**“Front Page” The Present Truth 11, 10.**

E. J. Waggoner

The cross of Christ is that which lifts men up from the earth; and only as men are thus separated from the earth will they be able to escape the destruction which will overtake it. {PTUK March 7, 1895, p. 145.1}

There is no greater difficulty to be met in the Christian life than that of simply yielding to God. And that is not a difficulty. The difficult thing is to resist God, or to be forced to yield unwillingly. {PTUK March 7, 1895, p. 145.2}

No man can be either a free or a good man without having a free conscience. No blow aimed at an individual’s conscience ever tended to make him a better man, a more useful citizen, or a more agreeable neighbour. {PTUK March 7, 1895, p. 145.3}

One of the leading religious journals says:— {PTUK March 7, 1895, p. 145.4}

We have so long been in the habit of speaking and thinking of civilisation as Christian, and of the great powers of the world as Christian powers, and of identifying civilisation with Christendom, that it may take us a little while to accustom ourselves to the thought, and to recognise the fact that here is Japan fairly admitted into the sisterhood of great nations, making treaties on equal terms with them worthy of their respect, and able with army and fleet to maintain her parity with them, and yet not Christian. {PTUK March 7, 1895, p. 145.5}

Just think of that last sentence! Japan is able to fight as skilfully and as desperately as any other nation, and yet is not Christian! That shows what a low idea of Christianity is prevalent, and it comes from confounding Christianity with civilisation, and making them synonymous terms. Assyria, Babylon, Greece, and Rome had as high and polished a civilisation as the world has ever known, combined with the most wicked heathenism; and just to the extent that Christianity and civilisation are made synonymous, will civilisation be the means of paganising the so-called Christian nations of to-day. {PTUK March 7, 1895, p. 145.6}

**“A Noble Example” The Present Truth 11, 10.**

E. J. Waggoner

Such was the example left us by the men of Berea, to whom Paul preached while on his missionary tour through Macedonia. Of that we read, “These were more noble than they of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” Acts 17:11. {PTUK March 7, 1895, p. 145.7}

Two things were done by the Bereans. They “received the word with all readiness of mind,” and they “searched the Scriptures daily” to ascertain whether the things spoken were true. Such is the attitude of mind and heart displayed by those whom God calls noble. It was one unmarked by prejudice, bigotry, or any meanness of spirit. It is the only attitude which does not bar the way to the entrance of truth and light. {PTUK March 7, 1895, p. 145.8}

There are but few persons, comparatively, who are willing to receive with all readiness of mind anything that is not pleasing to their own natural taste. When that which involves self-denial is spoken to them, they resolutely shut the door of their hearts against it. This of course cuts off all necessity for the second step-that of searching the Scriptures. The Scriptures cannot be searched with closed eyes. But in thus barring themselves off from the truth, they bar themselves away from eternal life. “Light is sown for the righteous, and gladness for the upright in heart,” and those who are righteous and upright will receive it. Every man puts himself in the class in which he is found. God does not bar anyone away from life, nor will He do so in the day of Judgment. That day will reveal who have barred themselves away, and it will only be left for God to deal with them accordingly. {PTUK March 7, 1895, p. 145.9}

That which bars the way against truth, however, does not bar it against error. He who shuts his eyes to the light, will see darkness. It is error that shuts out truth, and truth that shuts out error. Truth will attract truth, and error will draw more error to itself. {PTUK March 7, 1895, p. 145.10}

But if the Bereans had merely received the word that was spoken with all readiness of mind, and stopped there, it would not have left an example worthy of imitation; for though the truth of God may be spoken by men, it must be received as the word of God, or it cannot be made the foundation of true faith. The apostle who preached to the Bereans wrote also to the Thessalonians that he gave thanks to God, “because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God.” 1 Thessalonians 2:13. Paul did not preach for the purpose of getting honour to himself. He preached the word of God, which is living and powerful (Hebrews 4:12) and wrought wonderful things wherever he spoke it; but it would have benefited neither the Bereans nor the Thessalonians if they had received it as the word of Paul. And why not? Simply because in that case Paul’s word would have been the foundation of their belief, and they would have had no faith; for no man’s word can be a foundation of faith. Faith lays hold upon God, not man. Faith sees God, and not man. It matters not how true the word that is spoken, if it be not received as God’s word, it does not connect the soul with Him. {PTUK March 7, 1895, p. 145.11}

The Bereans searched the Scriptures daily to test the truth of what they heard. They tested what man said, by what God had said. But in our day most people do just the reverse. They test the word of God by the word of man. In other words, the word of man is their authority for what the word of God means. Not knowing what it means themselves, they ask their pastor about it, and whatever he says it means, that they believe. This is making man’s word their foundation, and that is no foundation at all. No man is infallible; and no man is unchangeable. Nor are any number of men-such as would constitute a basis for human laws and customs-infallible or unchangeable. But the basis of Christian faith is unerring and changeless,—one that can never be shaken. It is the word of God; for that alone can never fail. “Heaven and earth shall pass away, but My words shall not pass away.” Matthew 24:35. {PTUK March 7, 1895, p. 146.1}

We are cautioned to “believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world.” 1 John 4:1. How shall we try them?—Simply as the Bereans tried the words of Paul and Silas. The Bereans had only the Old Testament Scriptures, yet they found them sufficient to test the truthfulness of Paul’s teaching; for the Gospel is set forth in them as well as in the New. We have both; so that we are abundantly able to follow their example. They did not take the opinions of one another about the Scriptures, but they searched the Scriptures, and searched them daily. And God approved of their course, and has caused it to be written and preserved as an example for us. {PTUK March 7, 1895, p. 146.2}

How do we know that we have the faith of Jesus? Who has told us so,—man? or God? God has said, “Examine yourselves, whether ye be in the faith.” 2 Corinthians 13:6. How shall we do this? Many simply compare themselves with others around them; but this, Paul tells us, is “not wise.” God has provided a looking-glass, into which we may look and see ourselves as we are. That glass is His word. James tells us, “If any man be hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” James 1:23-25. The “law of liberty,” James tells us, is the law which says, “Do not commit adultery,” and, “Do not kill.” James 2:8-12. That law is a mirror for the soul. By looking therein, you may ascertain whether you are in the faith. Those who keep the faith are keepers of the commandments. Revelation 14:12. Have you examined yourself by that mirror to know what manner of person you are, and whether you are in the faith? Do so, and see if it will not reveal some point wherein your practice and the faith are not in harmony. {PTUK March 7, 1895, p. 146.3}

**“What Can They Do?” The Present Truth 11, 10.**

E. J. Waggoner

In its notice of the prosecution of the International Tract Society for Sunday work, the *Christian World* said:— {PTUK March 7, 1895, p. 146.4}

Under the circumstances the present punishment seems very arbitrary; but if the authorities insist on the young people keeping two Sabbaths in a week, we do not see what the Society can do. {PTUK March 7, 1895, p. 146.5}

This saying savours much more of the world than of the Christian. It is very strange that any Christian should not know what to do in such a case. Yet doubtless there are many who do not realise that there is anything else to do but to throw aside the law of God whenever their fellow men “clothed in a little brief authority” command them to do so. The Bible furnishes us not only precepts, but examples, and there is one so pertinent to the case in hand that we must refer to it. {PTUK March 7, 1895, p. 146.6}

Every schoolboy has heard of the three Hebrew children and Nebuchadnezzar’s fiery furnace. Nebuchadnezzar was king over all the earth. If there was ever a king on earth “by Divine right,” he was the one; for these are the words of God Himself concerning him: “Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.” Jeremiah 27:4-6. {PTUK March 7, 1895, p. 146.7}

Not only so, but God had commanded the children of Israel to be subject to the king of Babylon, not to rebel against him, and to seek the peace of the country to which they were taken captive. They were to behave toward the king of Babylon just as they would do to a descendant of David, reigning in Jerusalem. {PTUK March 7, 1895, p. 146.8}

Nebuchadnezzar made a great, golden image, and set it up in the plain, and then issued a command that all the people, and especially every official, should bow down and worship it. The decree was that whoever did not fall down and worship the image as soon as the instruments of music sounded, should be cast alive into a burning furnace. “Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.” Daniel 3:7. {PTUK March 7, 1895, p. 146.9}

There were exceptions, however, and they were thus accused to the king: “There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.” Verse 12. {PTUK March 7, 1895, p. 146.10}

Note the parallel. The Hebrews were not forbidden to worship the one, true God, if they could do so; they were simply required to worship the god that the king had set up. They could have worshipped the image and the God of heaven at the same time just as well as Seventh-day Adventists could keep Sunday and the Sabbath at the same time. {PTUK March 7, 1895, p. 146.11}

But Nebuchadnezzar did not propose to be trifled with. He became very angry, and commanded the three men to be brought before him. Then he repeated his decree, telling them that if when they heard the sound of the music again they fell down and worshipped the image, all would be well, but that if they did not, they should be cast at once into the burning fiery furnace; and then he added, “Who is that God that shall deliver you out of my hands?” {PTUK March 7, 1895, p. 146.12}

Here was a test between the law of God and the pillars of Babylonian law; between God and Nebuchadnezzar. Imagine now the three Jews consulting together among themselves, on this wise: “This is a very arbitrary decree; I really think that the king ought to allow us an exemption from it, inasmuch as we worship God faithfully and conscientiously. We have shown our desire to act according to the convictions of our consciences; but the penalty is prohibitory; and if the king insists that we must worship two gods, we do not see what we can do.” {PTUK March 7, 1895, p. 146.13}

That is the way the world talks. But let us hear how these Hebrew Christians talked. “Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” Verses 16-18. {PTUK March 7, 1895, p. 147.1}

Bold words! But was it not wicked for them thus to “defy” the decree of the king? The result is the answer. The men had said that they did not need time to consider the matter, and so the second trial did not come off, but they were at once bound and cast into the furnace. There was no lack of heat, because the furnace had been made seven times hotter than usual for this special occasion, and the heat was so fierce that it destroyed the executioners who threw them in. The three men fell down bound into the midst of the furnace, when lo, a most astonishing sight appeared. “Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.” Verses 24, 25. {PTUK March 7, 1895, p. 147.2}

