religion in the world is largely a history of the attempts of men to devise some sacrifice that would “appease the Divine justice, and conciliate the Divine favour.” Men have punished themselves almost to death, and have persecuted others quite to death, because they thought that God demanded it of them as the price of His favour. This is the human idea of propitiation, but it is not God’s. {PTUK November 9, 1893, p. 500.13}

If instead of the long word, “propitiation,” we read “sacrifice,” we shall simplify matters a great deal, because the shorter word is more common. Then let it be remembered that God Himself has provided the sacrifice, or the propitiation. Thus we read, “For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:23-25. {PTUK November 9, 1893, p. 500.14}

Notice that it is God who has set forth Christ as the propitiation or sacrifice. Then since God provides the sacrifice for sin, it surely cannot be that He has enmity against sinners. “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. “God is love” (1 John 4:16); but “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. The enmity that is to be appeased is all on the part of men, and God, who is sinned against, provides the means of reconciliation. Of Christ we read:- {PTUK November 9, 1893, p. 501.1}

“For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight.” Colossians 1:19-22. {PTUK November 9, 1893, p. 501.2}

Now remember that “God was in Christ, reconciling the world unto Himself,” and you will see that God Himself has made the sacrifice for us. It is by the death of Christ that we are reconciled, and God was in Christ reconciling the world. The Word that was made flesh, and that was offered upon the cross, was God. {PTUK November 9, 1893, p. 501.3}

It would be impossible for man to make a sacrifice that would atone for sin. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6:6-8. {PTUK November 9, 1893, p. 501.4}

Even a human sacrifice would not avail, not because God requires something more valuable, but because it cannot remove sin. The sacrifice which God provides, and which He alone can provide, is one that will remove sin, and thus destroy the enmity that is in man’s heart against God. God gives to us His life in Christ, and that life can take away sin, as has been demonstrated by the fact that it has conquered death. “There is none good but one, that is God.” Therefore the only way in which man can become good is to be filled with the life of God, and this He gives us freely in Christ. {PTUK November 9, 1893, p. 501.5}

Why will not men believe the Lord, and take Him just as He reveals Himself? The only reason is, as stated before, that they take counsel of their own hearts, and not of God. They do not come close enough to the Lord to get acquainted with Him. To Him belongs power, but His mercy is equal to His power. “God is love,” and therefore the more we learn of His power, the more powerful must we know His love to be. When we taste, and continue to taste, and see that the Lord is good, we shall turn a deaf ear to all the insinuations of Satan, no matter in what guise they come. {PTUK November 9, 1893, p. 501.6}

**“The Confessional” The Present Truth 9, 32.**

E. J. Waggoner

At the late Protestant Conference at Bath, the ex-nun, Miss Golding, is reported to have alluded to the Roman Catholic confessional as “a den of infamy worthy only of Satan himself.” {PTUK November 9, 1893, p. 501.7}

Whether she was correctly reported or not, the words are quite true; because it could not be otherwise from the circumstances which the confessional presents. This will be apparent from a brief examination of the nature and object of confession as a feature of the Christian life. {PTUK November 9, 1893, p. 501.8}

We are taught in the word of God to confess our sins. “Confess your faults one to another and pray one for another, that he may be healed.” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” James 5:16; 1 John 1:9. Many other passages likewise teach the duty of confession, this being a necessary step in the process of conversion, or the new birth, without which no person can see the kingdom of God. {PTUK November 9, 1893, p. 501.9}

But to whom should confession of sin be made? The Catholic says, To the priest, at the confessional. If, as the Catholic doctrine teaches, the priest is the one who has power to grant absolution from sin, such an answer might not be improper. But the doctrine is not true. God alone has the power to forgive sin. Every sin that men commit is against Him, and must have forgiveness from Him. {PTUK November 9, 1893, p. 501.10}

He who has the power to forgive sins has the power to do miracles. Jesus said to the scribes, “That ye may know that the Son of man hath power on earth to forgive sins, [He saith to the sick of the palsy], I say unto thee, Arise, and take up thy bed, and go thy way into thine house.” Mark 2:10, 11. He had just put to them the question, “Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?” The question was a pertinent one, for the one act was as difficult as the other, since both required the exercise of creative power. To heal the palsy, required the creation of new parts of the body to take the place of those that were diseased. To say, “Thy sins be forgiven thee” required the creation of a righteous man out of the sinner, even as we, all who believe, are “created in Christ Jesus unto good works.” Ephesians 2:10. Creative power belongs only to God; it has never been delegated to any of His creatures. {PTUK November 9, 1893, p. 501.11}

But for what purpose do we confess our sins? What is accomplished by the act? To the priest, who presides over the confessional, one chief result is the gaining of knowledge which he did not before possess. But is this the object, or one of the objects, which confession is designed to accomplish? Do we confess in order to impart information to some one? Certainly this is not the object of confession to God, for He sees all our sins, and we can impart no information to Him. Nor do we do this when we confess to our brother the trespass that we have committed against Him, unless, as sometimes happens, it is a wrong the existence or the author of which he has not discovered. But no one will seriously contend that the proper object of confession is to impart information. We confess to an individual because he is the one concerned in the wrongful act which we have committed. We confess for our own good, that our spirit may bear witness with the heavenly Spirit that we are sinners, and also for his benefit, too manifest to him our contrition of heart, and take out of his way the stumbling block that our wrong-doing may have placed before him. {PTUK November 9, 1893, p. 501.12}

Confession of sin, therefore, should only be made to the party or parties that have been wrong. God is always one of these parties, for every sin is a transgression of His law. A sin that is against God alone, should be confessed to Him alone. One that is against our neighbour should be confessed to God and to our neighbour. God forgives the wrong that has been done to Him in the transgression of His law, and our neighbour forgives-or should forgive-the wrong done to him. And thus the one who committed the wrong is cleared from the guilt of his transgression. Man has no power to forgive sin, for sin is the transgression of the law of God, and no man has authority to say that the claims of that law are satisfied. Even God Himself could not say so had not the demands of that holy law been met in the death of Christ. Any man can forgive a wrong done to himself, but this would not free the wrong-doer from the claims of the law of God. But if a man will not forgive a wrong that is done him, he cannot hold the wrong-doer in guilt if the latter has made confession. {PTUK November 9, 1893, p. 501.13}

And what is confession? It is coming into agreement with the Spirit of God and saying that the act of which we have been guilty, is wrong. But in confessing that we were wrong we also testify that God and His law are right. By the very act of condemning ourselves we justify God. We say with Paul, “The law is holy, and the commandment holy, and just, and good; .. but I am carnal, sold under sin.” Romans 7:12-14. When we have transgressed against our neighbour we have thereby testified against the law of God, which commands us to love our neighbour as ourself. We have in the act condemned God and His law, and justified self. And our confession, our condemnation of self and justification of God and God’s law, must be as extensive as was our justification of self. Obviously this must be so, before God can hold us guiltless. {PTUK November 9, 1893, p. 502.1}

But how do these considerations apply to the institution of the confessional? Certainly it needs no argument to show that this papal institution meets none of the requirements of that repentance and acknowledgement of sin which will secure the pardon of Heaven. The priest is but a man. He has no power to forgive sin; for this, as we have seen, is nothing less than the power of creation. To take away sin is to create a man new in Christ Jesus; it is to bring a clean thing out of an unclean thing, a work which God says no man can do. Job 14:4. He listens to a recital of sins that do not concern him, and thereby incurs great damage to his own soul; for no man can long contemplate sin without being harmed thereby. He does not have the witness of the Spirit to the confession that comes to him, for the Spirit does not bear witness with confessions that are not made to God. Nor does the confessor find the comfort that is bestowed by the Spirit when true confession is made. The knowledge that comes to the priest in this way is knowledge that he should not have. It is neither for his own benefit, or for the benefit of the confessor, or of any one else. And it need not be said that the use which the priest makes of such information is often one that is not justified by either the law of God or of man. {PTUK November 9, 1893, p. 502.2}

When we confess a sin to one whom we have wronged, the interest and concern which the latter person has in the matter makes it a very different thing from a confession made to someone else; for the Spirit of God operates in such a case both upon the heart of the confessor and of the person wronged; to both it bears witness of the righteousness and goodness of God. But if the party is one not concerned in the transaction, the Spirit cannot bear that witness to him, because he is not the party wronged, and has consequently nothing to forgive. Confession, indeed, cannot, strictly speaking, be made to another person than the one who was wrong, because confession means an acknowledgement of our wrong-doing to the one against whom we have transgressed. We can *tell* the same thing to a third person, but that does him no good, but rather harm, because it can never benefit any person to listen to the tale of another’s sins. Paul exhorts us to listen to and think upon only what is pure, lovely, virtuous, and of good report. Confession comes in this class of things, but a mere recitation of sins does not. {PTUK November 9, 1893, p. 502.3}

“He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy.” Proverbs 28:13. In the confessional, the great deceiver has substituted for true confession something that is not confession at all. Just as he has perverted the Christian ordinance of baptism into the ceremony of sprinkling, and the observance of the Sabbath into the keeping of Sunday, so he has perverted confession-wherever the confessional is established-into something which can never bring pardon or mercy. The devil does not want people to confess their sins. He is willing enough that a person should confess the sins of others, and tell them far and wide, but he does not want that confession which is the putting away of self. He knows what the Scripture says, that “with the heart men believeth unto righteousness, and with the mouth confession is made unto salvation.” Romans 10:10. But there is no salvation from the confessional. Those who would obtain salvation must not be ignorant of the devices of Satan. And in order not to be ignorant they must search the word of God for enlightenment. There they will find only that which is genuine, and learn the difference between the true ordinances which pertain to salvation, and the false and spurious inventions which the devil has palmed off upon the credulous minds of those who neglect its sacred pages. {PTUK November 9, 1893, p. 502.4}

**“Union” The Present Truth 9, 32.**

E. J. Waggoner

*Union*.-We are told that those who took part in the conferences of the “Parliament of Religions” {PTUK November 9, 1893, p. 503.1}

“represented systems as diverse as those of the Episcopalians, Methodists, New Churchmen, Christian Scientists, Theosophists, Friends, Catholics, Presbyterians, Jews, People’s Church, Monism, and Idealistic Atheism. {PTUK November 9, 1893, p. 503.2}

“The outcome of its deliberations was an agreement upon the following formula as a possible basis for universal religious co-operation:- {PTUK November 9, 1893, p. 503.3}

“‘Recognising all humanity as one family, we welcome light from every source, and earnestly desire to grow in knowledge of truth and the spirit of love, and to manifest such growth by helpful service.’” {PTUK November 9, 1893, p. 503.4}

We have nothing to say as to the propriety of the union of these “systems,” but we are well assured that Christianity has nothing in common with Theosophy, Atheism, Shintoism, “Christian” Science, and other things of that kind, and there can be no manner of union between it and them. “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” 1 Corinthians 6:14-16. Those professed Christians who have given the representatives of heathen religions cause to think that there is a basis for union between their religion and Christianity, have injured the cause of missions more than they can remedy in their whole lives. {PTUK November 9, 1893, p. 503.5}

**“Interesting Items” The Present Truth 9, 32.**

E. J. Waggoner

-The “cyclists’ stoop” is troubling doctors. Cyclists’ leaning forward affect both spine and chest. {PTUK November 9, 1893, p. 510.1}

-Severe fighting has been taking place between the Spaniards and the Moors at Melila, General Margallo being killed. {PTUK November 9, 1893, p. 510.2}

-A New York paper states that the Brazilian Government has purchased six United States merchant vessels for use as warships. {PTUK November 9, 1893, p. 510.3}

-Rioting has been going on at Lima, Peru, and the Ministry have tendered their resignations, which, however, have not been accepted. {PTUK November 9, 1893, p. 510.4}

-The estimated population of Victoria, is 1,162,526. The average expenditure on intoxicants for each man, woman, and child last year amounted to £4 14s. 6d. {PTUK November 9, 1893, p. 510.5}

-It is stated that 21,448,910 persons have paid for admission to the Chicago Exhibition since its opening. About $2,500,000 will, it is said, remain to be distributed among the stockholders. {PTUK November 9, 1893, p. 510.6}

-French troops are reported to have entered the disputed territory on the Tripoli-Tunisian frontier. Fifteen hundred Turkish troops have arrived at Tripoli from Constantinople to reinforce the garrison. {PTUK November 9, 1893, p. 510.7}

-English missionaries in China affirm that there is every prospect of a coming political upheaval there and that the Christian missionaries are largely blamed by the Government officials for the existing situation. {PTUK November 9, 1893, p. 510.8}

-The Matabele have a singular marriage custom. The husband does not buy his wife, who therefore remains the property of her father, and when children are born their own father has to buy them from their mother’s father. {PTUK November 9, 1893, p. 510.9}

-A nun eloped from a convent in Buda-Pesth. On reaching the street she joined a young man and disappeared with him. In a letter sent to the Mother Superior, the runaway said she had not found at the convent the happiness she desired. {PTUK November 9, 1893, p. 510.10}

-President Cleveland will, it is reported, soon send a message to Congress completely disavowing the policy of ex-President Harrison in reference to the Hawaiian Islands, and in effect a declaration in favour of the restoration of the ex-queen Lilluckalani. {PTUK November 9, 1893, p. 510.11}

-An Australian has patented an invention for setting type by telegraph. We are told that a newspaper correspondent in New York, by playing a typewriter keyboard, will ere long be able to set type simultaneously in a dozen or more cities all over America. {PTUK November 9, 1893, p. 510.12}

-It is announced from the Cape that after several engagements with the Matabele, the latter have been utterly defeated by the force of the Chartered Company, who now occupy Buluwayo, which was Lobengula himself has fled to the northwest. {PTUK November 9, 1893, p. 510.13}

-Ancient ruins have been discovered in Mashonaland, believed to have been the work of people who went there in search of gems in Solomon’s time. An explorer says he has discovered in the locality six or more of the precious stones mentioned in the Book of Revelation. {PTUK November 9, 1893, p. 510.14}

-Railway enterprise, after a period of slackness, is budding again in Japan. There are no fewer than eleven new railways under consideration, two of them electric, one from Kobe to Mitamachi seventeen miles long, and another from Sogo to Ozuma, a little over eleven miles long. {PTUK November 9, 1893, p. 510.15}

-A woman in Tunis proclaimed that she had been told by an angel in a dream that whosoever drank of the water in her cistern would escape cholera. Within two days 20,000 passed through her premises to drink there, and the police had eventually to interfere to stop the profitable traffic. {PTUK November 9, 1893, p. 510.16}

-Dr. Gregory, of the British Museum, during a recent expedition, made an ascent of the great African mountain, Kenia, to a point 17,000 feet above sea-level, or 3,000 feet higher than had been reached by any other explorer. Glaciers were reached, and some of the party suffered from frostbite. {PTUK November 9, 1893, p. 510.17}

-The Bill repealing the purchase clause of the Sherman Act was passed by the Washington House of Representatives by 191 votes against ninety-four, and has since been approved by President Cleveland. This, it is hoped, will do something to relieve the financial situation in the United States. {PTUK November 9, 1893, p. 510.18}

-Cholera has broken out at Susa, and twenty-five deaths are reported. 4,000 of the inhabitants have fled, and the majority have arrived at Tripoli. A panic consequently prevails. Asiatic cholera still exists in St. Petersburg, in Moscos, in Buda-Pesth, in Brussels, in Rotterdam, in Rome, in Hamburg, and in the Hague. {PTUK November 9, 1893, p. 510.19}

-By means of the hydrograph, a new invention messages can be exchanged between ships on the sea with the Morse system of signlas. The apparatus consists of a transmitting and a receiving instrument which, when in operation on different vessels, are in no way connected with each other, except through the medium of the water. {PTUK November 9, 1893, p. 510.20}

-An electric car on the Oregon City Tramway line, containing thirty passengers, went through an open drawbridge in Madison-street on the morning of Nov. 1, and was plunged into Carpen River. Twenty-five of the passengers were drowned. The accident was caused by a dense fog which obscured the river and concealed the fact of the drawbridge being open. {PTUK November 9, 1893, p. 510.21}

-Four natives of India who pretended to cure diseases of the eye, and inflicted great suffering on their patients, were charged at the Old Bailey with obtaining money b false pretences. The jury returned a verdict of not guilty, adding an expression of their regret that there is no criminal law to prevent persons of gross ignorance from practising medical surgery. {PTUK November 9, 1893, p. 510.22}

-The large nomadic population of Kalmucks inhabiting the immense steppes between the Don and the Lower Volga, and also to the east of the latter river, are, it is stated, rapidly leaving European Russia. It is believed that in a very few years the Kalmucks, the last remnants of the Mongolian race in this continent, will have finally settled in Southern Siberia or Mongolia. {PTUK November 9, 1893, p. 510.23}

-As regards time the countries of Europe will now be divided into three groups: That of the West-England, France, Spain and Portugal-who take their time from Greenwich; The Central Group-Sweden, Norway, Denmark, Germany, Austria-Hungary, Switzerland, and Italy-whose time is an hour later; and finally the Oriental Group-Russia, Turkey, the Balkan States, and Greece-whose time is two hours ahead of Greenwich. {PTUK November 9, 1893, p. 510.24}

-The Mayor of Chicago (Mr. Cater H. Harrison) was shot dead at his residence on the evening of Oct. 28, by a man named Prendergast, who is supposed to be insane. The funeral was one of the most imposing ever witnessed in America, no less than 50,000 persons being in the procession. An epidemic of homicidal mania is said to have resulted from the assassination, and many arrests have been made. in consequence of this state of things President Cleveland, when he goes out, is attended by detectives. {PTUK November 9, 1893, p. 510.25}

-Owing to the spread of dissent in the Russian Army, the question has been raised as to whether it is advisable to allow Nonconformists to attain even non-commissioned rank, as in the opinion of the “Holy Synod” such persons may have a pernicious moral and religious influence on the rank and file, and especially on recruits. In consequence of this inquiry the Minister of War has informed the Procurator of the “Holy Synod” that soldiers belonging to dissenting sects will not in any case be promoted. {PTUK November 9, 1893, p. 510.26}

**“English Christianity” The Present Truth 9, 32.**

E. J. Waggoner

*English Christianity*.-The question is asked, “Who could bring himself to think of the English Christianity without the English Sunday?” and the answer must be, no one. But Englishmen, like Americans, Germans, Romans, etc., are human, and therefore “English Christianity.” Like the so-called “Christianity” of any other nation, is purely a human affair. Sunday is very appropriately and necessarily associated with “Christianity” of a human type, because as a religious state it is wholly of human creation. But Sabbath observance is inseparably connected with the Christianity of Christ, which is the only form of Christianity that is of any value. {PTUK November 9, 1893, p. 512.1}

**“Back Page” The Present Truth 9, 32.**

E. J. Waggoner

In *The Evangelical Magazine*, Rev. J. Guinness Rogers has an article, the object of which is to show that “the fullest recognition of the rights of free thought is compatible with the truest of loyalty to the faith of the Gospel.” That is true, but it is not all of the truth. The whole truth is that nothing but the recognition of the rights of free thought is compatible with the faith of the Gospel. Christ said, “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47. The test of a Christian is that he is like Christ; therefore he who tries to repress freedom of thought, and who would punish a man for his opinions, is to that extent, at least, not a Christian. {PTUK November 9, 1893, p. 512.2}

The Nonconformist churches of Hampshire have just formed a “Free Church Federation,” the object being that of “uniting all Evangelical Free Churches in the county, upon questions of common interest.” They propose to establish a Free Church Association in every town, and, as far as possible, in every village in the county, with a central county council. The delegates were in session two days, and passed resolutions in favour of the Local Veto Bill, and the disestablishment disendowment of the Church of England and Wales. It is expected that this Federation will soon be general throughout the kingdom. Such a Federation is sure to make the power of the churches felt in politics as never before. {PTUK November 9, 1893, p. 512.3}

The Turkish Ambassador declares that there has been no religious persecution of Christians in Turkey, but that all that has been done is to punish violators of the laws of the country. Exactly, and by the same token there has never been any religious persecution in the world. The Christians were put to death in the days of the Roman emperors, and later in lands controlled by the Roman popes, because they violated the laws of the land; and keepers of the Sabbath of the Lord are prosecuted in the United States and other countries, for violation of the laws of the land, which declare Sunday to be the Sabbath, in defiance of the laws of God. No professed Christian who believes that civil governments have a right to pass laws concerning matters of religion, or to define to any extent what shall be the religion of a country, can consistently find any fault with what has been done in Turkey and Russia. {PTUK November 9, 1893, p. 512.4}

The Government of Saxony has adopted the following method of securing the payment of taxes. The names of persons who are delinquent are printed and hung up in all the restaurants and public houses, and the proprietors dare not serve those persons with food and drink, under penalty of losing their licenses. This must be an efficient method, for the publicans would no doubt in many instances be willing to pay the taxes themselves, knowing that it would not take long to *recoup* themselves out of the enormous profit of the drink which they would sell. {PTUK November 9, 1893, p. 512.5}

**“Devotional Reading” The Present Truth 9, 32.**

E. J. Waggoner

*Devotional Reading*.-The following, by Dr. James W. Alexander, is a picture of how very many people seek to manufacture devotional feeling:- {PTUK November 9, 1893, p. 512.6}

On Sabbath and other occasions, I have worried myself with attempts to awaken devotional feeling, by reading compositions of a merely hortatory kind-practical and experimental writings. Our devotion must have a solid basis, and I believe it is in many cases the best thing we can do to go into the very strongest parts of theological argument, and feed upon such strong meat as one finds in Calvin, Rivet, Turretin, Witeius, and Owen. {PTUK November 9, 1893, p. 512.7}

We make no comment on the authors referred to, but wish to call attention to the principle. We have seen the list of books published in religious papers, in response to requests for information as to the best books for devotional reading, but have never seen the Bible mentioned among them, although it is the one book for that purpose. To go to other books in order to awaken devotional feeling, when the Bible is at hand, is as if one should go to a cistern for water to quench his thirst, when the fountain whence the cistern water comes is close by. {PTUK November 9, 1893, p. 512.8}

**“Theology against Christianity” The Present Truth 9, 32.**

E. J. Waggoner

*Theology against Christianity*.-At the recent meeting of Nonconformist ministers, and the Mansion House, to consider “the spiritual needs of London,” Dr. Parker said that the churches “might be to blame to some extent for men supposing theology was Christianity.” The churches are assuredly wholly to blame for whatever idea of that kind men may have. Dr. Parker’s statement is an admission of the fact that theology is not Christianity. Of course it is not. But whatever in the line of religion is not Christianity, is Paganism, and that is exactly what theology is. Since it is admitted that ideology is not Christianity, why would it not be the proper thing to ignore theology entirely, and give attention wholly to the Gospel? {PTUK November 9, 1893, p. 512.9}

**“‘Jesus of Nazareth’” The Present Truth 9, 33.**

E. J. Waggoner

*“Jesus of Nazareth*.”-“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.” John 1:45, 46. A whole volume could not describe the standing of Nazareth any better than Nathanael’s question of astonishment. It had a bad reputation. It was so bad that nobody expected any good thing from it. Yet Jesus was all His earthly life associated with Nazareth, and He is still known as “Jesus of Nazareth.” It would have been according to human nature to associate His name with some more renowned place. Any ordinary man would have taken care that he should be announced as from Jerusalem, or from Capernaum: but Jesus was content to be heralded as “Jesus of Nazareth.” He “made Himself of no reputation,” for our sakes. {PTUK November 16, 1893, p. 513.1}

From this simple fact we may derive both comfort and instruction. We may be comforted by the knowledge that Jesus identifies Himself with the humblest and the most despised. No matter how poor and despised people are, nor how degraded they are, if they but come to Him in faith, “He is not ashamed to call them brethren.” This is most comforting. And we should learn also from “Jesus of Nazareth,” not to despise or reject any person because of his birth or station. Many a man who has lived all his life in a hovel, and had only shabby clothing, will yet dwell in a mansion, and be clothed in light as the brightness of the firmament. Martin Luther was a miner’s son, John Bunyan was only a tinker, and one of the grandest titles of the Lord of all worlds is “Jesus of Nazareth.” {PTUK November 16, 1893, p. 513.2}

“*Come and See.”*—When Nathanael said to Philip, “can there any good thing come out of Nazareth?” Philip’s only reply was, “Come and see.” He did not argue the question, but took the only sure way to convince the questioner; he led him to Jesus, that he might see for himself. It was thus that the woman of Samaria convinced her neighbours. She did not argue with them, but said, “Come and see.” When they saw Jesus, they believed on Him, as Nathanael did. That is the Christian’s strongest and only valid argument. He may argue, but the unbeliever can argue also; but when a man sees Jesus there need nothing more be said. So in everything Jesus is to be lifted up and presented to the people, and He will do the convincing. Blessed are they whose lives, as well as their words, say, “Come and see.” {PTUK November 16, 1893, p. 513.3}

