**“Front Page” The Present Truth 10, 14.**

E. J. Waggoner

“Thus saith the Lord, Let not the wise man glory in his wisdom neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.” Jeremiah 9:23, 24. {PTUK April 5, 1894, p. 209.1}

Note well, and remember, that it is the knowledge of God Himself, in which we are to glory. We are not to glory in any knowledge that we possess, even though it be the knowledge of the Bible. While knowledge of the Bible is necessary, when we take pride in such knowledge, or glory in it, we are really glorying in ourselves; and knowledge which leads to that, is not knowledge of God. {PTUK April 5, 1894, p. 209.2}

It is possible for a person to backslide, and to be grievously deceived while diligently studying the Bible. Not because the Bible is at fault, but because self, instead of the Holy Spirit, guides in the study. “Knowledge puffeth up, but love buildeth up.” “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; ... and have not love, I am nothing.” That study of the Bible which does not lead to the shedding abroad of the love of God in the heart by the Holy Ghost, makes Pharisees, but not Christians. {PTUK April 5, 1894, p. 209.3}

**“The Drink Curse” The Present Truth 10, 14.**

E. J. Waggoner

*The Drink Curse*.-Workers in all departments of reform work find the drink evil to be the main cause of the troubles which they seek to relieve. It is at the root of the poverty and over-crowding in our cities. It leads many to the immoral life, and very generally it is drink that fortifies the victim to endure the life of shame, and the loss of all self-respect. The Society for the Prevention of Cruelty to Children finds intemperance the main cause of the cruelties practised upon the young, whether in the homes of rich or poor. It is the king of evils. {PTUK April 5, 1894, p. 209.4}

**“The Sin of Witchcraft” The Present Truth 10, 14.**

E. J. Waggoner

When the children of Israel were travelling from Egypt to Canaan, the Amalekites came out to oppose their progress by arms. This was nothing less than an act of armed rebellion against God, under whose guidance the Israelites were marching, and therefore God said, “Because the hand of Amalek is against the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation.” Exodus 17:16, marginal reading. {PTUK April 5, 1894, p. 209.5}

The Amalekites filled up the measure of their iniquity, and the Lord chose the Israelites, in the days when Saul was king, to be the instruments by which He would execute judgment against them. Accordingly the prophet Samuel came to Saul with the following command from the Lord:— {PTUK April 5, 1894, p. 209.6}

“Now go and smite Amalek, and utterly destroy it all that they have, and spare them not; but slay both man and woman, infant and suckling, box and sheep, cattle and ass.” 1 Samuel 15:3. {PTUK April 5, 1894, p. 209.7}

So Saul departed on his mission, and smote the Amalekites; “but Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good; but everything that was vile and refuse, that they destroyed utterly.” Verse 9. {PTUK April 5, 1894, p. 209.8}

This, it will readily be seen, was in direct violation of the express command of the Lord; yet so deceived was Saul, that he thought that he had obeyed the Lord; for when Samuel came to meet him, “Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord.” Verse 13. {PTUK April 5, 1894, p. 209.9}

Samuel, however, was not deceived. The evidences of Saul’s disobedience were too numerous; the cattle themselves proclaimed the fact. And so, to Saul’s protestations of obedience, the prophet said, “What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I here?” {PTUK April 5, 1894, p. 209.10}

To this pertinent question Saul replied, “They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have to utterly destroyed.” {PTUK April 5, 1894, p. 209.11}

It will be seen from this that Saul had so far recovered from his deception that he was willing to excuse himself from any connection with the disobedience, and to lay the entire blame upon the people. Yet he excused the act as a righteous one, inasmuch as they designed ultimately to kill all the cattle that they had taken. He seemed to think that so long as they were finally destroyed, it would make no difference how or when it was done. Indeed, he seemed to think that offering them as a sacrifice to the Lord, would more than make up for the disobedience; for upon Samuel’s reproving him for his arrogant disregard of the Lord’s commandment, Saul again replied:— {PTUK April 5, 1894, p. 209.12}

“Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been destroyed, to sacrifice unto the Lord thy God in Gilgal.” {PTUK April 5, 1894, p. 210.1}

Even this did not make any difference; the disobedience was too evident, and the prophet of the Lord said, “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is says iniquity and idolatry.” 1 Samuel 15:22, 23. {PTUK April 5, 1894, p. 210.2}

The reader will notice that the words “is as” in the verse last quoted, are in Italic, indicating that they do not occur in the original Hebrew, but are supplied by the translators. The Hebrew language is brief, and a simple connective is often omitted when it would necessarily be understood. In reading, “Rebellion, the sin of witchcraft; and stubbornness, iniquity and idolatry,” it would be most natural to supply the copula “is,” but there would be no necessity nor warrant for supplying “as.” So that we may understand the prophet to say, as given in the Jewish rendering, that rebellion is indeed the sin of witchcraft, and that stubbornness is inquity and image-worship. Wherever therefore we find rebellion, there we find the sin of witchcraft. {PTUK April 5, 1894, p. 210.3}

This idea is expressed by the Apostle Paul when writing to the Galatians, who were turning away from the purity of the Gospel, and disobeying the truth of God. Galatians 1:6, 7; 5:7. To them he exclaimed, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?” Galatians 3:1. {PTUK April 5, 1894, p. 210.4}

**A PARALLEL INSTANCE**

“The deceitfulness of sin” is proverbial. There is a magic charm about sin that bewitches the senses, and leads one to think that he is doing right when he is openly transgressing a plain and well-known commandment. A most striking illustration is furnished in the case of Saul, and a perfect parallel to that case is found in the excuses which men give for observing Sunday instead of the Sabbath, in professed obedience to the fourth commandment. Let us briefly trace the parallel. {PTUK April 5, 1894, p. 210.5}

The Lord Himself came down upon Mount Sinai, and said:— {PTUK April 5, 1894, p. 210.6}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy works; but the seventh day is the Sabbath of the Lord thy God; and it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” Exodus 20:8-11. {PTUK April 5, 1894, p. 210.7}

This commandment is of universal obligation, for it is based upon creation, which concerns the whole human race. “The Sabbath was made for man” (Mark 1:17), without respect of nationality, or age of the world. It was made when there was but one man and one woman on earth. At the close of the six days of creation, immediately after the creation of Adam, God rested on the seventh day from all His work, “and God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 2:2, 3. Therefore this commandment is spoken to everyone who is descended from Adam. {PTUK April 5, 1894, p. 210.8}

It is very definite, requiring the observance of the seventh day of the week, because the women who saw Jesus crucified and buried, “returned and prepared spices and ointments, and rested the Sabbath day according to the commandment” (Luke 23:56), and “when the Sabbath was past,” they came to the sepulchre early on the first day of the week. Mark 16:1, 2; Luke 24:1. The day immediately before the first day of the week must be the seventh day of the week, and that is “the Sabbath day according to the commandment.” {PTUK April 5, 1894, p. 210.9}

The commandment requiring the observance of the seventh day of the week is part of the law, of which Jesus said, “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. Heaven and earth have not passed away, therefore the law remains unchanged. {PTUK April 5, 1894, p. 210.10}

It is one of the commandments of the law, which Jesus said He came not to destroy, but to fulfil (Matthew 5:19); and it is one of those which He kept. John 15:10. “He that saith he abideth in Him ought himself also so to walk even as He walked.” 1 John 2:6. We are “saved by His life,” and by that only. {PTUK April 5, 1894, p. 210.11}

The seventh day is the day that is always called “the Sabbath” throughout the Bible,—the New Testament as well as the Old,—showing that God designs that it shall always and everywhere be known by that name. It is never called anything else but the Sabbath, except in Revelation 1:10, where it is called simply “the Lord’s day,” which is what the fourth commandment declares it to be. {PTUK April 5, 1894, p. 210.12}

So much for the commandment. Yet, plain as it is, we find that it is very generally disregarded by professed Christians. That is, they profess to keep the commandment, by keeping another day than that named in the commandment. No one claims that there is anywhere in the Bible any mention of a change in the commandment, or that the Bible says one word about the observance of Sunday; for it is admitted that the substitution of Sunday for the Sabbath did not occur until after the days of the apostles, and that “the change from the seventh to the first appears to have been *gradually and silently introduced*, by example rather than by express precept.”—*Dr. Scott.* {PTUK April 5, 1894, p. 210.13}

We have before us a tract written by a clergyman of the Church of England, in which it is stated that the change in the day was made “when Christ’s life on earth was ended, and He had ascended to heaven.” It is claimed that this change was made in obedience to the will of Christ, yet the writer adds that “we are not told of any words of His in which He gave this direction.” Indeed we are not. {PTUK April 5, 1894, p. 210.14}

The excuse most commonly given for the change from the commandment, is that the people generally do it, and that since the first day is kept “in honour of Christ,” it must be acceptable to the Lord; that the intent of the commandment is met, inasmuch as one day of the seven is observed. Precisely the way in which Saul persuaded himself that he had obeyed the commandment of the Lord. He said, “the people spared the best of the sheep and the oxen.” It was as easy for Saul, as it is for men now, to imagine that whatever “the people” do is all right. {PTUK April 5, 1894, p. 210.15}

Moreover, the cattle which God had said should be “utterly destroyed” were saved to be sacrificed to the Lord. Surely the Lord ought to be satisfied with such a bribe as that! What difference did it make when the animals were killed, so long as they were sure to be killed sometime; Saul thought that it would honour the Lord more to slay them in sacrifice, than to slay them in any other way; just as people think that the Lord will be honoured more by Sunday observance, than by the observance of the day which He has commanded. {PTUK April 5, 1894, p. 210.16}

There is not an excuse given for keeping Sunday instead of the Sabbath, which is not paralleled by Saul’s excuse for not destroying the spoil of the Amalekites. But in the case of Saul the Lord said that it was rebellion, which is the same as the sin of witchcraft. Since the same God now lives, and changes not, what would He now say of the liberties that His professed followers had taken with His fourth commandment? {PTUK April 5, 1894, p. 211.1}

**THE ROOT OF THE MATTER**

Having seen that plain violation of one of God’s commandments is the sin of witchcraft, no matter how specious is the excuse, let us now go to the root of the whole matter. Writing to the Corinthians, the Apostle Paul said: “I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” 2 Corinthians 11:3. {PTUK April 5, 1894, p. 211.2}

It is evident that in every attempt to beguile men from the truth as it is in Jesus, the devil has used the same arts with which he succeeded in deceiving Eve. Let us therefore see by what means she was deceived. Read the account in Genesis 3:1-6. {PTUK April 5, 1894, p. 211.3}

God had commanded Adam and Eve not to eat of the tree of knowledge of good and evil, saying, “in the day ye eat thereof ye shall surely die.” The serpent came with artful insinuations against God, intimating that God was unjust in giving such a commandment. “Is it so that God hath said, Ye shall not eat of every tree of the garden? Can it be possible that He would be so arbitrary as that?” This prepared the way for a bolder strike in response to Eve’s statement that God had said that they might eat of every tree but one, but that they should die if they ate of that. The serpent said:— {PTUK April 5, 1894, p. 211.4}

“Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God’s [literally, like God], knowing good and evil.” {PTUK April 5, 1894, p. 211.5}

Then the record says that “when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.” {PTUK April 5, 1894, p. 211.6}

But the fact was that the tree was not one to be desired; neither, since God had prohibited it, was it good for food. It was poisonous, as has been amply demonstrated; for it was, {PTUK April 5, 1894, p. 211.7}

*-“the tree whose mortal taste  
Brought death into the world, and all our woe.” {PTUK April 5, 1894, p. 211.8}*

How then did the woman see that the fruit of the tree was good for food, and to be desired?—She saw it through the representations of the tempter. He caused her to see it by means of his magic arts. She was bewitched. She saw that which did not exist, just as has been the case with many people since, when they have been under the spell of the conjurer. It was witchcraft and magic that caused the sin from which all other sins have sprung. And thus we see why it is that rebellion is the sin of witchcraft. {PTUK April 5, 1894, p. 211.9}

But what was the magic by which the tempter induced Eve to transgress the express commandment of the Lord?—It is all summed up in one sentence, “Ye shall not surely die.” It was the belief of this lie that caused the first sin and all the sins that have followed in its train. It is by the subtlety by which the serpent beguiled Eve, that our minds are in danger of being corrupted from the simplicity that is in Christ. The false prophets and teachers are threatened with punishment by the Lord, because, as He says:— {PTUK April 5, 1894, p. 211.10}

“With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” Ezekiel 13:22. {PTUK April 5, 1894, p. 211.11}

**THE SPIRIT OF ANTICHRIST**

This is the spirit of antichrist, for since Christ “was manifested to take away our sins” (1 John 3:5), it is evident that everything which tends to oppose His work,—to keep men in sin,—is the work of antichrist. It is the work of “that old serpent, called the devil and Satan.” Revelation 12:9. Let us look a little more closely at this principle of evil. {PTUK April 5, 1894, p. 211.12}

Satan induced Eve to sin by saying, “Ye shall not surely die.” He induced her to commit an act of open rebellion against God,—an act which would separate her from Him,—casting off entirely her allegiance to Him, and following her own way; and this he did by making her believe that it would not cut short or diminish her life. But the only ground on which one could expect to have life under those circumstances, that is, in separation from God, and rebellion against Him, would be that he already possessed life in himself, independently of God. The devil, therefore, caused Eve to believe that she had life in herself, so that she could not surely die, and be utterly destroyed, even though she utterly rejected God. He with lies induced her to sin, by promising her life; and false prophets and teachers have strengthened the hands of the wicked, that they should not return from their wicked way, by promising them life. {PTUK April 5, 1894, p. 211.13}

**NATURE OF MAN**

The Scriptures give us in simple terms the nature of man. Let us read something of what they say. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. The nature of man is sinful, and mortal because sinful. “The soul that sinneth, it shall die.” {PTUK April 5, 1894, p. 211.14}

“From within, 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. {PTUK April 5, 1894, p. 211.15}

“The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” Galatians 5:19-21. And the same writer, after naming over the same things in Romans 1:29-31, says that the judgment of God is that “they which commit such things are worthy of death.” All men have sinned, and so all men are mortal, because “to be carnally minded is death.” In sinning man lost life, just as God said he should. {PTUK April 5, 1894, p. 211.16}

**CHRIST’S WORK**

Christ came “to seek and to save that which was lost.” This He does by supplying to man that which has been lost. And what does He supply?—Life. Read the following texts:— {PTUK April 5, 1894, p. 211.17}

“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. {PTUK April 5, 1894, p. 211.18}

“As the living Father hath sent Me, and I live by the Father; so he that eatheth Me, even he shall live by Me.” John 6:57. {PTUK April 5, 1894, p. 212.1}

“The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.” John 10:10. {PTUK April 5, 1894, p. 212.2}

“Father the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” John 17:1-3. {PTUK April 5, 1894, p. 212.3}

Christ has “abolished death and brought life and immortality to light through the Gospel.” 2 Timothy 1:10. He has abolished sin and death in His own flesh (1 Peter 2:24; Galatians 3:13; Ephesians 2:15); therefore it is abolished only in those in whom Christ dwells by faith. He has brought life and immortality to light through the Gospel; therefore none can see life and immortality except those who accept Christ and the Gospel. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” John 3:36. {PTUK April 5, 1894, p. 212.4}

**LIFE AND RIGHTEOUSNESS IN CHRIST**

It is in the Gospel that life and immortality are brought to light; because the Gospel is “the power of God unto salvation to everyone that believeth;” “for therein is the righteousness of God revealed.” Romans 1:16, 17. It is by the Gospel that we are saved. But we are “saved by His life” (Romans 5:10), because His life is righteousness. Righteousness cannot be found except in the life of God. Jesus, who is the manifestation of God to men, said, “None is good, save one; that is, God.” Luke 18:19. And God alone has life in Himself. With Him is “the fountian of life.” Psalm 36:9. So we find that life and righteousness, alone from God, are inseparable; because His life is righteousness. Christ is our righteousness, because He is our life. {PTUK April 5, 1894, p. 212.5}

The same thing may be shown in another way. Thus: “All unrighteousness is sin.” 1 John 5:17. “Sin is the transgression of the law.” 1 John 3:4. Therefore all unrighteousness is the transgression of the law. But the law was, and is, the life of Christ, because out of the heart are the issues of life (Proverbs 4:23), and Jesus said, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. All unrighteousness, or transgression of the law, is therefore opposition to the life of God in Christ; for His life is the perfection of righteousness, or of obedience to the law. {PTUK April 5, 1894, p. 212.6}

This being the case, it is evident that whoever claims that life may be had apart from Christ, is claiming that righteousness may be had apart from Him. When the serpent told Eve that if she ate of the forbidden tree she should not die, but should be like God, and he really assured her that it would be right to do what God had forbidden. In other words, he made her believe that her way was right, and that she was the proper judge of her own actions; in short, that she was essentially God. {PTUK April 5, 1894, p. 212.7}

It is evident, therefore, that the teaching that men will live to all eternity, even though they do not accept the Lord Jesus Christ, is the work of antichrist. It must be so, because it is a positive denial of the words of inspiration, that he that hath not the Son, hath not life. It is a denial of the work of Christ, which is solely to give life, and to give righteousness through His life. Moreover, it is shown to be the work of antichrist, in that the devil himself, the great enemy of Christ, is the one who originated the teaching that even sinners cannot die. {PTUK April 5, 1894, p. 212.8}

**MODERN SPIRITUALISM**

This teaching is all summed up in what is known as Modern Spiritualism. Most people have a very vague and incorrect idea of what Spiritualism is. They think that it means simply rapping, table-tipping, and other more or less extravagant manifestations. But the whole of Spiritualism is summed up in the teaching that man has a conscious existence in death,—that, in fact, there is no death, because man has life in himself, regardless of his relation to God and the Lord Jesus Christ. Let Spiritualists themselves tell us what Spiritualism really is. We quote from standard Spiritualist publications:— {PTUK April 5, 1894, p. 212.9}

The central idea of modern Spiritualism is the keystone of the religious arch. That is, a continued existence.-*Golden Gate*. {PTUK April 5, 1894, p. 212.10}

Spiritualism *per se* is a science; it is the demonstration of certain facts relative to the nature of man; it explains the psychical phenomena which have transpired in the past, and the mysteries which have surrounded us as spiritual beings. It demonstrates the fact of man’s continued existence after death, and enlightens us in regard to the matter of that existence.-*Ib*. {PTUK April 5, 1894, p. 212.11}

The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form. {PTUK April 5, 1894, p. 212.12}

The phenomena that a company Spiritualism are simply the means by which it is sought to demonstrate the idea of man’s continued existence. As Satan made Eve “see” that what he told her was so, although it was an infamous lie, so he still proceeds to cause people to “see” that there is no such thing as death, by giving them pretended communications from the departed, and by showing them their forms. For be it known that the devil and his angels, and not the spirits of the dead, are the authors of all the communications and phenomena of Spiritualism. {PTUK April 5, 1894, p. 212.13}

**MAN’S CONDITION IN DEATH**

The Scriptures tell us man’s condition in death, and assure us of the impossibility of anybody’s taking any part in the affairs of this life, after he has died. Let us read a few texts:— {PTUK April 5, 1894, p. 212.14}

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. {PTUK April 5, 1894, p. 212.15}

“The dead praise not the Lord, neither any that go down into silence.” Psalm 115:17. {PTUK April 5, 1894, p. 212.16}

“For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit [grave] cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day.” Isaiah 38:18, 19. {PTUK April 5, 1894, p. 212.17}

“For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished.” Ecclesiastes 9:5, 6. {PTUK April 5, 1894, p. 212.18}

“Man that is born of woman is a few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth as a shadow, and continueth not.” “For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax cold in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But men dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and as the flood decayeth and drieth up, so men lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.” “His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Job 14:1, 2, 7-12, 21. {PTUK April 5, 1894, p. 212.19}

“For what is your life? It is even a vapour, that appeareth for a little season, and then vanisheth away.” James 4:14. {PTUK April 5, 1894, p. 213.1}

From these texts it is evident that the phenomena of Spiritualism cannot be produced by departed men. That they are the production of demons is evident from the fact that they are wrought for the purpose of giving colour to Satan’s great falsehood, “Thou shall not surely die,” and that both Satan and his angels are able to transform themselves into angels of light, and therefore have the power to personate the dead. Modern Spiritualism is but ancient Paganism; and of that the Apostle Paul wrote, “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils.” 1 Corinthians 10:20. {PTUK April 5, 1894, p. 213.2}

**SAUL AND THE WITCH**

The truthfulness of the words of the prophet—“rebellion is the sin of witchcraft”—was fully demonstrated by Saul himself before he died. He had rejected the Lord and therefore the Lord had of necessity rejected him. “When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.” 1 Samuel 28:6. How could He, when Saul had despised His word, and turned to Him now only through fear? {PTUK April 5, 1894, p. 213.3}

“Then Saul said unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.” To appeal to one that has a familiar spirit, is to appeal to the dead, as we learn from Isaiah 8:19, “And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter; should not a nation seek unto their God? on behalf of the living should they seek unto the dead?” R.V. But to have professed dealings with the dead, is to have actual dealings with the devil, since the dead know not anything, and the devil personates them. This is witchcraft, and the beginning of it in Saul’s case, as in every other, was in turning aside from the word of the Lord. {PTUK April 5, 1894, p. 213.4}

Now let us read the interview between Saul and the woman with the familiar spirit, or, as she would be called in these days, the Spiritualist medium. After her fears as to her safety had been calmed, she said:— {PTUK April 5, 1894, p. 213.5}

“Whom shall I bring up to thee? And he said, Bring me up Samuel. And when the woman saw Samuel she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up.... And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.” {PTUK April 5, 1894, p. 213.6}

Saul “perceived” that it was Samuel, just as Eve “saw” that the forbidden tree was good, and to be desired. He saw it through the representations of the devil. Whether or not Saul actually saw anything is uncertain, and is immaterial. In either case it was the devil who was deluding his senses. {PTUK April 5, 1894, p. 213.7}

Then followed the conversation, in which the spirit told him of his approaching doom. This the devil could easily do, as Saul was now entirely in his power. And this is the lesson to be learned from this narrative, that he who rejects the word of the Lord, rejects the Lord Himself; and he who rejects the Lord, must of necessity put himself into the devil’s power. Rebellion is the sin of witchcraft. Whoever rejects the word of the Lord in one particular, has no safeguard against believing any sort of error. All the wickedness of Spiritualism is wrapped up in rejection of God’s word. {PTUK April 5, 1894, p. 213.8}

**DENYING THE ATONEMENT**

We have seen from the Scriptures that to teach that man has life in himself is to teach that he has righteousness in himself,—that he himself is the standard of right,—and that he is, in fact, God. It was thus that the serpent beguiled Eve, saying, “Ye shall not surely die;” “Ye shall be like God.” Now see how this is borne out in Spiritualism. In the *Banner of Light*, one of the leading Spiritualist journals of the world, we read:— {PTUK April 5, 1894, p. 213.9}

I believe that man is amenable to no law not written upon his own nature, no matter by whom it is written.... By his own nature must he be tried-by his own acts he must stand or fall. The, man must give an account to God for all his deeds; but how?—Solely by giving account to his own nature-to himself. *Feb. 6, 1864*. {PTUK April 5, 1894, p. 213.10}

In line with this is the following editorial statement in the *Golden Gate* of July 2, 1887, another leading Spiritualist journal:— {PTUK April 5, 1894, p. 214.1}

The spirits also teach us that there is no atonement or remission of sin except through growth; that as we sow, so also must we reap. They have not found God, and never will, except as they find Him in their own souls. {PTUK April 5, 1894, p. 214.2}

Once more we quote the words of another leading Spiritualist teacher:— {PTUK April 5, 1894, p. 214.3}

We believe that God does not pardon sin, as is represented in the Scriptures; and we also believe that *sin* is as much a necessity as *righteousness* so-termed; that *sin* in the evolution of Nature’s (God’s) laws is converted into *righteousness*. {PTUK April 5, 1894, p. 214.4}

Let the reader turn to the texts previously quoted, which showed the nature of the unregenerate man, and he will see that such teaching as this must inevitably tend, when believed, to all manner of wickedness. Since it is the teaching of the devil, it must produce deviltry. That it is anti-Christian it is evident from the fact that it contradicts both what the Scriptures say of man’s nature, and what Christ says of His mission, and that it tends to sin. But it is the legitimate result of the doctrine that there really is no death. {PTUK April 5, 1894, p. 214.5}

But some will say that the Spiritualists are ungodly men who make a profession of belief in the Bible, and that their unchristian utterances are to be attributed to this, and not to their belief in continued existence in death. Let us then see how that doctrine affects those who profess to love the Lord Jesus Christ, and to revere His word. {PTUK April 5, 1894, p. 214.6}

**THE DEAD AS SAVIOURS**

We quote from a Sunday-school paper which, although edited by a Methodist Doctor of Divinity, is undenominational, circulating among all denominations. Although the paper had an “Open Letter” Department, in which correspondents were free to express their opinions, no word of dissent ever appeared, against the editorial from which the following was taken, but, on the contrary, it was highly commended. Under the heading, “What Our Dead Do For Us,” the editor wrote:— {PTUK April 5, 1894, p. 214.7}

Much of the best work of the world is done through the present, personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us, and in us, of loved ones whom we mourn as wholly removed from us. When death takes away one on whom we leaned.... the temptation to us is to feel that his work for *us* is done, and that henceforth, while we live on here, we must live on without his presence or aid. Yet, as a practical fact, and as a great spiritual truth, our dead do for us as constantly as they could do for us if they were still here in flesh; and they do for us very much that they could not do unless they were dead. {PTUK April 5, 1894, p. 214.8}

Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shown as now with the reflected light of heaven, unless they had been summoned to frequent upward lookings through the clouds, and loving communion with their children in heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of the constant sense of the overwatching presence of their dead parents.... And so the dead live on here, for, and with, and in, those who mourn and remember them as gone hence for ever. {PTUK April 5, 1894, p. 214.9}

Our living friends do much for us, but perhaps our dead friends do yet more. {PTUK April 5, 1894, p. 214.10}

The object of this extract is to show the natural result of the doctrine that the dead do not really die. Notice (1) that the dead are put in the place of Christ, as the agency that works in men for good; and (2) that the glorification of saints is attributed to communion with the dead, and not to communion with Christ. When it is said that faces “could never have shown as now with the reflected light of heaven, unless they had been summoned to frequent upward lookings through the clouds, and loving communion with their children in heaven,” it is evident that the influence of Jesus Christ is discounted. The dead are exalted to His place. It is as much as to say that the dead do that which Christ Himself ought to. And yet the men who wrote that would be shocked at the suggestion that he did not perfectly honour the Lord. It was by his subtlety that the devil beguiled Eve, and the words, “Ye shall not surely die,” still undermine trust in Christ in the most subtle and unperceived matter. {PTUK April 5, 1894, p. 214.11}

Perhaps the following from a published sermon by a most prominent D.D. of the Presbyterian denomination may serve to indicate (since it is but one out of scores of similar utterances) how much trust is put in the dead for salvation, by many who would spurn with indignation the charge that they are Spiritualists, and who would in the strongest terms condemn Catholic saint-worship:— {PTUK April 5, 1894, p. 214.12}

Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the tears from the troubled brow, and pointing us upward to the regions of everlasting light and peace! {PTUK April 5, 1894, p. 214.13}

**FAITH IN THE DEAD**

The following extract from a story in another religious journal (Presbyterian) shows still more strikingly how the doctrine that the dead do not really die deposes Christ from His rightful place, and puts human beings in His stead. Whether the story professed to be a narrative of facts, or was simply imagined in order to illustrate a theory, makes no difference. The influence of the belief in the conscious existence of the dead is shown just the same in either case. The story opens with a conversation between a mother and her little daughter, and runs thus:— {PTUK April 5, 1894, p. 214.14}

“Mamma, are you thinking of Jessie?” {PTUK April 5, 1894, p. 214.15}

“Yes, dear, she seems to be very near me to-night.” {PTUK April 5, 1894, p. 214.16}

Bertha drew a low stool to the window by mamma’s side, and asked in hushed tones, “Do you indeed think that sister Jessie can sometimes be with us in this room?” {PTUK April 5, 1894, p. 214.17}

“I cannot doubt it,” was the reply. Mamma’s hand was laid caressingly and soothingly upon the bowed head, for Bertha had not yet learned (alas, how few in this weary world do learn!) the quiet repose and steadfast hope of a perfect faith. {PTUK April 5, 1894, p. 214.18}

After a moment’s silence Mrs. Grey continued: “I have been sitting here alone thinking of Jessie’s life among the angels. How happy she must be in her beautiful home! I often wonder in just what way the hopes and aspirations, that made her earth life so pure and true, are finding their perfect realisation in the unrestricted possibilities of spiritual life.” {PTUK April 5, 1894, p. 214.19}

“But, mamma, what comfort do you find in that?” cried Bertha. “I want her here; she was older and so much wiser and better than I, and she would have helped me so much.” {PTUK April 5, 1894, p. 214.20}

“But that is a selfish grief, dear Bertha; is it no comfort to know that Jessie is safe and happy? She knows how much you need help, and can guide you far more truly now in her perfect knowledge of the good and true, than she could have done in her earthly existence.” {PTUK April 5, 1894, p. 214.21}

“But I cannot see her; I cannot hear her. How can she help me now?” and Bertha sobbed with the unreasoning abandon of a grief that would not be comforted. {PTUK April 5, 1894, p. 214.22}

“But quiet, my child; Jessie does not wish to mourn for her in this rebellious way. It can be a help to you always to think what way your angel sister would rejoice to have you think, and speak, and act. If you seek to do those things that merit her approval, it would surely feel her guiding power. Jessie can both see and hear you; but her spirit is released from its earthly fetters, because the loving Father had need of her among the angels. We cannot hear her voice, but we may feel the holy influence of her angelic presence; we cannot see her face, but we may be cheered and comforted by the thought that her bright spirit is nearest, and that she loves us with a love that is purer and holier than earth-love, even as her life in its changed relations is purer and holier.” {PTUK April 5, 1894, p. 214.23}

The story goes on to tell how Bertha was seduced and comforted by this talk, and how her heart was filled with an “unspeakable joy” by the thought that her dead sister “might always be unto her an invisible guardian, an intangible, loving presence.” Then follow an account of a dream which he had, in which Jessie appeared to her, and when she awoke, “its calm influence entering into her heart, taught her that death is indeed life,” etc. {PTUK April 5, 1894, p. 214.24}

