**“Front Page” The Present Truth 10, 44.**

E. J. Waggoner

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.” Hebrews 1:1, 2. {PTUK November 1, 1894, p. 689.1}

There are many incidental statements in these two verses, but there is only one main fact, and that is that *God has spoken*. He spoke in time past; He has spoken in these last days. He spoke in time past of the fathers; He has spoken in these last days to us. In time past He spoke by the prophets; in these last days He has spoken to us by His Son. {PTUK November 1, 1894, p. 689.2}

In many ways and manners has God spoken; but whether in times past, or in these last days; whether by the prophets, or by His Son, it was God who spoke. The voice of God is as clear in the prophets as in the sermon on the mount. It is but one voice. “This is the law and the prophets,” said the Saviour. The word spoken through the prophets,—Moses, David, Isaiah, Jeremiah,—is the same as that spoken through Jesus of Nazareth, and has the same authority; and both are the same as that spoken by God’s own voice from Sinai. {PTUK November 1, 1894, p. 689.3}

God has spoken *to us*. How can we know that He speaks to us?—In just the same way that we should know that anybody else speaks to us, namely, by listening. There is no other way. It is getting quite the custom for people to discuss the Bible, to find out if any part of it is the word of God, and how much. That is, men think that they will learn the voice of God by doing all the talking themselves. They drown His voice with the multitude of their own words. “Be still, and know that I am God,” says the Lord. {PTUK November 1, 1894, p. 689.4}

Every man who will listen, will certainly know that it is the Lord who speaks. And the child may know as well as the man. The people who really *listened* to the word of God spoken by Jesus of Nazareth, had no difficulty in knowing whose word it was. Those who listened only to criticise, and to find occasion for multiplying their own words, naturally enough did not know that it was the word of God. But those who wished to know God’s word, in order that they might do it, knew for a certainty. These words were proved true: “If any man willeth to do His will, He shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:17. {PTUK November 1, 1894, p. 689.5}

There are many people who did not know that the Bible is the word of God. They are not fighting it, but are simply in doubt about the matter. Unfortunately some of these, in their perplexity, go to men for enlightenment, and only have their doubts increased. No man, no matter how well he knows the word of God, can prove to another that it is the word of God. Much less can such a thing be done by one who himself has doubts about the Bible. Only let that doubting one come to the Bible with an open, unprejudiced mind, honestly desirous of knowing the word of God in truth, and he will soon know it for himself, so that he will not ask anybody to prove it for him. Neither will he be troubled by any other person’s doubts. He has the demonstration in his own soul. The Bible is its own evidence to him. {PTUK November 1, 1894, p. 689.6}

One other thing we must notice in this connection, and that is that the text tells us that “in these last days” God has spoken to us by His Son. When Jesus was on earth, eighteen hundred years ago, it was the “last days.” The world was even then past its meridian. How much more emphatic, therefore, must the expression be in this time. We are now in the last days, and it therefore becomes us to listen most diligently and reverently to the words of Him that speaketh. “See that ye refused not Him that speaketh.” {PTUK November 1, 1894, p. 689.7}

**“Weakness and Strength” The Present Truth 10, 44.**

E. J. Waggoner

When men are strong then they are also weak; and they are weak in the very point wherein lies their strength. Were this not so, they would have something of their own wherein to glory. Men are very apt to pride themselves on their “strong points;” but such points are strong only in comparison with other points in their own character which are weaker. Compared with the power of the forces of evil, men have no strength, but can manifest only varying degrees of weakness. {PTUK November 1, 1894, p. 689.8}

It is upon these “strong points” that men make their greatest moral failures. Peter’s strong point was his boldness; but behold him cowering in the judgment hall, afraid to confess his Lord! Solomon was the wisest man on the earth; but what more pitiable exhibition of folly could there be than the king of Israel surrounded by seven hundred wives and three hundred concubines, hearkening to their counsel and leading the people of God into a idolatry! Moses’ strong point was his meekness; but we find him at Meribah saying to the multitude, “Hear now, ye rebels; must *we* bring you water out of this rock?” {PTUK November 1, 1894, p. 689.9}

Men naturally trust in their “strong” points, and every man is weak when he trusts in himself. We speak about “guarding our weak points;” but our strong points need guarding just as much. Our weak points include our strong ones. We have nothing but weak points. Whatever point it is that we trust in, that point especially is weak. And we are not guarding the weak points unless we are guarding every point. But we must remember that it is not our resolutions, our will, or our vigilance that guards us, but our faith. “The shield of faith” is what quenches the fiery darts of the wicked. Ephesians 6:16. The armour that is prepared for us is not of human manufacture, but is such as God Himself has made in His own wisdom, and endowed with His own strength. {PTUK November 1, 1894, p. 690.1}

But we need not be discouraged because we find ourselves weak where we had fancied ourselves strong, for our dependence is not self, but God; and depending on Him, we are strong where we are weak. This was the experience of Paul, as he wrote to the Corinthians. 2 Corinthians 12:10. We only need to unite our weakness to God’s strength. Then, like the apostle, we can “take pleasure in infirmities, and reproaches, in necessities, in persecutions, in distresses, for Christ’s sake.” {PTUK November 1, 1894, p. 690.2}

God has to reveal to every man his weakness before He can save him. The devil, on the other hand, leads men to think themselves strong in order that, by trusting in themselves, they may fall and be ruined. When we feel strong, the admonition is, “Let him that thinketh he standeth take heed lest he fall.” 1 Corinthians 10:12. But when we feel weak, too weak to do anything of ourselves, we are in a position to gain the victory. The danger is that we will not feel weak enough; for men in their weakest moments have strength enough to resist the Holy Spirit and prevent God from working in them. If we are weak enough to yield entirely to the Lord, we then, for those purposes for which we need strength, become as strong as the Lord Himself. {PTUK November 1, 1894, p. 690.3}

**“Studies in Romans. Crucified, Buried, and Raised. Romans 6:1-11” The Present Truth 10, 44.**

E. J. Waggoner

In beginning the study of the sixth chapter of Romans, it must be remembered that we have but a continuation of the fifth. The subject of that chapter is superabounding grace, and the gift of life and righteousness by grace. As sinners we are enemies of God, but are reconciled, that is, freed from sin, by receiving the righteousness of Christ’s life, which has no limit. No matter how greatly the sin may abound, grace does much more abound; “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” This brings us to a consideration of the particulars of our {PTUK November 1, 1894, p. 690.4}

**UNION WITH CHRIST**

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man in crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:1-11. {PTUK November 1, 1894, p. 690.5}

**QUESTIONING THE TEXT**

For what purpose did the law enter? {PTUK November 1, 1894, p. 690.6}

“The law entered, that the offence might abound.” Romans 5:20. {PTUK November 1, 1894, p. 690.7}

But what do we find when the offence abounds? {PTUK November 1, 1894, p. 690.8}

“Where sin abounded, grace did much more abound.” Verse 21. {PTUK November 1, 1894, p. 690.9}

“What shall we say then? shall we continue in sin, that grace may abound?’ {PTUK November 1, 1894, p. 690.10}

“God forbid.” (Not by any means.) {PTUK November 1, 1894, p. 690.11}

And why not? {PTUK November 1, 1894, p. 690.12}

“How shall we that are dead to sin live any longer therein?” {PTUK November 1, 1894, p. 690.13}

If we have been baptized into Jesus Christ, into what were we baptized? {PTUK November 1, 1894, p. 690.14}

“So many of us as were baptized into Jesus Christ were baptized into His death.” {PTUK November 1, 1894, p. 690.15}

What does baptism mean? {PTUK November 1, 1894, p. 690.16}

“We are buried with Him by baptism into death.” {PTUK November 1, 1894, p. 690.17}

What further? {PTUK November 1, 1894, p. 690.18}

“That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” {PTUK November 1, 1894, p. 690.19}

If we have been “planted” together in the likeness of His death, what will surely follow? {PTUK November 1, 1894, p. 690.20}

“We shall be also in the likeness of His resurrection.” {PTUK November 1, 1894, p. 690.21}

What has taken place? {PTUK November 1, 1894, p. 690.22}

“Our old man is crucified with Him.” {PTUK November 1, 1894, p. 690.23}

Why is the “old man” crucified with Christ? {PTUK November 1, 1894, p. 690.24}

“That the body of sin might be destroyed.” {PTUK November 1, 1894, p. 690.25}

And what will be the result of that? {PTUK November 1, 1894, p. 690.26}

“That henceforth we should not serve sin.” {PTUK November 1, 1894, p. 690.27}

From what is he that is dead free? {PTUK November 1, 1894, p. 690.28}

“He that is dead is freed from sin.” {PTUK November 1, 1894, p. 690.29}

Of what may we be confident if we are dead with Christ? {PTUK November 1, 1894, p. 690.30}

“That we shall also live with Him.” {PTUK November 1, 1894, p. 690.31}

Why have we this confidence? {PTUK November 1, 1894, p. 690.32}

“Knowing that Christ been raised from the dead dieth no more; death hath no more dominion over Him.” {PTUK November 1, 1894, p. 690.33}

Why not? {PTUK November 1, 1894, p. 690.34}

“For in that He died, He died unto sin once.” {PTUK November 1, 1894, p. 690.35}

And what of His life? {PTUK November 1, 1894, p. 690.36}

“In that He liveth, He liveth unto God.” {PTUK November 1, 1894, p. 690.37}

Therefore since we are dead and raised with Him, what must be the case with us? {PTUK November 1, 1894, p. 690.38}

“Likewise reckon ye also yourselves to be dead in deed unto sin, but alive unto God through Jesus Christ our Lord.” {PTUK November 1, 1894, p. 690.39}

*An Important Question*.—“Shall we continue in sin, that grace may abound?” The student will doubtless recall a similar question in the third chapter, verses 5, 7, and the answer in verses 6, 8. It is another form of the question, “Shall we do evil, that good may come?” The answer must be apparent to all, “Not by any means,” for this is really the force of the words improperly rendered, “God forbid.” Although grace superabounds where sin abounds, that is no reason why we should wilfully pile up the sin. That would be most emphatically to receive the grace of God in vain. 2 Corinthians 6:1. {PTUK November 1, 1894, p. 690.40}

*The Reason Why*.—“How shall we, that are dead to sin, live any longer therein?” It is simply an impossibility, and there is really no question as to whether or not we may do it; for it is certain that if we are dead to sin, we can not live in it at the same time. A man can not at the same time be both dead and alive. Now the previous chapter has emphasised the fact that we are reconciled to God by the death of Christ, and are saved by his life. Reconciliation to God means being freed from sin; so that being “saved by His life” means that we have “passed from death unto life.” The life of sin that was enmity has been ended in the life of Christ. {PTUK November 1, 1894, p. 690.41}

*“Baptised into Jesus Christ.”*-Baptism is the symbol of putting on Christ. “For as many of you as have been baptised into Christ have put on Christ.” Galatians 3:27. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles.” 1 Corinthians 12:12, 13. {PTUK November 1, 1894, p. 691.1}

*Where Christ Touches Us*.-It is in death that we come into contact with Christ. He touches us at the lowest possible point. That is what makes our salvation so sure, and so sure for every one without any exception. Sin and sickness are tributary to death. Death is the sum of all the evils possible to man. It is the lowest depth, and it is there that Christ comes in contact with us. We become united to Him in death. As the greater includes the lesser, the fact that Christ humbled Himself even to death proves that there is no ill possible to us that He does not take upon Himself. {PTUK November 1, 1894, p. 691.2}

*Baptised into His Death*.—“So many of us as were baptised into Jesus Christ were baptised into His death.” And what is it to be baptised into His death?—Verse 10 tells us: “For in that He died, He died unto sin once.” He died unto sin, not His own, because He had none; but He “bare our sins in His own body on the tree.” 1 Peter 2:24. “He was wounded for our transgressions, He was bruised for our iniquities.” Isaiah 53:5. Since in that He died, He died unto sin, it follows that if we are baptised into His death, we also die to sin. {PTUK November 1, 1894, p. 691.3}

*A New Life*.—“Christ being raised from the dead dieth no more.” “If we be dead with Christ, we believe that we shall also live with Him.” It was impossible for the grave to hold Christ. Acts 2:24. Therefore, just as surely as we are baptised into the death of Christ, so surely shall we be raised from a life of sin to a life of righteousness in Him. “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” {PTUK November 1, 1894, p. 691.4}

*Crucifixion*.-As Christ was crucified. Therefore, being baptised into His death means that we are crucified with Him. So we read, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. Crucified, yet living, because crucified with Christ, and yet he lives. Christ said, “Because I live, ye shall live also.” John 14:19. How can we live a new life? We have no power at all of ourselves; but Christ was raised from the dead by the glory of the Father; and in His prayer to the Father He said, “The glory which Thou gavest Me I have given them.” John 17:22. Therefore, the power that raised Jesus from the dead is exercised to raise us from the death of sin. If we are willing to allow the old life to be crucified, we may be sure of the new. {PTUK November 1, 1894, p. 691.5}

*“Our Old Man” Crucified*.-We shall be in the likeness of His resurrection. If we are crucified with Christ, our sins must also be crucified with Christ, for they are a part of us. Our sins were on Him as He was crucified, so of course our sins are crucified if we are crucified with Him. But here is a difference between us and our sins when crucified. We are crucified in order that we may live again; our sins are crucified in order that they may be destroyed. Christ is not “the minister of sin” (Galatians 2:17). It was the life of God that raised Him from the dead, and in that life there is no sin. {PTUK November 1, 1894, p. 691.6}

*A Separation*.-The reader will notice that the separation from sin is in death. That is because death is in sin. “Sin, when it is finished, bringeth forth death.” James 1:15. Therefore nothing less than death will effect a separation. We could not separate ourselves from sin, because sin was our very life. If it had been possible for us to effect the destruction of sin, it could have been only by the giving up of our lives, and that would have been the end of us. That is why there will be no future for the wicked who die in their sins; their life having been given up, or rather taken from them, they are out of existence. But Christ had the power to lay down His life, and to take it again; and therefore when we lay down our lives in Him, we are raised again by His endless life. Remember that He does not give us our own life back again, but that He gives us His own life. In that life there never was a sin; and so it is that our crucifixion and resurrection with Him is the separation of sin from us. This thought must be borne in mind when we come to study the next chapter. {PTUK November 1, 1894, p. 691.7}

*Living with Him*.—“Now if we be dead with Christ, we believe that we shall also live with Him. When shall we live with Him? Why, as soon as buried and risen with Him, of course. Our life with Christ in the world to come is assured to us only by our living with Him now in this world. We are separated from sin, by death with Him, in order that we may be joined to life in Him. The reader is asked to bear this in mind also until we come to the study of the next chapter. {PTUK November 1, 1894, p. 691.8}

*“Buried.”*—“We are buried with Him by baptism into death.” Baptism, therefore, is burial. If people were content to follow the plain reading of the Scriptures, there never would be a question concerning “the mode of baptism.” No one from reading the Bible could ever get any other idea than that baptism is immersion. “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.” Colossians 2:12. Baptism represents the death and resurrection of Christ, and by it we show our acceptance of His sacrifice; and the very act is an actual burial, in order to make the lesson the more impressive. {PTUK November 1, 1894, p. 691.9}

*Why the Change*?—How is it that there has been a change from Scripture baptism to sprinkling? The answer is very easy. Baptism is a memorial of the resurrection of Christ. But “the church,” by which is meant the bishops who loved the praise of men more than the praise of God and who wished to curry favour with the “better class” of the heathen, adopted the pagan sun festival; and in order to appear to justify themselves in so doing, they claimed that the rising sun which was worshipped by the heathen was a symbol of the resurrection of “the Sun of Righteousness,” namely, Christ, and that by observing Sunday they were celebrating His resurrection. But they did not need two memorials of the resurrection, and so they dropped the one that the Lord had given. In order, however, not to appear to throw baptism away, they claimed that the heathen sprinkling with “holy water” which they very naturally adopted with the heathen sun festival, was the baptism enjoined in the Scriptures. The people trusted in the “fathers” instead of reading the Bible for themselves, and so it was very easy to make them believe that the Bible was obeyed. It is true that there are some who follow the word in regard to immersion, who also observe Sunday; but the two practices are inconsistent. The word is neglected in one particular in order to provide a memorial for an event which they already celebrate in accordance with the word. We are sorry to learn, what however might naturally be expected, that Scriptural baptism is falling into disuse among those who observe the first day of the week. It must be the case that sooner or later they will wholly give up one or the other. {PTUK November 1, 1894, p. 691.10}

**“Shutting Up Heaven” The Present Truth 10, 44.**

E. J. Waggoner

The *Catholic Times* says of the Roman Catholic system of dealing with new converts, that such “converts are not admitted to baptism, but remain in the condition of ‘catechumens’ for six months or a year after they express the wish to be Christians,” and that “during this time they are not only instructed but made to practise the duties of their new religion, so far as they can be observed by one not yet baptized.” This is all very consistent with the idea that the “keys of heaven” have been delivered to the Church of Rome, so that it is at her option that men are shut out of heaven or let into it,—united to or severed from the body of which Christ is the Head. But imagine the Lord inviting and pleading with the sinner to come to Him and thus escape the wrath to come, and then when the sinner does come, holding him off for six months or a year before receiving him! Imagine the hope or comfort we should get from the parable of the prodigal son if a father had left the repentant prodigal wait outside for six months or a year, eating husks with the swine, before taking him in! What would be the fate of the poor would-be Christian who might happen to die during this period of waiting? {PTUK November 1, 1894, p. 692.1}

And this is not all the doleful prospect; for during this time of waiting to be allowed to become a Christian he must “practise the duties” of his new religion, to prove that as a Christian he would be worthy of confidence! This throws Pharaoh’s order for the making of bricks without straw completely into the s...; for not only is no power furnished him with which to perform the duties of Christianity, but he cannot possibly get the power himself, however diligent and earnest his efforts to do so. The most he can do is to pretend to be what he is not, and thus make himself a hypocrite. Any person can make a hypocrite; but it requires the power of the Lord to make a Christian. {PTUK November 1, 1894, p. 692.2}

Happily we are not left to grapple with such a doubtful prospect when we have signified our willingness to become Christians. No such doleful obscurity hangs over the pathway the Lord has marked out for our feet. It is found only in the pathway of salvation by works. The parable of the prodigal son tells us that “when He was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” Luke 15:20. That is the Lord’s way of receiving sinners when they turn to Him. He does not wait for them to come all the way to Him, but while they are *a great way off,* He goes to meet them, and receives them graciously. “Why tarriest thou?” is the language of the Spirit to the penitent one; “arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 16:30-34. {PTUK November 1, 1894, p. 692.3}

God’s plan of salvation does not put an individual on “six months’ suspicion” (as it has been appropriately termed) before allowing him to become a full Christian. It doesn’t require any proof from an individual to the Lord that He is a proper person for the Lord to accept. In God’s plan all persons are on probation from their youth, and all are “accepted in the Beloved.” Ephesians 1:6. “Behold,” says Jesus, “I have set before thee an open door, and *no man* can shut it.” Revelation 3:8. That door is the door of the sanctuary above, the abode of our great High Priest, who has entered into heaven, “now to appear in the presence of God for us.” Hebrews 9:24. “Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Romans 5:1, 2. No will but our own can shut us away from the life and the power that is in our Saviour Jesus Christ. {PTUK November 1, 1894, p. 692.4}

**“Which Will You Choose?” The Present Truth 10, 44.**

E. J. Waggoner

Some of the present readers of PRESENT TRUTH will remember that some months ago an article, or rather a combination of articles, appeared, with the general title, “The Sin of Witchcraft.” The matter was afterwards published in the form of a tract, which we commend to our readers for perusal and distribution. It can be obtained at the office of PRESENT TRUTH, 59, Paternoster Row, E.C. {PTUK November 1, 1894, p. 692.5}

The little pamphlet has attracted the attention of the editor of a leading Spiritualist paper, called *Light*, and he has given it an extended notice. The notice is so perfect an illustration of some of the things set forth in the pamphlet, that we quote a few extracts from it. We hope that it may cause serious thought on the part of many. {PTUK November 1, 1894, p. 692.6}

The reviewer acccepts the definition that “the whole of Spiritualism is summed up in the belief that man has a conscious existence in death-that, in fact, there is no death, because man has life in himself.” We call special attention to this statement of what Spiritualism is, because there are thousands of people who think that they disbelieve Spiritualism, who nevertheless heartily believe the above statement. {PTUK November 1, 1894, p. 692.7}

That such people will sooner or later be obliged to revise their belief, or else openly to accept Spiritualism, is a fact clearly seen by Spiritualists. Our reviewer agrees with the statement of the pamphlet, that “Through the prevalence of the doctrine of the natural immortality of man... the churches are being permeated with Spiritualism.” He says, “Once grant that the secret of human life is in the immortal spirit, all that we contend for must follow-in time.” {PTUK November 1, 1894, p. 692.8}

**“ANCIENT AGNOSTICISM”**

All that we are concerned with, in our dealing with the teaching of Spiritualism, is to show that it is in open and positive antagonism to the Bible. With those who reject the Bible we have no controversy. We have no burden to defend the Bible itself; it is its own defender. All that we wish to have made plain is the fact that nobody can believe both the Bible and Spiritualism. Whoever accepts the doctrine of Spiritualism must reject the Bible. They who cling to the Bible as the word of God must renounce Spiritualism from beginning to end. {PTUK November 1, 1894, p. 692.9}

This is sufficiently proved by the review itself. Some of the texts which teach that at death man really dies, that is, loses feeling, knowledge and thought, such as Psalm 146:3, 4; 115:17; Isaiah 38:18, 19; Ecclesiastes 9:5, 6; Job 14:1, 2, 7-12, 21; James 4:14, are cited from the pamphlet. Of some of them the application is denied, and of the others the writer says that they are “the expressions of an ancient agnosticism which we surely ought to outgrow, and not to imitate.” The only way that Spiritualists can hold their position is by denying the Bible; and recollect that their position is simply this, that men at death enter upon a higher life than before. Our readers may decide for themselves whether they will stick to the Bible, or to the doctrine that the dead are conscious; but they must know that they cannot hold to both. {PTUK November 1, 1894, p. 693.1}

**“A MONSTROUS SUPERFLUITY”**

The reviewer has fully comprehended the teaching of the pamphlet, that “the devil’s great original falsehood is the teaching of the doctrine of innate or natural immortality,” and that in that lie Spiritualism is summed up. Of this he says:— {PTUK November 1, 1894, p. 693.2}

This may seem monstrous, but the whole pamphlet is built upon it, as we shall see. It may be thought that this is only one man’s eccentricity, but we believe that the main thought of the pamphlet is very largely held [not so largely as it ought to be. Ed. P.T.], and that, anyhow, it logically follows from the old doctrine of the general resurrection. At the present moment we are face to face with a huge inconsistency. The truly spiritual thought, that at death we pass into spirit life, in the full possession of more than our present powers, is rapidly taking possession of all the churches: it is in the air, and it is irresistible. And yet it co-exists with the doctrine of the resurrection of the body,—a monstrous superfluity. The crash is not yet; but it must come, and the writer of this pamphlet, with his grim logic, may, and we hope will help it on. {PTUK November 1, 1894, p. 693.3}

This is the way Spiritualism stands related to the doctrine of the resurrection. Spiritualists consider it “a monstrous superfluity.” Now all who read the Bible know that the resurrection is set forth as the hope of the Gospel. The apostle tells us in the fifteenth of 1 Corinthians that if there be no resurrection of the dead, then Christ is not raised, and that if Christ be not raised, then there is no hope for any. Spiritualism, therefore, denies the resurrection of Christ, and so the entire Gospel. {PTUK November 1, 1894, p. 693.4}

Remember that Spiritualism is nothing more than the belief in natural immortality and that the dead have a conscious existence. Now if this were true, then indeed the resurrection would be a superfluity; for if the dead are alive, there is no possibility of a resurrection. We ask our readers to choose between the two things. Which shall it be, the Bible and the resurrection, or the theory that there is no death? {PTUK November 1, 1894, p. 693.5}