**“Wanted—A Saviour” The Present Truth 9, 33.**

E. J. Waggoner

*Wanted-A Saviour*.-In the *Review of the Churches* for October there is an account of a conversation between a young Brahmin and a missionary. Said the Brahmin, “Many things which Christianity contains I find in Hindooism, but there is one thing which Christianity has and Hindooism has not.” “And what is that?” asked the missionary. “A Saviour,” was the reply. This is a point which is overlooked by people who extol the other systems of religion. It is true that there are excellent precepts in Hindooism, Mohammedanism, and among all pagans, from the most ancient times; but none of these religions give the man any help in carrying out those precepts, and in forsaking evil. With them it is each one for himself. And so they can never give satisfaction and perfect peace. They do not satisfy the desire of the heart. But Jesus, “the Desire of all nations,” saves from sin, and lives in the soul the righteousness which He requires. Let Him then be lifted up before all the world. {PTUK November 16, 1893, p. 513.4}

**“God Is for Us” The Present Truth 9, 33.**

E. J. Waggoner

We have not learned the greatest and most precious truth in the world, if we have not learned that God is for us. God is not for sin, but He is for the sinner. He hates the one, but He loves the other. This is what the Gospel means. It is God for us and God with us. It “is the power of God unto salvation to everyone that believeth,” and it is sent to no one who is not a sinner. {PTUK November 16, 1893, p. 513.5}

Here is a world of comfort for every person who will open his eyes and heart to realise the fact. Wheresoever he may be, whatsoever may be his surroundings, whatever his dangers and difficulties and enemies, he is not beyond the reach of this mighty truth. He is not beyond its power and discomfort. He is not beyond the love and mercy of God. {PTUK November 16, 1893, p. 513.6}

God has given to all men a revelation of Himself. He has surrounded all with the tokens of His creative power; He has sent His word to all, telling that that power is for them,-that the power of God in creation is “the power of God unto salvation,” to everyone that believeth. The salvation is salvation from sin, which means victory over every temptation, and therefore victory over every opposing force or influence that wars against our eternal welfare. {PTUK November 16, 1893, p. 513.7}

It matters not what this opposing power may be, whether it be within us or without us,-the pride and lust of our own hearts, the misfortunes that come upon us, the scorn and hatred of those around us, or the fiery temptations of the evil one in self,-all fall far beneath “the power of God unto salvation.” To every fear that arises in the heart as these obstacles loom up in the pathway, the answer of God is, “My grace is sufficient for thee.” Most assuredly; for all these opposing forces are finite, while the power of His grace is omnipotent! {PTUK November 16, 1893, p. 514.1}

“Who,” says the apostle, “shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:35-39. There is nothing that can keep us from the love of God, and His love includes His power, His wisdom, and everything else that can be needed for our salvation. “He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?” {PTUK November 16, 1893, p. 514.2}

Only we ourselves can take ourselves out from the hands of Him who would do this work for us. Only we ourselves can close to ourselves the flood gates of the mighty tide which is the power of God unto salvation. We may forget that God is for us; we may become discouraged at the difficulties and trials of the way; we may doubt the power or willingness of God to carry us through, and so remove ourselves, in a great measure, from the channel of His grace, for He can never work for any person except in a way that will bring glory to His name, He cannot reward doubt or distress. He must guard His glory for the welfare of His creatures, for His glory is their strength. The greater the glory of our God, the greater is the hope and confidence which we may have in Him. {PTUK November 16, 1893, p. 514.3}

But we need not doubt or distrust God. We may know that He is for us; we may know that His salvation is for us. We may know it on the authority of His word, for He has sworn by Himself that the blessing of an inheritance in the new earth-which is eternal life-shall be to all that are the children of faith, the seed of Abraham. See Hebrews 6:13-20. He has said it, and we may know it by believing it. It is a way that is not too difficult for anyone. True, it will be contradicted by many things that appeal to our feelings, our natural senses, or our reason; but God is greater than all these, and His word is as great as Himself. The question for all is, Will you believe? Will you have the faith which works? If you will, you can in no wise lose its reward. {PTUK November 16, 1893, p. 514.4}

**“‘Only a Conjurer’” The Present Truth 9, 33.**

E. J. Waggoner

Ever since Spiritualism has been before the public attention, there have been men who have gained a livelihood by “exposing” it. There are two ways of exposing Spiritualism. One is by setting it forth in its true character, as the working of Satan, as is done in the PRESENT TRUTH. Another is the more common way of professing to show that it is nothing but trickery and sleight-of-hand performance. {PTUK November 16, 1893, p. 514.5}

The last number of PRESENT TRUTH contained an article entitled, “The Great Deceiver,” in which attention was called to some writing that had been received by a gentleman, through a medium. The gentleman was a minister, and the medium was a “Professor” Baldwin. It now appears that Mr. Baldwin does not claim to be a Spiritualist, and announces himself as only a conjurer. Some of the daily papers are making merry over the manner in which Mr. Stead and the minister were duped, yet the doubt is expressed if either of them will be convinced, by Mr. Baldwin’s confession, that there is nothing to Spiritualism. We see no reason why they should be, for even admitting that the phenomena exhibited were mere trickery, the fact remains that again and again, through the mediumship of avowed Spiritualists, phenomena have taken place that were manifestly supernatural, the most expert scientists and trained observers being witnesses. {PTUK November 16, 1893, p. 514.6}

Satan is a great deceiver, and the Bible warns against his deception. It tells us that in the last days he will work with all power, and signs, and lying wonders, and with “all deceivableness of unrighteousness.” 2 Thessalonians 2:9, 10. He is the Destroyer, and his sole work is to destroy. See 1 Peter 5:8. It is evident, therefore, that he would be very likely to seek to conceal all traces of himself, and to make it appear that he has nothing to do with that which is performed through his own power. This is evident, because if Satan’s work were labeled with his own name, and men knew and realised that it was from him, they would shun it; few would deliberately walk into what they knew to be only the trap of destruction. {PTUK November 16, 1893, p. 514.7}

Consequently we are never surprised when we hear that some professed Spiritualist medium is proved to be only a trickster, nor when some professed conjurer or magician “exposes” Spiritualism, by seeming to do the same things, or by actually doing them. It is all in accordance with Satan’s plan to get people accustomed to his work without detecting his agency. All this prepares the way for the time when Satan himself will appear in person, doing the same and even greater wonders, and will be received by the people, not however as the devil, but as a great benefactor, even as Christ Himself. {PTUK November 16, 1893, p. 514.8}

It is not, however, by any means proved, in the present instance, that Mr. Baldwin is not a Spiritualist after all, the “explanation” that “An Amateur Magician” gives of the way in which the writing is done, is no explanation at all. Some years ago “slate-writing” was professedly exposed by a learned society, which published the statement that the slate always had to be in the hands of the medium, which is not the case. So in the case to which reference has been made. Writing was done on paper that never left the observer’s hand. {PTUK November 16, 1893, p. 514.9}

But allow the claim that the supposed medium is only a conjurer, what then? The case is the same, for conjuring, the practice of magic, and Spiritualism are all of the same nature. Satan himself is a mighty conjuror or magician, his work being to make people see things that do not exist. He will make the sinner see safety in a course which leads directly to destruction; and when the sinner has repented and been forgiven, and his sins have been washed away, he will present the appearance of them before him, to make him believe that they are in existence to his condemnation, when they are not. All the practice of magic and conjuration is from Satan. {PTUK November 16, 1893, p. 514.10}

Some will disbelieve this, thinking it to be a wild statement; but it is the truth. It will not be denied that in everything of that kind deception is practised. There is always a successful attempt to bewilder the senses, and to deceive the judgment. Now nothing of that kind comes from God. He “cannot lie.” Titus 1:2. With Him is “no variableness, neither shadow of turning,” (James 1:17), or as the Revised Version has it, “neither shadow that is cast by turning.” He is straightforward it all His ways. He is the truth, and “no lie is of the truth.” 1 John 2:21. Therefore the practice of magic and all kindred arts, is of the devil, who is a liar from the beginning, and the Father of lies. {PTUK November 16, 1893, p. 514.11}

Remember that the ones who opposed Moses and Aaron in Egypt were magicians. They performed miracles, but they were false miracles, wrought for the purpose of deceiving. The Apostle Paul speaks of the perils of last days, and says of some, “now as Jannes and Jambres withstood Moses, so do these resist the truth.” 2 Timothy 3:8. So it will be with the practice of magic, by professed conjurers, that will lead people astray in these last days. People will not admit that there is anything supernatural in these false miracles, until they are ready to go to the opposite extreme, and attribute them to the power of God. So we would utter an emphatic warning, that people may be on their guard, giving no heed to anything that is not the open truth, the standard of which is the Bible-the word of God. {PTUK November 16, 1893, p. 515.1}

**“Faith, Hope, and Love” The Present Truth 9, 33.**

E. J. Waggoner

*Faith, Hope, and Love*.-“Now abideth faith, hope, love; and the greatest of these is love.” In some way it has come to be the common opinion that love is the greatest because it continues longer than the others, although the text says that they all remain. There is no indication that love will outlast faith and hope. Certainly the saints in glory will never lose faith in God, and hope will eternally be new, as each unfolding pleasure gives promise of still greater pleasure beyond. {PTUK November 16, 1893, p. 515.2}

Wherein then is love greater than faith and hope? The seventh verse of 1 Corinthians 13. suggests that answer. Love “beareth all things, believeth all things, hopeth all things, endureth all things.” Love is greater, because it contains both faith and hope. The statement that love believeth all things is limited by the preceding verse, which says that it rejoices only in the truth. Faith comes only by the word of God, so that the meaning of the text is that love believes all things that God says. Where love is, it is easy to believe. He who loves God, has no doubts, no unbelieving questions to ask. And surely it is not difficult to love God, for God is love. {PTUK November 16, 1893, p. 515.3}

**“Usurping God’s Place” The Present Truth 9, 33.**

E. J. Waggoner

Two weeks ago three Lincoln tradesmen were fined by the magistrates, for offences under the “Lord’s Day Act,” the defendants having refused to cease trading on Sundays. The Lincoln Town Council prosecuted. {PTUK November 16, 1893, p. 515.4}

Such an action as that will arouse little comment, because people generally think it’s sufficient that it was “due process of law.” A law has been violated, and of course punishment must follow; but some people cannot help inquiring what is the basis of such a law. {PTUK November 16, 1893, p. 515.5}

We will suppose, in the first place, that, as we are sometimes told, the law is solely in the interests of humanity,-to prevent people from overworking, by compelling them to rest one day in seven. But a man who does not know enough to rest when he is tired, needs, not a Sunday law, but a home in the asylum for the feeble-minded. Fewer people, by far, are killed by overwork, than by the dissipation of leisure. We must therefore seek another basis for Sunday laws. {PTUK November 16, 1893, p. 515.6}

We may be told that such laws are in the interest of fairness and equality, since (as it is claimed) it is unjust for a few men to be allowed to carry on their business while others are at rest. The same reasoning would force all to close their places of business on every holiday; but that is not done, and if it were attempted, an indignant protest would be raised against such interference with people’s liberty. If one man wishes to take a holiday, that is no just reason why his neighbour should be forced to take one also. If it is unjust on one day to compel a man to stop work because his neighbours do, it is unjust at all times. Therefore we must seek a different basis still for Sunday laws. {PTUK November 16, 1893, p. 515.7}

And this is found in the very title of the laws. The act under which these men were prosecuted, was the “Lord’s Day Act.” Sunday is a day invested with a religious character, and this makes the difference between it and ordinary holidays. So the makers and enforcers of Sunday laws persuade themselves that it is zeal for the Lord, and not selfishness, that actuates them. {PTUK November 16, 1893, p. 515.8}

Suppose we allow for the moment that Sunday is all that is ever claimed for it; that it is indeed the Lord’s day; by what process of reasoning is it made to appear that men have any business to enforce its observance? The very title that is given it,-the “Lord’s day,”-takes it out of human jurisdiction. If it is the Lord’s day, He is the one to enforce its observance, if He wishes it enforced, or to punish for the non-observance of it; and if it is not the Lord’s day, then the simplest principles of justice demand that every man should be allowed the same liberty on it that he enjoys on other days. {PTUK November 16, 1893, p. 515.9}

Unless men can show a direct commission from the Lord, for enforcing His laws, it is evident that all who do so, or attempt to do so, are doing what they have no business to do. There is no nation that would think of enforcing the laws of another nation. The United States Government once passed an infamous law, which demanded that, whenever a slave escaped bondage, anyone who found him should return him to the one who had held him in bondage. Scores of slaves escaped to British possessions, and not one was ever returned. If a slave could find refuge on board a British man-of-war, he was safe; not a man would pay the slightest attention to the law which demanded the slave’s return. {PTUK November 16, 1893, p. 515.10}

Perhaps this is not a perfect illustration, because the law in question was unjust. But principle is true, no matter what the law; the British would say of the best United States law, “Let the Americans enforce their own laws,” and so of the Germans, or any other nation. Moreover, it would be considered the height of impertinence for the people of one nation to interfere with the institutions of another nation. If a German or an American should be found passing sentence upon and imprisoning British subjects, and claiming the authority to do so as an officer of the British Government, he would soon be ousted from his self-assumed office, and would receive severe punishment. Yet men of every nation presume even to make and enforce laws for the King of heaven. {PTUK November 16, 1893, p. 515.11}

Men think that such zeal for the Lord is very honouring to Him, but that is a great error. Nothing in the world could be more dishonouring to God, then the assumption by men, that they must execute His laws. An incident recorded in the Bible will show just what men really teach concerning God, when they assume that it is their duty to execute His laws, and defend His name. {PTUK November 16, 1893, p. 515.12}

A young man named Gideon was prompted by the Lord to throw down the altar which his father had erected to Baal, and to cut down the obscene image (improperly rendered “grove”) that stood by it. When the men of the city found out who had done the deed, they demanded of Joash, the Father of Gideon, that he should bring out his son that he might be put to death for destroying the altar of Baal. “And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning; if he be a god, let him plead for himself, because one hath cast down his altar.” Judges 6:31. {PTUK November 16, 1893, p. 516.1}

That was sound sense, as all will admit, and it convinced even the infatuated worshippers of Baal. They saw that if Baal could not protect his own altars, he was no god, and consequently could not protect them. “If he be a god, let him plead for himself.” All heathen know that the gods they worship, are not indeed God. “They must needs be borne, because they cannot go.” The sense with which God has endowed man, is sufficient to teach them that an image which must be carried from place to place, is not God; and they show their knowledge of that fact by resenting any insult to their god. They know that it cannot defend itself, and so they constitute themselves its defenders. {PTUK November 16, 1893, p. 516.2}

Now when men make laws for God, or think to execute His laws, they unconsciously show their opinion of Him. They show that they do not believe Him to be the true and living God, but altogether such an one as themselves. To make or execute laws for Him, is for man to put Himself in His place, and to assume to be His equal, if not His superior; and a greater insult to Him could not be devised. {PTUK November 16, 1893, p. 516.3}

For “Jehovah is the true God, He is the living God, and everlasting King; at His wrath the earth shall tremble, and the nation shall not be able to abide His indignation.... 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 November 16, 1893, p. 516.4}

Surely such a Being is able to execute His own laws, and needs not the help of puny man, who, in comparison with Him, is “less than nothing, and vanity.” And He will vindicate His own laws. “Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” Jude 14, 15. What harder speech can be uttered against God than to say, in action, that He is not able to execute His own laws? {PTUK November 16, 1893, p. 516.5}

And then the case is aggravated by the fact that the day which is enforced as the Lord’s day, is not His day at all. “The seventh day is the Sabbath,” and it is that which He Himself calls “My holy day.” Men have presumptuously dared to pass laws for God, putting His name to that with which He has had nothing to do, and then enforce them in His behalf. Could human presumption go higher? {PTUK November 16, 1893, p. 516.6}

We say nothing about the magistrates and Town Council of Lincoln. They are simply executing laws which they find on the statute books, with no thought as to what is implied by the very existence of those laws. But what of those who make such laws? and what of the people who, professedly acting as servants of God, demand them? What will they say when He arises to execute His own laws, and to reprove men for their hard speeches against Him? Will they not repent before that day comes? {PTUK November 16, 1893, p. 516.7}

**“‘Thy Kingdom Come’” The Present Truth 9, 33.**

E. J. Waggoner

There is no thought which is given greater prominence in the word of God than that expressed in the above sentence. All through the pages of both the Old and New Testaments, it stands out prominently as a leading thought in the minds of prophets and the apostles. Paul in Titus 2:13, calls it “the blessed hope.” It was that to which the church in all ages looked forward, as the brightest prospect which their faith revealed, and the realisation of their fondest hopes. {PTUK November 16, 1893, p. 516.8}

In the heart of every true Christian this thought, this hope, will be uppermost. We are taught to give it this prominence by the Lord Himself. The very first petition of the “Lord’s prayer” is, “Thy kingdom come.” And this prayer is one for all Christ’s followers. In the sermon on the mount, also, the first utterance is one concerning the coming kingdom: “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Other sentences which follow allude to the same thing. “Blessed are the meek, for they shall inherit the earth.” This inheritance cannot be until the coming of the kingdom, by which the wicked shall be destroyed (2 Thessalonians 1:8, 9), and the earth made ready for its future inheritors. Psalm 37:10, 11. “Blessed are they that mourn, for they shall be comforted.” The time of comfort of the saints is when “the tabernacle of God is with men,” and “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying.” Revelation 21:3, 4. “Blessed are the pure in heart, for they shall see God.” They shall see Him at the coming of His kingdom. “Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” The blessings which come to the poor in spirit, the meek, the pure in heart, and other possessors of heavenly graces, are many in this life; but they are not to be compared with those that will be realised at the coming of the kingdom of God. {PTUK November 16, 1893, p. 516.9}

The very first prophecy that was ever uttered by inspiration, so far as we have any record, is a prophecy of the coming of Christ in His kingdom. We find the record in Jude. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh, with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” Jude 14, 15. Note the very last prophecy of the Bible is also a prophecy of the same event. “He which testifieth these words saith, Surely I come quickly.” Revelation 22:20. {PTUK November 16, 1893, p. 516.10}

The sacred writer adds, “Even so, come, Lord Jesus.” This is the prayer of every Christian heart, the goal toward which he strives, the event for which he labours. Let others make their pilgrimages to Mecca, or to the shrine of “our lady,” or to Rome; the Christian’s pilgrimage is to Mount Zion. And the one inspiring thought that leads him on over the rough and narrow passage is “that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.” Titus 2:13. Would you be of the mind of Enoch, and of John, and of Paul, and of Christ? If so you will say with them, “Thy kingdom come.” For that you will hope, that you will pray, for that you will work. And in the hour of trial you will find comfort in the thought, “Thine eyes shall see the King in His beauty; they shall behold the land that is very far off.” Isaiah 33:17. {PTUK November 16, 1893, p. 516.11}

**“A Specimen Criticism” The Present Truth 9, 33.**

E. J. Waggoner

In their haste to rush to the front to assure the people that the Bible is not all true, but only such portions as chance to accord with their ideas, many ministers of the day are fairly stumbling over one another. Not all of the ministers, by any means, but a rapidly increasing number of them. There was a time when the distinguishing feature of Protestantism was that it stood for the Bible, in opposition to Roman Catholicism; but now those who are foremost in attacking the old Book, and in seeking to shake the faith of the people in it, are professed Protestants. They seem to understand the injunction, “Preach the word,” if they ever think of it, as though it read, “Criticise the word.” {PTUK November 16, 1893, p. 517.1}

This is not written in any carping spirit, but with sorrow, and exceeding great alarm. “If the foundations be destroyed, what can the righteous do?” In their most persistent and aggressive teaching that the Bible is not all true, these men are undermining the very foundations of the Gospel. Not that the Gospel, which is the power of God, can ever actually be destroyed, for the Lord is still in His holy temple; but so far as many people are concerned, it will be the same as though it were destroyed. We write solely for the purpose of saving some, if possible, from being led astray by the array of titles and the show of learning that are paraded by those who thus oppose the Bible. {PTUK November 16, 1893, p. 517.2}

As a specimen of the wickedness, to say nothing of the shallowness, of this onslaught upon the Bible, we give the following which appeared in one of the leading religious journals, in an article from a man who writes “Rev.” before, and “D.D.” after, his name. He is a man whose influence, through his position and writings, is extensive. It is not necessary to give names, as we are dealing with a principle, and not with men. Here is the passage:- {PTUK November 16, 1893, p. 517.3}

“In Acts 7:4. Stephen says that Abraham came to Canaan ‘after his father was dead.’ But comparing Genesis 11:26, 32; 12:4, we learn that Terah lived many years after Abraham left Haran. The error is easily accounted for by the mention of Terah’s death before the migration of Abraham. It does not affect either the spiritual teachings of the story of Abraham or the great facts underlying that teaching. But it is inconsistent with Mr. Urquhart’s assertion, [namely, that the Bible does not contain errors.] {PTUK November 16, 1893, p. 517.4}

“This case is especially interesting because Stephen could claim the special inspiration promised to those brought before judges: ‘It is not ye that speak, but the Spirit of your Father which speaketh in you.’ No inspiration richer than this was promised to or predicated of the sacred writers. And as we read Stephen’s heroic defence we feel how abundantly the promise was fulfilled in him. Yet it did not save him from two clear discrepancies, discrepancies, however, which in no wise weaken his defence.” {PTUK November 16, 1893, p. 517.5}

Let us read all the texts that are referred to in the above. And reading the following verses, remember that “Charran” and “Haran” are the same. The Hebrew letter beginning the word is a guttural, very difficult of pronunciation and of representation in English. In this case, as in the case of many other proper names, the common version of the New Testament gives a different spelling from the Old. Now for the texts:- {PTUK November 16, 1893, p. 517.6}

Acts 7:2-4: “The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.” {PTUK November 16, 1893, p. 517.7}

Genesis 11:26: “And Terah lived seventy years, and begat Abram, Nahor, and Haran.” {PTUK November 16, 1893, p. 517.8}

Genesis 11:31, 32: “And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran.” {PTUK November 16, 1893, p. 517.9}

Genesis 12:1-4: “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee; ... so Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.” {PTUK November 16, 1893, p. 517.10}

The trouble with the critic is this: He reads Genesis 11:26 as though it stated that Terah was just seventy years old when Abram was born, and then putting that with the statement that Terah died in Haran, at the age of two hundred and five, and that Abram left Haran when he was seventy-five years of age, he concludes that Terah was only one hundred and forty-five years old when Abram left Haran, and that therefore Abram left Haran sixty years before his father died, instead of after his death, as stated by Stephen. This is one side of the case, the side of unbelief, or of the “Higher Criticism.” {PTUK November 16, 1893, p. 517.11}

All the texts referred to are simple and harmonious, and very easy to be understood, provided we accept the Bible as true. One who believes the Bible will have no trouble with the statements. It is the one who disbelieves the Bible, who cannot understand them. In this we shall see a demonstration of the fact that unbelief is not caused by the difficulties in the Bible, but that the greatest difficulties are caused by unbelief. {PTUK November 16, 1893, p. 517.12}

For example, our critic says that Stephen’s statement cannot be correct because it disagrees with the account in Genesis. With just as much reason he might say that the record in Genesis cannot be true, because it is not in harmony with the statement by Stephen. But if either of these assumptions be true,-that is, if it be so that one or the other of the statements is not true,-how may we know that the other is correct? And if it could be proved that part of what Stephen said is not true, what confidence can we have in anything that he said? And, further, if what Stephen said when he was so filled with the Holy Spirit that his face was transfigured, and he could look directly into heaven, is in any degree doubtful, what confidence can be placed in any part of that which “Holy men spake from God, moved by the Holy Ghost.” Thus we see that this is not simply a trifling question as to when a certain man died, but is an exceedingly grave one, involving the truthfulness or falsity of the entire Bible. {PTUK November 16, 1893, p. 517.13}

Now we see how easily the whole thing straightens out when we approach it in a spirit of belief, accepting the whole Bible as the living word of the living God. Moses writes what Terah was two hundred and five years old when he died, and that Abram was seventy-five years old when he departed out of Haran. But Stephen tells us that Abram did not leave Haran until his father was dead. Accepting both statements as the simple truth, we have a very simple problem to solve, namely, If Terah died at the age of two hundred and five, and Abram his son left Haran immediately afterward, at the age of seventy-five, how old was Terah when Abram was born? Subtracting seventy-five, we have the answer,-one hundred and thirty. {PTUK November 16, 1893, p. 517.14}

But what about the statement that “Terah lived seventy years, and begat Abram, Nahor, and Haran”? Let us first look at a similar statement in Genesis 5:32: “And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.” The careless or unbelieving reader would conclude that the three sons of Noah were all born at once. But on reading Genesis 10:21 we find that Japheth was the eldest of the three. Two years after the flood Shem was one hundred years old (Genesis 11:10), and as the flood lasted nearly a year, he must have been ninety-seven at its beginning. But Noah was six hundred years old when the flood came. Genesis 7:6. Therefore he was five hundred and three years old when Shem was born. The text in Genesis 5:32 therefore does not mean that all three of Noah’s sons were born at the same time, but that he was five hundred years old before the first one was born. So with Terah; he was seventy years old when the first of his sons was born. Abram, though not the eldest, is always named first, because he was the most prominent, as in the case of Ephraim and Manasseh. {PTUK November 16, 1893, p. 518.1}

The case is simple and easy, if one believes the Bible; it becomes difficult only when one approaches it with a spirit of doubt, and the fear, if not the settled belief, that the Bible is not all true. {PTUK November 16, 1893, p. 518.2}

*“Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.” {PTUK November 16, 1893, p. 518.3}*