Is it possible to read the above and not see that Jesus is entirely ignored, and His rightful place filled by a dead girl? The Bible tells us that Christ is the Author and Finisher of faith; that is, that true faith centres in Him alone. But in this story “the quiet and steadfast hope of a *perfect faith*” is nothing else but belief in the presence of the dead. The Scriptures tell us that there is not salvation in any other than Jesus; but this makes a dead friend the chief saving agency. Instead of seeking to “walk worthy of the Lord unto all pleasing,” the little girl is taught to seek to do the things that merit the approval of her dead sister. Peter tells of “joy unspeakable and full of glory,” which comes to those who love and believe in the Lord Jesus Christ; but the doctrine under consideration makes the unspeakable joy come from the belief in the presence of the dead. Instead of saying to the Lord, “Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee,” the belief in the continued existence of the dead relegates Jesus to the background, and deifies the dead. {PTUK April 5, 1894, p. 215.1}

**THE DEAD AS JUDGES**

The next extract is from a Baptist paper. It is from a report of anniversary services held in memory of a Dr. Parker, at which the wife of the minister read a “tribute” to the departed. Following is a portion:— {PTUK April 5, 1894, p. 215.2}

Another soul has taken its place among the great cloud of witnesses, and to-day looks on with clearer, juster, kindlier vision than earth can know at the battle you and I are still waging. Have you thought with what loving interest he is watching our work and lives? Not with the imperfect edition of men, and with the unjust judgments of earth, but with a clear and just discrimination of Heaven we are seen by him to-day as we in turn shall see. {PTUK April 5, 1894, p. 215.3}

There is for us who meet in Parker Chapel a new tie binding us to Heaven, and there is just as surely a new motive for more earnest, more worthy, more holy living and work on earth. If there be any incentive to worthy endeavour in the thought that the great and good of all ages are witnesses of our efforts, then the knowledge that he who so recently was with us has taken his place in the great host of heavenly witnesses, should be a fresh motive for us to lay aside every weight, and run our race with patience. {PTUK April 5, 1894, p. 215.4}

*“Do we indeed desire the dead  
Should still be near us at our side?  
Is there no baseness we should hide?  
No inner vileness that we dread? {PTUK April 5, 1894, p. 215.5}*

*“Shall he whose applause I strove,  
I had such reverence for his blame,  
See with clearness some hidden shame,  
And I be lessened in his love? {PTUK April 5, 1894, p. 215.6}*

*“I wrong the grave with fears untrue;  
Shall love be blamed for want of faith?  
There must be wisdom with great Death;  
The dead shall look us through and through. {PTUK April 5, 1894, p. 215.7}*

*“Be near us when we climb and fall.  
Ye watch, like God, the rolling years  
With larger, other eyes than ours,  
To make allowance for us all.” {PTUK April 5, 1894, p. 215.8}*

When we read how the ancient Greeks and Romans deified their dead heroes, we call it Paganism. But thousands of men, including many preachers, have read these verses, and have applauded the author’s clear grasp of “Christianity.” But who can tell the difference? There is none. The serpent said to the woman, “In the day that ye eat thereof, ye shall be like God, knowing good and evil,” and the inevitable result of believing the doctrine, “Ye shall not surely die,” is still to exalt the dead to the place of God, and make them the judges of mankind. Surely such teaching is none other than the work of antichrist, inasmuch as all judgment is committed to the only begotten Son of God. {PTUK April 5, 1894, p. 215.9}

**THE DEAD AS TEACHERS**

One of the most prominent ministers in the world, who regularly preaches to congregations numbering several thousand, and whose name is known, and whose sermons are read throughout the world, has preached a published sermon entitled “The Employments of Heaven,” in which he pictures dead physicians as still carrying on their work, and attributes to their unseen touch some of the mysterious recoveries of patients who have been given up to die. Then, speaking of himself, he said:— {PTUK April 5, 1894, p. 215.10}

When I get to heaven-as by the grace of God I am destined to go to that place-I will come and see you all. Yea, I will come to all the people to whom I have ministered the Gospel, and to the millions of souls to whom, through whom the kindness of the printing press, I am permitted to preach in this land, and in other lands.... I will visit them all. I give them fair notice. Our departed friends in the ministry are engaged in that delectable entertainment now. {PTUK April 5, 1894, p. 215.11}

Thus is the devil using his first falsehood—“Ye shall not surely die”—to pave the way for the reception of many others. For we know from the Scriptures that no man is able to know or do anything when he is dead, and that when they seem to come back, and to communicate, it is only the spirits of devils. Now see for what purpose he is getting the people accustomed to the idea that dead ministers can come back and teach. Some years ago a Baptist minister left his pulpit, and became an avowed Spiritualist. Writing of his experience, and of the spirits who were his familiar visitors, he said:— {PTUK April 5, 1894, p. 215.12}

Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former preaching was erroneous. The whole system of Biblical interpretation is far away from the truth, as everyone will find when they enter the spiritual world. {PTUK April 5, 1894, p. 215.13}

Without attempting to defend anybody’s “system of Biblical interpretation,” we may learn this fact, namely, that when the devil personates dead ministers, and begins preaching, it is only for the purpose of undermining faith in the Bible. And those who have so far wandered from God’s word as to believe Satan’s fiction that there is no death, despite God’s word to the contrary, will, if they do not forsake that error, fall easy victims to all the false doctrine with which the agents of Satan will flood the world. {PTUK April 5, 1894, p. 215.14}

A few years ago there was a representative gathering of the Congregationalists in London, from all parts of the world. Of course the new “criticism” came in for discussion. Some had pleaded for holding to “the faith of the fathers,” when one man said, “But who knows what the faith of the fathers is now?” This was thought to be a particularly happy bit, and was the most applauded of any remark made during the convention. Thus the way is rapidly preparing for Satan to fill the minds of professed believers in Christ with all manner of false doctrines, and to fill the churches with wickedness. And then will the words go forth from heaven: “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Revelation 18:2. And the preparation for this was made by Satan in Eden six thousand years ago, when he said, “Ye shall not surely die.” How fearfully the Apostle Paul’s forebodings have been realised, for as the serpent beguiled Eve, many thousands of minds have been corrupted from the simplicity that is in Christ. {PTUK April 5, 1894, p. 215.15}

**TRUE COMFORT**

“But are we not to be comforted with the thought of meeting our loved ones again? Are we to think of them when they die as lost for ever?” No; the righteous dead are not lost, but the promise is that “they shall come again from the land of the enemy.” Jeremiah 31:16, 17. Read these soul-cheering words:— {PTUK April 5, 1894, p. 215.16}

“But we would not have you ignorant, brethren, concerning them that fall asleep, that ye sorrow not, even as the rest which have no hope. For if we believe that Jesus died and rose again, even so them also which are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them which are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord. Wherefore comfort one another with *these* words.” {PTUK April 5, 1894, p. 215.17}

Yes; if we truly believe the Lord we shall meet the ones who have departed, for “together with them” we shall be “caught up”—“*to meet the Lord.”* But even the joy of meeting friends and kindred will be overtopped by the joy of meeting with “the chiefest among ten thousand, and the One altogether lovely.” “He will swallow up death in victory.” To Him alone will every eye be turned, and will every tongue ascribe praise. “Unto Him that loved us, and washed us from our sins in His own blood,” will all honour and glory be given. And since that will be the occupation of the redeemed in heaven, let the redeemed on earth beware of anything that tends to eclipse His glory now. {PTUK April 5, 1894, p. 216.1}

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And YE ARE COMPLETE IN HIM.” {PTUK April 5, 1894, p. 216.2}

**“Life and Death” The Present Truth 10, 14.**

E. J. Waggoner

“He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. {PTUK April 5, 1894, p. 221.1}

When you skip with a rope, or roll your hoop, or play with your dog or cat, or help your father or mother, do you ever stop to think who gives you the power to skip and run and shout? Who filled you so brimful of life and activity? And who keeps you alive during the long nights when you, as well as your father and mother, are sound asleep? Think a moment, and see if you cannot remember. {PTUK April 5, 1894, p. 221.2}

We have learned that “In *Him* [the Lord] we live, and move, and have our being,” and that “it is He that hath made us and not we ourselves,” for “with Him is the fountain of life.” {PTUK April 5, 1894, p. 221.3}

Well, then, since we live in *Him*, and there is no other fountain of life, suppose we should shut ourselves *away* from Him, what would happen to us? {PTUK April 5, 1894, p. 221.4}

Yes, we should surely die, for we have no life of our own at all. We cannot live without God any more than the grass or the trees or the beasts can, for from Him flows “the life of every living thing.” {PTUK April 5, 1894, p. 221.5}

Then can you not see how hopelessly lost we were when man in Eden shut himself away from God by the “thick cloud,” or “wall,” of sin? And can you not see how hopelessly lost we are *now*, if we do not accept Jesus as our good Shepherd, and allow Him to take our sins away and bring us back to God? {PTUK April 5, 1894, p. 221.6}

As we learned last week, Jesus is the only “door” and only “way” to God, the fountain of life. That is the reason that God says, “He that hath the Son hath life, and he that hath not the Son of God hath not life.” Jesus is our only hope, our only salvation. {PTUK April 5, 1894, p. 221.7}

By sin we have shut ourselves away from all right to the life that God gave us, and which He now lends us but for a little while that we may have time to learn of Jesus, and to take Him for our Saviour. We shall soon die and return to dust, just as God said we should, and just as Adam and Eve did long ago. {PTUK April 5, 1894, p. 221.8}

If we have accepted Jesus, we have accepted His life, and we need not fear, for we shall *live again*, never to die anymore. While we sleep in the grave Jesus will safely keep for us His own eternal life which we have accepted, and He will come in a little while and wake us up to receive it again. {PTUK April 5, 1894, p. 221.9}

But if we will not accept Him and His life now, we shall have no life then to be hid with Christ in God, and therefore we shall have to be awakened to everlasting destruction instead of to everlasting life. {PTUK April 5, 1894, p. 221.10}

Satan knows this, and so he does everything that he can to keep us away from Jesus. He knows that if we have Jesus, we have life, and He does not want us to go to Jesus that we may have life. He wants to make us believe that we can live without God just as well as with Him, and that we cannot die no matter how wicked we are. If he can get us to believe that, he knows that we shall not feel any need of Jesus, for we shall think that we have life in ourselves; thus he will be able to keep us away from the only One who can save us. {PTUK April 5, 1894, p. 221.11}

Whenever, therefore, we are tempted to disobey God and commit any naughty sin, Satan whispers to us just as he did to Eve, “Fear not; it will not do any harm; ye shall not surely die, even though you do disobey God, and shut Him away with your sins; there is no such thing as death; even though you appear to die it is not death, and so you can never die.” {PTUK April 5, 1894, p. 221.12}

Though with our own eyes we may have seen our friends die, and lie perfectly still and helpless, and deaf to all our cries, yet he has said, “Ye shall not surely die; this is not death, but another and better and more beautiful way of living; your friends are not dead but alive, and they hear every word you say, and are watching over you and thinking about you all the time, and they can help you to live as you ought.” {PTUK April 5, 1894, p. 221.13}

He is so very anxious to have us believe this, and thus lead us away from seeking Jesus for help and life, that he and his angels sometimes cause themselves to look like people who have died, and then they come and show themselves and say that they are the friends who were supposed to be dead. They look so much like them, and talk so much like them, that people are easily deceived, and believe that they are really talking with their dead friends. {PTUK April 5, 1894, p. 221.14}

Satan has also written messages to people in the handwriting of their dead friends, thus causing them to think that their friends were alive and writing to them. {PTUK April 5, 1894, p. 221.15}

Although we are told that Satan will soon work “with all power and signs and lying wonders,” we need not fear that we shall be deceived if we know and love and really believe God’s word. He has told us very plainly all that we need to know. {PTUK April 5, 1894, p. 221.16}

God said to man, If thou eatest of the tree, “thou *shalt* surely die.” In Ezekiel we read, “The soul that sinneth, it *shall* die.” Notice, God does not say that it shall *appear* to die, but that “it *shall* die.” {PTUK April 5, 1894, p. 221.17}

Again, God says, “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*.” {PTUK April 5, 1894, p. 221.18}

How plain that is! “The soul that sinneth, it shall *die*,” and in the *very day* that he dies, “his thoughts perish.” He cannot be thinking about us, then, can he? {PTUK April 5, 1894, p. 221.19}

In another place we read, “His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” No wonder that he does not know what happens to his children after he is dead, for God says that “his thoughts perish.” {PTUK April 5, 1894, p. 221.20}

But here is another word of God which is still plainer; “The living know that they shall die; but *the dead know not anything*.” {PTUK April 5, 1894, p. 221.21}

Notice the difference between God’s word and Satan’s: Satan says, They shall *not* surely die; God says, They *shall* surely die. Satan says, They are thinking about us; God says, Their thoughts perish. Satan says, They know as much or more than they did before; God says, They know not *anything*. {PTUK April 5, 1894, p. 221.22}

Then let us believe God even though Satan appears to us, looking and talking to us like our friends who have died, and even though He sends us writing that looks just like theirs. We may be sure that Satan is just trying to fool us, for God says the dead cannot think, or know, or do, for they are dead. They, therefore, cannot help us, and they cannot harm us. {PTUK April 5, 1894, p. 221.23}

Jesus is the only One that can save us from our sins and bring us to God that we may have life. Without Him we shall have no life and no hope of life. Oh, let us not believe Satan, but let us come to Jesus now that we may have life. {PTUK April 5, 1894, p. 221.24}

1. Who made you? Psalm 100:3. {PTUK April 5, 1894, p. 222.1}

2. By the power of whose life do you live and move? Acts 17:28. {PTUK April 5, 1894, p. 222.2}

3. With whom is the only fountain of life? Psalm 36:9. {PTUK April 5, 1894, p. 222.3}

4. Then if we should shut ourselves away from God, what would happen to us? {PTUK April 5, 1894, p. 222.4}

5. How much do we need God?—As much as the grass and beasts. {PTUK April 5, 1894, p. 222.5}

6. Why? Job 12:10, margin; Ecclesiastes 3:19. {PTUK April 5, 1894, p. 222.6}

7. Then happened to man as soon as he shut himself away from God by sin?—He was doomed to death. Genesis 2:17. {PTUK April 5, 1894, p. 222.7}

8. How many of us have sinned? Romans 3:23. {PTUK April 5, 1894, p. 222.8}

9. Is there, then, no hope for us? John 3:16; 1 John 5:12. {PTUK April 5, 1894, p. 222.9}

10. What did Satan say to Eve when she was tempted to sin? Genesis 3:4. {PTUK April 5, 1894, p. 222.10}

11. What does he say to us when we are tempted to sin?—The same thing. 2 Corinthians 11:3. {PTUK April 5, 1894, p. 222.11}

12. How else does he try to make us believe that there is no death? {PTUK April 5, 1894, p. 222.12}

13. Why is he so anxious to have us believe that we can sin and yet live? {PTUK April 5, 1894, p. 222.13}

14. What does God say about the soul that sins? Ezekiel 18:20. {PTUK April 5, 1894, p. 222.14}

15. And what takes place the very day that a man dies? Psalm 146:4. {PTUK April 5, 1894, p. 222.15}

16. Then can a dead man know what his children are doing? Job 14:21. {PTUK April 5, 1894, p. 222.16}

17. How much *can* he know? Ecclesiastes 9:5. {PTUK April 5, 1894, p. 222.17}

18. Is it necessary to be deceived by Satan when God has spoken so plainly? {PTUK April 5, 1894, p. 222.18}

19. If we do not have Jesus, what else do we not have? 1 John 5:12. {PTUK April 5, 1894, p. 222.19}

20. Then who is our only hope? Acts 4:12. {PTUK April 5, 1894, p. 222.20}

21. If we accept Jesus now, what will be safe even though we sleep in the grave a little while? Colossians 3:3, 4. {PTUK April 5, 1894, p. 222.21}

22. But if we will not accept Him now, to what shall we be awakened? John 5:29. {PTUK April 5, 1894, p. 222.22}

23. Then can we afford to grieve away the only One who can give us life? {PTUK April 5, 1894, p. 222.23}

**“Interesting Items” The Present Truth 10, 14.**

E. J. Waggoner

-Six months imprisonment is the sentence recently pronounced upon a Berlin editor for writing an article “inciting to class hatred.” {PTUK April 5, 1894, p. 222.24}

-The State of Wyoming, U.S.A., has recently been visited by a severe storm, in which immense numbers of cattle are said to have perished. {PTUK April 5, 1894, p. 222.25}

-In the recent explosion of dynamite in the sunken hull of the *Cabo Machichaco*, at Santander, eighteen persons were killed and twenty-three injured. {PTUK April 5, 1894, p. 222.26}

-The Brazilian insurgents are still holding out in one or two of the southern provinces of Brazil, but it is not thought that they are capable of resisting long. {PTUK April 5, 1894, p. 222.27}

-Mr. Vanderbilt is spending two millions sterling in building himself a house in New York to rival the moat splendid palaces in Europe. Over 600 men have, been employed two years in its erection. {PTUK April 5, 1894, p. 222.28}

-It is stated in official quarters at St. Petersburg that the Russian Minister of the Interior proposes shortly to introduce several administrative measures for improving to a certain extent the position of the Jews in Russia. {PTUK April 5, 1894, p. 222.29}

-The State Council of Switzerland has unanimously adopted the Bill approved by the Federal Council imposing penalties ranging from ten years’ imprisonment to penal servitude for life on persons making criminal use of explosives. {PTUK April 5, 1894, p. 222.30}

-It is stated at Washington that President Cleveland has decided to veto the bill recently passed by Congress for coining the silver seigniorage,—a step which will probably disrupt the Democratic party in the Western States. {PTUK April 5, 1894, p. 222.31}

-France has just been placed in direct telegraphic communication with New Caledonia, through the completion of the cable between that colony and Australia. The tariff between France and New Caledonia is fixed at 9f. 35c. per word. {PTUK April 5, 1894, p. 222.32}

-An extraordinary story is told of the Crown jewels of King Theebaw, having been seized and hidden by two British soldiers during the war with Burmah in 1885. It is stated that, with the sanction of the authorities, one of the soldiers is now on his way to Burmah to discover the hidden treasure. {PTUK April 5, 1894, p. 222.33}

-A despatch from Rome states that the Emperors William and Francis Joseph have telegraphed their thanks to the Pope for his encyclical to the Poles. Russia, on the other hand, is very dissatisfied with the publication of the encyclical, and M. Isvolski, the Russian semi-official agent to the Holy See, has not returned to Rome. {PTUK April 5, 1894, p. 222.34}

-Information comes from Buenos Ayres to the effect that four cannons have been purchased there by the secret agents of a proposed revolutionary movement in Uruguay. Other munitions of war are now being negotiated for by the same persons. The movement is said to be in sympathy with Admiral de Mello’s insurgent party in Brazil. {PTUK April 5, 1894, p. 222.35}

-A party of 334 trained boys and lads from Dr. Barnardo’s Homes, the first for the season, left London recently for Liverpool, en route for Canada. Including these Dr. Barnardo has now sent out 6,805 boys and girls to the Colonies, of whom 98 per cent. have hitherto acquitted themselves satisfactorily. Ninety of the present party are lads of over seventeen, who will go as settlers upon the industrial farm of 10,000 acres in Manitoba, now being developed in connection with the homes. {PTUK April 5, 1894, p. 222.36}

-It is reported from San Salvador that ex-President Vasquez of Honduras is about to leave San Salvador, where he took refuge after his defeat by General Bonilla, for the United States. General Bonilla, the now President, is trying to organise the government on a firm basis. {PTUK April 5, 1894, p. 222.37}

-A telegram from Warsaw announces a terrible disaster at a coal mine near Kaszeloff. One of the shafts collapsed, burying the miners who were at work below. Up to the present eleven bodies have been recovered, and a large number of men have been rescued in a seriously injured condition. {PTUK April 5, 1894, p. 222.38}

-At the sitting of the Austrian Socialist Congress in Vienna a resolution was adopted in favour of the principle of a general strike, on the ground of universal suffrage, the measure of franchise reform proposed by the Government being declared to be insufficient. It was further resolved to leave the initiative in the agitation for an eight-hours day to the miners. {PTUK April 5, 1894, p. 222.39}

-Private intelligence from Odessa states that numerous arrests continue to be made in that city, of students and others suspected of Nihilist tendencies. The arrests are always made at night. Domiciliary visits are frequent, especially to the lodgings occupied by the students of the university. At St. Petersburg, also, many arrests have been made for similar reasons. {PTUK April 5, 1894, p. 222.40}

-A very stringent law as to the sale of intoxicants is in force in Nebraska, which provides that “the person licensed shall pay all damages that the community or individuals may sustain in consequence of such traffic; he shall support all paupers, widows, and orphans, and the expenses of all civil and criminal prosecutions, growing out of or justly attributed to his traffic in intoxicating drinks.” {PTUK April 5, 1894, p. 222.41}

-Cannibalism prevails, it is said, to a frightful extent on the right bank of the River Ubango, Africa. A priest reports that native slaves are brought to the market, and sold like butcher’s meat. Persons unable to purchase a whole slave buy an arm, or a leg, or the head, and mark it off with a piece of chalk, and when the whole of the unfortunate victim has been selected, he is killed, and the several portions distributed to the customers. {PTUK April 5, 1894, p. 222.42}

-A letter from Kief to a correspondent of a London journal states that the official appointed to crush Stundism in the province of Kief, is actively engaged in hauling Stundists to trial. At his instigation, a peasant named Sylvester Mouzh, has been arrested, imprisoned, and sentenced to deprivation of all rights, and banishment to the Caucasus. Previous to his trial he was subjected to most barbarous treatment in prison. He was confined in a subterranean room or dungeon, in which lime had been scattered about. Lime is also said to have been placed in his food. His sufferings are described as terrible. {PTUK April 5, 1894, p. 222.43}

-The *Chronicle* says: “The principal members of the new American Arctic expedition have reached this country, on their way to Norway. Their real departure for the “Frozen North” will be from Norway, and the route by Spitzbergen. The idea is to squeeze the undertaking into the space of one season-a “dash for the Polo.” At present the eternal desire to fathom the northern secret seems to have bred almost an epidemic of expeditions. Peary has gone into the ice from the American side, and Nansen in his Fram is somewhere under the aurora borealis. An English effort is to he headed by Mr. Jackson, so that altogether there will be four Arctic expeditions to occupy attention about the same time.” {PTUK April 5, 1894, p. 222.44}

-Mr. Naoroji, M.P., in a recent address to a crowded audience on “The wants of India,” said that the complaint of the people there was that they were not treated with the measure of justice which they as British subjects were entitled to. This was, he said, fully proved by the history of the last fifty years. In 1833 the people of India received a charter which expressly stated that they were to be treated as British subjects without any difference of creed, race, or colour. However, the Executive, or Board of Directors, instructed to carry out this proclamation, disregarded it altogether, and the position of the youths of India who were prepared to enter public offices was just as unsatisfactory as before. In 1845 another unsuccessful attempt was made to reinforce the pledges which had been so cruelly broken. The Indian people yearned for British citizenship, and until they became fully admitted into all its privileges and responsibilities, they would never remain satisfied. {PTUK April 5, 1894, p. 222.45}

**“Back Page” The Present Truth 10, 14.**

E. J. Waggoner

“Our noisy Protestants” is the way in which an organ of the High Church phrases its contempt for the other wing of the Church of England. {PTUK April 5, 1894, p. 224.1}

The latest thing in societies is a “Society for Obtaining Apostolic Power.” The minimum subscription is only one shilling a year. “Apostolic power” at a shilling a year is decidedly *cheap;* that is, the power is cheap; the price is too much. {PTUK April 5, 1894, p. 224.2}

It has been decided by the Pittsburg (U.S.A.) Board of Education that the wearing of any dress distinctive of any religious order by any of the teachers in the schools, during school hours, is sectarian, and as such is forbidden by the Constitution of the State. In consequence of this, the nuns who had been appointed as teachers, have resigned. {PTUK April 5, 1894, p. 224.3}

It is stated on what is claimed to be good authority, that Queen Margherita “attributes most of Italy’s misfortunes to the sacrilege of despoiling the Sovereign Pontiff of his possessions and authority in Rome, and earnestly desires to see a reconciliation take place between the Vatican and Quirinal.” Whether the statement is true or not, it is certain to be made the most of towards restoring the Papacy to its former temporal power. {PTUK April 5, 1894, p. 224.4}

And the eunuch desired Philip that he would come up and sit with him, and explain to him the Gospel; but Philip said, “You must excuse me; I should like very much to preach to you, but I left home in a great hurry, and have no surplice with me;” and so the eunuch went on his way in ignorance of Christ. {PTUK April 5, 1894, p. 224.5}

That was not the way that Philip the evangelist did, but here is what we read in one of the letters of Phillips Brooks, written from Trichinipalli, India:— {PTUK April 5, 1894, p. 224.6}

This morning I went to an early service and saw the grave of Bishop Heber in the chancel. I was going to preach for the minister this evening, but he could not find a surplice of decent length, and it had to be given up. {PTUK April 5, 1894, p. 224.7}

When Paul wrote, “Be instant in season, out of season,” he did not mean that Timothy should always have a surplice in his bag, but that he should always have the word of God in his heart. Those who cannot preach except in clothing of a certain style, lack something of being perfect followers of Him who preached from a fisherman’s boat, and by the wayside. {PTUK April 5, 1894, p. 224.8}

In all the praise of Neal Dow’s temperance principles, there is one point that is not much spoken of. Thirty-five years ago he was in the habit of drinking strong tea, and at that time he suffered, very naturally, from severe headaches. He gave up the tea, and his headaches vanished. Why is it that the temperance people who are justly praising his temperant life, do not note his abstinence from alcoholic liquor? Is it because tea is a stimulant that they are more partial to than they are to alcohol? {PTUK April 5, 1894, p. 224.9}

In writing of Nebuchadnezzar’s fury at the three Hebrews who would not worship his image, Alexander McLaren has well said: “He is not the only instance of apparent religious zeal, which is at the bottom nothing but masterfulness. ‘You shall worship my god, not because he is God, but because he is mine.’ That is the real meaning of a great deal which calls itself ‘zeal for the Lord.’ The zealot’s own will, opinions, fancies, are crammed down other people’s throats, and the insult in not thinking or worshipping as he does, is worse in his eyes than the offence against God.” {PTUK April 5, 1894, p. 224.10}

**“Child Slaughter” The Present Truth 10, 14.**

E. J. Waggoner

*Child Slaughter*.-In the *Review of the Churches*, Archdeacon Farrar appeals in behalf of the work and funds of the Society for the Prevention of Cruelty to Children. The slaughter of children is the most heart-chilling practice in civilised or uncivilised paganism. The testimony of coroners, justices, and workers among the poor is that the system of child insurance is a fruitful source of crime against children. It has been asserted, and the Archdeacon credits it, that a thousand children a year are murdered for insurance money. Added to this is the neglect and cruelty not due to monetary considerations. Under this head the rich as well as the poor are offenders. In the Society’s annual report it is stated as follows:— {PTUK April 5, 1894, p. 224.11}

The habitations of the poor, as a class, do not one whit more deserve to be called “habitations of cruelty” than do the habitations of the rich; and never does the drunkard surpass, seldom is he deliberate enough to equal, in diabolical inventiveness the cruelties of the sober. The society’s work has rendered it clear that education, rank, and practice of religious rites are fully compatible with even fervour and devotion in cruelty to children. {PTUK April 5, 1894, p. 224.12}

The last sentence reminds one of the third of 2 Timothy, where the Apostle Paul mentions the sins which were to be especially prominent in the last days, even among professors of religion, “having a form of godliness.” “Without natural affection,” “fierce,” are terms which officially describe the unnatural parents who torture the little ones. {PTUK April 5, 1894, p. 224.13}

**“A Worthy Ambition” The Present Truth 10, 14.**

E. J. Waggoner

*A Worthy Ambition*.-It is a fact that we are exhorted in the Scriptures to be ambitious. The word ambition is very generally associated with an evil disposition. We think of an Alexander or a C?sar, thirsting for dominion, or a Hildebrand grasping for combined ecclesiastical and temporal sovereignty. The ordinary ambition is simply the clamour of self and passion. It aims to secure place or wealth, or to be thought well of by men, or to be the leader of a regiment of followers, however small and insignificant. {PTUK April 5, 1894, p. 224.14}

The ambition recommended in the letter to the Thessalonians is of a different character. “But we exhort you, brethren, that ye abound more and more; and that ye be ambitious to be quiet.” 1 Thessalonians 4:10, 11, margin of R.V. This is a rare ambition, and very often we need a great deal of it in order to rest in quietness and confidence. The person who would advance Christ’s kingdom in the cause of truth, must learn how to be quiet in season, as well as how to speak in season. {PTUK April 5, 1894, p. 224.15}

**“Front Page” The Present Truth 10, 15.**

E. J. Waggoner

“Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies.” Psalm 27:11. “Show me Thy ways, O Lord; teach me Thy paths.” Psalm 25:4. This is a prayer that all need to utter continually, because “It is not in man that walketh to direct his steps;” and God’s way, which is infinitely higher than man’s way, or his comprehension, is the only right way. {PTUK April 12, 1894, p. 225.1}

We are so ignorant, and so dull of comprehension, that we have need to pray with emphasis, “Make Thy way straight before my face.” Well for us is it that we have a Teacher who is very considerate, “who can have compassion on the ignorant, and on them that are out of the way.” Even though we have neglected, or even despised, previous instruction, He is still patient to give wisdom, “and upbraideth not.” {PTUK April 12, 1894, p. 225.2}

Here are some good promises for our encouragement: “What man is he that feareth the Lord? him shall He teach in the way that He shall choose.” “The secret of the Lord is with them that fear Him; and He will show them His covenant.” Psalm 25:12, 14. “If any man willeth to do His will, he shall know the teaching.” John 7:17. “The meek will He guide in judgment; and the meek will He teach His way.” Psalm 25:9. Moses was the meekest man, and “He made known His ways unto Moses.” Who can estimate the favour of being taught the way of the Lord, and being allowed to share His secret? {PTUK April 12, 1894, p. 225.3}

But there is one indispensable requisite to gaining this knowledge, and that is meekness. “Be clothed with humility; for God resisteth the proud, and giveth grace unto the humble.” 1 Peter 5:5. Who has this clothing?—Nobody, for meekness and humility are foreign to human nature. All men are by nature “wretched, and miserable, and poor, and blind, and naked.” But God provides white raiment, and He Himself will take away the filthy rags, and clothe us with “change of raiment.” That is, the Lord teaches His people, and Himself provides the clothing necessary for attending the school. {PTUK April 12, 1894, p. 225.4}

**“The Greatness of His Gentleness” The Present Truth 10, 15.**

E. J. Waggoner

In the words of Hosea the Lord says, “I will be as the dew unto Israel.” The figure conveys the idea of gentleness, refreshing, and strength. Fresh every evening, the dew wets the fields, and gives the real reviving, refreshing, and strength which vegetation needs for the growth it must make with each day’s sun. {PTUK April 12, 1894, p. 225.5}