**LIFE AND IMMORTALITY**

Since Spiritualism is from first to last a denial of the Bible and of the Gospel, it is not at all surprising that its adherents are in the dark as to Gospel truths. The misapprehension in the following paragraph, however, is so common that we quote it in order to point out the truth. Following the paragraph last quoted, the reviewer says:— {PTUK November 1, 1894, p. 693.6}

But if this writer does not believe in natural immortality, how does he bring immortality in? In some way which we do not understand, he (and he is one of many) believes in immortal life only for those who are “in Christ,” whatever that may mean. He plainly says, “None can see life and immortality except those who accept Christ and the Gospel.” He does not give any explanation, and we are left to assume that in some subtle way the believer is transformed. From being a mortal creature, he is changed into an immortal one, subject, we presume, to relapses-mortal in 1894, immortal in 1895, and mortal again in 1896. {PTUK November 1, 1894, p. 693.7}

Will the reader note the following points? {PTUK November 1, 1894, p. 693.8}

1. Immortality is bestowed at the coming of the Lord and the resurrection of the righteous dead, and then only. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:51-53. The believer in Christ is as mortal to-day as any sinner. Immortality is to be “put on,” only when the Lord comes to raise the dead. But once possessed, it is never lost. {PTUK November 1, 1894, p. 693.9}

2. We do not presume to give any explanation of this change. It is “a mystery.” To know the fact is sufficient; we could not understand the manner of its accomplishments, if it could be told us, because it is the product of infinite power. When the Lord Jesus Christ comes, He will “change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” Philippians 3:21. {PTUK November 1, 1894, p. 693.10}

3. Eternal life and immortality are not identical. Although immortality is not conferred upon any until the resurrection of the just, eternal life is the possession of every believer. “This is the record, that God hath given to us eternal life, and this life is in His Son.” 1 John 5:11. “Glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh He that He should give eternal life to as many as Thou has given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ who Thou hast sent.” John 17:1-3. The life of Jesus is to be “manifest in our mortal flesh.” 2 Corinthians 4:11. {PTUK November 1, 1894, p. 693.11}

4. This is eternal life which is the possession of the believer in Christ, is simply the power of God working in him “both to will and to do of His good pleasure.” Philippians 2:13. We are saved from sin by “the power of an endless life.” This life is not inherent in the believer, but is *in Christ*, and is the possession of the believer only as his faith brings Christ to dwell in his heart. “He that hath the Son hath the life, and he that hath not the Son of God, hath not the life.” 1 John 5:12, R.V. {PTUK November 1, 1894, p. 693.12}

Here again we are obliged to say that we cannot explain. It is as subtle a mystery as is the way in which the sun and rain give life to plants, or the food that we eat enables us to think and act. But anyone who believes is as conscious of the power of the life as he is that he breathes. We can only say, Taste and see. {PTUK November 1, 1894, p. 693.13}

**ANGELS AND MEN**

Another error which so many professed Christians hold in common with professed Spiritualists, is that there is no distinction between men and angels; that angels are simply dead man. Thus the reviewer says:— {PTUK November 1, 1894, p. 693.14}

What dismal infatuation is it that leads so many people to slam the door in the faces of those who come from the other side, or to see only “devil” when, surely, to say the least of it, a good God would let good angels go where devils are allowed to prowl! Is it possible to believe that God’s human race is infested with demoniacal influences only, and that our Creator and Providence permits us to be the fools and victims of a conscious hellish fraud? {PTUK November 1, 1894, p. 693.15}

The good God does not leave men to the influence of the devil, without the help of good angels. But angels are beings far superior to man. Angels existed before the earth was created, and “shouted for joy” at its creation. Job 38:7. An angel never was a man, and no man can ever become an angel. The most that is promised to those who gain the world to come, is that they shall be “equal unto the angels,” in that they cannot die anymore. Luke 20:36. {PTUK November 1, 1894, p. 693.16}

The human race is not “infested with demoniacal influences only,” but God has sent to this earth legions of “angels that excel in strength,” who are “sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14. {PTUK November 1, 1894, p. 694.1}

Neither has He left men to be the victims of fraud. “By the word of Thy lips I have kept me from the paths of the destroyer.” Psalm 17:4. The Lord has not left men to wander in the dark, but has given His word as a light. None will be deceived except those who receive not the love of the truth, that they might be saved thereby. We write for the purpose of calling the attention of those who acknowledge the Bible to be the truth of God, to the light which it gives. The basis of Spiritualism is that man has life and immortality in himself. This is directly opposed to God’s word which is the source of light; and therefore those who accept the doctrine of natural immortality, are turning from light to darkness, and inviting deception. And when men turn away from the truth of the Bible, they must necessarily turn away from the morality of the Bible. Which will you choose-the word of God, or the devices of men? {PTUK November 1, 1894, p. 694.2}

**“An Indian Lourdes” The Present Truth 10, 44.**

E. J. Waggoner

The close resemblance between Romanism and some of the pagan religions is seen in a great variety of practices. A member of the Telegu mission gives a description of the making of a Hindu shrine, and the use made of it, which reads like a sketch of a Lourdes or a St. Winifride’s Well. No one can doubt the sincerity of thousands of the devotees of either religion who patronise these shrines, but the worship can scarcely be said to be much less idolatrous in one case than in the other. No one who believes in Jesus Christ can doubt His power to save men physically now, even as He sustains all physical life every moment; and multitudes of believers know that power of bodily help by experience. But the Roman Catholic shrine, with its theatrical display and merchandise of religious things, exalts the creature above Christ just as this Hindu shrine does. A poor woman had died of the cholera, and was denied a burial in the village, her body being cast out near the jungle, with earth thrown over it. {PTUK November 1, 1894, p. 696.1}

About three months afterwards, says the writer, a very superstitious man, one of the potters of the village, on returning home one evening, reported that as he was passing the place where the woman had been buried, he heard a voice, as if it were her spirit, saying that if he would clear away the cactus and build her a proper tomb he would be cured of a disease from which he was suffering. As soon as he told his foolish fancy or wilful falsehood, it was believed, and those who heard it told it to others. And the next day they went to the place and began clearing the ground, and brought stones and mortar, and built a tomb over the remains of the woman. And soon people began to flock to the place from all quarters, to be cured of their infirmities and diseases. The blind, the lame, the lepers, those who were supposed to be possessed by evil spirits, and all sorts of ailing ones, came to worship. Most of them could not tell what they worshipped, whether it was the grave or the body or the spirit of the deceased woman, and when questioned they would say they came because others came, and they did as others did. {PTUK November 1, 1894, p. 696.2}

So rapidly did the superstition spread that within a few weeks thousands were coming, not only sick people, but also their relatives and friends, and multitudes more out of mere curiosity, and all sorts of tramps and adventurers, fortune tellers, jugglers, acrobats, religious beggars, etc. People came hundreds of miles, Hindus of all castes, and Mohammedans, rich people and poor, old and young. Within a month or six weeks from the time the folly commenced, the crowds had increased so that there were ten thousand people there at one time. Shopkeepers set up booths made of mats for the sale of supplies for the worshippers, peddlers of all sorts of trinkets flocked to the place, and side-shows of various kinds were started. {PTUK November 1, 1894, p. 696.3}

The great majority of the worshippers were women, and the manner of their worship was as follows: They first went to the place where the woman died, under the mango tree, and there each one paid a small fee, equal to about one-third of a penny. The money was received by two men, who sat there for that purpose, and it was placed in safe keeping by the village officials. The promoters of the worship had taken the clothes of the dead woman, or at least what they said were her clothes, and tied them up in a bundle and hung them on the tree under which she died. And they had also the old dirty, ragged palmleaf mat on which she lay when dying. After the worshippers had paid their fee, they first walked round the tree several times with clasped hands and bowed heads, and then devoutly pressed their foreheads against the bundle of clothes and kissed them, and then walked round the old mat and bowed reverently to it, and, coming to the spot where the body of the woman had lain as soon as she was dead, each one took up a pinch of earth from the place and put it in her mouth and swallowed it. {PTUK November 1, 1894, p. 696.4}

**“Keep at It” The Present Truth 10, 44.**

E. J. Waggoner

One of the first lessons that we need to learn is to keep doing the little things, to go on learning the simple lessons one by one, until time and patience give us the victory. You may have heard of the old castle that was taken by a single gun. {PTUK November 1, 1894, p. 701.1}

The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said: “I will show you how we can take the castle.” And he pointed the cannon to one spot and fired, and kept on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same the next day and the next. By and by the stones began to come away, and by steadily working his gun for one week, he made a hole in that castle wall big enough for the army to walk through. {PTUK November 1, 1894, p. 701.2}

**“Food and Intemperance” The Present Truth 10, 44.**

E. J. Waggoner

A great amount of intemperance in drinking is due to bad cooking, we are told by many who have studied the subject of dietetics and temperance. Highly seasoned and stimulating foods foster the appetite for higher stimulants, and thus at his mother’s table many a boy may acquire the craving for alcoholic stimulants. Poorly prepared meals may also drive men to the public-house. “We are convinced,” says a writer in the *Newcastle Chronicle*, “that an indulgence in strong liquors is largely created by the monotonous and uninviting meals provided for the sustenance of the majority of working men. Pork pies, sausage meat, herrings, and other such edibles, prepared hastily and with primitive culinary science by the housewife, or bought (to save trouble) from the pork-shop ready cooked, are certainly calculated to engender a thirst not usually slaked by water. If women were to learn something of cooking and understand how to make the appetising soups and little dishes which promote such happiness among corresponding classes on the Continent, there would be less drinking and drunkenness in this country. Cooking takes time and care, and is not to be done by one who suddenly, in the middle of an interesting exchange of confidences, realises that it is nearly twelve, and that her ‘man’ will want his dinner. The hasty herring, the badly prepared ‘bit of something’ is the result, and the result is also indifference to food on the part of the diner, and the subsequent flight to alcohol as a compensation.” {PTUK November 1, 1894, p. 702.1}

**“News of the Week” The Present Truth 10, 44.**

E. J. Waggoner

-An epidemic of diphtheria is raging at Trieste. All the public schools have been closed. {PTUK November 1, 1894, p. 702.2}

-A movement is on foot in Birmingham to inaugurate an “Old-Age Pensions League.” {PTUK November 1, 1894, p. 702.3}

-Masked and armed men made an unsuccessful attempt to murder ex-President Harrison. {PTUK November 1, 1894, p. 702.4}

-Two hundred and sixty persons are reported to have lost their lives in the recent earthquake in Japan. {PTUK November 1, 1894, p. 702.5}

-Sixteen women, while unloading coke at a wharf in Bilbao, were precipitated into the water and drowned. {PTUK November 1, 1894, p. 702.6}

-Three barbers were fined at Warrington for shaving customers on the Sunday, “the same not being a work of necessity.” {PTUK November 1, 1894, p. 702.7}

-Terrific thunderstorms with enormous hailstones have done great damage in portions of Austria, Spain and Servia. {PTUK November 1, 1894, p. 702.8}

-Five negroes were lynched in South Carolina for the supposed murder of a county treasurer. The negroes were tracked by bloodhounds. {PTUK November 1, 1894, p. 702.9}

-To a correspondent who visited him at Val sin a short time since, Bismarck said: “I shall never enter public life of any kind again. I am out of harness for ever.” {PTUK November 1, 1894, p. 702.10}

-A naphtha spring in America became ignited, seventeen workmen being engulfed in a sea of fire. {PTUK November 1, 1894, p. 702.11}

-The Paris Exhibition of 1900 is to eclipse all its predecessors. It is to contain at telescope which (it is said) “will enable people to distinguish the inhabitants, if any, of the moon.” {PTUK November 1, 1894, p. 702.12}

-Robbers continue to coolly board trains in America, and make off with the valuables. As the crime is one against inter-state commerce, it will probably be dealt with by a law of Congress. {PTUK November 1, 1894, p. 702.13}

-A German pianist in London, at a public exhibition, will attempt to play or thirty hours, without once taking his hands from the keys. He purposes playing 400 difficult musical compositions from memory. {PTUK November 1, 1894, p. 702.14}

-A sensation has been drooled in English naval and government circles by the action of the French cruiser *Forfait*, which stopped act English ship on the high seas and compelled lion to show her colours. {PTUK November 1, 1894, p. 702.15}

-On arrival at Southampton the American line steamship *Paris* reported that she had been in collision, eighty miles off Scilly, with an unknown vessel, which is believed to have sunk with the loss of all hands. {PTUK November 1, 1894, p. 702.16}

-The deaths to India from wild beasts and snakes are on the increase. In twelve months, exclusive of snake-bites, wild animate, principally tigers, caused the deaths of 2,804 persons, and 90,253 head of cattle. {PTUK November 1, 1894, p. 702.17}

-An explosion of firedamp occurred early on the morning of the 20th in one of the pits of the Anina collieries in Hungary. Fifteen dead bodies and twenty injured miners have already been brought to the surface. {PTUK November 1, 1894, p. 702.18}

-A boiler explosion took place on the French cruiser *Aréthuse* at Brest, and according to a telegram from that town six were killed and twenty injured. The official account, as telegraphed from Paris, states that four were killed and six injured. {PTUK November 1, 1894, p. 702.19}

-The Italian Government recently decided to suppress all Socialist Societies in Italy, and on the 22nd inst. put their decision into offset. A manlier of Socialist journals were suppressed. Much excitement prevails attiring the Socialists, but no trouble is anticipated. {PTUK November 1, 1894, p. 702.20}

-Signor Crispi and his house in Rome are carefully guarded. Twelve detectives, eight policemen in uniform, and two to follow Signor Crispi’s carriage when driving out, are under the direction of an inspector, and dedicated to the service of the Prime Minister. {PTUK November 1, 1894, p. 702.21}

-Several peasants belonging to a village in the province of Viatka, Russia, are suspected of practising pagan rites, and are charged with murdering a man with the object of offering him in sacrifice to their deities. The case will be brought before the authorities for trial. {PTUK November 1, 1894, p. 702.22}

-During the work of clearing a military magazine at Rio de Janeiro a soldier dropped one of the shells, which in bursting caused the explosion of ten dynamite cartridges. A crowd had collected to view the work, and sixty persons are stated to have been killed on the spot. {PTUK November 1, 1894, p. 702.23}

-Niagara is already in harness and made to drive mills. It is now proposed to utilise in a similiar way the fall of water from the southern end of Lake Windermere, which is described as equal to 40,000 indicated horse-power, being the best piece of water-power in England. {PTUK November 1, 1894, p. 702.24}

-Letters from Constantinople represent that city as being, at the present time subjected to a rigorous regime of repression, in obedience to instructions from the Palace, which is a prey to suspicions of all kinds. The censorship over newspapers and publications of all sorts is most severe. {PTUK November 1, 1894, p. 702.25}

-More than twelve years ago Marguerite Bouyenval, a French lady living in Paris, gave birth to a child, following which, from a sudden fright, hysteria ensued, and then coma, from which, though alive to-day, she has never been roused. She is fed on milk and peptone, and removed once a day from one bed to another. {PTUK November 1, 1894, p. 702.26}

-The inoculation treatment for diphtheria has keen a great success in Trieste. Dr. Roux, the discoverer of the remedy, cannot supply she serum fast enough. He takes it from horses, several of which he keeps for the purpose. A horse which for three years has been supplying serum, is said to be in excellent health. A useful, lazy career, he says, is thus opened up for lame but healthy horses. {PTUK November 1, 1894, p. 702.27}

**“Catholicism Gaining in U.S.” The Present Truth 10, 45.**

E. J. Waggoner

The *Catholic Times*, speaking of the diminution of the population of Ireland, which in the last fifty years has been about three and a half millions, almost wholly in the Catholic provinces, consoles itself for this loss to “the church” by the reflection that “this loss of Catholics from Ireland has made the Catholic Church the dominant religious force in the United States, and a power in every colony of the Empire.” {PTUK November 8, 1894, p. 705.1}

American Protestants will not read with pleasure the statement in the *Catholic Times* that the Catholic Church is “the dominant religious force in the United States;” but it is a fact nevertheless. Its power, however, is not by any means entirely due to Catholic immigration, as the *Catholic Times* intimates. A large part of it is due to the professed Protestants themselves. In their endeavour to secure the legal enforcement of Sunday observance, they have unconsciously been building up Catholicism, for that is the very soul of Catholic supremacy. {PTUK November 8, 1894, p. 705.2}

Protestants, both in England and in America, have not been unmindful of the fact that Rome has been gaining ground among them, although they have by no means realised the extent of her growth. They have seen that Rome was seeking to control politics; and so they thought to checkmate her by trying to get control of politics themselves. They have reasoned that if Protestants controlled legislation Catholics could not gain power, not realising that by this means they were only increasing the danger they thought to prevent. {PTUK November 8, 1894, p. 705.3}

It should be well understood that the early church was just what that which to-day is called Protestantism ought to be. It held the religion of the Bible. We might say that it was Protestant, because it was a protest against Jewish and heathen errors. There was no “Catholic Church.” But this “Protestant” Church was not content with its position; it did not wish to wait till the next world for its inheritance, but desired it now. So it sought and gained political power, and thereby became “Catholic.” The Catholic Church is nothing else but Protestantism with political power. When Protestants to-day think to beat Catholicism with its own weapons, they will find that it is master of them. Every Protestant appeal to the civil law is but an admission that Catholicism is right. Rome can be successfully opposed only by practices exactly opposite to hers, namely by the practise of the Gospel of Christ, as revealed in His word. {PTUK November 8, 1894, p. 705.4}

**“‘A Large Place’” The Present Truth 10, 45.**

E. J. Waggoner

In Psalm 18:17-19 we read: “He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place; He delivered me, because He delighted in me.” {PTUK November 8, 1894, p. 705.5}

Again, in Psalm 31:7, 8, we read, “I will be glad and rejoice in Thy mercy; for Thou hast considered my trouble; Thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy: Thou hast set my feet in a large room.” {PTUK November 8, 1894, p. 705.6}

Once more: “I called upon the Lord in distress; the Lord answered me, and set me in a large place.” Psalm 118:5. {PTUK November 8, 1894, p. 705.7}

What is this “large place” in which the Lord sets those at liberty to call upon Him and put their trust in Him? and how large is it? A few texts of Scripture will tell us. {PTUK November 8, 1894, p. 705.8}

In the first chapter of the Ephesians the apostle prays by the Spirit that we may be enlightened to “know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power to us-ward who believe.” Verses 18, 19. In the 10th and 11th verses we are told that it is in Christ that we obtain this inheritance; and in the second chapter (verses 4-10) we learn that we are made partakers of the inheritance in Christ because of the great love wherewith God loved us. {PTUK November 8, 1894, p. 705.9}

Now read the sum of the whole matter in one of the most wonderful prayers ever uttered: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Ephesians 3:14-19. {PTUK November 8, 1894, p. 705.10}

Here we have set before us the “large place,” and the size of it. The large place is the love of God which passes knowledge. {PTUK November 8, 1894, p. 705.11}

*“For the love of God is broader  
Than the measure of man’s mind.” {PTUK November 8, 1894, p. 705.12}*

But the size of it? Well, that is a thing that it will take us all eternity to discover. As soon as we are rooted and grounded in love, we may begin to comprehend with all saints what is “the breadth, and length, and depth, and height,” so as to know the love of God in Christ for us. {PTUK November 8, 1894, p. 705.13}

Take your stand wherever you please, and begin the measurement. First, the breadth. Measure both ways from you, as far as there is any breadth. Where will you stop?—There will be no stopping place, for space is as infinite as God Himself. So it must be with the length. The depth and height likewise. There is no limit. The inheritance, and the riches of the glory of it, which belongs to the saints, is the whole universe. {PTUK November 8, 1894, p. 706.1}

This is all in Christ, in whom we have redemption, “For in Him were all things created, and the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:16, 17, R.V. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. “He that overcometh shall inherit all things.” But as we are even now to know what is the riches of the glory of the inheritance, which we now obtain in Christ, it is a fact that the large place which God sets us in, so that we may be free, is the boundless universe which His love has prepared for us. {PTUK November 8, 1894, p. 706.2}

The Psalmist said, “I will walk at liberty; for I seek Thy precepts.” Psalm 119:45. And here we have before us “the glorious liberty of the sons of God.” Here is room in which the mind can expand. Who is it that presumes to say that the religion of Jesus Christ is narrow? {PTUK November 8, 1894, p. 706.3}

**“The Satanic Origin of Spiritualism” The Present Truth 10, 45.**

E. J. Waggoner

From the beginning in the garden to the present time Satan has tempted men by appealing to their pride, and holding out to them that great powers and virtues they might develop if they would only turn away from God’s plan and allow the good that is in them to manifest itself. The history of the world of sin shows how much there is in man of himself, but the same old falsehood is cherished to-day. The Satanic origin of Spiritualism, and the real principle on which it is founded, is shown by the following from Mr. Hudson Tuttle:— {PTUK November 8, 1894, p. 706.4}

It takes man by the hand, and instead of telling him that he is a sinful worm of the dust, corrupt from the crown of the head to the sole of his feet, it assures him that he is a nobleman of nature, heir to the Godhead, owning all things, for whom all things exist, and is capable of understanding all. {PTUK November 8, 1894, p. 706.5}

“Ye shall be as gods,” said the serpent, and the lie is still believed and taught. {PTUK November 8, 1894, p. 706.6}

**“Studies in Romans. Instruments of Righteousness. Romans 6:12-22” The Present Truth 10, 45.**

E. J. Waggoner

Read carefully the first verses of the sixth chapter of Romans, before beginning the study of the remaining verses, in this lesson. A few words are sufficient to summarise them. They treat of death with Christ, and burial and resurrection with Him. In being crucified with Him, we give up our own lives, in order that we may be raised with Him in His new life. We are then to continue to live with Him, since “Christ being raised from the dead, dieth no more.” The lesson closed with the exhortation, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” The closing of the previous lesson at verse 11 was purely arbitrary, since there is really no division in the chapter. The present lesson therefore begins with {PTUK November 8, 1894, p. 706.7}

**AN EXHORTATION. Romans 6:12-22**

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” {PTUK November 8, 1894, p. 706.8}

**QUESTIONING THE TEXT**

How have we learned that we are to regard ourselves? {PTUK November 8, 1894, p. 706.9}

“Reckon ye also yourselves to be dead indeed unto to sin, but alive unto God through Jesus Christ our Lord.” {PTUK November 8, 1894, p. 706.10}

If dead to sin but alive unto God, how are we to stand related to sin? {PTUK November 8, 1894, p. 706.11}

“Let not sin therefore reign in your mortal body.” {PTUK November 8, 1894, p. 706.12}

If sin reign in your mortal body what do we do? {PTUK November 8, 1894, p. 706.13}

“Obey it in the lusts thereof.” {PTUK November 8, 1894, p. 706.14}

What further exhortation is given? {PTUK November 8, 1894, p. 706.15}

“Neither yield ye your members as instruments of unrighteousness unto sin.” {PTUK November 8, 1894, p. 706.16}

To what are we to yield ourselves? {PTUK November 8, 1894, p. 706.17}

“Yield yourselves unto God.” {PTUK November 8, 1894, p. 706.18}

In what way? {PTUK November 8, 1894, p. 706.19}

“As those that are alive from the dead.” {PTUK November 8, 1894, p. 706.20}

And what are our members to be? {PTUK November 8, 1894, p. 706.21}

“Instruments of righteousness unto God.” {PTUK November 8, 1894, p. 706.22}

If we thus yield ourselves as instruments of righteousness unto God, what will be the result? {PTUK November 8, 1894, p. 706.23}

“Sin shall not have dominion over you?” {PTUK November 8, 1894, p. 706.24}

Why will sin not have dominion over us? {PTUK November 8, 1894, p. 706.25}

“For ye are not under the law, but under grace.” {PTUK November 8, 1894, p. 706.26}

“What then? shall we sin, because we are not under the law, but under grace?” {PTUK November 8, 1894, p. 706.27}