The Lord Himself came down to answer Nebuchadnezzar’s question, “Who is that God that shall deliver you out of my hands?” Nebuchadnezzar was king, and the Lord had given him his kingdom. But that very fact simply proved that he was the Lord’s subject, and therefore just as much under obligation to serve the Lord as the humblest man in private life. And when the king lifted himself up in pride against his Master, and proposed to compel a few poor, despised people to serve him instead of the Lord, the common Master of them both came down to show that He was able to care for His own. {PTUK March 7, 1895, p. 148.1}

But it would have been just the same if the Lord had not interfered. The Hebrews told the king that they knew that God could deliver them, but that if He did not, it would make no difference. They well knew that God does not settle all His accounts immediately; but He does not forget, nevertheless, for He is a strict bookkeeper. “It is better to trust in the Lord than to put confidence in princes.” Psalm 118:8. {PTUK March 7, 1895, p. 148.2}

The Lord’s people are on this earth for one purpose only, namely, to witness to the truth. If they fail in that, they are of no use whatever. They might as well, or better, never have been born. Jesus Christ, “the faithful and true Witness,” “before Pontius Pilate witnessed a good confession,” and was not frightened from it by the cross. And His word is, “He that taketh not his cross, and followeth after Me, is not worthy of Me.” Matthew 10:38. {PTUK March 7, 1895, p. 148.3}

The Christian’s course is very clear. He is not obliged to wonder what will become of him, and whether it will be safe for him to obey the Word of God. He has only to follow the Lord, and commit his case into His hands. He has nothing to do with results, but only with present duties. And in pursuing this course, even though it be in the face of fierce opposition, there will be no fear or hesitation, but a perfect peace and joy, if he can but say from the heart, “I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” {PTUK March 7, 1895, p. 148.4}

**“‘Is the Sabbath Sunday?’” The Present Truth 11, 10.**

E. J. Waggoner

This is the question that was asked by the Vicar of St. Michael’s, Folkestone, in a sermon preached at that place on Sunday, February 3, and which is printed in a local paper. No doubt our readers will be interested in hearing how a churchman answers the question. Here is the question and answer:— {PTUK March 7, 1895, p. 148.5}

Is the Sabbath Sunday? If a speaker gets up and says it is, attach no weight to his remarks, for either wilfully from prejudice, or else unintentionally from lack of education, he is ignorant of the subject upon which he is so ready to speak. {PTUK March 7, 1895, p. 148.6}

Let us first of all think of the Sabbath. It was of Divine institution, which, so far as we know, cannot certainly be said of the Sunday. If we refer to the second chapter of Genesis, we shall find there the account of the institution of the Sabbath day. “On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made, and God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” Now you see that the seventh day of the week was to be specially set apart as a day commemorative of rest-of God resting from His work of creation, and we find Him bestowing a special blessing upon the seventh day. {PTUK March 7, 1895, p. 148.7}

Referring then to the man who desires to see Sunday strictly observed as a rest day, whom he erroneously called a “Sabbatarian,” the speaker added:— {PTUK March 7, 1895, p. 148.8}

And the Sabbatarian gets up and says, in a triumphant tone as if the whole question was settled at once—“That’s what we claim for the Sabbath day now—rest.” Pardon me, sir, you do nothing of the sort. You break the Sabbath day every week of your life. God did not rest from His work on the first day of the week, which is our Sunday, but on the seventh day of the week, which is our Saturday. {PTUK March 7, 1895, p. 148.9}

But this is not all. Later on in the same discourse the clergyman proceeded to emphasise the case still more strongly thus:— {PTUK March 7, 1895, p. 148.10}

I see there is a public announcement in the papers that our great and venerable late Prime Minister has written an article on “The Lord’s Day,” which is to appear in the March number of a magazine. But this much I may prophesy-that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitution for the Jewish Sabbath. {PTUK March 7, 1895, p. 148.11}

And yet people wonder that anybody keeps the seventh day! The real cause for wonder is that any professed follower of the Lord Jesus Christ should keep Sunday. The whole Sabbath question centres round one point, namely, whether or not the Bible is the perfect and only guide for Christians. If it is, then the seventh day, and that only, must be kept as the Sabbath by Christians. The fourth commandment is the test as to whether men will heed the Word of God, or whether they will reject it for the traditions of men. {PTUK March 7, 1895, p. 148.12}

We shall have more upon this matter next week. {PTUK March 7, 1895, p. 148.13}

**“The Bounds of Heathenism” The Present Truth 11, 10.**

E. J. Waggoner

These bounds are set by the word of God; that word alone defines what is heathenism and what is not. Only by that word can be determined whether the principles by which our lives are governed are heathen, or whether they are Christian. {PTUK March 7, 1895, p. 148.14}

“Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” Micah 6:6, 7. Doubtless we would not think of presuming to worship God by such acts as our spirit enumerated; yet what we do offer Him as worship may fall quite as far short of that worship which is in spirit and in truth. {PTUK March 7, 1895, p. 148.15}

The worship referred to by the prophet is heathenism. Heathen worship is not inconsistent with the retention of forms and ceremonies instituted by God, or of those which are approximate to them. God instituted sacrifices as an essential feature of His worship, and it was doubtless from these that all other sacrificial ceremonies were borrowed. The heathen looked no further in their worship than the sacrifice itself, and attributed to it all the virtue of obedience to the Divine instructions. It was this that made them heathen. They lost *faith*, which looked beyond the form and ceremony to the Lamb of God, in whom alone there was virtue for mankind. Heathenism is simply worship not of faith. {PTUK March 7, 1895, p. 148.16}

This being gone, and human reasoning and speculation having taken its place, perversion of the forms of worship followed as a matter of course, in proportion as the human intellect endeavoured to give them a meaning. God came to be regarded as a being to be appeased by the shedding of blood, or-by what was held as its equivalent-the taking of life. Men thought to purchase His favour, and measured the probability of success by the value of the sacrifice which they offered. And thus it came to pass that they offered the fruit of their bodies-their own children-for the sin of their souls. They made their sons and their daughters to “pass through the fire,” or sacrificed them upon the burning altar. 2 Kings 17:16, 17; 3:27. It was the most valuable offering they knew how to make, and as such, in their view, the most acceptable. And that view was but the logical outgrowth of the human mind, working upon a system of worship without faith. And thus the very sacrifices by which they thought to atone for sin only added tenfold to it. {PTUK March 7, 1895, p. 148.17}

The word of God declares, “Whatsoever is not of faith is sin.” Without faith there is no real sight of the Lamb of God, and without the sight of Him all forms of worship lose their meaning. Then come in human reasoning, philosophy, and tradition, by which the spiritual sight is utterly darkened, and the commandments of God made of none effect. It was thus that the Jews had become actual heathen in the days of Christ; it is thus that many have become heathen in our own day who imagine themselves Christians. Every individual can determine his own position and the character of his religion by an examination of God’s word. That word is the rule of faith, and “whatsoever is not of faith is sin.” It is faith alone that sets the bounds to heathenism. {PTUK March 7, 1895, p. 149.1}

**“Whose Word Is Trusted?” The Present Truth 11, 10.**

E. J. Waggoner

The following is a portion of an advertisement which appears in a high-class Catholic journal:— {PTUK March 7, 1895, p. 149.2}

**ST. FRANCIS XAVIER PROMISED**

that “Whoever would make a Novena in his honour from the 11th to the 12th of March, should obtain whatever favour they ask, if it were according to the Divine will.” This Novena, called the “Novena of Grace,” will be publicly and solemnly performed in St. Francis’s Church, Bedworth, where a relic of the Saint is preserved. {PTUK March 7, 1895, p. 149.3}

The Lord in His word says that He hears and grants petitions according to the Divine will; that He is more anxious to do this than parents are to give good gifts to their children. But the very essence of Romanism is to put the creature above the Creator, and so, of course, the promise of Xaxier, a dead man, is made of more effect than the promise of God. It is because of this pagan notion that the Supreme Ruler in Heaven must have the help of men to manage His work and see that His promises are fulfilled, that men have been so willing to gather authority and power to themselves to try to do on earth what they think the Lord ought to do. {PTUK March 7, 1895, p. 149.4}

**“Good Words” The Present Truth 11, 10.**

E. J. Waggoner

*Good Words*.—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Ephesians 1:3. The Greek word rendered “blessed,” is the word “Eulogise,” which means, “to use good language,” or speak well concerning. God has used all good words or every good spiritual word concerning us. “But,” you say, “I don’t deserve to be well spoken of.” Of course not; but here is where the glorious part comes in, for when God says a thing it is so. Therefore since He speaks all good words concerning us, those words make us just what they express. He thus gives us not merely a good reputation, but what is better a good character. Since this is so, He surely deserves to be well spoken of by us. {PTUK March 7, 1895, p. 150.1}

**“Fraudulent Business” The Present Truth 11, 10.**

E. J. Waggoner

The editor of an important railway journal in America says that when the railways centring in Chicago employed detectives last year to discover the extent to which merchants gave absolutely false statements of the amount of goods shipped, in order to get lower rates, they discovered 200,000 instances in six months. And yet those merchants think themselves and are considered to be honourable men. Their false returns are considered as simply a matter of “business.” Their business has so benumbed their conscience that they are not conscious of right and wrong where it is concerned. {PTUK March 7, 1895, p. 150.2}

**“The Papacy. The Paganising of the Church” The Present Truth 11, 10.**

E. J. Waggoner

In our study of the Papacy last week we found that it had spoken great words against the Most High, wore out the saints of the Most High, and had thought to change the law of the Most High, exalting its own words above the word of God. {PTUK March 7, 1895, p. 151.1}

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to Him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of “that Wicked,” “the man of sin.” Dr. Wylie, in his “History of Protestantism,” says:— {PTUK March 7, 1895, p. 151.2}

“The moment inspired men cease to address us, and that their disciples and scholars take their place-men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors-we become sensible of a change; an eclipse has passed upon the exceeding glory of the Gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the Gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same Gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapours, are robbed of half their splendour. Seen through the fogs of the patristic age, the Gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before.” {PTUK March 7, 1895, p. 151.3}

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:— {PTUK March 7, 1895, p. 151.4}