The trouble is that men will not allow God a chance to speak, or will not believe Him when He does. {PTUK November 16, 1893, p. 518.4}

We have called this a sample criticism. It surely exhibits in a marked manner the Spirit of the new criticism, and that is what we wish to emphasise. Many of the criticisms cannot be disposed of so easily as this one, but no one need be troubled over that. The question is, Shall we believe man in preference to God? We see that in their criticism of the Bible, men do not hesitate to impeach the testimony of the Holy Spirit. Stephen was “full of the Holy Ghost,” and the Doctor of Divinity from whom we have quoted, allows that Christ’s assurance, “It is not ye that speak, but the Spirit of your Father which speaketh in you,” was fulfilled in a special manner in his case; yet in the face of that he does not hesitate to charge Stephen with making a mistake. But to charge Stephen with making a mistake under such circumstances, is to charge the Holy Spirit with error. To such fearful lengths does the spirit of criticism and unbelief lead men. There are honest souls who might be confounded by the questions which these critics may propound, who we are sure will refuse to listen to them when they are reminded how dishonouring to God such criticism is. There are many who yet reverence God, and honour His word, notwithstanding the words of the Lord are fulfilled:- {PTUK November 16, 1893, p. 518.5}

“Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:12, 13. {PTUK November 16, 1893, p. 518.6}

**“Religion in Schools” The Present Truth 9, 33.**

E. J. Waggoner

For some time there has been a controversy over the policy of the London School Board, in regard to religious instruction in the public schools. The controversy is not as to whether or not there shall be instruction, but as to the amount. Those who are opposing an increase, agree that there should be some, and thereby they deprive their protest of all force. The following letter to the *Daily Chronicle*, from a member of the Board who is making desperate efforts to have a specific religious teaching in the schools, and more of it, gives opportunity to speak briefly of the principles involved in the question:- {PTUK November 16, 1893, p. 518.7}

The Education Department, acting upon certain rumours, has inquired as to the kind of instruction which is being given to the Jews in the London Board Schools. The answer of the Board, as reported yesterday, discloses the fact that for nearly twenty years a more or less organised system of Jewish instruction has been in force in certain of the schools, that the Board has made a regular practice of appointing Jewish teachers, and that at the present moment the Board is giving instruction at the ratepayers’ expense in a “systematic knowledge of Judaism and, with special reference to its distinctive dogmas and tradition.” This denominational teaching the Board shows no disposition to abolish-very wisely, as I think, for I have a rooted objection to teaching other people’s children a religion which their parents do not believe in. But I could not help asking the Board, as I now venture to ask your readers, why it is allowable to teach *Jewish* doctrines at the ratepayers’ expense, but so very wrong to teach *Christian* doctrines in the same way. Why should the rights of Jewish parents be recognised, while the rights of Christian parents are so utterly disregarded that the writer of this letter, who has ventured to stand up for them, is treated as the enemy of religious liberty? I want justice for all, Christian, Jew, Unitarian, and Secularist alike; my only fault (surely a venial one) is that I am inclined to place the rights of parents before the convenience of a school board. {PTUK November 16, 1893, p. 518.8}

That is a fair presentation of the case. There is no reason to doubt the honesty of purpose of the gentlemen who wrote it. And if the principle be conceded, that State schools ought to teach religion at all, then the position taken in the letter is a very fair one. For if religion is to be taught at all, it is plain that the teaching ought to be definite and thorough; and the proposal that the parents have a right to say in what religion, if any, their children shall be instructed, is just. {PTUK November 16, 1893, p. 518.9}

There is no place in the world where religion ought not to be, not in form, but in fact. True religion-the religion of Jesus Christ-is not form, but fact, a living reality. And that is just the reason why it cannot be enforced by law, and cannot be taught by any system instituted by law. Therefore the teaching of religion in the public schools, is a far different thing from having religion in those schools. {PTUK November 16, 1893, p. 518.10}

It is true that it is just as proper to teach Christian doctrines in schools, as it is to teach Jewish doctrines, because neither is proper. Let the thing be carried further, it is just as allowable to teach Catholicism as Judaism; just as allowable to teach Mohammedanism as Catholicism; just as allowable to teach Buddhism as Mohammedanism; just as allowable to teach Spiritualism as Buddhism; just as allowable to teach infidelity as Spiritualism. “Oh, no, no; that would never do,” says the advocate of religious instruction in schools. Why not? “Oh,” would be the reply, “because infidelity and Spiritualism are wicked.” Of course they are, but are Mohammedanism and Buddhism righteousness? “No; and we would not allow them to be taught at the public expense.” But we ask again, Do you think that Catholicism and Judaism are the truth? “No;” would be the reply, at least as far as Judaism is concerned; “but we must respect the rights of parents.” {PTUK November 16, 1893, p. 518.11}

The reader can see by this presentation of the case that the rights of parents are not considered at all; for none of those who clamour for religious instruction in schools would listen for a minute to a proposition to teach Spiritualism or Mohammedanism, no matter how many parents might be of those persuasions. But a Mohammedan, a Unitarian, a Spiritualist, a Mormon, or an infidel, is a man, and therefore entitled to the same rights and privileges as any other man. And therefore we are forced to the conclusion that those who clamour for State instruction in religion, do so only because they are persuaded that their particular system of religion-their denomination-will be the gainer by it. {PTUK November 16, 1893, p. 518.12}

The fact is, that there is no justice nor equality in the thing. There is no such person as the Government, who impartially supplies the money for religious training. All public money comes from the people. Now the writer of the above letter allows that it is not just to teach children at public expense a religion in which their parents do not believe. Neither is it just to tax people, whether parents or not, to teach the children of others that which they themselves do not believe. But that is just what is done when any form of religion is taught in the schools. For all Christians are taxed for the support of Judaism, when it is taught in schools; and when a form of Christianity is taught, the Jews help to pay for that teaching; and infidels are taxed for the support of religion, when they do not believe in any form of it. {PTUK November 16, 1893, p. 519.1}

It may be urged that equality is maintained by using in the support of each form of religion, just the proportion of money that comes from the believers in that form. This is not true, since there are many forms of religion which would not be allowed at a moment’s consideration. If it were the case, then why not leave all the people free to provide their own religious teaching, instead of having the civil government handle the money and provide the teaching? {PTUK November 16, 1893, p. 519.2}

Any religious teaching whatever in the public schools is manifest injustice, and in reality to none more than to those who are taught. As said before, a true religion is a life, not a form, nor a creed. Christianity does not consist of a system of doctrine, but of a vital connection with Christ. But the most that can be taught in any public school, is an outline of certain doctrines, so that the child is choked with a form, instead of being fed with the Bread of life. {PTUK November 16, 1893, p. 519.3}

There are many who think that the rights of Nonconformists are in danger of being trampled upon in this attempt to increase the amount of religious instruction in the schools, which attempt comes mainly from the High Church party. This is true, but their protests are all useless, as long as they admit the right of the civil government to have anything whatever to do with religion. Civil government is not adapted to that end. It can indeed teach religion but not Christianity; but religion without Christianity is paganism, which is all that the State can ever teach or enforce. Therefore in the interest of pure and undefiled religion, in the interest of the pure Gospel of Christ, the PRESENT TRUTH will never cease to call attention to the essential wickedness of State connection with religion in any form whatever. {PTUK November 16, 1893, p. 519.4}

**“‘Blessed Are the Meek’” The Present Truth 9, 33.**

E. J. Waggoner

These words were spoken by Christ, among the beatitudes pronounced by Him in His sermon on the mount. The reason there assigned is, “For they shall inherit the earth.” But there is a present blessing in meekness as well as a future one. It is one of the fruits of the Spirit, and a natural accompaniment of that “love, joy, peace,” which is the Christian’s heritage in this life, as well as in that to come. {PTUK November 16, 1893, p. 519.5}

Without meekness there can be no real enjoyment of spiritual blessings. The person who will take honour and glory to himself cannot be altogether at peace with Him who claims all honour and glory and power as due to Himself. So far as a man ascribes these to himself, he makes himself a rival of God. He cannot under such circumstances love God with all his might, mind and strength. Meekness is in short the opposite of selfishness, which strikes directly against all the fruits of the Spirit, causing an individual to take to himself that which belongs alone to God. And in taking to self that which is God’s-or attempting to do so-an individual does not in reality get anything, and loses all that which God is able to give him. {PTUK November 16, 1893, p. 519.6}

But what is meekness? It may be said, in the first place, that Christian meekness (which is the only true meekness) is not altogether what it is popularly supposed to be. The common idea of meekness allies it with weakness,-lack of will. It pictures the meek person as one who makes little or no resistance to persons or things that set themselves against him. But this idea is entirely false. It has no place in the make-up of the meek characters of the Scripture record. It should be evident, at a glance, that the Spirit, which is all-powerful, cannot produce as one of its fruits anything that lacks force and strength. {PTUK November 16, 1893, p. 519.7}

Meekness is not the absence of will, but the absence of self. Among Scripture characters with whom the idea of meekness is naturally associated, probably none are more prominent than Moses, and John, the disciple of Christ. The record of Moses is that he “was very meek, above all the men which were upon the face of the earth.” Numbers 12:3. But no one at all familiar with the events of his life could think of him as a weak character, or lacking in resoluteness and power of will. While he persistently refused to be the father of a great nation, or to be angry with those who murmured against him, he was never slow to take vigorous measures for the suppression of idolatry and other sins, no matter how great the number arrayed against him. He was, indeed, one of the most energetic and forceful characters that the world has ever seen. {PTUK November 16, 1893, p. 519.8}

The same decision of character was possessed by John. John was an apt pupil in the school of Christ, and his natural traits of character were tempered by the lessons he there received. But while self was repressed, there was no loss in force of will. And this is evident from a glance at his epistles to the church. No one of the inspired writers, indeed, uses plainer, more forceful language than does John. His speech, like the speech of Paul, was “in demonstration of the Spirit and of power.” He simply let himself become a mouthpiece of the Spirit and an instrument of Omnipotence, and decision enforced appeared as an inevitable consequence in all that he said and did. {PTUK November 16, 1893, p. 519.9}

At the very foundation of meekness, lies the conviction that the very best place for us to be is the place where God wants us to be. If that place is up above the heads of others, it is all right; and if it is down under their feet, it is just as well. Wherever it may be, it is the only place we can afford to be in. We cannot afford to occupy a high place when God wants us to fill a humble one; we cannot afford to remain in a humble place when God wants us to fill one higher up. There is a selfishness which affects humility as well as one which is proud. Moses displayed a touch of the former at the burning bush in the desert, when he begged to be released from going before Pharaoh, on the plea that he was too humble an instrument to accomplish the work; and there have been many since his day who evaded responsibilities in the work of God under the same plea. But such humility is only professed, not real. True humility never rebels against God’s purposes under any pretext whatever. True humility is the absence of self, so that so far as the individual is concerned, there is nothing in the way of the accomplishment of God’s will in any direction. {PTUK November 16, 1893, p. 519.10}

One of the greatest blessings of meekness is the peace which it brings into the individual’s daily life. For if he is fully persuaded that the place God wants him to be in is the best place for him and the only place he can afford to be in, all chance for murmuring is taken out of his life. He simply feels that “all things work together for good to them that love God,” and leaves the result with Him. He has “godliness with contentment” which, the apostle says, “is great gain.” {PTUK November 16, 1893, p. 520.1}

But how will he know when he is in the position that God wants him to fill? The Bible has answered this question. The Psalmist says, “the meek will He guide in judgment; the meek will He teach His way.” The meek person is the only one that God can teach, because he is the only one that will not trust in his own wisdom. It is with the meek person that God dwells, and that he should be led of God when God dwells with him, is inevitable. We are told that “the high and lofty One, that inhabiteth eternity,” said, “I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Thus the meek person dwells with God, and in whatever place he may be, he knows that God is there too. God never asks an individual to be in a humbler place than He is willing to be in Himself. {PTUK November 16, 1893, p. 520.2}

The meek person dwells with God. He is safe; he is contented; he has instruction in the ways of the Highest. He will be hid in the day of the Lord’s anger. Zephaniah 2:3. He will inherit the earth. Psalm 37:11. He is willing, for all this, to give up self. Is not the exchange a good one? Truly we can well afford to exchange the highest position that earth can offer for the lowest place that God wants us to fill. The highest position without God is lower than the lowest place with the Him. {PTUK November 16, 1893, p. 520.3}

“Whoso mocketh the poor reproacheth his Maker.”-Proverbs 17:5. {PTUK November 16, 1893, p. 520.4}

**“Indulgences” The Present Truth 9, 33.**

E. J. Waggoner

The *Catholic Times* says that “the Protestant mind is apparently quite incapable of grasping the doctrine of indulgences,” and as an instance in support of this assertion mentions the case of a Protestant lady who had seen people in Italy buying pictures and cards with indulgences on the back of them at the church doors. Her Catholic friend denied that indulgences were ever sold, and said that the selling only applied to the cards and pictures, while the indulgences could only be gained “by saying the prayers to which they were attached and fulfilling the necessary conditions.” {PTUK November 16, 1893, p. 520.5}

Whatever truth there may be in this representation, it is certain that the Protestant mind is capable of grasping the doctrine of indulgences, for it is a doctrine known to every unconsecrated heart. This doctrine did not originate with the papacy. The devil originated it, and it has been a common thing among all over whom he has had control; not, indeed, in the precise form in which it is held and practised by Catholics, but the same in principle. The devil is adept at revamping all his old deceptions of ancient times, and palming them off upon the modern world as something new. But the principles that run through his evil devices never change. Men, however, forget to look at principles, and fasten their eyes upon persons, and forms, upon some particular things of a tangible nature, and forget that paint and whitewash can give different appearances to a thing which does not change at all in character or substance. {PTUK November 16, 1893, p. 520.6}

The Jews among whom Christ walked had the doctrine of indulgences. We have a plain record of it in the Bible. It is not mentioned that they were gained by saying a prayer, but they could be had by selling certain other things. There is an instance recorded in Matthew 15. The scribes and Pharisees came to Jesus and asked Him why His disciples transgressed the tradition of the elders, by eating with unwashed hands. In reply Jesus asked of them, “Why do ye also transgress the commandments of God by your tradition?” and He added, “For God commanded, saying, Honour thy father and mother; and he that curseth father and mother, let him die the death. But he said, Whosoever shall say to his father or his mother, It is a gift (by whatsoever thou mightest be profited by me), and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.” {PTUK November 16, 1893, p. 520.7}

A son is under obligation to honour his father and his mother by his service, either of money or labour. It is a duty embraced by the fifth commandment. But the Pharisees and elders and rulers among the Jews, ever ready to obtain all that they could for the church (for their hierarchy can as well be called a church as the Catholic), invented this way of freeing a child from his natural service to his parents, and turning it to their own benefit, ostensibly as a gift to God. And this differs only in form, not in principle, from the doctrine proclaimed by Tetzel, or that set forth in the *Times*, whereby a person, by performing certain works, can secure to himself moral privileges which he would otherwise not possess. {PTUK November 16, 1893, p. 520.8}

It is only the old Satanic principle of merit attaching to works-the principle which runs through all heathen systems, and finds ever a ready welcome in the natural heart. It matters not whether the price be money, or prayers, or other pious (?) works; the principle is the same in all. That which clamours for indulgence is self; and it is often willing to pay a good price to secure the privilege. In this way the coffers of the church have been kept filled, but the souls of men have been made eternally poor. {PTUK November 16, 1893, p. 520.9}

**“Interesting Items” The Present Truth 9, 33.**

E. J. Waggoner

-The health of Pope Leo is said to be causing anxiety at the Vatican. {PTUK November 16, 1893, p. 526.1}

-Serious Socialist riots have been reported from Vienna, collisions having occurred between the Socialists and the police, in which many were injured. {PTUK November 16, 1893, p. 526.2}

-The *Lucania* has accomplished the voyage from Queenstown to New York in 5 days 12 hours and 47 minutes, beating the *Campania’s* outward voyage by 36 minutes. {PTUK November 16, 1893, p. 526.3}

-Vesuvius is at present in a state of activity, and streams of lava are distinctly visible at night. The Prince of Naples has left for the mountain, to obtain a better view of the grand spectacle. {PTUK November 16, 1893, p. 526.4}

-Nov. 7, elections were held in several states of the American republic, including New York, New Jersey, Iowa, Ohio, and Kansas. In all of the latter the Republican party secured a sweeping victory. {PTUK November 16, 1893, p. 526.5}

-A vessel flying the American flag has been fired on at a Honduras port, owing to the refusal of the captain to deliver up General Bonilla, who led the recent revolt in Honduras, and who was a passenger on board. {PTUK November 16, 1893, p. 526.6}

-At Delphi a slab of marble has been discovered bearing a hymn to Apollo, with musical characters engraved over each syllable. This is the only record yet found that music was used by the ancient Greeks centuries before Christ. {PTUK November 16, 1893, p. 526.7}

-A band of rebel Arnauts from Macedonia is said to have attacked and captured the town of Prizand, the Turkish garrison retreating into the citadel. The Arnauts looted shops and houses, and have demanded the evacuation of the citadel. {PTUK November 16, 1893, p. 526.8}

-The pension list of the United States is made up of 969,012 names, and it records an annual disbursement of £31,348,003, exclusive of expenses. {PTUK November 16, 1893, p. 526.9}

-Mortality in London from diphtheria and scarlet fever is on the increase, the patients in the hospitals suffering from the latter being close upon 3,000, and there are 111 cases of small-pox under treatment on the hospital ships lying in the Thames. {PTUK November 16, 1893, p. 526.10}

-The position of affairs in connection with the coal lock-out remains unchanged. Meetings of the men have been held in various districts, and resolutions passed condemnatory of the owners’ proposals. Great distress continues to prevail, especially in Lancashire. {PTUK November 16, 1893, p. 526.11}

-Only 1,600,000 of the half-dollar souvenir coins given by Congress to the World’s Fair have been sold, and 2,000,000 have been returned to the Treasury with the request that they be withheld from circulation, as the Fair Directory hope to realise a premium upon the 1,400,000 that are still in their hands. {PTUK November 16, 1893, p. 526.12}

-A Cabinet crisis has occurred in Greece owing to the defeat of the Ministerial candidate for the Vice-Presidency of the Chamber. The Premier at once waited upon the king, and tendered the resignation of the Cabinet. This has since been accented, and M. Tricoupis has been charged to form a Ministry. {PTUK November 16, 1893, p. 526.13}

-Cargoes of mummies are being shipped from Egypt and Palestine to New York to be used as fertiliser. The embalming represents the theoretical phase of the ancient Egyptian faith, and the use now made of the bodies, the practical phase of that faith, which it remained for the nineteenth century to discover. {PTUK November 16, 1893, p. 526.14}

-The *Chronicle’s* correspondent telegraphs that the Emperor Francis Joseph has given his assent to the introduction into the Diet of a Bill establishing obligatory civil marriage. Strenuous efforts have been made by the clerical party to induce the Emperor to withhold his sanction. The Cabinet crisis in Austria still continues. {PTUK November 16, 1893, p. 526.15}

-During a performance in a Barcelona theatre two tombs were thrown from the gallery into the midst of the stalls in the arena. Only one exploded, but fifteen persons were killed on the spot, many being injured. It has since been discovered that there were two more unexploded bombs in the theatre. The supposed author of the crime has been arrested. {PTUK November 16, 1893, p. 526.16}

-A correspondent of the Paris *Temps* states that the Dahomeyan envoys will inform the French Government that King Behanzin is anxious to conclude a treaty of peace on the basis of recognising French rights over Kotonu and Port Novo, and agreeing to the presence of French troops in certain specified places, while the King pledges himself to abolish human sacrifices and predatory raids. {PTUK November 16, 1893, p. 526.17}

-Continued skirmishes are reported as taking place between the Moors and Spaniards at Melilla. The Sultan of Morocco, however, on learning of the attacks of the Riffs Arabs upon Melilla, at once addressed a Note to the Spanish Minister at Tangier expressing his regret, and announcing his intention of dispatching a force to Melilla to chastise the Riffs, and offering Spain every satisfaction for the aggression. {PTUK November 16, 1893, p. 526.18}

-There has been further fighting with the Matabele on the part of the chartered Company’s columns. Dr. Jameson reports defeating a Matabele force numbering 7,000, of whom 1,000 were killed and wounded. The Matabele, he says, burnt Buluwayo on the approach of the British. Dr. Jameson has sent an ultimatum from Buluwayo to Lobengula asking him to come in on a guarantee of good treatment, in order to prevent further loss of life. {PTUK November 16, 1893, p. 526.19}

-A vessel loaded with dynamite and petroleum exploded Nov. 3, in the harbour of Santander, Spain, wrecking surrounding ships and the greater portion of the town, and setting the latter on fire. The quay, upon which a large crowd had gathered to watch the fire, was wrecked, and its occupants thrown into the water, with fearful loss of life,-the estimate varying from 300 to 1,000. It is stated that the town has been virtually abandoned by its inhabitants, who are mostly encamped in adjoining hamlets. All business is at a standstill, the civil and military authorities alone remaining to prevent the town being pillaged. Owing to the horrifying spectacle presented by the bodies when recovered from the harbour, the work is only carried on at night. {PTUK November 16, 1893, p. 526.20}

**“Back Page” The Present Truth 9, 33.**

E. J. Waggoner

“And when there had been much disputing, Peter rose up and said unto them, Men and brethren,” etc. Acts 15:7. No dispute was ever worthy of being recorded in the Bible. But when the Holy Spirit was given an opportunity of speaking, “Peter rose up,” and what he said it was recorded and has come down to us. A dispute never settled anything, either in the Church or out of it. {PTUK November 16, 1893, p. 528.1}

We have just received the tenth annual report of the “London Tram-Car and Omnibus Scripture text Mission.” The aim of this mission is to place Scripture texts in conspicuous positions in every tramcar and omnibus in London. It is a laudable aim, for no one can tell how much some tempted or discouraged soul may be helped in an emergency by having his eyes light on some word from the Lord. There is power in the word, and these texts cannot fail to do some good when left to tell their own story. Unfortunately lack of funds has limited the work, so that only about one-seventh of the cars and omnibuses have a text in them. Anyone wishing to assist, or to receive further information, should send to L. Newbery, Esq., or Mrs. E. S. Woods, 1, King Edward St, London, E.C. {PTUK November 16, 1893, p. 528.2}

Here is an item which shows the perfection of Church and State union in Russia:- {PTUK November 16, 1893, p. 528.3}

Owing to the spread of dissent in the Russian Army, M. Pbiedonostzeff has raised the question as to whether it is advisable to allow Nonconformists to attain even non-commissioned rank, as in the opinion of the Holy Synod such persons may have a pernicious moral and religious influence on the rank-and-file, and especially on recruits. In consequence of this inquiry the Minister of War has informed the Procurator of the Holy Synod that soldiers belonging to dissenting sects will not, in any case, be promoted. {PTUK November 16, 1893, p. 528.4}

There was a time when Christians would lay down their lives rather than bear arms to take the lives of their fellow-men. Perhaps that time has not yet passed; but the evil genius of Constantine effected such a change that professed Christians were willing to serve in his army, and now we see that his policy has borne such fruit in Russia that a man must have a certificate of “orthodoxy” before he can be allowed to engage in the work of killing people! That is true national religion. {PTUK November 16, 1893, p. 528.5}

No opportunity is neglected by Roman Catholics to impress upon the minds of people the idea that the Pope of Rome is the only one who can solve all the difficult problems of the day, and maintain peace on earth. By and by the majority of people will believe it, and will render allegiance to the Papacy, as is predicted in the prophecy. The days of “speaking great things and blasphemies” are not yet passed, as will be seen in the following extract from a report in the *Catholic Times*, of a lecture by a Catholic priest:- {PTUK November 16, 1893, p. 528.6}

It is because of the overthrow of the Catholic Church in this country that we have workhouses, and all those people who are unemployed or who dare not work. The State, no doubt, can do much for the amelioration of the people, but if we are to find a remedy we must go to the root of things. There is no power, my dear friends, that can control the intellect and the heart of man but that of Leo XIII., who has sent forth that glorious Encyclical on Labour. {PTUK November 16, 1893, p. 528.7}

The “man of sin” still sits in the temple of God, “setting himself forth as God.” {PTUK November 16, 1893, p. 528.8}

The secret of the slaughter of the Matabele by the troops in the employ of the chartered company of South Africa, is let out in the following extract from a report from the seat of the massacres:- {PTUK November 16, 1893, p. 528.9}

The shrewd Colonists who form the bulk of our fighting forces are delighted with Matabeleland. The country has quite justified its reputation. It is full of reefs rich in gold, and the pasture is described as splendid. Consequently our men have gone to stay-that, at any rate, is the opinion of the men who have sent the news and of every Colonist here. {PTUK November 16, 1893, p. 528.10}

The march of “Christian civilisation” is a very unfortunate thing for savages who chance to have valuable land. {PTUK November 16, 1893, p. 528.11}

Last week we noticed the Federation of churches in Hampshire. The following from the *Christian World* shows that religious combination for political purposes is the order of the day:- {PTUK November 16, 1893, p. 528.12}