“God forbid.” Not by any means,—far from it. {PTUK November 8, 1894, p. 706.28}

Whose servants are we? {PTUK November 8, 1894, p. 706.29}

“To whom ye yield yourselves servants to obey, his servants ye are.” {PTUK November 8, 1894, p. 706.30}

What were we formerly, when not under grace? {PTUK November 8, 1894, p. 706.31}

“The servants of sin.” {PTUK November 8, 1894, p. 706.32}

But what has now been done for us? {PTUK November 8, 1894, p. 706.33}

“Made free from sin.” {PTUK November 8, 1894, p. 706.34}

How was it that we were made free from sin? {PTUK November 8, 1894, p. 706.35}

“Ye have obeyed from the heart that form of doctrine which was delivered unto you.” {PTUK November 8, 1894, p. 706.36}

Being made free from sin, what have we become? {PTUK November 8, 1894, p. 706.37}

“The servants of righteousness.” {PTUK November 8, 1894, p. 706.38}

How are we now to yield our members servants to righteousness? {PTUK November 8, 1894, p. 706.39}

“As ye have yielded your members servants to uncleanness and to iniquity.” {PTUK November 8, 1894, p. 706.40}

When we were the servants of sin from what were we free? {PTUK November 8, 1894, p. 706.41}

“When ye were the servants of sin, ye were free from righteousness.” {PTUK November 8, 1894, p. 706.42}

What is the fruit of those things of which we are or should be ashamed? {PTUK November 8, 1894, p. 706.43}

“The end of those things is death.” {PTUK November 8, 1894, p. 706.44}

But what now that we are made free from sin, and are the servants of God? {PTUK November 8, 1894, p. 707.1}

“Ye have your fruit unto holiness.” {PTUK November 8, 1894, p. 707.2}

And what is the end? {PTUK November 8, 1894, p. 707.3}

“The end everlasting life.” {PTUK November 8, 1894, p. 707.4}

What is the wages of sin? {PTUK November 8, 1894, p. 707.5}

“The wages of sin is death.” {PTUK November 8, 1894, p. 707.6}

And what the gift of God? {PTUK November 8, 1894, p. 707.7}

“The gift of God is eternal life.” {PTUK November 8, 1894, p. 707.8}

Through whom? {PTUK November 8, 1894, p. 707.9}

“Through Jesus Christ our Lord.” {PTUK November 8, 1894, p. 707.10}

*Reign of Sin*.-In the fifth chapter we learned that the reign of sin is the reign of death, because death comes by sin. But we also learned that the gift of life is offered to all, so that whoever has Christ has life. Instead of death reigning over such, they themselves “shall reign in life by One, Jesus Christ.” The exhortation, “Let not sin therefore reign in your mortal body,” is therefore equal to an exhortation to abide in Christ, or to keep his life. We gained the life by faith, and so we are to keep it by faith. {PTUK November 8, 1894, p. 707.11}

*Whose Servants?*-That is very easy to answer. “To whom ye yield yourselves servants to obey.” If we yield ourselves to sin, then we are the servants of sin, for “whosoever committeth sin is the servant of sin.” John 8:34. But if we yield ourselves to righteousness, then we are the servants of righteousness. “No man can serve two masters.” Matthew 6:24. We can not serve both sin and righteousness at the same time. No man can at once be both a sinner and a righteous man. Either sin or righteousness must rule. {PTUK November 8, 1894, p. 707.12}

*Instruments*.-We have in this chapter two terms to describe people, namely, servants and instruments. It takes both to illustrate our relation to sin and righteousness. Sin and righteousness are rulers. We are but instruments in their hands. The kind of work a given instrument will do depends entirely upon the one who uses it. For instance, here is a good pen; what kind of work will it do? It will do good work if it is in the hands of a skilful penman, but in the hands of a bungler its work will be poor. Or, in the hands of a good man it will write only what is good; but in the hands of a bad man it will exhibit that which is evil. But man is not a mere tool. No, not by any means. There is this difference between men and ordinary instruments: the latter have no choice as to who shall use them, while the former have full choice as to whom they will serve. They must yield themselves, not once only, but all the time. If they yield to sin, they will commit sin. If they yield to God, to be instruments in His hands, they can do nothing else but good so long as they are yielded to Him. {PTUK November 8, 1894, p. 707.13}

*A Parallel*.-In the nineteenth verse we are exhorted to yield ourselves as servants of righteousness just as we have yielded ourselves servants to sin. This being done, we are assured in the following verses that just as surely as the fruit was sin and death when we were yielded to sin, so surely will the fruit be holiness when we yield ourselves servants to righteousness. Yea, even more sure; for “where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Righteousness is stronger than sin, even as God is stronger than Satan. God can pluck out of the hands of Satan the soul that cries out for deliverance; but none can pluck God’s children out of His hand. {PTUK November 8, 1894, p. 707.14}

*Not Under the Law*.-Many people are fond of quoting this expression, thinking that it forever absolves them from any observance of the law of God. Strange to say, this expression is used as a cover only for non-observance of the fourth commandment. Repeat the fourth commandment to a man who objects to keeping the Sabbath of the Lord, the seventh day, and he will say, “We are not under the law.” Yet that same man will quote the third commandment to a man whom he hears swearing, or the first and second against the heathen, and will acknowledge the sixth, seventh, and eighth commandments. Thus it appears that men do not really believe that the statement that we are not under the law means that we are at liberty to break it. Let us study the whole verse, and its different parts. {PTUK November 8, 1894, p. 707.15}

*What Is Sin?*—“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. “All unrighteousness is sin.” 1 John 5:17. This is definite; let us hold it well in our minds. {PTUK November 8, 1894, p. 707.16}

*What Is Righteousness?*-Righteousness is the opposite of sin, because “all unrighteousness is sin.” But “sin is the transgression of the law.” Therefore righteousness is the keeping of the law. So when we are exhorted to yield our members as instruments of righteousness unto God, it is the same as telling us to yield ourselves to obedience to the law. {PTUK November 8, 1894, p. 707.17}

*Dominion of Sin*.-Sin has no dominion over those who yield themselves servants to righteousness, or to obedience to the law; because sin is the transgression of the law. Now read the whole of the fourteenth verse: “For sin shall not have dominion over you; for ye are not under the law, but under grace.” That is to say, transgression of the law has no place in them who are not under the law. Then those who are not under the law are those who obey the law. Those who break it, are under it. Nothing can be plainer. {PTUK November 8, 1894, p. 707.18}

*Under Grace*.—“Ye are not under the law, but under grace.” We have seen that those who are not under the law are the ones who are keeping the law. Those therefore who are under the law are the ones who are breaking it, and who are therefore under its condemnation. But “where sin abounded, grace did much more abound.” Grace delivers from sin. Distressed by the threatenings of the law which we have broken, we flee for refuge to Christ, who is “full of grace and truth.” There we find freedom from sin. In Him we not only find grace to cover all our sin, but we find the righteousness of the law because He is full of truth, and the law is the truth. Psalm 119:142. Grace “reigns” through righteousness, or obedience to the law, unto eternal life by Jesus Christ our Lord. {PTUK November 8, 1894, p. 707.19}

*The Wages of Sin*.-In the second chapter we learned that those who reject the goodness of God are treasuring up to themselves wrath. Now wrath comes only on the children of disobedience. Ephesians 5:6. Those who sin are laying up wages for themselves. “The wages of sin is death.” Sin has death in it, therefore “sin, when it is finished, bringeth forth death.” There can be no other end to sin than death, because sin is the absence of righteousness, and righteousness is the life and character of God. Persistent and final choice of sin is therefore choice of complete separation from the life of God, and so from all life, since He is the only source of life. Christ, who is the wisdom of God, says, “All they that hate Me love death.” Proverbs 8. 36. Those who suffer death at last will be only those who have worked for it. {PTUK November 8, 1894, p. 707.20}

*The Gift of God*.-But we do not work for eternal life. No works that we could do would make the smallest part of payment towards it. It is the gift of God. True, it comes only through righteousness, but righteousness is a gift. “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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained [prepared] that we should walk in them.” Ephesians 2:8-10. “O how great is Thy goodness, which thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” Psalm 31:19. When people sin, God gives them only what they have bargained for. But if any yield themselves as servants of righteousness, He provides the righteousness for them, and gives them eternal life with it, all as a free gift. “The way of the transgressor is hard,” but the yoke of Christ is easy, and His burden is light. {PTUK November 8, 1894, p. 708.1}

**“How Do You Know?” The Present Truth 10, 45.**

E. J. Waggoner

How do you know that the Bible is the word of God? This is one of the queries put to the Protestant world by Rome. It is one which the reader may profitably put to himself. Doubtless not a few Protestants would find themselves unable to answer it. In a recent lecture in Liverpool a Catholic speaker addressed these questions to Protestants: “How do you know it [the Bible] is the word of God? Who told you it was God’s word-your mother, your father, your teacher, your grandfather, your grandmother, the minister of your church?” How many “Protestants” there are who go, if not to their father or grandfather, to their pastor or to some other mortal like themselves, to learn what is the will of the Lord. {PTUK November 8, 1894, p. 708.2}

We may all know for ourselves that the Bible is the word of the Lord. The Reformers knew it; who told the fact to them? Not Rome; for they did not acknowledge her authority. By that word they were able to discomfit the champions of Rome, and thus they demonstrated to Rome herself the Divine origin of the Scriptures. Had they not known the Bible to be God’s word, independently of the authority of Rome, the Reformation would not have been possible. An acknowledgement of Rome’s authority in the matter would have barred the way to reform at the outset; for by the same principle which would confer upon Rome authority to declare what is the word of God, she would also be authorised to declare how that word is to be interpreted, and therefore true Protestants do not, as asserted by the aforesaid speaker, receive the Bible “on the authority of the Roman Church.” The men who were first known as “Protestants” had entirely renounced the authority of Rome and received the Bible on an infinitely higher authority, before taking the stand which won for them that distinction. {PTUK November 8, 1894, p. 708.3}

Peter knew the word of God, and by the same means which enabled him to obtain such knowledge, every man may know that word. Peter was a man, mortal and fallible like ourselves. He had no freer or fuller access to the treasures of Divine knowledge than has any fisherman in our land to-day. When many of Christ’s disciples “went back and walked no more with Him,” because of the things which He spake to them, Peter said in answer to the Saviour’s query whether the twelve would also leave Him, “Lord, to whom shall we go? Thou hast the words of eternal life.” John 6:68. How did Peter know that Christ’s words were the words of God? It may be said that he knew because it was God who spoke them; but how did he know that Jesus of Nazareth was God? Had any man told him so? No; for we read in Matthew that he had not learned this truth from any human source. “He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.” Matthew 16:15-17. Neither did flesh and blood reveal to Peter what was the word of God. God in revealing Christ to Peter, revealed to him His word; for Christ was (and is) the Word. John 1:1, 14. {PTUK November 8, 1894, p. 708.4}

The Saviour did not ask men to believe His words because it was He that spoke them; but to believe on Him because of His words and His works. The latter were the evidences of the former, and not the former of the latter. Peter knew and said that Jesus had the words of eternal life, before he said, “We believe and are sure that Thou art the Christ, the Son of the living God.” John 6:71. The word of God is its own evidence; for God is in it, and His word contains His power; and therefore all that God Himself could do to convince a person of the truth, His word can do. And when that word comes to us, if our hearts are open to receive it, we know that it is the word of God. We know it because it “is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” He to whom flesh and blood alone, whether in the form of a pope or a pastor or any other man, has revealed that the Bible is the word of God, does not know it at all. {PTUK November 8, 1894, p. 708.5}

**“Conferred Not With Flesh” The Present Truth 10, 45.**

E. J. Waggoner

The Apostle, writing of his experience when the will of God was first revealed to him, says: “But when it pleased God, who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen, and immediately I conferred not with flesh and blood.” But how few there are who, when placed in a similar position, follow his example. For God is pleased to reveal His Son in every person, this being necessary to the salvation of each one, as much so as in the case of Paul. The person in whom Jesus Christ is revealed, is saved, and only by that means can salvation come. {PTUK November 8, 1894, p. 708.6}

But how many there are who when God speaks to them and makes known His will, that He may reveal His Son in them, do exactly the opposite to that which was done by Paul. Their testimony would be, Immediately I did confer with flesh and blood. Immediately when God by His Spirit had opened to them the Scriptures, and made known to them His will, they conferred with their relatives and friends, or with their minister, to decide what they had better do about it. And these persons told them not to be foolish or fanatical and not to make themselves different from other people, for the Bible isn’t to be taken so literally as to require any such thing as that; and they listened to the counsel of flesh and blood, and draw back from the counsel of the Omniscient. {PTUK November 8, 1894, p. 708.7}

“Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God, which teacheth thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” “If thou hadst known, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.. because thou knewest not the time of thy visitation.” Isaiah 48:17, 18; Luke 19:42-44. Let not this lament be said over you. The one safe Counsellor in all matters of duty is the Lord Himself. {PTUK November 8, 1894, p. 709.1}

**“The Civil Sunday” The Present Truth 10, 45.**

E. J. Waggoner

The report of the Sabbath controversy in Switzerland was received last week so late that we had neither time nor space to make any comments upon it. There are a few features in it to which we now wish to call special attention. They may all be embraced in the above heading. {PTUK November 8, 1894, p. 709.2}

Throughout Christendom the sentiment quite generally prevails that *religious persecution* is wrong. This is shown by the fact that even the Roman Catholic Church disclaims ever having carried on any such persecution. It is also shown in the fact that Sunday laws are declared to be purely civil laws, and not in any sense of religious, so that prosecutions for disregarding them may be relieved of the odium of being persecution for conscience’ sake. {PTUK November 8, 1894, p. 709.3}

The reader will, remember that Brother Holser’s conviction was justified almost wholly by the *civil* plea,—religion had nothing to do with the Sunday law or with its execution,—it was solely a social and political affair. Nevertheless some of the judges admitted that religion was at the bottom of it, and that in enacting the Sunday law the voice of “the church” had been obeyed. {PTUK November 8, 1894, p. 709.4}

Now it makes not a particle of difference upon what grounds Sunday laws are enacted and enforced; in every case it is an act of direct opposition to the authority of God. {PTUK November 8, 1894, p. 709.5}

God has said to all men, “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; in it thou shalt not do any work.” Exodus 20:8-10. This makes the seventh day a sacred day to be devoted wholly to the Lord, and the other six days ordinary working days. Now whenever men, no matter in what capacity they act, nor from what motive, declare that another day,—one of the six working days,—must be regarded as the rest day of the week, they are setting themselves in direct opposition to God. If they say that it is purely a civil regulation, a State affair, then they are simply claiming that the State is above God. {PTUK November 8, 1894, p. 709.6}

**ALL RELIGIOUS LEGISLATION CIVIL**

As a matter of fact, there has never been any open persecution except for the violation of civil laws. Why?—Because “the church,” *as a church,* has never of itself had the power to persecute openly. Her dogmas were incorporated into the laws of civil Governments, or her priests were clothed with civil power. Then when those whom “the church” declared heretics were put to death, it was not for their religion, but because they had violated civil laws, and were dangerous to the peace and welfare of the State. {PTUK November 8, 1894, p. 709.7}

Francis I., of France, was a bitter persecutor of “heretics.” Many scaffolds had been set up in Paris, and he had pledged himself to extirpate Lutheranism from his dominions. But when the Protestant princes of Germany, with whom he wished to make an alliance, asked an explanation of his proceedings, “the King was ready with his excuse, and his excuse was that of almost all persecutors of every age. The king had not been burning Lutherans, but executing traitors. If those who had been put to death had imbibed reformed sentiments, it was not for their religion, but for their sedition, that they had been punished.”—*Wylie*. {PTUK November 8, 1894, p. 709.8}

In like manner one of the judges in the case of Brother Holser said that he “was not convicted because he was an Adventist, but because he had transgressed the Sunday law.” But the Sunday law is directly contrary to the Bible, which he, as an Adventist, could not disregard. {PTUK November 8, 1894, p. 709.9}

**KING PHARAOH’S PERSECUTIONS**

The people of Israel were the ancient church of God. They went down to Egypt, were there subjected to most bitter persecutions, but purely as a matter of civil policy. The king said unto his people, “Behold, the people of the children of Israel are more and mightier than we; come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.” Exodus 1:9, 10. All the ill-treatment of the Jews was because it was deemed necessary for the welfare of the nation. {PTUK November 8, 1894, p. 709.10}

But God regarded it as directed against Himself. So He sent Moses and Aaron to say unto the Pharaoh that then reigned, “Thus saith Jehovah God of Israel, Let My people go.” But Pharaoh would not admit that the Lord had anything to do with the case. He replied, “Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will let Israel go.” {PTUK November 8, 1894, p. 709.11}

The Lord therefore proceeded to show Pharaoh who He is. He let him know that no matter what the pretext, whether civil or religious, anything against His people’s freedom to exercise to the full their God-given rights was in opposition to Him. Pharaoh had not a race of despised slaves to deal with, but the Lord of heaven and earth. The fact that the ill-treatment of the Jews was a politico-social measure, did not in the least relieve it of the charge of being fighting against God. {PTUK November 8, 1894, p. 709.12}

**CHRIST AND THE CIVIL LAW**

It is worthwhile to remember that Jesus of Nazareth was persecuted and put to death solely as a politico-social affair. In the first place, Herod sought to kill Him when He was an infant because the wise men came from the East, inquiring, “Where is He that is born King of the Jews?” {PTUK November 8, 1894, p. 709.13}

Still later, when the fame of Jesus had spread throughout the country because of the good works that He had done, and the people were turning to Him, “the chief priests and the Pharisees held a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation.” John 11:47, 48. {PTUK November 8, 1894, p. 709.14}

Then Caiaphas, the high priest, said: “Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” {PTUK November 8, 1894, p. 709.15}

Finally, when He was arraigned before Pilate, it was on a charge of sedition and insurrection. Pilate found no fault in Him, but the Jews cried out, “If thou let this man go, thou art not C?sar’s friend; whosoever maketh himself a king speaketh against C?sar.” John 19:12. {PTUK November 8, 1894, p. 709.16}

Thus it was purely a matter of civil policy throughout. And yet it was solely because of Christ’s religious character and teaching that it was done. But “the church,” the Jewish people, had no power to put anybody to death, and the Roman Government would pay no attention to their religious prejudices. Accordingly they were obliged to make it appear that Christ’s religious teaching and practices tended to subvert the peace and even the very existence of the Government; and on this basis He was put to death. Will anyone say that the crucifixion of Jesus was any the less a heaven-daring crime because He was put to death as a violator of civil order? {PTUK November 8, 1894, p. 710.1}

Let no one, therefore, think to excuse the persecution of men for keeping the Sabbath instead of Sunday, by saying that Sunday laws are civil, and not religious. Whatever they are called, one fact remains, and that is that they are in direct opposition to the God of heaven and earth. {PTUK November 8, 1894, p. 710.2}

**CONFLICT WITH CIVIL AUTHORITY**

The question may be asked, as indeed it has been asked with reference to this special case, “How can you justify your conflict with the Swiss authorities and laws, when these enforce rest on one particular day, Sunday?” And others quote Romans 13:2, “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” {PTUK November 8, 1894, p. 710.3}

Now the answer to this is very simple. It is that we, for in this we identify ourselves with our brethren in Switzerland, have no conflict with the Swiss authorities. It is not a case of Seventh-day Adventists against the Swiss authorities, but of the Swiss authorities against God and His word. {PTUK November 8, 1894, p. 710.4}

The word of the Lord is a rock. They who build on it are safe. It alone will stand when all things else shall pass away. Jesus, who taught both the law and the prophets, said, “Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” Matthew 7:24, 25. On the contrary, he who does not obey the word builds upon the sand, and will be lost. {PTUK November 8, 1894, p. 710.5}

Will anyone say that the man whose house is on the rock, and is a part of the rock itself, has put himself in opposition to the floods and the winds that beat upon the rock? He is on the rock, where he ought to be, and does nothing but stay there. He is not to blame if the floods seek to overthrow the rock on which he rests. {PTUK November 8, 1894, p. 710.6}

Even so in this case. The law of God says that the seventh day is the Sabbath, and that the other six days of the week are but ordinary working days. On God’s word we stand. Now come the Swiss authorities, and the authorities of other nations as well, and seek to destroy that word. Sabbath-keepers have no controversy whatever with them. They simply rest on the word of God against which these authorities are fighting. That is the sum of the matter. Seventh-day Adventists are not breakers of the peace, nor subverters of civil authority. They have no controversy with men nor with Governments. But they do have a message to proclaim, and that is this, “The word of our God shall stand for ever.” In proclaiming this they are working in the interest of men and of Governments; because since God’s word shall stand for ever, it follows that those nations and peoples that array themselves against it are simply plotting their own destruction; for the impregnable Rock will wear them out. “Be wise now therefore, O ye kings; be instructed, ye judges of the earth.” {PTUK November 8, 1894, p. 710.7}

**“News of the Week” The Present Truth 10, 45.**

E. J. Waggoner

-The women’s suffrage movement is said to be growing fast all over Australasia. {PTUK November 8, 1894, p. 718.1}

-A new oil well at Baku, on the Caspian Sea, yields a daily supply of 8,200 tons. {PTUK November 8, 1894, p. 718.2}

-An insurrection has started in Peru. Two British warships have been ordered to the scene of the disturbance. {PTUK November 8, 1894, p. 718.3}

-A terrible earthquake is reported from Argentina, by which 2,000 persons are said to have been killed, and 20,000 made homeless. {PTUK November 8, 1894, p. 718.4}

-The butchers of Paris, who deal only in beef and mutton, are becoming alarmed at the extent to which horse flesh, ass flesh, and even mule-flesh is being used as human fool. {PTUK November 8, 1894, p. 718.5}

-A disastrous collision occurred October 31 between two passenger trains at the station of Redfern, a suburb of Sydney, New South Wales. Six persons were killed and thirty injured. {PTUK November 8, 1894, p. 718.6}

-A new cannon invented by Colonel Deport has been tested with excellent results. The gun, which does not recoil, fires at the rate of twenty-five shots a minute, and can be worked by three men. {PTUK November 8, 1894, p. 718.7}

-A Budapest paper reports that a powder mill at Bisztra, in Lower Weissenburg, was totally destroyed by an explosion, October 29. Three workmen were killed on the spot and fourteen were fatally injured. {PTUK November 8, 1894, p. 718.8}

-An alabaster box of perfume was recently discovered amid the ruins of Pompeii. The pomade was more fragrant even than roses, which it resembled, although it had lain buried for eighteen centuries. {PTUK November 8, 1894, p. 718.9}

-The Czar succumbed to his malady early in the afternoon of Nov. 1. Much sorrow over the event is felt throughout Europe, and the future, so far as it may be affected by the policy of the new Czar, is regarded with much uncertainty and anxiety. {PTUK November 8, 1894, p. 718.10}

-A Swazi deputation have arrived in England to protest to the Queen against the annexation of their country by the Transvaal. The deputation numbers six Indunas, who are a fine type of most, one standing six feet three inches in height. They are clad in European dress. {PTUK November 8, 1894, p. 718.11}

-A heavy rainfall has followed the prolonged drought at Leicester, and the water famine, which lasted a month, is much less acute. {PTUK November 8, 1894, p. 718.12}

-The population of Germany, according to statistics just issued, is 51,500,000, which is an increase of about 11,500,000 since 1870-and this, too, in spite of the brow and deep stream of emigration which has been flowing out of the Fatherland, mostly towards America. {PTUK November 8, 1894, p. 718.13}

-A lunatic asylum outside the town of Joenkeeping, Sweden, caught fire October 31, while the wind was blowing a gale. The flames spread with amazing rapidity, and in a very brief space the whole building was ablaze. Only three of the inmates were saved. Fifteen perished. {PTUK November 8, 1894, p. 718.14}