Thus it is with grace, and the mercies of the Lord. “They are new every morning.” There must be daily growth, and every day we must have the refreshing and reviving from the Lord. He reveals Himself to the believing heart as gently and noiselessly as the dew distills upon the blade of grass; but there is strength in His mercies, that fortifies the soul in distress of sin, and in the heat, “when the blast of the terrible ones is as a storm against the wall.” {PTUK April 12, 1894, p. 225.6}

There is so much lost to many because they are not content to rest daily in the Lord, and drinking in of His quiet presence. When Job, in his time of affliction, spoke of the days of his strength, when he was eyes to the blind, and feet to the lame, and the blessing of him that was ready to perish came upon him, he said: “My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me.” Chap. 29:19. The message to every believer is, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” This glory seen upon the Christian, as fresh and glistening as a dew-bespangled meadow in the morning sun, is the testimony of the Christian life. {PTUK April 12, 1894, p. 225.7}

The Lord often uses the figure of the dew and the rain to describe the nature of His word,—the word by which we are born again, and grow, and are sanctified. He says by Moses: “My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass.” Deuteronomy 32:2. “For as the rain cometh down... so shall My word be.” Isaiah 55:10, 11. {PTUK April 12, 1894, p. 225.8}

It is a divinely appropriate simile. Faraday showed that there is stored in a dew drop sufficient electric force to rend a rock. Each drop of dew or rain is bringing life and power into vegetation; and thus the force that would shatter the rock, if pent up, is working itself out in perishing delicate tissues, and carrying the water of life to all animate creation. {PTUK April 12, 1894, p. 225.9}

So it is God’s word. “No word from God shall be void of power,” said the angel to Mary; and the Lord says, “Is not My word... like a hammer that breaketh the rock in pieces?” The power of the word is the almighty power of God. And there is in it the same combination of power and gentleness, carried to an infinite degree. All the power is for the faint and the weary, and the word comes as a still small voice to the soul. In the heart of the believer it becomes a well of water springing up unto everlasting life. It is everlasting strength, and everlasting consolation. {PTUK April 12, 1894, p. 225.10}

This mingling of gentleness and strength that is in the word, reproduces itself in those who take the word in its fulness. “I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon.” Hosea 14:5. The glory of the Lord is risen upon the believer, and he will reflect the beauty and the grace of Jesus’ character. In His meekness and humility, and Divine beauty of soul, He was “the Lily of the valley;” and to those who take Him He brings the same life that He lived. They are made partakers of the Divine nature. {PTUK April 12, 1894, p. 226.1}

Then there is the infinite strength of His character, which He also shares with those who are His. The life, for beauty, is as the lily, but for the strength, it casts forth its roots as the cedars of Lebanon. It is rooted and grounded in love, rooted and built up in Him. The firmness and constancy of the character that is rooted in the Lord cannot be shaken though all the world is removed. It is a rare combination, this blending of consummate gentleness and grace with unflinching firmness and unyielding strength. It can only come as the gift of God. {PTUK April 12, 1894, p. 226.2}

The Lord works this in the believer; for it is His own way of dealing with His children. His providences may appear otherwise to the natural heart and eyes, but in the end every soul that is subdued wholly to God will recognise His infinite tenderness in all His ways. David’s was a rough and stirring school of instruction, but in the end he was able to say, “Thy gentleness hath made me great.” {PTUK April 12, 1894, p. 226.3}

**“The World in Wickedness” The Present Truth 10, 15.**

E. J. Waggoner

*The World in Wickedness*.-It is true to-day, as the apostle wrote in the early centuries, that “the whole world lieth in wickedness.” The same Gospel is needed now that the apostles preached, calling men to a change of heart and life, and to something separate from the course of this world. The course of this world is evil, and it is as impossible to drift along with it and still be in the service of the Lord, as it was in the apostles’ days. Many things are labelled Christian that are not, and many courses of conduct are sanctioned by professedly Christian sentiment that are utterly opposed to Christ and His life. The nations of Christendom are arming for war as never before, and still we hear about Christian nations. The fact that no nation can exist in this wicked world without the employment of physical force and all the refined developments of the fighting art, shows that there can be no such thing as a Christian nation in this present evil world. The citizens of Christ’s kingdom are told by their Lord to love their enemies, bear patiently with the oppressor, and suffer violence, if need be, without retaliation. It is thought by many nowadays that the principles which Christ taught are not applicable to the practical affairs of life. But He lived them in His days, and the same life is the Christian life to-day. {PTUK April 12, 1894, p. 226.4}

**“Easter in Jerusalem” The Present Truth 10, 15.**

E. J. Waggoner

All through the year, the Turkish soldiers are on the alert to prevent violent hostilities between the fanatical followers of the Roman and Greek Churches, who dispute with one another the possession of the so-called holy places. This long-standing rivalry shows to what lengths of unreason men may go when they do not know the spirit of the Master, and follow externals and traditions. The flesh verily profiteth nothing. The Mohammedans of Syria are excusable for their belief that Christianity, as they see it misrepresented, is idolatrous worship. What could be in greater contrast to pure Christianity than the exhibitions of Easter week in Jerusalem? A correspondent gives this description of the ceremonies which are supposed to be to the honour of Jesus of Nazareth:— {PTUK April 12, 1894, p. 226.5}

The one spot in the world which presents the unique spectacle of two Easter days in the year is the Holy Sepulchre at Jerusalem, the Greek Church, reckoning by the old calendar, is celebrating its Palm Sunday when the Latins are singing their Eastern hymns. As both churches share in the possession of the tomb, and as the rivalry between them is intensely hot, the precincts of the burial place of the “Prince of Peace” more suggest a bear-pit than anything else, unless the soldiers of another faith—that of Islam—are on guard to keep the peace. When the Latin Easter services are in progress, and the Greeks, issuing from their chapel in the Procession of Palms, pass the door of the former and sing hymns at the top of their voices (they have no instrumental music). The Latins promptly retort by singing louder, or by playing on their organ—with every stop out. The Greeks have the larger rights of the tomb, and on their Easter Saturday are able to have all light extinguished to await the coming of the “Bishop of Fire.” The gallery for Europeans and the one above it for women have been crowded for hours, and the space about the tomb is packed with the devotees, drunk with religious frenzy. They leap and howl, they clamber on to each other’s heads like acrobats, they spin round and round, shrieking—“Behold the tomb of Jesus Christ!” and by the time the first wild notes of the chant which heralds the coming of the Bishop of Fire are heard, the place is a pandemonium. At the Bishop’s appearance the Mussulman soldiers clear a path for him and his train. Three times they circle round the tomb, and the Bishop enters it alone. There is an awful silence. Then a light, supposed to be kindled from heaven, appears at an orifice in the side of the tomb. There is a shout—a rush—and instantly the pilgrims have lighted their tapers from it, bundles of candles let down from the galleries are set burning, and the place is ablaze with Holy Fire. The pilgrim’s bathe their faces in it, tear open their shirts and hug it to their naked breasts, all men stripped for running, speed away to carry it to Bethlehem and adjacent villages. {PTUK April 12, 1894, p. 226.6}

**“Counting the Cost” The Present Truth 10, 15.**

E. J. Waggoner

No person can be a Christian who is unwilling to be accounted peculiar. {PTUK April 12, 1894, p. 226.7}

Popularity, the praise of men, the worship and support of the majority, political power, and all those things which contribute to world distinction, can never be realised in the experience of a Christian or of the Christian church. However contrary this may be to appearances which the Christian world presents, it is the truth, declared and upheld by the word which cannot be broken. {PTUK April 12, 1894, p. 226.8}

Everyone who would be a Christian, therefore, may expect at the start to part with all those things which are to be reaped from the treasure fields of the world. He may expect that his career will be counted anything but successful from a worldly point of view. He may expect to identify himself with a company of people who are humble, few in number, and looked down upon by the majority with scorn and derision. He may expect that his whole life will be one of self-denial,—of turning away from those pleasures and repeated benefits for which the human heart naturally longs. {PTUK April 12, 1894, p. 226.9}

It is wise for such an one to sit down at the outset and count the costs. There are, as we are told in one of Christ’s parables, a certain class of persons who, when they hear the word of God, at first receive it joyfully, but soon, under the pressure of difficulties and persecutions, become offended and turned back to the world. Matthew 13:20, 21. They start out apparently with no thought but that the way is smooth and easy through to the end; but when it becomes rough and difficult their courage fails them. They have not counted the cost. And no man, said Christ, who puts his hand to the plough and then turns back, is worthy of the kingdom of God. {PTUK April 12, 1894, p. 226.10}

It is as true to-day as it ever was in the past, that the way to life is strait, and is travelled by but few. It is as true to-day as it was in the days of Paul, that “we must through much tribulation enter into the kingdom of God.” Acts 14:22. Whatever occasion the present age may be furnishing for boasting, it has not progressed beyond other ages in smoothing the pathway of the pilgrim to Mount Zion. The devil hates Christians to-day as much as he did in the days of Huss and Ridley and Latimer, and his power over men in general has become no less. There are martyrs to-day, as there were martyrs then. It is true now, as it ever was, that “all who will live godly in Christ Jesus shall suffer persecution.” {PTUK April 12, 1894, p. 226.11}

To count the cost we must see with the eye of faith; otherwise our choice will be made without any just conception of the interest which it involves. Only with the eye of faith can we see those spiritual things which balance up the scale of the world’s prizes and pleasures. Spiritual things must be spiritually discerned. 1 Corinthians 2:14. The choice that is made with the natural eye will always be the wrong one, because the natural eye can see only the things that are earthly and temporal. But the eye of faith can see the “far more exceedingly eternal weight of glory.” By faith-which is belief of the word of God-we understand that the path to eternal life leads in this world through tribulation; but knowing this, we do not hesitate to choose that path, because we also know that in comparison with the glorious and eternal things to come, all these are light afflictions, which are but for a moment. 2 Corinthians 4:17. And we are able to see that even in this present world the Christian pathway is full of light and joy, and that it is better “to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” Hebrews 11:25. {PTUK April 12, 1894, p. 227.1}

If therefore we have come to a point where the voice of conscience and duty bids us to take a course that will separate us from all worldly honour and popularity and that which commands the attention of the world, and identify ourselves with those who are few and despised, whom the world reckons to be either great or wise, we need not think that conscience is at fault or that we have been called to do some strange thing different from that which the followers of Christ have been called to do in the past. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter,” but chose to identify himself with a nation of slaves, “esteeming the reproach of Christ greater riches than the treasures in Egypt.” Hebrews 11:24, 26. It has been the same choice that has been made by God’s children all the way through. It is not a more difficult one that you are called to make to-day. And by the eye of faith you will be enabled to esteem the choice a wise one. For placing ourselves on the side of God, we are on the side of the majority, on the side of wealth and honour that never end, of happiness in life eternal, and of “a crown of glory, that fadeth not away.” 1 Peter 5:4. {PTUK April 12, 1894, p. 227.2}

**“The Authority of Christ” The Present Truth 10, 15.**

E. J. Waggoner

The full title of a small pamphlet which has been sent us with a special request for notice and review is “The Authority of Christ over the Individual, the Church, and the Nation.” It is a lecture delivered in Belfast at the closing of a session of the Theological Hall of the Reformed Presbyterian Church, “by the Rev. James Dick, M.A., Professor of Hebrew, Biblical Criticism, and Pastoral Theology.” The Reformed Presbyterian Synod’s “Committee on Covenant Renovation and National Reform” unanimously requested Professor Dick to place the manuscript of the lecture at their disposal for publication, in order to its extensive circulation; and so we have it. {PTUK April 12, 1894, p. 227.3}

Although the Presbyterian denomination was the only non-episcopal body resulting from the break with the Pope, which was formed on the basis of a full and complete union of the Church and the State, and although only certain branches of that body are still pledged to it, yet the essential principles of such union are fast permeating almost all religious bodies; and therefore the question which we are requested to review is a very live one. {PTUK April 12, 1894, p. 227.4}

About thirty years ago the Reformed Presbyterians in the United States organised what was known as the “National Reform Association,” the object of which was to secure such an Amendment to the Constitution as would give “all Christian laws, institutions, and usages” the backing of civil law. The Association was for a long time very feeble, except in its published list of names, yet such is the natural tendency of ecclesiastical bodies to grasp civil power, that to-day, although the National Reform Association is practically lost sight of, the object for which it was organised is quite generally endorsed, and is practically attained. The same thing is insensibly moulding the churches this side of the Atlantic, and therefore a warning is most urgently needed. {PTUK April 12, 1894, p. 227.5}

The zeal and sincerity of those who advocate this sort of “National Reform” cannot be questioned. At the same time the evil which must necessarily flow from its success can be described only by repeating the history of the Dark Ages. In our review, therefore, we shall deal with the subject itself, rather than with the particular statement of it in a lecture before us, following only its three-fold division. Accordingly we shall consider the authority of Christ. {PTUK April 12, 1894, p. 227.6}

**OVER THE INDIVIDUAL**

Here there is scarcely any room for difference. The Scripture is very clear on this point. “I would have you know,” says the Apostle Paul, “the head of every man is Christ.” 1 Corinthians 11:3. This is true as to the individual members of the church, and is no less true of those who make no profession, although they do not acknowledge the truth of the statement. The obligation to obey God rests equally upon every man in the world. The fact that many do not *profess* to serve the Lord, abates not one jot of their obligation to obey Him. If it were true that none are under obligation to serve and obey God except those who acknowledge such obligation, the same principle would absolve anarchists from all allegiance to the State. All that would then be needed to justify any one in disobeying the laws, would be the statement by him, “I do not profess to regard the laws of the State.” {PTUK April 12, 1894, p. 227.7}

Christ is “the firstborn of every creature; for by [or in] Him were all things created, that are in heaven, and that are in earth.” Colossians 1:15, 16. Christ is therefore the head of every man by virtue of being Creator. This is that which places all men equally under obligation to serve the Lord. “Know ye that the Lord He is God; it is He that hath made us, and not we ourselves.” Psalm 100:3. “The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.” Psalm 95:5-7. {PTUK April 12, 1894, p. 227.8}

This applies as well to those who are not professed Christians as to those who are. All were created by Him, all are equally dependent on Him for support, and all are equally in duty bound to serve Him. {PTUK April 12, 1894, p. 227.9}

Moreover, all men are Christ’s by right of purchase. It was the will of the grace of God that He should “ taste death for *every man*.” Hebrews 2:9. “Christ died for the ungodly” (Romans 5:6), and thereby “the free gift came upon all men unto justification of life.” Verse 18. He is “the true Light, which lighteth every man that cometh into the world.” John 1:9. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15. The rightful authority of Jesus Christ over individuals, therefore, is universal. Not a sole man is exempt from His jurisdiction. {PTUK April 12, 1894, p. 227.10}

This is shown, too, by the statement of Christ concerning His coming. “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matthew 16:27. See also Romans 2:5-11, where we learn that God “will render to every man according to his deeds,” and this rendering will be “tribulation and anguish for every soul of man that doeth evil, of the Jew first, and also of the Gentiles; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.” {PTUK April 12, 1894, p. 228.1}

God does not make any distinction in individuals because of their profession. Both Christians and heathen will be judged by the same standard. One law is for all. The Scriptures above quoted show that there is ample authority for Professor Dick’s statement that Christ’s authority is “supreme over every man, in every relation, in every circumstance, in every place, and in every period of life.” The Lord does not require anything of Christians that He does not require of sinners. In the following text the language is addressed to *man* without any limitation whatever: “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.” Micah 6:8. {PTUK April 12, 1894, p. 228.2}

This being the measure of God’s requirement of every man, the duty of man is thus well stated by the pamphlet under consideration: “The duty of the sinner is to look humbly to Him, and to receive humbly from Him a free salvation. The further duty of the sinner saved by grace is to receive every word of instruction that Christ speaks, to believe and embrace every doctrine that Christ reveals, to maintain inviolate every principle of Christ’s truth. His acceptance of Christ’s authority must be the same in substance as that which found expression in the words of Israel’s covenant of old—‘All that the Lord hath spoken we will do.’ God requires nothing less than was thus promised, and will not approve of anything less.” This obedience, however, it must not be forgotten, can be rendered only by that faith which “God hath dealt to *every man*.” Romans 12:3. {PTUK April 12, 1894, p. 228.3}

Let us therefore hear the conclusion of the whole matter: “Fear God, and keep His commandments; for this is the whole duty of man.” Ecclesiastes 12:13. And the commandments of God, which are addressed to every man, and which are “not grievous,” are thus summed up: “Thou [each individual] shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” {PTUK April 12, 1894, p. 228.4}

This division of the subject necessarily runs into the other two divisions, and will be considered there as well; so we will proceed to a brief consideration of Christ’s authority. {PTUK April 12, 1894, p. 228.5}

**OVER THE CHURCH**

This portion of the subject is also very simple. A few texts of Scripture settle it completely. The passage where Christ is declared to be the firstborn of every creature,—the One in whom all things are created and all things consist, says that “He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.” Colossians 1:18. {PTUK April 12, 1894, p. 228.6}

The same apostle also declares by inspiration that God put all things under the feet of Christ, “and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all.” Ephesians 1:22, 23. In the church, therefore, Christ is supreme, not simply as to the faith to be professed, but as to the organisation and government thereof. That which He has ordained, it is the duty of the church to obey; and that which He has not ordained, is a sin to practise. {PTUK April 12, 1894, p. 228.7}

This authority of Christ over the church is not that of an earthly ruler over a kingdom, but that of the head over the members of the body; it is not the rule of one who is distinct from that which is ruled, but it results from the vital connection existing between them. The church is His body. It derives its existence from Him; He is its life. He has purchased it with His own blood (Acts 20:28), and in so doing has imparted to it His own life. But the church is composed of individuals, and the authority of Christ over the church as a whole is simply the measure of His acknowledged authority over the individual members thereof. “I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.” John 15:1-4. {PTUK April 12, 1894, p. 228.8}

With these Scriptures the pamphlet under review seems to be in substantial agreement. The author says:— {PTUK April 12, 1894, p. 228.9}

God’s will supreme was the principle of the first creation; God’s will restored in Christ to supremacy, is the principle of the new creation; and the church exists to exemplify before the moral universe the blessed working of this principle. In the church, if anywhere, self-will must be utterly abolished, that God’s great purpose may be accomplished altogether in His own wise way. The Scriptural conception of the church is that of the kingdom of heaven in which God’s will is done, and the authority of God’s Son is recognised by every mind, and found in every institution. “What things soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it,” was the rule of the church in the wilderness. “Teaching them to observe all things whatsoever I have commanded you,” is the precisely similar and equivalent rule for the church of the New Testament in the more extended wilderness of the disordered kingdoms of the world. Not the very smallest allowance was made in the Old Testament for either addition or diminution in the case of His institutions. Nor is the New Testament different in this respect, unless as its corporate revelation of Christ’s gracious authority increases the obligation of the church to obey. For instruction and government, as well as for the bestowal and sustaining of life spiritual and eternal, Christ is the sole Head of the church.” {PTUK April 12, 1894, p. 228.10}

Whenever it is desired to know what the church should be and do, we have only to examine the Book which contains the record of the life and words of the Lord Jesus Christ. He is “head over all things to the church, which is His body.” Wherever we find the life and words of Christ deviated from to any extent, there we find, to that extent, the apostate churches. There is more involved in this principle than is perceived by very many who acknowledge it. {PTUK April 12, 1894, p. 228.11}

We cannot better close this division of the subject, and introduce the next, than by quoting a sad truth that is briefly summarised in the pamphlet before us. Having shown the steps of the apostasy of Israel, which culminated in the crucifixion of Christ, the author says:— {PTUK April 12, 1894, p. 228.12}

If they had been in the days of their fathers they would not, they thought, have stoned or killed the prophets. But these self-complacent rebels against God took the very Prince of life and with wicked hands crucified and slew Him. So the New Testament church quickly followed in the wake of the transgressors of old. The simple ordinances of spiritual worship did not satisfy. The mystery of iniquity began to work. Concessions were made to carnal tastes and desires, and so the great body of the early church became the anti-Christian Church of Rome. At every stage in the growth of that bloated system of self-will and corruption, transgressors would doubtless look back self-righteously, and condemn the transgressions of Israel of old in departing from the Lord. No thought of the possibility of their being transgressors themselves would arise to disturb their complacency. And so the history of backsliding Israel repeated itself in backsliding Christendom. {PTUK April 12, 1894, p. 229.1}

And with this we proceed to discuss the principle which was responsible for this development of the mystery of iniquity into the “man of sin.” That principle was nothing other than the false idea of the authority of Christ. {PTUK April 12, 1894, p. 229.2}

**OVER THE NATION**

“There is no power but of God; the powers that be are ordained of God.” Romans 13:1. Therefore it needs no argument to prove that God is above all nations. “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.” Psalm 24:1. “The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” Daniel 4:25. He even “setteth up over it the basest of men.” Verse 17. “Wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings.” Daniel 2:20, 21. {PTUK April 12, 1894, p. 229.3}

He says “I have made the earth, the man and beast that are upon the ground, by My great power, and by My outstretched arm, and have given it unto whom it seemed meet unto Me.” Jeremiah 27:5. {PTUK April 12, 1894, p. 229.4}

The authority of God over the nations is just the same as His authority over individuals; because a nation is composed of individuals. There is no such thing as a nation apart from the aggregation of men composing it. A nation is not a person, but a collection of persons. The State as a distinct entity, having a personality of its own, has no more existence than the memory of a dream. It is not even the shadow of a substance. {PTUK April 12, 1894, p. 229.5}

Now while it is true that God is supreme Ruler, it is as certain that His rule is one of love, and not of force. While He is an absolute monarch, existing and ruling solely by His own will, and answerable to none, He is not a despot. Earthly monarchs, though they be the farthest removed from despots, do not say, “All day long have I stretched forth My hands unto a disobedient and gainsaying people;” but that is what the Lord says. He 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 April 12, 1894, p. 229.6}

Who may come?—All who will. “The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. But what about those who will not?—God gives them the liberty of staying away, and eating of the fruit of their own way, and being filled with their own devices. “For the turning away of the simple shall slay them.” See Proverbs 1:20-23. 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. {PTUK April 12, 1894, p. 229.7}

Let it be remembered that “the servant is not greater than his Lord; neither is he that is sent greater than He that sent him.” John 13:16. That which Christ did not do, no man has the right to do. Remember that Christ and He alone is the head of every man. To those who would presume to exercise authority in Christ’s stead, the Divine word comes: “Who art thou that judgest another man’s servant? To his own master he standeth or falleth.” Romans 14:4. {PTUK April 12, 1894, p. 229.8}

The pamphlet before us says: “Where any man goes, be he friend or enemy of Christ, the authority of Christ follows him. The Christian, the Atheist, the Jew, the Romanist, the infidel, the libertine, are all equally bound to bow before God’s Anointed. The Christian bows and kisses the Son; the others, if they fail to do this, must bow and lick the dust.” {PTUK April 12, 1894, p. 229.9}

All very true, if regard is had to the proper relation of things. Two things must be remembered. One is, that God has not committed to men the work of compelling people to acknowledge His authority, because He does not do that Himself. And the second is that the time when rebels against God will bow in the dust before Him is at the second coming of Christ, at the end of the world. These points involve a consideration, necessarily brief in this case, of the kingdom of Christ as contrasted it with the kingdoms of this world, or what is commonly known as the {PTUK April 12, 1894, p. 229.10}

**RELATION OF CHURCH AND STATE**

This might be settled in one sentence, namely, there is no matter of relation between them. The proof of this is sufficiently stated in the following passage:— {PTUK April 12, 1894, p. 229.11}

“And they sent out unto Him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto C?sar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, C?sar’s. Then saith He unto them, Render therefore unto C?sar the things which are C?sar’s; and unto God the things that are God’s.” Matthew 22:16-21. {PTUK April 12, 1894, p. 229.12}

By this we learn that C?sar, that is, civil government, has no connection whatever with God. All men are in duty bound to be subject to the State, and not to resist its authority, but they may be mindful of all their obligations to the State, and still be unmindful of God. No Christian can ever rise in rebellion against the government, no matter how base the men by whom it is administered, because the Lord forbids it, and because as a subject of the Prince of Peace must of necessity keep the peace. A Christian cannot be an anarchist, nor rail against rulers, because it is forbidden by the Lord. See Romans 13:2; Titus 3:1; 1 Peter 2:13-17. {PTUK April 12, 1894, p. 229.13}

It is not necessary to go into a statement of the proper sphere of civil government. It is sufficient to say that it is utterly impossible for it to administer the law of God, because “the law is spiritual.” Spiritual things are only spiritually discerned, and consequently the State has no power even to so much as comprehend the law of God, much less to enforce it. Civil government is a necessity, and will be a necessity so long as this present evil world exists; but it is not a necessity to true Christians. It is necessary in order to restrain the violence of ungodly men; but Christians have and acknowledge the restraining power of the Spirit of God. Their submission to the authority of the State is not because of benefits that it confers on them, because the governments of earth never have and never can confer any favours on the true church of Christ; on the contrary they have always persecuted it, and always will. See Galatians 4:29; 2 Timothy 3:12. But the Christian’s subjection to civil government is because he is to “do violence to no man,” to “be gentle to all men,” and not to resist evil that is done unto him, but to “follow peace with all men.” {PTUK April 12, 1894, p. 229.14}

It is evident, therefore, that the State can exercise no rightful authority over the true church; for the true church is the body of Christ, and Christ is superior to the State. As a general thing the church members of all denominations would repudiate the idea that the State should control the church; and yet that is what they virtually plead for when they ask for State support. What they are more apt to claim, however, is that the church should control the State to a greater or lesser degree. This is, in fact, the shape that a voluntary union of Church and State always assumes. When officers of the government enact laws concerning religion, it is under the advice and direction of the ministers of the church. And when the union is complete, the church assumes the prerogative of dictating to the State in everything. But this is no better than for the State to control the church. If there be any difference it is worse. {PTUK April 12, 1894, p. 230.1}

The servant is not greater than his Lord; they that are sent are not greater than the one sending them. The body cannot act without the head, nor go where the head does not go, nor do what the head does not approve of. What did Christ do? He lived on this earth, most zealous to perform His Father’s business, and to advance the interests of the kingdom of heaven, yet He never once appealed to the civil authority, nor presumed to interfere with it. This of itself should be sufficient to settle the matter with all followers of Christ. {PTUK April 12, 1894, p. 230.2}

When one said to Jesus, “Master, speak to my brother, that he divide the inheritance with me,” Jesus said, “Man, who made Me a judge or a divider over you?” Luke 12:13, 14. The idea that the church should control secular affairs, is purely Papal. While it is true that the Most High ruleth in the kingdom of men, it is not true that He has any viceregent on earth, to execute authority in His stead. Herein Catholics are consistent while professed Protestants are inconsistent. For the Catholic Church believes that it should rule over the kings of the earth, and boldly claims that the Pope is Christ’s vicar; while Protestants repudiate the Pope, and the idea of a vicar of Christ, and yet claim that the church should rule. Wherever you have the church domination, there you have the Papacy; for when the church presumes to interfere in the least with the affairs of State, it is putting itself above Christ. Whether you have one Pope or many thousands of them, makes very little difference. {PTUK April 12, 1894, p. 230.3}

The National Reform idea is that the nation ought as a nation to recognise Christ’s authority as dispensed by His ministers. The tract before us gives the statement of what would follow in such case:— {PTUK April 12, 1894, p. 230.4}

First of all, every enemy of Christ would be deprived of vote or other exercise over national affairs. Then every law on the statute book would be tried by the Divine law, and brought into harmony with it or expunged. Then Christian morality would regulate every national and international transaction. Then efforts would be made to right every wrong and to reform every abuse, to repress all tyranny, and to succour the weak and helpless and oppressed. Then the nation would feel it to be a duty and privilege to promote the interests of Christ’s spiritual kingdom by the influence of its legislation and resources, that through the accompaniment of His gracious purposes in the church men might be blessed in Him, and all nations might call Him blessed. And over all would be Christ’s excellency and the sunshine of His blessing. {PTUK April 12, 1894, p. 230.5}

Very pretty and very plausible, but fortunately we are not left to speculate as to the result. The resources of the State, which are to be placed at the service of Christ’s spiritual kingdom, are its armies and policemen, and in times past these have been at the full disposal of the church. The result was not the sunshine of Christ’s blessing, but the blight of desolation, as seen in Piedmont and Provence. Henry IV. standing barefoot in mid-winter, at Canossa, is another example of the result of the attempt to deprive all the enemies of Christ of all power over national affairs. England languishing under the interdict of Innocent III. and the Pope’s legate showing the authority of his Master by contemptuously spurning with his foot the King of England’s crown, is another instance. Even the Covenanters themselves furnish an example. They will doubtless say, “But we were not the enemies of Christ.” Ah, but “the church” said that you were; and when it is conceded that men may sit in judgment and decide who are enemies of Christ, then it is conceded that the will of “the church” that is in power is always right. {PTUK April 12, 1894, p. 230.6}

Christ is not now on this earth in person. In His absence His followers,—the whole church,—are His representatives. He has no vicar on earth, but each individual member of the church is to be His representative, by showing forth in his life the excellencies of Christ. But Christ is infinite, and men are finite; therefore it takes the whole family of God to be the perfect representative of Christ. {PTUK April 12, 1894, p. 231.1}

Now since the church as a whole is Christ’s representative on earth, it follows that to say that Christ is now ruling, or ought to rule over the nations of earth, is to say that the church ought to rule over the nations of earth. But the assumption of power by the church is nothing but the Papacy. Men think that the evil of the Papacy is in its corruption; but its connection with earthly affairs is what made it corrupt. In the beginning the church was pure; it became corrupt only when it departed from the Master’s principles, and began to reach out for the control of worldly affairs. {PTUK April 12, 1894, p. 231.2}

The National Reform idea, no matter in what denomination it appears, is nothing but the Papacy as it has existed from the days of Constantine. When professed Protestant denominations become imbued with the idea that the church is to rule the world, then will they be fully identified with “Babylon the great,” the harlot “which reigneth over the kings of the earth” (Revelation 17.), and will receive of her plagues. {PTUK April 12, 1894, p. 231.3}

**THE KINGDOM OF CHRIST**

When Christ was before Pilate He said, “My kingdom is not of this world, if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.” John 18:36. Christ did not refrain from fighting because His following was too small to cope with the Roman Government, because each one of His loyal disciples, together with Himself could have had a legion of angels at his back. Matthew 26:53. But His kingdom was not of this world, and could not use earthly power. The using of force would have been His ruin, for He Himself said, “They that take the sword, shall perish with the sword.” {PTUK April 12, 1894, p. 231.4}