“Organise, organise!” is the note of modern Nonconformity. While Anglicans are discussing impossible schemes of union, the Free Churches are themselves actually uniting. The Baptists and Congregationalists of Yorkshire have just given another illustration of this by forming “A Civil Rights Joint Committe,” and they commend their example to their brethren in all the other English countries. In a circular which they have just issued they express their conviction that “some method ought to be adopted by which the influence of nonconformity might be brought to bear directly on public questions.” They say that the annual assemblies are too overcrowded with necessary business to have time for the adequate discussion of political questions. The Yorkshire Joint Committee consists of twenty representative men, including several M.P.s. If similar united Vigilance Commmittees are formed throughout the country, the rural despotism of squire and parson will find its operations followed up in a way extremely uncomfortable to those whilom potentates, while distinctly helpful to the cause of civil and religious liberty. {PTUK November 16, 1893, p. 528.13}

There is the greatest danger in such combinations,-danger no less to the bodies forming the combination than to people in general. To the bodies themselves there is the loss of spiritual power, and to the people at large there is a pressure of religious despotism. The preaching of the pure Gospel alone, is the only legitimate way in which Christians can bring their influence to bear on public questions. As to the possibility of helping the cause of religious liberty by any sort of political action, we shall, the Lord willing, have something to say next week. {PTUK November 16, 1893, p. 528.14}

Although the Czar takes pains to guard his soldiers from the contaminating influence of those who worship God after the way which he calls heresy, it appears that something more than laws and regulations is needed to bind his subjects to him. The Toulon correspondent of the *Times* says that as soon as the Russian sailors were allowed to go ashore, on the occasion of the French reception of the Russian fleet, both officers and men made their way to the booksellers’ shops, to lay in a stock of literature prohibited in Russia, such as Russian translations of treatises on democracy, Socialism, etc., which the enterprising French bookseller, with rare knowledge of human nature, had specially procured from Geneva. {PTUK November 16, 1893, p. 528.15}

Some beer given by a landowner to the soldiers during the recent Berkshire manuvers was issued during one march to the extent of one pint per man. In reference to this Sir Evelyn Wood says: “The medical officers advised me, and I am satisfied, that although the stimulant of the beer produced an apparent beneficial effect for about an hour, it was manifest, later, that the men would have marched better without it.” {PTUK November 16, 1893, p. 528.16}

That is always the effect of a mere stimulant. If the beer had been food, the man would have marched even better an hour after taking it than at the first. The incident shows that beer, instead of giving strength, actually diminishes it. And so we must consider the enormous amount of beer consumed as just so great a waste of strength. If it were merely a question of money wasted, it would be bad enough, but when the money is spent for that which not only is not bread, but diminishes the strength, the evil is beyond computation. {PTUK November 16, 1893, p. 528.17}

**“Front Page” The Present Truth 9, 34.**

E. J. Waggoner

“He whom God hath sent speaketh the words of God.” John 3:34. This admits of no exception. Of course it primarily applies to Christ, but also to all whom He sends to teach. “As My Father hath sent Me, so send I you,” are His words. This, then, is the test of a teacher sent from God. If He speaks only the words of God, he has Divine authority; if he speaks his own words, he is not from God. {PTUK November 23, 1893, p. 529.1}

Every religious teacher should remember these words. He has no right to speak from his own wisdom. Even the Holy Ghost has said, “He shall not speak from Himself; but what things soever He shall hear, these shall He speak.” The teacher therefore has nothing to do with opinions. He must not put forth his own opinions, even though he be asked for them. Even though he expressly declares that it is only his own opinion, somebody will take it as authority, and thus he leads men to trust in man, instead of in God. “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. {PTUK November 23, 1893, p. 529.2}

On the other hand, there is a responsibility resting on the hearers. “Take heed how ye hear,” is the command of Christ. When anyone receives God’s message from one of His servants, he is to receive it as the word of God, and not of man. See 1 Thessalonians 2:13. “But how are we to know that it is the word of God?” By the word itself. You are to become acquainted with the voice of the Lord. Jesus says, “I am the Good Shepherd, and know My sheep, and am known of Mine.” John 10:14. Do you ask how you are to get this acquaintance with Him? The answer is, Talk with Him. Meditate in His word, and ask and receive the promise of the Spirit. {PTUK November 23, 1893, p. 529.3}

Those who have learned and have submitted to the Spirit, are thus addressed: “Ye have an unction from the Holy One, and ye know all things.” “The anointing which ye have received of Him abideth in you, and ye need not that any man teach you.” 1 John 2:20 This is in accordance with the promise of the new covenant. “And They shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know Me, from the least to the greatest.” {PTUK November 23, 1893, p. 529.4}

This cannot possibly be intended as a depreciation of teachers, because God has set teachers in the church. See 1 Corinthians 12:28. But the teachers whom He sends are to speak His words, and therefore their teaching is not the teaching of men. Although men know the Lord, that does not signify that there is no possibility of their learning anything more. See Colossians 1:9, 10. The teachers whom He sends speak His words to men, in order that those who do not know the Lord, may become acquainted with Him, and that those who do know Him, may “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” {PTUK November 23, 1893, p. 529.5}

It is possible for a man to hear the words of God, and to receive them as the words of man. Then they do him no good, no matter how much he remembers. What is the evidence that one has received the word of the Lord as the word of man?—Simply this, that he connects the light and knowledge which he has received, with a man who uttered the words. When a man says, “Brother So-and-So says,” etc., that shows that God has not taught him the truth which he may have a feeble hold of. He has taken it as from man. But when the truth of God, uttered by man, comes to him as a revelation from God Himself, so that he forgets the agent, and feels that God has spoken to him directly, then he knows the truth. “If any man speak, let him speak as the oracles of God,” and let him who listens hear as if God did beseech him by the speaker. {PTUK November 23, 1893, p. 529.6}

**“Better than Miracles” The Present Truth 9, 34.**

E. J. Waggoner

Jesus said to His disciples: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” John 14:12. {PTUK November 23, 1893, p. 529.7}

It is not to be wondered at that the question is often asked, What are these greater works? Why do we not see them performed by the followers of Christ? It is not possible for man to tell what the greater works are, for nobody can conceive of any greater works than Jesus did: “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.” Matthew 11:5. {PTUK November 23, 1893, p. 529.8}

The statement that is sometimes made, that the promise of Jesus is fulfilled in the great numbers that have accepted the Gospel through the preaching of His followers, does not meet the case. While conversions are included in the promise, miracles of healing, and even of raising the dead, cannot be excluded; for they were all among the works which Christ did. That promise has not yet been fulfilled, except for a brief period in the days of the apostles. But a fulfilment of it at one time does not exhaust it, because it is unlimited. “He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do.” {PTUK November 23, 1893, p. 529.9}

Perhaps we shall find the complete answer to the question why miracles are not now wrought, by considering a case of failure, in contrast with the spirit which Jesus manifested in performing His mighty works. When Philip was preaching in Samaria, he performed some wonderful miracles, and among those who believed in consequence was one Simon, who had bewitched the people with his sorcery, “giving out that himself was some great one.” He “continued with Philip, and wondered, beholding the miracles and signs which were done.” Finally Peter and John came, and laid their hands on the people, who received the Holy Ghost. This caused Simon to wonder the more, and he offered the apostles money, saying, “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.” See Acts 8:6-21. {PTUK November 23, 1893, p. 530.1}

What was the trouble with Simon? It was *self*. The fact that he was willing to give money, in order to get power to bestow the Holy Spirit, shows that he wanted to make money out of it. Pecuniary gain, and self-glorification were the motives that prompted his desire for the Holy Spirit’s power. He doubtless was not fully conscious of all this, but persuaded himself that his object was to do good; “for the heart is deceitful above all things, and desperately wicked, who can know it.” And Simon’s heart was not right with God. {PTUK November 23, 1893, p. 530.2}

We see from this that the power of the Holy Spirit cannot be used for selfish ends, and therefore it cannot be given where there is a possibility that the one to whom it is given will become exalted because of it, and take honour to himself. It is the Spirit and power of God, and if men take any of the glory of the power to themselves, they would be putting themselves in the place of God; and then people would be led astray, because they would follow a sinful man, instead of God. {PTUK November 23, 1893, p. 530.3}

Now note a peculiarity of Jesus. “And great multitudes followed Him, and He healed and them all, and charged them that they should not make Him known.” Matthew 12:16. So when He raised the ruler’s daughter from the dead, “He charged them straitly that no man should know it.” Mark 5:43. Also when He healed the man full of leprosy, “He charged him to tell no man.” Luke 4:14. And so we find that He did on other occasions. In no case do we find Him telling anybody to advertise Him through His miracles, except in the case of the demoniac of Gadara, and then He was about to leave the country because the people would not allow Him to stay. {PTUK November 23, 1893, p. 530.4}

How many religious teachers are there in these days, who would pursue a similar course under the same circumstances? In these days any event of importance is heralded far and wide. Sometimes minor matters are magnified into vast proportions, so as to have a good report. If by any means a miracle healing should be performed, the probability is that the papers would fairly groan with accounts of it. {PTUK November 23, 1893, p. 530.5}

Of course in all this there would not be any conscious egotism, or desire to make self prominent. No doubt it would be expressly stated that the glory was all due to the Lord. The object would be to win converts to the faith. Nevertheless it would not be the way Jesus did; and as long as there is a spirit in man, different from the Spirit of Christ, they will not be able to do the things that He did. We may say that times have changed, but the fact remains that the truth of God has not changed, and the conditions under which the Spirit and power of God are given, have not changed. {PTUK November 23, 1893, p. 530.6}

Let it be remembered that Jesus never performed any miracles merely for show. Every one was for the purpose of relieving pressing need. He did them because with His sympathising nature, and the power that He had, they were the most natural things in the world for Him to do. In doing them His whole thought was for others, and not for Himself. “Said he, “I seek, not Mine own glory.” John 8:50. {PTUK November 23, 1893, p. 530.7}

Neither were Christ’s miracles wrought for the purpose of winning converts, because there had to be belief before miracles could be performed. We read of His own country, that “He did not many mighty works there because of their unbelief.” Matthew 13:58. His words and His very presence were what won His disciples. Remember that His most intimate disciples, those who followed Him the most steadfastly, and who continued His disciples after His ascension,-followed Him before they saw any miracles. When many professed believers on Him left Him the very next day after one of His most wonderful miracles, and He said to the twelve “Will ye also go away?” Peter answered for the twelve, making no reference to His miracles, by saying, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God.” John 6:66-69. It was His words that held them to Him. It was His words that charmed the soldiers who were sent to take Him. “Never man spake like this Man.” {PTUK November 23, 1893, p. 530.8}

This is why Jesus did not want to have His miracles advertised. He did not want people to follow Him from selfish motives, nor out of mere curiosity. Of course they could not be concealed, yet they were wrought because of pure love for the needy, and not for the purpose of making converts. He wished, as He does still, people who follow Him because they love Him. {PTUK November 23, 1893, p. 530.9}

In this we see that there is something far better than the power to work miracles. It is the meek and quiet spirit of Jesus. The ability to work miracles is inferior in importance to the power to bring to people the words of God. See 1 Corinthians 12:28. Jesus had “emptied Himself,” and God worked through Him, so that when miracles were performed, the people “glorified God.” So God can work now only through those who are wholly emptied of self, having the mind of Christ in them. Now, as in the days of Simon the sorcerer, those who desire the power to work miracles, will be the very ones who will not receive it. {PTUK November 23, 1893, p. 530.10}

We see in Samson a specimen of the spirit that will be manifested in those for whom the Lord works mightily. “A young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; *but he told not his father or his mother what he had done*.” Judges 14:6. So we have in the twenty-fifth of Matthew the difference between the false and the true followers of Jesus. The one tell of the wonderful things that they have done, while the true followers are unconscious of the fact that they have done anything of value. And so we may conclude that when the disciples of Jesus do the “greater works” of which He spoke, they will not be conscious of the fact that they are doing anything extraordinary. {PTUK November 23, 1893, p. 530.11}

Therefore instead of wondering why miracles are not done, and faintly longing for the power to do them, the right thing to do is to hunger and thirst after righteousness; to seek to know the will of God, and to study His word until its Spirit permeates the soul. To have the power to speak a word in due season to him that is weary, just as Jesus did, is the thing most to be desired. And that can be done only by those who speak the words of God as He did. Then when self is wholly gone, and the individual is completely surrendered to the Lord, and living by every word that proceeds out of His mouth, seeking not his own, but only the glory of God, and willing that God shall do whatsoever He wishes with him, no matter how humble the task,-then will the lowliest services of love be transformed by the power of God into the most wonderful works, and men will praise the Lord for His goodness. {PTUK November 23, 1893, p. 531.1}

**“Contending with Truth” The Present Truth 9, 34.**

E. J. Waggoner

When the minions of Rome came one day to the home of the reformer Wycliffe, who was then prostrated upon what was supposed to be his death-bed, and looked upon him with exaltation over the prospect of his early decease, the old man raised himself upon his bed and confronting his enemies, exclaimed, “With whom do you think you are contending? with a poor, feeble, worn-out man, tottering upon the brink of the grave? No; but with truth; truth, which is mightier than you, and will one day will vanquish you!” {PTUK November 23, 1893, p. 531.2}

In these words the Reformer stated a principle that has been lost sight of by the world at large, but is nonetheless true for failing to obtain popular recognition. Truth is mightier than all its foes. When men fight against Christianity, they are not contending with men, but with principles; and their efforts are entirely useless against those. They can imprison a man; they can burn him at the stake; but they cannot imprison or burn a principle of truth. The men who advocate them die, but the principles live on. The Reformers died; but the Reformation continued on, in spite of the utmost efforts of all its foes, and is moving majestically forward to-day, clothed in an ever-brightening panoply of truth, to a near and glorious triumph. {PTUK November 23, 1893, p. 531.3}

The reason is that it has in it the power of the word of God, which is the power of omnipotence. If we stand in the way of this truth, our efforts will avail nothing, and we ourselves shall be overwhelmed beneath it; but it comes to us not for that purpose, but that we may take refuge upon it. The word of God cannot be shaken. Jesus said, “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” Matthew 8:24, 25. {PTUK November 23, 1893, p. 531.4}

Here is offered to every one a sure foundation. You may take your stand now upon the truth, upon the sayings of Jesus Christ, and know that you stand upon that which is immovable. This is the move which wisdom calls you to make. No matter what your circumstances may be, no matter what difficulties may rise up against you, they cannot shake you if your feet are planted upon the foundation of God’s word. The truth will triumph, and those who rest upon it will triumph with it. Will you build upon the rock, or upon the sand? {PTUK November 23, 1893, p. 531.5}

**“Religious Liberty by Law” The Present Truth 9, 34.**

E. J. Waggoner

A few days since the writer was very much interested in reading the story of the experience of an agent of the Bible Society in South America. It told of narrow escapes from Roman Catholic mobs, and of the power of the preaching of the pure Gospel, to remove prejudice. In the last paragraph of the article there occurred this statement: “No less a personage than the public school teacher came to warn me that, not bonds and imprisonment (we have religious liberty by law), but death at the hands of a mob awaited me if I did not desist from entering Orobe Grande.” {PTUK November 23, 1893, p. 531.6}

This started a train of thought. What is religious liberty? and is it something which can be secured to people by law? Is its existence doubtful if it be not upheld by law? and can oppressive laws deprive people of it? The answers to the last three questions depend upon the answer to the first. According to the popular idea of religious liberty, the last three questions must be answered in the affirmative; but there is at least a strong probability that the popular idea of the matter is wrong. How can we find out the true definition? {PTUK November 23, 1893, p. 531.7}

A question concerning religious liberty is one that pertains to religion; and where should we go for information concerning religion, except to the Bible? There we learn that “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. {PTUK November 23, 1893, p. 531.8}

How can one keep himself “unspotted from the world”?—Again we read the answer, in the statement that the Lord Jesus Christ “gave Himself for us, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:4. Therefore true religion is a religion of our Lord Jesus Christ. {PTUK November 23, 1893, p. 531.9}

There are very many kinds of religion in the world, but only one true religion. That is not a form, but a life. It consists not in a creed and ceremonies, but in a living faith in Christ. The word “religion” is not synonymous with “Christianity,” but true religion is. It promises what no other religion does, and fulfils its promises. It alone gives salvation. Besides the name of Jesus, “There is no other name under heaven given among men whereby we must be saved.” There is not salvation in any other. Acts 4:12. And this salvation is not merely something, promised for the future, but is a present reality. It is deliverance “from this present evil world,” and that means deliverance from the evil of this present world. See John 17:15. {PTUK November 23, 1893, p. 531.10}

The word “deliverance” means freedom. To deliver is to free. Therefore we find that the religion of Jesus Christ is a religion of freedom. Read the words of Christ, and the opening of His earthly ministry. “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” Luke 4:18. {PTUK November 23, 1893, p. 531.11}

Read again what He said to the Jews who followed Him: “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. Then when the Jews demurred, saying that they were never in bondage, He continued, “Whosoever committeth sin is the servant of sin.” And so the Apostle Peter, speaking of false prophets that were to arise, teaching false light, said: “While they promised them [that is, their followers] liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is He brought in bondage.” 2 Peter 2:19. {PTUK November 23, 1893, p. 531.12}

We have just read the Scripture which says that the Spirit of the Lord anointed Jesus to preach deliverance to the captives, and to set at liberty them that are bound. Now read in 2 Corinthians 3:17: “Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” That means, as well, that where the Spirit of the Lord is not, there is not liberty. If it were otherwise, there would be no point in Christ’s work. He came to grant liberty, for the reason that liberty could be obtained from no other source. {PTUK November 23, 1893, p. 532.1}

We have therefore the answer to our first question. Religious liberty is the possession of the Spirit of the Lord. The others are easily answered. Can religious liberty be secured by law?—Not unless the Holy Spirit can be secured by law. What saith the Scripture?—“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” John 3:8. The Spirit of God is subject to no men, or the will of the men. God is not a subject; He is the King of kings; and therefore His Spirit cannot be controlled by any human power. The Spirit can no more be affected by human law than the north wind can by legal enactment be made to blow from the south. Therefore since religious liberty is obtained only through the Spirit, it is evident that religious liberty is something with which human laws have no more to do than with the blowing of the wind or the shining of the sun. {PTUK November 23, 1893, p. 532.2}

That which is ordinarily called religious liberty is not religious liberty in any sense of the term. Legal permission to worship in public without molestation, is of precisely the same nature as liberty to open a shop, or to carry on any business without interference. But liberty to think or to believe, is something with which laws can have nothing to do. The slave is as free to think as is his master. Prison bars cannot stop a man from thinking what he pleases, nor can they take away man’s freedom to believe. Nay, more, they cannot take away a free man’s freedom to speak what he will. The apostles spoke in spite of all the laws against them; and their words were with power because of the very liberty which they enjoyed through Christ, which could not be checked by bonds and imprisonment. {PTUK November 23, 1893, p. 532.3}

The man who depends upon civil law for liberty to believe, is not a free man, even though the law be the most liberal ever known. For the fact that he derives his freedom from the law, shows that if the law were adverse, he would at once lose his liberty; and that shows that his is not the liberty of Christ, for that comes from heaven. {PTUK November 23, 1893, p. 532.4}

It is evident therefore, that they who think to advance the cause of religious liberty by political action, are really working against it. The very existence of laws concerning religion is a badge of slavery. When men wish a law to “protect” them in the performance of religious duties, or what they conceive to be religious duties, they thereby show that they are slaves to fear. They want a law to help them to do what they have not the power or the courage to do without the support of “public sentiment.” “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” 2 Timothy 1:7. {PTUK November 23, 1893, p. 532.5}

“The word of God is not bound,” and therefore whosoever has it abiding in him has liberty. Let us “stand fast therefore in the liberty wherewith Christ hath made us free,” and not dishonour Him by intimating that He or His cause depends to any degree whatever on human laws. {PTUK November 23, 1893, p. 532.6}

**“Church Establishment and Destitute Clergy” The Present Truth 9, 34.**

E. J. Waggoner

The *Methodist Times* does not view with satisfaction the condition of things which prevails in those churches where ecclesiastical interests are presided over and controlled by the State. The *Times* says:- {PTUK November 23, 1893, p. 532.7}

We believe that many of the country clergy are so destitute that they are even depending upon charity. It is to be presumed that the Archbishop of Canterbury and the Bishop of London and other great dignitaries, lay and clerical, of the established church are aware of these facts. They have long existed and are notorious. Is this the blessed result of the political union between the State and Church? Is this the ideal community to which the nonconformist churches are invited? Is this the spectacle that is calculated to melt the hearts of the infidels, and to commend Christianity to all men as the religion of honesty, disinterestedness, and unselfish devotion? {PTUK November 23, 1893, p. 532.8}

No; but this is the spectacle that is naturally to be expected wherever a union of Church and State exists; for such a union substitutes politicalism-if we may be allowed the expression-for that spirituality which should be the controlling power of the church. It leaves open the avenues through which human pride and ambition enter into and debase the life that purports to exemplify Christianity. When the same spirit that controls in the State also rules in the church, it is nothing strange if we see some holders of ecclesiastical benefices living in ease and opulence, while others are dependent on charity, just as seen among office holders in the State. The remedy is a total dissolution of the unholy alliance by which the church is robbed of her spiritual life and power, and a return to Him who is the Fountain of all goodness and whose spirit is that of unselfish regard for the welfare of all men. {PTUK November 23, 1893, p. 532.9}

**“Christianity and Equality” The Present Truth 9, 34.**

E. J. Waggoner

The equality of all men is a fundamental principle of the gospel of Jesus Christ. Not that all men are equal physically or intellectually or even morally; but they are equal in that they all stand on a common footing in their relation to their Creator. God is no respecter of persons. They are equal in that they all have the same rights; for rights are God-given. God gave His Son to die for all men, that *whosoever* believeth in Him might not perish, but have everlasting life. John 3:16. All souls are of equal value in His sight. He paid the same price for one that He did for another. {PTUK November 23, 1893, p. 532.10}

But while God is no respecter of persons, we find that man, whom He has created, is a respecter of persons. The Majesty of heaven, the Creator and Upholder of all worlds, treats with equal regard the most humble and the most exalted of our race; but puny, finite man presumes to make a distinction among his fellows, and even those who profess to be His followers are often not behind the rest in ignoring the rights of those whom fortune has surrounded with the least favourable circumstances of birth, education, or nationality. {PTUK November 23, 1893, p. 532.11}

The Matabele savage, for example, although it is his fortune to be born into surroundings and circumstances which cause him to grow up an ignorant, uncivilsed denizen of his native wilds, is none the less for that a member of the human family, and possessed of those rights which are inherent in every man by birth. In his relation to God, he stands upon the same footing as that of his more fortunate fellows in civilised lands. God has no more respect to the person of one than of the other. He gave His Son to die for both alike. And the power of Divine grace will work the same transformation in both, and fit both alike for the inheritance of the children of faith. The body of the ignorant savage, no less than that of his enlightened, civilised brother, may become the temple of the Holy Spirit. Yet the latter presumes to deal with the former as if God had given him no rights whatever, and as if his standing in the sight of God was entirely different from his own. He invades his country, despoils him of his property, kills him if he tries to prevent it, and divides his territory and portions it out among the victors, with no more thought of its native possessors and their rights than as though they were but “the cattle upon a thousand hills.” And he does all this in the name of justice; yes, even sometimes in the name of Christianity. {PTUK November 23, 1893, p. 532.12}

But the principle which actuates him in such work is the very opposite of Christianity. Christianity is unselfish. It makes a man the servant, not the master, of his fellows. It does not prompt a man, when he beholds some wrong, to commit a greater wrong in order to make it right; but it prompts him to go to the wrong doer, not with rifles and Maxim guns, but with the Spirit of Christ, and endeavour to reclaim him from the evil to which he has fallen. It does not palliate a wrong because it is done to one who happens to be uncivilised. It teaches the brotherhood of man, and that each man is his brother’s keeper. It puts him under obligation to both Jew and Gentile, not to override and rob and slay the latter, but to bring to him the glad tidings of that gospel which is the power of God unto salvation. {PTUK November 23, 1893, p. 533.1}

Paul, the great apostle to the Gentiles, and one of the most illustrious followers of Jesus Christ, has left on record for us his own view of himself by declaring himself to be “less than the least of all saints,” and “nothing.” Ephesians 3:8; 2 Corinthians 12:2. This is the view which every Christian will have of himself when he is living as near to his Lord as was the Apostle Paul. And this is the secret of the realisation of equality among men. This is the only way in which it can ever come. When each one sees himself to be the least of all, no one will put himself above any of his fellows, no matter what may be their race, colour, or the misfortunes which have dragged them down. {PTUK November 23, 1893, p. 533.2}

Let it be understood, therefore, that nothing that is not done for the welfare of those who are its recipients, is prompted by the Spirit of Christianity, or should have the sanction of Christian men and women. {PTUK November 23, 1893, p. 533.3}

**“War? Or Murder?” The Present Truth 9, 34.**

E. J. Waggoner

A gentleman has written to the *Daily Chronicle* in regard to the slaughter of the Matabele, inquiring whether the English nation is at war with King Lobengula. As a matter of fact, the war is being carried on by the Chartered Company, which wants Matabeleland, and is imploying British soldiers to effect the conquest. But the point which the *Chronicle’s* correspondent makes is as follows:- {PTUK November 23, 1893, p. 533.4}