“The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worship already introduced had changed the brightness of the church’s morning into twilight; the descent of the Northern nations, which, beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes did change their country, but not their superstitions; and, unhappily, there was neither zeal nor vigour in the Christianity of the age to the effect their instruction and a genuine conversion. The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions that now encompassed her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the new baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the Gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was greatly less so.” {PTUK March 7, 1895, p. 151.5}

Thus was the church becoming paganised, and not long did it take to complete the transformation. Wylie continues:— {PTUK March 7, 1895, p. 151.6}

“Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord’s Supper was celebrated at their graves; next, prayers were offered *for* them and *to* them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church offices whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity.” {PTUK March 7, 1895, p. 151.7}

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:— {PTUK March 7, 1895, p. 151.8}

“As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.” {PTUK March 7, 1895, p. 151.9}

There is not reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-C?sarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshippers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process of time they would, as “Christian,” voluntarily leave off such customs. (See Mosheim’s Ecclesiastical History, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.) This was not an isolated case, for Mosheim says that “the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them.” Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all its corruption. Speaking of the barbarians who conquered Rome, Wylie says:— {PTUK March 7, 1895, p. 151.10}

“These rude warriors, who had overturned the throne of the C?sars, bowed down before the chair of the Popes. The evangelisation of these tribes was a task of easy accomplishment. The ‘Catholic faith,’ which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practised in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other.” {PTUK March 7, 1895, p. 152.1}

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognised was adherence to the dogmas of Rome? Henry Charles Lea, in his “History of the Inquisition of the Middle Ages,” graphically portrays the condition of the Papacy. On this point he says, among other things:— {PTUK March 7, 1895, p. 152.2}

“Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked Popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. Quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue. {PTUK March 7, 1895, p. 152.3}

“This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries.” {PTUK March 7, 1895, p. 152.4}

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that “advancing civilisation” has made such wickedness impossible. Such should remember that “Rome never changes.” The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:— {PTUK March 7, 1895, p. 152.5}

“In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered scepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregarded even of hypocrisy.” {PTUK March 7, 1895, p. 152.6}

The principles of the Papacy are the same to-day that they were five hundred years ago. Give it the same power that it once had, for an equal length of time, and the same state of things would exist. For the low state of morals in the Middle Ages was not due to the ignorance of those times, but the ignorance that existed was due to the depravity, and both were the direct result of the papal policy. The papal system is as corrupt to-day as it ever was, and it cannot be reformed. It is sin itself, “the man of sin,” and for it there can be nothing but perdition. The earth will be freed from its curse only when it is destroyed by the brightness of the coming of the Lord. 2 Thessalonians 2:8. {PTUK March 7, 1895, p. 152.7}

**“News of the Week” The Present Truth 11, 10.**

E. J. Waggoner

-The Pope has decided that Catholic priests must not go about on bicycles. {PTUK March 7, 1895, p. 158.1}

-A terrific hurricane is reported to have swept over Fiji, wrecking all the houses and doing much damage on sea as well as on land. {PTUK March 7, 1895, p. 158.2}

-Recently the Sultan sent three “genuine” hairs of Mohammed’s beard to Samarcand as relics, but on their way thither, while crossing Russian territory, they were stolen. {PTUK March 7, 1895, p. 158.3}

-Notices have been posted at all the collieries in connection with the South Wales and Monmouthshire Collieries Association, terminating all contracts with the men on March 31. This will bring the collieries to a standstill. About 100,000 men are affected. {PTUK March 7, 1895, p. 158.4}

-Despatches sent by newspaper correspondents who have succeeded in penetrating into the Sassoun district of Armenia, confirm the worst reports of Turkish atrocities in that country. One account describes the massacre of a company of several hundred villagers who had surrendered under a guaranty of protection. {PTUK March 7, 1895, p. 158.5}

-The Welsh Disestablishment Bill has been again brought before Parliament. The Home Secretary, in moving for leave to introduce it, said the measure was to all intents and purposes identically the same as that of last year. It was stated that Jan. 1, 1897, was the proposed date of disestablishment. As to disendowment, they had to dispose of a gross annual revenue of ?279,000. {PTUK March 7, 1895, p. 158.6}

-Prince Kung, President of the Tsung-li-Yamen, in an interview with a correspondent, said that the Chinese recognised their military weakness, and were prepared to pay an indemnity, but if Japan insisted upon exorbitant terms they would fight to the last. In view of the approaching peace negotiations, Russia intends to strengthen her military position in Eastern Siberia. {PTUK March 7, 1895, p. 158.7}

-Some one has been compiling statistics of regular Sunday labour performed by post-office employee in the United Kingdom, the result announced being that out of 32,000 London postal servants, 2,752 were employed on a given Sunday, their labour averaging six hours each; and of the 79,000 employed throughout England and Wales 30,184 were obliged to work about three hours the same day. In Scotland the average was a little over two hours, and in Ireland three hours. {PTUK March 7, 1895, p. 158.8}

-Influenza has become epidemic at Hamburg and London. At the latter place, while the number of births for the week in which the epidemic appeared was below the average, the deaths were 1,090 above the average in the corresponding weeks of the past ten years. The London mortality was at the annual rate of 34 per 1,000. The lowest death rates were 19 at Derby and Leicester, and the highest, 48 at Liverpool. A curious thing about this epidemic disease is that its nature is not yet well understood by physicians, and no characteristic germ for it has been discovered. {PTUK March 7, 1895, p. 158.9}

**“Back Page” The Present Truth 11, 10.**

E. J. Waggoner

In a single county in Tennessee, U.S.A., there are at present more than twenty Sabbath-keepers under arrest for Sunday labour. {PTUK March 7, 1895, p. 160.1}

The Seventh-day Adventist publishing house in Christiania, Norway, has been twice fined for Sunday labour, and has still another summons before the Court. {PTUK March 7, 1895, p. 160.2}

Several cases of our larger books were sent by our publishers last week to Punta Arenas, on the Straits of Magellan, for one of the workers in that part of South America. We are glad to see the publications going into the uttermost parts of the earth. {PTUK March 7, 1895, p. 160.3}

A man recently died in Vienna who had kept a daily account of his expenses from seventeen to seventy. He had smoked 628,713 cigars. Over 40,000 cost him nothing, but for the balance yet paid out ?2,500. His tailor’s bill was ?1,600. His drink bill was kept for only fifteen years, but in that time he paid for it ?1,288. {PTUK March 7, 1895, p. 160.4}

The first instalment of the much advertised article by Mr. Gladstone on “The Lord’s Day,” has appeared, and will be noticed at length in a feature number of PRESENT TRUTH. The main point in the article is where he states that the seventh day has been deposed, and the first day substituted in its stead, without any direct Scripture warrant. {PTUK March 7, 1895, p. 160.5}

A cartoon in an illustrated weekly shows a man of gloomy countenance, one of whom asks the other, “Had anything to eat to-day, Bill?” “Not a drop,” is the reply. The suggestion is too sadly truthful to be humourous. So many men are spending the little money they have to satisfy the craving for stimulants, while their bodies are famishing for real food. {PTUK March 7, 1895, p. 160.6}

“Sir Edward Grey’s announcement in the House yesterday,” said the *Star* last week, “that an officer and two men had been killed at the taking of Nimbi prompted the question:— {PTUK March 7, 1895, p. 160.7}

Mr. Labourchere: Can the hon. member state how many natives were killed? (Laughter.) {PTUK March 7, 1895, p. 160.8}

“Laughter! Who laughed? Shame on the men to whom the killing of Africans is food for inhuman cackling.” {PTUK March 7, 1895, p. 160.9}

“He must increase, but I must decrease.” This was what John the Baptist said of Christ and himself. It is what every person ought to say, for Christ is sure to increase until He fills all things, and all who will not acknowledge Him will at last cease to exist. How much better, then, to humble ourselves, acknowledging ourselves to be nothing, that, being swallowed up in His greatness, we may live for ever in Him. {PTUK March 7, 1895, p. 160.10}

Of what is a nation composed?—of men. Then a nation can be Christian only when every man composing it is a Christian. But such a state of things never existed, and never will until the Lord comes and restores all things. No matter though the majority of the people composing a nation were Christians, so long as any of them were not Christians any national profession of Christianity would be a false profession. The only result of such national profession, is to deceive some people into thinking that they are Christians when they are not. {PTUK March 7, 1895, p. 160.11}

The *Church Review* tells of a Roman Catholic who attended a High Church service and thought it a Roman Catholic church. He, however, heard the mass said in English, and learned, doubtless for the first time, what was said by a priest in that celebration. Of course this mistake pleases the Ritualists of the Church of England. The *Review* says, “This is an indication of how much Roman Catholics would appreciate having mass in the vernacular, and it shows how readily our Church is recognised as Catholic when the teaching of the Church is properly set forth.” {PTUK March 7, 1895, p. 160.12}

**“How the Case Stands Now” The Present Truth 11, 10.**

E. J. Waggoner

Our readers will doubtless be desirous of knowing if anything more has been done in the matter of the prosecution for Sunday work. It will be remembered that to the statement that no fine could be paid, the magistrate said that it could be recovered by the distress of goods. Something over a week after the trial, the following was received from the Chief Inspector:— {PTUK March 7, 1895, p. 160.13}

**FACTORY DEPARTMENT, HOME OFFICE,**

February 20, 1895.