-Nine other European sovereigns are older than the Czar, who was 49 on his last birthday: the King of Denmark is 76, Queen Victoria 75, King of Sweden 65, Emperor of Austria 64, King of the Belgiums 59, King of Roumania 55, Prince of Montenegro 58, and the Sultan of Turkey and the King of Italy each 50. {PTUK November 8, 1894, p. 718.15}

-While on a voyage from Sydney to Auckland, on Sunday night, October 25, the Wairarapa, belonging to the Union Steamship Company of New Zealand, was totally wrecked on Great Barrier Island. Amid heartrending scones, no lees than 194 lives were lost, including 111 passengers and the captain of the vessel. {PTUK November 8, 1894, p. 718.16}

-The Japanese continue to make slow but steady progress in their war with China, the troops of which seem utterly demoralised and incapable of effectual resistance to any disciplined force. Negotiations for peace which have been recently made are said to have utterly failed. A rice famine is threatened in China. {PTUK November 8, 1894, p. 718.17}

-The Pope claims to view with sincere regret the retirement of Count Caprivi from the lead of Prussian affairs, but hopes that Prince Hohenlohe, the new Chancellor, being a Catholic, will maintain good relations with the Church. As the Chancellor’s brother is a Cardinal, the prospects of “good relations” between the Prussian Government and the Papacy are certainly very fair. {PTUK November 8, 1894, p. 718.18}

-A pilgrimage by proxy is reported from France. A man being ill regarded a pilgrimage as necessary to his recovery. Being unequal to, the fatigue, he selected a young man who, starting with his pocket well filled with his hirer’s money, did the regulation shrines, afterwards making a praying tour of the churches of Rome. Before quite completing his round, however, the young man beanie intoxicated and fell into the hands of the police. {PTUK November 8, 1894, p. 718.19}

-After the great earthquake shocks in Greece last spring a Grand Committee was appointed to make an examination of the Parthenon in order to ascertain what damage the temple had sustained. On careful investigation the committee reported that the monument had been seriously injured, and that there was great risk in allowing it to remain in its present dangerous condition. They recommended, therefore, that immediate steps be taken to strengthen the building. The Arch?ological Society, at a meeting called to consider the question, voted an unlimited credit for the purpose of effecting the necessary repairs. {PTUK November 8, 1894, p. 718.20}

-A telegram from Lille, France, states that disastrous floods have occurred in the department of the Nord. The country round Lille, Tourcoing, and Armentiéres is under water, and the villages on the banks of the Lys and its tributaries, especially the Deule and Marccq, are flooded. Most of the farms are surrounded by water, which in some places has already reached a height of three feet, and they can only be communicated with by means of boats. Numerous factories at Roubaix, Tourcoing, and other planes, says Reuter’s correspondent, have been invaded by the floods, and the looms are under water. Work has consequently been suspended, and more than 100,000 hands have been rendered idle. {PTUK November 8, 1894, p. 718.21}

-A resident of Sydney; New South Wales, ham, invented a submarine torpedo boat capable of sinking to any depth and of travelling under water as quickly as on the surface, without revealing its presence. A working model of the boat was tried recently, in the public baths at Melbourne, in the presence of the Earl of Hopetoun, the Governor, the navel commandant, and a number of naval and military officers The experiments were a complete success, the model rising or sinking stern or bow, turning, reversing, or remaining stationary in obedience to the electric current by which it is worked. The inventor claims that a full-sized boat would be capable of remaining under water for three days. {PTUK November 8, 1894, p. 718.22}

**“Back Page” The Present Truth 10, 45.**

E. J. Waggoner

The Bible, in whole or in part, is now going to the world in 400 languages, and at the rate of about two million copies per year. {PTUK November 8, 1894, p. 720.1}

It is said that a recent article in a New York paper from the noted infidel, Mr. Ingersoll, which advocated the morality of suicide, led directly to a number of suicides. {PTUK November 8, 1894, p. 720.2}

It is stated that “the personal communications between Alexander III. and Leo. XIII. on the subject of the union of the Eastern religious bodies to the parent church, have been frequent and of a very cordial character.” {PTUK November 8, 1894, p. 720.3}

Speaking of “Reform Sunday,” which was devoted to sermons on municipal reform by many churches, the *English Churchman* pertinently says:— {PTUK November 8, 1894, p. 720.4}

We consider that there is plenty of room for reform in the “churches,” especially when we find music and dancing licenses applied for in connection with mission halls, with power to sell intoxicants. Among these mission-halls are those attached to St. Anne’s, Bermondsey, and St. Lukes, Deptford, both in the gifts of Evangelical trustees. {PTUK November 8, 1894, p. 720.5}

It is pitiful to read some of the plans which are suggested in all earnestness to advance the Protestant cause. The real nature of Protestantism as well as the character of Romanism is little understood by many who talk strongly against Rome. Thus a member of the National Protestant League urges that the fifth of November might be used as the means by which “Protestantism may be once more excited to glowing fervour.” He suggests historical processions, tea meetings, and big bonfires. But the mystery of iniquity is a principle and not a name merely, and cannot be opposed by the beating of drums and a big blaze. Another kind of light is necessary to dispel the darkness, first from the individual heart and then to enlighten the darkness of other hearts. When the Apostle Paul saw the beginnings of apostasy he left the charge, “Preach the Word,” and the same charge is for us to-day. {PTUK November 8, 1894, p. 720.6}

Apropos of the fashion of holding special services to attract attention, a contemporary reports the following:— {PTUK November 8, 1894, p. 720.7}

“Would it not be well to have a London Reform Sunday?” asked Dr. Parker last Thursday morning. “No,” he replied very emphatically. “Would it not be well to have special services for the club-footed and men who are blind in one eye? Would it not be something new and nice to show that we were active if we had special Sunday afternoons for confectioners, and special Sunday morning services for cabmen, and special services, beginning at 11:30, for men who are threatened with paralysis? It all means weakness,” exclaimed the Doctor. “Let other people use their judgment. I am only answering in my own name. I believe there is still in the old Book and in the old Gospel just what men want.” “Would you mind going to a P.S.A.?” queried the Doctor in mocking tone, “or a G.I.G., or, if that does not suit, a J.I.G., or an X.Y.Z.? If I were a working man, I should say: ‘If you have any argument to address to me, let me hear it, but I am not going to be smuggled into a meeting like that.’ There is such a thing as religious knavery.” {PTUK November 8, 1894, p. 720.8}

Doubtless many people who have read of the Russian persecutions of the Stundists and the Jews have thought of the late Czar as a cruel, vindictive tyrant, a man destitute of all human sympathy. Nothing could be farther from the truth. He was a man of kindly and genial disposition, and a lover of peace, a good husband, and an affectionate parent. Why then such outrageous persecutions?—Simply because Russia is an example of the perfect union of Church and State. The Czar of Russia, whoever he may be, is a part of a great system which knows nothing of human sympathies. {PTUK November 8, 1894, p. 720.9}

The Czar of Russia is the head of the church and the “Defender of the Faith,” by virtue of his position. The late Czar was thoroughly convinced that he was directly commissioned from heaven to maintain the “Orthodox” religion. Therefore in matters of religion he sacrificed his personal feelings to what he considered duty. In any union of Church and State, the best and kindest rulers are usually the most relentless persecutors. {PTUK November 8, 1894, p. 720.10}

But while the Czar was head of the Church, as of the State, he must needs have advisers. In purely civil matters he might often act on his own judgment, independently of the advice of his ministers; but not so in affairs of religion. In a State church the priests pose as the prophets of God, and what ruler would dare act contrary to the counsel of those who hold the keys of heaven, in matters which concern their special calling? {PTUK November 8, 1894, p. 720.11}

The fact is, therefore, that the Russian priesthood is a power greater than that of the State. Alexander III. found himself nominally at the head of the Church, but actually an instrument in the hands of scheming, bigoted, and brutal priests, all the evil of whose natures was intensified by the wicked system of which they were a part. And so, no matter how good and well-intentioned the present Czar may be, there is no hope that religious persecution will be any the less. {PTUK November 8, 1894, p. 720.12}

The Bible requires no apologies, and very often those who set out to explain the imaginary “difficulties” fall into absurd conclusions. Thus in a little pamphlet a well-meaning author meets the denial of the universality of the flood by holding that according to the Bible account the flood need not have covered a very large territory to destroy all the inhabitants of the earth. And he suggests that perhaps only the domestic animals came into the ark as Noah called them to him, the wild animals fleeing and escaping beyond the submerged area. But why did not the wicked also flee with the animals? These weakly attempts to explain away the word of Scripture in order to win the captious critic cannot fail to sow the seeds of scepticism. {PTUK November 8, 1894, p. 720.13}

**“Intemperance and Tea” The Present Truth 10, 45.**

E. J. Waggoner

*Intemperance and Tea*.-At the recent “Conference of Women Workers” in Glasgow, the subject of intemperance among women was discussed. It was claimed that indulgence in alcoholic liquors is secretly increasing among educated women; but Dr. Sophia Jex-Blake, of Edinburgh, said that “in her experience, which included patients from the peeress to the pauper, but was chiefly among the middle classes, for one case in which she had been compelled to beg her patient to desist taking alcohol, she had in ten been obliged to implore her to leave off tea and coffee.” Strangely enough, it does not seem to have occurred to anyone that the almost universal use of tea and coffee is the cause of the great increase in the consumption of alcoholic liquors. When the system becomes so accustomed to the weaker stimulant that the desired effect is not produced, the stronger stimulant is inevitably called for. {PTUK November 8, 1894, p. 720.14}

**“Fanciful Bible Study” The Present Truth 10, 46.**

E. J. Waggoner

Here we have a company of people gathered together, calling themselves a Bible class. A text of Scripture is read, and the leader asks the members what they think of it. “What is your opinion?” and, “Let us hear your mind,” he says to one and another. So they go about, each one telling what he thinks the text means, until they either arrive at some common ground, or the leader thinks that it is not profitable to carry the “investigation” any further. {PTUK November 15, 1894, p. 721.1}

“Studying the Bible,” did you say? Certainly not. They imagine that they are, but they are only studying themselves.Their “investigation” is simply an investigation of their own minds, and not of the Bible. They meet and “exchange ideas,” as it is called, although it is rare that any real exchange is made, since each usually becomes more fixed in his own opinion; and the Bible is used as a support for their conjectures. {PTUK November 15, 1894, p. 721.2}

Take another class, where the same class under other circumstances. The Scripture is read, and the leader proceeds to tell what it means. The members of the class may have been asked their opinion, but the leader closes the discussion with an *ex cathedra* utterance. If he be a man of repute, the class hang on his words, noting them down carefully for future reference, so that they may know what they ought to believe concerning this portion of Scripture. This also is called Bible study, but it is simply the study of a man. {PTUK November 15, 1894, p. 721.3}

The same disposition is in men to-day that prevailed in the days of the schoolmen. Speaking of the time of Wycliffe, Wiley says:— {PTUK November 15, 1894, p. 721.4}

Philosophy then lay in guesses rather than in facts. Whatever could be known from having been put before man in the facts of nature or the doctrines of Revelation, was deemed not worth further investigation. It was too humble an occupation, to observe and deduce. In the pride of his genius, man turned away from a field lying at his feet, and plunged boldly into a region where, having no data to guide him and no ground for solid footing, he could learn really nothing. From this region of vague speculation the explorer brought back only the images of his own creating, and, dressing up these fancies as facts, he passed them off as knowledge. {PTUK November 15, 1894, p. 721.5}

To read the Bible, and to search it carefully to find out just what God has said, is still thought scarcely worthy the name of Bible study. Men look into their own minds, and think that thus there studying God. {PTUK November 15, 1894, p. 721.6}

This is of the very essence of the Papacy. It is the putting of the human above the Divine. It was thus that manifold errors crept into the Christian church, and it is thus that they are perpetuated, and new ones are devised. {PTUK November 15, 1894, p. 721.7}

There is in many men an almost insane desire to discover something new and startling; to propound some new and startling theory. They are struck by the sound of certain words in the Bible, and without paying any attention to the connection, they forthwith take their “position,” and, if possible, rush into print with a statement of the result of their “study,” which is only a demonstration of the fact that they have not studied at all. {PTUK November 15, 1894, p. 721.8}

“The right of private judgment,” against which Roman Catholics declaim so much, is grossly abused. God has given to every man reason, and expects each one to think for himself. If He had designed that the priest or the preacher should do the thinking for the labouring man, He would have given all the brains to the former, and none to the latter. But to every man He has given brains, as an indication that each one is expected to think for himself. But God is still supreme. The fact that no man should be lord of another, does not destroy the fact that God is Lord. The only reason why I should not go to another to learn what God means, is that man’s mind is so much less than that of God that he will certainly fail when he tries to interpret the mind of God. The Holy Spirit is the only one who can readily interpret the word of God to men. But when I say that I will not take the opinions of another, but follow my own opinions, I am no better off, for I am a human as well as they. I am simply making myself pope, and saying that my judgment is better than that of any other man. {PTUK November 15, 1894, p. 721.9}

“God is Judge Himself.” The right of private judgment is not a right to set one’s self up against God. “Submit yourselves to God.” Let God teach you by His own Spirit, through His own word. And let the human teachers work be that of leading his class to the fountain whence he has drunk, that they may drink for themselves. Let God form the judgment, and direct the reason. We are not to put our ideas and construction upon the word, but to meditate upon the word until the light and truth that are in it reveal themselves to us, and mould us. {PTUK November 15, 1894, p. 721.10}

**“The Question of Authority” The Present Truth 10, 46.**

E. J. Waggoner

This is one of the questions most frequently raised by an apostate church for the purpose of silencing those in whom she opposes. “By what authority doest thou these things?” The question brings to mind the chief priests and scribes and Pharisees, and their attempts to silence our Saviour and put an end to His work. It is not an honest question, asked for the purpose of obtaining information; but one raised merely to oppose the truth of God. That was the purpose of the Jews, and that has been the purpose of every other apostate church, in raising it. It is the only purpose the question is fitted to serve. {PTUK November 15, 1894, p. 722.1}

Our Saviour spake “with authority;” that was evident to all who heard Him. Yet He had not received any authority from the chief priests and the others who sat “in Moses’ seat.” Therefore these chief priest and scribes and Pharisees sought to prove Him an imposter. They took the same course also with Christ’s followers, Peter and John. We read that as these disciples taught the people in the temple, “the priests, and the captain of the temple, and the Sadducees, came upon them, ... and they laid hands on them, and put them in hold until the next day.... And it came to pass on the morrow that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?” Acts 4:1-7. There was no visible line of succession to which authority had descended to Christ or to His disciples: and therefore they were treated just as teachers of the truth are treated now who are not in the supposed line of “apostolic succession.” {PTUK November 15, 1894, p. 722.2}

To-day this same question is on the lips of the men who speak for the apostate Church of Rome. It has been coming from the same source since the days of the early Reformers. What is the authority of Protestantism? Recently a lecture was delivered in Liverpool by a Catholic prelate, to prove that Protestantism leads to infidelity, and that in spiritual things all Christians were dependent on the authority of the Catholic Church. This is ground upon which Rome feels very confident, as she sees how the principles of true Protestantism have been abandoned by the vast majority of those nominally ranged under its banner, and her own principles adopted, to a large extent, in their place. In the use of her own weapons Rome stands unequalled and fears no opponents who essay to employ them against her. If the appeal is to Church “fathers” and Church councils, Church creeds and decrees, to decide the question, the weight of evidence will be strongly on Rome’s side. But the question can be met to-day just as it was by Christ and His disciples, with the same discomfiture to the Pharisees and the priests. {PTUK November 15, 1894, p. 722.3}

What was the authority of Christ? It was the authority of God; for His Father dwelt in Him and did the works. John 14:10. The authority of His disciples was the same. Peter said to the assembly before whom he and John had been called, “If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.” {PTUK November 15, 1894, p. 722.4}

The work which had been done through Peter and John for the impotent man was the work of the Gospel, and the Gospel is “the power of God unto salvation to everyone that believeth.” Romans 1:16. He who had done the work was God Himself, and He it was whose credentials they in reality demanded. The Gospel is manifested through an individual only when God dwells in him, and when God dwells in a man, He doeth the works, and the words and works of the Gospel *must* appear in that man, in spite of every power in the universe. {PTUK November 15, 1894, p. 722.5}

Has any church the right to say when or with whom God shall fulfil His promises of dwelling in man? Jesus said, “If a man love Me, he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him.” John 14:23. Can any man or set of men deny to any man the privilege of loving Christ at any time he pleases? If so, then they have the right to deny the authority of any man to speak the Gospel because he did not derive it from the source and by the means which they prescribe. {PTUK November 15, 1894, p. 722.6}

The word of God is its own authority; and wherever it is spoken there will be manifested “the power of God unto salvation to every one that believeth,” irrespective of the objections which men may raise over the question of authority. That question need never trouble the Christian, for he has first settled in his mind that he is nothing and can of himself do nothing, and that it is God dwelling in him who does the works. And the words and works of God constitute their own evidence, and as effectual an answer to the prelates who shout, “By what authority?” now, as they did to the like query from the scribes and Pharisees of old. {PTUK November 15, 1894, p. 722.7}

**“Studies in Romans. Union with Christ. Romans 7:1-7” The Present Truth 10, 46.**

E. J. Waggoner

The seventh chapter of Romans is really all contained in the sixth. He who understands the sixth chapter will have no difficulty with the seventh. Let us therefore, before beginning with the seventh chapter, recall briefly the points brought out in the last few lessons. {PTUK November 15, 1894, p. 722.8}

In the fifth chapter the principal thing is the gift of life and righteousness. Death comes by sin, and so life comes through righteousness, not our own, but that of Christ. {PTUK November 15, 1894, p. 722.9}

By Christ’s obedience we are made righteous. This is because his life is now given to us, and he lives in us. The obedience of Christ which saves us, is His present obedience in us. And the obedience is to the law. {PTUK November 15, 1894, p. 722.10}

This union with Christ we get by being crucified with Him. In that death the body of sin is destroyed, that henceforth we should not serve sin, or, in other words, that we should no more transgress the law. So closely are we identified with sin, it being our very life, that it can not be destroyed without our dying. But in Christ there is no sin, so that while we have a resurrection with him, sin remains dead. So, being raised with Him, we live with Him, a thing that was formerly impossible on account of sin; sin can not dwell with Him. {PTUK November 15, 1894, p. 722.11}

All this is accomplished by the grace of God, as set forth in the third chapter: “Being justified freely by His grace through the redemption that is in Christ Jesus.” By grace are we saved from sin, which is the transgression of the law. Therefore being under grace, we are not under the law, but are freed from its condemnation; for it condemns only those who transgress it. With these points in our minds, we may profitably consider them in {PTUK November 15, 1894, p. 722.12}

**A STRIKING ILLUSTRATION**

“Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” {PTUK November 15, 1894, p. 723.1}

**QUESTIONING THE TEXT**

To whom does the apostle speak in this chapter? {PTUK November 15, 1894, p. 723.2}

“I speak to them that know the law.” {PTUK November 15, 1894, p. 723.3}

What are such expected to know about the law? {PTUK November 15, 1894, p. 723.4}

“That the law hath dominion over a man as long as he liveth.” {PTUK November 15, 1894, p. 723.5}

What illustration of this is given? {PTUK November 15, 1894, p. 723.6}

“The woman which hath an husband is bound by the law to her husband so long is he liveth.” {PTUK November 15, 1894, p. 723.7}

If while her husband was alive she should be married to another man what would the law call her? {PTUK November 15, 1894, p. 723.8}

“An adulteress.” {PTUK November 15, 1894, p. 723.9}

But what if her husband be dead? {PTUK November 15, 1894, p. 723.10}

“She is no adulteress, though she be married to another man.” {PTUK November 15, 1894, p. 723.11}

Why not? {PTUK November 15, 1894, p. 723.12}

“She is free from that law.” {PTUK November 15, 1894, p. 723.13}

What personal application is made of this illustration? {PTUK November 15, 1894, p. 723.14}

“Wherefore, my brethren, ye also are become dead to the law.” {PTUK November 15, 1894, p. 723.15}

By what means? {PTUK November 15, 1894, p. 723.16}

“By the body of Christ.” {PTUK November 15, 1894, p. 723.17}

For what purpose? {PTUK November 15, 1894, p. 723.18}

“That ye should be married to another.” {PTUK November 15, 1894, p. 723.19}

To what other? {PTUK November 15, 1894, p. 723.20}

“Even to Him who is raised from the dead.” {PTUK November 15, 1894, p. 723.21}

To what end? {PTUK November 15, 1894, p. 723.22}

“That ye should bring forth fruit unto God.” {PTUK November 15, 1894, p. 723.23}

What fruit was brought forth when we were in the flesh? {PTUK November 15, 1894, p. 723.24}

“Fruit unto death.” {PTUK November 15, 1894, p. 723.25}

What was it that produced this fruit unto death? {PTUK November 15, 1894, p. 723.26}

“The motions of sins,” “did work in our members to bring forth fruit unto death.” {PTUK November 15, 1894, p. 723.27}

What gave them that power? {PTUK November 15, 1894, p. 723.28}

“The law.” {PTUK November 15, 1894, p. 723.29}

But now what has taken place, since we are married to Him that is raised from the dead? {PTUK November 15, 1894, p. 723.30}

“But now we are delivered from the law.” {PTUK November 15, 1894, p. 723.31}

How is it that we can be married to another, and still be free before the law? {PTUK November 15, 1894, p. 723.32}

“That being dead wherein we were held.” {PTUK November 15, 1894, p. 723.33}

What is the difference in the service now and then? {PTUK November 15, 1894, p. 723.34}

“That we should serve in newness of spirit, and not in the oldness of the letter.” {PTUK November 15, 1894, p. 723.35}

What shall we say then? Is the law sin? {PTUK November 15, 1894, p. 723.36}

“God forbid.” Far from it. {PTUK November 15, 1894, p. 723.37}

What proves that? {PTUK November 15, 1894, p. 723.38}

“I had not known sin but by the law.” {PTUK November 15, 1894, p. 723.39}

What special commandment revealed the greatness of sin? {PTUK November 15, 1894, p. 723.40}

“I had not known sin except the law had said, thou shalt not covet.” {PTUK November 15, 1894, p. 723.41}

*The Illustration*.-It is a very simple one, and one which every one can understand. The law of God says of man and woman, “They two shall be one flesh.” It is adultery for either one to be married to another while the other is living. The law will not sanction such a union. For reasons that will appear later, the illustration cites only the case of a woman leaving her husband. The law unites them. That law holds the woman to the man as long as he lives. If while her husband lives she shall be united to another man, she will find herself under the condemnation of the law. But if her husband dies, she may be united to another, and be perfectly free from any condemnation. The woman is then “free from the law,” although the law has not changed in one particular. Least of all has it been abolished; for the same law that bound her to the first husband and which condemned her for uniting with another in his lifetime, now unites her to another and binds her to him as closely as it did to the first. If we hold to this simple illustration, we shall have no difficulty with what follows. {PTUK November 15, 1894, p. 723.42}

*The Application*.-As in the illustration there are four subjects, the law, the woman, the first husband, and the second husband so also in the application. We are represented as the woman. This is clear from the statement that we are “married to another, even to him who is raised from the dead,” which is Christ. He therefore is the second husband. The first husband is indicated in verse 5:“When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” Death is the fruit of sin. The first husband, therefore, was the flesh, or “the body of sin.” {PTUK November 15, 1894, p. 723.43}

*“Dead to the Law.”*-This is the expression that troubles so many. There is nothing troublesome in it, if we but keep in mind the illustration and the nature of the parties to this transaction. Why are we dead to the law? In order that we might be married to another. But how is it that we become dead in order to be married to another? In the illustration it is the first husband that dies before the woman may be married to another. Even so it is here, as we shall see. {PTUK November 15, 1894, p. 723.44}