Either we are at war with him, or we are not at war with him. If we are at war with him, then we should declare war against him, and the force of the Crown should carry on the war. If we are not at war with him, then those engaged in slaughtering his people are engaged in simple murder. {PTUK November 23, 1893, p. 533.5}

In the above we are able to see the flimsiness of the distinctions that people make in things that do not differ. Thus, the difference between war and murder lies entirely in a proclamation by the Government. If the Government makes the Company’s fight its own, then the men engaged in the slaughter are doing a lawful act; but if not, then they are murderers! Isn’t it wonderful what a change can be wrought in the moral character of man’s action, by a little piece of paper with a big seal on it? {PTUK November 23, 1893, p. 533.6}

The idea generally obtains that in an army a man entirely loses his individual responsibility, so that however unjust the war, or whatever atrocities are committed, the “Government” alone is responsible, and the men are individually guiltless. And then the “Government” is an impersonal character, so that no officer of State can be held responsible for murder, no matter how many people are slaughtered at his instigation. {PTUK November 23, 1893, p. 533.7}

Now all this will appear to be, as it indeed is, the veriest nonsense, when one stops to think. If one man sets upon another, and kills him for his money, he is a murderer. If three or four men are engaged in the work, they are all murderers. There is no question about that in anybody’s mind. If those four men, or four times as many men, have drilled themselves so that they can act in concert, and have appointed a leader, and then attack a dozen or more men, and kill them in order to possess their property, the slayers are still murderers. Suppose now that the men who desire the property of some other people, are so numerous that they are not obliged to act secretly; suppose that they are the majority of any nation, and that the chief men in the nation are the leaders in the affair, wherein does the latter case differ from the first? Manifestly in no particular whatever, save that in the latter instance there are more murders and more accessories. {PTUK November 23, 1893, p. 533.8}

It may be said that the soldiers do not declare war, and have no personal interest in the matter. That does not relieve them from responsibility. If a man were caught in the act of killing a fellow-man, could he save his neck from the gallows by pleading that somebody else had hired him to commit the deed. Certainly not; both he and the man who hired him, would be counted guilty of murder, and justly so. {PTUK November 23, 1893, p. 533.9}

The fact is no man in his senses is ever free from personal accountability for his acts. Others may share his guilt, but he cannot shift the responsibility of his acts upon some other person, or upon an impersonal “Government.” That which would be murder in one case, cannot be made lawful by being dignified with the title “war.” {PTUK November 23, 1893, p. 533.10}

**“‘I Don’t Believe’” The Present Truth 9, 34.**

E. J. Waggoner

Some men are very much given to telling what they don’t believe. Especially is this so with regard to the statements of Scripture. It is fashionable, even in church circles, to doubt some portions of the word of God, and this tendency of the age is constantly becoming more marked. Its effect upon youthful minds is most disastrous. Many a young man to-day is resting in spiritual apathy, refusing to identify himself with the followers of Christ, because of certain things pertaining to Christianity, or which he fancies pertain to it, which he does not understand, and does not believe to be true. When he thinks of Christianity it is only to think of these doubts. He views it only from a negative side. When these doubts are all cleared away, he will (as he thinks) embrace it. He is patiently waiting for them to be cleared up; but until they are gone he feels justified in remaining where he is. {PTUK November 23, 1893, p. 533.11}

A course so foolish as this would hardly be taken in anything outside of the realm of our obligations to God. The very worst foundation in the world to stand on is that of doubt. There is no virtue in doubt; it imparts no wisdom, no strength. No man could accomplish anything in any line of physical or mental achievement, working on a basis of what he did not believe. No; it is *faith* that gives power; it is *belief* from which a man draws inspiration for the task before him. It is *conviction* that fills him with energy and nerves his hands for the successful prosecution of his work. {PTUK November 23, 1893, p. 533.12}

The men who have done the most in the world are those who have not been held back by doubt. Who ever undertook a great work that did not involve many difficulties the solution of which was not apparent? No man can see the end from the beginning; he cannot even see with certainty a single hour into the future. The pathway which leads out to the regions beyond, though plain enough where our feet are standing, becomes less and less distinct until, apparently, it is hedged up altogether; but no one turns back on that account. He knows there is an opening through which the path continues on, and that he will see it when he comes to it. He would characterise as extreme folly the idea of standing still and waiting till he could see the openings all the way, before he proceeded further. {PTUK November 23, 1893, p. 534.1}

And such it is; and no less so in spiritual things than in things that are temporal and earthly. The truth is, we are surrounded on every side by that which we cannot understand. Look which way we will, we have plenty of chance to doubt. There is no place where we can take our stand and say that everything around us is clear and plain. If we reject the word of God because there are things in it we cannot understand, we only involve ourselves in more doubt; for now we must explain to our satisfaction how many things that come under our notice can be, if the Bible be not true. The phenomena of Christianity-not so-called Christianity, but that which is based upon the Bible-its power, its effect upon the minds and hearts of men, must be explained; and the unbeliever finds himself more in the dark than ever. Accepting the Bible as true, the power which is in the word, and all that history, both sacred and secular, testifies of its power in healing the bodies and the souls of men, is easily comprehended; but discarding the sacred word, we only find ourselves compelled to account for all this upon some hypothesis, we know not what. But those who disbelieve the Scriptures usually shut their eyes to the difficulties in which their unbelief involves them. In getting rid of the word they have released themselves from duties and responsibilities that were disagreeable to self, and this is generally the real thing for which they are seeking. It is much easier to doubt a disagreeable truth than one which involves no sacrifice on our part. {PTUK November 23, 1893, p. 534.2}

Look not at your doubts, at what you do not believe, but at what you do believe. Your “don’t believes” are of no value, either to yourself or anybody else. It is belief only that contains a positive force. If there is any part of God’s word that you do believe, take your stand on that and conform your life to it, and seek to the Author of that for further knowledge. Search not for things to doubt, but for things to believe. Make an advance move; walk out in the light that you have, and you will find your pathway growing brighter and brighter, “unto the perfect day.” {PTUK November 23, 1893, p. 534.3}

**“‘Higher Criticism’” The Present Truth 9, 34.**

E. J. Waggoner

The “Higher Criticism” is not by any means a new thing. From the most ancient times there have been men who were able to demonstrate to their own satisfaction the impossibility of the truthfulness of the word of God. Two instances occur to mind just now. {PTUK November 23, 1893, p. 534.4}

The first instance occurred in Samaria. The city was closely beseiged, and the people were perishing for famine. Then Elisha the prophet said: “Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.” 2 Kings 7:1. {PTUK November 23, 1893, p. 534.5}

But there was a certain “lord” in the city, who was something of a “higher critic;” and he said, “Behold, if the Lord would make windows in heaven, might this thing be?” He knew too much to believe so impossible a story, and he reaped the consequences of unbelief. The prophet said to him, “Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.” {PTUK November 23, 1893, p. 534.6}

And so it was. The same day the Lord caused a panic to seize the besieging army, so that they all fled, leaving provision in abundance, so that provision the next day was as cheap as the prophet had said. The unbelieving lord had charge of the gate, so that he saw the plenty; but the people in their desperate rush for food trod upon him, so that he died without getting any benefit from it. It is to be feared that many of the “higher critics” of these days will meet a similar fate. If they do not come down from their lofty position, they will derive no benefit from the life which God’s word abundantly supplies, although they will certainly see it some day. {PTUK November 23, 1893, p. 534.7}

Another instance of the “higher criticism” occurred in the days of Christ. Certain Sadducees made great profession of believing the Bible, but they did not put any confidence in the Saviour’s teaching concerning it. His words must be measured by their reason, the same as those of an ordinary man, and if they were not in harmony with their mind, they must be rejected. And so they brought the well-known question concerning the resurrection, which showed conclusively to their own minds, that Jesus was mistaken. {PTUK November 23, 1893, p. 534.8}

Notice the directness of Christ reply, “Ye do err, not knowing the Scriptures, nor the power of God.” Matthew 22:29. That was the trouble with this Samaritan lord. And that is the trouble with all who presume to criticise the whole or a part of the Bible. He who knows the Scriptures, will not sit in judgment on them. The ignorance of the Scriptures that is displayed by those who find so many errors in the Bible, is one of the most noticeable things in connection with the “higher criticism.” {PTUK November 23, 1893, p. 534.9}

What is it to know the Scriptures? It does not necessarily consist in ability to quote portions of it, or to read or even to repeat it in the original Hebrew and Greek. Many a man who could read the Bible with ease in the ancient languages, knows far less of the Scriptures than some poor man who can do no more than spell out the text in his own language. He who receives the Scriptures as the very word of God, is the one who knows the Scriptures. Such an one will not doubt and criticise that which he does not understand. To believe the word of God, is to know it. He who does not believe cannot possibly understand. {PTUK November 23, 1893, p. 534.10}

**“A Counter Reformation” The Present Truth 9, 34.**

E. J. Waggoner

Quite recently Archdeacon Sinclair, of London, made the following statement:- {PTUK November 23, 1893, p. 534.11}

The most serious fact which we have at present to face is indicated by the support given to the book of the President of the English Church Union and his friends, called “The Lord’s Day and the Holy Eucharist.” The book points out with great frankness the mistakes of the Reformers in our present prayer book, speaks with unreserved freedom of its shortcomings and blots, proposes the omission of the Ten Commandments, advocates mediæval additions to our office to bring it into line with Sarum, pronounces fasting reception, to be necessary, urges the practice of reservation, proposes the introduction of the Romish service of Benediction, wishes to alter our cathedrals services so that there should be Mass every morning, longs that everybody should recognise that our chief religious duty is the oblation of the Lamb of God, insists on the restoration of the word Mass, and deplores the disastrous effects of the Reformation. We are reluctantly brought to the conclusion that the policy advocated in the book is really the policy of the Sacerdotal party, and that we are indeed in the presence of a strong, hopeful, and united phalanx, who desire to restore what was repudiated at the Reformation. The English CUnion has now 34,761 men in its ranks, of whom 4,200 are in Holy Orders, and twenty-nine are Bishops. We are compelled to suppose that as the policy of “The Lord’s Day and the Holy Eucharist” is now supported by the great party organ, and is not disavowed by any of the members of the English Church Union, and they are prepared to enlist in the same campaign of melancholy retrogressive change. We are in the midst of a real counter-Reformation. {PTUK November 23, 1893, p. 534.12}

It is fitting that the Ten Commandments should be omitted by a party that is seeking to unite with Rome. It is encouraging to know that there are many who are opposed to retrogression; but the outlook would be more encouraging if they realised that the Reformation has never been completed, and is, in fact, but little more than begun. {PTUK November 23, 1893, p. 535.1}

**“The Loudest Noise Ever Heard” The Present Truth 9, 34.**

E. J. Waggoner

In an American journal Sir Robert S. Ball thus describes an occurrence which was the occasion, as he affirms, of “the mightiest noise ever heard on this globe.” No doubt it was the mightiest noise ever heard since the awful sounding of the trumpet from the smoking, quaking summit of Mt. Sinai, when once the camp of ancient Israel was pitched before it, and the more dreadful sound of the words of Divine law as they came from the lips of the Lawgiver, “whose voice that shook the earth.” Secular history, at least, gives us no record of anything in the annals of terrestrial disturbances of such appalling magnificence as this occurrence of which he writes, and which may well be regarded as a prelude to the convulsions of the day of God:- {PTUK November 23, 1893, p. 535.2}

No thunder from the skies was ever accompanied with a roar of such behemoths as that which issued from the throat of the great volcano in Krakatoa, an islet lying in the Straits of Sunda between Sumatra and Java, at ten o’clock on Monday morning, August 27, 1883. As that dreadful Sunday night wore on, the noises increased in intensity and frequency. The explosions succeeded each other so rapidly that a continuous roar seemed to issue from the island. The critical moment was now approaching, and the outbreak was preparing for a majestic combination. The people of Batavia did not sleep that night. Their windows quivered with the thunders from Krakatoa, which sounded like the discharge of artillery in their streets. Finally, at ten o’clock on Monday morning, a stupendous convulsion took place which far transcended any of the shocks which had preceded it. This supreme effort it was which raised the mightiest voice ever heard on this globe. Batavia is ninety-four miles distant from Krakatoa. At Carimon, Java, 355 miles away, reports were heard on that Sunday morning which led to the belief that there must be some vessel in the distance which was discharging its guns as signals of distress. The authorities sent out boats to make a search; they presently returned, as no ship could be found in want of succour. The reports were sounds which had come all the way from Krakatoa. At Macassar, in Celebes, loud explosions attracted the notice of everybody. Two steamers were hastily sent out to find what was the matter. The sounds had travelled from the Straits of Sunda, a distance of 969 miles. But mere hundreds of miles will not suffice to illustrate the extraordinary distance to which the greatest noise that ever was heard was able to penetrate. The figures have to be expressed in thousands. This seems almost incredible, but it is certainly true. In the Victoria Plains, in Western Australia, the shepherds were startled by noises like heavy cannonading. It was sometime afterward before they learned that their tranquillity had been disturbed by the grand events then proceeding at Krakatoa, 1,700 miles away. {PTUK November 23, 1893, p. 535.3}

**“Understanding the Scriptures” The Present Truth 9, 34.**

E. J. Waggoner

The study of the Scriptures is a matter of vital importance to the welfare of every individual. In this day the Scriptures are little read and still less understood, even by the majority of those who profess Christianity. The result of this neglect will be seen, by many, only when it is too late to be remedied. {PTUK November 23, 1893, p. 535.4}

It is possible to read the Bible as if it were but the word of men. The language of the sacred volume contains very much that is instructive and entertaining from a primarily literary standpoint. Its narratives are as fascinating as any to be found in history or fiction. But it is not this that gives the Bible its excellence; but the fact that all its narratives, its poetry, its figures of speech, its lofty diction, are the vehicles of Divine truth which is able to save the soul; that its words are living words, giving life and power to whomsoever will receive them into the heart. The Bible contains many stories, but it is not a story book; it contains much history, yet it is not a history; neither is it a text-book for the study of literature; it is more than all of these; it is the word of God speaking to us and showing us the truths which pertain to salvation. It is the living word sent down from heaven to re-create and give spiritual life to souls that are dead in trespasses and sins. {PTUK November 23, 1893, p. 535.5}

A person may be familiar with all the inheritance of the sacred word; he may know the substance of what is treated of in the various books, and be able to repeat much of the language *verbatim*, and yet not know the Bible. He may know that Jacob wrestled all night with an angel, and yet not know how to obtain the blessings of God. He may know that the Israelites came up to a land of Canaan and their halted and did not enter in for fear of its high-walled cities and giant inhabitants, and yet not know the power and necessity of faith. He may read all the inspired record of ancient wanderings and conquests and settlements of God’s chosen people, the history of their days of prosperity and of adversity, and not know that “to obey is better than sacrifice,” and that justice, mercy, and truth are the weightier matters of the law. Yet these are the truths which God designs to teach us in His word-not historical truths, but ever living and present truths; not truths to enlighten us concerning some events that happened in ancient times, but to show us the mercy, wisdom, and power of God in His present dealings with men. {PTUK November 23, 1893, p. 535.6}

History is valuable because history repeats itself. Men learn wisdom for the present from the mistakes of the past. But the Bible is valuable because human nature is the same, and the power and love and wisdom of God are the same, and His righteousness the same, through all ages of the world. {PTUK November 23, 1893, p. 535.7}

The Bible was given to men to be understood, and it can be understood. God made no mistake when He dictated His word to the holy men of old. He knew the capabilities of those to whom it was sent, and is sent to-day. The only difficulty in the way of its comprehension is the carnal heart. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.” 1 Corinthians 2:14. What is needed is spirituality. The spiritually minded man is a magnet to all spiritual truth. “The Spirit searcheth all things, yea, the deep things of God.” Having the Spirit, there is no impassible barrier in the way of the understanding all that which God has spoken. {PTUK November 23, 1893, p. 535.8}

The inquiry of Philip to the eunuch is an important one for all. “Understandeth thou what thou readest?” Acts 8:30. The eunuch was reading a most important statement of truth, but he knew not what it signified till the Spirit of God, through Philip, enlightened his mind. And scripture is read to-day with little or no compresion of its spiritual meaning. Truths of vital importance to the spiritual welfare are scanned by the eye, yet not perceived by the heart. They are truths that must be spiritually discerned, and no amount of human wisdom or intellectual keenness can grasp them without that power of discernment which the Spirit gives. {PTUK November 23, 1893, p. 535.9}

And why do we not have that power? The answer is, that self occupies the heart, instead of the Spirit of God. The two cannot dwell there together; self shuts out spiritual truths. We cannot see through self. It is perfectly opaque. No matter how plain the truth is, we cannot see it if self is in the way. And self is wise (in its own conceits). It wants a chance to display its own wisdom, it does not seek for that wisdom which is from above. {PTUK November 23, 1893, p. 536.1}

Spiritual knowledge is not head knowledge, but heart knowledge. It is a part of the life. It is the word of life hid in the believing heart. This is why spiritual truth must be spiritually discerned. They come into the heart only in the form of an experience; and experience cannot come without the working of the Spirit. It cannot come without the entrance of the living word, which is received by faith. But truth and human wisdom are things altogether distinct from each other. Their testimonies are often contradictory one to the other, and in such a case the latter is always to be discarded. Human wisdom and reasoning have nothing to do with discerning spiritual truths. {PTUK November 23, 1893, p. 536.2}

Without the study of the word there can be no discernment of the real essential truths which pertain to the Christian life. But can we grasp them unless our study is in humility and with prayer for spiritual enlightenment. And this is a matter of vital importance, for salvation comes through the word. For the Word is God (see John 1:1), and salvation is “the end of your faith” (1 Peter 1:9), and faith is belief of the Word. Peter testifies also that the result of wresting the Scriptures is destruction. 2 Peter 3:16. It is not a question of taste or inclination with us whether we shall study and understand God’s word; it is a matter of life or death, of eternal gain or loss. God has sent us His word. Too slight it is too slight Him. He has made all provision that we should understand it. If we do not, it will be only because of the presence of self, which might have been put out of the heart but was not, and remained to obscure the spiritual vision. {PTUK November 23, 1893, p. 536.3}

**“Personal Religion” The Present Truth 9, 34.**

E. J. Waggoner

The Christian religion is a personal religion. It is a religion which deals with individuals. Though men are associated together in the church, this association does not change the nature of Christianity, or of their relation to God. The voice of God speaks not less personally to each component member of the church, and the “power of God unto salvation” is no less truly sent “to every *one* that believeth.” {PTUK November 23, 1893, p. 536.4}

The idea that God deals with corporations, or with a church, or a denomination, as such, and not directly with the individuals who compose them, is a most mischievous one, and has been productive of very great harm. It has caused individuals to look to their church, or their denomination, rather than to the one true Source of spiritual life. Men have been led to think of Christianity as a matter of church relationship, rather than of connection with the living Vine; to look at God through an opaque theological body which eclipses the light of heaven, rather than “with open face, beholding as in a glass the glory of the Lord,” to become thereby “changed into the same image from glory to glory.” 2 Corinthians 3:18. They have come to think of the power and glory of God as coming to them diffused through the atmosphere of the church, rather than as coming into their souls direct from the eternal throne. {PTUK November 23, 1893, p. 536.5}

This is not the object of the church; this is not the purpose for which God has established it on the earth. The church exists for the purpose of spreading abroad the knowledge of the power of God and salvation, of manifesting to the world the body of Christ, through whom He works as its spiritual Head; not of manifesting to the world its own power, and regulating the supply of the grace of God. Although connection with the church is proper and a source of great benefit to the individual when the church is not in a fallen state, his relation to God and to the Gospel is the same as though he were living alone upon an island in the midst of the sea. He has no freer access to the grace of God in the one case than in the other; the “power of God unto salvation” would have to be sought by the same means in the one case as in the other. {PTUK November 23, 1893, p. 536.6}

It is very natural for an individual to associate and compare himself with others, and to look for some advantage to himself through the mere fact of his connection with the world around him; but that which holds true in temporal things must not be carelessly accepted as true in things spiritual. Spiritual blessings are not gained in that way. There is no spiritual advantage to be gained in looking to others. Perhaps you are as good as they are, and satisfy your conscience with the reflection that you will fare as well as they in the day of final reckoning; but that will never save you from perdition. It matters not how others stand, your own standing is independent of all others. If another stands he cannot hold you up; and if he falls, his fall does not affect the footing on which you stand. “To his own master he standeth or falleth.” We follow Christ as individuals, not as companies; and when we began to say, like Peter, “Lord, and what shall this man do?” His answer is, “What is that to thee? follow *thou Me*.” {PTUK November 23, 1893, p. 536.7}

Christ did not die to save a world. He did not die to save a church, or a denomination. But He did die to save *you*. And your relation to Him through His work of salvation is the same as if there were no other person in the world besides yourself, or as if you alone of all earth’s inhabitants were destined to obtain salvation. And therefore His pardon and love are for *you;* His power is for *you;* His wisdom is for *you;* His deliverance from sin is for *you;* the Christian experience, with all that it contains, as revealed in the word of God, is for *you*, irrespective of every other person, church, or organisation in the world. And you will get them by your own individual seeking. {PTUK November 23, 1893, p. 536.8}

Notice how this idea of the personality of the Christian life is set forth in the one hundred and sixteenth psalm. By giving emphasis to the personal pronouns as they occur, the force of the psalmist’s testimony will be more clearly seen:- {PTUK November 23, 1893, p. 536.9}

“I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken; I was greatly afflicted; I said in my haste, All men are liars. What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints. O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord’s house, in the midst of thee, O Jerusalem. Praise ye the Lord.” {PTUK November 23, 1893, p. 536.10}

This is a true Christian experience.It mattered not to the psalmist at such a time what the church in general was doing or receiving, or how the Lord was dealing with this one or that one around him; he rejoiced because God had heard *his* voice and *his* supplications. The pains of hell had gotten hold upon *him*, and he needed a personal deliverance, and this was what he found. He had been in bondage, but now could say, “Thou hast loosed *my* bonds.” It is not enough for the soul bound with the chains of sin and Satan to sit in contemplation of the goodness and mercy of God, and realise that He has loosed the bonds of others. That would only make his own bondage the more grievous. Nothing but a personal experience in “the liberty wherewith Christ hath made us free” can bring heavenly joy and comfort to any of the fallen children of men. {PTUK November 23, 1893, p. 537.1}

Can you join with the psalmist in these utterances of gladness and praise to God? Has God heard *your* voice and your supplications? Has He loosed *your* bonds? If not, then no matter what He may be doing for the church with which you are connected, you are living altogether outside of the blessed privileges that God offers to you through the Gospel. Seek Him for yourself; believe Him for yourself; and He will clothe you with His salvation. {PTUK November 23, 1893, p. 537.2}

**“In Six Hundredweight of Chains” The Present Truth 9, 34.**

E. J. Waggoner

A few weeks ago a Mohammedan fakir came to Bombay, who had voluntarily loaded himself with twenty-four maunds (six hundredweight) of chains. We visited him at that convenient, free rest-house for native travellers, the Falkland Road Dharanisala. He was reclining on his mat and hard pillow, and was dependent upon an attendant for food. The hulk and weight of the chains welded around his neck, arms, and legs, rendered walking impossible. It was said that when he travelled by train (he came from North India), he was charged partly as a passenger and partly as freight. He desired to go as a pilgrim to Mecca, and an ordinary ticket by steamship was purchased for him, but when he arrived at the ship, the astonished officer declined his company. {PTUK November 23, 1893, p. 538.1}

Some large iron pegs and a heavy iron mallet were attached to his chains. These were used in fixing him firmly down, at his desire, in any particular spot. {PTUK November 23, 1893, p. 538.2}

This iron bondage was no new one. For twenty-four years he had submitted to it. What caused him voluntarily to endure a burden of chains which, if inflicted by any official authority as a punishment, would bring down upon the government that permitted it the execration of mankind?—He said it was his inclination to evil. As a young man he was very wicked, and he caused chains to be fastened upon hint to keep hire from sin. As time went on he added more chains, until the present weight was reached. {PTUK November 23, 1893, p. 538.3}

The man’s face was not a dishonest one. The manner of his conversation was also open. There is no reason to doubt that for twenty-four years he had been engaged in a desperate struggle with sinful inclinations. But his admission that as time passed by he added more chains, was a confession of defeat. {PTUK November 23, 1893, p. 538.4}

This Mohammedan fakir in his ignorance had been dealing with the effect instead of the cause. Better then chaining the limbs is to seek a change of heart. The psalmist understood this when he cried, “Create in me a clean heart, O God; and renew a right spirit within me.” Create? Yes; that is the word; and no hand but God’s can do it. the same truth appears in the words of Jesus Christ to Nicodemus: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”-*Bombay Guardian*. {PTUK November 23, 1893, p. 539.1}

[The chains upon the limbs of the fakir, which were increased as he grew older, were significant of the chains of an which bound bins. The strength of an evil habit increases with age, instead of diminishing, thus showing that there is no inherent goodness in men, which will ultimately overpower and destroy the evil. The increase of the weight of the chains is in keeping with the fact that the strongest human efforts to overcome sin, only serve to increase it. Every form of religion, except the pure religion of Jesus Christ, only increases the bondage of men: but Christ removes the heavy chains, and lets the oppressed go free.-ED. P.T. {PTUK November 23, 1893, p. 539.2}