GENTLEMEN:

Having ascertained at the Clerkenwell Police Court that up to 4:00 P.M. this day the fines and costs inflicted at the hearing of cases against you on the 13th Inst., and amounting in all to ?8. 18s. have not been paid, I hereby give you notice that if by Saturday next, the 23rd inst., this amount has not been paid by you at the Police Court, I shall on the following Monday apply to the Court in the customary manner for the further enforcement of the payment. {PTUK March 7, 1895, p. 160.14}

To this the following reply was returned:— {PTUK March 7, 1895, p. 160.15}

We are in receipt of your letter of the 20th inst., and in reply beg to say that we cannot recede from the position we took in the Clerkenwell Police Court, with reference to paying the fines to which your communication has reference. {PTUK March 7, 1895, p. 160.16}

Inasmuch as the fines in question were imposed on us for our obedience to the fourth commandment, the payment of them would be a tacit admission of guilt on our part, and would bring us in direct conflict with the law of God, by which every man must be judged. It will therefore be apparent to you that our refusal to accede to your request is not because of the spirit of defiance to the law or to those who are entrusted with its execution, but solely for the reason that to pay the fines that were inflicted would be sin to us. {PTUK March 7, 1895, p. 160.17}

There the matter stands at the present date, March 3. If it is not clear to any why it would be sin to pay fines imposed for Sunday work in obedience to the fourth commandment, we ask them to think over the matter for a week, and then read the next number of PRESENT TRUTH, where it will be answered in full. {PTUK March 7, 1895, p. 160.18}

**“A Good Name” The Present Truth 11, 10.**

E. J. Waggoner

*A Good Name*.-The Bible tells us that “a good name is rather to be chosen than great riches.” Proverbs 22:1. This “good name” is too often limited to earthly reputation, that is, to what people think of us. This is a great mistake. A man may have an excellent name among men, and be abominable in the sight of God; and on the other hand some of those who have been most despised on earth had been the Lord’s chosen ones. The good name which is so valuable is the “new name, which the mouth of the Lord shall name.” His is the loving kindness that is better than silver and gold. He who has a good name with the Lord can very well endure any manner of reproach among men. {PTUK March 7, 1895, p. 160.19}

**“Front Page” The Present Truth 11, 11.**

E. J. Waggoner

The highest character is that which is the embodiment of truth; and this is the character that God will give men through the reception of His word. “Thy word is truth.” John 17:17. {PTUK March 14, 1895, p. 161.1}

The word is not simply true; it is truth. He who knows the word of God will not have gained merely a knowledge of some peculiar theories relating to one particular part of the domain of human thought, but in every department of thought and life he will have been made wiser. There is no truth which originated independently of God’s word. “He spake, and it was; He commanded, and it stood fast.” Psalm 33:9. {PTUK March 14, 1895, p. 161.2}

The purpose of the Scriptures is to make men wise unto salvation. 2 Timothy 3:15. “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. If the Scriptures are earnestly and prayerfully studied with this purpose in view, they will be found to be the words of eternal life. If they are studied for some other purpose, it will be found not to yield the satisfaction sought. {PTUK March 14, 1895, p. 161.3}

“By faith the walls of Jericho fell down, after they were compassed about seven days.” Hebrews 11:30. In the record in Joshua we read that at the seventh time Joshua said to Israel, “Shout, for God hath given you the city.” Joshua 6:16. This, then, is the language of faith. The Apostle John writes, “This is the victory that overcometh the world, even our faith.” 1 John 5:4. Jericho was the world, representing all its wickedness, cursed, and devoted to destruction. It was the enemy of Israel; and when Israel met it, God had given them the victory over it. So it is with every enemy that stands between us and our entrance into the promised land. The language of faith to us is, Shout, for God hath given you the victory. {PTUK March 14, 1895, p. 161.4}

**“Where Sunday Laws Come From” The Present Truth 11, 11.**

E. J. Waggoner

This is a subject of the utmost importance to everybody, because on it must depend our relation to Sunday laws. There is not a soul that it does not concern, and therefore we shall endeavour to place it before our readers in such plain language that no one can misunderstand it. {PTUK March 14, 1895, p. 161.5}

It must be very evident that Sunday laws come from the same source as the Sunday itself. We shall therefore begin with the Sunday institution, and show where it comes from. And first, in order to clear away some confusion that exists in the minds of many, we shall show {PTUK March 14, 1895, p. 161.6}

**WHERE SUNDAY DID NOT COME FROM**

In a word, It did not come from the Bible. The surest way to prove this is to read the Bible through. Whoever does so will find that it contains not one word to sanction the observance of Sunday, and that the seventh day of the week is the only Sabbath known in the Inspired Word. {PTUK March 14, 1895, p. 161.7}

This fact is acknowledged by men who nevertheless keep the first day of the week. In fact, it must needs be acknowledged, since it is a point the truth of which can be tested by any child who is able to read. Most of the testimony that we shall produce on this point has already been presented in the PRESENT TRUTH, but will have fresh force in this connection, and is absolutely necessary that the fact should be firmly fixed in the mind of every person. First let us have the words of Dr. Thomas Scott, the commentator. In writing on Acts 20:7, concerning the rest day, he said:— {PTUK March 14, 1895, p. 161.8}

The change from the seventh day to the first, appears to have been gradually and silently introduced, by example rather than by express precept. {PTUK March 14, 1895, p. 161.9}

The Rev. Dr. Isaac Williams, in his recently published work, “Plain Sermons on the Catechism” (Longmans, Green & Co.), says:— {PTUK March 14, 1895, p. 161.10}

In the first place we are commanded to keep holy the seventh day. But we do not think it necessary to keep the seventh day holy, for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.-*p. 3*. {PTUK March 14, 1895, p. 161.11}

And then he tells us that although the observance of the seventh day is done away with, “there is no warrant in Holy Scripture for doing so.” {PTUK March 14, 1895, p. 161.12}

Canon Knox-Little, in “Sacerdotalism” (same publishers as above) says that it is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday. {PTUK March 14, 1895, p. 161.13}

And then he says of those who think it necessary to follow our Lord’s example to the letter, that if they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest. {PTUK March 14, 1895, p. 161.14}

The necessity of following our Lord’s example strictly ought to be apparent to everyone, since we are told, “He that saith he abideth in Him ought himself also so to walk even as He walked” (1 John 2:6), and Christ Himself said, “If a man abide not in Me, he is cast forth as a branch, and is withered; and men do gather them, and cast them into the fire, and they are burned.” John 15:6. He who does not follow the example of Christ, has no part in Him. {PTUK March 14, 1895, p. 161.15}

We might multiply testimonies like these just cited, but we do not wish to do more than simply to establish each point. Besides, more evidence will come in as we proceed. We may therefore at once come to the question, {PTUK March 14, 1895, p. 162.1}

**WHO INSTITUTED SUNDAY OBSERVANCE?**

In the book already referred to, Dr. Williams says:— {PTUK March 14, 1895, p. 162.2}

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoined it. {PTUK March 14, 1895, p. 162.3}

The question may arise, “What Church enjoined it?” and to that the only answer that can be given is this, It was the Church which sets itself above the Word of God. It makes no difference what name is given to it; that is sufficient designation. It is the church which says that the Bible is not a sufficient rule of faith, and does not thoroughly furnish a man to all good works. The church which has always been specially distinguished by that claim, calls herself Catholic. One of her priests, in a book entitled, “A Sure Way to Find Out the True Religion,” has said:— {PTUK March 14, 1895, p. 162.4}

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, “*Remember the Sabbath day to keep it holy*” (Exodus 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.-*p. 95*. {PTUK March 14, 1895, p. 162.5}

The “Catholic Christian Instructed” contains the following question and answer:— {PTUK March 14, 1895, p. 162.6}

What are the days which the Church *commands* to be kept holy? {PTUK March 14, 1895, p. 162.7}

1st, The Sundays, or the Lord’s day, which we observe by apostolical tradition, *instead of* the Sabbath, etc. {PTUK March 14, 1895, p. 162.8}

Again the question is asked:— {PTUK March 14, 1895, p. 162.9}

What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday? {PTUK March 14, 1895, p. 162.10}

*Answer*-We have for it the authority of the Catholic Church, and apostolical tradition... Therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holydays all stand upon the same commendation, viz., the ordinance of the Church. {PTUK March 14, 1895, p. 162.11}

**SUNDAY COMES FROM PAGAN ROME**

We may pass by as unworthy of notice the statements that the observance of Sunday comes from the apostles of Christ. The fact that the Bible nowhere mentions the fact, and nowhere warrants such observance, is sufficient to settle the matter. Besides, the apostles abode in Christ, and therefore they walked even as He walked. Our readers may, however, be interested in the following statement from the Presbyterian journal, the *Christian at Work*, now *Christian Work* (New York):— {PTUK March 14, 1895, p. 162.12}

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance. {PTUK March 14, 1895, p. 162.13}

That Sunday was kept by some professed Christians as early as the second century, may readily be admitted. Mosheim declares, and in this declaration he is in harmony with all other Church historians, that the Christian bishops purposely multiplied sacred rites for the purpose of rendering the Jews and the pagans more friendly to them.... A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries.-*Cent. 2, Part 2, chap. 4, sec. 5*. {PTUK March 14, 1895, p. 162.14}

Dr. Killen, an Irish Presbyterian theologian and historian, in the preface to “The Ancient Church,” says:— {PTUK March 14, 1895, p. 162.15}

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome-a person unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of Divine institutions. {PTUK March 14, 1895, p. 162.16}

We have no hesitation, therefore, in admitting that before the days of Constantine Sunday was observed to some extent. Nevertheless, that it was not observed as a sacred day, is very evident from the two quotations which follow. Mosheim says:— {PTUK March 14, 1895, p. 162.17}

The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required, by a special law, to be observed more sacredly than before. {PTUK March 14, 1895, p. 162.18}

Mark the fact that this special law required that Sunday should be observed *more sacredly than before*. Now read the law:— {PTUK March 14, 1895, p. 162.19}

Let all the judges and town people, and all artisans rest on the venerable day of the sun. But let those who are situated in the country freely and at full liberty attend to the cultivation of their fields: because it often happens that no other day is so fit for selling corn and planting vines: lest by neglecting the proper occasion, they should lose the benefits granted by the Divine bounty. {PTUK March 14, 1895, p. 162.20}

Only town people and professional men were required to rest on the day of the sun; all the country people were given full liberty to work as usual. Yet this law required the more sacred observance of Sunday than before. The reader will have no difficulty in seeing that Sunday was not regarded as a sacred day for at least three hundred years after Christ. {PTUK March 14, 1895, p. 162.21}

Of this law which we have just quoted, “Chamber’s Encyclopedia” says:— {PTUK March 14, 1895, p. 162.22}

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been ordained is the edict of Constantine 321 A.D. {PTUK March 14, 1895, p. 162.23}

At this time Constantine made no profession of being a Christian. “The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the gods of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seemed to point him out as the patron of the young hero. The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity, and that, either waking or in a vision, he was blessed with the auspicious omen of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine.”—*Decline and Fall, chap. 20, par. 3*. {PTUK March 14, 1895, p. 162.24}