There was a time when the disciples and all the people were going to take Jesus by force to make Him king, and if He had consented the whole Jewish nation would have flocked to His standard; but He would not listen to the proposition. Surely if the kingdom of Christ could be advanced by civil power, then was the time to make use of it. The fact that Christ would have nothing to do with it, shows what He expects of His followers. By allowing Himself to be betrayed into the hands of wicked men, and suffering the cruel death of the cross, Christ showed how only His kingdom can be gained and advanced. Because of the suffering of death, He was crowned with glory and honour. Let none of the professed servants of Christ think to gain the kingdom in a different matter. To make such an attempt is to deny Christ, and to make His sufferings of no account. {PTUK April 12, 1894, p. 231.5}

Men have nothing to do with giving Christ His kingdom. All they are called upon to do is to yield themselves to the Holy Spirit, that they may be fashioned into a fit subject for the kingdom which the Lord God will give unto Him. True, “the government shall be upon His shoulder,” but it is “the zeal of the Lord of hosts” that is to give it to Him. Isaiah 9:6, 7. The Father has sworn to give unto Him the heathen for His inheritance, and the uttermost parts of the earth for a possession (Psalm 2:7, 8); but when He receives them it is that He may dash them in pieces like a potter’s vessel. But He will do it in person, and not by deputy. {PTUK April 12, 1894, p. 231.6}

Christ Himself showed how and when He was to receive His kingdom. He spoke a parable for the benefit of those who thought that the kingdom of God should immediately appear. He likened Himself to a nobleman who “went into a far country to receive for himself a kingdom and to return.” “And it came to pass that when He was returned, having received the kingdom,” etc. Luke 19:11-27. Christ has now gone to that far country to receive the kingdom. The receiving of it is described in Daniel 6:13, 14. When He comes the second time, He will come in His kingdom. Then He will be revealed from heaven with His mighty angels, in flaming fire, taking vengeance upon them that know not God. 2 Thessalonians 1:7-9. Then will those that would not have Him to rule over them be slain before Him,—“punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” And when He shall have destroyed all the wicked, “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 13:43. “Who hath ears to hear, let him hear.” {PTUK April 12, 1894, p. 231.7}

Christ is now sitting upon His Father’s throne (Revelation 3:21), reigning as a priest, and devising peace for His people. Zechariah 6:12, 13. He is the “one Mediator between God and men.” 1 Timothy 2:5. He is Mediator between God and *men*, not between God and nations. Moreover His authority as Mediator is not that of compulsion, but that of love and entreaty. “Behold, I stand at the door and knock; if *any man* hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. {PTUK April 12, 1894, p. 231.8}

Christ’s ministers are ambassadors, not judges nor officers in earthly kingdoms. The ambassador who should presume to interfere in the affairs of the country to which he is sent, or who should even express his opinion about the politics of that country, would at once lose his position. Christ’s ministers are sent as ambassadors to the whole world. They are to know nothing of nations as nations, but only to deal with individuals. Whether those individuals be in a palace or a hovel, makes no difference. Princes and peasants are all the same to them, so far as their mission is concerned, only they acknowledge constituted authority wherever they are. Of the affairs of nations, they have no opinion to express, for they are not sent to judge the world, but to save the world. {PTUK April 12, 1894, p. 231.9}

The sum of the whole matter therefore is, that while Christ is supreme over everybody and every thing. He is to be left to exercise His supremacy in His own way and time. No men, not even His own followers, are to presume to exercise authority in His stead. He is indeed “The Prince of the kings of the earth,” but no man nor body of men is authorised to be His deputy in exercising dominion. Only Divinity can exercise Divine power. Christ Himself uses no force, neither over men as individuals, nor over nations, and therefore none of His followers can do so. He judges no man now, although all judgment has been committed to Him; because there is a day appointed when all shall stand before His judgment seat. Therefore His followers are to “judge nothing before the time, until the Lord come.” Until that time they are to be content to be in this world even as He was-despised and rejected, pilgrims and strangers. {PTUK April 12, 1894, p. 231.10}

**“Looking at Others” The Present Truth 10, 15.**

E. J. Waggoner

Among the various reasons alleged by individuals for disregarding some of the requirements of God as set forth in the Scriptures-as for example, that of Sabbath observance-one quite frequently heard is, that many thousands of Christians in past times lived lives that were guided by the Holy Spirit, and yet did not observe the seventh day, which the Sabbath commandment requires. If I do as well as they, says the objector, God will accept me as He did them. {PTUK April 12, 1894, p. 232.1}

But hold! You are not doing as well as they; for they lived in harmony with all that they knew of God’s requirements, and this you are not willing to do. Before the Reformation started, the good men who afterward espoused its cause were in the Church of Rome, holding and practising its erroneous doctrine; and from that day to this there has been a continuous unfolding of Divine truth which had been covered up by the rubbish of Romish traditions and dogmas; for the Reformation was not all accomplished in the days of Luther, but is yet going on in the proclamation of the Bible Sabbath, and in calling the attention of men to God’s word as the only infallible guide in all matters of Christian faith. The same issue is joined to-day that brought the conflict then; viz., the Bible against tradition, but-the power of God’s word against the power of man. {PTUK April 12, 1894, p. 232.2}

But again; the Christian must not look to man, but only to God. The life of Christ is the example by which he is to shape his own life. Christ speaking through the prophet said, “Look unto Me and be ye saved, all the ends of the earth” (Isaiah 14:22), and we are exhorted further to “run with patience the race that is set before us, looking unto Jesus the Author and Finisher of faith.” Hebrews 12:1, 2. To whom, then, are you looking? Whatsoever is not in the life of Christ does not belong to Christianity; and whatsoever is in that life should be accepted by the Christian without any question. And such is Sabbath-keeping; for Christ kept the seventh-day Sabbath. {PTUK April 12, 1894, p. 232.3}

**“‘Backward and Romeward’” The Present Truth 10, 15.**

E. J. Waggoner

Under the above heading *The Christian Commonwealth* gives the following account of some of the doings in English churches on Easter Sunday. Whether the churches indulging in such heathenish ceremonies have gone backward or not, we cannot tell; but one thing is certain, and that is that if they have not gone backward, then they were never separated from Rome except in name. And while all this is going on, the majority of Protestants are laughing at Cardinal Vaughan’s expectation of some day seeing England brought back to the Roman Catholic Church. We do not see anything to laugh at. {PTUK April 12, 1894, p. 233.1}

“The trumpet blasts of Archdeacon Farrar and the few other brave Protestant Church dignitaries seem to have evoked little interest. At any rate, the movement back to Rome goes steadily on all over the country. Are the English people being bewitched by the mummery, the millinery, the gewgaws, the mumbo-jumbo show, the vestments, the music, and the incense? It begins to appear that such is almost the case, for the High Anglican organs are making a very proud show of the Easter doings in a vast number of churches. And to what do these tend? Let anyone judge who exercises judgment at all. {PTUK April 12, 1894, p. 233.2}

“At Chester Cathedral the Bishop ‘celebrated,’ and was vested in cope of cloth of gold and mitre. Only last week a correspondent of a London evening paper protested indignantly in view of a notice of a presentation of a ‘magnificent cope of stamped red velvet, richly embroidered with gold, and bearing figures of saints and of the Annunciation.’ A ‘morse’ given with it, is set with large carbuncles and amethysts, the probable cost being ?500. {PTUK April 12, 1894, p. 233.3}

“At Hammersmith high celebration and procession at 11 o’clock, the priest was vested in a magnificent cope, attended by two acolytes in red cassocks and lace surplices. The high altar was covered with flowers, and looked very beautiful, with the large cross (lately presented to the church) and the numerous candles. Solemn evensong and procession was at 7, the church being again so full that people were obliged to sit in the chancel. It is evident enough that plenty of people can be found to enjoy such a sensuous display. The blunder is in supposing that there is any token in it all of a revival of religion. {PTUK April 12, 1894, p. 233.4}

“At Harlesden a white silk chasuble was used for the first time. At St. Peter’s, London Docks, on Palm Sunday, High Mass was celebrated. The Bishop of Lebombo ‘assisted pontifically.’ {PTUK April 12, 1894, p. 233.5}

“At Notting Hill the high altar, with its tall ‘office’ lights, choice flowers, and small tapers, gave, it is boastfully said, ‘a thoroughly Catholic appearance to the church.’ So much the worse for the Protestantism of the Church in that London parish! {PTUK April 12, 1894, p. 233.6}

“Much is being said of the Oxford Mission in poor parishes. But the true character of that sort of mission begins to be seen in the report from Poplar that at St. Friedswide’s, the Christ Church (Oxford Mission), after the great events of Holy Week were duly solemnised, the great feast of Easter was ushered in at the 8.30 P.M. Evensong, when the blessing of the Paschal Candle took place-a high candle standing on the north side of the altar. The decorations were profuse, embracing the altar, chancel-screen, font, and the large picture of Our Lady. The celebrations of the Holy Communion were at 6, 7, 8, 9.45 and High Celebration at 11 A.M. {PTUK April 12, 1894, p. 233.7}

“These are a few samples out of very many such records. They are ominous of progress the wrong way.” {PTUK April 12, 1894, p. 233.8}

**“The Lamb of God” The Present Truth 10, 15.**

E. J. Waggoner

“Ye were not redeemed with corruptible things, as silver and gold... but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:18, 19. {PTUK April 12, 1894, p. 237.1}

All the gold and silver in heaven and earth could not redeem man, or buy him back, after he had once sold himself to Satan. Nothing but the precious life of God in His only begotten Son could do it. His blood alone could cleanse from sin; His life alone could swallow up death. {PTUK April 12, 1894, p. 237.2}

The promise that He would come and die to free man from the power of Satan, was the only hope of a lost world. His was the only name under heaven given among men, whereby we could be saved. {PTUK April 12, 1894, p. 237.3}

All who would believe this promise, and confess their sins, and every day trust in the blood of Christ to *cleanse* them from sin, and in the power of His life to *keep* them from sin,—they should be the free sons of God, and finally have everything restored to them that they had lost. {PTUK April 12, 1894, p. 237.4}

The pure, gentle, lovely Son of God had given Himself to die for ungrateful man,—the just for the unjust, the innocent for the guilty. Not a spot of sin could be found upon Him, not a blemish, or fault, of any kind. He was to be brought “as a lamb to the slaughter.” Guilty man was to be redeemed by the precious blood of Christ, “as of a lamb without blemish and without spot.” {PTUK April 12, 1894, p. 237.5}

God did not want men to forget this wonderful promise, for if he forgot it, it would do him no good. He could never be saved unless he remembered it and really believed it and confessed his sins. {PTUK April 12, 1894, p. 237.6}

God therefore gave him something to do that would continually and most vividly remind him of the Saviour. If he did it just as God told him to, it would also show that he believed the promise and accepted God’s Son for *his* Saviour. {PTUK April 12, 1894, p. 237.7}

God told him that he should build an altar of earth, or rough stone, lay wood upon it, kill a little lamb that was without spot or blemish, and lay it upon the altar and offer it up as a burnt offering,—and confess his sins. And God would hear him and cleanse him from sin, not with the blood of the lamb that he had slain, but with the blood of the Lamb of God in whom he had shown his faith. The little innocent lamb that lay bleeding before him could not save him, but it reminded him of the Lamb of God who *could* save him, and who was to be slain because of his sins. {PTUK April 12, 1894, p. 237.8}

How sad Adam must have felt when he first raised his hand to take the life of an innocent lamb, and realised that his sin was going to take the life of the spotless Lamb of God! Never before had he looked upon a scene like that. Never before had death visited the fair new earth. And never could it have come to man or beast if he had obeyed his Creator’s voice. He must have realised then as he never had before the greatness of his sin, and the awfulness of death. {PTUK April 12, 1894, p. 237.9}

But oh, as he raised his eyes to heaven and remembered the promise that the blood of God’s Lamb was to *save* him, how his heart must have thrilled with joy and how he must have bowed in wonder and adoration before the One who had loved him enough to give His own life to redeem him from eternal death! {PTUK April 12, 1894, p. 237.10}

And you, my dear child, have as much reason to be glad and thankful as Adam had. The promise was for you as much as for him. Look up, and think often of the “Lamb of God, which taketh away the sin of the world.” *Whosoever* will believe and yield to Him may at last stand before the throne of God with the happy company to have washed their robes from all sin and made them white in the blood of the Lamb. {PTUK April 12, 1894, p. 237.11}

If you confess your sins and turn away from them with all your heart, He says that “He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” {PTUK April 12, 1894, p. 237.12}

Will you let Him cleanse you and give you His own pure life of righteousness? {PTUK April 12, 1894, p. 237.13}

1. To whom did men belong when he was first placed upon the earth? Luke 3:38, last clause. {PTUK April 12, 1894, p. 237.14}

2. Describe him, and tell what belonged to him. Genesis 1:26; 2; Psalm 8:5-9. {PTUK April 12, 1894, p. 237.15}

3. To whom did he sell himself? 1 John 3:8. {PTUK April 12, 1894, p. 237.16}

4. How did he sell himself to Satan? Romans 6:16. {PTUK April 12, 1894, p. 237.17}

5. Did he better his condition in any way? Isaiah 52:3; Genesis 3:16-24. {PTUK April 12, 1894, p. 237.18}

6. Must he always stay in that hopeless condition? {PTUK April 12, 1894, p. 237.19}

7. Who promised to buy him back, or redeem him? Genesis 3:15;1 Corinthians 6:19, 20. {PTUK April 12, 1894, p. 237.20}

8. How much did He promise to pay for him? 1 Peter 1:18, 19; Acts 20:28. {PTUK April 12, 1894, p. 237.21}

9. Would not gold or silver do? Why not? {PTUK April 12, 1894, p. 237.22}

10. Could not some other person do it? Acts 4:12. {PTUK April 12, 1894, p. 237.23}

11. What made him willing to pay so much? John 3:16. {PTUK April 12, 1894, p. 237.24}

12. Like what was He to be led to the slaughter? Isaiah 53:7. {PTUK April 12, 1894, p. 237.25}

13. Like what kind of lamb? 1 Peter 1:18, 19. {PTUK April 12, 1894, p. 237.26}

14. In what way was He like a lamb that had no spot or blemish? {PTUK April 12, 1894, p. 237.27}

15. What did God tell man to do that he might not forget about this precious Lamb of God, and that he might show his faith in Him? {PTUK April 12, 1894, p. 237.28}

16. Would anything else do for this offering as well as a lamb? {PTUK April 12, 1894, p. 237.29}

17. Why would not fruit or grains do as well? {PTUK April 12, 1894, p. 237.30}

18. Was man to offer this, as the heathen do their gods, to coax Him to feel kindly toward him?—No, for He already loved him, and was giving His life to save him. {PTUK April 12, 1894, p. 237.31}

19. If when he did it just as God said, confessing his sins and believing that the blood of Christ cleansed *him*, what blessing would come to him while performing this service? {PTUK April 12, 1894, p. 237.32}

20. Was it the lamb that cleansed him from sin? What, then? {PTUK April 12, 1894, p. 237.33}

21. How do you suppose Adam felt when he offered his first lamb? Why? {PTUK April 12, 1894, p. 237.34}

22. What had caused death to come into the world? Romans 5:12. {PTUK April 12, 1894, p. 237.35}

23. But how must he have felt when he remembered the promise that the blood of God’s Lamb would save him from eternal death? {PTUK April 12, 1894, p. 237.36}

24. Had Adam any more reason to be glad and thankful that you have? Why not? Hebrews 2:9. {PTUK April 12, 1894, p. 237.37}

**“Interesting Items” The Present Truth 10, 15.**

E. J. Waggoner

-The ministerial crisis in Chili has been ended by the formation of a new Cabinet. {PTUK April 12, 1894, p. 238.1}

-In China recently a man who killed his father was executed, and with him his school-master for not having taught him better. {PTUK April 12, 1894, p. 238.2}

-Women station-mistresses have been substituted for men at 200 stations in Victoria. The men received ?150 a year; the now station-mistresses will only get ?20. {PTUK April 12, 1894, p. 238.3}

-According to a telegram received at Cape Town from Dr. Jameson, the gold prospects in Matabeleland exceed expectation, and the pannings brought to Buluwayo are described as marvellous. {PTUK April 12, 1894, p. 238.4}

-The total revenue of the United Kingdom for the financial year ended March 31, 1894, amounted to ?98,297,362. As compared with ?97,609,579 for the previous financial year, this shows an increase of ?687,788. {PTUK April 12, 1894, p. 238.5}

-A fire broke out on April 3, in Shanghai, and speedily assumed alarming proportions. All through the night the flames continued to spread, and before they could be subdued, 1,000 houses had been destroyed. {PTUK April 12, 1894, p. 238.6}

-It is announced by the *New York Herald* that the Freemasons of Argentina have appealed to the Prince of Wales, to President Cleveland, and to Marshal Peixoto of Brazil, on behalf of the Brazilian insurgents. {PTUK April 12, 1894, p. 238.7}

-The Berlin *Kreus Zeitung* learns that as a result of the famous Hanover trial, in which gambling on a large scale was shown to exist among officers of the army, fifteen officers have been dismissed the service. {PTUK April 12, 1894, p. 238.8}

-Colonel Sir Francis Scott, Inspector-General of Constabulary, has returned to Accra at the bead of the Ashantee Expeditionary Force. The objects of the expedition have been attained and the British flag has been accepted. {PTUK April 12, 1894, p. 238.9}

-Serious strikes have broken out among the brick makers employed at the kilns at Hoboken, Rumpet, Niel, and Hemlxem, in the neighbourhood of Antwerp. The centre of the agitation is Hemlxem, the burgomaster of which place has asked for troops. {PTUK April 12, 1894, p. 238.10}

-In the Spanish Cortes a Bill has been introduced for the suppression of Anarchism. It provides that all attempts against persons or buildings by the use of explosives will be punishable by death or penal servitude for life, where loss of life or injury to person results. Proportionate punishment is provided for in other cases. {PTUK April 12, 1894, p. 238.11}

-A riot occurred in Kansas City on the 3rd inst., between the members of the American Protective Association and the Roman Catholics. One of the latter was killed by a deputy constable, who, as well as another Catholic, was shot dead. Several other persons were hurt. {PTUK April 12, 1894, p. 238.12}

-A rupture has occurred between the two highest officials of the Theosophical Society, Col. Olcott and Mr. W. Q. Judge, over an alleged misuse by the latter of “the names and handwriting of the Mahatmas.” The offender has been requested to resign, but refuses to do so. {PTUK April 12, 1894, p. 238.13}

-The marriages in England last year numbered 218,261, the births 914,189, and the deaths 569,923. The males born exceeded the females by 16,845, although in London there were more females born than males, while the male deaths in the metropolis were 2,108 more than the female. {PTUK April 12, 1894, p. 238.14}

-It is telegraphed from New York that the Brazilian Cabinet is discussing a proposal to confiscate the property of Brazilian citizens and foreigners who have aided the insurgents. A decree is said to have been issued announcing that the insurgent refugees if surrendered will be shot. {PTUK April 12, 1894, p. 238.15}

-Another bomb explosion; has occurred in Paris, at a fashionable restaurant just opposite the Paris Senate. A painter, M. Taillade and a lady who was with him were seriously hurt, and several persons sustained bruises or slight injuries. A man who was seen running away was stopped and taken into custody. {PTUK April 12, 1894, p. 238.16}

-A telegram from New York reports a very serious strike among the coke workers of Western Pennsylvania. Outbreaks have taken place at various places in the district. In one case the strikers came into collision with armed deputy-sheriffs, and a workman was mortally wounded, while in another an engineer was killed. {PTUK April 12, 1894, p. 238.17}

-A crisis has been reached in governmental affairs in Newfoundland, the Premier, Sir W. Whiteway, having ordered the Govern or to dissolve the Legislature owing to the circumstance that seventeen members of the Legislature have had petitions for bribery and corruption brought against them. The Governor has not yet given his decision in the matter. {PTUK April 12, 1894, p. 238.18}

-The Provisional Government of Hawaii has passed a Bill to elect a convention for drafting a new constitution. The convention is to consist of the Provincial Council and eighteen delegates. The voters for the latter are restricted to residents of one year, who take oath to support the Government, and oppose the restoration of the Monarchy. The election will take place on May 2. {PTUK April 12, 1894, p. 238.19}

-The use of carrier-pigeons has increased to such a degree that the French Government has decided to impose severe penalties upon all persons found keeping them without a licence, and to prohibit the importation of foreign-born pigeons, even when merely destined for pie purposes, the object being to prevent any possible carrying of news with regard to French military matters, should there be necessity. {PTUK April 12, 1894, p. 238.20}

-The convention embodying the decisions of the International Sanitary Conference was signed in Paris on April 3, by the plenipotentiaries of Great Britain, France, Germany, Austria-Hungary, Belgium, Russia, Spain, the Netherlands, Italy, Greece, Denmark, Portugal, and Persia. The United States representatives agreed to the convention with certain reservations, while the Ottoman, Norwegian, and Swedish delegates accepted it *ad referendum*. {PTUK April 12, 1894, p. 238.21}

-There has been serious rioting in South Carolina, attended with loss of life, owing to the Governor’s action in closing the illicit drinking shops, and the situation is still regarded as somewhat critical. The State authorities have control of the telegraph wires, and no telegrams are allowed to be sent off except such as are approved of by the Governor. Several counties are under martial law, and the Governor, in addressing the Militia, announced his determination of enforcing the law at all hazards. {PTUK April 12, 1894, p. 238.22}

-There is growing distress among the labouring population of Audalusia, Spain. At San Lucar, near Cadiz, where riots occurred recently, bands of famishing workpeople pillaged the bakers’ shops, and their demeanour was so threatening that the few available police gave way before them. At the old town of Ecija, on the River Genil, in the province of Seville, there was rioting in the streets, and the municipality had to distribute 3,000 bread tickets in order to calm the mob. At Tarifa, near Gibraltar, 2,000 workpeople went to the town hall to demand work. {PTUK April 12, 1894, p. 238.23}

**“Back Page” The Present Truth 10, 15.**

E. J. Waggoner

One of the latest of the late features combining religion and entertainment, is a “sacred smoking concert.” {PTUK April 12, 1894, p. 240.1}

While Papal encyclicals have lately been enjoyed upon Catholics in France and Russian Poland the duty of submission to the civil authority, the Vatican has never been more outspoken in its refusal to submit to civil authority in Italy than at present. It was to the church in Rome that the apostle wrote “Let everyone be subject unto the higher powers.” But he wrote to a church whose kingdom, like that of its Master, was not of this world. {PTUK April 12, 1894, p. 240.2}

The *Independent* (New York, U.S.A.), a journal and no reader of which would be likely to accuse of unfairness to Roman Catholic interests, publishes a table giving a comparison between Catholic and Protestant countries of Europe in the matter of school attendance. The comparison takes as a whole the Catholic countries France, Ireland, Belgium, Spain, Austria, and Hungary, and the Protestant countries England, Germany, Denmark, Sweden, Scotland, and Switzerland, and shows a ratio of 97 to 79 in favour of the latter. A comparison between Protestant and Catholic countries in America would show a much greater disparity in the same direction. {PTUK April 12, 1894, p. 240.3}

A writer in the *Journal of the German Palestine Society* has been conducting investigations with a view to ascertaining where the “ten lost tribes” are, and has come to the conclusion that the ten tribes were never lost. He arrives at his conclusion “from the standpoint of modern Old Testament criticism, and data gleaned from the cuneiform literature of the Euphrates-Tigris valleys.” But this cannot be claimed, as the *Christian Commonwealth* thinks, as a victory for modern criticism. Thousands of people who know nothing of the “higher criticism” except the name, and who know no more of cuneiform inscriptions than they do of Chinese, have known from the simple reading of the Bible in the old-fashioned way, that there never was in reality any such thing as the lost tribes of Israel. {PTUK April 12, 1894, p. 240.4}

**“An Expensive Process” The Present Truth 10, 15.**

E. J. Waggoner

*An Expensive Process*.-It is well known that titles are sometimes bought by living persons; but it is not so generally known that it costs a large sum of money to secure the title of “Saint” from the Roman College for an individual who may have been dead for years or centuries. A Catholic magazine writer tells how expensive the process is. {PTUK April 12, 1894, p. 240.5}

Testimony must be taken of facts in his life, secretaries hired, postage and telegrams paid, judges selected and requited for their services, a vast amount of correspondence done, printing, travelling, etc. You know how costs mount up in ordinary legal matters. Well, this is a legal matter, and of the nicest, most exact nature. There’s a great deal of evidence taken, and discussion without end, before a miracle can be proved and accepted as such; and all this must needs have doctors, priests, and other specialists to deliver their opinions in the most technical and formal way. In short, the expense reaches tens of thousands. {PTUK April 12, 1894, p. 240.6}

**“In the Minority” The Present Truth 10, 15.**

E. J. Waggoner

*In the Minority*.-It is a very human trait to feel a certain satisfaction in the belief that we are right and someone else is wrong. Now and then-and sometimes oftener-we find an individual who glories in the idea that he is in the minority, and that he alone knows the truth. Granting even that he has the form of doctrine, and that he is among the few that have it, he is yet fully with the great majority, who are pleased with themselves. The Christian always has been and always will be in the minority in this world. But he can glory only in one thing-that he knows the Lord. When one passes from this to glorying in the thought that he knows more of the Lord than some others, he manifests only his utter ignorance of the Lord. The believer who has really apprehended a truth unknown to others, knows that he has it not because of any superiority of his, but only as a gift of God to pass on to others. {PTUK April 12, 1894, p. 240.7}

**“The Crucifixion of Jesus” The Present Truth 10, 15.**

E. J. Waggoner

*The Crucifixion of Jesus*.-The Jew hater who thinks he hates Jews because his fathers crucified Christ would himself have joined in the cry, “Crucify Him!” had he lived then; for it was an ignorant hatred that inspired it. But the Jewish people have suffered heightened persecution for the deed of their fathers, and it is not unnatural that they should wish to shift the responsibility from their father’s shoulders. In the Jewish journal *Menorah*, a writer says of the Jew:— {PTUK April 12, 1894, p. 240.8}

He has only one important request to make of Christian teachers and preachers-namely, that they desist from teaching their schoolchildren and congregations the prevailing error that the Jews have crucified Jesus of Nazareth. Because of this error, the believing world look upon the Jew through an imperfect medium, it is this error which has caused so much prejudice, bitter hatred, and unjust persecution. If it were once corrected, the way would be opened for the correction of many other errors. Let the truth be told that not the Jews but the Romans crucified the great Nazarene teacher. {PTUK April 12, 1894, p. 240.9}

It is a pitiful protest against that declaration of the Jewish populace, “His blood be upon us, and on our children.” The accursed legacy has been a heavy load. Only a few days after the resurrection the rulers were ready to deny their awful responsibility. They commanded the disciples to be silent and said, “Ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” The Lord sent the word of pardon to those who were red-handed in the guilt, and by this same word He speaks peace to us all; for we all have had a partnership in the cruel death. Those who hate the Jews for his father’s sake should remember that there is such a thing as crucifying the Son of God afresh. {PTUK April 12, 1894, p. 240.10}

**“‘Honourable Woman’” The Present Truth 10, 15.**

E. J. Waggoner

*“Honourable Woman.”*-It is somewhat remarkable that the *Catholic Times*, professing a regard for the rights of men, should glory in the fact that a Protestant church in Madrid has been closed by the authorities. The Spanish correspondent of this journal tells how it was done. “The continued energetic protest of the aristocratic ladies of Madrid have borne fruits.” The Ministry held out against them for a time, yet “they still laboured and left nothing undone to foil the designs of the proselytisers, working within the constitution and the articles of the Concordat with our Holy See.” So it was with the apostles at Antioch. The “devout and honourable women” were stirred up by the Jews, and Paul and Barnabas were expelled. {PTUK April 12, 1894, p. 240.11}

April 19, 1894

**“Front Page” The Present Truth 10, 16.**

E. J. Waggoner

The only way we may know what Christ would do if He were on earth in the flesh in the nineteenth century, is by studying what He did when He was on earth in the flesh in the first century. {PTUK April 19, 1894, p. 241.1}

“I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.” Matthew 5:39. These are the words of the Lord Jesus Christ, and therefore are to be followed by Christians. The fact that it is not easy or natural to do so, does not affect the case a particle. {PTUK April 19, 1894, p. 241.2}

Christ Himself, in His own actions, has given us all the comment upon the above text that is necessary. “I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting.” Isaiah 50:6. “Christ also suffered for us, leaving us an example, that ye should follow His steps; ... who, when He was reviled, reviled not again; when He saw suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:21-23. {PTUK April 19, 1894, p. 241.3}

But the word of God reaches to the thoughts and intents of the heart, as well as to the actions; so that the commandment, “Resist not evil,” means not only that we are not to strike back, but that we are not to wish to do so, nor to indulge in harsh, bitter thoughts. Love “thinketh no evil,” or “taketh not account of evil.” Christ was oppressed and afflicted, and was led as a lamb to the slaughter; yet He opened not His mouth, except to say, “Father, forgive them.” That was the illustration of His own precepts. The words may be learned by anybody; the example can be followed only by those in whom the Spirit of Christ dwells. {PTUK April 19, 1894, p. 241.4}

**“The Hearing Ear” The Present Truth 10, 16.**

E. J. Waggoner

“He that hath an ear to hear,” said the Saviour, “let him hear.” {PTUK April 19, 1894, p. 241.5}

All persons have ears, but not all have “an ear to hear.” All have ears to hear the words that are spoken by men, but few, comparatively, hear the words of God. {PTUK April 19, 1894, p. 241.6}

Yet God speaks to all persons, individually; for He is not partial, like one who has a few favourites to whom he speaks while passing others by unnoticed. God is no respecter of persons. He gave His only begotten Son that *whosoever* believeth on Him might not perish, but have everlasting life; and His voice has spoken and still speaks the invitation, “*Whosoever* will, let him take the water of life freely.” {PTUK April 19, 1894, p. 241.7}

The reason why men do not know the will of God and the mind of the Spirit is not that God does not speak to them, but that they do not hear Him. The reason why men are not wise unto salvation is not that the voice of wisdom is silent, for we know that “Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of the concourse, in the openings of the gates; in the city she uttereth her words.” Proverbs 1:20, 21. But their ears are not open to hear what wisdom says. It is possible for men to stop their ears from hearing the words that are spoken to them by the voice Divine; and they very often do so, in order that they may not hear what is to them an unwelcome sound. Although that voice speaks only words of love and mercy, wisdom and life, men deliberately put them aside, and choose rather to listen to the dictates of the natural heart. {PTUK April 19, 1894, p. 241.8}