*“One Flesh.”*-The law of marriage is that the two parties to it “shall be one flesh.” How is it in this case? The first husband is the flesh, the body of sin. Well, we were truly one flesh with that. We were by nature perfectly united to sin. It was our life. It controlled us. Whatever sin devised, that we did. We might have done it unwillingly at times, but we did it nevertheless. Sin reigned in our mortal bodies, so that we obeyed it in the lusts thereof. Whatever sin wished, was law to us. We were one flesh. {PTUK November 15, 1894, p. 723.45}

*Seeking a Divorce*.-There comes a time in our experience when we wish to be free from sin. It is when we see something of the beauty of holiness. With some people the desire is only occasional; with others it is more constant. Whether they recognise the fact or not, it is Christ appealing to them to forsake sin, and to be joined to Him, to live with Him. And so they endeavour to effect a separation. But sin will not consent. In spite of all that we can do, it still clings to us. We are “one flesh,” and it is a union for life since it is a union of our life to sin. There is no divorce in that marriage. {PTUK November 15, 1894, p. 723.46}

*Freedom in Death*.-There is no hope of effecting a separation from sin by any ordinary means. No matter how much we may desire to be united to Christ, it can not be done while we are joined to sin; for the law will not sanction such a union, and Christ will not enter into any union that is not lawful. If we could only get sin to die, we should be free, but it will not die. There is only one way for us to be freed from the hateful union, and that is for us to die. If we wish freedom so much that we are willing to be crucified, then it may be done. In death the separation is effected; for it is by the body of Christ that “we” become dead. We are crucified with him. The body of sin is also crucified. But while the body of sin is destroyed, we have a resurrection in Christ. The same thing that frees us from the first husband, unites us to the second. {PTUK November 15, 1894, p. 724.1}

*A New Creature*.-Now we see how it is that we are dead to the law. We died in Christ, and were raised in him. But “if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. Now we may be united to Christ, and the law will witness to the union, and sanction it. For not only is the first husband dead, but we also died, so that, although alive, we are not the same creature that we were before. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. We are one. The same law that formerly declared us to be sinners now binds us to Christ. {PTUK November 15, 1894, p. 724.2}

*A Different Service*.-Now that the union with Christ has been effected, we serve in newness of spirit and not in the oldness of the letter. In marriage, the woman is to be subject to the husband. So when we were united to sin, we were in all things subject to sin. For a time it was willing service; but when we saw the Lord, and were drawn to Him, the service became irksome. We tried to keep God’s law, but were bound, and could not. But now we are set free. Sin no longer restrains us, and our service is freedom. We gladly render to Christ all the service that the law requires of us. We render this service because of the perfect union between us. His life is ours, since we were raised only by the power of His life. Therefore our obedience is simply his loyalty and faithfulness in us. {PTUK November 15, 1894, p. 724.3}

*Sin by the Law*.-The apostle says that when we were in the flesh, “the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” What shall we say then? Is the law sin? Far from it. The law is righteousness. But it is only by the law that sin is known. “Sin is not imputed when there is no law.” “The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. “Sin is the transgression of the law.” So there can be no sin but by the law. But the law is not sin; for if it were, it would not reprove sin. To convince of sin is the work of the Spirit of God, and not of Satan. He would make us believe that sin is right. {PTUK November 15, 1894, p. 724.4}

*“Thou Shalt Not Covet.”*-It once seemed very strange that the apostle should have quoted only this one commandment as the one that convicted him of sin. But the reason is plain. It was because this one includes every other. We learn (Colossians 3:5) that covetousness is idolatry. Thus the law ends just where it begins. It is a complete circle, including every duty of every person in the universe. “I had not known lust,” or unlawful desire, “except the law had said, Thou shalt not covet.” Now lust is the beginning of every sin, for “when lust hath conceived, it bringeth forth sin.” James 1:15. And sin is the transgression of the law. But the tenth commandment is that one which forbids lust or unlawful desire. Therefore, if it is perfectly kept, all the others must be. And if it is not kept, no part of the law is kept. So we see that in quoting the tenth commandment as that which convinced him of sin, the apostle really included the whole law. {PTUK November 15, 1894, p. 724.5}

*Living with Him*.-Before leaving this portion we must call attention to the force of the eighth verse of chapter 6.: “Now if we be dead with Christ, we believe that we shall also live with Him.” We can see how apt this is when we know that it is our death with Christ that frees us from the union with the monster sin, and unites us in marriage to Christ. People get married in order to live together. So we become united to Christ in order that we may live with Him here and in the world to come. If we would live with Him in the world to come, we must live with Him in this world. {PTUK November 15, 1894, p. 724.6}

**“The School Board Controversy” The Present Truth 10, 46.**

E. J. Waggoner

**BIBLE OR DOGMA?**

Some idea of the question involved in the approaching School Board election may be gained from a few statements made by parties concerned. The “Guild of St. Matthew” puts forth a circular which says:— {PTUK November 15, 1894, p. 724.7}

It is the duty of the Church in each parish and diocese to organise the teaching of the principles or doctrines of the Christian religion for the children: the attempt of a School Board to formulate a Christian religion, watering it down to two or three doctrines and excluding others, and ordering this religion to be taught to baptized and unbaptized children, is Erastian, and most unchurchly. The *School Board has received no commission from the Church for this kind of work,* and the Church cannot be satisfied with anything less than full, definite teaching. {PTUK November 15, 1894, p. 724.8}

This is high language and shows that “the Church” proposes to rule. {PTUK November 15, 1894, p. 724.9}

What the nature of this “full, definite teaching” will be, is shown from the fact that Roman Catholics are making common cause with the Church party. The *Church Times* refers to what the Archbishop of Canterbury and the Bishop of London have said, but adds that “it is impossible to put the whole question in better words than those of Cardinal Vaughan,” which are these, “The contest will be between the friends and the opponents of Christianity;” are these, “If Catholics are well assured that the vital interests of Christ are at stake, and that upon their conduct in this crisis may depend the future religion in England, they will not fail to exert themselves strenuously, and to the utmost.” {PTUK November 15, 1894, p. 724.10}

We see therefore that it is really a question of whether or not Roman Catholicism shall prevail. {PTUK November 15, 1894, p. 724.11}

Unfortunately there is no clear issue between the two parties. It is not a question of whether or not the Bible shall be taught in the schools, but of whose religion, and how much of it, shall be taught. Either party would be satisfied with the true teaching of the Bible, uncoloured by human opinions and traditions. The *Church Times* again says:— {PTUK November 15, 1894, p. 724.12}

The progressives and secularists are busy enough, and are not *slow* to utilise the printing press. A copy of one of the secularised documents before us, now being circulated in Hackney, is dead against religious teaching in Board Schools, but the writer has the candour to admit that the teaching of the Bible without explanation “is no better than the repetition of noisome-rhyme in Latin. Either use the Bible in a common-sense way, or not all.” {PTUK November 15, 1894, p. 724.13}

That there is power in the word itself does not seem to occur to the writers. Such zeal is not zeal for the Bible, but zeal for certain religious dogmas. {PTUK November 15, 1894, p. 724.14}

The Church of Rome has always talked about Jesus Christ, but where it has had the power it has always persecuted those who really yielded themselves to the life of Jesus and followed in His steps. So too with others who have taken over the principles of Rome without the name. In the early church controversies men fought about their opinions of Jesus Christ, and shed one another’s blood in torrents; but they had no idea of really following Christ. They may have thought that they were fighting for His honour, but they were only fighting for their own pride of opinion. {PTUK November 15, 1894, p. 725.1}

So nowadays it is quite possible for men to engage in bitter controversies about the Holy Scriptures, and all the time fighting only for their own opinions. In this way only can we explain how some on both sides of the Board School controversy which is now raging can talk so loudly about Bible teaching in the schools, while in their own work they have frequently used their influence to destroy confidence in the Scriptures. {PTUK November 15, 1894, p. 725.2}

Thus the *Church Times*, which has led in the campaign in behalf of the majority of the Board, in a recent issue answered the query of a doubting correspondent by saying that all scholars know that the record of the creation in Genesis cannot be taken as a statement of facts. The way, then, to teach the Bible is to teach that it is not true, and that it has been left to the evolitionist to discover that God did not create the heavens and earth by the word of His mouth. {PTUK November 15, 1894, p. 725.3}

But the controversy, as we have stated, is not over Bible teaching; it is merely to decide whose opinions about the Bible shall be taught. The confusion existing in the religious world about the Bible was briefly stated by Dr. Parker in a letter to the *Times*. After showing how it is contrary to the spirit of Christianity that men should think to enforce its teaching in schools sustained by compulsory rates, he said:— {PTUK November 15, 1894, p. 725.4}

We cannot shut our eyes to the fact that there is no Bible upon which all Christian parties can agree. One party says that surely the historical parts of the Bible might be read, to which another party replies that the historical parts of the Bible are especially to be avoided because they are ethically incorrect and in many instances glaringly contradictory. One party says read the Bible because of its Divine revelation to the human soul, to which another party replies the one thing that is to be distrusted is the claim on behalf of the supernatural or the ultra-historical. Some say read the life of Jesus, and others say that there is no trustworthy life of Jesus to be obtained. To some the Bible is historical; to others it is ideal. {PTUK November 15, 1894, p. 725.5}

If there were more pulpits teaching the word as the living and powerful thing that is, able to do actual work in the lives of those who receive it, there would be less political controversy about the radical Bible teaching. {PTUK November 15, 1894, p. 725.6}

It makes very little difference what name is given to religious teaching that ignores, or contradicts, or attempts to improve upon, the Bible. Call it Catholic or Protestant, the effect is the same. Now since neither party desires that the Bible shall be taught in its purity and simplicity, it is evident that in the end Catholicism will be the gainer whichever way the election turns. {PTUK November 15, 1894, p. 725.7}

**“News of the Week” The Present Truth 10, 46.**

E. J. Waggoner

-In Russia glass coffins are coming into use. {PTUK November 15, 1894, p. 734.1}

-The Spanish Cabinet has been reconstructed, with Senor Sagasta as Prime Minister. {PTUK November 15, 1894, p. 734.2}

-The Chilian ministry is reported to have tendered its resignation to the President. {PTUK November 15, 1894, p. 734.3}

-The weather in the Atlantic of late is said to have been the worst experienced for over a quarter of a century. {PTUK November 15, 1894, p. 734.4}

-Queen Victoria is suffering from rheumatism, and is said to be contemplating a trip to Germany next summer to try its mineral waters. {PTUK November 15, 1894, p. 734.5}

-A persecution has broken out in Korea against the native Christians, as a result of the breaking up of the forces which former held control. It is feared that much bloodshed will be the result. {PTUK November 15, 1894, p. 734.6}

-The New Czar is 26; the King of Spain is 8; Queen of the Netherlands, 14; King of Servia, is 18; Emperor of China, 23. {PTUK November 15, 1894, p. 734.7}

-The birth-rate of the United Kingdom for the last quarter was the Iowest on record, the proportion being 28 annually per 1,000 of population. {PTUK November 15, 1894, p. 734.8}

-Temperance workers are to inaugurate a pledge-signing crusade in 1805, for which a preliminary conference will be hold next month in Exeter Hall. {PTUK November 15, 1894, p. 734.9}

-There are fifty manufacturers of imitation butter in Germany. A factory in Mannheim produces daily 6,000 pounds from a preparation of cocoanuts. {PTUK November 15, 1894, p. 734.10}

-The tumulus in Parliament-hill fields, near Hampstead, the supposed burial-place of Boadicea, has boon excavated without yielding any trace of the warrior-queen. {PTUK November 15, 1894, p. 734.11}

-The Pope has sent an expression of sympathy to the director of the *Moniteur de Rome*, who was recently expelled from Italy for the expression of treasonable sentiments. {PTUK November 15, 1894, p. 734.12}

-The French Socialists have determined to wage vigorous war upon President Casiraer-Perier and his supporters, on account of the anti-Socialist policy of the Government. {PTUK November 15, 1894, p. 734.13}

-The Hova Prime Minister has replied to the French ultimatum by declaring that he will only yield to force. An expedition will accordingly be dispatched by France to subjugate the island. {PTUK November 15, 1894, p. 734.14}

-Australian stock-raisers have demonstrated their ability to supply the London market with frozen beef and mutton which will compare favourably with American and Canadian competitors. {PTUK November 15, 1894, p. 734.15}

-The Arctic navigator, Captain Wiggins, is said to be icebound in the Kara Sea. His vessel has been lost, and the Russians are sending out a relief vessel. He was endeavouring to open up a sea-route to Siberia. {PTUK November 15, 1894, p. 734.16}

-While opinions differ as to the home policy of the new Czar, it is believed in the highest circles that whatever change may take place will be gradual, and that in foreign policy Nicholas II. will follow the example of his father, with a greater leaning towards England and Germany. {PTUK November 15, 1894, p. 734.17}

-Serious fighting has taken place on the Afghan frontier in connection with the Waziristan-Punjaub delimitation. The British political officer’s escort have attacked in the north of the Spin country by the Waziris, who were repulsed with heavy loss. The British force also suffered severely. {PTUK November 15, 1894, p. 734.18}

-The war in the East continues to go wholly in favour of the Japanese. Port Arthur has been invested and its capture is regarded as certain, together with twelve Chinese ships of war belonging to the Pin-Yang fleet which have been caught in the investment of the place. China meanwhile has addressed a note to the powers of Europe asking their intervention to bring about a peace, but as yet the latter have taken no definite action. {PTUK November 15, 1894, p. 734.19}

-A young Danish doctor has invented an extraordinary cure for small-pox. He noticed that patients got the deepest and largest marks on the parts of the body that are the most exposed to daylight, viz., the face and hands, and it struck him that if the ‘chemical rays,’ of the sun-the blue-violet rays-could be subtracted the patients would have a better chance. He treated a number of patients on this theory, with results which seemed to fully confirm his view. {PTUK November 15, 1894, p. 734.20}

-The American elections have resulted in a complete victory for the Republicans, who, it is expected, will have a majority of thirty over the Democrats in the House of Representatives, in place of the present Democratic majority of ninety-two. The Republicans will also have a majority in the Senate. Tammany, the synonym for corruption in New York, mot with a crushing defeat, not one of its candidates being returned. Mr. Wilson, the author of the Tariff Bill, lost his seat. {PTUK November 15, 1894, p. 734.21}

-A serious riot is reported from Ruszt, in Hungary, arising out of the objection of the population to the order issued by the authorities that all persons dying from cholera should be buried in a separate cemetery. An excited crowd attacked the gendarmes entrusted with the maintenance of order, and endeavoured to disarm them. A conflict ensued, and the gendarmes were eventually compelled to fire upon the mob. One peasant was killed and many others wounded. Sixty persons were arrested, including twenty women. {PTUK November 15, 1894, p. 734.22}

**“Back Page” The Present Truth 10, 46.**

E. J. Waggoner

The administrative authorities of Finland no longer offer any opposition to the work of the Salvation Army, which had added 1,500 to its ranks in the past year. {PTUK November 15, 1894, p. 736.1}

The pilgrimages to Mecca cause the death of thousands of the pilgrims every year. Travelling amidst filthy surroundings, and drinking of the germ-laden water at the sacred well, about one in ten perish of the cholera. The British Consul at Jeddah estimates the deaths last year during the pilgrimage season at fully 24,000. {PTUK November 15, 1894, p. 736.2}

The Church of England furnishes by far the largest number of soldiers in the regular army. Returns show 143,129 belonging to the Church of England, 36,878 Roman Catholics, 15,190 Presbyterians, 11,433 Wesleyans, and 1,802 Protestants of other denominations, 2,057 Mohammedans and Hindus. {PTUK November 15, 1894, p. 736.3}

In Japan, says a missionary correspondent, the contagion of war has infected the Christian bodies, and native pastors are preaching the righteousness of the war with China, and urging the members to be ready to lay down their lives in prosecuting it. It shows how much Japan needs the real Gospel of peace when so many who profess to be following Christ are ready to join their pagan fellows in war, putting country before Christ, the flag before the cross. {PTUK November 15, 1894, p. 736.4}

A good point which ought to be brought home to all ministers of the Gospel was recently given to the Bishop of Wakefield by a poor miner. The Bishop was on his way to a colliery village where he was to preach, and fell in with a miner, also on his way to meeting, to whom, in the course of conversation, he made known that he was the one who was to preach that day. “Oh, don’t preach; just talk to us,” said the miner. If there were less preaching at people, and more talking to them, there would be more conversions. As a matter of fact, “preaching,” as used in the Bible, is not sermonising, but is simply talking and teaching the word. {PTUK November 15, 1894, p. 736.5}

In Roman Catholic Italy, where parochial schools have always held sway, fifty-three per cent. of the people, statistics tell us, can neither read nor write. In Roman Catholic Spain, seventy-two and a half, in Roman Catholic Austria forty-five, and in Roman Catholic Mexico ninety-three per cent. can neither read nor write. In Germany only three per cent. of the people are unable to read and write: in Norway and Sweden, three per cent.; in England, ten per cent. The facts speak volumes of the baneful influences of Roman Catholic rule. {PTUK November 15, 1894, p. 736.6}

The Spiritualist paper, *Light*, has a very appreciative notice of Mr. Drummond’s book, “The Ascent of Man,” and gives “full welcome,” to his “final conclusion,” which is as follows:— {PTUK November 15, 1894, p. 736.7}

The Ascent of Man and of Society is bound up henceforth with the conflict, the intensification, and the diffusion of the struggle for the Life of Others. This is the further Evolution, the page of history that lies before us, the closing act of the Drama of Man. Kindled by this past, Man may surely say, “I shall arrive.” The succession cannot break. The Further Evolution must go on, the Higher Kingdom come. {PTUK November 15, 1894, p. 736.8}

*Light* welcomes this as “the very essence of Spiritualism.” Of course it is, for Evolution and Spiritualism are but two names for the same thing, namely, the dethronement of God, and the deification of man. {PTUK November 15, 1894, p. 736.9}

It is a very common saying among those who argue for the total separation of Church and State, that the only thing that civil government has to do with religion is to protect all alike in the practice of their religion. But even this goes too far. Its proper relation to religion is to let it alone. But in so far as any religion is a departure from the Gospel, it must have government protection. Being a human production, it must have human support. But the glory of the Gospel of Jesus Christ is that it derives its support and protection solely from its Author, and asks no protection from human governments. Indeed, it has always flourished best when earthly governments have been in open opposition to it. And have persecuted it; because at such times its professors depend wholly upon their rightful protector-the Lord Jesus Christ. The time of “protection” to the religion of Christ and His followers by civil governments, is the time of carelessness and apostasy. {PTUK November 15, 1894, p. 736.10}

In trying to find out the reason for the generally small proportion of men at church services, some one has discovered that the fear of spoiling their best hat keeps many away. It has been discussed in the papers, and the churches are urged to provide conveniences for preserving the silk hat from injury, so that many who now stay at home may venture to take their place in the pew. The trials and hardships of the man who really does not want to go to church, but does not like to say it, are truly great in these unheroic days. {PTUK November 15, 1894, p. 736.11}

Napoleon is reported to have said, “Scratch a Russian and you find a Tartar,” and in the light of recent events it appears that the veneer of civilisation is not much thicker over the people of the most advanced nations to-day. How eagerly the barbarians’ practice of bull-fighting has been taken up in France! Serious disturbances over large districts have followed the attempts to suppress it, even in its infancy. And this only demonstrates that the soil into which this plant of barbarism was introduced was congenial for its growth. Man is by nature barbarous, wherever he is found; and unless his nature is changed by the grace of God, the polish of civilisation will but constitute a veneer over the savagery that is within. {PTUK November 15, 1894, p. 736.12}

It is strange that people should make poorer excuses to the Lord than they do to anyone else; yet such is the fact. No one, for instance, ever thinks of offering to man the “any one day in seven” theory, for not observing the first day, or as satisfaction for a law demanding such observance; yet this very same theory is supposed to satisfy God! Is God less particular than men? Let those who would make this excuse to Him pause in their course and ask themselves if they can afford to run the risk. {PTUK November 15, 1894, p. 736.13}

“Counsel is Mine, and sound wisdom: I am understanding; I have strength.” {PTUK November 15, 1894, p. 736.14}

**“Front Page” The Present Truth 10, 47.**

E. J. Waggoner

“Then drew near unto Him all the publicans and sinners for to hear Him.” Luke 15:1. “And the common people heard Him gladly.” Mark 12:37. {PTUK November 22, 1894, p. 737.1}

There is no record or intimation that Jesus required some one to go about with Him to explain His words to the people. There is no suggestion that the people needed to have some learned man stand between them and the Lord, to interpret to them His words. {PTUK November 22, 1894, p. 737.2}

What was the difference between the teaching of Jesus and that of the scribes and doctors of the law? They both used the same Scriptures, and quoted the very same words. When Jesus went into their synagogues, He read the appointed lesson for the day. But the difference was that His teaching was simple, while theirs obscured the sense. The people could understand Him, and could not understand them. {PTUK November 22, 1894, p. 737.3}

The words that Jesus spoke were the same that the ancient prophets had spoken; for “God, who... spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” Hebrews 1:1, 2. They were the same words that the apostle spoke after His ascension; for the word of salvation which “at the first began to be spoken by the Lord,” “was confirmed unto us by them that heard Him.” Hebrews 2:3. They are the very same words that we find in the Bible to-day. {PTUK November 22, 1894, p. 737.4}

When the prophets spoke, the people understood them. Their warnings and reproofs were not always heeded, but they were understood. When God sent a prophet with a message to a king or a people, He did not send another man to explain the prophet’s message to them. The violent death of the prophet was often the evidence of how well his unwelcome message was understood. {PTUK November 22, 1894, p. 737.5}

Even so it was with the apostles. When Peter spoke on Pentecost the people “were pricked in their heart,” and cried out, “What shall we do?” And “they that gladly received his word were baptized.” When Paul “reasoned of righteousness, temperance, and judgment to come,” Felix needed no interpreter to make the words plain. So well did he understand the words that he trembled under them. {PTUK November 22, 1894, p. 737.6}

In all these cases, an “interpreter” would only have confounded the minds of the hearers. Query: If the people who heard the words of the Lord when they were spoken understood them without the aid of an interpreter, why cannot we? Are the common people now less acute and intelligent than they were then? Is not the confusion of mind that exists concerning the Scriptures due to the fact that there are so many who have set themselves to “tell what they mean,” thus leading the people to suppose that they do not mean what they say, and that they cannot be understood by the simple-minded? {PTUK November 22, 1894, p. 737.7}

“But,” we are asked, “Did not Christ and the prophets often use figurative language, in speaking parables?” Yes, they did, but the people understood them nevertheless. If at any time the disciples did not understand the sayings of Christ they went to Him and He made His meaning clear. {PTUK November 22, 1894, p. 737.8}

That was a sensible thing to do. Why should we not act as wisely? If we wish to know what the Lord means when He speaks, we should go to Him and ask Him. What if we cannot talk with Him face to face? He has left His representative, of whom He has said, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26. {PTUK November 22, 1894, p. 737.9}

The Scriptures themselves contain their own explanation. If we wish to know what a parable or a prophecy means, we must find a meaning in the word. No man on earth, be he Pope or peasant, has any authority to attach to them any arbitrary meaning out of his own mind. Whoever presumes to do so, puts himself in the place of God, setting himself forth as God. {PTUK November 22, 1894, p. 737.10}

**“Glorious Preachers” The Present Truth 10, 47.**

E. J. Waggoner

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” Isaiah 52:7. {PTUK November 22, 1894, p. 737.11}

The tenth chapter of Romans, together with the nineteenth psalm, makes us know who these beautiful preachers are. Let us read, in order that we may be able to recognise them when they come. {PTUK November 22, 1894, p. 737.12}

We begin with Romans 10:13, and read to the close of verse 18. We find first that “whosoever shall call upon the name of the Lord shall be saved.” But then the questions arise one after the other, “How then shall they call on Him in whom they have

not believe? and how shall they believe in Him of the whom they have not heard? and how shall they hear without a preacher?” {PTUK November 22, 1894, p. 737.13}