Bishop Arthur Cleveland Coxe says of the so-called conversion of Constantine, {PTUK March 14, 1895, p. 162.25}

It was a political conversion, and as such was accepted, and Constantine was a heathen till near his death. As to his final penitence and acceptance—‘forbear to judge.’ {PTUK March 14, 1895, p. 162.26}

In connection with the Sunday law above noted Constantine issued another edict directing the regular consultation of the haruspex, that is the heathen customs of determining the future by the examination of the entrails of animals. {PTUK March 14, 1895, p. 162.27}

**A PAGANISED CHURCH**

The fact that Sunday comes from Pagan Rome has been fully established, yet that fact is not at all inconsistent with the claim put forth by both Catholics and professed Protestants, that Sunday was set apart by “the church.” We have already had the statement by Mosheim that as early as the second century after Christ a large part of the Christian observances and institutions had the aspect of pagan mysteries. To this we may add that of the late Dr. Merivale, Dean of Ely. He says:— {PTUK March 14, 1895, p. 162.28}

Paganism was assimilated, not extirpated, and Christendom has suffered from it more or less ever since.-*Epochs of Church History, p. 159*. {PTUK March 14, 1895, p. 162.29}

The setting apart of Sunday in the place of the Sabbath of the Lord, in direct opposition to the commandment of God, is one of the strongest evidences of the paganised character of “the church.” This will appear still more clearly when we consider {PTUK March 14, 1895, p. 163.1}

**THE CLAIMS OF THE CHURCH**

We have already read the claims that “the church” puts forth to have of its own authority substituted Sunday for the seventh day of the week. Let us examine it a little more closely, to see exactly what this claim involves. {PTUK March 14, 1895, p. 163.2}

In his commentary on the Psalms, Eusebius, a bishop who lived in the time of Constantine, says:— {PTUK March 14, 1895, p. 163.3}

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord’s day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honourable than the Jewish Sabbath. {PTUK March 14, 1895, p. 163.4}

Notice that it is “we” who have done it. And in so doing men have put themselves on an equality with God. Does this seem too strong? Here is the proof. The Bible is God’s Word. The ten commandments are most emphatically His Words, since they did not come through human agency, but were spoken by God’s own voice in the hearing of all the people. Now here are men, no matter whether they call themselves “the church,” or simply “we,” who presume to give other commandments, and not only different from the Lord’s, but actually contrary to them. Thus they claim to be of at least equal authority with the Lord. Yes, even of greater authority, since to presume to change the laws of another implies the assumption of superior power. {PTUK March 14, 1895, p. 163.5}

Last week we quoted from the sermon of the clergyman who said of the then forthcoming article of Mr. Gladstone, on “The Lord’s Day,“ {PTUK March 14, 1895, p. 163.6}

This much I may prophesy-that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitute for the Jewish Sabbath. {PTUK March 14, 1895, p. 163.7}

I have that article before me at this moment, and concede that that prophecy is fulfilled, just as any Bible student could have told beforehand. Here is the main thought in the entire article:— {PTUK March 14, 1895, p. 163.8}

*The seventh day of the week has been deposed* from its title to obligatory religious observance, and its prerogative has been carried over to the first; *under no direct precept of Scripture*, but yet with a biblical record of facts, all supplied by St. John, which go far towards showing that among the apostles themselves, and therefore from apostolic times, the practice of Divine worship on the Lord’s Day has been continuously and firmly established. *The Christian community took upon itself to alter the form of the Jewish ordinance: but this was with a view to giving larger effect to its spiritual purpose*. {PTUK March 14, 1895, p. 163.9}

I have italicised the most important portions of the above statement. Notice them carefully. It is admitted that there is no direct warrant in Scripture for deposing the seventh day of the week from its rightful position. True a “record of facts” is referred to. We have not space at present to go into that “record of facts,” but will simply say that they are (1) That Christ appeared to His disciples on the evening of the day of His resurrection; (2) That after eight days, which would at the very lowest calculation be the next Monday night, He appeared to them again; and (3) That in the Revelation John mentions “the Lord’s day.” This is the “record of facts” which we are asked to accept as authority for Sunday observance in the place of the seventh day which stands upon the direct commandment of Jehovah. {PTUK March 14, 1895, p. 163.10}

Mark this, however, that the most that Mr. Gladstone claims for this famous “record of facts” is that day “*go far towards showing*” that Sunday observance dates from the days of the apostles. But every candid reader must be forced to admit that however *far* they go towards showing that fact, they yet fall infinitely short of actually showing it. {PTUK March 14, 1895, p. 163.11}

I did not design, however, to go into a detailed review of Mr. Gladstone’s article. That shall have special attention at another time all by itself. That to which I now wish to call special attention is the {PTUK March 14, 1895, p. 163.12}

**MONSTROUS ASSUMPTION**

that is put forth in it as a matter of course. Let me repeat one sentence with special emphasis. {PTUK March 14, 1895, p. 163.13}

*The Christian community took upon itself to alter the form of the Jewish ordinance; but this was with a view to giving larger effect to its spiritual purpose*. {PTUK March 14, 1895, p. 163.14}

Just think of it! Mere men taking upon themselves to alter a commandment of God, with the view of enlarging its spiritual purpose! Do you comprehend what this means? Consider the facts. God spoke the ten commandments with His own voice, in the hearing of all the people. The earth quaked at the sound of that awful voice. There never was any event before or since that has paralleled that one in grandeur. The law thus given is God’s own word. Of it the apostle says, “We know that the law is spiritual.” How spiritual is it? It is as spiritual as God Himself could make it. And now comes some puny men, calling themselves “the Christian community,” and presume to change it, “with a view to giving larger effect to its spiritual purpose”! Could blind blasphemous presumption soar higher? {PTUK March 14, 1895, p. 163.15}

**THE MAN OF SIN**

Now it matters not one whit whether those who presume to do this call themselves “the church” or something else. Nor does it matter in the least by what name “the church” or “the Christian community” which makes such assumption calls itself. One thing is most certain, and that is that the thing done is the work of none other than the one who is described as “that man of sin,” “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:4, 5. There is no other possible means by which anybody could exalt itself above God so completely as by presuming to give spiritual enlargement to the spiritual law of God. Therefore “the Christian community,” to which Mr. Gladstone refers, was none other than “the man of sin.” {PTUK March 14, 1895, p. 163.16}

The identical work of this “man of sin” is described in the thirteenth of Revelation, and ascribed to the power which is there called “the beast.” “He opened His mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.” Revelation 13:6. {PTUK March 14, 1895, p. 163.17}

Now it is a fact that the Catholic Church claims to have effected the change of which Mr. Gladstone speaks, and puts it forth as the badge and evidence of its authority. The “Abridgement of Christian Doctrine” contains the following question and answer:— {PTUK March 14, 1895, p. 163.18}

*Question*-How prove you that the Church hath power to command feasts and holydays? {PTUK March 14, 1895, p. 163.19}

*Answer*-By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.-*p. 58*. {PTUK March 14, 1895, p. 163.20}

A standard Roman Catholic work, “A Plain Talk about the Protestantism of To-day,” says:— {PTUK March 14, 1895, p. 163.21}

The observance of Sunday by the Protestant is an homage which they pay, in spite of themselves, to the authority of the Church. {PTUK March 14, 1895, p. 163.22}

Some Protestants may be inclined to dispute this claim that is put forth by the Catholic Church, and may be disposed to say that the change was made before the Papacy was really established. Well, there is no need of stopping to dispute that point, although it can be clearly shown that the Catholic Church is fully entitled to the dishonourable distinction; but the fact remains that, no matter what name you give to the power that presumed to make the change, its description is accurately given in 2 Thessalonians 2:3, 4, and Revelation 13:6, 7. And it is also true that there is no power on earth that so completely meets the specifications as that power known as the Papacy. {PTUK March 14, 1895, p. 163.23}

We have already seen that Sunday originated in Paganism, as “the venerable day of the sun.” But Paganism never presumed to substitute it for the Sabbath of the Lord. That was reserved for “the church,” after it had, as Merivale says, assimilated Paganism, and had become the Papacy. About sixty years after Constantine’s Sunday edict, the Council of Laodicea enacted a canon commanding Christians to rest on Sunday only, and forbidding them, under penalty of anathema, to rest on the Sabbath. It is a fact, therefore, that {PTUK March 14, 1895, p. 164.1}

**SUNDAY LAWS COME FROM THE PAPACY**

and that whatever State makes and enforces such laws is acting as the direct agent of the Papacy. The existence of Sunday laws in whatever form on the statute books of any country, is the mark that is subservient, unconsciously, without doubt, to the authority of the Papacy. {PTUK March 14, 1895, p. 164.2}

It is also just as evident that obedience to Sunday laws goes a long way back of allegiance to the Government which seeks to enforce them. It goes back to the power which is responsible for them, namely, to Rome. Obedience to Sunday laws is nothing else than obedience to Rome. Governments do not know it, but it is a fact that in requiring the observance of Sunday, they are requiring their subject to divide their allegiance, and acknowledge another power, which claims to be above every earthly Government, and above God Himself. {PTUK March 14, 1895, p. 164.3}

But we have not yet quite done with this matter. In order that we may know exactly where Sunday laws come from, we must not be content with stopping with the Papacy which originated them, but must inquire {PTUK March 14, 1895, p. 164.4}

**THE SOURCE OF PAPAL AUTHORITY**

We shall not have to go far to find this. We turn to the thirteenth of Revelation, where we found in the description of the power which has thought to change the law of God, thus putting itself above God. Of “the beast” we read that {PTUK March 14, 1895, p. 164.5}

“The dragon gave him his power, and his seat, and great authority.” Verse 2. {PTUK March 14, 1895, p. 164.6}

That is, the power and authority of “the beast,” the Papacy, are derived wholly from the dragon. Now what is the dragon? The preceding chapter tells us that the dragon is “that old serpent, called the Devil, and Satan, which deceiveth the whole world.” Revelation 13:9. The devil is therefore the source of papal authority. The Pope of Rome, the head of the Catholic Church, whose blasphemous claim to be called “His Holiness” is allowed by almost all the people of the earth, professes to be the vicar of Christ, when as a matter of fact he is, by virtue of his position, nothing other than the vicar of the devil. To yield allegiance to Sunday laws is to acknowledge the authority of Rome, and to acknowledge the authority of Rome is to yield to the power of Satan. {PTUK March 14, 1895, p. 164.7}