It is sin that shuts out from men’s ears the sound of the voice of wisdom. Sin makes the ears dull of hearing to all words of spiritual truth. They are stopped up with self, a medium that transmits only such words as appeal to the selfish nature. The evil that is in all men by nature, if not removed by the free operation of the Divine Spirit, will so deaden if it does not wholly intercept the sound of the Divine voice that they will not be able to understand the words it speaks. {PTUK April 19, 1894, p. 241.9}

In all the daily walks of life, that voice is speaking to us, and if we could but hear it, our steps would be taken in wisdom and our course would not be marked by frequent foolish and disastrous mistakes. And we could hear it, if we would earnestly seek by God’s help to get into the right condition. Other men have stood where they could hear and be guided by it, and God is no less desirous of this for us than He was for them. He is as ready to open the ears of men to-day, without respect to persons, as He has ever been in the past. The pious child Samuel heard the voice that was inaudible to the unfaithful Eli; and when the prophet came to anoint one of the sons of Jesse to be king, he did not make a mistake and anoint the wrong one, although the circumstances were favourable for him to do so, because God spoke to him words of guidance, and his ears were open to hear them. So also when Philip went down toward Gaza and met the eunuch returning from Jerusalem, he was in no perplexity to know what he should do, but went immediately at the direction of the Spirit, and joined himself to his chariot, and instructed the eunuch in the knowledge of Christ. Philip’s ears were open to hear the words of the Spirit, and when an opportunity came to him to lead a soul to Christ, he saw it and knew immediately how to improve it. {PTUK April 19, 1894, p. 241.10}

But how often is it the case with us that the opportunity comes and passes without being even discerned; or that we find ourselves in perplexity as to its nature and the way to improve it. We are not quite sure whether it is an opportunity or not; yet an impression comes to us and something seems to say to us that a chance is before us to say or do something that will advance-we know not how greatly-the cause of Christ; and while we are pondering and settling the matter in our own minds, the opportunity is gone! And perhaps just an instant too late, we discern its nature, and see the advantage that we might have gained by its means and the line of that for which we are working. The brightest opportunities, ofttimes, require to be most quickly seen and seized. {PTUK April 19, 1894, p. 242.1}

If we were only where we could hear, and hear clearly, the voice of the Spirit, we should not at such times have the mortification and sorrow of seeing golden opportunity slip through our fingers. And may we not come into that condition where, like God’s servants of old, we shall hear and know what His Spirit says to us, as well as what is said by the spirit of evil? We have no difficulty in knowing the promptings of the latter. If self predominates in our natures, when the opportunity for temptation comes we have no trouble in knowing what evil thing it is that we are urged to do. Then if self is subdued and we are led by the Spirit, should we not be able just as readily to discern the promptings of the Spirit in opportunities that come to us from God? {PTUK April 19, 1894, p. 242.2}

The sons of God are led by the Spirit of God. Romans 8:14. And as God never chains the will, those who are led by the Spirit must see the path and choose to follow in it. It is the office of the Spirit to reveal truth. It is the Spirit’s work to bring all things to our remembrance which God has spoken unto us. And therefore if we would be led by the Spirit,—if we would be able to discern and know how to improve the fleeting opportunities of our daily lives-we must be familiar with the word of God. The Spirit of God will never ignore that word, and if we choose to ignore it we cannot be led by the Spirit. {PTUK April 19, 1894, p. 242.3}

Holy Scripture assures us that we may hear and understand the words that God speaks to us day by day, to guide our feet into the way of righteousness and peace. It is sin that separates a man from God so that the voice of God is not heard. Sin may even prevent God from hearing the words that man addresses to Him. Isaiah 59:2. “If I regard iniquity in my heart, the Lord will not hear me.” Psalm 66:18. It is not strange, then, if at such times we cannot hear the voice of heavenly wisdom speaking to us. But if we confess our sins and turn from all our iniquities, then the promise is, “Thine ears shall hear a word behind thee saying, This is the way; walk ye in it, when ye turn to the right hand, and when ye turn to the left.” Isaiah 30:21. {PTUK April 19, 1894, p. 242.4}

**“Protection and Coercion” The Present Truth 10, 16.**

E. J. Waggoner

In the United States Senate a bill has been introduced entitled, “A Bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship,” etc. {PTUK April 19, 1894, p. 242.5}

“Protection” to-day is a much more taking expression than coercion of men, yet both mean the same thing. The only way in which a day can be “protected” as a day of rest and worship, is by prohibiting everybody from labouring, and by compelling all to attend worship on that day. {PTUK April 19, 1894, p. 242.6}

For example, here is a field that is to be protected from trespassers. Now it is no protection to the field, if none are prohibited from crossing it save those whose inclination does not lead them that way, and if those who wish to cross it, or to play upon it, are allowed full liberty to do so. So a day cannot be “protected” from being used for labour or recreation, except by forcibly compelling some to pay regard to it against their will. {PTUK April 19, 1894, p. 242.7}

“Well, is there not of necessity the element of compulsion, or forcible restraint, in every law?” Certainly, and that is all right when the law is just; but we are not discussing the quality of law, but the propriety of a certain specific act of legislation. If it were within the province of civil government to legislate concerning Sunday or any other day, as a day of rest, then nothing could be said; but no law is a just law if by any reasonable application of it, it can possibly work injustice to anybody; and a law which declares men to be criminals for doing on one day that which is lawful in itself, and which the law allows on any other day, is unjust and inconsistent. {PTUK April 19, 1894, p. 242.8}

It will be asked, “Do you then deny the right of government to appoint certain days as holidays?” By no means; but be it remembered that laws concerning holidays are merely permissive, and not mandatory. That is a law making a certain day a national holiday, gives people permission to rest, and find recreation, without danger of losing their situations, but does not compel any to cease from labour. On any holiday people who do not wish to rest are at liberty to work; but no Sunday law contemplates anything of that kind. {PTUK April 19, 1894, p. 242.9}

The wise man has said that “Whatsoever God doeth, its shall be for ever.” Now in the beginning God created the heavens and the earth, and rested on the seventh day, which day He blessed and sanctified. So we read, “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy works; but the seventh is the Sabbath of the Lord thy God; and it thou shalt not do any work.” Just as surely as God commanded that the seventh day of the week should be kept holy, so surely He commanded that the other six days should be regarded as working days. Not that people are obliged to work every hour, but that the first six days are days in which people may work without sin. What God has permitted no man has a right to forbid. {PTUK April 19, 1894, p. 242.10}

“The Sabbath was made for man.” Man was made first; the Sabbath was made for his aid and protection. The Psalmist, speaking to the righteous in the time of trouble, says, “His truth shall be thy shield and buckler.” Psalm 91:4. The Sabbath is the protector; not the thing to be protected. The Sabbath needs no laws for its protection. When a day which men call the Sabbath, is “protected,” and men are coerced, then the day is put above the man. The Sabbath was made for man; but Sunday laws regard man as made for the Sunday. {PTUK April 19, 1894, p. 242.11}

Such laws show a total lack of comprehension of what the Sabbath is, not simply as to the day of the Sabbath, but as to the principle of Sabbath observance. No man can injure the Sabbath of the Lord, sacred as it is, by working on it. The injury is to himself,—to his own soul. The Sabbath is just as sacred, just as valid, as though it had not been trampled upon by millions of people. It does not need protection. It is not like a glass vase, but is the very principle of life. If professed Sabbath-keepers should ask for, or be able to secure, laws against Sabbath-breaking, they would show that they knew nothing of the truth, life-giving character of God’s holy days; and when men ask for a law to “protect” Sunday as a rest day, they show that it has not in itself any of the characteristics of the true Sabbath of the Lord. {PTUK April 19, 1894, p. 242.12}

The Bill in question makes an exception in favour of “works of necessity and mercy, and work by those who religiously observe Saturday, if performed in such a way as not to involve and disturb others.” It is strange that men think such provisions in a Sunday law to be evidences of liberality and breadth of mind. On the contrary, they are the very things which emphasise the wickedness and inquisitorial nature of the law. {PTUK April 19, 1894, p. 243.1}

How can that be? Look at the matter for a moment. In the first place, the law provides for an inquisition concerning one of the Christian graces,—one of the fruits of the Spirit, mercy which distils as the gentle rain from heaven. Here is a man who is arrested for doing work on Sunday. He claims that it was an act of mercy; his accuser contends that it was not. It is the motive of the heart, rather than the act itself, that determines whether or not it was a merciful act. And so the court, in order to a perfect execution of the law, must take the place of God, to judge the thoughts and intents of the heart. You say, “They can’t do that.” Of course not; and that shows the wickedness and folly of a law which makes the attempt necessary. {PTUK April 19, 1894, p. 243.2}

Again, another man is acquitted, although he has also worked on Sunday, because it is decided that his work was a work of mercy. Yet the man may have been actuated by the basest and most selfish motives. How many professedly charitable deeds are performed by schemers, who are working only for gain to themselves. The apostle tells of some who suppose that gain is godliness; and it is very easy for a man to be deceived in that way. But a Sunday law usually provides that fallible men shall be judges of secret thoughts. {PTUK April 19, 1894, p. 243.3}

Those are exempted who “religiously observe Saturday.” But who is to tell whether a man has observed the Sabbath religiously, or whether he has abstained from labour on that day because his surroundings are such that he can work to better advantage on Sunday? So we see that in order to carry out even the most “liberal” provision of the law, a man’s religious character must be the subject of judicial investigation. {PTUK April 19, 1894, p. 243.4}

Let it therefore be understood that any Sunday law, consistently carried out, involves a revival of the Inquisition. Why cannot Protestants who decry Church establishment see that civil laws enjoining religious duties are the perfection of Church and State Union? {PTUK April 19, 1894, p. 243.5}

**“True and False Spirits” The Present Truth 10, 16.**

E. J. Waggoner

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.” 1 John 4:1. {PTUK April 19, 1894, p. 243.6}

This Scripture has just as true an application to the present day as it had to the time of John. To-day, there are many false spirits gone out into the world. Not that there are in the world some strange and singular personages whom we may designate as false prophets, and whom we are to avoid; the spirits do not usually manifest themselves in that way. The manifestation of the evil spirit is most commonly simply the teaching of false doctrine, by the human agents whom the spirit employs. It may be a popular doctrine, and advocated by men of learning and culture, and yet emanate from a spirit not of God. The spirits must be tried before being believed, and the test to be applied is not the determination of the number or reputation of those who believe the spirit, after the wisdom of this world. It is a test provided by God Himself. {PTUK April 19, 1894, p. 243.7}

What this test is we are told in the two verses following the one we have quoted. “Hereby know ye that the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” {PTUK April 19, 1894, p. 243.8}

Every spirit that is of God, then, will confess that Jesus Christ is come in the flesh. That this test is a plain and simple one will be evident when we consider the meaning of the phrase, “come in the flesh.” {PTUK April 19, 1894, p. 243.9}

In this simple expression is contained the whole Gospel. The very essence of the plan of redemption is the coming of Christ in the flesh. It is seen in the meaning of His name, “Immanuel”—God with us. “There is one God, and one Mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5. Without Christ in the flesh—“the *man* Christ Jesus”—there could be no Mediator for man. All that Christ is to us, as sinners, He is by virtue of the fact that He has come in the flesh. All that He does for us, He does by virtue of this fact. Christ is the ladder of Jacob’s dream, with one hand resting upon the earth, and the other reaching to the highest heavens, thus symbolising united God and man; while the angels, those “ministering spirits, sent forth to minister for them who shall be heirs of salvation,” descended and ascended upon it. Thus the whole work of God for the redemption of fallen man centres in the one mighty fact of the union of Jesus Christ with human flesh. {PTUK April 19, 1894, p. 243.10}

To confess, therefore, that Jesus Christ is come in the flesh, is to exalt Christ as the Saviour of men; since He is their Saviour only by virtue of this fact. So we may read the text in 1 John 4. in this way; Every spirit that exalts Jesus Christ as the Saviour of men is of God; and every spirit that exalts not Jesus Christ as the Saviour of man is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Here is the test which God has given us. The true prophets, and the true teaching, will exalt Jesus Christ; all the false will not exalt Him, but will aim, either by open denial or by subtle insinuation, to turn the attention of men away from Christ to something else. {PTUK April 19, 1894, p. 243.11}

The devil will never exalt the Son of God. His rebellion in heaven, which caused his fall and made him the devil, was due to his jealousy of Jesus, because the latter was exalted above himself. And his whole aim since that time-object for which all his energies have been bent-is the pulling down of Christ and the exaltation of himself. This he aims to do, and very largely has done, in the minds of men, by false teaching. By means of false doctrines he has turned the eyes of the vast majority of men away from the only Saviour, Jesus Christ, to something else; and always, in that something else, either openly manifested or disguised, is himself. He can appear as a demon, or as an angel of light (2 Corinthians 11:14), and he adapts his work to the intellectual and moral conditions of the different races and peoples of the earth. {PTUK April 19, 1894, p. 243.12}

“The things which the Gentiles sacrifice,” says Paul, “they sacrifice to devils and not to God.” 1 Corinthians 10:20. And all men, insofar as they depart from God, are worshippers of the devil; for it is the devil who causes them to look away from Christ, in order that they may look to and worship him. Satan has no difficulty in deceiving people so that they look to him, if only he can get them, through the reception of some false doctrines, to look away from Christ. {PTUK April 19, 1894, p. 244.1}

Through the papal system of religion, the devil has turned the eyes of men away from Jesus Christ to the priest, the Pope, and the virgin Mary. Through Spiritualism, and through the doctrine upon which it rests,—the consciousness of the dead-He turns men’s eyes away from Christ to the supposed spirits of the departed. And while professing to look to these agents for salvation and help, men are really looking to Satan and paying to him their homage; for the exaltation of man (the Pope and the priest and the virgin Mary and the “saints”) in the place of God, which is the central idea of the Papacy, is really but the exaltation of Satan in the place of God; for Satan is the originator of self-exaltation, and the one who, in men, prompts them to seek to be exalted in the place of God. And he is who, with his fallen angels, impersonates the spirits of the departed and holds intercourse with deceived men. {PTUK April 19, 1894, p. 244.2}

By the doctrine of the Sunday Sabbath, also, he has turned the eyes of vast multitudes of professed Christians away from the Author of the true Sabbath, the seventh day; for in looking to a day upon which Jesus Christ, as Creator, did *not* rest, and away from the day which He sanctified and blessed, people must inevitably look away from Him as their Saviour. This will be evident when we consider that Christ is the Saviour of men through His power as Creator, redemption being but a work of creation,—making men new in Christ. Ephesians 2:10; 2 Corinthians 5:17. {PTUK April 19, 1894, p. 244.3}

We may apply this test to any and every doctrine that comes before us. Whatsoever teaching does not exalt Jesus Christ as the Saviour of men, or which detracts in any degree therefrom, is not of God; and that teaching which does exalt Him as the Saviour of men, is of God. But remember that Christ can be exalted as the Saviour of sinners only by virtue of the fact that He has come in the flesh. Not what men may imagine to be an exaltation of Christ, but what God in His word has pointed out as the true exaltation-that which *makes manifest* His *power to save*-must be our guide in applying this test for detecting the true and false. {PTUK April 19, 1894, p. 244.4}

**“Your Crown” The Present Truth 10, 16.**

E. J. Waggoner

In the third chapter of Revelation we find this inspired exhortation: “Hold that fast which thou hast, that no man take thy crown.” Verse 11. {PTUK April 19, 1894, p. 244.5}

Most people would be greatly surprised if some person whom they knew to speak with authority should talk to them as though they possessed a crown. Nevertheless he would not be misstating the facts. You have a crown,—not a figurative one, not a fanciful something like the corona which tradition places around the heads of “saints,”—but one which is real, visible, tangible. You cannot see it, but nevertheless it exists, just as actually as any crown that was ever placed on the head of king or queen. It is a long way removed from you now, but it is no less real for that, and the day will come when you will see it and wear it if you are willing to accept the gift. {PTUK April 19, 1894, p. 244.6}

Had you ever thought of that crown in taking account of your possessions? It is an exceedingly valuable one. It is of finer material and adorned with more precious gems than that now worn by the richest potentate of earth. And it represents to you far more than ever a crown represented to an earthly king. It represents not only that which is of greater intrinsic value, but that which is eternal instead of temporal. It represents everything that is truly worth possessing. {PTUK April 19, 1894, p. 244.7}

That crown is “a crown of righteousness.” 2 Timothy 4:8. It represents the righteousness of Christ, which is the righteousness of God,—the only righteousness that the universe affords. That righteousness is as bright as the sun and endures eternally; and accordingly we are told that this crown of righteousness is “a crown of glory, that fadeth not away.” 1 Peter 5:4. It represents royalty,—the royalty of sons and daughters of the eternal King; the royalty of those who shall reign with Christ upon His throne. {PTUK April 19, 1894, p. 244.8}

That crown is now “laid up” for you in the royal courts above, and it is for you to say now whether you will make your present hold upon it good for all eternity. Not all persons will ever come into the realisation of this priceless possession. It will be given, visibly and tangibly, to certain ones,—to those who love the appearing of Jesus Christ. 2 Timothy 4:8. Those who love the appearing of Christ are those who love Christ Himself,—those whose sins have been pardoned and who are prepared to meet him by having on His robe of righteousness. They are those who choose in this world to walk by faith, and not by sight, reason, or feeling; those who choose to suffer with Christ, rather than to enjoy the pleasures of sin for a season. {PTUK April 19, 1894, p. 244.9}

If you have never believed or realised before that this treasure is yours, believe it now. God is no respecter of persons. He has given to you just what He has given to all, and that is His only begotten Son, and with Him, all things. The reason why men have not, is not because God has not given, but because they do not take. They pass through life seeking for wealth and counting over their possessions and planning how to get more, and never realise that they are heirs to a crown such as no king of earth ever saw, and to all of the eternal riches which it represents; planning what use to make of their possessions, taking no account of that part which is beyond all comparison most valuable and most enduring. This you cannot afford to do. And therefore it becomes you to heed now, if you have not heeded before, the words of the all-wise Counsellor, “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” {PTUK April 19, 1894, p. 244.10}

**“Springing Up Again” The Present Truth 10, 16.**

E. J. Waggoner

*Springing Up Again*.-The gardener who tries to remove the weeds from his field by cutting off the tops will find the noxious growth springing up again very shortly. The roots must be dug up and destroyed. Just so when the Reformation started to root out the evils of Catholicism. The Reformers drove the Roman power out of Northern Europe; but instead of keeping on in the work of reform until the apostolic purity and simplicity of the truth was reached, the children of the Reformers were content to leave many of the old roots of the papal system, and traditions received from the corrupted church. Ever since, these roots have been sending out shoots, and gradually-now swiftly, the field is being won back. A newspaper says:— {PTUK April 19, 1894, p. 244.11}

Roman Catholicism is spreading rapidly in the three Scandinavian kingdoms, which have been regarded ever since the days of King Gustavus of Sweden, as the stronghold of Protestantism. So great is the number of proselytes that the Vatican has just placed Denmark, Sweden and Norway under the pastoral care of three bishops. As usual, a feature of the work of propagation is the establishment of parochial schools, where the younger generation of Scandinavians are being educated in accordance with the doctrines of the Catholic Church. {PTUK April 19, 1894, p. 245.1}

**“Formalism in Prayer” The Present Truth 10, 16.**

E. J. Waggoner

There is not a hint in the whole Bible favouring such a thing as formalism in prayer. The scriptural idea of prayer forbids such a thing; as it is but the communion of the believer with his Lord, as a child would converse with its parent and ask for the thing desired, or give expression to the love and thankfulness that springs up in the heart. {PTUK April 19, 1894, p. 245.2}

Where there is love and confidence it would be very unnatural for a child to approach the parent with set phrases and unvarying forms of speech. This, too, is not the true attitude of the believer in communion with God; for he belongs to the household of faith, and is talking with his Father. There is confidence without irreverence, and simplicity without familiarity. But there is nothing of formalism. The worship must be in Spirit, and the Spirit of the Lord must direct it. {PTUK April 19, 1894, p. 245.3}

The Saviour said to the disciples, “When ye pray, use not vain repetitions, as the heathen do.” When He gave them a manner of prayer, the Spirit of the Lord inspired writers who recorded it to give it in different language, showing that no form of words was to be followed. It was only a model in the manner of asking for the simple means of daily life. If one does not know what to pray for, it is the Spirit that must teach him. No other man can put into his mouth the words which express the language of his heart. The words are shaped from the heart, and not the feelings of the heart inspired by the words. “Out of the abundance of the heart the mouth speaketh.” The publican who prayed, “God be merciful to me a sinner,” prayed from the heart a prayer that justified him, short though it was. The manner of the Gentiles, of which the Saviour warned us is recorded in history. Duruy says of the ancient Roman religion:— {PTUK April 19, 1894, p. 245.4}

But what belongs more particularly to the Roman religion is its formalism. There is no fervour or Divine aspiration, still less philosophic reflection in its piety. The words, attitudes and gestures are ordered by the ritual. To leave the established rule, even to be generous to the gods, was to go beyond what was proper, and to fall into superstition... For the ceremonies, all was settled before hand, even to the prayer, which should only rise from the heart, and soon they began to pray in forms which are no longer understood. In the time of the Antonines, the brotherhood of Arvales chanted songs which is dated back perhaps from Numa. It was needful, too, to repeat these ancient compositions with religious care, for a peculiar virtue attached to the very expressions. By the omission of one word a sacrifice became useless, a prayer vain .... When a consul had a religious formula to pronounce, he read it from the ritual, for fear of omitting or transposing a word. A priest followed the reading in a second book, in order to be sure that all the sacramental phrases were said aright. {PTUK April 19, 1894, p. 245.5}

From this sketch of the ancient Roman forms of worship and prayer, we can readily determine the source of the ritual and formalism which was brought into the church when that “falling away” came. In the Latin prayers recited to the ears of those who cannot understand them, and in the repetition of the same prayers year after year, we have in the Roman Church of the present day the counterpart of the ancient pagan worship. And some of these things are clinging to communions which were supposed to have come out from Rome in Reformation days. It is a return to New Testament faith and simplicity and power, and to the word of God that is needed. {PTUK April 19, 1894, p. 245.6}

**“The Jewish Rulers and Their Deeds” The Present Truth 10, 16.**

E. J. Waggoner

It is a popular fallacy, into which many fall quite unconsciously, that the Jews in the days of Christ’s flesh and of the early church were an exceptional class of men-more wicked and murderous than men are nowadays. The Bible teaches us, however, that the works of the flesh pertain to the flesh, and not to the times. Human nature is the same in all ages, and it manifests itself in a very similar manner under similar conditions. {PTUK April 19, 1894, p. 245.7}

One thing those Jews shared in common with quite a proportion of human kind in the present generation: they denounced the wickedness of their fathers, and looked upon former ages as barbarous. They built the tombs of the prophets, and said, “If we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets.” {PTUK April 19, 1894, p. 245.8}

But when the Saviour came, He taught the people not as the scribes—“book-men” as the Anglo-Saxon version puts it—speaking only the word of the Father. The practice of following the word of God, and rejecting the traditions of men, made His ways very unpopular with the rulers. Their errors of life and teaching were exposed, and the truth was undermining their very existence as religious leaders of the people. {PTUK April 19, 1894, p. 245.9}

We read the lesson badly when we fail to see that the story is one of men of the ordinary kind of flesh, who, having rejected truth and its Author, while professing loyalty to truth, were led on to the commission of the very sins of which they condemned in their fathers. It was not because they delighted in bloody deeds more than other men, but as He was challenging their authority, and unsettling the minds of men as to the forms and traditions of the elders, established by common consent and usage, they easily deceived themselves into a belief that they were acting for the good of society and the nation in crucifying Jesus. John 11:50. {PTUK April 19, 1894, p. 245.10}

Saul the persecutor was evidently not a man who delighted in cruelty. His whole manner of life forbids such an opinion of him. He thought he was doing God’s service, and his case exactly illustrates the lengths to which a man of naturally cultured and not unkindly disposition may go when he is deceived by the idea that God commissions men to advance truth or put down error by employing force, either by personal violence or by the forms of law; for there is no difference. {PTUK April 19, 1894, p. 245.11}

The Sanhedrin that murdered Stephen was not composed of men who had no regard for a reputation for mildness and justice. Archdeacon Farrar gives an interesting sketch of the ordinary methods of this body in his “Life and Work of St. Paul.” He says:— {PTUK April 19, 1894, p. 245.12}

Generally speaking the Sanhedrin were not a sanguinary tribunal. They shuddered at the necessity of bloodshed, and tried to obviate its necessity by innumerable regulations. So great was their horror at putting an Israelite to death, that any means of avoiding it seemed desirable. Simeon Ben Shatach is the only conspicuous Rabbi who, for his cruelty in deciding causes, is said “to have had hot hands.” Josephus expressly marks it as disgraceful to the Sadducees that, unlike the rest of their nation, they were savage in their punishments. We are told that if even once in seven years-a Sanhedrin inflicted capital punishment it deserved the opprobrious title of “sanguinary.” The migration of the Sanhedrin forty years before the destruction of Jerusalem from their “Hall of Squares,” which was beside the great Court of the Temple, to the Chanujoth or “shops,” which were under two cedars on the Mount of Olives, is expressly stated to have been due to their desire to get to a greater distance from the sacred precincts, in order that they might not feel it so sternly incumbent upon them to inflict the strict punishments of the law. But if, after strict and solemn voting, a man was condemned to any of the four capital punishments, the utmost care was taken to remove from the punishment all semblance of vindictive haste.... {PTUK April 19, 1894, p. 245.13}

On pronunciation of the sentence the condemned was handed over to be *Shoterim* or Lietors of the Sanhedrin, and led to the place of execution. An official stood at the door of the Judgment Hall holding in his hand a handkerchief; a second on horseback was stationed just inside of the first, and if, even at the last moment, any witness could testify to the innocence of the condemned, the first shook his handkerchief, and the second galloped at full speed to bring back the accused, who was himself allowed to be led back as many as four or five times if he could adduce a single solid proof in his own favour. Failing this he was led on with a herald preceding him, who proclaimed his name, his crime, and the witnesses on whose testimony he had been condemned. At ten paces distance from the place of death he was bidden to confess, because Jewish no less than Roman law valued the certainty derived from the “confitentem reum” and the Jews deduced the story of Achan that his punishment would be, as regards the future world, a sufficiently complete explanation of his crime. A bitter draught containing a grain of frankincense was then given to him to stupefy his senses and take away the edge of terror. At four cubits’ distance from the fatal spot he was stripped bare of his upper garments, and according to the older and simpler plan of procedure was then stoned, the witnesses simultaneously hurling the first stones. {PTUK April 19, 1894, p. 246.1}

This was not the kind of hearing that Stephen found, when they rose up and slew him in an outburst of fury, just as any mob might do. This body that generally had respect for at least the forms of fairness and justice, by taking one step after another in their opposition to truth, had lost all restraint; and as their conduct was condemned by the truth, they took the course that intolerance always has taken and always will take to silence the reproving voice-they used the power which they had at hand. {PTUK April 19, 1894, p. 246.2}

No sort of natural disposition is able to restrain from excesses of evil when the spirit of intolerance rules the heart rather than the Spirit of grace. Many times since, sage men, who reprobated the acts of the Jewish rulers, have sat in council and condemned the innocent in the name of Jesus as the Sanhedrin did in the name of God. And whether the victims were innocent or guilty in the religious conduct of their lives makes no difference; for to his own master every man must give an account. {PTUK April 19, 1894, p. 246.3}

**“The Children’s Bread” The Present Truth 10, 16.**

E. J. Waggoner

*The Children’s Bread*.-Given two men earning the same wage, say the small amount which the ordinary and skilled working man receives, one of them an abstainer and the other not, and it is usually not difficult to tell from the appearance of the home and family which one it is that uses his money for the benefit of his family, and which one for the drink. The money spent at the public-house not only takes away the comforts of the home, and sometimes the children’s bread, but the use of intoxicants is gradually undermining the wage-earning power of the man. Greedy corporations are cruel, and grind the faces of the poor, but not less cruel is the drink evil, against which it is in the power of every man to strike forthwith. An American Evangelist remarks: “In Chicago I saw marching a body of working men, 18,000 strong, carrying a banner inscribed, ‘Our Children Cry for Bread;’ and they marched straight to a picnic ground, and drank 1,400 kegs of beer.” {PTUK April 19, 1894, p. 246.4}

**“God’s Plan and Man’s Way” The Present Truth 10, 16.**

E. J. Waggoner

The growth and congestion of the great cities, and the consequent increase of vice and squalor is a serious sign of the times. It is not altogether because of scarcity of land, as we might suppose under the peculiar land laws in this country and in all Europe; for in America, where there is plenty of land, the same process of crowding into the larger cities is going on. A writer in the *Humanitarian* says there are in London alone 50,000 families who have but one room to each family. This overcrowding, whatever may be the direct cause, is one of the results of sin. When the Creator placed man in a garden, and committed to his posterity the work of making all the earth like Eden, He showed what the Divine plan was. But man chose his own way, and ever since the fall this has been the opposite of God’s way. {PTUK April 19, 1894, p. 246.5}

In the midst of all the perversion, the Lord, by the Gospel, has been working to bring about His original purpose; for the devil has not power to thwart the Lord. The Gospel offers to all men who prefer the Lord’s way an inheritance in just such a land as was set before man at the first. It will be the same land purified and renewed; for the Apostle Peter says: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up.... Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” And the prophet Isaiah says of this new earth and its inhabitants: “They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.” Isaiah 65:21, 22. {PTUK April 19, 1894, p. 246.6}

There will be no overcrowding and poverty in that land. Here is a richer Gospel for the labouring man than was ever devised by a politician or social economist, and the earnest of this inheritance is given now to everyone who will admit that God’s way is best, and yield himself to God. It is not an ideal conceived by the mind of man which cannot be worked out in actual life because of sin and selfishness; but it is the Lord’s own real ideal, and there is power with Him to take away the sin and selfishness of all who will allow Him to, and bring them into the promised possession. {PTUK April 19, 1894, p. 246.7}