These are very natural questions. Men cannot call upon the Lord if they do not believe in Him, and they surely cannot be expected to believe in Him if they have never heard of Him; and the Lord Himself, in the words first quoted, and which immediately follow, recognises the fact that they cannot hear without a preacher. {PTUK November 22, 1894, p. 738.1}

The apostle quotes the words from Isaiah to show that a preacher is necessary in order that men may hear the Gospel; “as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.” {PTUK November 22, 1894, p. 738.2}

“But they have not all obeyed the Gospel,” because they have not all believed it. “Faith cometh by hearing, and hearing by the word of God.” But there is no reason why all should not believe and obey the Gospel, because they have heard it. “Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” {PTUK November 22, 1894, p. 738.3}

What words have gone to the ends of the world?—The words of the Gospel, of course, for that is the subject. Who has proclaimed them?—The preachers who are sent to publish the Gospel of peace, and to bring glad tidings of good things. {PTUK November 22, 1894, p. 738.4}

Notice the evidence that the apostle gives to prove that all have heard the Gospel. He says, “Their sound went into all the earth, and their words unto the ends of the world.” Who are these creatures whose words have been uttered so widely? The nineteenth psalm gives the answer: “The heavens declare the glory of God; and the firmament showeth His handiwork, day unto night showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” {PTUK November 22, 1894, p. 738.5}

The heavenly bodies, the sun, moon, and stars, are the glorious preachers whose words have made the Gospel known in every land and among people of every language. “How beautiful are the feet of them that preach the Gospel of peace!” Wherever they go, they leave a path of light. And why? Simply because they proclaim only the word of the Lord, the word of power and light. {PTUK November 22, 1894, p. 738.6}

These preachers have no interpreter. They speak an universal language, and can be understood by all. They proclaim only the power of the word of God, and the message is so simple that all are without excuse if they do not obey it. {PTUK November 22, 1894, p. 738.7}

The message which they preach is that which should be proclaimed by human preachers. Men are simply to take up the strain and echo the story the heavens are telling. “Let him that heareth say, Come.” Not a different message, not the same message with additions, but the very same, for there is but one Gospel. The word of truth is a Gospel of salvation. Ephesians 1:13. Therefore let every one, great or small, who would receive praise from the Lord, “Preach the word.” Study those model preachers, the heavens, and our Lord Jesus Christ, to learn the power of simplicity. {PTUK November 22, 1894, p. 738.8}

**“Church Reunion” The Present Truth 10, 47.**

E. J. Waggoner

While the various Protestant bodies are discussing the problem of Protestant reunion, the Pope is pushing forward a scheme for the reunion of the Eastern churches with the Church of Rome. A conference at which several Eastern Patriarchs were present has been in session at the Vatican for the attainment of this object. The Pope is no doubt willing to receive the Eastern churches again in fellowship on the same terms as those recently offered to Protestants; namely, a full surrender to Rome in the form of an acknowledgment of her supreme authority in spiritual things. {PTUK November 22, 1894, p. 738.9}

Here is a distinct basis of reunion, and in this respect the Pope and prelates of Rome have an advantage over Protestants, who are without any basis of practical value. There are, in fact, only two ways in which religious reunion is possible, and one of those is held by the Pope, while the other is the one set forth in the word of God, toward which the Protestant masses are becoming more and more sceptical and irreverent. {PTUK November 22, 1894, p. 738.10}

These are but two great forces represented in the conflict of sin and righteousness, and under one or the other of these all reunion must take place. There must be a surrender to the control of one or the other, for there is a distinct, intelligent personality at the head of each. Christian union (there is no Christian reunion) comes by full individual surrender to God. It is the union of individuals filled with one Spirit,—the Spirit of God. It comes by an acknowledgement of the full and supreme authority of God, which means an acknowledgement of a full and supreme authority of His word. {PTUK November 22, 1894, p. 738.11}

There has always been Christian union; it is not possible that it should be otherwise. *Re*union is a problem only for those outside the Christian ranks. {PTUK November 22, 1894, p. 738.12}

**“Studies in Romans. The Law of Sin. Romans 7:9-25” The Present Truth 10, 47.**

E. J. Waggoner

In the first seven verses of the seventh chapter of Romans we have had the relation which we by nature sustain to sin, and which by grace we afterwards sustain to Christ, represented under the figure of marriage to a first and second husband. The union with the second husband can not take place while the first husband is living; and in this case the marriage is so perfect, the two parties being literally one flesh and blood, that one can not die without the other; therefore we must needs die with sin, before we can be separated from it. But we die in Christ, and as He lives, although He was dead, we also live with Him. But in His life there is no sin, and so the body of sin is destroyed, while we are raised. Thus in death we are separated from the first husband, sin, and united to the second husband-Christ. {PTUK November 22, 1894, p. 738.13}

In the verses which follow the apostle has pictured the struggle with the sin that has become distasteful. It is really an enlargement of that which has been presented in the first verses. It is the story of {PTUK November 22, 1894, p. 738.14}

**THE STRUGGLE FOR FREEDOM**

“Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is not more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” Romans 7:8-25. {PTUK November 22, 1894, p. 738.15}

Although this is a long portion of Scripture, it does not need so long treatment as some shorter portions, since there are several repetitions. For instance, the statement in verse 15, is repeated in verses 19, 20. Verses 17, 21 are also the same thought, as also verses 18, 23. The points, however, will doubtless appear much more clearly by the usual {PTUK November 22, 1894, p. 739.1}

**QUESTIONS ON THE TEXT**

What does the apostle say that sin wrought in him? {PTUK November 22, 1894, p. 739.2}

“Sin... wrought in me all manner of concupiscence.” {PTUK November 22, 1894, p. 739.3}

How did it do this? {PTUK November 22, 1894, p. 739.4}

“Taking occasion by the commandment.” {PTUK November 22, 1894, p. 739.5}

What was the condition of sin without the law? {PTUK November 22, 1894, p. 739.6}

“Without the law sin was dead.” {PTUK November 22, 1894, p. 739.7}

But what was the apostle’s condition without the law? {PTUK November 22, 1894, p. 739.8}

“I was alive without the law.” {PTUK November 22, 1894, p. 739.9}

What change occurred when the commandment came? {PTUK November 22, 1894, p. 739.10}

“When the commandment came, sin revived, and I died.” {PTUK November 22, 1894, p. 739.11}

What did he find the commandment to be? {PTUK November 22, 1894, p. 739.12}

“The commandment... I found to be unto death.” {PTUK November 22, 1894, p. 739.13}

Yet for what was the commandment designed? {PTUK November 22, 1894, p. 739.14}

It was “ordained to life.” {PTUK November 22, 1894, p. 739.15}

What did sin do? {PTUK November 22, 1894, p. 739.16}

“Sin... deceived me, ... and slew me.” {PTUK November 22, 1894, p. 739.17}

How had it the power to do this? {PTUK November 22, 1894, p. 739.18}

“Sin, taking occasion by the commandment, deceived me, and by it slew me.” {PTUK November 22, 1894, p. 739.19}

What was it that deceived and slew him, the law, or sin? {PTUK November 22, 1894, p. 739.20}

“Sin... deceived me, ... and slew me.” {PTUK November 22, 1894, p. 739.21}

Wherefore what is true of the law? {PTUK November 22, 1894, p. 739.22}

“The law is holy, and the commandment holy, and just, and good.” {PTUK November 22, 1894, p. 739.23}

Was then that which was good, namely, the law, made death unto him? {PTUK November 22, 1894, p. 739.24}

No; “but, ... working death in me by that which is good.” {PTUK November 22, 1894, p. 739.25}

Why was this? {PTUK November 22, 1894, p. 739.26}

“That it might appear sin;” “that sin by the commandment might become exceeding sinful.” {PTUK November 22, 1894, p. 739.27}

What do we know of the law? {PTUK November 22, 1894, p. 739.28}

“We know that the law is spiritual.” {PTUK November 22, 1894, p. 739.29}

But what about ourselves? {PTUK November 22, 1894, p. 739.30}

“But I am carnal.” {PTUK November 22, 1894, p. 739.31}

And therefore in what condition? {PTUK November 22, 1894, p. 739.32}

“Sold under sin.” {PTUK November 22, 1894, p. 739.33}

What do we call one who is bought and sold? {PTUK November 22, 1894, p. 739.34}

A slave. {PTUK November 22, 1894, p. 739.35}

What is the evidence that the one who is carnal is a slave? {PTUK November 22, 1894, p. 739.36}

“That which I do I allow not; for what I would, that do I not; and what I hate, that do I.” {PTUK November 22, 1894, p. 739.37}

What is shown by the fact the he does the evil that he hates? {PTUK November 22, 1894, p. 739.38}

“I consent unto the law, that it is good.” {PTUK November 22, 1894, p. 739.39}

Therefore who is it in reality that does the evil works? {PTUK November 22, 1894, p. 739.40}

“It is no more I that do it, but sin that dwelleth in me.” {PTUK November 22, 1894, p. 739.41}

To what law is such an one subject? {PTUK November 22, 1894, p. 739.42}

“I find then a law, that, when I would do good, evil is present with me.” {PTUK November 22, 1894, p. 739.43}

In what does he delight? {PTUK November 22, 1894, p. 739.44}

“I delight in the law of God.” {PTUK November 22, 1894, p. 739.45}

How does he delight in the law of God? {PTUK November 22, 1894, p. 739.46}

“After the inward man.” {PTUK November 22, 1894, p. 739.47}

Then why does he not obey it? {PTUK November 22, 1894, p. 739.48}

“I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” {PTUK November 22, 1894, p. 739.49}

In what condition is such an one? {PTUK November 22, 1894, p. 739.50}

“O wretched man that I am!” {PTUK November 22, 1894, p. 739.51}

What is his distressed cry? {PTUK November 22, 1894, p. 739.52}

“Who shall deliver me from this body of death?” {PTUK November 22, 1894, p. 739.53}

Is there any hope of deliverance? {PTUK November 22, 1894, p. 739.54}

“I thank God through Jesus Christ our Lord.” {PTUK November 22, 1894, p. 739.55}

*Sin Personified*.-It will be noticed that in this entire chapter sin is represented as a person. It is the first husband to which we are united. But the union has become distasteful, because, having seen Christ and having been drawn to Him by His love, we have seen that we were joined to a monster. The marriage bond has become a galling yoke, and our whole thought is how to get away from the monster to which we are united and which is dragging us down to a certain death. The picture presented in this chapter is one of the most vivid in the whole Bible. {PTUK November 22, 1894, p. 739.56}

*The Strength of Sin*.—“The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. “Without the law sin was dead.” “Sin is not imputed when there is no law.” “Where no law is, there is no transgression.” So it is that “sin, taking occasion by the commandment, wrought in me all manner of concupiscence.” Sin is simply the law transgressed, “for sin is the transgression of the law.” 1 John 3:4. Sin has no strength, therefore, except that which it gets from the law. The law is not sin, and yet it binds us to sin, that is, the law witnesses to the sin and will not grant us any escape, simply because it can not bear false witness. {PTUK November 22, 1894, p. 739.57}

*The Law of Life, and the Law of Death*.—“The commandment, which was ordained to life, I found to be unto death.” The law of God is the life of God. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. His life is the rule for all His creatures. Those in whom the life of God is made perfectly manifest, keep His law. It is very evident therefore that the design of the law is life, since it is life itself. But the opposite of life is death. Therefore when the law is transgressed, it is death to the transgressor. {PTUK November 22, 1894, p. 739.58}

*The Deadly Enemy*.—“For sin, taking occasion by the commandment, deceived me, and by it slew me.” It is not the law that is the enemy, but the enemy is sin. Sin does the killing, for “the sting of death is sin.” Sin has the poison of death in it. Sin deceived us so that for a time we thought that it was our friend, and we embraced it and delighted in the union. But when the law enlightened us, we found that sin’s embrace was the embrace of death. {PTUK November 22, 1894, p. 739.59}

*The Law Cleared*.-The law pointed out the fact that sin was killing us. “Therefore the law is holy, and the commandment holy, and just, and good.” We have no more reason to rail at the law than we have to hate the man who tells us that the substance which we are eating, thinking it to be food, is poison. He is our friend. He would not be our friend if he did not show us our danger. The fact that he is not able to heal the illness that the poison already eaten has caused does not make him any the less our friend. He has warned us of our danger, and we can now get help from the physician. And so, after all, the law itself was not death to us, but its office was “that sin by the commandment might become exceeding sinful.” {PTUK November 22, 1894, p. 739.60}

*“The Law Is Spiritual.”*—“For we know that the law is spiritual.” If this fact were more generally recognised, there would be much less religious legislation among so-called Christian nations. People would not try to enforce the commandments of God. Since the law is spiritual, it can be obeyed only by the power of the Spirit of God. “God is Spirit” (John 4:24); therefore the law is the nature of God. Spiritual is opposed to carnal, or fleshly. Thus it is that the man who is in the flesh can not please God. {PTUK November 22, 1894, p. 740.1}

*A Slave*.—“But I am carnal, sold under sin.” One who is sold is a slave; and the evidence of the slavery in this instance is very plain. Free men do that which they wish to do. Only slaves do that which they do not wish to do, and are continually prevented from doing what they wish to do. “For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.” A more disagreeable position can not be imagined. Life in such a state can be only a burden. {PTUK November 22, 1894, p. 740.2}

*Convicted, but not Converted*.—“If then I do that which I would not, I consent unto the law that it is good.” The fact that we do not wish to do the sins that we are committing shows that we acknowledge the righteousness of the law which forbids them. But conviction is not conversion, although a very necessary step to that condition. It is not enough to wish to do right. The blessing is pronounced upon those who do His commandments, and not upon those who wish to do them, or who even try to do them. Indeed, if there were no higher position for a professed follower of the Lord than that described in these verses, he would be in a far worse condition than the careless sinner. Both are slaves, only the latter is so hardened that he finds pleasure in his slavery. Now if one must all his life be a slave, it is better for him to be unconscious of his bondage than to be continually fretting over it. But there is something better; therefore it is a blessing that we are convicted of sin, and that our slavery is thereby made as disagreeable as possible. {PTUK November 22, 1894, p. 740.3}

*Two Laws*.—“I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” Compare this with verse 5. Remember also that all this is written to them that know the law. It is not addressed to the heathen who have not the law, but to those who profess to know God. While knowing the law, we are united in marriage to sin. This sin is in our flesh, since they who are married are one flesh. It is the law that witnesses to the fact that we are sinners, and that will not grant us any escape from it. But we are slaves. Whosoever commits sin is the slave of sin. John 8:34. Therefore it is that the law that will not let us be anything but what we are, is really holding us in bondage. While we are in that condition, it is not to us a law of liberty. {PTUK November 22, 1894, p. 740.4}

*A Body of Death*.-We are joined in marriage to sin. But sin has in it death; for “the sting of death is sin.” Sin is that with which death kills us. Therefore the body of sin, to which we are joined when in the flesh, is but a body of death. What a terrible condition! Joined in such close union that we are one flesh with that which is in itself death. A living death! And “the strength of sin is the law.” It witnesses to our union, and thus holds us in that bondage of death. If there were no hope of escape, we might curse the law for not allowing us to die in ignorance. But although the law seems to be pitiless, it is nevertheless our best friend. It holds us to a sense of the dreadfulness of our bondage until in anguish we cry out, “O wretched man that I am! who shall deliver me from the body of this death?” We must be delivered, or we perish. {PTUK November 22, 1894, p. 740.5}

*A Deliverer*.-The pagan proverb has it that God helps those who help themselves. The truth is that God helps those who can not help themselves: “I was brought low, and He helped me.” No one ever cries in vain for help. When the cry goes up for help, the Deliverer is at hand; and so, although sin is working death in us by all the power of the law, we may exclaim, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57. “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” Romans 11:26. “Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” Acts 3:26. “Thanks be unto God for His unspeakable gift.” {PTUK November 22, 1894, p. 740.6}

*A Divided Man*.—“So then with the mind I myself serve the law of God; but with the flesh the law of sin.” That is, of course, while in the condition described in the preceding verses. In purpose he serves the law of God, but in actual practice he serves the law of sin. As described in another place, “The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would.” Galatians 5:17. It is not a state of actual service to God, because we read in our next chapter that “they that are in the flesh can not please God.” It is a state from which one may well pray to be delivered, so that he can serve the Lord not merely with the mind, but with his whole being. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.” 1 Thessalonians 5:23, 24. {PTUK November 22, 1894, p. 740.7}

**“Days of Peril” The Present Truth 10, 47.**

E. J. Waggoner

The address of Dr. Ryle, Bishop of Liverpool, at his recent Diocesan Conference, sounds an alarm which is worth reading. The danger to the believer, in the midst of the perilous times which the apostle said would come in the last days, is in the fact that the spirit of lawlessness and self-seeking which exists in the world is natural to every heart, and can be kept from manifesting itself only by the power of the word of God, effectually working in those that believe. A loose hold on the word of God leads to compromise with the spirit of the times, and the power of godliness is denied. That is why the man who speaks out as Dr. Ryle does in the first part of his address (which we quote) is usually denounced as an alarmist. Dr. Ryle says:— {PTUK November 22, 1894, p. 740.8}

Some will think me a foolish alarmist and pessimist, and deny that there is any danger. Be it so. The prophets of evil are never popular. Wicked King Ahab said of the faithful my Micaiah, “I hate him, for he doth not prophesy good concerning me, but

evil.” 1 Kings 22:8. None are so blind as those who will not see. Some will think me a gloomy, melancholy man, and charge me with ignoring the immense amount of good that is going on in the country. Be it so. Nothing is easier than to look at only one side of an account, and from that one side to draw a very wrong conclusion. No doubt there is a great amount of good in the land; but side by a side there is even a greater amount of evil. I stand to my point. Whether men will hear me or not, I see that here in England we are living in “perilous times.” {PTUK November 22, 1894, p. 740.9}

(a) The times are perilous in *the matter of religion*. What are the facts? {PTUK November 22, 1894, p. 741.1}

Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion. They go either to church nor chapel, as we know to our sorrow in Liverpool. Many openly sneer at the Bible as an old-fashioned, defective book, and give God no place in their thoughts. Is not this *perilous!* {PTUK November 22, 1894, p. 741.2}

Romanism is increasing. Real Popery has revived, and extreme Ritualism is helping it. Some Churchmen are little better than Papists. They scoff at Protestantism and the Reformation. They delight in the very Popish ceremonials which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous Popish doctrines, and boldly preach, teach and defend them. Is not this *perilous!*... {PTUK November 22, 1894, p. 741.3}

(b) I go one step farther. The times are perilous *in a social point of view*. What are the facts? {PTUK November 22, 1894, p. 741.4}

The whole framework of society appears to be falling to pieces. A wave of lawlessness and disobedience to superiors is flowing over the land. Lawlessness in Church and State, lawlessness in the House of Commons, and lawlessness in the streets,—universal lawlessness appears to be the rule of these last days. The foot of the “Lawless One” (2 Thessalonians 2:8) is everywhere. {PTUK November 22, 1894, p. 741.5}

This last sentence points out the root of the evil that has been multiplying its fruit in the earth ever since man fell by disobeying God’s law. The Scriptures show plainly that the one great question in the final conflict between truth and error before the coming of the Lord will be loyalty to God and His word. Already we can see the beginning of the fulfilment of the prophet’s words, “The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth.” Isaiah 24:5. So far has the apostasy gone that loyalty to God’s law is counted lawlessness by the world. From many pulpits which profess loudly to be evangelical the law of God is openly set aside and counted as of no force. What wonder then is it that lawlessness increases as Dr. Ryle asserts, and as every one can see? But the word of God will endure through it all, and that word has power to keep the one who receives it amidst the perils that have come and are yet coming. {PTUK November 22, 1894, p. 741.6}

**“News of the Week” The Present Truth 10, 47.**

E. J. Waggoner

-The French Chamber voted 65,000,000 francs for the Madagascar Expedition. {PTUK November 22, 1894, p. 750.1}

-It is announced that the wedding of the Czar Nicholas will take place Nov. 26. {PTUK November 22, 1894, p. 750.2}

-Since July, 52 fatal accidents occurred on the Alps, 18 other climbers receiving serious injuries. {PTUK November 22, 1894, p. 750.3}

-It is said that there were 7,357 murders in the United States and 286 persons lynched in 1891. {PTUK November 22, 1894, p. 750.4}

-The elections in Hawaii have resulted in favour of the party advocating a union of the islands with the United States. {PTUK November 22, 1894, p. 750.5}

-As a result of the bye-elections in Newfoundland the Government has been placed in a minority in the House of Assembly. {PTUK November 22, 1894, p. 750.6}

-A telegram from Calcutta reports that a revolt has broken out against the Rajah of the Tributary State of Nyaghur, in the province of Orissa. {PTUK November 22, 1894, p. 750.7}

-The P. and O. steamer Caledonia has made a record passage from India, the mails being delivered to London only twelve days after leaving Bombay. {PTUK November 22, 1894, p. 750.8}

-A British steamer has been fired on by a Liberian gunboat, and twenty-five men were killed. The steamer was unloading cargo in defiance of the revenue laws. {PTUK November 22, 1894, p. 750.9}

-The first centenary of Gibbon’s death is being celebrated by an exhibition in the British Museum, of manuscripts, portraits, and relies of the great historian. {PTUK November 22, 1894, p. 750.10}

-There have been enormous catchings of herrings off Devon and Cornwall, one boat capturing 15,000 in a night. They were sold at the rate of ten a penny. {PTUK November 22, 1894, p. 750.11}

-A despatch from La Paz, in Bolivia, states that severe earthquakes have been experienced along the southern coasts of Chili. It is reported that 100 people have been killed. {PTUK November 22, 1894, p. 750.12}

-A great commotion, similar to that caused by the Jack-the-Ripper outrages in London, has been produced at Denver, U.S.A., by the perpetration of a series of murders, the third victim being a Japanese girl. {PTUK November 22, 1894, p. 750.13}

-Suggestions have been made in England for the adoption of wooden houses, as country residences, on the Swedish mode. It is claimed that they can be brought from Sweden and put together at half the cost of a very ordinary brick building. {PTUK November 22, 1894, p. 750.14}

-A terrible explosion of firedamp occurred in the Pluto Colliery at Wiesa, in Saxony. A large number of men were at work at the time, hut the majority escaped with trifling injuries. Twenty men are missing, however, and it is feared that ail of them perished. {PTUK November 22, 1894, p. 750.15}

-Tortoli, a town in the Island of Sardinia, has been attacked and plundered by about 100 brigands. Two gendarmes were killed and many of the townspeople were wounded in a struggle with the well-armed miscreants. Troops have been sent to the district. {PTUK November 22, 1894, p. 750.16}

-In consequence of the cold, wet season, and the consequent lack of flowers, the bees in France have been unable to make honey enough to feed themselves, and it will be necessary for bee cultivation to supply their hives with honey or sugar to keep the bees alive. {PTUK November 22, 1894, p. 750.17}

-Disastrous floods caused by the overflow of a river, have occurred at Limassol, in the island of Cyprus, and a portion of the town has been rendered uninhabitable. Twenty-one persons have lost their lives, and a large number of animals have also perished. {PTUK November 22, 1894, p. 750.18}

-Various accounts have been received regarding a massacre of Armenians alleged to have occurred in the Samoun district near Moosh, in Asia Minor. It appears that the villages were raided by Bashi Bazouk volunteers, who killed or wounded a very large number of the inhabitants. {PTUK November 22, 1894, p. 750.19}

-A steamer which is being built in France will, it is said, revolutionise steamboat traveling. The invention consists in rolling a vassal over the water instead of forcing it through as at present. A number of enormous copper cylinders are fixed to the steamer, which revolve on the surface of the water. {PTUK November 22, 1894, p. 750.20}

-Australian newspapers report extensive cannibalism at Rossel Island, in the Louisiade Archipelago, where a French trader and all his labourers have been killed and eaten by the natives. These islanders are already notorious for having captured and eaten the whole of the crew of a Chinese trader. {PTUK November 22, 1894, p. 750.21}