**“To Know God Is to Love Him” The Present Truth 9, 34.**

E. J. Waggoner

“Acquaint now thyself with Him, and be at peace.” Job 22:21. To be equated with God is to be at peace with Him; and it is equally true that to be equated with God is to love Him: for God is lovable, and to love a thing that is lovable needs only an acquaintance with it. Therefore, he who does not love God does not know Him. And he does not love Him *because* he does not know Him. “He that loveth not knoweth not God; for God is love.” 1 John 4:8. Undoubtedly the reason so many people love God so little is because they have such a slight acquaintance with Him. “Acquaint now thyself with Him.” {PTUK November 23, 1893, p. 539.3}

**“Interesting Items” The Present Truth 9, 34.**

E. J. Waggoner

-A political crisis is reported from Servia. {PTUK November 23, 1893, p. 542.1}

-Deaths from diphtheria are largely on the increase in the metropolis. {PTUK November 23, 1893, p. 542.2}

-The manufacture of silk from wood is said to have become a practical success in France. {PTUK November 23, 1893, p. 542.3}

-The German emperor has opened the Reichstag in person, making a speech from his throne. {PTUK November 23, 1893, p. 542.4}

-The *Havock*, a new torpedo boat built by the Yarrow Company, has, without being pressed, attained a speed of thirty miles per hour. {PTUK November 23, 1893, p. 542.5}

-A Dundee whaler brings information of the loss of an Arctic exploring party, which was under the leadership of two Swedish scientists. {PTUK November 23, 1893, p. 542.6}

-An Anarchist outrage is reported from Marseilles, an attempt having been made to blow up the residence of the commander of the Fifteenth Army Corps. {PTUK November 23, 1893, p. 542.7}

-By the terms of the Convention, just signed between England and the Transvaal, Swaziland has been ceded to the Boer Government under conditions safeguarding the rights of natives and white residents. {PTUK November 23, 1893, p. 542.8}

-The water supply of London is said to be running short of the demand. All the water companies of London, with one or two exceptions, are at the present date exceeding their Parliamentary limit of supply. {PTUK November 23, 1893, p. 542.9}

-The foreign trade of China now amounts to a total of some £52,000,000, being the equivalent of about 235,000,000 Haikwan taels. This was composed for last year of imports £27,000,000, and exports £25,000,000. {PTUK November 23, 1893, p. 542.10}

-Fighting has been renewed between the Riff Arabs and the Melilla garrison. The Spanish Government continues to push forward war preparations. {PTUK November 23, 1893, p. 542.11}

-The penny-in-the-slot machines, it is declared, were used in Egyptian temples more than 5,000 years ago. By placing a piece of money in the slot, the worshippers received some consecrated water through a valve. {PTUK November 23, 1893, p. 542.12}

-Tahiti alone is capable of yearly producing 50,000 tons of sugar for export. The land, which practically in all parts of the plains is adapted for cane-growing, can be obtained at a very low figure. {PTUK November 23, 1893, p. 542.13}

-For the fourth time influenza threatens to become epidemic. It is raging in Birmingham, Blackburn, in the Bourne district, and in Essex. It is said to be associated with a condition of the throat which has a tendency to become diphtheria. {PTUK November 23, 1893, p. 542.14}

-Fifty-two miners have been entombed in a coal pit near Coatbridge, by the explosion of a paraffin lamp in the engine room of the colliery, which set fire to the framework. The ventilating fans were stopped, and it is feared the men have been suffocated. {PTUK November 23, 1893, p. 542.15}

-Mr. Reeds and his wife, the only missionaries left in Matabeleland, have been treated kindly by Lobengula, and forwarded by him to Tati under an escort of Lobengula’s people. Yet it is claimed, by way of palliation for the murder of the Matabele, that Lobengula is so hostile to the missionaries that they cannot live in his territory. {PTUK November 23, 1893, p. 542.16}

-Despatches from the Congo Free State announce that Captain Ponthier, after capturing Kirundu, an Arab stronghold, continued the pursuit of the retreating Arabs, and finally crushed them completely. Among the prisoners captured was Said ben Abadi, by whose orders Emin Pasha was beheaded. He was condemned to death, and shot. {PTUK November 23, 1893, p. 542.17}

-Martial law has been proclaimed at Rio de Janeiro by President Peixoto, extending to the 30th inst. Admiral de Mello having issued a warning of his intention to again bombard the city of Rio, the commander of the British squadron has protested that forty-eight hours should be allowed for foreigners to retire. Two insurgent magazines have been blown up. {PTUK November 23, 1893, p. 542.18}

-Another bomb explosion is reported from a town in Barcelona, a gate of the *gendarmerie* barracks having been blown to pieces. No one, however, was injured. A decree has been published suspending the usual constitutional guarantees in the Spanish province of Catalonia, in consequence of the Barcelona outrage. Anarchists will now be tried summarily. The issue of the decree is generally approved. {PTUK November 23, 1893, p. 542.19}

-A Social Democratic journalist has been sentenced at Dortmund to a year’s imprisonment for having declared in a newspaper article that Prince Bismarck had falsified the famous Ems dispatch. The counsel for the defence asked that the Prince himself might be called, but this was refused; and the Public Prosecutor stated that while it was true that Prince Bismarck had altered the telegram in order to provoke a declaration of war, it was not on that account permissible to call a diplomatist a forger. {PTUK November 23, 1893, p. 542.20}

-Professor Garner, who went out to Southwest Africa fourteen months ago to study the language of the monkey, considers he has succeeded in establishing what he went out to ascertain, viz., that the monkeys had a language which could, with study, be learned by man. The professor has brought home with him two examples of the Kulu Kamba chimpanzee which it is said can communicate to the professor their wants and feelings. The professor reached about 250 miles inland from the coast. He stayed in his steel cage 101 days, and while there had many opportunities of observing the wild animals in their native haunts. {PTUK November 23, 1893, p. 542.21}

-A German newspaper published in Odessa announces that the Russian Minister of the Interior has forbidden the assembling of Stundists for the purposes of worship, on the ground that their meetings are injurious to the well-being of the people. An instance of the minute care taken to have the “Orthodox” Church held in the highest regard is seen in a new law against “negligent” treatment of the “icons” or holy pictures of the church, by persons engaged in their sale. They are not to be placed on the ground, or to be sold from carts, and when sold in shops they are not to rest on the ground. Should their sale be carried on in fairs, special places in the booths must be assigned them. {PTUK November 23, 1893, p. 542.22}

**“Back Page” The Present Truth 9, 34.**

E. J. Waggoner

The Apostle James tells us, “Ye asked and receive not, because ye ask amiss, that ye may consume it upon your lusts.” James 4:3. Here is stated a cardinal principle to be borne in mind by all in asking the blessing of God. “The only way to *keep* the blessing of God, is to *give it away*.” {PTUK November 23, 1893, p. 544.1}

On the 11th inst. the new steamer *John Williams*, which was built for the London Missionary Society’s use, was launched at Glasgow. The ship is 180 feet in length at the water line, is 700 tons burden, is fitted with electric light, and cabins specially built for a tropical climate, and cost £17,000. It is the fourth *John Williams*, and the fourteenth ship that has been set apart for the South Sea Mission. {PTUK November 23, 1893, p. 544.2}

As the result of the conference between the miners and the coal owners, suggested by Mr. Gladstone, and presided over by Lord Roseberry, the coal dispute was settled, and work began on Monday last, at the old rate of wages. Work will continue at the old rates until February, when a conciliation board to be appointed at once will deal with the question. The strike had continued sixteen weeks, and had caused intense suffering. {PTUK November 23, 1893, p. 544.3}

A vicar is one who takes the place of another, acting as a substitute for him. A substitute implies the absence of the one for whom the substitute acts. If therefore it could be proved that the Pope of Rome is the vicar of Christ, that would only demonstrate that Christ had abandoned His people. For any people to claim that they have the vicar of Christ, is to disclaim the presence of Christ with them. But there is no necessity for a vicar of Christ, because we have His sure promise, “Lo, I am with you all way, even unto the end of the world.” {PTUK November 23, 1893, p. 544.4}

The Apostle Paul, answering for himself before Festus, when he had been accused by the Jews, said, “Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all.” He could not have spoken thus if he had by example or precept taught disregard of the seventh-day Sabbath, or regard for Sunday as a sabbath day. His practice and teaching in this respect is shown to have been wholly in harmony with that of the men of God who lived back in what is known as the “Jewish age.” {PTUK November 23, 1893, p. 544.5}

It is stated that a new “incense society” has been quietly organised by some of the Church of England clergy, and that in a few hundreds of churches incense will be introduced at Christmas. The *Christian Commonwealth* states also that curates of some churches where confession cannot be practised, go secretly to confess to Romish priests, and that one of these curates advises souls in anxiety to do the same. One thing is certain, and that is that in the Church of England there is a strong current tending Romeward. {PTUK November 23, 1893, p. 544.6}

We hear much about “the credulity of ignorance.” That is bad indeed, as any mere credulity is. But the credulity of ignorance is not to be compared with the credulity of learning. When men have so much learning that they cannot believe the Bible, their credulity is amazing. As a natural consequence of rejecting the truth, they unhesitatingly accept the most patent falsehood, and the greatest absurdities. It is when men profess themselves to be wise, that they become fools. Romans 1:22. True wisdom comes from God, the Author of the Bible, and humility and an acknowledgment of our dependence upon Him is necessary in order to obtain it. {PTUK November 23, 1893, p. 544.7}

According to the *Christian World*, “the most exciting topic” for consideration at the Manx Nonconformist Council, which has just met at Douglas, was “the question of the Manx magistracy, and the practical exclusion of nonconformists from the Bench. Rev. Thomas Rippon moved that a deputation be appointed to wait on the lieutenant-governor, and urged him to create additional magistrates to remedy the grievance complaint of. At present, out of forty magistrates, thirty-eight are Churchmen.” The resolution was unanimously carried. In order to get the full force of this situation, we must try to imagine the apostles holding a council and issuing a protest because they were not given a place upon the Roman Magisterial Bench. When one wished Christ to act as a judge in a dispute, He replied, “Man, who made Me a judge or a divider over you?” It should be enough for the servant to be as his ward. {PTUK November 23, 1893, p. 544.8}

A writer in the *Guardian*, describing the religious (?) influences of public school life, says:- {PTUK November 23, 1893, p. 544.9}

I have in my mind one excellent young man of twenty-five, prepared for confirmation by a late respected head master and Prebendary of St. Paul’s, who candidly admitted to me that all that confirmation had meant to him ten years ago was the possession of a new pair of gloves for the occasion! And I have known others, educated and confirmed not a hundred miles from Bristol, who had not even learned the commonest proprieties of worship, such as that kneeling, not *squatting* or *crouching*, is the proper attitude of prayer. Another tells me that all he can remember of the preparation for confirmation is that three times a week the candidates met in the school chapel, and nervously read aloud a chapter from the Gospels, a few verses each in turn; and that shortly before the day appointed, the head master (who now adorns a deanery) sent for each boy privately, and asked him what his besetting sin was, to which he invariably replied, “laziness,” and was gently exhorted to greater industry. {PTUK November 23, 1893, p. 544.10}

It is this sort of education that so many people think is going to save the country from everlasting ruin. Strange that all Christians cannot see that nothing can be more damaging to the cause of true religion than a caricature of it that is provided by the State. {PTUK November 23, 1893, p. 544.11}

It is commonly supposed that the Christian life is all hardship, and that the easy way is the way of sin. Like most popular suppositions, this is a mistake. The Bible assures us that “The way of transgressors is hard.” Proverbs 13:15. True, it often seems most pleasant, but that is because of the hallucination that Satan is able to produce. He intoxicates the senses, so that the dangers of the way seem to be comforts. On the other hand, Jesus says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matthew 11:28-30. {PTUK November 23, 1893, p. 544.12}

**“Who Is My Neighbor?” The Present Truth 9, 35.**

E. J. Waggoner

*Who Is My Neighbor?*-This is the question that a certain lawyer once ask Jesus. The commandment, “Thou shall love thy neighbour as thyself,” had just been quoted, and the lawyer asked the question as though it were a difficult thing to know who one’s neighbour is, so as to show love to him. The reply of the Saviour was the parable of the Good Samaritan, in which it is shown that anyone with whom we may come in contact is our neighbour, and that we are to show helpful love to all. {PTUK November 30, 1893, p. 545.1}

*Who Is My Brother?*-This is a question that to many minds seems as difficult of settlement as the other. The phrase, “The Brotherhood of Man” is very common, yet it is almost always wrongly used. When used to indicate that all men are equally sure of salvation, whatever their profession or practice, and that all religions are from one common stock, then it is grossly perverted. But there is a sense in which it is true that all men are brothers, and he who studies the Bible carefully will learn that fact. As might be expected, the disciple who loved the Lord the most is the one who has the most to say about love to men. Let us read a few passages. {PTUK November 30, 1893, p. 545.2}

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” 1 John 3:14. Does this mean that loving those who love us is proof of the new birth? The Saviour settled that, when He said, “For if ye love them which love you, what reward have ye? do not even the publicans the same?” Matthew 5:46. A man may be a heathen and do that. So while it is true that they who love the Lord are brethren in a peculiar sense, as members of the household of God, the word “brother” is used in the Bible to indicate any fellow-creatures. {PTUK November 30, 1893, p. 545.3}

“But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1 John 3:17. It is evident that that question is equal to a statement that the love of God does not dwell in a man who refuses to help a needy brother. But suppose we take the term “brother” here in its most restricted sense. Are we to suppose that a man may be indifferent to the wants of another, provided that other is a heathen, and still have the love of God dwelling in him? Certainly not; for the words of Christ have settled that. To be a Christian, then (for a Christian is one who has passed from death to life), means to have love for everybody, no matter who they may be. It is to have love-the love of God-dwelling in the heart. {PTUK November 30, 1893, p. 545.4}

But the next verse settles the matter more clearly yet. “Hereby we perceive the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.” That is, our love in laying down of our lives for the brethren, is of the same nature as God’s love in laying down His life for us. It is only His love in us that enables us to do that. But for whom did He lay down His life? Was it for His friends?—No it was for His enemies. “God commendeth His love toward us, and that while we were yet sinners, Christ died for us.” “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:8, 10. The love of God, which is shed abroad in the hearts of Christians, is a love that embraces all mankind. It does not ask who the man is before deciding to give him help. The case then, seems to be this: As far as we are concerned, we are to treat all men as brothers; it must be left for them to show themselves unbrotherly, if they choose. {PTUK November 30, 1893, p. 545.5}

**“Heart Condemnation” The Present Truth 9, 35.**

E. J. Waggoner

“And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.” 1 John 3:19-21. {PTUK November 30, 1893, p. 545.6}

What are we to learn from this? A lesson of condemnation or of comfort? of self-confidence or of trust in God? The average reader sees nothing more in it than this, that if our heart condemns us, we are to know that God condemns us to as much greater degree as He is greater than our hearts. If that were true, then there would certainly be no comfort in the passage. Neither would there be any hope in it. For every man’s heart does condemn him, and if God condemns him also, where shall he go for mercy? {PTUK November 30, 1893, p. 545.7}

Let us first read a verse or two in the book of Romans. “What shall we then say to these things? If God be for us, who shall be against this?” “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:31, 33, 34. More forcible still is the rendering, “Who shall lay a charge against the chosen ones of God? God is He that is declaring righteousness. Who is he that is condemning? Christ is He that died.” Or, as the margin of the Revised Version has it, “Who shall lay anything to the charge of God’s elect? Shall God that justifieth?” {PTUK November 30, 1893, p. 545.8}

The idea plainly is that when God justifies, nobody has any right to condemn. Moreover, we are told that God justifies, and that is evidence that He does not condemn. God sent His Son into the world as the representative of Himself.” God was in Christ reconciling the world unto Himself.” Now read, “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:17. Therefore God is not condemning even the wicked world, but is seeking to save them. {PTUK November 30, 1893, p. 546.1}

Now let us go back to the text with which we started. Note the nineteenth verse: “And hereby we know that we are of the truth, and shall assure our hearts before Him.” Here is assurance, not despair. Assurance is necessary when there is something that would naturally cause fear. Sin is in the human heart, and that naturally produces fear of God. We judge God by ourselves, and therefore feel as though we must hide from Him. But when our heart condemns us, there’s something by which we may gain assurance. What is that? {PTUK November 30, 1893, p. 546.2}

For an answer we have only to read the verses that precede, and we find that the entire chapter is devoted to showing the love of God. It begins, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” The marvellous love is shown in the fact that *we* are called the sons of God. That God receives sinful men, and calls them sons, is shown by Hebrews 12:5-11. If we were perfect, we should not need chastisement. God’s love is shown in that Christ died for the ungodly, and God justifies such when they believe in Him. {PTUK November 30, 1893, p. 546.3}

In this we are to assure our hearts before Him, when our hearts condemn us. When we are borne down with a sense of sin, what hope should we have if that was only meant to teach us that God was condemning us to an infinitely greater degree? But “where sin abounded, grace did much more abound.” So when we are the most conscious of the sinfulness of our hearts, we may the more draw comfort from the assurance that God’s grace is infinitely greater, and that it justifies and saves from sin. {PTUK November 30, 1893, p. 546.4}

Having seen, even from the common version, that the text teaches confidence in God’s love, which delivers from condemnation, let us read the passage in the Revised Version. “Hereby [that is, by the love of God] shall we know that we are of the truth, and shall assure our hearts before Him, whereinsoever our hearts condemn us; because God is greater than our heart, and knoweth all things.” {PTUK November 30, 1893, p. 546.5}

We know that we are of the truth, not from anything that we have done, but because of the love of God, which He shed abroad in our hearts by His Holy Spirit. “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5. In this fact we assure our heart whereinsoever our heart condemns us, and find comfort in the greatness of God. For when we are conscious of sin, then is the time when we may trust in the love and mercy of God. And when we trust the Lord our heart ceases to condemn us; because it has no reason to condemn us when God justifies us. So when our heart, through the knowledge of the love of God, has ceased to condemn us, we necessarily have confidence toward God. “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” {PTUK November 30, 1893, p. 546.6}

Let us for a moment look at this question from the other side. If we are to consider it from the basis of the human heart in one case, then we must do so in the other. Therefore if we are to know that God condemns us because our own heart condemns us, then we are also to know that He justifies us because our own heart does not condemn us. That really leaves God out of the matter entirely. That makes our only ground of confidence our own heart. But “he that trusteth in his own heart is a fool.” Proverbs 28:26. “The heart is deceitful above all things, and desperately wicked” Jeremiah 17:9. If we trust in it we shall be deceived. If our confidence is in the fact that our heart does not condemn us, then we are trusting in vanity. No; our only hope is in God. The only just ground on which our heart will not condemn us, is the knowledge that God does not condemn us. Trusting in His love, we may have strong confidence. Our heart has no business to condemn us when God does not. {PTUK November 30, 1893, p. 546.7}

So the Bible speaks only encouragement to the sinner. If it did otherwise, we could not be drawn to God, God is great, but He does not wish that fact to be a source of terror to men. In all creation He speaks to us of His power, in order that we may trust Him; for His kindness and mercy are equal to His power. “God has spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy.” Psalm 62:11, 12. “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling 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.” {PTUK November 30, 1893, p. 546.8}

**“The Devil’s Best Weapon” The Present Truth 9, 35.**

E. J. Waggoner

Doubt is the most effective weapon in the hands of Satan. When he can lead a person to doubt, it is but an easy step to open transgression of the Divine will. The devil works by persuasion; he is not allowed to work by compulsion. But to persuade the heart he finds it necessary to fill it with doubt. Doubt is the wedge by which he gains access to the human soul. {PTUK November 30, 1893, p. 546.9}

The apostle writes, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” Hebrews 3:12. It is unbelief that leads an individual to depart from Him. When Satan came to Christ in the wilderness, he prefaced his temptations by the words, “If thou be the Son of God;” and he prefaces his temptations now also with an “if,” not an honourable one perhaps, but one which nevertheless is felt in our hearts. He uses every means to induce doubt,-the evidence of the senses, the evidence of reason, and even of the word of God; for Satan can quote the Bible as readily as anybody, as we find him doing when he tempted Christ. Of course he perverts its meaning, and is always sufficiently erroneous either in his quotation or his application of it to turn it into a lie; but those not versed in the Scriptures are often deceived thereby. Indeed, whenever the devil cannot deceive a person by getting him to trust in his reason or his natural senses for the discernment of spiritual truths, he will assail him with Scripture (in a perverted form, of course), and then if that person be not grounded in the word of God, he will have nothing to withstand Satan’s attack. {PTUK November 30, 1893, p. 546.10}

We doubt by looking away from God,-by looking away from the Word, which is God manifest in the flesh (1 John 1:1, 14), and letting that Word leak out of our hearts. When we look away from God, our finite eyes see nothing but that which would lead us to doubt. We could see nothing in ourselves, in our neighbours, in science, in philosophy, or in any earthly thing to which we may look, that will testify to the truths which pertain to salvation. Their testimony seems to us to be rather in the opposite direction. Darwin and Huxley looked at science; Voltaire at philosophy. The modern sceptic looks at his neighbours and sees their shortcomings, and many others lose their faith by looking at themselves, but he who looks at God, at His glory revealed in the face of His Son Jesus Christ, leaves no avenue open for doubt. Looking always unto Jesus, you will not stumble in running the race that is set before you. Hebrews 12:1, 2. {PTUK November 30, 1893, p. 547.1}

**“Heathen at Home” The Present Truth 9, 35.**

E. J. Waggoner

A friend has sent us a paper from which we clipped the following:- {PTUK November 30, 1893, p. 547.2}

We have right in our midst in Lancashire as absolute a heathenism as exists among the dwarfs of central Africa. At Manchester, a little girl of six or seven stepped into the witness-box, and the following conversation ensued between Justice Grantham and her: “Now, my little girl, you go to school? Yes, sir. You know what the Bible is?—No. Nor of Jesus Christ? No. Do you know where you will go if you tell lies? I don’t know. Do you go to school every day? Yes, sir. Do you hear the Bible read?—No, sir. You know what the Bible is?—No. Nor of Jesus Christ? No. Do you know where you will go if you tell lies? No. Do you know it is wrong to tell lies? I don’t know. Do you go to school every day? No.” Needless to say the child was not sworn, and the judge subsequently said it did not say much for the education given in-well, he supposed he should not say Board Schools, because he believed there was some kind of religious education given there. But the reflection in this case is not so much on the school as on the guardians of the child. {PTUK November 30, 1893, p. 547.3}

The closing remark is just to the point. But some one will say that the guardians of the child may be almost heathen themselves, or they have no regard for God even if they know of Him. Then upon whom does the responsibility rest?—Evidently with the professed Christians, whether ministers or not, whose duty as followers of Christ is to seek and to save the lost. It is a most significant fact, that in a case of this kind the first thought is to fix the responsibility upon the State, or upon some State institution, instead of upon the church. This would not be so if the church had not been shifting its proper work upon the State. {PTUK November 30, 1893, p. 547.4}

**“Christ and Moses” The Present Truth 9, 35.**

E. J. Waggoner

“For the law was given by Moses, but grace and truth came by Jesus Christ.” John 1:17. There seems to be a strange prejudice against Moses, on the part of a great number of professors of religion. If anything is quoted from his writings, the reply is, “Oh, that was written by Moses;” or, “That is in the law of Moses;” as though that fact were sufficient impeachment of its authority. {PTUK November 30, 1893, p. 547.5}

Doubtless the reason for this prejudice is found in the text above quoted: “The law was given by Moses.” The prejudice against Moses is not against him primarily, but against the law, with which he was so closely associated. We do not find people taking exceptions to other portions of Scripture, on the ground of their authorship. Men do not say, “Oh, that was given by Paul,” or, “That is in the writings of Jeremiah,” when passages are cited from those writers. And the reason doubtless is that in the writings of Moses are found the things that most directly cut across the man’s ideas and practices. “The law was given by Moses,” and therefore Moses is discredited. The law is not despised because Moses wrote it, but Moses is discredited because he wrote the law. {PTUK November 30, 1893, p. 547.6}

No matter what men may think of Moses and his writings, neither he nor they are in the least discredited in the Bible. To those who spoke slightingly of Moses, the Lord said, “Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against My servant Moses?” Numbers 12:6-8. {PTUK November 30, 1893, p. 547.7}

Again, after the death of Moses, it is recorded, “There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.” Deuteronomy 34:10-12. {PTUK November 30, 1893, p. 547.8}

Almost the last word of the Old Testament refers to the very last days of the earth’s history, when “the works that are therein shall be burned up,” and the righteous saved; and to the people at that time is given this exhortation: “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” Malachi 4:4. And then Elijah the prophet is promised, to bring these things to remembrance so that utter destruction may not come upon the earth. {PTUK November 30, 1893, p. 547.9}

The above text presents the fact that the law of Moses is not something that originated with him. “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel.” Throughout the books of Moses we find the teaching prefaced thus, “And the Lord said unto Moses.” Accordingly Moses said to the children of Israel, “Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” Deuteronomy 4:5, 6. {PTUK November 30, 1893, p. 547.10}