**“The Fruits of the Carnal Mind” The Present Truth 10, 16.**

E. J. Waggoner

*The Fruits of the Carnal Mind*.-It is not practicable to live the life of Christ in the world to-day without letting the natural man die, and yielding the life to Christ for Him to live it in the flesh, the same as He did in Judea and Galilee. It will then be the same life; for “He cannot deny Himself.” Therefore it is for the believer of the Gospel to faithfully present to men the message of salvation from sin and self. The evils that are in the world grow out of sin; and so long as there are sinners the one remedy is the word of faith. The old Gospel may not suit the men who want the world managed after their ideas of the right method, but it is the power to save men out of the world, and from the destruction which will surely come upon its sin. No formal profession of Christianity can save the nation; but the life of Christ received by faith can save the believer from the evils that are in the world. The harvest of the earth is ripening. No one knows how long a time will elapse, but we are surely drawing near the time when that voice from the altar will say to the One who sits upon the cloud, “Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.” Some of the indications of the ripening of the field of the world are thus summed up in a leader in the *Echo* newspaper:— {PTUK April 19, 1894, p. 246.8}

There are thousands-scores of thousands-in our midst ready to enlist as soldiers, to be taken to Africa or anywhere else to shoot down with machine guns thousands of negroes. There is another class of men so convinced that they are right, and sufficiently fanatical, as to risk their liberties and their lives to war against society. There are hundreds, if not thousands, of these men throughout Europe, inspiring each other, in public or in secrecy, to carry on this war at all hazards; and they have to a considerable degree the accumulated fruits of civilisation at their mercy, not so much, perhaps, by bonds as by other and less hazardous methods of destruction. There is the fact, and it is deplorable and appalling. No one knows what a day may bring forth. The social atmosphere is charged with electricity. The classes are glaring at each other. The Anarchists and the Socialists are ready to strike again society, and society is ready to strike the Socialist and the Anarchist to the dust. Scarcely a day passes without a startling act of violence. And what makes the mischief all the more significant is that the causes and the effects are all most cosmopolitan in character. And this condition of things exists after centuries of Christian preaching and vaunted civilization {PTUK April 19, 1894, p. 246.9}

**“The True Reason” The Present Truth 10, 16.**

E. J. Waggoner

The Supreme Court of the State of Michigan, U.S.A., has decided that a law compelling barbers’ shops to be closed on Sunday is within the police power of the State. It holds that “the best reason for maintaining the police power of the State to prohibit citizens from engaging in secular work on Sunday, is that experience has shown that one day’s rest in seven is necessary to the physical welfare of the individual.” {PTUK April 19, 1894, p. 247.1}

But the fact is that experience has shown nothing of the kind. There have never been any better specimens of manhood, physically, than the ancient Greeks and Romans, who knew nothing of a weekly recurring rest day. In a time when nations existed only by the power of the sword, and fighting was little more than an athletic contest between the individual soldiers of two armies, the physical welfare of citizens was the chief concern of governments; yet no Pagan nation has ever known any such thing as a weekly rest day. That is sufficient to disprove the fallacy so widely spread, that the physical welfare of man is the chief object of the Sabbath rest. {PTUK April 19, 1894, p. 247.2}

But even suppose it were, why should the State interfere in the matter? It is certain that regular nightly rest is far more necessary to one’s physical welfare than a weekly rest, yet no nation thinks of enacting laws requiring that all the people shall sleep from 10:00 P.M. till 6:00 A.M. or from midnight till eight o’clock in the morning. If any legislative body in the world should presume to pass such a law, there would be a general protest against such an arbitrary exercise of power. {PTUK April 19, 1894, p. 247.3}

But no such law will ever be passed, because, although the securing of a sufficient amount of sleep every night is very essential to the health of the body, it has nothing to do with any system of religion; while Sunday laws are in the interest of religion. The claim that they are a physical necessity is nothing but an excuse that has been devised in America to conceal the fact that Church and State are united there as well as in the Old World. {PTUK April 19, 1894, p. 247.4}

In connection with the above it may be well to call attention again to the real nature of the Sabbath of the Lord. The fourth commandment gives no hint of its being a physical necessity, as will be seen by the reading of it:— {PTUK April 19, 1894, p. 247.5}

“Remember the Sabbath day, to keep it holy, six days shalt thou labour, and do all thy works; but the seventh day is the Sabbath of the Lord thy God; and it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK April 19, 1894, p. 247.6}

The Sabbath was given in Eden, before the fall, and would never have been broken but for the fall. But in Eden it was not necessary for physical rest, because there was no such thing as physical weariness. There was labour, but it was sin that made labour weariness. See Genesis 3:17-19. {PTUK April 19, 1894, p. 247.7}

Moreover, the Sabbath is to be observed throughout eternity by the redeemed saints in the earth made new, when Eden is restored. Isaiah 66:22, 23. This also is positive proof that the Sabbath is not an institution for man’s physical welfare. {PTUK April 19, 1894, p. 247.8}

The true Sabbath is the Lord’s rest. But “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” Isaiah 40:28. “God is a Spirit,” and consequently His rest cannot be physical rest. No; the sole object of the Sabbath is to remind man of God and His great power,—His power to maintain unfallen beings, and to redeem those who have fallen into sin. It is spiritual rest, and the true keeping of it is sanctification and eternal life. See Ezekiel 20:12; John 17:3. {PTUK April 19, 1894, p. 247.9}

He who knows what the true Sabbath is, will never suppose that it can by any possibility be a matter for civil legislation. And no one who knows what the true Sabbath is, will give any heed to human attempts to enforce the observance of a false Sabbath. {PTUK April 19, 1894, p. 247.10}

**“‘Singular’ Facts” The Present Truth 10, 16.**

E. J. Waggoner

“It is,” says a writer in *Christian World*, “a singular fact, of which history is, nevertheless, fertile in illustrations, that prisons are apt to get as their occupants two classes of people, the best and the worst:” the reason being, as the writer says, “that these have alike set themselves against the recognised public opinion of their country.” {PTUK April 19, 1894, p. 247.11}

History certainly is fertile in the illustrations of the truth enunciated long ago by the inspired writer, that “all that live godly in Christ Jesus shall suffer persecution.” And being so fertile in illustrations, it is strange that anyone should account such a fact to be singular. “Which of the prophets,” said the martyr Stephen to the Jews, “have not your fathers persecuted?” And it might likewise be asked, Which of the world’s great reformers since Stephen’s time have not also experienced persecution? For men of this class to escape passing any of their days in prison cells, to say nothing of meeting the worst things, has ever been the exception rather than the rule. {PTUK April 19, 1894, p. 247.12}

Such facts seem singular to us only because we ourselves become influenced by public opinion, and do not view them in the light of God’s word. In reality, they are not singular at all. One of the most important lessons to be learned from Scripture is that things in our Christian experience which seem strange to us from a natural point of view, are really but natural things in the workings of Divine providence. Seen with the eye of faith, the singularity that seems to invest them disappears, and we discover that they are only such things as must needs come in the process of preparation for a home with God. {PTUK April 19, 1894, p. 247.13}

For instance, we find this word to us in the pages of inspiration: “Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you.” 1 Peter 4:12. We are prone to look for a pleasant experience in this life, notwithstanding the lessons contained in the lives of others, and when we come to face trial and calamity, it is natural to regard ourselves as singularly unfortunate. Yet from the word of God we learn and are comforted by the fact that ours is but the common fortune of every Christian. {PTUK April 19, 1894, p. 247.14}

Another thing that we are not to regard as strange is that the emissaries of Satan often appear in the guise of the servants of Christ. Very often it is the case that good people are thrown into great perplexity and almost shaken from their footing on the rock of faith by the sudden revelation of a fact like this. But the apostle speaking of them says, “No marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.” 2 Corinthians 11:14, 15. Viewed in the light of revelation, this becomes not a singular fact but only one to be naturally expected. {PTUK April 19, 1894, p. 247.15}

We need count it no strange thing if in following the directions of God’s word we are obliged to go contrary to public opinion, and share the experience of those who have braved that opinion before us. What Christian, could he have lived in the time of Noah, or of Abraham, or of Elijah, or of Pontius Pilate, would wish his course to have been shaped by public opinion? Nor is public opinion of any greater value to-day. The only opinion that concerns the Christian life is the opinion of God. Taking His opinion and ordering our lives by it, though here we may seem to be alone, we are standing on the side of the eternal majority. {PTUK April 19, 1894, p. 248.1}

**“The Promise Fulfilled” The Present Truth 10, 16.**

E. J. Waggoner

“Of this man’s seed hath God *according to His promise* raised unto Israel a Saviour, Jesus.” Acts 13:23. {PTUK April 19, 1894, p. 253.1}

Men often make promises that they cannot or do not fulfil. But God’s promises are as much better than man’s promises as the heavens are higher than the earth. He never promises anything that He cannot do; and He never forgets; and He cannot lie. Therefore when God promises anything, it is just as sure as though it were already done. He may not do it just when we think He will, or in just the way that we suppose He will, but we may be certain that it will be done at the right time, and in the very best way, and exactly as He promised. So do not be afraid to trust Him, though He seem to wait long sometimes; He has not forgotten, and He will surely keep His promise. {PTUK April 19, 1894, p. 253.2}

Last week we learned of the wonderful promise concerning the “Lamb of God:” God so loved lost and dying man that He promised to send His only begotten Son to die for them, “that whosoever believeth in Him should not perish, but have everlasting life.” {PTUK April 19, 1894, p. 253.3}

Thousands of years passed by and God had not yet fulfilled His promise. The Lamb of God had not yet been slain. {PTUK April 19, 1894, p. 253.4}

Had God forgotten His promise? Could it be possible that God would not keep His word? No, *never*. {PTUK April 19, 1894, p. 253.5}

Many *thought* He would never keep His word, and they stopped looking for Him. But a few faithful ones still believed and watched and longed for the Saviour. {PTUK April 19, 1894, p. 253.6}

And were they disappointed? Oh, no. God *never* disappoints those who trust in His word. God had for a long time been quietly preparing the way for His coming Son. It was then time for Him to appear. {PTUK April 19, 1894, p. 253.7}

Suddenly a glorious light appeared in the sky one night. Bethlehem’s plains were lighted up with multitudes of heavenly beings. An angel’s voice was heard speaking to the believing shepherds. Listen! What did he say?— {PTUK April 19, 1894, p. 253.8}

“Fear not: for, behold, I bring you GOOD TIDINGS OF GREAT JOY, which shall be to *all* people. For unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord! And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” {PTUK April 19, 1894, p. 253.9}

Ah, the long-looked-for day had really come. The promise was to be fulfilled. The innocent Lamb of God was about to be slain. He was already lying a helpless babe, in the manger at Bethlehem! {PTUK April 19, 1894, p. 253.10}

“Glory to God in the highest” was sung by the angels, and echoed in the hearts of the shepherds; for was not that the best news that could ever come to a fallen world? Man was to be redeemed from the power of Satan and from his cords of sin! {PTUK April 19, 1894, p. 253.11}

Do you wonder that the shepherds left their sheep and went with haste to Bethlehem? We read that they stopped not until they had found Mary and Joseph, and had seen with their own eyes, their *Saviour*, the Creator of heaven and earth,—“lying in a manger!” And they returned glorifying and praising God and telling everyone they saw of the glad, glad news which the angel brought. {PTUK April 19, 1894, p. 253.12}

And the blessed babe grew,—just as other babies grow. And when He was eight days old His name was called “Jesus,” because He was to save His people from their sins. {PTUK April 19, 1894, p. 253.13}

We should be glad to tell you of the joy of Simeon and Anna when they saw Him in the temple of Jerusalem, and of the wise men who came from the far east to worship Him and give Him presents, but you must read that for yourself in your Bible. {PTUK April 19, 1894, p. 253.14}

Although the few who had believed the promise were filled with unspeakable joy when He came, the many who had not believed the promise, were not glad to see Him; and their hearts were filled with hatred toward the One who had come to save them! King Herod sent his soldiers and tried to kill Him, but Joseph had been warned in a dream and had taken Jesus and His mother and fled by night into Egypt. {PTUK April 19, 1894, p. 253.15}

After the king’s death they returned and lived in a town called Nazareth; and Jesus “increased in wisdom and stature, and in favour with God and man.” But He never thought that He knew too much to help and obey His parents. He helped His father at the carpenters’ trade, and was subject unto them both in everything. {PTUK April 19, 1894, p. 253.16}

He came as a little child that He might know all the trials and temptations of a child, so that He might know how to comfort and help *you* as well as older people. He made it possible for *you* to be as kind and lovely and perfect a child as He was, if you yield to God’s Spirit as completely as He did. Satan tempted Him to be naughty in the same ways that he tempts you, but Jesus never yielded to him once, because He allowed God, His mighty Helper, to stay with Him every minute. {PTUK April 19, 1894, p. 254.1}

He was so perfect that at His baptism, when He was about thirty years old, the voice of God sounded out of heaven and said, “This is my beloved Son, in whom I am *well pleased*.” {PTUK April 19, 1894, p. 254.2}

After His baptism, He was in the wilderness among the wild beasts, without food, for forty days and forty nights tempted of the devil. But though so weak and hungry and tired, His heart was so filled with the precious words of God that He could drive Satan away with them every time. And that shows how we also may drive him away. {PTUK April 19, 1894, p. 254.3}

And Jesus began to preach, and He went from city to city healing the sick, cleansing the lepers, giving sight to the blind and life to the dead, and doing good to all. {PTUK April 19, 1894, p. 254.4}

But He was hated and rejected, and cast out of the synagogues, betrayed by one of His own disciples, crowned with thorns, and finally crucified between two thieves! No wonder that the sun hid its face, and the earth shook, and the rocks were rent. {PTUK April 19, 1894, p. 254.5}

But the fearful price was paid. The Lamb of God had shed His precious blood to redeem us from the power of Satan. A “way” had been opened through the wall of sin back to God. God had “*according to His promise* raised unto Israel a *Saviour*, Jesus.” {PTUK April 19, 1894, p. 254.6}

And the joy of it is that this way back to God is a “living way,”—not a dead way. Jesus lives again! {PTUK April 19, 1894, p. 254.7}

On the third day, angels rolled the stoned away from the tomb and Jesus rose triumphant with the keys of death and the grave; and after forty days He was taken up in a cloud to heaven where He still lives to help and lead us along, like a shepherd, in the right way. {PTUK April 19, 1894, p. 254.8}

And we have the promise that in the same manner in which He was taken up into heaven, He will come *again*, to take those who have accepted Him as their Saviour to reign with Him for ever. {PTUK April 19, 1894, p. 254.9}

Then will He welcome them back to God, back to Eden, and back to everything that they had lost by sin. {PTUK April 19, 1894, p. 254.10}

When you are tempted to sin, think of the price that Divine love has paid for you, and yield to Him His own, and let Him save you. {PTUK April 19, 1894, p. 254.11}

**“Bees as Anarchists” The Present Truth 10, 16.**

E. J. Waggoner

There is, it seems, a way of making bees turn Anarchists. It consists in submitting them to a regimen of alcoholised honey. They, after some time, acquire a liking for it, according to Dr. Büchner, who has made the experiment. Under its influence they lose two of their normal instincts-that of work and that of hierarchy. They become anti-socialistic, and abandon themselves without scruple to theft and brigandage. {PTUK April 19, 1894, p. 254.12}

**“Interesting Items” The Present Truth 10, 16.**

E. J. Waggoner

-A very severe blizzard was reported April 10, in New Brunswick, with snow more than a foot deep. {PTUK April 19, 1894, p. 254.13}

-The Italian police have been warned that, a large number of Anarchists are likely to visit Italy. {PTUK April 19, 1894, p. 254.14}

-One hundred and thirty-seven valuable horses were burned to death in a fire at Baltimore, U.S.A., causing a loss of $300,000. {PTUK April 19, 1894, p. 254.15}

-The Manchester Ship Canal will be opened by the Queen on May 21. The Prince of Wales will open the Tower Bridge about the middle of June. {PTUK April 19, 1894, p. 254.16}

-It is said that another attempt to legalise marriage with the deceased wife’s sister is to be made by the introduction of a Bill in the House of Lords. {PTUK April 19, 1894, p. 254.17}

-The rival “holy coat”—that of Argenteuil-is to be exhibited, after being concealed from view since 1680. The priests declare that it is none other than the seamless robe of Christ. {PTUK April 19, 1894, p. 254.18}

-According to information which has reached Berlin the Brazilian insurgents have bombarded the city of Rio Grande. Ten Government war-vessels have been despatched to oppose the insurgents. {PTUK April 19, 1894, p. 254.19}

-Continued dry weather in Germany is causing some uneasiness for the winter sowings. Scarcely any rain has fallen in the provinces and the winter sowings have suffered considerably, especially the rye crops. Long-continued drought in France is beginning to cause disquietude in the agricultural districts. {PTUK April 19, 1894, p. 254.20}

-A Ministerial crisis is believed to be imminent in Bulgaria, owing to a difference between M. Stambouloff and the Minister of War. {PTUK April 19, 1894, p. 254.21}

-In the Lower House of the Hungarian Diet the Bill for the introduction of obligatory civil marriage has been adopted by 281 votes against 100. The result was received with great enthusiasm. {PTUK April 19, 1894, p. 254.22}

-It is reported from Madras that the Mussulman fanatics who recently attacked the Hindoos in the Malabar district fiercely resisted the British troops, and thirty-three Mussulmans ware killed and two wounded. {PTUK April 19, 1894, p. 254.23}

-A general strike has been ordered by the United States Mine Workers’ Convention, to begin on the 21st inst. In the coke region of Pennsylvania troubles have again broken out, riots and raids having been caused by the strikers. {PTUK April 19, 1894, p. 254.24}

-The latest development of the crisis in Newfoundland is the resignation of the Ministry, the Governor having refused their request to dissolve Parliament. Mr. Goodridge, leader of the Opposition has undertaken to form a Government. {PTUK April 19, 1894, p. 254.25}

-Turbulent demonstrations have taken place at Valencia, in Spain, in connection with the departure of pilgrims for Rome. The pilgrims were attacked, but repulsed their assailants, who were finally dispersed by the police and civic guards. {PTUK April 19, 1894, p. 254.26}

-On April 11 ratifications of the International Convention against the sale of spirituous liquors in the North Sea were exchanged at The Hague between the Governments of the Netherlands, Belgium, Denmark, Great Britain and Germany. {PTUK April 19, 1894, p. 254.27}

-A Ministerial crisis is believed to be imminent in Bulgaria, owing to a difference between M. Stambouloff and the Minister of War. {PTUK April 19, 1894, p. 254.28}

-In the Lower House of the Hungarian Diet the Bill for the introduction of obligatory civil marriage has been adopted by 281 votes against 100. The result was received with great enthusiasm. {PTUK April 19, 1894, p. 254.29}

-It is reported from Madras that tho Mussulman fanatics who recently attacked the Hindoos in the Malabar district fiercely resisted the British troops, and thirty-three Mussulmans ware killed and two wounded. {PTUK April 19, 1894, p. 254.30}

-A general strike has been ordered by the United States Mine Workers’ Convention, to be-gin on the 21st inst. In the coke region of Pennsylvania troubles have again broken out, riots and raids having been caused by the strikers. {PTUK April 19, 1894, p. 254.31}

-The latest development of the crisis in Newfoundland is the resignation of the Ministry, the (lovernor having refused their request to dissolve Parliament. Mr. Goodridge, leader of the Op-position has undertaken to form a Government. {PTUK April 19, 1894, p. 254.32}

-Turbulent demonstrations have taken place at Valencia, in Spain, in connection with the departure of pilgrims for Rome. The pilgrims were attacked, but repulsed their assailants, who were finally dispersed by the police and civic guards. {PTUK April 19, 1894, p. 254.33}

-On April 11 ratifications of the International C’rvention against the sale of spirituous liquors in the North Sea wore exchanged at The Hague between the Governments of the Netherlands, Belgium, Denmark, Great Britain and Germany. {PTUK April 19, 1894, p. 254.34}

—From St. Petersburg it is announced that the Russian Minister of Education intends to restrict the number of Jewesses attending the Russian gymnasiums, on the ground that they exercise an unfavourable influence on the Orthodox students. {PTUK April 19, 1894, p. 254.35}

-A destructive fire is reported from M ilwankee, U.S.A., the disaster having originated in the Davidson Theatre. ‘When the fire seamed to be under control the roof suddenly fell in, carrying with it over twenty firemen. Of this number nine were killed. {PTUK April 19, 1894, p. 254.36}

-On the night of April 10 five separate firms occurred in the town of Boom, near Antwerp. 1L is believed that they were the work of f,hc brick-makers on strike in the place. The attitude of the strikers became so threatening the next evening that the gendarmes were ordered to charge them as they were pillaging a shop. {PTUK April 19, 1894, p. 254.37}

-News has reached Shanghai of soother at-tack upon foreign missionaries and their c’.hristis,c followers. Tho French mission house, at I f sianfu, in the Province of Shensi, have boon horned, while the priests have been maltreated and imprisoned. The French Legation in Pekin has demanded redress for this outrage, from the Chinese Government. {PTUK April 19, 1894, p. 254.38}

—The Queen has loft Florence for Coburg, in view of the approaching marriage of her grand-children, the Grand Duke of Hesse and Princess Victoria of Edinburgh. The bride’s cake stands six feet in height and weighs 1501bs. A German superstition prohibits the bride from wearing pearls on her wedding day, the pro7erh being, “The more pearls the more tears.” {PTUK April 19, 1894, p. 254.39}

—Further startling and enormous discoveries of gold have just been made in the vicinity of Imthamhli, on Unguzu River, and prospectors declare that the richness and permanency of the fine is probably unparalleled in gold mining. Dr. Jameson reports from Buluwayo, confirming the news of immense new discoveries, and the consequent excitement among the prospectors is very great. {PTUK April 19, 1894, p. 254.40}

—It is authoritatively stated that in the inter-views between the Emperors William and Francis Joseph at Abbazia, and in that between the Emperor William and Ring Humbert at Venice, the question of a general disarmament was raised and discussed, although the only conclusion their Majesties appear to have come to was that it would be a matter of extreme difficulty to find a solution for it. {PTUK April 19, 1894, p. 254.41}

—The Berlin papers announce that, in spite of the prohibition of the police, scale experiments were made April 2, within closed doors, with the coat invented by the tailor. Herr Dowc, which he claims to be bullet proof. Herr Dowe, it is etatod, put on the garment, and allowed himself to hn shot at, with the result that the be let proof capacity of the coat was fully demonstrated, tits wearer sustaining no injury. {PTUK April 19, 1894, p. 254.42}

—A Ministerial crisis is believed to be imminent in Bulgaria, owing to a difference between M. Stambouloff and the Minister of War. {PTUK April 19, 1894, p. 254.43}

—In the Lower House of the Hungarian Diet the Bill for the introduction of obligatory civil marriage has been adopted by 281 votes against 100. The result was received with great enthusiasm. {PTUK April 19, 1894, p. 254.44}

—It is reported from Madras that tho Mussulman fanatics who recently attacked the Hindoos in the Malabar district fiercely resisted the British troops, and thirty-three Mussulmans ware killed and two wounded. {PTUK April 19, 1894, p. 254.45}

—A general strike has been ordered by the United States Mine Workers’ Convention, to be-gin on the 21st inst. In the coke region of Pennsylvania troubles have again broken out, riots and raids having been caused by the strikers. {PTUK April 19, 1894, p. 254.46}

—The latest development of the crisis in Newfoundland is the resignation of the Ministry, the (lovernor having refused their request to dissolve Parliament. Mr. Goodridge, leader of the Op-position has undertaken to form a Government. {PTUK April 19, 1894, p. 254.47}

—Turbulent demonstrations have taken place at Valencia, in Spain, in connection with the departure of pilgrims for Rome. The pilgrims were attacked, but repulsed their assailants, who were finally dispersed by the police and civic guards. {PTUK April 19, 1894, p. 254.48}

—On April 11 ratifications of the International C’rvention against the sale of spirituous liquors in the North Sea wore exchanged at The Hague between the Governments of the Netherlands, Belgium, Denmark, Great Britain and Germany. {PTUK April 19, 1894, p. 254.49}

—From St. Petersburg it is announced that the Russian Minister of Education intends to restrict the number of Jewesses attending the Russian gymnasiums, on the ground that they exercise an unfavourable influence on the Orthodox students. {PTUK April 19, 1894, p. 254.50}

-A destructive fire is reported from M ilwankee, U.S.A., the disaster having originated in the Davidson Theatre. ‘When the fire seamed to be under control the roof suddenly fell in, carrying with it over twenty firemen. Of this number nine were killed. {PTUK April 19, 1894, p. 254.51}

-On the night of April 10 five separate firms occurred in the town of Boom, near Antwerp. 1L is believed that they were the work of f,hc brick-makers on strike in the place. The attitude of the strikers became so threatening the next evening that the gendarmes were ordered to charge them as they were pillaging a shop. {PTUK April 19, 1894, p. 254.52}

-News has reached Shanghai of soother at-tack upon foreign missionaries and their c’.hristis,c followers. Tho French mission house, at I f sianfu, in the Province of Shensi, have boon horned, while the priests have been maltreated and imprisoned. The French Legation in Pekin has demanded redress for this outrage, from the Chinese Government. {PTUK April 19, 1894, p. 254.53}

—The Queen has loft Florence for Coburg, in view of the approaching marriage of her grand-children, the Grand Duke of Hesse and Princess Victoria of Edinburgh. The bride’s cake stands six feet in height and weighs 1501bs. A German superstition prohibits the bride from wearing pearls on her wedding day, the pro7erh being, “The more pearls the more tears.” {PTUK April 19, 1894, p. 254.54}

—Further startling and enormous discoveries of gold have just been made in the vicinity of Imthamhli, on Unguzu River, and prospectors declare that the richness and permanency of the fine is probably unparalleled in gold mining. Dr. Jameson reports from Buluwayo, confirming the news of immense new discoveries, and the consequent excitement among the prospectors is very great. {PTUK April 19, 1894, p. 254.55}

—It is authoritatively stated that in the inter-views between the Emperors William and Francis Joseph at Abbazia, and in that between the Emperor William and Ring Humbert at Venice, the question of a general disarmament was raised and discussed, although the only conclusion their Majesties appear to have come to was that it would be a matter of extreme difficulty to find a solution for it. {PTUK April 19, 1894, p. 254.56}

-The Berlin papers announce that, in spite of the prohibition of the police, scale experiments were made April 2, within closed doors, with the coat invented by the tailor. Herr Dowc, which he claims to be bullet proof. Herr Dowe, it is etatod, put on the garment, and allowed himself to hn shot at, with the result that the be let proof capacity of the coat was fully demonstrated, tits wearer sustaining no injury. {PTUK April 19, 1894, p. 254.57}

-From St. Petersburg it is announced that the Russian Minister of Education intends to restrict the number of Jewesses attending the Russian gymnasiums, on the ground that they exercise an unfavourable influence on the Orthodox students. {PTUK April 19, 1894, p. 254.58}

-A destructive fire is reported from Milwaukee, U.S.A., the disaster having originated in the Davidson Theatre. When the fire seemed to be under control the roof suddenly fell in, carrying with it over twenty firemen. Of this number nine were killed. {PTUK April 19, 1894, p. 254.59}

-On the night of April 10 five separate firms occurred in the town of Boom, near Antwerp. It is believed that they were the work of the brick-makers on strike in the place. The attitude of the strikers became so threatening the next evening that the gendarmes were ordered to charge them as they were pillaging a shop. {PTUK April 19, 1894, p. 254.60}

-News has reached Shanghai of another attack upon foreign missionaries and their Christian followers. The French mission house, at Hsianfu, in the Province of Shensi, have been burned, while the priests have been maltreated and imprisoned. The French Legation in Pekin has demanded redress for this outrage, from the Chinese Government. {PTUK April 19, 1894, p. 254.61}

—The Queen has left Florence for Coburg, in view of the approaching marriage of her grand-children, the Grand Duke of Hesse and Princess Victoria of Edinburgh. The bride’s cake stands six feet in height and weighs 150lbs. A German superstition prohibits the bride from wearing pearls on her wedding day, the proverb being, “The more pearls the more tears.” {PTUK April 19, 1894, p. 254.62}

—Further startling and enormous discoveries of gold have just been made in the vicinity of Imthambli, on Unguau River, and prospectors declare that the richness and permanency of the fine is probably unparalleled in gold mining. Dr. Jameson reports from Buluwayo, confirming the news of immense new discoveries, and the consequent excitement among the prospectors is very great. {PTUK April 19, 1894, p. 254.63}

—It is authoritatively stated that in the interviews between the Emperors William and Francis Joseph at Abbazia, and in that between the Emperor William and King Humbert at Venice, the question of a general disarmament was raised and discussed, although the only conclusion their Majesties appear to have come to was that it would be a matter of extreme difficulty to find a solution for it. {PTUK April 19, 1894, p. 254.64}

—The Berlin papers announce that, in spite of the prohibition of the police, scale experiments were made April 2, within closed doors, with the coat invented by the tailor. Herr Dowe, which he claims to be bullet proof. Herr Dowe, it is stated, put on the garment, and allowed himself to be shot at, with the result that the bullet proof capacity of the coat was fully demonstrated, the wearer sustaining no injury. {PTUK April 19, 1894, p. 254.65}

**“Back Page” The Present Truth 10, 16.**

E. J. Waggoner

Someone has wisely said: “The first chapter of Genesis never made an infidel, and no explanation of it can remove infidelity.” {PTUK April 19, 1894, p. 256.1}

The Stundist movement began in Russia in 1865. There are no more than two million Stundists in the empire. It is a Bible reading movement. {PTUK April 19, 1894, p. 256.2}

It is surely a healthy sentiment that led the Baptist missionaries and delegates in conference in Ceylon to resolve that “we strongly recommend that the title ‘Reverend’ be discontinued by all the ministerial brethren.” {PTUK April 19, 1894, p. 256.3}

A vicar of the Church of England writes pathetically to the *English Churchman*, asking what further steps can be taken by way of resistance to Ritualism, which means Romanism. The latter of which the following is a portion, shows the desperate state of the case:— {PTUK April 19, 1894, p. 256.4}

The efforts which are now being made are very good so far as they go, but I am sadly afraid they will not prove effective. We have lecturing, preaching, distribution of pamphlets, and the very excellent Protestant Van Agency of the Church Association. All these carry out their designed intention of educating the people. So far so good: and let us push them forward to the utmost of our power. But education *is* *a very slow process*, and what makes matters worse is that, whilst we are educating in truth, our opponents are educating in error, and from various causes their success is likely to be far greater than ours. {PTUK April 19, 1894, p. 256.5}

Among the discouraging things in the contest against the growth of Romanism in the Church of England, a clergyman numbers those ministers who hold “the fallacy that the best way to oppose error is to preach the truth.” But that which makes the outlook so dismal is the fact that there are so many men in the church who call it a fallacy to think to oppose error by preaching the truth. So long as that idea prevails, Romanism will surely gain ground, for that is the very principle of Romanism. If the early Christians had held fast to preaching the truth, and had not thought that there was a quicker and surer way of combating error, there would never have been any Papacy with its ritualism. {PTUK April 19, 1894, p. 256.6}