-Various rumours that the executioner Deibler is about to retire on a pension and be succeeded by his son has raised a controversy on the subject whether this post ought to be hereditary. M. Paul Masson, an ex-colonial magistrate, has applied for the place. {PTUK November 22, 1894, p. 750.22}

-Severe floods and gales have been reported from various parts of the kingdom. At Dover there was a south-westerly gale of hurricane force. The barque *Leif*, of Drammen, went ashore there. Six of her crew were rescued, and three, including the captain, drowned. Part of the promenade pier was carried away. {PTUK November 22, 1894, p. 750.23}

-Copenhagen has been declared open as a free port, and in accordance with the Free Port Act, the dues of 110 ore per ton, which incoming vessels from abroad had to pay, have been abolished in all Danish ports. The Copenhagen port duos are reduced by one-half, and converted into an impost on merchandise, not applicable, however, to goods in transit. {PTUK November 22, 1894, p. 750.24}

-For the Lord Mayor’s 000 guests, on the occasion of his recent “show,” there was provided two barons of beef, 24 turtles,100 gallons of soup 4,000 oysters, 600 lobsters, 200 large soles, 120 turkeys, 200 partridges, 100 pheasants, 300 plovers, 200 capons, 20 hams, 600 cutlets, 200 veal and ham pies, 180 pairs of sweetbreads, 200 calves’ feet for jelly, and 1,200 portions of sweets and ices. {PTUK November 22, 1894, p. 750.25}

-An attempt was made recently by sumo persons unknown to set fire to the military arsenal of the fortress of Brianoon, in the department of the Hautes Alpes. The perpetrators were surprised by an artillery officer on his rounds, but effected their escape in the darkness. Had the attempt been successful a terrible disaster might have ensued, as close to the powder magazine, near which the men were discovered, are the hospital and a number of dwelling houses. {PTUK November 22, 1894, p. 750.26}

-President Cleveland has, at China’s request, communicated with the Japanese Government offering to act as arbitrator, but Japan has not yet made a definite reply. Meanwhile the Japanese continue to advance and disperse the Chinese forces in their front. The Japanese Commander in Chief has informed his Government that he is continuing his march through Manchuria in two directions. A battle had been fought between the right division and a large force of Chinese cavalry, the latter being completely routed. {PTUK November 22, 1894, p. 750.27}

**“Back Page” The Present Truth 10, 47.**

E. J. Waggoner

Another such gambling den as exists at Monte Carlo has been established just across the North Sea, at Ostend. The proprietors are to pay ?25,000 to the authorities for the privilege of fleecing the foolish. {PTUK November 22, 1894, p. 752.1}

A new definition of alcohol has been given by Sir Benjamin Richardson. He calls it “the devil in solution.” This is how it comes that the man or woman who gets it into the brain is driven to deeds which only the devil could suggest. “At the last it biteth like a serpent, and stingeth like an adder.” {PTUK November 22, 1894, p. 752.2}

Roman correspondents assert that dignitaries of the Church of England are in communication with the Vatican over the question of reunion. To such advances as these from without, doubtless, is due the increased boldness with which Rome has lately been urging her claims to supremacy over all peoples. {PTUK November 22, 1894, p. 752.3}

It is even asserted that the commission of Anglicans has gone to Rome to confer with the Pope. The *Catholic Times* says that “if it be true that such a deputation has been appointed to lay before the Pope the views and wishes of a section of the Anglican Church, it may be predicted with certainty that they will be welcomed and received with courtesy, and that any suggestions they may bring forward will be duly weighed and considered.” Undoubtedly; Leo-the lion-will not refuse any tempting morsel that is thrown in his way, especially when he has long been seeking to devour it. {PTUK November 22, 1894, p. 752.4}

The Rome correspondent of the *Tablet* says that the cause of Joan of Arc is progressing favorably before the college charged with deciding her title to beatification. The only difficulty is the lack of any modern miracle proved to have been wrought through her patronage. But we are told:— {PTUK November 22, 1894, p. 752.5}

It is thought that the modern enthusiasm will not be unattended by such heavenly signs. My informant states that if it is the Divine will that the beatification should take place they will undoubtedly occur. {PTUK November 22, 1894, p. 752.6}

Undoubtedly they will. {PTUK November 22, 1894, p. 752.7}

The Russian Bible Society has been celebrating the twenty-fifth anniversary of the establishment of this work under Imperial action. One favourable thing about Russia in the past has been that the people were allowed to possess the word of God. This fact accounts for the rapid progress of the Stundist movement. But the Stundist not only keeps the Bible in the house, but believes it, and hence he has been persecuted bitterly for years, and now the authorities are beginning to deny to the Protestant the right to have the Scriptures. It has always been considered by a persecuting Church dangerous to leave in the hands of one who believes it. {PTUK November 22, 1894, p. 752.8}

Along with Stundists and Baptist, many Seventh-day Adventists in Russia had been imprisoned and banished for holding the Bible truth. A communication recently received from one of our Russian brethren in a Southern province says:— {PTUK November 22, 1894, p. 752.9}

Our situation has not grown any better. They do not allow us to gather any more, therefore each has his own worship in his own house at the beginning of the Sabbath, and then Sabbath morning we meet early, so as to leave the house ere the light. Still they watch us very closely, and they especially seize all the books. One week ago last Sabbath they came and took all the books; only one Bible remained, because it was on the stove, and they did not see it. Last Sabbath we had again our meeting before daydawn. In the afternoon we met out of doors for a consultation. None of us had books, except a brother who had come from one of the villages; he had his Bible, and was at once seized. {PTUK November 22, 1894, p. 752.10}

Still our work in Russia prospers, and, as ever, the truth is triumphant amidst persecution. Another letter from a leader of one of the Sabbath-keeping churches says:— {PTUK November 22, 1894, p. 752.11}

Here the storm rages as never before. A member of the clergy was commissioned to visit me to bring me to the Greek Church again, but it turned to the opposite. The Lord directed the priest’s mind to the truth. He came very often to me, and as he noticed how we searched in the Bible, and listened to our answers and questions, he became so deeply interested that he declared to us openly that he would lay down his office. As he now really carried out his intention, he has been at once seized, and we have no idea whatever as to where they have taken him. Oh, if you could only see how it boils and seethes here; still on my part I am quiet. I have laid myself wholly on the altar, and I would ask the brethren and sisters to remember us at the throne of Grace, that He might strengthen us and fill us with courage to testify more and more of Him with bold utterance of speech, and sound forth the glad tidings of the near advent of our Saviour. {PTUK November 22, 1894, p. 752.12}

The Holy Scriptures are our only protection against deception. When man, or angels in the guise of men, come to us with teaching, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. They may come professing to expound the Scriptures, pretending to tell us what they mean; but still the Scriptures are the test. “It is written,” may be replied to every attempt to put a gloss upon the text. The written word will always stand against any professed explanation. “What is written in the law? How readest thou?” {PTUK November 22, 1894, p. 752.13}

Terrible reports of outrage and wholesale massacre come from Armenia, which may be believed, though the precise cause and responsibility for them are not yet clear. The Turks accuse the Armenians of inciting a revolt, which compelled them to protect the country subject to their depredations; and the Armenians, on the other hand, affirm that Turkish and Kurdish troops made an unprovoked attack upon defenceless people-men, women, and children alike-and slaughtered hundreds with the most fiendish barbarity. However it may be, the situation furnishes a good pretext for Russian intervention in behalf of the Christians, which she may use as she did a similar one years ago, to facilitate her onward march to Constantinople and the Indies. The “unspeakable Turk” cannot much longer maintain a position in Europe. {PTUK November 22, 1894, p. 752.14}

**“Praying for Wisdom” The Present Truth 10, 48.**

E. J. Waggoner

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.” James 1:5. {PTUK November 29, 1894, p. 753.1}

There is only one condition to this promise, and that is that the one who desires wisdom ask for it in faith. “Let him ask in faith, nothing wavering.” {PTUK November 29, 1894, p. 753.2}

The promise is absolutely unlimited: “If any of you lack wisdom.” There are no exceptions. It is open to the child as well as to the man; to the very ignorant as well as to the one who has had great advantages of education. {PTUK November 29, 1894, p. 753.3}

The kind of wisdom is not specified. It includes everything that may be called wisdom. Everything that is worth knowing, and that is necessary, may be asked for and received under this promise. Some one may say that it means only knowledge of the way of salvation. Take it so if you please; but remember that every act of life has something to do with one’s salvation, and that therefore the promise of wisdom must include wisdom for every duty and for all circumstances in life. {PTUK November 29, 1894, p. 753.4}

We have the record of at least one who proved this promise to the full. The young king Solomon said to the Lord, “I am but a little child; I know not how to go out or to come in.... Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great a people?” 1 Kings 3:7-9. {PTUK November 29, 1894, p. 753.5}

“And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.” Verses 10-12. {PTUK November 29, 1894, p. 753.6}

That the wisdom given to Solomon in answer to his request was such as is not despised even by the world, may be seen from the following: “And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.... And his fame was in all nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.” 1 Kings 4:29-34. {PTUK November 29, 1894, p. 753.7}

“Well,” some one will say, “I have asked the Lord for wisdom, but the wisdom doesn’t come; I asked in faith, too, because I believed that the Lord would give it; but I have waited a long time, to no purpose.” And you may wait a long time yet to no purpose, if that is your idea of the promise. Let this see where the trouble is. {PTUK November 29, 1894, p. 753.8}

The word is, “Let him ask in faith, nothing wavering.” “But faith cometh by hearing, and hearing by the word of God.” Romans 10:17. The man whose trust is not according to the word of God, has not faith. There is another very striking text which tells us how we are to ask for wisdom; and it derives additional interest from the fact that it was written by Solomon, whose prayer for wisdom was so richly rewarded. Let us read it. {PTUK November 29, 1894, p. 753.9}

“My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.... Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” Proverbs 2:1-9. {PTUK November 29, 1894, p. 753.10}

These are the words of the Lord to Solomon, which he has passed on to us. It is the Lord’s answer to Solomon’s prayer for wisdom. It tells us how Solomon obtained his great wisdom. That “there is no royal road to learning” was as true in the days of Solomon as it is to-day. We greatly mistake if we suppose that Solomon obtained his great knowledge without any effort. It would have done him no good if he had. He valued wisdom so much that he was willing to search for it as for gold and silver, and the Lord gave it to him. And so the Lord will do for us, if we also have a longing desire to know true wisdom. {PTUK November 29, 1894, p. 753.11}

Therefore when we wish for wisdom we must ask the Lord for it; “for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” And we must ask in faith. But since faith cometh by hearing the word of God, we must not ignore the text that we have read from Proverbs. “Nothing wavering.” We must not become weary nor discouraged. Keep the mind fixed upon the word of God, as the speculator does upon the stock report. Is not this reasonable? If we ask the Lord for wisdom, do we not thereby indicate that we expect Him to tell us something? Then where should we go except to His word? Try it, and you will find that in Christ even this promise is yea, and amen; because in Him are all the treasures of wisdom and knowledge. {PTUK November 29, 1894, p. 754.1}

**“The Big, Round World” The Present Truth 10, 48.**

E. J. Waggoner

We have been informed that some who have read with interest the evidence concerning the Sabbath of the Lord, are wondering how it can be kept in all parts of the world, since the earth is round. This is a very common difficulty that arises in the minds of people who have become convinced that the seventh day is still the Sabbath of the Lord, according to the Bible, but who would fain find an excuse for not keeping it. {PTUK November 29, 1894, p. 754.2}

We say that it is a difficulty that arises in their minds, for it exists nowhere else. As a matter of fact, nobody has ever found the slightest difficulty in keeping the Sabbath in any part of the world. And, still further, no person ever thought of any difficulty in regard to keeping a definite day, except in connection with the Sabbath of the Lord. People who have sent missionaries to the other side of the world, expecting them to teach the heathen to keep Sunday, and have themselves travelled around the world, observing Sunday strictly, all at once get the idea that a definite day cannot be observed, as soon as the seventh day is mentioned. This inconsistency is enough of itself to convince anybody that there is nothing in the objection. It is a ghost of the imagination. {PTUK November 29, 1894, p. 754.3}

“But,” says one, “the day does not begin everywhere at the same time for the sun sets later and later, the further west you go.” That is true, and has always been the case. But the fact that the day begins later in New York than it does in London, is no proof that it cannot be kept in both places. A train from London to Liverpool will reach Leicester much later than it does Bedford; but that is no proof that it is not the same train in both places, nor that a man may not get in it at the former station as well as at the latter. {PTUK November 29, 1894, p. 754.4}

There are seven days in the week. This is as true in China as in England. Each day is twenty-four hours long; no more and no less. This is also true of every part of the world. “The seventh day is the Sabbath.” This also is as true in China as in England. A man who is in China is not in England, and he cannot by any possibility be in both countries at the same time; therefore he is not required to keep the Sabbath in both places at the same time. Wherever he may be, there he will find the Sabbath, and there the Lord expects him to keep it. {PTUK November 29, 1894, p. 754.5}

“They that sleep, sleep in the night.” It is a fact that people in all parts of the world sleep. We never heard the complaint that people could not sleep at night on the other side of the earth, because it is not night there at the same time that it is here. Wherever people live, they sleep in the night when it comes to them, and they sleep in the same nights that people do on the opposite side of the world from them. {PTUK November 29, 1894, p. 754.6}

If all the rulers in Europe should agree to start a messenger from their respective capitals on a certain Monday evening at six o’clock, no one would think of raising the objection that it could not be done. No one ever thought of suggesting any difficulty in securing the copyright of a book in both England and America on the same day. In fact, all business operations are carried on from the basis of definiteness of time, notwithstanding that the earth is round, and nobody ever gets into trouble on that account. The fact that difficulty is never thought of except in connection with the Sabbath of the Lord, should be sufficient to convince one who stops to think about it that it is merely a flimsy excuse. {PTUK November 29, 1894, p. 754.7}

God made the earth, it was just as round when He made it, as it has ever been. When He made the earth, He also made man. And He made man “to dwell on all the face of the earth.” Acts 7:26. God also made the Sabbath; and “the Sabbath was made for man.” Mark 2:27. It was given to Adam, the father of the whole human race. Therefore God designed that it should be kept by the whole human race on the face of the whole earth. And that is sufficient evidence that it can be kept. God does not have commandments that cannot be obeyed. {PTUK November 29, 1894, p. 754.8}

**“All Virtue in Christ” The Present Truth 10, 48.**

E. J. Waggoner

That there is no virtue in works the Saviour taught His disciples when He said, “So likewise ye, when ye have done all those things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.” Luke 17:10. {PTUK November 29, 1894, p. 754.9}

Our relation to God is not the relation of two independent parties one of whom hires himself to the other, for we are dependent upon God for all that we have, while He is dependent upon on us for nothing. We are His because He created us and redeemed us. We are therefore under obligation to serve Him with our powers of mind and body. This is our duty, and it is all we can do. And therefore, whatever works we may perform, we are not entitled to claim any reward from Him because of them. {PTUK November 29, 1894, p. 754.10}

No man can put the Lord under any obligations to him, because the Lord, being omnipotent and omniscient, cannot become in any way dependent upon men. It is true that He speaks of man as His hired servants, labouring in His vineyard, and has promised to reward every man according to his works. But this is only a manifestation of God’s love and generosity to men, and not the fulfillment of any obligation under which man has placed Him. {PTUK November 29, 1894, p. 754.11}

For fallen man there is no virtue, no sanctifying power, no merit to which he can claim anything from God, outside of Jesus Christ. And He is “the same yesterday, and to-day, and for ever,” having just as much merit at one time as another, since He has all merit. Having Him we have His merit and His holiness, and the same at one time as at another, and we can have no more, since that is all that there is. There is no other and no greater worthiness for us than that of Christ. And since He has given Himself freely to us, we have nothing to do to become righteous and worthy but to receive Him into our hearts by faith. This is the very purpose for which Christ suffered and died; and any religion that is built upon the merit of good works and penance, ignores this vital truth which God has at an infinite cost established and revealed to men. {PTUK November 29, 1894, p. 755.1}

**“Testimony of the Centuries. God’s Witness to All Nations” The Present Truth 10, 48.**

E. J. Waggoner

“This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?” Isaiah 14:26, 27. {PTUK November 29, 1894, p. 755.2}

When Paul and Barnabas were trying to persuade the people of Lystra to turn from the vanities of idolatry, they said unto them that although God “suffered all nations to walk in their own ways, nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” These are some of the means by which God witnesses of Himself to all nations. {PTUK November 29, 1894, p. 755.3}

The prophet Isaiah sets forth the absurdity and inexcusableness of idolatry, by simply showing how a god is made. A man plants a tree, which the rain nourishes until it has grown large enough to be used; then he cuts it down, and with part of it he makes a fire, by which he warms himself and cooks his food, and the residue he makes into a god, and falls down to it and worships it, and cries to it, “Deliver me; for thou art my god.” Isaiah 44:14-17. Then the prophet shows where such people fail to use the common sense that belongs with nature itself. Since the rain nourishes the tree from which he makes his god, why does he not worship the power that gives the rain, if he does not know who God is? If he would but do that, he would be walking in the light of common sense, of reason, and of faith, and would soon find God more perfectly. Men who do not do so are without excuse. See Romans 1:20. {PTUK November 29, 1894, p. 755.4}

But it is not alone by the giving of rain and fruitful seasons that God has “left not Himself without witness.” He has done it by revelation, and through living testimony. When Egypt stood at the head of the world in power, wisdom, and influence, God made manifest in that land His power and His glory in such a way that all the nations heard of it. The Canaanites heard of it, and knew that the God that delivered Israel was the God of Heaven and earth. Joshua 2:9-11. {PTUK November 29, 1894, p. 755.5}

The next nation that arose to power and influence in the world was Assyria. And when Assyria had grown corrupt and had gone far away from God, the Lord graciously sent a Hebrew prophet to the people, and called them to repentance. Jonah 1:2, 3. After this, again and again, He bore witness to Assyria that He is God above all, the most notable instance, perhaps, being the slaughter of the host of Sennacherib. Isaiah 37. {PTUK November 29, 1894, p. 755.6}

Babylon next spread her empire over all nations, and to them God left not Himself without witness. He bore witness directly to Nebuchadnezzar, in the dream of the great image, and its interpretation by Daniel, the captive Hebrew. Again in the affair of the three Hebrews and the fiery furnace, God bore witness of Himself to all the power and all the provinces of that mighty empire, by the representatives that were present (Daniel 3:3), and also by the decree of the king, which followed. Verse 29. Again when Nebuchadnezzar, after being warned of God (Daniel 4:4-27), was driven out from the presence of men to run wild for seven years, he learned by it that Jehovah rules in the affairs of men, and that He is above all gods; and when he recovered his understanding, he published “unto all people, nations, and languages, that dwell in all the earth,” that he “thought it good to show the signs and wonders that the high God” had wrought. Verses 1, 2. Again, when that empire was on the brink of ruin, God, by the handwriting on the wall of the palace, bore a last parting witness to the lascivious king, that he was weighed in the balances and found wanting, and that his kingdom was given to the Medes and Persians. Daniel 5:27, 28. {PTUK November 29, 1894, p. 755.7}

The power of Media and Persia came after, and through that power, also, God again bore witness of Himself “unto all people, nations, and languages that dwell in all the earth.” Daniel, the servant of God, was cast into a den of lions, and came forth unhurt, because God sent His angel and shut the lions’ mouth that they should do him no hurt. “Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth,” that the God of Daniel “is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end.” Daniel 6:25, 26. When Cyrus reigned, he also “made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (*He is the God*.)” {PTUK November 29, 1894, p. 755.8}

When Alexander the Great was in the full tide of his career of conquest, he stood at the temple of the Most High in Jerusalem, and heard the witness of God concerning him (Daniel 8:5-8, 21) read from the Hebrew Scriptures. And through the Greek language, which the career of Alexander was instrumental in spreading throughout all the Eastern world, God chose to give witness of Himself in the salvation wrought for man in the death and resurrection of His own dear Son. {PTUK November 29, 1894, p. 756.1}

When Rome ruled the world, God not only left not Himself without witness, in the preaching of the Gospel to every nation under heaven, but also by the Apostle Paul He bore witness more than once to the head of the Roman world himself. And from that day to this, God has not left Himself without witness to all nations. {PTUK November 29, 1894, p. 756.2}

Nor was it only to these great empires and nations that the Lord bore witness of Himself. In Jeremiah 27:2-11 is the copy of a message from the Lord that was written by the prophet Jeremiah, and was sent “to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon.” The time would fail us to tell of all the testimonies that God bore by Jeremiah, and Ezekiel, and Joel, and Amos, and Obadiah, and Zephaniah, and Zechariah, not only to Assyria, and Babylon, and Egypt, and Medo-Persia, but also to Edom, and Moab, and Ammon, and Tyre, and Zidon, and Syria, and Arabia, and all the nations round about. It is literally true that God has “left not Himself without witness” unto “all nations” in all ages. And when in that great day of the Lord the great trumpet shall be blown, there shall gather before the glorious throne of the Most High God, “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,” and they will cry “with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” {PTUK November 29, 1894, p. 756.3}

Prophecy, the foretelling of the events, is one of the evidences which God has given to show that it is God who has spoken, and that men might believe. “Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.” Isaiah 48:4, 5. The Lord utters this as a challenge to all who deny His power: “Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods.” Isaiah 41:21-23. Thus it is shown that prophecy is an attribute of Deity. “Show the things that are to come hereafter, *that we may know that ye are gods*.” From this it is evident that the power to show the things that are to come belongs to God alone, and by the following text is made yet more evident: “Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.” Isaiah 46:9-11. {PTUK November 29, 1894, p. 756.4}

**“Teaching Christianity” The Present Truth 10, 48.**

E. J. Waggoner

The only competent teacher of Christianity is the Holy Spirit. One person may be instrumental in leading others to God, but “they shall be all *taught* of God;” that is, God Himself is the teacher. John 6:45; 1 Thessalonians 4:9. When men essay to teach Christianity, they simply teach man-made creeds, the product of the ideas and conclusions of the human mind. In Christianity we have the mind of Christ. 1 Corinthians 2:16. The Bible is God’s revelation of Himself to man, and the Holy Spirit is the Interpreter,—the Guide into all truth. John 16:13. {PTUK November 29, 1894, p. 756.5}

Furthermore, Christianity stands for perfect freedom. It compels no man to do anything against his will. It will not compel anyone to pay taxes to support religious teaching in which he does not believe, or to have his children instructed in dogmas, the truth of which he denies. When anyone is compelled to do this, it is not Christianity which compels him. It is mere denominationalism, and not Christianity, that is served thereby. Christianity asks no help from the State, either financially or otherwise. It is the same cause of God, and His power, His wealth, and His wisdom, are behind it. {PTUK November 29, 1894, p. 756.6}

**“Studies in Romans. Freedom. Romans 8:1-9” The Present Truth 10, 48.**

E. J. Waggoner

We now come to the conclusion of the whole matter. In the eighth chapter of Romans the epistle reaches its highest point. The seventh has presented to us the deplorable condition of the man who has been awakened by the law to a sense of his condition, bound to sin by cords that can be loosened only by death. It closes with a glimpse of the Lord Jesus Christ as the One who alone can set us free from the body of death. {PTUK November 29, 1894, p. 756.7}

**FREEDOM FROM CONDEMNATION**

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. 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. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Romans 8:1-9. {PTUK November 29, 1894, p. 757.1}

**QUESTIONING THE TEXT**

What is the condition of them that are in Christ? {PTUK November 29, 1894, p. 757.2}

“There is therefore now no condemnation to them which are in Christ Jesus.” {PTUK November 29, 1894, p. 757.3}

How do such walk? {PTUK November 29, 1894, p. 757.4}

“Not after the flesh, but after the Spirit.” {PTUK November 29, 1894, p. 757.5}

From what have we been made free? {PTUK November 29, 1894, p. 757.6}

“From the law of sin and death.” {PTUK November 29, 1894, p. 757.7}

What has done this? {PTUK November 29, 1894, p. 757.8}

“The law of the Spirit of life in Christ Jesus.” {PTUK November 29, 1894, p. 757.9}