**THE ADVERSARY OF GOD’S WORD**

The above language seems very harsh, and indeed it is, but its harshness comes only from its truth. It is in reality nothing more than all professed Protestant Christians allow, only they are not accustomed to seeing it in that form. Let us then examine the matter a little more in detail. {PTUK March 14, 1895, p. 164.8}

The devil is the adversary. He is represented as like a roaring lion going about seeking whom he may devour. He seeks to destroy the souls of men, and he does this only by seducing them from their allegiance to God’s Word. Three instances will suffice to cover the entire field. {PTUK March 14, 1895, p. 164.9}

When God placed Adam and Eve in the Garden of Eden, He said, “Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.” Genesis 2:16, 17. This was a plain commandment, yet “that old serpent, called the Devil, and Satan,” said to Eve, “Ye shall not surely die.” In saying this he professed to be “giving larger effect” to the spiritual purpose of God’s commandment, because He said if they listened to him they should be like God. Eve was deceived and ate, and gave to her husband with her, and he ate, and so that sin brought death into the world. {PTUK March 14, 1895, p. 164.10}

Now against what did the devil set himself in that case?—Against the Word of God. If our first parents had been loyal to the Word of God, just as God Himself gave it, they would never have fallen into the power of the devil. {PTUK March 14, 1895, p. 164.11}

About four thousand years afterward Christ came into the world, the second Adam. The devil tried to make Him fall also, and he tried Him on the very point where he succeeded with the first Adam. Jesus was weak with long fasting, when the tempter came to Him and said, “If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:3, 4. Three separate and distinct temptations the devil brought to bear on the Lord Jesus, and each one of them was simply an endeavour to induce the Lord to swerve from the Word of God. The devil cared for nothing else but to get Jesus to deviate just a little from the written Word; and Jesus resisted the temptations and gained the victory only by His strict loyalty to that written Word. He met every temptation with “It is written.” {PTUK March 14, 1895, p. 164.12}

Lastly, we come to the description of the last great struggle with the adversary. After telling of the casting down of Satan, the record says, “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Revelation 12:10-12. {PTUK March 14, 1895, p. 164.13}

Here also we find that the controversy is about the Word. Satan seeks to destroy men by inducing them to forsake the Word of God, and they overcome him only by their steadfast adherence to it. The devil well knows that they who cling to the Word of God are safe. Therefore his whole effort is to induce them by some sort of deception to forsake it. There has never been a temptation that Satan has brought against mankind that was not a temptation to deviate from the Word of God; and there was never any perversion or alteration of that Word that did not originate with Satan. Therefore when it is claimed that “the church” changed the commandment of the Lord, no matter what the excuse alleged, it is as clear as the sun that the change was affected only by the devil working through the agency of that “church,” and that to acknowledge that change is to fall into the same snare of the devil, as did our first parents. {PTUK March 14, 1895, p. 164.14}

**THE COMFORT OF CONVICTION**

“God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:17. Yet God said of His Son whom He sent into the world, “I will put My words in His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:18. Accordingly Christ said unto the Father, just before He left this earth, “I have given them Thy Word.” John 17:14. He gave the straight Word of God, which is to judge the world at the last day (John 12:48), yet although He spoke in the plainest terms, He condemned nobody. {PTUK March 14, 1895, p. 165.1}

Now that Christ has gone to the Father; the Holy Spirit has been sent in His place, of whom Christ said, “When He is come, He will reprove the world of sin, and of righteousness, and of judgment.” John 16:8. And yet the Spirit is the Comforter. This shows that plain truth is not for the purpose of condemning, but of comforting. {PTUK March 14, 1895, p. 165.2}

God knows that all men have been deceived by the adversary, and He pities our fallen condition. To leave us in error would be no kindness. Therefore He sends us the sharp reproofs of His Word, in order that we may repent and be saved. Take the case of Saul of Tarsus. He persecuted the people of God, even unto death, and was so deceived that he thought that in so doing he was serving God. Acts 26:9. Finally God spoke to him, and charged him with his sin. What was that for? Was it in order to condemn and kill him?—Not at all; it was to save him. Paul regarded it as an evidence of the mercy of God. “I obtained mercy, because I did it ignorantly, in unbelief.” 1 Timothy 1:13. {PTUK March 14, 1895, p. 165.3}

God does not charge against men the sins of which they are ignorant. No man will ever be condemned for doing that which he did not know, and had no means of knowing, was wrong. Christ said of those who rejected Him, “If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.” John 15:22. So those who have been deceived by Satan in the matter under consideration, are not condemned by the Lord until they hear and reject His word of warning. {PTUK March 14, 1895, p. 165.4}

Still further, there are many thousands of people who have all their lives observed Sunday instead of the Sabbath, and who are doing so still, who are as loyal and loving to the Lord Jesus Christ as they know how to be. Their attention has never been directly called to the fact that they are not obeying the Word. They have read it, yet it has been with them as with the disciples who heard Jesus say plainly that He should be crucified, and yet did not realise that He must die. But they have accepted the Lord, and they are “accepted in the Beloved.” Now when the light comes to them that they are not following the Lord strictly, it does not come to condemn them. If they do indeed love the Lord, and walk in the light, there is no condemnation to them. They simply “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” {PTUK March 14, 1895, p. 165.5}

**A MERICFUL WARNING**

The judgment that has been pronounced upon the Papacy is that “she shall be utterly burned with fire.” Revelation 18:8. “The beast was taken, and... cast alive into a lake of fire burning with brimstone.” Revelation 19:20. The “man of sin” is “that Wicked,” “whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.” 2 Thessalonians 2:8. Still further the voice comes from heaven, saying, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.” Revelation 14:9, 10. {PTUK March 14, 1895, p. 165.6}

Now God has many people to-day who have been ensnared by the Papacy, just as well as He had four hundred years ago, before Luther began to preach. And now as the day of the Lord is fast approaching, and the judgments upon the Papacy are about to fall, He sends a special call, saying, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4. This call is most emphatically given in the truth that is being set forth in these days concerning the manner in which the Papacy has dealt with the law of God, especially the fourth commandment. {PTUK March 14, 1895, p. 165.7}

**CHRIST AND THE SABBATH**

It may seem to some that the mere question of whether we shall observe one day of the week or another is so small a matter to serve as the only great test of man’s loyalty to God, but as the final preparation for the coming of the Lord. So it would be if it was merely a question of days. But it is a question of loyalty to God’s Word, and therefore of loyalty to God Himself. It is a question of whether men will regard God as supreme, and His Word as expressing completely His will, or whether they will divide honours with a rival power. It is a question of whether men will strictly follow the example of Christ, or whether they will follow “the church” which presumes to know the will of God better than He did. {PTUK March 14, 1895, p. 165.8}

Remember this also: The same Word that says, “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work” (Exodus 20:10), and “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord honourable, ... then shalt thou delight thyself in the Lord” (Isaiah 58:13, 14), says also, “Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else” (Isaiah 45:22), and “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Isaiah 55:7. It is the same Word also which says, “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sin.” Isaiah 43:25. {PTUK March 14, 1895, p. 165.9}

Do you not see that if we reject the first word, knowing it to be the Word of God, or if we think that we may lightly change it, we have no sure confidence in the other? If I reject the commandment of God, how can I have hope in His promises? If I am not sure that the Lord means exactly what He says when He tells me that “the seventh day is the Sabbath,” how can I be sure that He means what He says when He tells me, “I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee”? Do you not see that the Word must all stand together? If we weaken the force of the commandment, we weaken to the same extent the promises of salvation. {PTUK March 14, 1895, p. 165.10}

This comes still more forcibly when we consider that the commandments of God are in reality promises. “Hear O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt thou worship any strange god.” Psalm 81:8, 9. Obedience to the commandments of God brings life, because every word of God is life; and when we reverently listen to those words, they work within us the obedience which they enjoin, and the life which they promise. “And I know that His commandment is life everlasting.” John 12:50. {PTUK March 14, 1895, p. 165.11}

This Sabbath question is therefore simply the question whether or not one believes that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” For a man to cease work on the seventh day of the week, and at the same time to disbelieve that God pardons freely through Jesus Christ, or to cherish hateful and unforgiving feelings, would be to reject the Word of God just as surely as to work on the Sabbath. No one keeps the Sabbath in truth, but he who yields himself humbly to God, accepting in meekness all the reproofs of His Word, and submitting to the will of God through the Holy Spirit. {PTUK March 14, 1895, p. 166.1}

This being the case, is it not clear that the agitation of the Sabbath question at this time is for the purpose of effecting a thorough reformation in the church of God? Is it not evident that the acceptance of the Sabbath in truth, with all that implies, would make those who do so accept it, thoroughly prepared to stand before the Lord at His coming? Is it not most evident that the Sabbath question is to be the test of whether or not the Bible or “the church” is to be accepted as the guide for Christians? Is it to effect the final decision, not simply as to who will rest on the seventh day and work on the first, but as to who will be the children of light or the children of disobedience, the children of the kingdom, or the children of the wicked one. Surely, it is not a light matter. This question is in the world to stay until it arrests the attention of every soul, and forces each one to decide definitely whether he will follow God’s Word or the Papacy, Christ or antichrist. {PTUK March 14, 1895, p. 166.2}

Wherefore, beloved, “be diligent, that ye may be found of Him in peace, without spot, and blameless. And account that the longsuffering of our God is salvation.” {PTUK March 14, 1895, p. 166.3}

“O send out Thy light and Thy truth: let them lead me.” {PTUK March 14, 1895, p. 166.4}

**“The Crucifixion of Christ” The Present Truth 11, 11.**

E. J. Waggoner

Christ was “the Lamb slain from the foundation of the world.” Revelation 13:8. Not merely in the days of Pontius Pilate, and at the instigation of wicked Jews, has the Son of God been “lifted up.” “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. He was given when the opportunity and the need came of believing in Him for salvation; and He was crucified when He was given. {PTUK March 14, 1895, p. 166.5}