So we find that Moses, like all the other prophets, spoke only the words of the Lord. He made no claims for himself, and nothing originated with him. It is customary to speak of him as a great legislator, but he was such only because he acted as the mouthpiece of the Lord. The law was given by Moses in the same way that precepts were given by the other prophets, and by the apostles. Peter said that he himself wrote, “That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” 2 Peter 3:2. But the Apostle Paul said, “The things that I write unto you are the commandments of the Lord.” 1 Corinthians 14:37. He thanked God that the Thessalonians received the word which he preached, not as the word of men, “but as it is in truth, the word of God.” 1 Thessalonians 2:13. The apostles did not give commandments on their own authority, but from God. {PTUK November 30, 1893, p. 547.11}

While the Lord spoke the ten commandments with His own voice, in the hearing of all the people, the details of the law were communicated to them only through Moses. He it was who wrote them in a book, for the permanent use of the people (for none could look upon the tables of stone in the ark); and to him we are indebted for a knowledge even of the fact that they were ever spoken by the Lord. {PTUK November 30, 1893, p. 547.12}

To throw discredit upon Moses, is to throw discredit upon Christ. The Lord spoke thus unto Moses, concerning Christ, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of Him.” Deuteronomy 18:18, 19. And Christ said to those who did not believe Him, but who professed to believe Moses, “Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believed not his writings, how shall ye believe My words?” John 5:46, 47. So whoever slights Moses, thereby rejects Christ. {PTUK November 30, 1893, p. 548.1}

**GRACE AND TRUTH**

Turn again to the statement that the law was given by Moses, but grace and truth came by Jesus Christ. That is not an intimation that there is a contrast between the law and the truth, for the law is the truth, as we read, “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” Psalm 119:142. The contrast is between the power of Moses, and that of Christ. The contrast is the same that would be between Christ and any other man than Moses. The greatest man that ever lived is only a man, while Christ is God, having life in Himself. {PTUK November 30, 1893, p. 548.2}

In order to get the full force of the words which we have quoted from the first of John, we should read from the fourteenth verse to the eighteenth. With these connect the first verse. “In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.... And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” {PTUK November 30, 1893, p. 548.3}

Neither Moses nor any other men can put truth in the hearts of men. The righteousness of God is that which we are exhorted to seek (Matthew 6:33), and that is expressed in the law of God. Isaiah 51:5-7. Christ is the way, the truth, and the life. Men may preach, but He alone can put the righteousness and truth of God into the hearts and lives of men. The law was given by Moses; but although the law is righteousness and truth, no man ever yet obtained righteousness and truth from the law. All the law can do is to tell us what we ought to do; but it does not work out its own requirements for us, and in us. It is a grand thing to declare the law to men; it is a most wonderful thing to be used as a speaker for God, to declare His word faithfully; but the best man who ever lived could not save a single soul. {PTUK November 30, 1893, p. 548.4}

“But grace and truth came by Jesus Christ.” Remember that the law is the truth. Psalm 119:142. So the law comes by Jesus Christ, but it comes with grace. He says that the law is in His heart (Psalm 40:7, 8), so that when He dwells in the heart by faith (Ephesians 3:17), the law is necessarily there; and thus the truth is in the inward parts, as the Lord desires. Moreover since in Him is life, it is manifest that when the law comes into us in Christ, it is life to us. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Romans 8:2. {PTUK November 30, 1893, p. 548.5}

Christ is the declaration of God. The exhortation to us is, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. God says, “Be ye holy, for I am holy.” But no man hath seen God at any time, and therefore how can we know how to be holy as He is holy?—“The only begotten Son, which is in the bosom of the Father, He hath declared Him.” Christ *is* in the bosom of the Father. That is His home. He is with God, because He is God. All the attributes of the Godhead are His, “For in Him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9. “And of His fulness have all we received, and grace for grace.” That is, in Christ all the fulness of God is conveyed to us (Ephesians 3:17-19), and consequently all the righteousness of God. {PTUK November 30, 1893, p. 548.6}

Now it is evident that no man, however good, could do this for us, because in the first place no man can have any goodness except what is necessary for himself, and, in the second place, no man can live in another. No man can live another’s life for him. Only Christ, who gave Himself for us, and who is able to live in us, can bring into our lives the righteousness of God, making His life our own. {PTUK November 30, 1893, p. 548.7}

**GRACE AND TRUTH FROM THE BEGINNING**

And now comes the most important question, When did grace and truth come by Jesus Christ? At what particular time in the history of the world does Christ bring the righteousness of the law into the hearts of believers? Is it only since His first advent, and His resurrection? Did God lay upon men before Christ came, the burden of getting righteousness out of the law by their own efforts, and only since His crucifixion give to men the blessing of righteousness through Christ? What saith the Scripture? The first chapter of John is sufficient to settle the matter for us. {PTUK November 30, 1893, p. 548.8}

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.... And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:1-18. {PTUK November 30, 1893, p. 548.9}

*What* is the Word?—The Word was God. *Who* is the word?—Christ is the Word. *When* was the Word?—“In the beginning was the Word.” How far back does that reach?—“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, and yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth hath been from of old, *from the days of eternity*.” Micah 5:2, margin. Where is Christ always?—He “is in the bosom of the Father.” What always dwells in Him?—He is always “full of grace and truth.” The law is ever in His heart. “Jesus Christ the same yesterday, and to-day, and for ever.” Hebrews 13:8. What then is the necessary conclusion?—Simply this, that there has never been a time since the existence of man, when the righteousness of the law could not be fulfilled in everyone who would allow Christ to dwell in his heart by faith. {PTUK November 30, 1893, p. 548.10}

**THE ENTERING OF THE LAW**

But let us particularise. We will take the days of Moses, and the very time of the giving of the law. Surely if we can find that the righteousness of the law came to Christ then, and through Him only, the question will be settled for all time. “The law was given by Moses, but grace and truth came by Jesus Christ.” Stephen, filled with the Holy Spirit, said of Moses, “This is he, that was in the church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles given unto us.” Acts 7:38. The Angel that spoke to Moses in the mount Sinai was the Angel in whom is the Name of God (Exodus 23:20-23), even the Lord Jesus Christ. That angel was to go before the children of Israel, and lead them into the promised land; and we read that “they drank of that spiritual Rock that followed [went with] them; and that Rock was Christ.” 1 Corinthians 10:4. The law was ordained by angels, “in the hand of a Mediator” (Galatians 3:19), and there is but one “Mediator between God and man, the Man Christ Jesus.” 1 Timothy 2:5. Christ, therefore, was in Mount Sinai, and gave the law to Moses, to give to the people. {PTUK November 30, 1893, p. 549.1}

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Romans 5:20, 21. The law could only make sin to appear “exceeding sinful.” Romans 7:13. “By the law is the knowledge of sin.” Romans 3:20. Therefore the giving of the law could only make prominent the sins which already existed by the law. “The sting of death is sin, and the strength of sin is the law.” 1 Corinthians 15:56. The law makes sin to abound, not because the law is sin, but because it is the declaration of perfect righteousness. {PTUK November 30, 1893, p. 549.2}

“But where sin abounded, grace did much more abound.” Where does sin abound?—Where the law is. Where was the law?—It was most emphatically at Sinai. Then when was sin made to abound?—Most certainly at Sinai. But what superabounds wherever sin abounds?—“Where sin abounded, grace did much more abound.” Then what was in infinite abundance at Sinai?—The grace of God, which is by Jesus Christ. And what does grace do?—“By grace are ye saved.” Ephesians 2:8. “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.” Titus 3:5-7. {PTUK November 30, 1893, p. 549.3}

So we find that in the very giving of the law, by which is the knowledge of sin, the grace of God which brings salvation from sin, was present. For Christ was there, the giver of the law to Moses, and He is always full of grace; grace and truth come by Jesus Christ. {PTUK November 30, 1893, p. 549.4}

Very forcible are the words of the Apostle Paul to the Corinthians concerning this matter. He says that God has made us sufficient to be ministers of the new covenant; not of letter, but of Spirit; for the letter killeth, but the Spirit giveth life. 2 Corinthians 3:6. Men are associated with Christ in the work of salvation. “As though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God.” 2 Corinthians 5:20. “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. God does the work, the apostle says of his desire to present every man perfect in Christ Jesus, “Whereunto I also labour, striving according to His working, which worketh in me mightily.” Colossians 1:29. {PTUK November 30, 1893, p. 549.5}

**MINISTRATION OF DEATH AND LIFE**

Following on in the third of the second Corinthians, we find the apostle making a contrast between the ministration of death and the ministration of life; the ministration of the condemnation, and the ministration of the righteousness. The law was death, and so it is still to every sinner. Moses ministered only the law to the people, and therefore his was the ministry of death. Yet it was with glory, for as he talked to the people the skin of his face shone so that they could not bear to look upon it. See 2 Corinthians 3:7; Exodus 34:29-35. {PTUK November 30, 1893, p. 549.6}

But the ministration of the righteousness was there also, for Christ was there in His glory, with grace “according to the riches of His glory.” So we read, “Seeing then that we have such hope, we use great plainness of speech; and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.” The vail over the face of Moses was indicative of the vail that was over their hearts. If their hearts had not been vailed by unbelief, he would not have needed to vail his face from them. {PTUK November 30, 1893, p. 549.7}

“Which vail is done away in Christ.” Not now merely, but whenever the heart turns to the Lord. It was at that very time done away in Christ. For Moses, who “endured as seeing Him who is invisible,” and who talked with God face to face, did so without a vail over his face. He took the vail off when he went into the mount to talk with the Lord. That which was possible for Moses, was possible for all the people, if they had possessed the same faith that he did. For read what the apostle says further:- {PTUK November 30, 1893, p. 549.8}

“Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:17, 18. {PTUK November 30, 1893, p. 549.9}

Instead of “open face,” read “unvailed face,” as in the Revised Version, and the thought is preserved, for the references to the face of Moses, which was vailed. The vail, however, as we have seen, was on account of the children of Israel. Moses put a vail on his face, to save them the trouble of putting vails on all their faces. It was the same as if all the people had vails upon their faces. For himself no vail was necessary, for He talked with the Lord with unvailed face. Now that the vail was significant of the unbelief that was in their hearts, and was made necessary because of that unbelief, we learn definitely from the next chapter, in which the apostle says:- {PTUK November 30, 1893, p. 549.10}

“If our Gospel is vailed, it is vailed in them that are perishing; in whom the god of this world hath planted the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them.” 2 Corinthians 4:3, 4, Revised Version. {PTUK November 30, 1893, p. 549.11}

The vail, therefore, is unbelief, and that was the great trouble with the Israelites. See Hebrews 3:18, 19, 4:1, 2. Christ was with them, “full of grace and truth,” but they did not believe, and consequently they were not saved. Moses believed, and he entered into close communion with the Lord, and his face was transformed by the heavenly glory. If they had believed, then they could have viewed the glory of the face of Moses, and even greater glory, for the progress is “from glory to glory,” in an increasing measure. {PTUK November 30, 1893, p. 549.12}

What is the glory of God? It is His righteousness. “All have sinned and come short of the glory of God.” Romans 2:23. Sinning is coming short of the glory of God; therefore righteousness is the attainment of His glory. In the account of the first miracle that Jesus performed after He began His earthly ministry, we read, “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.” John 2:21. This miracle, like all others that He did, was one of helpfulness. It was done for the purpose of supplying need. Therefore we learn that the glory of God is manifested in helping the needy. The glory of God is shown in His grace. So John says of the Word which dwelt among us, “We beheld His glory, full of grace and truth.” Those who are made children of God, are “to the praise of the glory of His grace.” Ephesians 1:6. {PTUK November 30, 1893, p. 550.1}

Therefore the glory of God which transfigured the face of Moses, was an indication of the change in character that would be effected by the glory of His grace, in all who believe. Moses himself received the law not only in his hands, but in his heart, through the grace of Christ, with whom he conversed in the mount. If the children of Israel had had the same faith, they also would have found the same grace and truth by Jesus Christ. Then Moses would have been as much a minister of the new covenant as anyone can be. Not all the Israelites were unbelieving. There were seventy elders who were permitted to see the glory of God, and they at least would be able to look upon the face of Moses. So God made him, as well as the apostles, sufficient to minister the grace of life. {PTUK November 30, 1893, p. 550.2}

In closing, note that fact that the law was ordained “in the hand of a Mediator,” namely, Christ, who is the “one Mediator between God and men.” What does that signify?—Simply that although the law in itself is death to any man, God did not leave men to deal with it alone. He did not give the law to them by Moses, simply, leaving them to meet it face to face in their own strength; He gave it to them in Christ, in whom it is life, if they would but receive Him. Christ receives the curse of the law again Himself, and passes the blessing of it along to all who believe in Him. He takes the death sting from it, so that in Him it becomes “the law of the Spirit of life.” {PTUK November 30, 1893, p. 550.3}

The law is in the heart of Christ. Out of the heart are the issues of life. Proverbs 4:23. Therefore the life of Christ is the law of God. It is not a substitute for the law of God, but it is the very law of God. His life on earth was the manifestation of the law as life; it was a specimen of the life which He will live in every one who will receive Him. He does not change. He is “the same yesterday, and to-day, and for ever.” Therefore His life to-day is the same that it was eighteen hundred years ago. Looking to Sinai we see a statement of the law of which Christ is the Mediator; looking to Judea we see the same law in action; and looking to Calvary we see the life flowing for us, by means of which the law may dwell in us. He is the Mediator of the new covenant, to write the law in the hearts of men; for He dwells in the heart by His Spirit, and thus becomes the Medium through whom the righteousness of the law is wrought out in men. {PTUK November 30, 1893, p. 550.4}

**“‘Evidence’ in Spiritual Things” The Present Truth 9, 35.**

E. J. Waggoner

An exchange, speaking of the growing tendency toward dabbling in the occult, of which Mr. Stead with his *Borderland* is perhaps the most conspicuous example, says,- {PTUK November 30, 1893, p. 550.5}

The man who nowadays makes up his mind to be deceived finds no obstacle to complete success. He has always the “evidence of his senses” to help him, and certainly could not find a more efficient ally. {PTUK November 30, 1893, p. 550.6}

This is true, and it is something which every person would pass unharmed through the midst of the dangerous delusions of our day, should bear in mind. But the evidence of the senses, but the evidence of faith, will be the safeguard against the deceptions which are now coming, and continue to come more and more, in the spiritual realm. The Bible speaks of some upon whom God should permit strong delusion to come, that they should believe a lie, because they received not the *love of the truth*. 2 Thessalonians 2:10, 11. Do you have the love of the truth? If you do, then you have the safeguard against these delusions sent by Satan to draw souls to perdition; for he is to deceive, if it were possible, the very elect. Matthew 24:24. And the elect are saved from the deceptions, not because they have keener intellects and finer reasoning powers than other men, but because they are the elect; that is, those who by the love of the truth, have made their “calling and election sure.” 2 Peter 1:10. {PTUK November 30, 1893, p. 550.7}

The truth is the word of God. “Thy word is truth.” John 17:17. To love the truth, is to love the word of God. The truth is unpopular; it is unpleasant (to the natural heart); it involves sacrifices and hardships. But if you have the “love of the truth,” all this will make no difference in your attitude towards it. You will, like our Saviour, “endure the cross, despising the shame” keeping in view the joy that is set before you, and having “respect unto the recompense of reward.” And our joy, our reward, as Christians, is Christ Himself. He is “the way, the *truth*, and the life.” If we have the “love of the truth,” we will gladly give up all that we may obtain Him. {PTUK November 30, 1893, p. 550.8}

**“The Open Door” The Present Truth 9, 35.**

E. J. Waggoner

“I am the door; by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.” John 10:9. These are the words of Christ, the Good Shepherd. Again He says, “I am the way, the truth, and the life.” John 14:6. He is the way and the door by which a man may find access to a more desirable place than he now is in. {PTUK November 30, 1893, p. 550.9}

By nature, all persons are in a state of bondage. They are born into a prison, and this prison is represented by the carnal nature. Men may not realise the fact, like the Jews who said to Christ, “We be Abraham’s seed, and were never in bondage to any man;” but the truth is not affected by man’s ignorance. “Whosoever committeth sin is the bond servant of sin.” John 8:34. All men are by nature sinners. “Of whom a man is overcome, of the same is He brought in bondage.” 2 Peter 2:19. Satan is the author of sin. Satan overcame Adam, and thus the whole human family were brought into the bondage of sin. {PTUK November 30, 1893, p. 550.10}

But “the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8. The Son of God, therefore, will destroy sin, and when sin is destroyed, its bondage is also gone. Christ is the way out of the dark realm of sin and bondage. He is the door that opens into the realm of light and liberty. In announcing His mission to the world, He quoted the prophetic words of Isaiah 61:1: “The Spirit of the Lord is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” This is release from the bondage of sin. It is the opening of the prison doors to them that are bound by the chains of their own evil natures, so that Satan, through them, leads them captive at his will. {PTUK November 30, 1893, p. 550.11}

The prison door is open; the shackles are loosed. This is the glad tidings of the Gospel to the fallen children of men. Jesus Christ has repealed the law of the realm of bondage, which is the “law of sin and death.” Romans 8:2. He has substituted in its place the “law of the Spirit of life.” He has overcome Satan, and overcome the world, so that all the power of evil in Satan and in the world is made subject to His will, expressed in this law of the Spirit of life. {PTUK November 30, 1893, p. 551.1}

Why then are not all men free? Ah, freedom has come to them, but *they do not know it*. Like the poor slave who (as we are told) was kept in bondage by his wicked master in the Southern States of America long years after the emancipation proclamation by President Lincoln, so mortals are kept in ignorance now of that greater emancipation proclamation contained in the Gospel of Jesus Christ. They are kept in ignorance by their wicked master, the devil. He does not want anyone to know that there is freedom and light and life in Christ. He could not prevent this freedom to man; so he tries to prevent them from receiving it by keeping them in ignorance of it. {PTUK November 30, 1893, p. 551.2}

But the message to you, reader, and to all who hear the glad tidings of the Gospel, is, the freedom is here. Life and immortality are here; they have been brought to light through the Gospel. 2 Timothy 1:10. The work of liberation is not a future work, but one already accomplished. It only waits your acceptance. If you say as did Paul, “O wretched man that I am, who shall deliver me from this body of death?” you may also say, “I thank God, through Jesus Christ our Lord.” The deliverance is yours, *if you will take it*. The prison door is open; will you walk out, or remain in your bondage? {PTUK November 30, 1893, p. 551.3}

“Choose ye this day whom ye will serve.” So spake Joshua to the children of Israel, as recorded in Joshua 24:15. They could choose themselves whether they would be servants of God or not. And the same power of choice lies with each of us. The secret of success in this matter lies in the use of the will. We can will to serve God, or we can will to serve the God of this world. “To whom ye *yield* yourselves to obey,” says Paul, “his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. Every sin is prefaced by yielding on the part of the sinner; and every righteous act is also prefaced by yielding; but in the one case the yielding is to Satan, and in the other case to God. And the moment of temptation, when it seems that we must fall, we may yield ourselves to Him, and in that condition we will not yield ourselves to Satan, for we are controlled by the one to whom we yield ourselves. And when you yield your will to God, you do not thereby lose your will, for God allies it with His own, which is a source of incalculable strength. And then you will know that “it is God that worketh in you, both to will and to do of His good pleasure.” {PTUK November 30, 1893, p. 551.4}

**“Choose You This Day” The Present Truth 9, 35.**

E. J. Waggoner

“Choose ye this day whom ye will serve.” So spake Joshua to the children of Israel, as recorded in Joshua 24:15. They could choose themselves whether they would be servants of God or not, and the same power of choice lies with each of us. The secret of success lies in the use of the will. We can will to serve God, or we can will to serve the god of this world. “To whom ye *yield* yourselves to obey,” says Paul, “his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. Every sin is prefaced by yielding on the part of the sinner; and every righteous act is also prefaced by yielding; but in the one case the yielding is to Satan, and in the other case to God. In the moment of temptation, when it seems that we must fall, we may yield ourselves to Him, and in that condition we will not yield ourselves to Satan, for we are controlled by the one to whom we yield ourselves. And when you yield your will to God, you do not thereby lose your will, for God allies it with His own, which is a source of incalculable strength. And then you will know that “it is God that worketh in you, both to will and to do of His good pleasure.” {PTUK November 30, 1893, p. 551.5}

**“Christian Growth” The Present Truth 9, 35.**

E. J. Waggoner

Growth is the process of development by which that which is immature advances toward a state of perfection. Growth is as much a possibility and a necessity of spiritual life as a physical life. The spiritual life begins with a birth,-the “new birth.” The individual is then a babe in Christ. Were he always to remain a babe he could not become a soldier of the cross, enduring hardness in the service of his Master. He could not partake of the strong meat which, with the more simple “milk of the word,” is provided in the Gospel of Christ. From the condition of a babe, he must pass to that of the full stature of manhood in Christ; and this can only be done by growth. {PTUK November 30, 1893, p. 551.6}

What are the essentials to growth? Almost anyone can tell what is necessary to the growth of a plant, but scarcely anyone seems to understand what is necessary to development as a Christian. Yet it needs no greater effort to know what is necessary in the one case than in the other. A Christian is but a plant in the garden of the Lord; and spiritual plants, like any other plants, need plenty of water, good soil, and sunlight. {PTUK November 30, 1893, p. 551.7}

All these the Lord has provided for His garden, and it only remains for His plants to assimilate what they find. But there is a strange perversity about these plants of the human kind, that is not seen in the physical world. The Lord to the prophet Jeremiah complains of His people of old that though He had planted them “a noble vine, wholly a right seed,” yet they had “turned into the degenerate plant of a strange vine;” and thus it is with many now who have enjoyed like privileges. There is no fault in the provision that God has made; but there is an evil principle which finds its way into the plant and perverts its nature, causing degeneracy and ultimate loss of all that is noble and good. {PTUK November 30, 1893, p. 551.8}

It is the nature of a plant to turn towards the sun; but in God’s spiritual garden are seen some plants that try to grow in another way. There are some that try to grow by something inherent in themselves. Of course, no growth can be attained in this way. Imagine a plant trying to make itself grow, exerting itself,-if it could be capable of exertion-to become higher and stronger and to strike its roots more deeply into the soil! The idea is absurd; yet this is what many people think they must do in order to grow as Christians. But Christ said, “which of you with taking thought can add to his stature one cubit?” Luke 12:25. Who would think of exerting himself in order to grow physically? It is true that exercise influences growth, but it is not the cause of growth, nor is there anything that man can do to cause it. The principle of development is in every human organisation by nature, and asserts itself as a principle of all living beings; and all that man can do is to secure those conditions within which this principle can operate to the best good of the individual. So it is in the spiritual world. The principle of growth is implanted by God at the new birth, and only needs right conditions to cause the babe in Christ to grow up to the full stature of Christian manhood. Man can interfere with this principle, and repress it, but he cannot create it. But the devil, who understands all this, continually sets men to work to try to make themselves grow by exertion. He would have men think that by taking thought and doing a large amount of good works they can add a cubit to their stature in Christ. And men try this plan, as they have been doing for ages in the past, and keep trying it until they find that it does not work. They find that after years of such efforts, they are not any stronger Christians than they were at the start, nor reach higher up into the spiritual atmosphere of heaven. Then they become discouraged, and the devil, who knew what the result would be, comes and tempts them, and finds them ready to fall an easy prey to his devices. {PTUK November 30, 1893, p. 551.9}

But there is no impossibility in the way of Christian growth. The difficulty was, they did not understand the nature of that growth. They did not know the conditions under which alone it could take place. They were not instructed by that which God has revealed in His word and in nature. A plant grows and reaches up and becomes stronger without any exertion on its own part. It simply looks to the sun. It feels the vivifying influence of its rays, and reaches up toward the source from which they come. The whole process is simply an effort to get nearer to the source of its life. In the soil it finds water and the various elements that enter into its composition as a plant, and the principle of assimilation within it, which it has so long as it looks at the sun, draws up the substances through the roots and into the stem and leaves. The plant simply lets the process go on according to this law of assimilation which its Creator gave it. {PTUK November 30, 1893, p. 552.1}

So it must be with the plants in the heavenly garden. They cannot grow by looking at themselves; they cannot grow by looking at other plants around them. They must look at the sun. Neither must they exert themselves to assimilate that which is necessary to build them up and make them strong, but simply *let* the process of assimilation go on according to the “law of the Spirit of life” that has been put within them. “*Let* this mind be in you, which was also in Christ Jesus,” is the exhortation that is given us. It will be in us if we will let it. All God wants of any person is to *let* Him work in him. {PTUK November 30, 1893, p. 552.2}

Man is continually doing something to hinder God’s work. He is continually putting self in God’s way. He refuses to submit his will to God’s will. And this is all the difficulty about living the Christian life. It is not a difficulty of performing works, but the difficulty of making the right choice, of yielding to God and not to self, of looking to Christ and not to something else, and of *letting* His mind and His spirit be in us. He is our Sun, the “Sun of Righteousness.” Malachi 4:3. If we will look steadfastly at Him as the plant does at the sun that shines in the heavens, if we will make it our constant effort to turn toward Him as the plant does to the source of its life, and to reach up more and more toward the brightness of His face, we shall experience no difficulty in obtaining the full measure of growth that we desire. {PTUK November 30, 1893, p. 552.3}