How did God send His Son? {PTUK November 29, 1894, p. 757.10}

“In the likeness of sinful flesh.” {PTUK November 29, 1894, p. 757.11}

What for? {PTUK November 29, 1894, p. 757.12}

“For sin.” {PTUK November 29, 1894, p. 757.13}

What did He thus do? {PTUK November 29, 1894, p. 757.14}

“Condemned sin in the flesh.” {PTUK November 29, 1894, p. 757.15}

For what purpose? {PTUK November 29, 1894, p. 757.16}

“That the righteousness of the law might be fulfilled in us.” {PTUK November 29, 1894, p. 757.17}

Why could not the law itself do this? {PTUK November 29, 1894, p. 757.18}

Because “it was weak through the flesh.” {PTUK November 29, 1894, p. 757.19}

How is it then that it can be done in us through Christ? {PTUK November 29, 1894, p. 757.20}

Because we “walk not after the flesh, but after the Spirit.” {PTUK November 29, 1894, p. 757.21}

What is said of those who are after, or according to, the flesh? {PTUK November 29, 1894, p. 757.22}

“They that are after the flesh do mind the things of the flesh.” {PTUK November 29, 1894, p. 757.23}

What of them that are after the Spirit? {PTUK November 29, 1894, p. 757.24}

“They that are after the Spirit the things of the Spirit.” {PTUK November 29, 1894, p. 757.25}

What is the difference between the flesh and the Spirit.” {PTUK November 29, 1894, p. 757.26}

“These are contrary the one to the other.” Galatians 5:17. {PTUK November 29, 1894, p. 757.27}

What is it to be minding the flesh? {PTUK November 29, 1894, p. 757.28}

“To be carnally minded is death.” {PTUK November 29, 1894, p. 757.29}

And what to be minding the Spirit? {PTUK November 29, 1894, p. 757.30}

“To be spiritually minded is life and peace.” {PTUK November 29, 1894, p. 757.31}

Why is it that to be carnally minded is death? {PTUK November 29, 1894, p. 757.32}

“Because the carnal mind is enmity against God.” {PTUK November 29, 1894, p. 757.33}

In what does its enmity consist? {PTUK November 29, 1894, p. 757.34}

“It is not subject to the law of God.” {PTUK November 29, 1894, p. 757.35}

Cannot the carnal mind be brought into subjection to the law of God? {PTUK November 29, 1894, p. 757.36}

“Neither indeed can be.” {PTUK November 29, 1894, p. 757.37}

Then what necessarily follows? {PTUK November 29, 1894, p. 757.38}

“So then they that are in the flesh cannot please God?” {PTUK November 29, 1894, p. 757.39}

What is the condition of those in whom the Spirit of God dwells? {PTUK November 29, 1894, p. 757.40}

“Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.” {PTUK November 29, 1894, p. 757.41}

What is said of the one who has not this Spirit? {PTUK November 29, 1894, p. 757.42}

“If any man have not the Spirit of Christ, he is none of His.” {PTUK November 29, 1894, p. 757.43}

*“No Condemnation.”*-There is no condemnation to them which are in Christ. Why? Because he received the curse of the law, that the blessing might come on us. Nothing can come to us while we are in him, without first passing through him; but in him all curses are turned to blessings, and sin is displaced by righteousness. His endless life triumphs over everything that comes against it. We are made “complete in him.” {PTUK November 29, 1894, p. 757.44}

*“Looking unto Jesus.”*-Some say, “I do not find this Scripture fulfilled in my case, because I find something to condemn me every time I look at myself.” To be sure; for the freedom from condemnation is not in ourselves, but in Christ Jesus. We are to look at Him, instead of at ourselves. If we obey His orders, and trust Him, He takes the responsibility of making us clear before the law. There will never be a time when one will not find condemnation in looking at himself. The fall of Satan was due to his looking at himself. The restoration for those whom he has made to fall, is only through looking to Jesus. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” John 3:14. The serpent was lifted up to be looked at. Those who looked were healed. Even so with Christ. In the world to come the servants of the Lord “shall see his face,” and they will not be drawn away to themselves. The light of His countenance will be their glory and it is in that same light that they will be brought to that glorious state. {PTUK November 29, 1894, p. 757.45}

*Conviction, Not Condemnation*.-The text does not say that those who are in Christ Jesus will never be reproved. {PTUK November 29, 1894, p. 757.46}

*“Do you think He ne’er reproves me?  
What a false friend He would be  
If He never, never told me  
Of the faults that He must see!” {PTUK November 29, 1894, p. 757.47}*

Getting into Christ is only the beginning, not the end, of Christian life. It is the entrance to the school where we are to learn of him. He takes the ungodly man with all his evil habits and forgives all his sins, so that he is counted as though he never had sinned. Then He continues to him His own life, by which he may overcome his evil habits. Association with Christ will more and more reveal to us our failings, just as association with a learned man will make us conscious of our ignorance. As a faithful witness, He tells us of our failings. But it is not to condemn us. We receive sympathy, not condemnation, from Him. It is this sympathy that gives us courage, and enables us to overcome. When the Lord points out a defect in our characters, it is the same as saying to us, “There is something that you are in need of, and I have it for you.” When we learn to look at reproof in this way, we shall rejoice in it, instead of being discouraged. {PTUK November 29, 1894, p. 757.48}

*Law of Life in Christ*.-The law without Christ is death. The law in Christ is life. His life is the law of God; for out of the heart are the issues of life, and the law was in His heart. The law of sin and death works in our members. But the law of the Spirit of life in Christ gives us freedom from this. Mark that it is the life in Christ that does this. It does not give us freedom from obedience to the law, for we had that before, and that was bondage, and not freedom. What He gives us freedom from is the transgression of the law. {PTUK November 29, 1894, p. 757.49}

*Christ’s Work*.-This is made very plain in verses 3, 4. God sent his Son in the likeness of sinful flesh, and for sin, “that the righteousness of the law might be fulfilled in us.” “The law is holy, and the commandment holy, and just, and good.” There is no fault to be found with it but with us, because we have transgressed it. Christ’s work is not to change the law in any particular, but to change us in every particular. It is to put the law into our hearts in perfection, in place of the marred and broken copy. {PTUK November 29, 1894, p. 757.50}

*The Weakness of the Law*.-The law is strong enough to condemn, but it is weak, even powerless, with respect to what man needs namely, salvation. It was and is “weak through the flesh.” The law is good, and holy, and just, but man has no strength to perform it. Just as an axe may be of good steel, and very sharp, yet unable to cut down a tree because the arm that has hold of it has no strength, so the law of God could not perform itself. It set forth man’s duty; it remained for him to do it. But he could not, and therefore Christ came to do it in him. What the law could not do, God did by His Son. {PTUK November 29, 1894, p. 757.51}

*Likeness of Sinful Flesh*.-There is a common idea that this means that Christ simulated sinful flesh; that He did not take upon Himself actual sinful flesh, but only what appeared to be such. But the Scriptures do not teach such a thing. “In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. He was “born of a woman, born under the law,” that He might redeem them that were under the law. Galatians 4:4, 5, R.V. He took the same flesh that all have who are born of woman. A parallel text to Romans 8:3, 4 is found in 2 Corinthians 5:21. The former says that Christ was sent in the likeness of sinful flesh, “that the righteousness of the law might be fulfilled in us.” The latter says that God “made Him to be sin for us,” although He knew no sin, “that we might be made the righteousness of God in Him.” {PTUK November 29, 1894, p. 757.52}

*“Compassed with Infirmity.”*-All the comfort that we can get from Christ lies in the knowledge that He was made in all things as we are. Otherwise we should hesitate to tell Him of our weaknesses and failures. The priest who makes sacrifices for sins must be one “who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity.” Hebrews 5:2. This applies perfectly to Christ; “for we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15. This is why we may come boldly to the throne of grace for mercy. So perfectly has Christ identified Himself with us, that he even now feels our sufferings. {PTUK November 29, 1894, p. 758.1}

*The Flesh and the Spirit*.—“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.” Note that this depends on the preceding statement, “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” The things of the Spirit are the commandments of God, because the law is spiritual. The flesh serves the law of sin (see the preceding chapter, and Galatians 5:19-21, where the works of the flesh are described). But Christ came in the same flesh, to show the power of the Spirit over the flesh. “They that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you.” Now no one will claim that the flesh of a man is any different after his conversion from what it was before. Least of all will the converted man himself say so; for he has continual evidence of its perversity. But if he is really converted, and the Spirit of Christ dwells in him, he is no more in the power of the flesh. Even so Christ came in the same sinful flesh, yet He was without sin, because He was always led by the Spirit. {PTUK November 29, 1894, p. 758.2}

*The Enmity*.—“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” The flesh never becomes converted. It is enmity against God; and that enmity consists in opposition to His law. Therefore, whoever opposes the law of God is fighting against him. But Christ is our Peace, and He came preaching peace. “You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight.” Colossians 1:21, 22. In His own flesh He abolishes the enmity, so that all who are crucified with Him are at peace with God; that is, they are subject to his law, which is in their hearts. {PTUK November 29, 1894, p. 758.3}

*“Life and Peace.”*—“To be carnally minded is death; but to be spiritually minded is life and peace.” To be spiritually minded is to have a mind controlled by the law of God, “for we know that the law is spiritual.” “Great peace have they which love thy law.” Psalm 119:165. “Being justified [made righteous] by faith, we have peace with God through our Lord Jesus Christ.” The carnal mind is enmity against God. Therefore, to be carnally minded is death. But Christ “hath abolished death, and hath brought life and immortality to light through the Gospel.” 2 Timothy 1:10. He has abolished death by destroying the power of sin in all who believe in Him; for death has no power except through sin. “The sting of death is sin.” 1 Corinthians 15:56. So that even now we may joyfully say, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” {PTUK November 29, 1894, p. 758.4}

**“Spiritualism in Korea” The Present Truth 10, 48.**

E. J. Waggoner

It is with good authority that the followers of modern Spiritualism count the ancient sorcery and witchcraft as practically identical with the modern phase of spirit manifestations. The religions of heathenism are full of it, and in fact from the most ancient times the idea of communication with the dead has been a root principle in heathen systems of belief. {PTUK November 29, 1894, p. 759.1}

The Lord warned the children of Israel against observing the enchantments and times of the heathen round about them, or engaging in their rites in behalf of the dead. Leviticus 19:26-28. Notwithstanding this we read in the Psalms that “they joined themselves to Baal-peor, and ate the sacrifices of the dead.” Psalm 106:28. The heathen profess to hold intercourse with the dead, but the beings with whom they were really in communication, and who personated the dead, were devils, as the apostle says: “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.” 1 Corinthians 10:20. {PTUK November 29, 1894, p. 759.2}

A newspaper correspondent, writing of Korea, gives a short account of the demon or spirit worship among the Koreans. He says:— {PTUK November 29, 1894, p. 759.3}

A good deal of attention in religion is paid to the worship of ancestral spirits, and sacrifices are made to demons who play star roles. One of the spirits is said to take up its abode in an aperture made by nailing two pieces of walnut board together without causing them to meet. This is called an ancestral table, and is often so deified as to have a temple built for its reception. At other times it has a separate room in a house, or again it is carefully laid aside in a quiet nook. A second spirit “goes back” to the ancestors, and the eldest son of the deceased dutifully propitiates the demons by sacrificing for its peace, and a third spirit is in like manner waited upon by this dutiful scion lest by any means the demons should disturb its peace in the grave. He may be so dutiful as to build a hut beside the grave on the mountainside in order to be able to offer morning and evening sacrifice to the demons for the benefit of the spirit remaining in the body. The sacrifices are continued three years in the case of the father and one year for the mother. The son’s clothing while performing these rites is of course sea-weed cloth and girdle, and reminds one of the scriptural sack cloth. The meat offering that he brings is the best food that he can afford. It consists usually of boiled rice, raw cabbage and turnips sliced in strong brine, fish, and fruit. The drink offering is native liquor made of wheat, and is highly intoxicating. {PTUK November 29, 1894, p. 759.4}

The Koreans are an imaginative race. The time between the sacrificial ceremonies is taken up in searching the hills for a propitious site for burial, and the hills themselves become dragons, spirits, and ghosts, to gain whose favour is the desire of every heart, for in that way alone can they hope for earthly prosperity. Praying to the mountain spirits and worshipping every hill-top is the outgrowth of the ancestral reverence. Shrines or spirit trees are at every mountain pass, and travellers bow and make a trivial offering to them. {PTUK November 29, 1894, p. 759.5}

The choice of a grave in Korea is a much more serious matter than in other countries. In fact, so complicated and mixed are the methods of arriving at a proper conclusion that a large number of people make a special study of it and gain their living as experts in geomancy. If possible, a grave is chosen having two arm-like ridges on either hand, one called the dragon side and the other the tiger. It is a duty of vital importance to the natives to watch after burial and see that no one encroaches on or interferes with these ancestral graves. In fact, if it becomes a choice between feeding and clothing the living and making some outlay for this resting-place for the dead, they will decide in favour of the latter. Should a household meet with repeated disaster, up come their ancestors’ bones, which are buried elsewhere to conciliate the spirits. {PTUK November 29, 1894, p. 759.6}

**“News of the Week” The Present Truth 10, 48.**

E. J. Waggoner

-The future Czarina will be known as Alexandra Feodorovna. {PTUK November 29, 1894, p. 766.1}

-The Abyssian alphabet consists of no fewer than 208 characters. {PTUK November 29, 1894, p. 766.2}

-Anton Rubenstein, the eminent pianist and composer, died at Peterhof, near St. Petersburg. {PTUK November 29, 1894, p. 766.3}

-Conventions have been signed by all the Australian colonies for the direct interchange of money orders with Canada. {PTUK November 29, 1894, p. 766.4}

-The Rajah of Lombok has surrendered to the Dutch troops in the East Indies, and the war is considered virtually at an end. {PTUK November 29, 1894, p. 766.5}

-A professional diver dropped 240 feet from the Tower Bridge to win a bet of ?50, and falling into the water feet foremost, was killed. {PTUK November 29, 1894, p. 766.6}

-It is estimated that if the children attending the London Board Schools were to join hands they would reach from London to Carlisle, a distance of 300 miles. {PTUK November 29, 1894, p. 766.7}

-The potato crop in Ireland is more diseased than for many years past. It is estimated that the world’s potato crop is 376,500,000 bushels short of what it was in 1498. {PTUK November 29, 1894, p. 766.8}

-After several days’ consideration, the Japanese Government has declined to accept President Cleveland’s offer of mediation, thinking that China should approach Japan directly on the abject. {PTUK November 29, 1894, p. 766.9}

-A report has been issued by the San Francisco State Board of Horticulture declaring that shipments of fresh fruits to London are impracticable until cheaper and better transport is obtainable. {PTUK November 29, 1894, p. 766.10}

-Fines were recently inflicted upon some neon a this country for cruelly driving diseased and worn-out horses sixty miles in order to ship them at Grimsby for the Continent, to be there converted into human food. {PTUK November 29, 1894, p. 766.11}

-News has reached Tangier that the rebellion in the South of Morocco in favour of Muley Mohammed, who is imprisoned in Morocco City, is at an end, and that the southern capital is again open to trade from the outside. {PTUK November 29, 1894, p. 766.12}

-A syndicate of prominent Americans has resolved to equip an expedition with the determination of solving the problem of the North Pole before the expiration of the present century. An agent is in England arranging matters. {PTUK November 29, 1894, p. 766.13}

-An effort is being made to exterminate the sparrows in Hanover. All the farmers in one district are informed that they must bring to the Town House so many dead sparrows within the text six months. The number is determined in each case by the size of the farm. {PTUK November 29, 1894, p. 766.14}

-Three men are under arrest at Aldershot, charged with being concerned in placing an obstruction on the South Western Railway between Farnborough and Fleet Pond, by which the Bournemouth Express from Waterloo name very near being wrecked. {PTUK November 29, 1894, p. 766.15}

-Salvador Franch, the Anarchist who threw a bomb which killed many persons in the Licco Theatre, Barcelona, twelve months ago, was publicly garrotted. The culprit, who had pretended to be converted and who had afterwards boasted of his hypocrisy, was callous up to the last. {PTUK November 29, 1894, p. 766.16}

-A proposal has been made to the French Chamber by the Abbé Lamire to diminish the formalities surrounding marriage in France. This will, if carried, be an excellent reform. It is notorious that amongst the humbler classes concubinage is often caused by the harassing legislation which precedes the civil celebration of matrimony. {PTUK November 29, 1894, p. 766.17}

-In Hungary the Jesuits are doing their utmost to prevent the Emperor Francis Joseph from signing the ecclesiastical bills recently passed by the Government, and an extreme Independent party, headed by Louie Kossouth, is hostile to the Emperor and is conducting an agitation against union with Austria. It is not thought, however, that the Emperor’s sanction to the bills will be withheld. {PTUK November 29, 1894, p. 766.18}

-Among the birthday gifts presented to the Dowager Empress of China upon the occasion of her sixtieth birthday was a Bible in the Chinese language, for which her Majesty very graciously expressed her thanks, at the same time promising to read the holy book. It now transpires that the Emperor recently rent one of the chief officers of his household to the Bible Society’s depôt at Tientsin to purchase a copy of the Scriptures similar to that presented to the Empress. {PTUK November 29, 1894, p. 766.19}

-Earthquake shocks in Sicily and Calabria have spread alarm throughout Italy. In one village, which was wrecked, over 200 people were killed, 47 of whom were destroyed by the collapse of the church to which they had fled for shelter. Other towns and villages suffered severely, and as the shocks continued the people were all camping out in the open spaces. In all about 400 lives were lost, twice that number being injured. The King of Italy sent 40,000 lire in aid of the sufferers. {PTUK November 29, 1894, p. 766.20}

-Mr. Nazarek, one of the leaders of the Armenian patriotic movement, who has been interviewed; confirms the reports of outrages committed by Turkish troops upon Armenians in the Sassoun district. The Earl of Kimberley has replied to the Armenian Association in London that the Sultan is being pressed to send at once an impartial Commission of Inquiry. An influential meeting of American citizens was held at Minneapolis to protest against the alleged Turkish outrages, and a resolution was passed calling on President Cleveland to secure the execution of the filet Clause of the Treaty of Berlin. {PTUK November 29, 1894, p. 766.21}

**“Back Page” The Present Truth 10, 48.**

E. J. Waggoner

The election of members of the London School Board last week resulted in the return of twenty-nine “Moderates,” and twenty-six “Progressives,” giving the party which favours the most advanced religious instruction a majority of three on the Board, although the other party polled the largest number of votes in all the constituences. {PTUK November 29, 1894, p. 768.1}

It is probably too much to hope that the unseemly wrangling and fighting over religious questions will cease. Both sides claim a victory, and so long as men do not agree in religious matters, and so long as there is opportunity to use political and party issues to advance their religious views, there will be religious controversy to embitter political or educational issues. It ought to teach men that the Gospel is not to be advanced by such methods. {PTUK November 29, 1894, p. 768.2}

Here is part of the account of one Church of England service in London:— {PTUK November 29, 1894, p. 768.3}

The notice board informed me that “Low Mass” had already been said at 8 and 9 A.M., and that the “High Mass” would be at 11:15. At that hour the choir and clergy took up their positions. The officiating priest in alb, stole, and cope, attended by two other clergymen arrayed in the mass vestments (as deacon and sub-deacon), preceded by a sanctimonious-looking boy carrying a vessel of holy water, proceeded to the altar, and commenced the rite known among Roman Catholics as the “Asperges.” This is the ceremony which precedes the High Mass in Roman churches. The priest reciting the prayers as presented in the Sarum Missal, sprinkled the altar, himself, his assistants, the choir (on both sides), and then, with his attendance, marched down and up the church sprinkling the congregation.... Then the mass began. The priest recited the Psalm, Confession, and Absolution, etc., with which the Roman Catholic mass always began; then they ascended to the altar, the chief priest kissing it, and afterwards censing it, precisely as is done in the Roman Church. {PTUK November 29, 1894, p. 768.4}

In connection with all this there was the “mixing of water and wine, washing the priests fingers, elevating the Host and chalice, with bell-ringing, the communion of the priest alone, the interpolation of the *Benedictus* and *Agnus Dei*, the ablutions, frequent crossings, prostrations and genuflections, etc.” {PTUK November 29, 1894, p. 768.5}

This is only one instance out of many. We have asked for statistics showing the growth of the Roman Catholic Church in Great Britain; but figures cannot give any true idea of the actual status. In a religious sense these Ritualists would not be counted as Roman Catholics, and yet they are such to all intents and purposes. The only difference is that they do not, openly, at least, acknowledge the Pope of Rome. {PTUK November 29, 1894, p. 768.6}

But this is not all. As will be surmised from the extracts given, the one who reports that Church of England service has no sympathy with it. He is of the class that glories in the name “Protestant.” Now mark the only objections which he offers to those Popish ceremonies. Here are the expressions that he uses: “These unauthorised prayers concluded,” etc. “This was followed by some more of unauthorised prayers.” “It was twenty minutes to twelve, and we had not been treated to a single authorised prayer.” “Suffice it to say that all those ceremonies which the compilers of our Prayer-Book suppressed and forbade, were boldly reintroduced.” {PTUK November 29, 1894, p. 768.7}

This is the most pitiful part of the whole affair. Those who perform the ceremonies that have been described, do so with full consciousness of what they are doing. They know that they are copying Romish methods; they think it a great error that there was ever any division, and they aspire to be known as Catholics. But the majority of those who are opposed to such practices, and who claim to be Protestants, do not know that they really stand on Catholic ground. The objection is not that the things are contrary to the word of God, and idolatrous, but that they are “unauthorised,” that is, not authorised by the framers of the Prayer-Book, and by Parliament. The only real difference between the two parties is that one party follows one set of men, and the other party another set of men. The word of God says, “Cease ye from man.” It makes no difference whether the authority be derived from a Pope in Rome or from a Parliament in England, both are in essence the Papacy, which consists in following the word of man instead of the word of God. {PTUK November 29, 1894, p. 768.8}

**“Evil Servants” The Present Truth 10, 48.**

E. J. Waggoner

*Evil Servants*.-The “evil servant” of the Lord began to say in his heart, “My Lord delayeth His coming.” Matthew 24:38. This was the starting point of a course of backsliding which ended in appointing him a portion with the hypocrites. The same indicated that he had lost his love for his Lord. It is not necessary to limit the application of these words to some particular time in the world’s history. Those who love the Lord have always been looking for and desiring His appearing. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Titus 2:7-13. “The grace of God that bringeth salvation” teaches men to look for the glorious appearing of Jesus Christ. How many men?—“All men”; for it has appeared unto all, and therefore every man who receives this grace will be looking for that glorious appearing. These words penned by Paul were addressed to all who should live after the time of their utterance. There is something wrong with the person who is not to-day looking for that appearing. If he is professedly a servant of the Lord, let him beware lest he be reckoned with the evil servants, and meet the fate of the hypocrites. {PTUK November 29, 1894, p. 768.9}

**“Drawing Near to God” The Present Truth 10, 48.**

E. J. Waggoner

*Drawing Near to God*.-It is sin that separates an individual from God. But the Lord exhorts sinners to draw near to him, and says that when they do this, He also will draw near to them. James 4:8. Men were not created to live apart from God. It is His purpose that they shall dwell with Him, and He will sooner or later draw near to all. He can draw near to us whatever our condition; but we can draw near to Him only by the removal of the sin that separates us from Him. So it makes all the difference in the world to us whether the drawing near is on our part, or on His alone. If we are separated from Him by sin, it will be a drawing near to judgment (Malachi 3:5), in which our sins will be consumed and our life with them; for sin is the life of the sinner. But if we have confessed and forsaken our sins, so that they do not stand between us and God, we are like Him, and can see Him as He is and live. {PTUK November 29, 1894, p. 768.10}