**“Spiritualism” The Present Truth 10, 16.**

E. J. Waggoner

*Spiritualism*.-Those who are awakened to the progress of Spiritualism, or “Spiritism” as some call it, recognise the fact that it is an element that must be reckoned with in Christian work. A correspondent of the *Record* writes a long letter showing that it is making headway in Church of England circles. He says it “seems to have received a fresh impulse and to be making most mischievous progress.” He speaks of a number of clergymen, who, to his personal knowledge, have fallen fully into the delusion. {PTUK April 19, 1894, p. 256.7}

**“How to Kill Gorillas” The Present Truth 10, 16.**

E. J. Waggoner

*How to Kill Gorillas*.-In the *Pall Mall Magazine* Mr. R. C. Garner, who spent some months in West Africa studying the habits of animal life in its native haunts, tells of the death of a young guerrilla which he had caught, and which had become much attached to him. The animal had some traits quite human-like, and was quite a companionable pet in the lonely days and nights which Mr. Garner spent in the iron cage in which he made his home in the forest. One day the guerrilla exhibited signs of sickness. Mr. Garner consulted with the native about the symptoms. “He assured me,” he says, “that it would die, and asked me if I drank tobacco, which is the native expression for smoking; when I replied in the affirmative, he informed me that tobacco smoke was absolutely fatal to a gorrilla, and many other natives confirmed the statement.” The animal exhibited symptoms of gastric poisoning, and shortly died-killed by inhaling tobacco smoke. It is fortunate that tobacco smoke does not serve all animal life in the same way; but is it reasonable to suppose that smoke that poisons a gorrilla in a few days is harmless to life and children or others, even though evil may not be apparently traceable to it? {PTUK April 19, 1894, p. 256.8}

**“A Wise Answer” The Present Truth 10, 16.**

E. J. Waggoner

*A Wise Answer*.-When John the Baptist was preaching in the wilderness, the soldiers came to him among others, and asked him, “What shall we do?” His answer was, “Do violence to no man.” A man with less of the wisdom of the Holy Spirit, might have said, “Leave the army at once,” and thus have got them into trouble, and got himself branded as a mover of sedition. But John did not presume to take upon himself the responsibility of telling them how they should act, but gave them a simple Gospel precept, throwing the responsibility upon them. Soldiers who “do violence to no man,” will soon find a place outside the ranks. The Christian soldier is the man who never fights with carnal weapons, and whose only sword is “the sword of the Spirit, which is the word of God.” {PTUK April 19, 1894, p. 256.9}

**“The Laughter of Children” The Present Truth 10, 16.**

E. J. Waggoner

*The Laughter of Children*.-In the window of a public-house in the City we noticed the other day a card proclaiming the virtues of a certain brand of whiskey, in which, it was stated, would be found the odour of June meadows, the singing of birds, the laughter of children, etc. Walking but a few steps further, one found children playing about the narrow streets whose ragged clothing and pinched and hardened features told all too plainly the fact that the means and the strength which were their due from the parents who had brought them into the world were dissipated at the liquor shop. The sorrowful features of the poor little victims of intemperance, who hardly know what the healthful, hearty laughter of childood is, give the lie to the picturesquely worded advertisement. {PTUK April 19, 1894, p. 256.10}

**“Habitual Drunkenness” The Present Truth 10, 16.**

E. J. Waggoner

*Habitual Drunkenness*.-According to figures furnished by the records of the Liverpool courts, the liquor habit, when once firmly established, has a stronger hold upon women than upon men. They either have less power to resist the appetite, or have less constitutional strength to bear up under the continued use of liquor. A letter in the *Times* shows that the number of individuals apprehended once only during the time covered by the records was: men, 3,487, women, 1,922; apprehended twice, 185 men, 257 women; three times, 73 men, 82 women; four times, 11 men, 42 women; five times, five men, 21 women; six times, 1 man, 10 women; seven times, 2 men, 11 women. This is the highest number of apprehensions of men, but the number in the case of women runs up to twenty-four apprehensions. {PTUK April 19, 1894, p. 256.11}

**“Discrediting the Lord” The Present Truth 10, 17.**

E. J. Waggoner

*Discrediting the Lord*.-Many do not think the Lord is as good as they are. They are willing to give up everything for the Lord, but do not believe the Lord is willing to give up everything for them. When they give themselves to the Lord they do not take Him, and the fact that they do not take, shows that they do not believe that He has given everything. {PTUK April 26, 1894, p. 257.1}

**“Front Page” The Present Truth 10, 17.**

E. J. Waggoner

“Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.” Luke 6:37. The one whose disposition is such by grace that he never judges and never condemns, will of necessity not come into judgment and condemnation. Such an one has passed from death into life, because it is only by becoming a new creature, that men can refrain from pronouncing judgment on others. {PTUK April 26, 1894, p. 257.2}

**“The Difference” The Present Truth 10, 17.**

E. J. Waggoner

*The Difference*.-When Christ the Holy One was on earth, He touched the outcast and the lepers, and mingled with those whom the He came to bless. He was not ashamed to call them brethren, and the needy were not ashamed to come to Him. This was the holiness of God manifested to the world. When men assume a spurious holiness, however, it is always a barrier between themselves and others. A few weeks ago the high priest of Kyoto, Japan, an aged man, fell in the open court in plain sight of the attendants; yet so holy and sacred was he counted the poor man lay half an hour on the ground before any one of sufficiently high rank to touch him could be summoned. {PTUK April 26, 1894, p. 257.3}

**“Christianity Not Penance” The Present Truth 10, 17.**

E. J. Waggoner

The grace of God, which bringeth salvation, and hath appeared unto all men, teaches us “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.” Titus 2:12, 13. {PTUK April 26, 1894, p. 257.4}

Other texts of like import, of which there are many, teach us that the Christian life is one of self-denial, one which involves a daily cross, and demands nothing less than the surrender of the heart and of all that the individual counts as his, into the hands of Him whom he would serve. {PTUK April 26, 1894, p. 257.5}

To the unconverted heart, all this means a great sacrifice. The carnal mind can view it in no other light. To one who has not exchanged this mind for the mind of Christ, the Christian life seems to be but a life of penance. As he views it, that which Christianity demands is done for the purpose of inducing God to bestow salvation upon the individual, or to earn it from Him, as if He had bargained with men to give them eternal life in His kingdom in return for a life of self-denial here. And this religion of penance is the religion of human nature; for human nature is fallen, and knows not how to find the path to righteousness and life. Penance is an essential element of all religions which have sprung from another source than God. And all works done to earn salvation are of the nature of a penance. The effort to fulfil the requirements of God,—to refrain, in desire and act, from theft, adultery, Sabbath-breaking, covetousness, etc., may be somewhat less disagreeable than wearing pebbles in one’s shoes, but it is no less truly a penance to the natural heart. {PTUK April 26, 1894, p. 257.6}

It is impossible for the natural heart to comprehend the purpose and the meaning of the Christian life of self-denial. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:14. The natural man must become the spiritual man, before he can discern the true necessity for that which the Christian life demands. {PTUK April 26, 1894, p. 257.7}

The spiritual heart,—the heart that has been touched and renewed by the Holy Spirit,—realises the great truth that Christianity has nothing to do with penance. In the first place, God has not to be appeased, or in some way induced to regard the sinner with favour. He has always regarded the sinner with favour; not because he is a sinner, but in spite of it. When all the world were sinners, “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. Christ, “the Lamb of God,” was “slain from the foundation of the world;” and *in Him*, all sinners are accepted with God and always were accepted since the day when Adam fell. If it were not in the very heart of God to regard the sinner with favour, nothing that any man could ever do could put it there; for what inducement could man offer to an omnipotent and omniscient God? What could men do that would in itself alone possess the least degree of value in His eyes? {PTUK April 26, 1894, p. 257.8}

No man could do anything to induce God to bestow salvation upon him; nor could he do anything to earn it; and therefore penance has no place in the life of the Christian. “By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. Salvation is God’s *free gift*. Romans 5:15-18; 6:23. There is no intrinsic value in any man’s works. There is nothing pleasing to God in mere sacrifices and burnt offerings of bullocks and rams. The sacrifices which God accepts are not sacrifices of human energy or wealth in the form of works; but “the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” Psalm 51:17. The ancient Hebrews had so perverted the worship of God that they imagined there was virtue in the sacrifices which they offered upon their altars, losing sight of the great truth that only as the works of men are connected with what God has Himself provided for man’s salvation have his works any value whatever; that the intrinsic value is in the thing which God has provided, and that the value of works is but derived from connection with this. The thought is well expressed in the words of Christ, “Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened; burnt offering and sin offering hast Thou not required. Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:6-8. {PTUK April 26, 1894, p. 257.9}

Here, then, is the source of our righteousness; not in our sacrifices and offerings, not in any of our works, but in the life of Him who had the law of God within His heart. This God desired and accepted. The life of Christ is righteousness, being the perfect keeping of the Father’s law. And this righteousness comes to us not by sacrifices, not by penance, not by works, but by the gift of God, given because He loves us. {PTUK April 26, 1894, p. 258.1}

How true, then, are these words of Christ to us, “I am way, the truth, and the life; no man cometh unto the Father, but by Me.” John 14:6. The Christian life is the life of Christ. It is therefore not the life of self. With Christ living in us, the works of the flesh and the natural heart are not performed. Self is renounced; and this is self-denial. But it has nothing of the nature of penance; for the language is, “I delight to do Thy will, O My God.” It is only the natural heart that does penance; and whenever the service of God becomes in any degree a penance, it is conclusive evidence that the natural man is not yet dead. While the natural man lives, the attempted service of God cannot be anything else but a penance; but when he is dead, that service can be nothing else but a joy. {PTUK April 26, 1894, p. 258.2}

**“‘The Word Only’” The Present Truth 10, 17.**

E. J. Waggoner

It was customary for the Saviour as He went about healing the sick throughout Judea, to come and lay His hand upon them, or allow them to touch Him, and thus impart to them the healing virtue which restored their strength; and as we read the narrative of His ministry among the sick and afflicted, we naturally receive the impression that the miraculous blessings which He bestowed upon the people came through their personal contact with Him. We think that if we but had the chance to secure personal contact with the visible, tangible Jesus of Nazareth whom they knew, our opportunities of being blessed as they were would be much greater than they are. {PTUK April 26, 1894, p. 258.3}

But there was one miracle performed by the Saviour, the account of which leads the thoughtful mind toward quite another conclusion. We refer to the healing of the centurion’s servant. The event is thus related by Matthew:— {PTUK April 26, 1894, p. 258.4}

“And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.” “And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.” Matthew 8:5-10, 13. {PTUK April 26, 1894, p. 258.5}

Jesus did not come near the centurion’s servant; the latter neither touched Him nor saw Him; yet he was healed as effectually as were any upon whom Christ laid His hands. The centurion said to Jesus, “Speak the word only, and my servant shall be healed,” and the Saviour put the stamp of truthfulness upon the utterance by saying, “I have not found so great faith, no, not in Israel.” {PTUK April 26, 1894, p. 258.6}

“The word only”! That is sufficient, and this is the language of faith. Those words, and not “I will come,” spoke the necessity of the occasion. Then cannot we speak them with the same assurance, and do we not stand upon a level with the centurion in relation to the healing power of Christ? How far off from the needy one must the Saviour be for His word to lose its power? Farther, we may be sure, than heaven is from the earth. {PTUK April 26, 1894, p. 258.7}

And this is what we read in another scripture. For it is declared that “the righteousness which is of faith speaketh this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above)? or who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The *word* is nigh thee, even in by mouth and in time heart,—that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Romans 10:6, 9. And this is the same word by which Christ healed all diseases. {PTUK April 26, 1894, p. 258.8}

**“Religious Pugilism” The Present Truth 10, 17.**

E. J. Waggoner

It is not an edifying spectacle to see men fighting and wrangling about religion. The absurd inconsistency of a heated discussion about Jesus Christ is so apparent that it is marvellous that men should engage in such a thing. But human nature is a marvellous thing. The mystery of iniquity can only be treated as a mystery; we cannot analyse it. {PTUK April 26, 1894, p. 258.9}

Yet all the way through the history of the world since the days of the Saviour, men have disputed, and contended, and even fought each other to the death about the meek and humble One, and the Prince of Peace! It was because they did not know Him. {PTUK April 26, 1894, p. 258.10}

They did not fight to maintain the Lord, nor to teach men to know Him, but only to convince others of their own wisdom and prowess. It is impossible for one to be filled with anger and bitterness toward another because that other does not acknowledge the Lord. His bitterness is all on his own account, and the Lord has no partnership with him in it. {PTUK April 26, 1894, p. 258.11}

The fighting spirit is born in man, and thus it seems impossible for some to hold any form of truth or doctrine without seeing in it something about which to contend and strive. They think they believe it so thoroughly that it awakens a great variety of emotions when others oppose them. It is only because they so thoroughly believe in themselves. {PTUK April 26, 1894, p. 259.1}

When we fully believe the Lord, it follows that the contentious and selfish spirit is subdued. “The servant of the Lord must not strive.” He has no feelings to be offended; because the Lord has taken away the old nature, and the new man is being renewed day by day after the image of Him that created him. There is a battle to be fought, but it is the good fight of faith, not of feelings. Love is the motive power, not animosity. {PTUK April 26, 1894, p. 259.2}

When a person finds himself agitated and impatient when someone differs from him, he should flee to the Lord; for it means that he needs a deeper acquaintance with Him. The life of Christ is the strength of every doctrine or truth, for all the truth is in Jesus only-and the life is not something that can be contended about. It can be lived, it can be spoken; but men must necessarily have the life out when they wrangle over it. {PTUK April 26, 1894, p. 259.3}

One may hold a perfect form of a given truth, but he lets the life out of it and holds it only in unrighteousness when he carries it into the arena of contention and strife. He thinks he knows it, but to such an one the words of Scripture apply, “If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” {PTUK April 26, 1894, p. 259.4}

Paul’s letter to Timothy was written at a late date, when many who had been attracted to the Gospel had lost the power of the life, and were entering upon that career of disputation and strife which bore all the evil fruits of discord so soon after apostolic days. The apostle tersely sets out the fact that the wranglers were fighting over something that they did not know. He speaks of those who had “missed the mark”—had failed to grasp the real life of the Christian doctrine-and had “turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.” {PTUK April 26, 1894, p. 259.5}

Again, he says that such are “proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth.” “From such,” he says, “withdraw thyself;” and the only way to withdraw fully from their ranks is to have all the spirit of fight taken out of the heart. We may put it down as a truth, that when we find this spirit in the heart we have the fighter-ignorance of what we are talking about. The form may be according to Scripture, but we have lost the life of it. {PTUK April 26, 1894, p. 259.6}

**“The Vine and Its Fruit” The Present Truth 10, 17.**

E. J. Waggoner

Shortly after Jesus began His public ministry, there was a wedding in Cana of Galilee, to which He and His disciples were invited. In the course of the wedding feast the wine failed, and the mother of Jesus notified Him of the fact, and then said to the servants, “Whatsoever He saith unto you, do it.” The result is thus told:— {PTUK April 26, 1894, p. 259.7}

“And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, and saith unto Him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and His disciples believed on Him.” John 2:6-11. {PTUK April 26, 1894, p. 259.8}

**CHRIST THE TRUE VINE**

The Saviour and said, “I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches; He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.” John 15:1-5. {PTUK April 26, 1894, p. 259.9}

The miracle of turning water into wine is an object lesson reality of this statement that He is the true Vine, and that we can bear fruit through being connected with Him, as branches. {PTUK April 26, 1894, p. 259.10}

All life springs from God through Christ. He is the Creator of all things, and in Him all things are supported. Colossians 1:16, 17. It was by virtue of this power that He turned the water into wine. In that miracle He simply hastened the process. Let us trace it. In the instance before us, Christ transformed the water instantly into wine. In the ordinary case, the moisture is absorbed by the rootlets, and is drawn up through the stock, and dispersed to the various branches, where it is stored up in the little sacs which we call grapes. The sunshine has a large part to act in the process of transformation. No one can know how the change is effected; we only know that water, with the element which it holds in solution, is changed in the course of a few months into delicious fruit. {PTUK April 26, 1894, p. 259.11}

Men call this the working of nature and because the thing is so common they forget that is a miracle. In the miracle which Jesus wrought at the wedding in Cana, He showed that in the ordinary process the water is not changed into wine through any inherent power in the vine, but by His own power, which works in every living thing. This shows that it is not as a mere figure of speech that He calls Himself the Vine, but that it is an actual fact. Because He is the true Vine, He could in a minute change the water into wine. He did in a minute what He ordinarily does in several months through the grape vine. {PTUK April 26, 1894, p. 259.12}

Now by the same power by which Christ changed the water into wine, and by which He makes all the fruit of earth grow, He is able to make the fruits of righteousness come to perfection in human beings. We cannot know *how* it is done in any case; we can only know the facts. The Scriptures make use of the mysteries taking place all around us in “nature,” to teach us to grasp the mystery of the Gospel of grace. Just as the branch bears rich clusters of grapes, through its connection with the vine, all by the power of Christ the true Vine, so we, being directly connected with Him by faith, may bear the peaceable fruits of righteousness. {PTUK April 26, 1894, p. 260.1}

**RIGHTEOUSNESS AND TEMPERANCE**

In the case of the water turned to wine we have the most striking lesson not only in righteousness but also in temperance. The two are combined. The question is often asked, “What kind of wine was it that Jesus made at Cana?” Many assume that it was as a matter of course fermented, intoxicating wine, and urge that miracle as an evidence that Christ sanctioned the use of intoxicating liquor. If we study the miracle as we ought, we shall have no difficulty over this matter. {PTUK April 26, 1894, p. 260.2}

Whoever does not allow his appetite to becloud his judgment, will readily see that the miracle which Jesus wrought was the exact counterpart of the miracle which is wrought in the storing up of the sap in the grape clusters. He made just such wine as you would get if you should press the juice of the clusters of grapes into a vessel and drink it. This process is described in the dream of Pharaoh’s butler: “A vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh’s cup was in my hand; and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.” Genesis 40:9-11. {PTUK April 26, 1894, p. 260.3}

But there is another point, which gives us a most practical lesson in both righteousness and temperance. The wine which Jesus made on that occasion, like the clusters of grapes on the vine, was the direct product of His own life. It is not too much to say that the guests who drank that wine were drinking directly of Christ’s life. Of the Israelites who drank of the water which flowed from the rock on which Christ stood in the wilderness, it is said that they drank from Christ. 1 Corinthians 10:4. Those who did not by faith recognise His life, did not in either instance receive any spiritual life; but the turning of water into wine did become spiritual life to Christ’s disciples, for they believed on Him. {PTUK April 26, 1894, p. 260.4}

There is this difference between fermented and unfermented wine. The unfermented wine is pure food. It is the life of the vine in the most condensed form, and is all nourishing. It tends to build up the system, and is therefore one of the best ways in which to supply nourishment to those who are ill, and who cannot receive a great quantity of food. The unfermented wine,—the juice of the grape, the true fruit of the vine,—supplies a great amount of the nourishment in a small space, and is easily assimilated. But in fermented wine the food elements are so changed that there is scarcely any real nourishment. It is now a stimulant and an intoxicant, instead of a food. Instead of building up the system, and supplying new life and power, it simply excites the power already possessed, spurring it to action. It adds nothing to the one who takes it, but simply stimulates him to use that which he already has. {PTUK April 26, 1894, p. 260.5}

Now Christ’s life is food, and not a stimulant. He did not come to earth to incite men to put into operation power that they already had, but which lay dormant, but to give them power, of which they were destitute. It was when we were “without strength” that Christ died for the ungodly. Romans 5:6. There is in men no power whatever to do right. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” Romans 8:7, 8. {PTUK April 26, 1894, p. 260.6}

Anyone would say that it is an act of cruelty to beat a poor, lame horse that is almost ready to die, in order to make him work. He has no work in him, and neither whip nor spur can put it into him. The whip or spur may incite a strong animal to use its strength, but they cannot put strength into one that has none. So it would be wicked to try to force a palsied man to work. He has no power to work. There are men who are wicked enough to do such things, but they are moved by the spirit of Satan. {PTUK April 26, 1894, p. 260.7}

For the work of the devil is to make men think that they can manufacture strength out of nothing. So he induces them to drink alcoholic liquors, and tea, etc., in order to get strength for work, when there is nothing in those substances to supply strength. Taken in certain quantities they only stimulate a man, and cause him to put forth and use up the physical strength that he has. In larger quantities they stupefy and intoxicate. Thus he literally induces them to spend money for that which is not bread, and their labour for that would satisfieth not. By the use of those substances people use up the strength they have, and become prematurely old. {PTUK April 26, 1894, p. 260.8}

In the same line of work the devil causes people to think that they have in themselves all the power that is necessary for doing right. So he stimulates them with false hopes and promises. He gets them to punish themselves in various ways, for their failures, and to spur themselves up to bring forth the good which they are persuaded is latent in them. And when the individual effort fails, he induces the nation to pass laws with the object of compelling people to be religious. The idea is that they have goodness in them, but that they have to be spurred by the law, and by fear of punishment, in order to bring it out. That is the devil’s way. The end, of course, is increased sin, and death. {PTUK April 26, 1894, p. 260.9}

Christ’s way is different. He knows that in man “dwelleth no good thing,” and therefore He does not give him a stimulant, which would do no good, but which would tend only to excite and wear him out. On the contrary, He feeds man with His own life, which contains all the elements necessary to perfect growth. In Him “all fulness” dwells, and we are made complete in Him. We are “saved by His life.” {PTUK April 26, 1894, p. 261.1}

And so from the miracle of changing water into wine we learn an important lesson in righteousness, and temperance, and the judgment to come, because it is the life of Christ that is to be the standard in the judgment. That which Christ gives to us, is His life, which is real nourishment. His life in the heart produces righteous acts. And so for our physical sustenance He gives us that which is wholesome and nourishing, and not that which adds no real strength, but which dissipates the energy we already have. {PTUK April 26, 1894, p. 261.2}

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22, 23. {PTUK April 26, 1894, p. 261.3}

**SLAIN, YET LIVING**

Jesus says, “I am He that liveth, and was dead; and, behold, I am alive for evermore.” Revelation 1:18. He is “the Lamb slain from the foundation of the world.” Revelation 13:8. He is “the Lamb of God, which taketh away the sin of the world.” John 1:29. {PTUK April 26, 1894, p. 261.4}

For this cause all who believed in Christ as the Saviour of sinners were taught from the beginning to offer a lamb as a sacrifice, in token of their faith. The blood was shed, and the flesh was consumed. Cain, who had no faith, brought the fruit of the ground, while Abel brought from the best of the flock. “By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous.” Hebrews 11:4. {PTUK April 26, 1894, p. 261.5}

The Passover lamb also represented Christ. Its blood sprinkled upon the door posts caused the destroying angel to pass over the house. Those who offered it, especially the first time, in Egypt, did so in direct recognition of Christ, whose blood cleanses from sin, and who was delivering them from bondage. “Christ our Passover, is sacrificed for us.” 1 Corinthians 5:7. {PTUK April 26, 1894, p. 261.6}

But at the Passover immediately preceding His crucifixion, Christ gave His disciples another memorial of Himself. “Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins.” Matthew 26:6-8. It was directly after this, that same evening, that Jesus said to His disciples, “I am the true Vine.” Hitherto men had shown their faith in the power of His blood to cleanse from sin, by shedding the blood of a lamb. But now the real Lamb was about to shed His own blood. Those lambs that had been slain had utterly ceased to live; but as surely as the Lamb of God was slain He was to live again. It would manifestly be out of place to go on taking the life of beasts in remembrance of Christ after He had died and risen again. And therefore henceforth His disciples were to commemorate the fact that life is obtained through His blood, by taking the fruit of the vine, which sheds its blood for the life of men, and still continue to live. {PTUK April 26, 1894, p. 261.7}

**MANIFESTING THE GLORY**

“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.” Yet the person of Jesus did not shine with any such splendour as when He was on the mount of transfiguration. There was no more beauty in Him, that men should desire Him on that occasion, than on any other; yet He at that time manifested forth His glory. This shows that His glory is in His works. It is by His life that all things on earth exist, and therefore it is that “the whole earth is full of His glory.” {PTUK April 26, 1894, p. 261.8}

“And the glory which Thou gavest Me, I have given them,” is what Christ said of His disciples, in His prayer to the Father. He has given us His life, and His works, in which we may triumph; and as we yield to Him to become His workmanship, His glory is stored up in us, to be revealed at His coming. {PTUK April 26, 1894, p. 261.9}

The goodness which He has wrought out and laid up for them that trust Him, is the glory which He imparts to men. Looking at Him, they are changed into the same image, from glory to glory, or goodness to goodness. Therefore “let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” {PTUK April 26, 1894, p. 261.10}

These are some of the lessons to be learned from that first miracle in Christ’s earthly ministry. There was a wonderful fitness in the performance of such a miracle at the beginning of His work. It set forth the whole of the Gospel. “And His disciples believed on Him.” Let us be among the number. {PTUK April 26, 1894, p. 261.11}

**“Appearance vs. Reality” The Present Truth 10, 17.**

E. J. Waggoner

The plea that the State ought to protect the people in the employment of the Sabbath rest, which greedy and unscrupulous employers are wont ruthlessly to invade, is, in appearance, the plea of benevolence and righteousness. But in reality it is something very different. Let us test it. {PTUK April 26, 1894, p. 261.12}

The Sunday law, by which the State aims at this protection, compels each individual to cease from secular work on the first day of the week. How will this affect the sinner,—who is now, as he never has been, in the vast majority among mankind? The Saviour said, “Whosoever committeth sin is the servant of sin.” John 8:34. See also Romans 6:16, 20; 2 Peter 2:19. The sinner is in bondage,—a slave to evil habits or passions that rule in his carnal mind, which “is not subject to the law of God, neither indeed can be.” Romans 8:7. {PTUK April 26, 1894, p. 261.13}

Now what does the Sunday law do for him? It finds him engaged on that day, as on every other, in the pursuit of either worldly business or pleasure; for a sinner has no other way of spending his time. He is not a Christian, and the Sunday law does not make him one; therefore he wants nothing to do with Christianity. The Sunday law says he shall not occupy himself in worldly business or pleasure; and being a sinner he cannot occupy himself in Christian exercises, for his carnal mind cannot be subject to God. So the law finds him in the bondage of sin and leaves him in increased bondage, by depriving him of personal liberty. This is all that a Sunday law can do for anybody, since it affects only those who would not otherwise conform to what it requires. It finds men bound in soul; it leaves them bound to both in soul and body. It would put men where they could neither play nor pray, work nor worship. A most benevolent thing, truly, for mankind! {PTUK April 26, 1894, p. 261.14}

This is just the opposite of what is done by the Gospel. The Gospel finds men in the bondage of sin, and it frees them from it. The Gospel gives men perfect freedom, both of soul and body. There is nothing compulsory about it. {PTUK April 26, 1894, p. 261.15}

He who does not choose to serve God, is not compelled to. He may keep the Sabbath or not, just as he likes. But the Christian chooses to keep the Sabbath (which, however, is the seventh day of the week and not the first), and hence his keeping of the Sabbath is to him perfect freedom. So he is free in everything,—free from sin, and free in mind and body. {PTUK April 26, 1894, p. 262.1}

So then the work of a Sunday law, or of any law enforcing religious observances, directly antagonises the work of the Gospel. It is one of those things in which Satan “is transformed into an angel of light.” 2 Corinthians 11:14. {PTUK April 26, 1894, p. 262.2}

**“Afraid of the Lord” The Present Truth 10, 17.**

E. J. Waggoner

The ancient Roman conception of the Divine Being is the prevailing idea of all paganism. Of this, Duruy says in its history:— {PTUK April 26, 1894, p. 262.3}

The Roman knew nothing of Divine love; on the contrary, he trembled before the innumerable deities, capricious and vindictive, and whom he pictured to himself lying in wait everywhere along the path of life; in the words of the most religious of pagans, “Full of affright he entered their sanctuary, as though their temple were the cave of a bear or dragon.” Should he by mischance cross the threshold of his door with his left foot first, should he hear the squeak of a mouse, or his glance fall on any object held to be unlucky, immediately he re-entered his house distracted, and could not feel re-assured till he had offered an expiatory sacrifice. He believed in the evil eye, like the Italian of the present day, and like him too he thought to guard against it by a *fascinum* which he hung round the necks of his children, in his garden and over his hearth. {PTUK April 26, 1894, p. 262.4}

To a world like this, that was through fear of its gods all the time subject to bondage, the apostles went with the Gospel of a God of love and pity. The pagan was constantly on the alert to propitiate the favour of his gods before they injured him by frustrating his plans or even slew him. What a new revelation to such was the Gospel, showing that it is not God fighting against man, in rebellion against God; and instead of men having to propitiate the favour of God, He in His boundless love gives His own life, His only begotten Son, as a propitiation for men’s sins, to reconcile His enemies to Himself. “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” {PTUK April 26, 1894, p. 262.5}

When the Apostle Paul wrote to the Romans, he said, “God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.” God was all the while doing all that Divinity itself could do to rescue a man from the wrath-not wrath which He had arbitrarily declared against man, but wrath which was the inevitable consequence of man’s voluntarily separating himself from God. So those who accepted the message of pardon received not the spirit of bondage “again to fear,” but the Spirit of adoption, bringing assurance of a Father’s care and tender pity. {PTUK April 26, 1894, p. 262.6}

It was a glad proclamation of liberty from the bondage of sin and fear that the apostles carried to the world. It is the same thing that is the glad tidings of great joy to all people to-day. Not only in the so-called heathen lands are men seeking to propitiate the favour of Diety by their sacrifices and attention to details of ritual, but it is the religion of the human nature. Many go through the forms of Christian service who come so far short of knowing the Lord that they are afraid of Him. The thought that He is soon coming, or the thought of death, brings a fear to meet Him. Such need to know God, for He is love, and everyone who knoweth Him knoweth love; for to know Him is to love Him. {PTUK April 26, 1894, p. 262.7}

As a declining Christianity compromised with paganism in the adoption of heathen ceremonies and the re-christening of heathen ritual, so also it took over the idea of God. Hence, penances and all those things which are supposed to be necessary to secure the favour of God. It is the old idea of the expiatory sacrifice, and of course a denial of the Sacrifice God has made. So also came in the intercession of the saints, who are supposed to argue the Lord into a more merciful frame of mind. It is all paganism; for the mercy of God is infinite and higher than the heavens. Every soul that is lost will be lost because the mercy was rejected, and the salvation provided spurned and refused; not because the mercy of the Lord has failed. {PTUK April 26, 1894, p. 262.8}