The crucifixion of Christ meant His lifting up. He said “I, if I be lifted up from the earth, will draw all men unto Me.” John 12:32. Men were drawn to Him before the days of Pontius Pilate. From the very first, men were drawn to Him, for only thus could any be saved from sin; and they are being drawn to Him in multitudes to-day. But not, either before the days of Pontius Pilate or after them, by any mere statement, prophetic or historical, concerning His death. {PTUK March 14, 1895, p. 166.6}

The lifting up of Christ was that He might be seen. Only by seeing Him can they be drawn to Him. In all ages, from the very first, men have seen Him lifted up. Just as He had “been evidently set forth crucified” among the Galatian brethren (Galatians 3:1), so He has been set forth wherever there have been believers, through all time. This has been done through His identification with them. “In all their afflictions He was afflicted.” Isaiah 63:9. His sufferings began with the sufferings of His people, and with His people He suffers still. They fill up the measure of *His* afflictions. Colossians 1:24. {PTUK March 14, 1895, p. 166.7}

In his letter to the Galatians Paul speaks of his own identification with Christ, which is the identification of all who believe in Him. He says, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. When Paul was crucified, Christ was crucified; and what was true of Paul was true of all who, like him, died to sin by the crucifixion of the carnal nature. Romans 6:6; Galatians 6:14. In their crucifixion Christ has been lifted up, and by the like experience of His people He is lifted up to-day. {PTUK March 14, 1895, p. 166.8}

Our identification with Christ means not a loss of His identity, but of ours. “I live,” said Paul, “yet not I, but Christ liveth in me.” We are lifted up with Christ, yet we are not seen, but He; and men are not drawn to us, but to Him. In proportion as Christ’s people die to self, He is lifted up before the world; and in proportion as He is lifted up, does the light of life shine forth. {PTUK March 14, 1895, p. 166.9}

**“Satisfaction” The Present Truth 11, 11.**

E. J. Waggoner

*Satisfaction*.-We are told that God “predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will.” Ephesians 1:5. A synonym of “good pleasure” which equally represents the original, is “satisfaction.” That is to say, when God foresaw us as His sons in Christ, He took solid comfort and satisfaction in the thought. It pleased Him well. What confidence this gives us in giving ourselves to Him! It makes Him happy. Surely, if He derives so much pleasure from receiving us as sons, our lives ought to be one continual round of delight in the thought that He is our Father. If God is satisfied with His bargain, we ought to “rejoice with joy unspeakable and full of glory.” {PTUK March 14, 1895, p. 166.10}

**“Secrets” The Present Truth 11, 11.**

E. J. Waggoner

*Secrets*.—“The secret things belong unto the Lord our God.” Deuteronomy 29:29. But He does not keep them all to Himself, for we are assured that “there is a God in heaven that revealeth secrets.” (Daniel 2:28); and “those things which are revealed belong unto us and our children for ever.” “The secret of the Lord is with them that fear Him;” to such He is very communicative. To him that dwells in the secret place of the Most High, the ways of God will be plain; but “none of the wicked shall understand.” {PTUK March 14, 1895, p. 166.11}

**“The Papacy. Its Long, Unbroken Reign” The Present Truth 11, 11.**

E. J. Waggoner

The prophecy continues: “And they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25. The “they” of course refers to the “saints of the Most High” and the “times and laws,” which are mentioned in the same verse. The “time and times and the dividing of time,” then, indicates the period of Papal supremacy, and of the unlimited reign of lawlessness. {PTUK March 14, 1895, p. 167.1}

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, “time and times and the dividing of time,” is rendered, “time, and times, and *half* a time.” We have no need to conjecture what this means, for the Bible is its own interpreter. In Revelation 12:14 we find the same period of time mentioned: “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Now in verse 6 of the same chapter the same event is brought to view in these words: “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” From these two verses we learn that “a time, and times, and half a time” is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days. {PTUK March 14, 1895, p. 167.2}

But the question now arises, “Is it possible that 1,260 days, or three years and a half, cover the whole time which the prophecy allows to the Papacy?” We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Ezekiel 4:4-6 we read the answer:— {PTUK March 14, 1895, p. 167.3}

“Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee *the years* of their iniquity, *according to the number of the days*, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year*.” {PTUK March 14, 1895, p. 167.4}

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Peter 1:20, 21), the interpretation given to a symbol in one prophecy; therefore the “time, and times, and half a time,” or twelve hundred and sixty days, indicate just twelve hundred and sixty years. {PTUK March 14, 1895, p. 167.5}

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of Papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, “He shall subdue three kings.” Daniel 7:24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now long before 538 A.D., paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. D’Aubigne says:— {PTUK March 14, 1895, p. 167.6}

“Already the forests of the New had poured forth the most effectual promoters of the papal power. The barbarians who had invaded the West and settled themselves therein.-So recently converted to Christianity were ignorant of the spiritual character of the church, and feeling the want of external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome.” {PTUK March 14, 1895, p. 167.7}

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the Pope could not assert papal authority. In the year 493 A.D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the thirty-ninth and forty-first chapters of Gibbon. {PTUK March 14, 1895, p. 167.8}

When the last of these Arian powers was overthrown (A.D. 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving. Speaking of the way in which the Roman bishop gradually usurped power over other churches D’Aubigne says:— {PTUK March 14, 1895, p. 167.9}

“To silence the cries of the church, Rome found new allies. Princes, who in those troublesome times often saw their thrones tottering, offered their adherence to the church, in exchange for her support. They yielded to her spiritual authority, on condition of Rome paying them with secular dominion. They left her to deal at will with the *souls* of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward the other-and so accelerated their twofold destiny. {PTUK March 14, 1895, p. 167.10}

“Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the Bishop of Rome ‘ruler of the whole church.’ Justinian issued a similar decree [letter]. These decrees did not contain all that the Popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favourable to themselves.” {PTUK March 14, 1895, p. 168.1}

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:— {PTUK March 14, 1895, p. 168.2}

“He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the Divine goodness, and confessed, in silence, the merits of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of Episcopal religion, were restored and amplified with a liberal hard; the Arian worship was suppressed, the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation.” {PTUK March 14, 1895, p. 168.3}

The victory of Belisarius over the Ostrogoths (A.D. 538) is thus described:— {PTUK March 14, 1895, p. 168.4}

“The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should not longer be profaned by the triumph or toleration of Arianism; that the tombs of the C?sars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.... The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ.” {PTUK March 14, 1895, p. 168.5}

These quotations show most conclusively that in A.D. 538 the bishop of Rome did become literally “the Pope,” *i.e.*, the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the Papacy was free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the “mystery of iniquity” which had been working so long was given full liberty. {PTUK March 14, 1895, p. 168.6}

But since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From “Chambers’ Cyclopedia,” article “Pius,” we quote:— {PTUK March 14, 1895, p. 168.7}

“At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigour of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate.” {PTUK March 14, 1895, p. 168.8}

Thus we see that from 538 to 1798 A.D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March 1800, however, another Pope was chosen, and the Papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of Papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan’s aged pope in his cave, he growls out at those who despise his pretensions, “You will never mend till more of you be burnt;” for his one ambition is the restoration of the Papacy to its former power. {PTUK March 14, 1895, p. 169.1}

Whether this dream will ever be fully realised is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present, is plainly set forth in these words:— {PTUK March 14, 1895, p. 169.2}

“I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Daniel 7:21, 22. {PTUK March 14, 1895, p. 169.3}

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but “the Scripture cannot be broken,” and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. {PTUK March 14, 1895, p. 169.4}

**“News of the Week” The Present Truth 11, 11.**

E. J. Waggoner

-Paper stockings are coming into extensive use in Germany. They are said to be useful in preventing colds. {PTUK March 14, 1895, p. 174.1}

-The death rate at Liverpool and Glasgow recently reached the abnormal percentage of 55 per 1,000 of the population. {PTUK March 14, 1895, p. 174.2}

-After a debate In the German Reichstag on anti-Semitism, a resolution against Jewish immigration was defeated by a largo majority. {PTUK March 14, 1895, p. 174.3}

-According to Archdeacon Sandford, there is clear evidence that the drink habit is on the increase among the upper and middle classes of England. {PTUK March 14, 1895, p. 174.4}

-In consequence of the influenza epidemic, the Pope has, in a brief to the Roman Catholic Bishops in England, dispensed with the observance of the Lenten fast. {PTUK March 14, 1895, p. 174.5}

-A train filled with pilgrims who had been recently visiting a shrine rolled over an embankment In Mexico, killing 130 passengers and injuring eighty others. {PTUK March 14, 1895, p. 174.6}

-The Chenab irrigation canal in Northern India is said to be the widest canal in the world. It is 110 feet broad, and will be 200ft. broad when completed, with a length of 450 miles. {PTUK March 14, 1895, p. 174.7}

-A dispute in the boot and shoe trade has culminated in a decision on the part of the boot manufacturers to order a lock-out. The decision was the outcome of a lengthy meeting held at Leicester. {PTUK March 14, 1895, p. 174.8}

-Sir Henry Rawlinson, Bart., well known for his learning and researches in the field of Assyriology, died at his residence in London, March 5, from Bronchitis and influenza. He was in his eighty-fifth year. {PTUK March 14, 1895, p. 174.9}

-The civil war in Colombia still continues. At last reports the Government forces had sustained a defeat in a heavy battle near Cuenta, in which 800 were killed on both sides, and the revolutionists had captured the city. {PTUK March 14, 1895, p. 174.10}

-Twenty-six young men of Tarnopol, in Galicia, mostly students at the Teachers’ Seminary there, are to be tried on charges of high treason, the object of the prisoners being apparently to restore the independence of Poland. {PTUK March 14, 1895, p. 174.11}

-A heavy fell of snow has occurred in the San Sebastian district of Spain. According to reports received from other paste of Spain the present sowings are irretrievably lost, and farmers throughout the country predict a bad harvest. {PTUK March 14, 1895, p. 174.12}

-The Simplon Tunnel, which is to be constructed under the Alps, will be nearly sixteen miles in length-longer than either the Mount Cenis or St. Gothard Tunnels. In one place there will be over 7,000 foot of solid rook above the tunnel. {PTUK March 14, 1895, p. 174.13}