But we need not expect to realise the fact that we are growing, any more than we can realise that we are growing physically by trying to note changes in our stature from day to day. If the plant should turn its head away from the sun to look at itself and see how fast it was growing, it would soon cease to grow; and just so with the Christian. When he tries to see himself growing spiritually he is taking one of the most effective means to stop his growth entirely. {PTUK November 30, 1893, p. 552.4}

There is no cause for discouragement therefore in the fact we do not at any time realise this process of growth. It is taking place just as truly as it takes place in the physical world, and we need not make the outcome a matter of anxious concern. The outcome will be that which the Apostle Paul describes in his letter to the Ephesians, for whom he prayed that they might be strengthened by the inward presence of the Spirit, “that ye, been rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be *filled with all the fullness of God*.” Ephesians 3:19. {PTUK November 30, 1893, p. 552.5}

We are not told to grow in the knowledge of self or the knowledge of our sinfulness or that of our neighbours, but “in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:18. We cannot know His grace and all His attributes unless we see them; and we cannot see them unless we look to Him. {PTUK November 30, 1893, p. 552.6}

**“A Necessary Distinction” The Present Truth 9, 35.**

E. J. Waggoner

The Parliament of Religions at Chicago has been marked by some vehement attacks by men of one religion on another religion, and Christianity, as was to be expected, has had a full share of the storm. Vive Rananda, the popular Hindu monk, says the correspondent of the *Chronicle*, denounced our commercial prosperity, our bloody wars, and our religious intolerance, declaring that at such a price the Hindu would have none of our boasted civilisation:- {PTUK November 30, 1893, p. 552.7}

You come, with the Bible in one hand and the conqueror’s sword in the other-you, with your religion of yesterday, to us, who were taught thousands of years ago by our Richis, precepts as noble and lives as holy as your Christ’s. You trample on us and treat us like the dust beneath your feet. You destroy precious life in animals. You are *carnivores*. You degrade our people with drink. You insult our women. You scorn our religion-in many points like yours, only better, because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honour and reverence. Do you think, if you came to our doors like Him, meek and lowly, with a message of love, living and working, and suffering for others, as He did, we should turn a deaf ear? Oh, no! We should receive Him and listen to Him, as we have done our own inspired Richis (teachers). {PTUK November 30, 1893, p. 552.8}

We all know that war, commercial prosperity, and shameful treatment of women, have nothing to do with Christianity, but we see also that heathen nations inevitably associate them with Englishmen, who, as a nation, profess to be Christians. They seem to say, “These be thy gods, O England!” But we must distinguish between Englishmen and Christians; between the seed of Adam and the seed of Christ; between old creation and the new.-*The Christian*. {PTUK November 30, 1893, p. 552.9}

[But the trouble is, that the Hindus cannot be expected to make that necessary distinction. It is impossible that they should, since Christians themselves foster the delusion by calling England a “Christian country.” The natural conclusion is that in England all are Christians, just as in a Mohammedan country all are Mohammedans. Where Christianity is identified with any nation, it is placed on a level with Paganism.-ED. P.T.] {PTUK November 30, 1893, p. 552.10}

**“Englishmen and Machine Guns” The Present Truth 9, 35.**

E. J. Waggoner

We expected to hear of the complete and final overthrow of the unhappy chief or sovereign of Matabeleland. How can undisciplined savages, without artillery, withstand or successfully assail Englishmen, who call to their aid the machine gun? It appears that Lobengula knew after the first battle that he was beaten. But the younger men in his rude forces were not so ready to acknowledge the necessary superiority of white men. They insisted on fighting another battle. Individually these savages are brave men. Let them meet any foe on equal terms and they would not easily be driven off the field. The inequality in this instance is too great. Seven thousand Matabele, resolute and daring, attacked the South Africa Company’s forces. After an hour’s fighting even these young warriors were compelled to retreat. What else could they do? The machine gun with deadly aim literally sent forth hundreds and thousands of bullets, which thinned the advancing ranks. And ultimately convinced the most heroic that success was impossible. Of the one thousand wounded or dead natives left on the field of battle, nine hundred were laid low by bullets from the machine gun. The company’s loss was, three killed and seven wounded. {PTUK November 30, 1893, p. 552.11}

This is not war-it is butchery. It seems to us that the next war in Europe on a large scale will be so revoltingly deadly, so unheroic in its killing, that,

while Christians can do none other than weep over the massacre, civilised men must he ashamed of the slaughter. Is it not time to put an end to this horrible business? The four chief sinners among the nations impoverish their populations to perfect weapons and engines of destruction, and in training men to use them. Here is a note of their expenditure on war:- {PTUK November 30, 1893, p. 553.12}

|  |  |
| --- | --- |
| Great Britain, | £50,000,000 |
| France, | £56,000,000 |
| Germany, | £38,000,000 |
| Russia, | £34,000,000 |
|  | £178,000,000 |

We hope that the scientific slaughter of so many hundreds of Matabele warriors will make Christendom ashamed of outdoing in real savagery and cruel barbarism the most bloodthirsty tribes on the dark continent itself. We regard the news from the seat of war between the South Africa Company and the chief of Matabeleland as most revolting. War is seen there in its true character. There is nothing so unchristian, so inhuman, so insanely cruel as the slaughter of men by machine guns. {PTUK November 30, 1893, p. 553.1}

[The above is from *The Freeman*, and the sentiment expressed is one with which all right-minded people must agree. Surely we need not wait until the next war in Europe, in order to be ashamed of the slaughter; and yet, after centuries of it, so-called “Christian Nations” do not seem any more ashamed than at the beginning. Although the Freeman uses a common expression, saying that the slaughter of the Matabele is not war but butchery, it expresses the truth in the last paragraph where it says, that “war is there seen in its true character.” {PTUK November 30, 1893, p. 553.2}

But what about the question, “Is it not time to put an end to this horrible business?” How is it to be done? The word of God says: “From whence come wars and fightings among you? come they not hence even of your own lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain.” James 4:1, 2. So long as the cause of war exists in human hearts, it will be as impossible to stop it by councils and legislation, as it would be to stop a river’s flood by throwing a dam across its mouth. Make the heart pure, and the actions will be the same. This cannot be done by wholesale, but for individuals, through “the preparation of the Gospel of peace.” Soon, however the Prince of Peace will come to reign, and, after a last battle, wars will be made to cease to the ends of the earth.] {PTUK November 30, 1893, p. 553.3}

**“A Lesson from the Vine” The Present Truth 9, 35.**

E. J. Waggoner

We have learned from the grass that we have no reason to be proud; from the flowers, that God cares for us and is able to clothe us with the purity of the lily; from the tree, that we should be rooted and grounded in Christ and bring forth fruit unto God. {PTUK November 30, 1893, p. 557.1}

But what can we learn from little vines that cannot even stand alone? We see them creeping along the ground, twining around a string or stick, climbing into trees, and clinging to anything that they can reach with their curly little tendrils or claspers. By noticing carefully see that even they are beautiful and useful, and have a work to do that no other plant or tree can do. We find them clambering over the dull city houses, and hanging graceful festoons down their bare walls. We observe them creeping slyly up the trunk of some dead tree, and throwing over it a mantle of living green. We see them decorating our porches and walls and fences with bunches of fragrant blossoms and bright berries. In the heat of summer we sit beneath the shade in the cool arbour, and in the days of autumn we feast upon the clusters of pink and white and purple grapes that hang from their fruitful branches. No, no, this earth would not be what it is to us without the beautiful vines. The more we look at them and study them the more we see in them to admire, and the more we feel like praising God for this another token of His love. {PTUK November 30, 1893, p. 557.2}

The grape-vine does not die down every year like the morning-glory and many other vines. It loses its leaves, but the largest stalk that is rooted in the ground remains, and in the spring it puts out new leaves and new branches, and then how fast they grow! {PTUK November 30, 1893, p. 557.3}

What makes those young branches grow so fast? What makes them bear such lovely fruit? If you would look just inside of the hard bark which covers the stalk and branches, you would see. There are many little hollow pipes or tubes there, through which a thin watery juice, or sap, goes up from the roots to the leaves, and then from the leaves back again to the roots. It is the sap that runs from the vine into the branches that gives food to the branches, and keeps them alive and makes them grow and bear fruit. It really is the sap that forms the fruit. {PTUK November 30, 1893, p. 557.4}

You have noticed how quickly a branch withers and dies, but it is broken or cut off from the main vine. It cannot live, or grow, or bear fruit alone, for when it is not united to the vine the sap cannot run into it. {PTUK November 30, 1893, p. 557.5}

Jesus says that without Him, *you* are just as helpless as that little branch is without the vine. You cannot bear the fruits of His Spirit alone, any more than a little branch can bear the fruits of the sap alone; for do you not see? you cannot have the Spirit without being united to Jesus, any more than the branch can have the sap without being united to the vine. {PTUK November 30, 1893, p. 557.6}

Listen to what Jesus Himself says about it: *“I am the vine, ye are the branches*. As the branch cannot bear fruit of itself, except it abide in the vine; nor more can ye, except ye abide in Me.” John 15:4. {PTUK November 30, 1893, p. 557.7}

We learned in our lesson from the trees, that the fruits of the Spirit which we should bear, are named in Galatians 5:22, 23. They are, “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.” They are loving thoughts and looks and actions, kindness to those about us, and doing as Jesus does in all things. {PTUK November 30, 1893, p. 557.8}

Now “who can bring a clean thing out of an unclean? not one.” In other words, Who can make these pure, good actions come out of an impure, wicked boy or girl? Not one. It is impossible. There is no good spirit in their heart, so of course there can be no *fruits* of the good Spirit come out of their hearts. {PTUK November 30, 1893, p. 557.9}

But if that bad child comes to Jesus, and allows a good Spirit of Jesus to come into his heart and take the place of the bad spirit that fills him, *then* he can do right and bear all the good fruits of the Spirit, for then he is united to Jesus, the True Vine, and the good fruit-bearing spirit of the True Vine is running through him. {PTUK November 30, 1893, p. 557.10}

Jesus says, “*He that abideth in Me,* and I in him, *the same bringeth forth much fruit,*” and “herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” {PTUK November 30, 1893, p. 557.11}

But when a child tries to do right and bear the fruit of the Spirit alone, without believing in Jesus or allowing the good Spirit of Jesus to come in, he is just as foolish as a little branch would be if it should try to bear grapes alone, without allowing the sap to come into it from the vine. {PTUK November 30, 1893, p. 557.12}

It is the Spirit of God alone that can do good actions, and we can obtain it only through Jesus the True Vine. Therefore you and I cannot do one good act or overcome one temptation without keeping close to Him and allowing His Spirit to use us as it will. Jesus says, “Without Me ye can do nothing.” {PTUK November 30, 1893, p. 557.13}

Now, my child, are you willing to be kept near to Jesus, and willing to *let* Him use you? Are you willing to give up your own naughty spirit, and allow the Spirit of God to use your hands and feet and tongue and eyes and ears and the whole body? If so, you may be a fruitful little branch of the True Vine and bear much precious fruit to glorify God. If not, the heart of the good Master will be sadly grieved when He comes and finds after all His loving care, that you are bearing nothing but bad, bitter fruit, and that you must be gathered with the bad branches and cast into the fire. {PTUK November 30, 1893, p. 557.14}

But He is “not willing that any should perish”; He says that He has no pleasure in their destruction. He loves His little branches, and longs to see them all connected with the True Vine, and bearing good fruit so that they never shall need to be cut off. He sees you, and knows how you have been trying to live without Jesus, the Vine. He knows that without Him you will wither and die. He therefore pleads with loving tones, “Turn ye, turn ye; for why will ye die”? Come to Jesus, and then you can live and bear good fruit. Oh, will you come? {PTUK November 30, 1893, p. 557.15}

The fruit tree teaches you to bring forth fruit unto God; the vine teaches you how. {PTUK November 30, 1893, p. 558.1}

1. What does the grass teach us? 1 Peter 1:24. {PTUK November 30, 1893, p. 558.2}

2. What may we learn from the flowers? Matthew 6:28-33. {PTUK November 30, 1893, p. 558.3}

3. What do the fruit trees say to us? Romans 7:4, last part. {PTUK November 30, 1893, p. 558.4}

4. Did you ever see a grape-vine? {PTUK November 30, 1893, p. 558.5}

5. What makes its branches grow? {PTUK November 30, 1893, p. 558.6}

6. What causes its branches to bear fruit? {PTUK November 30, 1893, p. 558.7}

7. Could they not live and bear fruit just as well without the vine? Why not? {PTUK November 30, 1893, p. 558.8}

8. What soon happens to a branch when it is taken away from the vine? {PTUK November 30, 1893, p. 558.9}

9. Of whom should the grape-vine always cause us to think? Of Jesus. {PTUK November 30, 1893, p. 558.10}

10. Why? Because He says, “I am the True Vine.” John 15:1. {PTUK November 30, 1893, p. 558.11}

11. Of whom should the branches make us think? Of ourselves. {PTUK November 30, 1893, p. 558.12}

12. Why? Because Jesus says, “I am the True Vine; *ye are the branches*.” John 15:5. {PTUK November 30, 1893, p. 558.13}

13. How is Jesus like a grape-vine? John 15:4. {PTUK November 30, 1893, p. 558.14}

14. How are we like branches? {PTUK November 30, 1893, p. 558.15}

15. What can a little branch do without the vine? {PTUK November 30, 1893, p. 558.16}

16. What can we do without Jesus? John 15:5. {PTUK November 30, 1893, p. 558.17}

17. But what can a little branch do when it is united to the vine? {PTUK November 30, 1893, p. 558.18}

18. And what can we do when we are united to Jesus? John 15:5. {PTUK November 30, 1893, p. 558.19}

19. What kind of fruit does Jesus, the True Vine, bear? Galatians 5:22, 23. {PTUK November 30, 1893, p. 558.20}

20. Then what kind of fruit will we bear when we are as closely united to Him as the branch is to the vine? {PTUK November 30, 1893, p. 558.21}

21. What will happen to all the branches that will not *allow* the True Vine to give them life and strength? {PTUK November 30, 1893, p. 558.22}

22. Whose fault will it be? {PTUK November 30, 1893, p. 558.23}

23. What is done with dead branches? {PTUK November 30, 1893, p. 558.24}

24. Do you and I need to be burned up among the dead branches? {PTUK November 30, 1893, p. 558.25}

25. What does the loving Father in heaven plead with us to do? Ezekiel 33:11. {PTUK November 30, 1893, p. 558.26}

26. Tell, now, what the grape-vine says to *you*? {PTUK November 30, 1893, p. 558.27}

**“Interesting Items” The Present Truth 9, 35.**

E. J. Waggoner

-Prince Alexander, late ruler of Bulgaria died suddenly at Gratz, Austria, where he was buried Nov. 20. {PTUK November 30, 1893, p. 558.28}

-A Dalziel’s telegram, dated Cape Town, Nov. 22, says: There are reports of great damage done by floods in the north-eastern portion of the colony, especially at Port Elizabeth and Grahams-town and in Aliwah North. {PTUK November 30, 1893, p. 558.29}

-An Austrian has invented a machine which is said to solve the problem of aerial navigation. The sails are to be worked by steam, and the progression of the machine will be on the same principle as the flight of a bee. {PTUK November 30, 1893, p. 558.30}

-The committee of the unemployed, finding that their case is not to be considered during the present session of Parliament, have decided to organise a monster procession, when the poverty of East London will be paraded in the West. {PTUK November 30, 1893, p. 558.31}

-Eighty persons have been arrested recently at Warsaw on suspicion of being connected with a Nihilist conspiracy. The prisoners, who mostly belong to the literary or student class, are lodged in the citadel, and great excitement prevails. {PTUK November 30, 1893, p. 558.32}

-Reports from South Africa state that the “war” is ended, and that the main portion of the Matabele have placed themselves under the “protection” of the British forces. King Lobengula is reported to have been captured by the raiders of the Chartered Company. {PTUK November 30, 1893, p. 558.33}

-The civil war in Brazil stilt drags on, with much desultory skirmishing and damage to property, but with no decided change in the positions and prospects of the contending forces. The latest reports from the scene of action are favourable to the Brazilian government. {PTUK November 30, 1893, p. 558.34}

-In accordance with the new law of March, 1893, the German national fast day was observed Nov. 22, instead of between Easter and Whitsuntide, as has been the case hitherto. The public offices and theatres were closed, all business was suspended, and no evening papers were published. {PTUK November 30, 1893, p. 558.35}

-The *Chronicle’s* Rome correspondent, in discussing the prospects of the successor to Leo XIII. in the Papal chair, states that Cardinals Vannutelli and Di Pietro are believed to be the beet candidates for the succession. He adds that the projected canonisation of Joan of Arc seems likely to fall through. {PTUK November 30, 1893, p. 558.36}

-The police at Montreal became aware of a plot on the part of French Canadians to blow up the Nelson Monument in that city, on Nov. 20, and apprehended three men as they were about to carry out their nefarious design. A strong anti-British sentiment prevails in the French quarter of the city. {PTUK November 30, 1893, p. 558.37}

-A Madrid telegram represents the state of affairs created by the war in Morocco as critical, and as likely to lead to a split in the Ministry. The Government must, it is declared, obtain terms of peace such as will satisfy public opinion, or it must continue the war without risking international complications. {PTUK November 30, 1893, p. 558.38}

-A Barcelona telegram states that a nest of Anarchists has been discovered in that city, the police having lighted on an Anarchist club, which they searched, discovering a number of explosives and other things, showing the club to be a revolutionary and Anarchist centre. Two hundred supposed Anarchists are under arrest in Madrid. {PTUK November 30, 1893, p. 558.39}

-America is suffering from a strike on the Lehigh Valley Railway, which is being accompanied with a good deal of violence. It is reported from Wilkesbarre, Pa., that upwards of 27,000 men will be thrown out of employment owing to the strike. Those men are engaged at about sixty collieries, which will be compelled to close for want of railway trucks. {PTUK November 30, 1893, p. 558.40}

-A telegram from Quebec states that the greatest destitution prevails among the Canadian Indians. From Labrador to British Columbia reports have been received giving the most harrowing details. One Indian town in the northern part of the province of Quebec has lost every one of its inhabitants by famine. It is known that at least 400 Indians have already perished from hunger, and it is believed that thousands more will starve to death before the winter is over. {PTUK November 30, 1893, p. 558.41}

-Terrific gales swept over the English Channel, Nov. 19 and 20, and numerous wrecks, with much lose of life, are reported from ail parts of the British Isles and from the coast of the continent. The steamer *Hamshire*, of London, foundered off the coast, and the crew took to the boats; but in the terrible sea the boats were broken up and twenty-one persons are thought to have perished. Altogether about 240 persons are reported to have lost their lives in the storm, and over 500 have been rescued from sinking vessels. {PTUK November 30, 1893, p. 558.42}

-Herr Reichard, a Protestant student of theology, and Herr Sonnenburg, a publisher of Troves, were condemned some time ago to six and three weeks’ imprisonment respectively for making a “slanderous” attack on the usages of the Catholic Church, and “insulting” the Bishop of Troves in a pamphlet published by them under the title of “The Holy Coat Pilgrimage to Troves in the Era of Bishop Korum.” The sentence on Herr Reichard has now been commuted into one week’s detention in a fortress, and that on Herr Sonnenburg into a fine of 100 marks. {PTUK November 30, 1893, p. 558.43}

-The *Chronicle* says: “The relations between Austria and the Vatican are becoming steadily worse. For centuries past this Roman Catholic country has consistently supported, so far as was compatible with its independence, the claims of the Pope. This, however, carne to an end when it was found that the Pope had, so to speak, given his pontificial blessing to the Franco-Russian *entente*. The degree of intimacy which the relations between the Pope and Russia have reached is shown by the fact that the Vatican has consented to the Roman Catholic liturgy being celebrated in Poland in the Russian language. The negotiations on the subject have lasted for nearly a century, the Vatican having persistently opposed all appeals for the employment of the vernacular, on the ground that it was the spiritual protector of the Poles. Nov the agreement in question is expected to be signed during the next few days. Needless to say it will carry with it the exposure of the Poles to the Russification of their country through the medium of the Church.” {PTUK November 30, 1893, p. 558.44}

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It is wonderful how good words are abused. “Protection” is one of them. For instance, in view of the way the Matabele have been slaughtered, who could read the statement that “the remainder of the tribe is gradually placing itself under the *protection* of the British forces,” without being impressed that there is a grand satire in it? {PTUK November 30, 1893, p. 560.1}

“Liberty,” especially “religious liberty,” is another term that has had to suffer. Many crimes, both before and since the death of Madame Roland, have been committed in its name. Those who are diligently working to have strict religious teaching in all the public schools, are doing so in the name of liberty, and here is how it works: At a recent meeting of the managers of a certain school in London, a candidate for the situation of assistant teacher was asked if he had “the Archbishop’s Certification of Proficient in Religious Knowledge,” and when he answered in the negative, he was rejected, and another was chosen, whose educational standing was so low that he was ineligible according to the rules of the Board, but who had the Archbishop’s certificate. {PTUK November 30, 1893, p. 560.2}

Russian “orthodox” missions, it is said, have proved a total failure among the inhabitants of the Kirghese steppes, and will probably soon be withdrawn. Mohammedanism, on the other hand, is being embraced by the Kirghese almost *en masse*, being spread by Tartar teachers who have always enjoyed the privilege of free proselytism among them. Of course there is little choice between the Mohammedan and Greek religions, but it is a great pity that a people so ready to embrace a new religion should not have had opportunity of hearing and accepting the religion that is unto salvation. {PTUK November 30, 1893, p. 560.3}

“Christianity-Yes? or no?” That is the way the matter was recently put by Sir Richard Temple, when talking of the School Board election, which would determine the question of religious teaching in the schools. That is the question to be decided by the coming election. No wonder conscientious people tremble when they contemplate the slender thread upon which the existence of Christianity hangs. Just think of it! The fate of Christianity to be decided by a popular election. It may be so with what is known as “English Christianity,” but it is not so with the Christianity of Christ and the Bible. “The foundation of God standeth sure.” Popular elections can neither help or hinder the cause of true Christianity. {PTUK November 30, 1893, p. 560.4}

The question whether or not the doctrine of the Trinity, according to the definition of the Catholic Church, shall be taught to the little children in the public schools, has been agitating the London School Board for many months. The idea of Christianity that is held by those who are clamouring for State instruction in religion, is shown by a remark of the leading agitator, who said that Churchmen must do all they possibly can “to force this proud Board to bow its head before the Son of Mary.” Such Christianity is on a par with the politeness of the child whose mother takes its head in both her hands, and forces it to make obeisance to a visitor. We believe and are sure that Jesus is the Christ, the Son of the living God, and that He is God, but we also know that forced homage to Him is no better than professed heathenism. {PTUK November 30, 1893, p. 560.5}

The coxswain of the volunteer life-saving crew at Aldeburgh, near Harwich, which did good work in saving lives during the recent terrible gales, is a fishermen who has had much experience in life-saving. His father and grandfather both lost their lives in rescuing shipwrecked sailors. When asked, after his return from the work of the last storm, how many lives he had saved, the brave fellow replied, “I’m sure I don’t know; I don’t keep count of ‘em.” That is the way with hundreds who are doing some of the best work in the world. They are not keeping count of what they are doing, so as to report it. It is highly probable that the bravest deeds and the best work that has been done in this world will never be publicly heard of till the Judgment. In many cases the doers themselves are unconscious of it. {PTUK November 30, 1893, p. 560.6}

The projected beatification of Joan of Arc-so it is announced from Rome-is likely to “fall through.” So poor Joan must wait some time longer yet before she can become a saint. But if it is her life that has made her such, why is it not a fact to-day? Truth is not manufactured by the decisions of men, lay or ecclesiastical. But the “saints” of the Catholic Church are manufactured by that church; and she can as well undertake to manufacture saintliness, as to manufacture saints, since the latter cannot exist without the former. No one, however, can be less concerned over the matter than Joan herself, sleeping, as she is, unconscious in her grave. Ecclesiastes 9:5; Psalm 146:3, 4. {PTUK November 30, 1893, p. 560.7}

**“The Next Pope” The Present Truth 9, 35.**

E. J. Waggoner

According to advices received from Rome, the Papal world is beginning to be seriously agitated over the consideration of the question of the next pope. The Rome correspondent of the *Chronicle* says, “The next vote of the conclave seems in truth, almost restricted to two names,-Cardinal Serafino Vannutelli, and Cardinal di Pietro.” {PTUK November 30, 1893, p. 560.8}

Whether this statement be correct or not, there is little doubt that Leo’s successor will be an Italian, since only that nationality seems able to afford any abundance the quality of material of which pontiffs are made. History tells of but one English pope. Glancing over the long list of those who have occupied the pontifical throne since early times, we find few other names besides those that are Italian. Germany has fared a little better than England, while America has been left out altogether. The nations which produced the world’s great thinkers, its statesmen, its philanthropists, its missionaries, its leaders and all that tends to the progress and betterment of mankind, do not compare with Italy in furnishing men qualified to stand at the head of “the Church”! {PTUK November 30, 1893, p. 560.9}

And this is true enough of the Catholic Church; but it is not true of the true church. The church of Christ needs no man to stand at its head, for her Head is Christ Himself. {PTUK November 30, 1893, p. 560.10}