**“The Merits Vanish” The Present Truth 10, 17.**

E. J. Waggoner

*The Merits Vanish*.-It is human nature to endeavour to get this goodness out of self, but notwithstanding the resoluteness of the effort there is always the conviction of failure. The very penances and self-inflictions in which men trust, are a confession that they are conscious of not doing as well as they know. “All have sinned and come short,” and all trust in self or in the works of man must come short of bringing to perfect rest and peace which is found only in Christ and His merits. With trust in His infinite goodness there is deliverance from every fear; for He has overcome every enemy. The faith He gives already “hath overcome the world,” and the knowledge of this in the most trying times does bring the promised rest, while all the confidence placed in self banishes when the trial comes. A French nun, who is still in a convent, recently said to her brother:— {PTUK April 26, 1894, p. 262.9}

What strikes me more in my nursing ministry of thirty years, always with the dying, is to try and give them comfort. I have two rooms, one where are the dying nuns, but the other where the patients come from without; that means, people belonging to the world. I have never yet seen a nun die in peace, they seem terrified when death is near. All their works and merits seem to vanish, they have nothing to stand in the face of death with all its terrors. In the other room, death does not seem to bring on the same feelings. Many of these smile at its approach. Have they heard of something better than convent work? {PTUK April 26, 1894, p. 262.10}

**“Reason and Faith” The Present Truth 10, 17.**

E. J. Waggoner

In the study of the word of God, great care should be exercised that reason is not allowed to usurp the place of faith. This is one of the dangerous forms of self-exaltation, and one of the most dangerous and ruinous. The havoc wrought by it is everywhere visible in the Christian world to-day. It causes men to substitute their own inventions for the institutions of God, thus obliterating true faith in the minds of men, and causing the loss of that power which alone is able to keep them from falling. {PTUK April 26, 1894, p. 262.11}

This is done when man endeavours by his reason to grasp the mysteries which the word of God reveals, so as to make them comprehensible to the human mind. In this way most of the miracles of the Scripture records have been “explained away.” In truth, however, it is not the miracles that have been explained away, but that faith which should have dwelt in the minds of the ones affected by it. The word of God reveals the power of God,—the Gospel which is “the power of God unto salvation to every one that believeth.” And if that which shows the power of God is accepted by an individual in simple faith, without reference to his ability to comprehend it, the purpose of God in sending His word to him is fulfilled. But if, instead of so accepting it, he goes as far as his reason will take him toward comprehending it, and then declares that that which marks the limit of his reason *is the meaning of the text,* he frustrates God’s purpose toward himself by bringing God’s wisdom down to the level of the wisdom of man, and making faith of none effect. The whole value of faith lies in the fact that it brings to an individual knowledge which reason alone could never enable him to get. {PTUK April 26, 1894, p. 262.12}

It is no more necessary in the spiritual life to comprehend the mysteries that pertain to it, than it is to comprehend the mysteries revealed in nature in order to live physically. He who would refuse to eat bread until he could comprehend the process of growth in the grain from which bread is made, would never eat it at all. The person who would insist upon doing this would be justly counted a fool. Yet many people seem to think it necessary to comprehend the mysteries that pertain to the plan of redemption in order to the successful operation of that plan in their behalf. And this very effort to comprehend the mysterious manifestations and declarations of God’s power defeats its operation toward them; for since God’s ways are as much higher than man’s ways as the heavens are higher than the earth (Isaiah 55:9), after man has gone as far as he can in the process of comprehending, he is still infinitely below the truth as it is known by the mind of God. And therefore when he gives to the words of God a certain meaning which marks the limit of his power toward comprehending them, simply because he cannot understand how they can mean just what they say, he puts a meaning upon them which is infinitely below the truth which God reveals in them to man, and which He designs man to grasp by simple faith. {PTUK April 26, 1894, p. 263.1}

Man’s reason is not God’s reason. Man cannot always reason correctly upon physical matters, and much less can he do so in regard to things spiritual. When the mind enters the domain of spiritual truth; it must substitute faith for reason, or it will never proceed very far in the requirement of knowledge. Faith enables us to know that which, if it were obtained by reason, would require that we be omniscient, and able to reason as well as God Himself. We must view faith in the light of this truth if we would prize it at its true worth. {PTUK April 26, 1894, p. 263.2}

**“Every Temptation” The Present Truth 10, 17.**

E. J. Waggoner

*Every Temptation*.—“And when the devil had completed every temptation, he departed from Him.” This rendering of the Revision, in Luke’s account, brings out strongly the encouragement of the text. Every temptation was tried, every bolt shot, and all failed. There is not a weapon left untried for Satan to bring rattling down upon the Christian armour for a fresh test. That armour has turned aside every device in the artillery of the enemy. It is encouraging to the tempted to know that there has no temptation befallen him, but such as is common to man. But there is all joy and strength in the knowledge that there can come no temptation which was not common to the “Man Christ Jesus.” He was tempted in all points like as we, yet without sin; and He gives to us His own faith—“the faith of Jesus”—which is able to quench all the fiery darts of the enemy. It has done it; this faith is already the victory that hath overcome the world. {PTUK April 26, 1894, p. 263.3}

**“The Postal Service” The Present Truth 10, 17.**

E. J. Waggoner

*The Postal Service*.-The *Gentleman’s Magazine*, in an article on the Post Office, gives the following information about the service in the days of Charles I:— {PTUK April 26, 1894, p. 263.4}

In 1635, Thomas Witherings, who three years before had obtained an assignment of the King’s patent of the postmastership for foreign parts, was commissioned by Charles I. to reform the inland posts, which had been so much neglected as to be almost useless. The mails were conveyed by foot messengers who rarely travelled more than eighteen miles a day, so that it took nearly two months to get an answer from Scotland or Ireland to a letter dispatched from London. Witherings established a post-office in the City of London, probably in Bishopsgate-street, for the receipt and dispatch of letters, and arranged trunk lines of posts to the chief towns of the kingdom, with branch posts to less important places. The posts were to travel day and night, so as to cover 120 miles every twenty-four hours, and were dispatched from London at least once a week. {PTUK April 26, 1894, p. 263.5}

Two hundred years later-within fifty years of our own time-very little improvement had taken place in facilities for communication. In fact, the postal tariff was higher. A letter to Windsor cost 6d., to Birmingham, 9d., and to Liverpool, 11d. Within the memory of those whose age is less than the threescore and ten, the wonderful developments in communication and transit have brought all the world close together. It is impossible to think of these changes without recognising the fact that they have a bearing on the duty of Christians to fulfil the Lord’s command to carry the Gospel of the Kingdom into all the world. The world, the flesh, and the devil are not to have the monopoly of these things. It is time for the Gospel to go to every nation, and tongue, and people, and all the facilities at command are to be pressed into service. Yet be it remembered that there is no new road to the Kingdom, no easy nineteenth century method of doing the Lord’s work. Not by might nor by power, but by the Spirit of the Lord the work must be done. {PTUK April 26, 1894, p. 263.6}

**“The Christian Sect” The Present Truth 10, 17.**

E. J. Waggoner

*The Christian Sect*.-When the Apostle Paul was at Rome, the Jews came to him and said concerning the believers in Jesus, “We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.” In Paul’s day the Christians were plainly a sect; but now, we find it assumed that in some way they have ceased to be such, although the world is as full of other religions to-day as it was then. But the assumption is entirely false; and public money devoted to the furtherance of the doctrines or institutions of Christianity, or State aid rendered for the support of the same, is as truly devoted to sectarian uses as though given to the Methodists, or the Friends, or the Jews. Only by Christianity becoming universal could Christians cease to constitute a sect. {PTUK April 26, 1894, p. 263.7}

**“Religion and Human Nature” The Present Truth 10, 17.**

E. J. Waggoner

*Religion and Human Nature*.-It does not in any wise commend a religion to say that it agrees with human nature. Recently the Catholic religion was alluded to in PRESENT TRUTH as “the religion of human nature;” and the expression was emphatically commended by a Catholic lady. In agreeing with the statement she unconsciously condemned religion as anti-Christian; for human nature has to be changed for the Divine nature before an individual can become a Christian. Human nature is evil, because man is fallen. Catholicism is a religion which appeals to this fallen nature, in common with other heathen religions which, though different in name, are built upon the same essential principles. Christianity makes no appeal to human nature; on the contrary, it cuts directly across it. {PTUK April 26, 1894, p. 263.8}

**“Up with the Times” The Present Truth 10, 17.**

E. J. Waggoner

*Up with the Times*.-The question of what to read in order to keep in touch with the advanced thought of the times, is one that is often raised by active minds, but never satisfactorily settled, for the reason that there is no authoritative source from which it can be answered. {PTUK April 26, 1894, p. 263.9}

It would be well for those who are anxious not to be left behind in the matter, to pause and consider what it is that is directing the advancing current of the world’s best thought. Who is controlling the times? And is it the best always to follow and keep in touch with what the world calls advanced thought? One thing may be known with certainty on this point, and that is that the word of the Lord is always up with the times; and if we would keep abreast of the times and be wise respecting the developments which they disclose we must study that word. The Bible is the one book absolutely necessary to the reader who would not be ignorant concerning the best thought and life of the day. For God, whose “kingdom ruleth over all,” holds the times in His hands and Himself directs the unfolding of its thought and life; and what that is to be, both good and bad, He has foretold in His word, together with its true significance. It gives us the world’s history in advance, even down to the end of time. {PTUK April 26, 1894, p. 263.10}

**“Religious Stimulants” The Present Truth 10, 17.**

E. J. Waggoner

*Religious Stimulants*.-Christ uplifted before men is the only thing that can draw them in the right direction, and He is lifted up by the preaching of the word of the Gospel in the power of the Spirit. There is always the temptation to try other methods, but only this can do the work. Dr. Pentecost is one who believes that the Gospel is its own attraction, and he has told an interviewer that he thinks there is a danger in the Pleasant Sunday Afternoon movement which many do not realise. He says:— {PTUK April 26, 1894, p. 264.1}

In most cases the P.S.A. is a stimulant, not a tonic. Its excitements must be increased, and unless fresh attractions are introduced the interest soon wears off. A cup of tea is offered as an inducement, or it may be, a pipe of tobacco. And entertainment, either in the form of music or an address is expected and supplied. Now my firm conviction is, that if we cannot reach and hold the people with the Gospel, we cannot do it with the Gospel plus a bribe. Socialistic addresses, violin and organ solos, tea and tobacco, what are these but so many confessions of failure to bring the people in by a higher means? Soon the novelty wears off, and then the question is, What next? {PTUK April 26, 1894, p. 264.2}

The Apostle Paul told in his epistle to Timothy of the time coming when men would be lovers of pleasures and would not take kindly to “sound doctrine;” but his only charge for such a time is, “Preach the word.” {PTUK April 26, 1894, p. 264.3}

**“Going to Law” The Present Truth 10, 17.**

E. J. Waggoner

*Going to Law*.—“If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” Matthew 5:40. If all the professed followers of Christ had followed that counsel, they would have been better off. There is sound sense in it. Many men have gone to law, and spent ten pounds, to recover one. Sometimes a person wins his case, and get justice; but even then his expenses more than amount to what it would have cost him to settle the case without law. To be sure one cannot gratify his desire for revenge in this way, but Christians do not have such a desire. There is sound business sense, as well as Gospel, in the injunction, “Agree with thine adversaries quickly, whiles thou art in the way with him.” {PTUK April 26, 1894, p. 264.4}

**“The Bright and Morning Star” The Present Truth 10, 17.**

E. J. Waggoner

In the last chapter of the Bible we read:— {PTUK April 26, 1894, p. 269.1}

“I Jesus have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, and *the bright and morning star*.” Revelation 22:16. {PTUK April 26, 1894, p. 269.2}

What does Jesus mean? In what way is He like the morning star? If we go back to the first three chapters of the Bible, and glance over the lessons that we have had, we shall see. {PTUK April 26, 1894, p. 269.3}

We have learned that, “In the beginning God created the heaven and the earth.” “In *six days* the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.” “And God saw everything that He had made, and behold it was very good.” {PTUK April 26, 1894, p. 269.4}

And all things remained good so long as Christ, “the Light of the world,” was followed by man. {PTUK April 26, 1894, p. 269.5}

Christ Himself says, “I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of [My] life.” {PTUK April 26, 1894, p. 269.6}

As long as a person follows Christ and goes only where He goes, and does only as He does, he cannot go wrong; for His life is always right. {PTUK April 26, 1894, p. 269.7}

Because His life is so pure and bright, and so sure to keep its followers in the right way, it is called a *light*. {PTUK April 26, 1894, p. 269.8}

You know if a child walks in the day he does not stumble, because he has the light of the sun; so if any child walk with Christ he will not stumble, because he has the light of Christ’s life; Christ’s life has power not only to *show* him the right way, but to *keep* him in the right way. {PTUK April 26, 1894, p. 269.9}

But if a child walks in the night he stumbles because there is no light with him, and likewise if he walks without Christ he stumbles into all sorts of bad ways, because the light of Christ’s life is not with him. {PTUK April 26, 1894, p. 269.10}

And that is what Adam and Eve did when they rejected Christ’s life and chose to follow Satan,—they stumbled and went entirely out of the right way, because they had turned away from the Light. {PTUK April 26, 1894, p. 269.11}

They so completely shut themselves away from Christ and the light of His life, and away from all that He had given them, that they were like children far from home and lost in the dark. They could not find a way back to their Father. And unless they *did* get back to Him they were lost *for ever*, with nothing but death before them. {PTUK April 26, 1894, p. 269.12}

And that was not all. Not only would Adam and Eve be lost for ever, but we, the children that they were to have, would be lost for ever too. {PTUK April 26, 1894, p. 269.13}

Sad were their hearts when they realised what a foolish thing they had done. They had been carefully warned by their Father, but like wilful children, they thought they knew enough to take care of themselves. Alas, they had found, as children generally do, that their Father knew best. What would they not give now if they could once more be in the light of their Father’s face, and enjoy the countless blessings of their lost home. {PTUK April 26, 1894, p. 269.14}

But not one thing could they do to save themselves. They had forsaken the Light and turned their backs upon the right way, and were completely surrounded with the dark, dark cloud of sin. They were without God and without hope in the world. {PTUK April 26, 1894, p. 269.15}

“Lost, *lost*, LOST! rang through the Father’s house. The angel’s harps were hushed, and grief filled every heart. The children who had been so blessed and so beloved had disobeyed their Father and were lost! {PTUK April 26, 1894, p. 269.16}

To be sure it was their own fault that they were lost, but what father stops to think of that when his children are lost? “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” He must save them even though it takes His life! And He very well knew that nothing less than the light of His life could pierce the darkness of sin that surrounded them. {PTUK April 26, 1894, p. 269.17}

“Behold what manner of love!” Suddenly the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light sprang up! {PTUK April 26, 1894, p. 269.18}

Where did the light come from? From their Father! He gave His only begotten Son to come and save them! It cost Him His life to break through the cloud of sin and let the light of His life shine in. But He gladly did it to save them,—and to save *us*. In providing a way of salvation for them, He provide a way of salvation for us also, and for “*every* man that cometh into the world.” {PTUK April 26, 1894, p. 269.19}

Jesus says, “I am come a light into the world, that *whosoever believeth* on Me *should not abide in darkness*.” {PTUK April 26, 1894, p. 269.20}

Then if we really believe that Jesus can save us, and follow the light of His life, it will cleanse us from sin, and lead us, like the morning star, out of darkness into the perfect day. It will lead us, as well as Adam and Eve, back to our lost home and into the marvellous light of our Father’s presence. {PTUK April 26, 1894, p. 269.21}

How sad it would be for a lost child to refuse to follow the light that his father had sent to guide him home. Yet is not that what we are doing when we refuse to follow the blessed Light that God has sent to guide us back to Him? {PTUK April 26, 1894, p. 269.22}

Then “O..., come ye, and let us walk in the light of the Lord,” let us follow “the Bright and Morning Star.” {PTUK April 26, 1894, p. 269.23}

1. Who created the heaven and the earth? Genesis 1:1. {PTUK April 26, 1894, p. 269.24}

2. When did He create them? Genesis 1:1. {PTUK April 26, 1894, p. 269.25}

3. Who created the grass, flowers and trees, and the insects, birds, and animals, and all living things? {PTUK April 26, 1894, p. 269.26}

4. How long was He in creating all things? Genesis 1; Exodus 20:11. {PTUK April 26, 1894, p. 269.27}

5. How did He make them? Genesis 1; Psalm 148:5. {PTUK April 26, 1894, p. 269.28}

6. What did He do on the seventh day? Genesis 2:2; Exodus 10:11. {PTUK April 26, 1894, p. 269.29}

7. Were all the things that He made just as they are now? How were they? Genesis 1:31. {PTUK April 26, 1894, p. 269.30}

8. How long did they remain good? Genesis 3. {PTUK April 26, 1894, p. 269.31}

9. Why would following Christ keep man good?—Because He kept all of His Father’s commandments. Psalm 40:7, 8. {PTUK April 26, 1894, p. 269.32}

10. What does Christ call Himself? John 8:12. {PTUK April 26, 1894, p. 269.33}

11. What does He say those have who follow Him? John 8:12. {PTUK April 26, 1894, p. 269.34}

12. In what way is His life like a light? {PTUK April 26, 1894, p. 269.35}

13. What does a child do when He tries to walk in the night without a light? John 11:9, 10. {PTUK April 26, 1894, p. 269.36}

14. What did Adam and Eve do when they tried to walk without Christ? Why? {PTUK April 26, 1894, p. 269.37}

15. What were they like? {PTUK April 26, 1894, p. 269.38}

16. Unless they got back to God, what awaited them? {PTUK April 26, 1894, p. 269.39}

17. And if they were lost for ever, what about us? {PTUK April 26, 1894, p. 270.1}

18. Whose fault was it that they were lost? Why? {PTUK April 26, 1894, p. 270.2}

19. Could they not do something to save themselves? {PTUK April 26, 1894, p. 270.3}

20. Who only could save them? {PTUK April 26, 1894, p. 270.4}

21. Was He willing to? Psalm 103:13. {PTUK April 26, 1894, p. 270.5}

22. What only could pierce through the darkness of sin that surrounded them? {PTUK April 26, 1894, p. 270.6}

23. What did those who sat in darkness suddenly see? Matthew 4:16. {PTUK April 26, 1894, p. 270.7}

24. Where did the light coming from? {PTUK April 26, 1894, p. 270.8}

25. What was the light? John 8:12; 12:46; Revelation 22:16; John 1:4. {PTUK April 26, 1894, p. 270.9}

26. How much did it cost Him to let the light of His life shine upon them? {PTUK April 26, 1894, p. 270.10}

27. In providing a way of salvation for Adam and Eve, what did He provide for you and me, and for every other person that cometh into the world? John 12:46; John 1:9. {PTUK April 26, 1894, p. 270.11}

28. Will every one, then, be saved? John 3:19. {PTUK April 26, 1894, p. 270.12}

29. If we follow Jesus, the Light, the Bright and Morning Star, where will He lead us? {PTUK April 26, 1894, p. 270.13}

30. Would it not be very ungrateful to refuse to follow Him after He has given His life to save us? {PTUK April 26, 1894, p. 270.14}

**“The Real Cause” The Present Truth 10, 17.**

E. J. Waggoner

In the reports of terrible accidents, says the *Freeman*, such as the burning down of a house with a severe loss of life, or overturning of a carriage, it is frequently stated, even in the public prints, that the cause was drunkenness. But when the coroner’s inquest is made, this is not inquired into, but attention is directed to some secondary causes, and a verdict of accidental death is recorded. Now, in this we contend that there is a direct violation of oath by the jurors. Our fearful drink system seems to paralyse even our coroners’ courts so that they fear to speak the truth. This is an evil which needs to be attacked. If every coroner’s inquest had but spoken the truth, and fulfilled the object for which it was designed, there would have been an appalling mass of evidence on the evil of drunkenness as a source of accident. {PTUK April 26, 1894, p. 270.15}

**“Interesting Items” The Present Truth 10, 17.**

E. J. Waggoner

-The fishermen at Lowestoft recently struck against, the low prices, 13,000 herrings fetching only a sovereign. {PTUK April 26, 1894, p. 270.16}

-The Czar is about to go on a journey to the Crimea, and 50,000 soldiers are being sent to guard the railway line. {PTUK April 26, 1894, p. 270.17}

-A crisis is said to threaten the Spanish Cabinet in connection with the conclusion of commercial treaties with Germany, Austria, Italy and Belgium. {PTUK April 26, 1894, p. 270.18}

-Wind has been utilised near London as the motive power for the generation of electricity. The motor is fixed on an open iron structure thirty foot high. {PTUK April 26, 1894, p. 270.19}

-Bills are to be submitted to the Austrian Reichsrath and to the Hungarian Diet, making the manufacture of dynamite and all other explosives a State monopoly. {PTUK April 26, 1894, p. 270.20}

-The first of the forts to guard the approaches to London has been erected on the heights near Guildford. The next fort of the chain will probably be built at Redhill. {PTUK April 26, 1894, p. 270.21}

-A telegram from the Governor of the Soudan to the French Government states that the French troops have gained a complete victory over the Touaregs near Timbuctoo {PTUK April 26, 1894, p. 270.22}

-Some Babylonian tablets which have reached the British Museum are said to prove that faith in one God existed in that part of the world as far back as 3,000 years before Christ. {PTUK April 26, 1894, p. 270.23}

-Admiral de Mello, the Brazilian insurgent leader, has surrendered to the Uruguayan authorities. The United States Government has unofficially intervened to obtain clemency for the Brazilian insurgents. {PTUK April 26, 1894, p. 270.24}

-Francis Polti, an Italian anarchist, was recently arrested in London, having in his possession a large cylindrical bomb for which he was unable satisfactorily to account. The arrest is regarded as a very important one. {PTUK April 26, 1894, p. 270.25}

-At Blackburn three young fellows were recently summoned by the guardians, under an old statute of George III., for having neglected their own health, and thrown themselves upon the rates for treatment. They were sentenced to fourteen days’ hard labour. {PTUK April 26, 1894, p. 270.26}

-The three Austrian towns of Neusandez, in Galicia, Hradisch, in Moravia, and Adler-Kosteletz, in Bohemia, were almost entirely destroyed by fire April 17, the conflagrations having broken out simultaneously in all three towns. It is believed that the fire was the work of incendiaries. {PTUK April 26, 1894, p. 270.27}

-Strikes in Russia, it is said, are daily becoming of more frequent occurrence. The workmen on the Valdikavkaz Railway have now struck work, demanding higher wages. The Government has, however, ordered the strikers to return to their work until their case has been enquired into by the authorities. {PTUK April 26, 1894, p. 270.28}

-The Russian Government will this summer probably dismiss 200,000 soldiers from the ranks earlier than usual, with the double object of facilitating harvesting and diminishing the amount of the military Budget. With the latter object it is further intended to hold very few man?uvres this year, while the conscription will be smaller than usual. {PTUK April 26, 1894, p. 270.29}

-A resident of Tiflis, Russia, states that the leading Baptists there and in other parts of Transcaucasia have just had domiciliary visits paid them by the police, when their books and papers were carefully examined, and a number of them confiscated. It is stated that in those raids the police have captured documents in which the names and addresses of a number of Baptists and Stundists are inscribed, and that many of the threads of the organisation, so far at least as it concerns the Caucasus, are now in their hands. {PTUK April 26, 1894, p. 270.30}

-The authorities at Washington are beginning to think seriously of the advance of the Labour Army, which is marching to Washington in sections from different districts, and will no doubt be accompanied by disorderly mobs, which, while forming no part of the demonstrate will add to the difficulties of the situation. It appears certain that the main body will reach Washington by May 1 at latest, and the police officials are earnestly discussing the best means of dealing with so largo a body of men and preventing disturbances. The militia and police are being prepared for every emergency, and are exercised in the riot drill daily. It is understood that the Government, as an extra precaution, intends to reinforce the Federal troops quartered in the district. The Committees on Rules of both the Senate and House have arranged to prevent the “Coxeyites” from entering the grounds of the Capitol in bodies, and special precautions are being taken at the White House. {PTUK April 26, 1894, p. 270.31}

-In opening his Budget, the Chancellor of the Exchequer said he had estimated that the receipts for the year 1893-4 would be ?91,640,000, and the expenditure ?91,464,000, being a surplus of ?176,000. The expenditure had actually been ?91,303,000, and the revenue ?91,133,000, being a balance against him of ?170,000. For 1894-5 he estimated that he would have to meet an expenditure of ?91,458,000, and that his revenue on the basis of existing taxation would be ?90,956,000 so that he had a deficit to meet of ?4,502,000. He reduced this, mainly by an appropriation of the new sinking fund to the liquidation of out-standing debts contracted under the Imperial Defence and Naval Defence Acts, to ?2,379,000. He next proposed a series of radical reforms in the death duties involving not only an assimilation of the duties on realty to those on personalty, but a graduated charge which on sums of over ?1,000,000 would amount to eight per cent. This would give him ?1,000,000 this year and much more later on. He also raised the income-tax from 7d. to 8d., but increased the limit of total exemption to incomes of ?160 per annum, raised the amount of abatement on incomes of under ?400 to 2160, and made an abatement of ?100 on incomes of between ?400 and ?500. The net increased returns on the income-tax would in con-sequence be only ?330,000 this year. Finally he imposed an additional spirit duty of 6d. per gallon and an additional beer duty of 6d. per barrel, which would give him this year ?1,340.000. This gat rid of his deficit and left him with as estimated surplus of ?291,000. {PTUK April 26, 1894, p. 270.32}

**“Back Page” The Present Truth 10, 17.**

E. J. Waggoner

Whenever Christian work gets associated with political agitation, the results are deplorable. The real Christians in Armenia are suffering much from the indiscretions of political Armenians who are fighting only against the cruel injustice of Turkish rule. {PTUK April 26, 1894, p. 272.1}

The Pope of Rome having advised the Spanish pilgrims to recognise the legitimate claims of the young King of Spain, the Carlist leaders will publish a manifesto, in which they will lay stress on the fact that the infallibility of the Pope has no relation to politics. {PTUK April 26, 1894, p. 272.2}

Purity of the water supply is one of the most important considerations for any city or people. It is encouraging to Londoners to hear, therefore, that of 175 samples taken by analysts from the water supplies of London last month, all but five were found to be “clear, bright, and well filtered.” {PTUK April 26, 1894, p. 272.3}

It is a sad misuse of corn, which might be turned into good bread, to make beer out of it by the processes of the vat. A vast quantity is thus misused, however, no less than eleven million bushels of malt and corn having been consumed by London brokers last year. The total for England was 73,250,000 bushels. {PTUK April 26, 1894, p. 272.4}

The *Daily Chronicle* in a commendatory notice of the proposal of the British Women’s Temperance Association, to establish a number of country industrial homes for inebriate women, shows the necessity for something of the sort. Among other things it says: “Drunkenness among women, especially in the poor and crowded quarters of our great towns, is far more common than it used to be. It seems, indeed, as if the increased sobriety of the men of the labouring class had been accompanied by the reverse process amongst the women.” {PTUK April 26, 1894, p. 272.5}

A certain writer has said, “I never knew any man in my life who could not bear another’s misfortunes perfectly like a Christian.” By that he meant that men can be philosophical and unmoved at misfortunes which do not affect themselves. But that is not bearing another’s misfortunes like a Christian. Christ “went about doing good, and healing all that were oppressed of the devil.” “Surely He hath borne our griefs and carried our sorrows; ... He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” Isaiah 53:5, 6. To be a Christian is to be like Christ. Therefore, “Bear ye one another’s burdens, and so fulfil the law of Christ.” Galatians 6:2. {PTUK April 26, 1894, p. 272.6}

The latest phase of the Board School religious controversy is a resolution, passed at the last meeting of the Metropolitan Board Teachers’ Association, that the teachers as a body should petition to be relieved from the duty of giving religious instruction at all. The consequences of this, says an Anglican journal, “must be most embarrassing to the majority. On the one hand, the Board cannot well dismiss any large number of its teachers, neither can it well insist on their giving religious instruction which they do not want to give.” {PTUK April 26, 1894, p. 272.7}

Exactly; and neither can it insist that parents should have their children taught ideas of God and religion which they do not believe to be true. It is strange that there are people who cannot see so obvious a lesson as that which this edifying controversy has furnished, nor hear a demand which is made not only by justice and the interests of religion, but by common worldly expediency; namely, that religious questions be kept entirely separate from matters pertaining to any branch of the civil government. {PTUK April 26, 1894, p. 272.8}

**“The Truth in Russia” The Present Truth 10, 17.**

E. J. Waggoner

*The Truth in Russia*.-For many years the Russian authorities have been banishing Stundists and other Protestants to the Caucasus. As might have been foreseen, this has made that province a stronghold of Protestantism; and now at a meeting of the Holy Synod, soon to be held, the head of the Greek Church in the Caucasus is to submit a plan for breaking up the communities of believers and isolating the individual members in villages where they may be under closer surveillance. But wherever the real Protestant goes he carries the word of God, and that is the power to convert men; so that this further dispersal will only scatter the light into regions unentered. Ecclesiastics depending upon numbers and ritual and earthly power never seem able to comprehend the fact that they cannot bind the word of God, nor hinder the progress of the truth by penal legislation. {PTUK April 26, 1894, p. 272.9}

**“Elementary Morality” The Present Truth 10, 17.**

E. J. Waggoner

*Elementary Morality*.-In an address at Liverpool telling of the progress of missions in China, and the difficulties they had to contend with, Dr. Wenyon said that elementary morality was scarcely known in China. In reply to a question whether it was a sin to tell a lie, one of his teachers asked time to consider it, and after studying the problem some time returned with the answer that he did not think it was, if any beneficial end could be served by it. The Chinese certainly have the virtue of frankness. Again we are reminded that all the world is kin, and all men are of one flesh. Evasiveness or untruthfulness for beneficial ends is not unknown outside of China. It is sometimes discussed as a serious question whether a tradesman can get on in business successfully without deception. Of course Christian tradesmen do; but very often they may have to do as one writer in the *Economic Review* says he did. He purchased a dairy business of a highly respectable and church-going man, but found that so much deception and dishonesty was required to keep on the business, that he sold out at a loss of half its capital. “Truth in the inward parts” is not a natural product, wherever we may go. The green-grocer who piles up the fine apples in front in tempting array, labelled so much per pound, and then fills a bag for the purchaser from the ill-favoured and gnarled specimens in the rear, really reveals his ideas of morality as frankly as the Chinese teacher. Morality is a very simple and elementary thing, after all, and not hard to understand; but in order to practise it we must have it put into us, and the human nature put out of us, by the power of Divine grace. {PTUK April 26, 1894, p. 272.10}