-It is reported that an imperial ukase has been issued abolishing the use of the knout as a punishment for offences committed by the Russian peasantry. Three thousand persons are said to have died as a result of this punishment within ten years. {PTUK March 14, 1895, p. 174.14}

-Li Hung Chang has left Peking with full powers to negotiate terms of peace. It is stated that Li’s enemies at Court are in disgrace, and that if the Viceroy returns from Japan successful he will be authorised to make sweeping reforms in China. {PTUK March 14, 1895, p. 174.15}

-A man who had been placed in a trance was on exhibition in London for ten days. When re-restored to consciousness by the operator the man declared that he felt neither ill, hungry, nor thirsty, and walked from the building as though nothing unusual had happened. {PTUK March 14, 1895, p. 174.16}

-Fears are entertained for the safety of Hansen, the Arctic explorer. A balloon was seen, and is thought to have been hearing despatches from him, as he intended availing himself of such means of sending news. The balloon, however disappeared and has not been found. {PTUK March 14, 1895, p. 174.17}

-Several French, Belgian and German bishops have made requests to the Pope to condemn the Christian Socialist party, whom they accuse of revolutionary tendencies. The Pope has designated a priest to make inquiry into the organisation of the Catholic workmen’s societies in those countries. {PTUK March 14, 1895, p. 174.18}

**“Back Page” The Present Truth 11, 11.**

E. J. Waggoner

Past Christian experience gives no life in the present. The Christian is the one whose life is “renewed day by day.” {PTUK March 14, 1895, p. 176.1}

The frequency with which one strike follows another is such that nearly all the time there is industrial war, and consequent suffering among the families of the bread-winners. A great struggle in the shoe trade, which will affect thousands, seems already to have begun. {PTUK March 14, 1895, p. 176.2}

It is a significant fact that the critics of the Bible are not developed in the missionary fields where the worker knows the need of a more than human power to lift men out of the pit of heathenism, but they spring up generally in comfortably placed pulpits in the home field. {PTUK March 14, 1895, p. 176.3}

The people of Jamaica, West Indies, are evidently readers. Last week we shipped 1,000 copies “Steps to Christ” and 500 of “Eden to Eden” to that island. During the past 15 months they have taken over 2,500 copies of the “Steps,” and over 2,000 of “Eden,” and orders are now in for 1,000 more of the latter book as soon as another edition can be brought out. {PTUK March 14, 1895, p. 176.4}

“But I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is His name. And I put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.” Isaiah 51:15, 16. {PTUK March 14, 1895, p. 176.5}

What a blessed assurance that is to the people of God! It is He, the Lord of hosts, whose power divided the sea, who will perform the work of the Gospel. He does it by His Word, yet He associates men with Him, allowing them to speak it. This assurance is a perfect preventive of discouragement, since the work which He assigns us can no more fail than His Word can fail. But never let it be forgotten that success depends upon our being hidden in the shadow of His hand. His words must be heard from our mouths, but only His hand must be seen. {PTUK March 14, 1895, p. 176.6}

The Pope has to pay the price of the support of earthly powers, however much he would like to escape the payment. He was asked to condemn one of the Austrian political parties, the anti-Semites, and has hesitated for some time; but now, a Rome correspondent says, he has yielded under the pressure of the Austrian Government. {PTUK March 14, 1895, p. 176.7}

A member of the Centre, or Catholic party of the German Reichstag has brought a bill before a Committee proposing to go beyond a Government bill which makes it an offence to speak against religion. He wants to put a stop to all discussion, and make men believe by order of the courts. His bill imposes 600 marks fine, or up to two years’ imprisonment for denying the existence of God or the doctrine of the immortality of the soul. It ought to make people rub their eyes to see responsible bodies considering such questions as these. The drift is altogether toward the Dark Ages, though it seems hardly probable that the Reichstag can be prevailed upon to pass such a bill just at present. {PTUK March 14, 1895, p. 176.8}

South America is such a stronghold of Romanism that we are specially glad to receive the encouraging news of the success attending our workers in that neglected continent. We cannot promise to notice every shipment of books to that part of the world, but as last week we mentioned the cases of books sent to the extreme south of the continent, Tierra del Fuego, we may add that during the week our publishers have shipped cases to Rio de Janeiro, Brazil, and Valparaiso, Chili. {PTUK March 14, 1895, p. 176.9}

**“Sunday-Law Fines” The Present Truth 11, 11.**

E. J. Waggoner

Last week we promised to tell why it is impossible for Sabbath-keepers to pay fines that are inflicted for Sunday work. The foundation for the answer is given in the article beginning on the first page, entitled “Where Sunday Laws Come From.” Whoever reads that will see that Sunday laws themselves are wicked, coming directly from the adversary of all truth and righteousness. Therefore it is sin to have anything to do with them in any way whatever. To obey a Sunday law is a sin against God. To pay fines imposed for disobeying it, would be to recognise the power which is at the bottom of it; and that would be sin. It would in reality be paying the devil for the privilege of worshipping God. Sabbath-keepers cannot in any way countenance Sunday laws of any kind. When God says of Babylon, “Come out of her, My people,” He says also, “Be ye separate, and touch not the unclean thing.” {PTUK March 14, 1895, p. 176.10}

Some will say, “Well, your property will be taken to satisfy the fine, if you do not pay it, so what is the difference?” There is all the difference in the world. Suppose you were given the alternative of committing suicide or being killed; would anyone say, “You might as well commit suicide, since you are sure to lose your life”? All can see that if you committed suicide the sin would be yours, while if your enemy killed you, you would be free from all responsibility. The same principle applies in regard to the payment of fines for transgressing Sunday laws. It is not a question of losing property; that is of no consequence whatever. It is simply this: Will you be a party to the carrying out of a wicked law, or will you leave others to assume the responsibility, if they dare do so in the face of God’s Word? “It is impossible but that offences will come; but woe unto him, through whom they come!” Luke 17:1. {PTUK March 14, 1895, p. 176.11}

**“Caricaturing the Bible” The Present Truth 11, 11.**

E. J. Waggoner

A play, which professes to be the representation of a scene from the New Testament, has just been performed in a Paris theater. It is in fact a caricature of the story of the beheading of John the Baptist by Herod at the instigation of his mistress. Of course the dancing by the daughter of Herodias lends itself very readily to a theatrical presentation. With the exception of the dancing, the scene, as described, bears about as much resemblance to the Bible narrative of John the Baptist, as it would to a description of a sitting of the Bible Revision Committee in the Jerusalem Chamber. It is said that the production, which was enthusiastically received, will probably be followed by a series which “may reverently delineate the great incidents of the Old and New Testaments.” The only result will be to make people think they are getting Bible history when they are getting a gross perversion of it, and to degrade the Sacred Book in the minds of the people to the level of the blood and thunder novel. {PTUK March 14, 1895, p. 176.12}

**“Front Page” The Present Truth 11, 12.**

E. J. Waggoner

We are told concerning our Lord that “in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest.” Hebrews 2:17. {PTUK March 21, 1895, p. 177.1}

It is impossible therefore that any man should ever find himself in any condition where he may not also find the Lord; for wherever humanity has gone, there is “the man Christ Jesus.” He is “not far from every one of us.” Acts 17:27. {PTUK March 21, 1895, p. 177.2}

But the Lord became man-partook of flesh and blood-for no other purpose than that He might destroy the adversary of mankind, and “deliver them who... were all their lifetime subject to bondage.” Hebrews 2:14, 15. And He gained a perfect victory. Therefore whoever finds Christ finds deliverance and victory. {PTUK March 21, 1895, p. 177.3}

Of Jesus and His work it was said by the Holy Spirit, “He shall not fail nor be discouraged, till He have set judgment in the earth.” Isaiah 42:4. And this, notwithstanding that “the Lord hath laid on Him the iniquity of us all.” Isaiah 52:6. That is, the whole burden of humanity, with all its weakness and sin and shame, could not and cannot discourage our Saviour, who voluntarily assumed it. {PTUK March 21, 1895, p. 177.4}

The lesson to be learned from these facts is that there is no condition of sinfulness and failure that warrants anybody in being discouraged. Not merely so, but every man, no matter how weak and fallen, may find in those very circumstances cause for abundant courage and rejoicing. Looking at himself and his own resources, he could find ground for nothing but despair; but looking at his weakness and failures together with Jesus Christ as He is, he finds ground for nothing but joy and hope. {PTUK March 21, 1895, p. 177.5}

*“Clothed with our nature still, He knows
The weakness of our frame,
And how to shield us from the foes
Which He Himself o’ercame. {PTUK March 21, 1895, p. 177.6}*

*“Nor time nor distance e’er shall quench
The fervour of His love:
For us He died in kindness here.
For us He lives above.” {PTUK March 21, 1895, p. 177.7}*

Read the following, and see if any man could find himself in more abject case: “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him, if He delight in Him.” Psalm 22:6-8, margin. {PTUK March 21, 1895, p. 177.8}

And now read this: “I will declare Thy name unto My brethren; in the midst of the congregation will I praise Thee. Ye that fear the Lord, praise Him; all ye seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel. For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard.” Verses 22-24. {PTUK March 21, 1895, p. 177.9}

“But,” some desponding soul may say, “I have brought my low state upon myself, by my own acts, and deserve all the reproach I receive, while Christ did not.” True; but “He hath not dealt with us after our sins; and rewarded us according to our iniquities.” Psalm 103:10. He took what He did not deserve, in order that we might be saved from what we do deserve. He became poor, that we might be made rich. He who knew no sin was made to be sin for us, “that we might be made the righteousness of God in Him.” 2 Corinthians 5:21. “For the transgression of My people was He smitten:” and “with His stripes we are healed.” Isaiah 53:5, 8. {PTUK March 21, 1895, p. 177.10}

Then “Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” 2 Corinthians 2:14. {PTUK March 21, 1895, p. 177.11}

**“The Witness of Faith” The Present Truth 11, 12.**

E. J. Waggoner

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.” Hebrews 11:4. In the same way the witness of righteousness must be obtained to-day. Not on some feeling that comes to us we know not how, and then is gone again, not by our works, but by faith, we obtain the evidence of our acceptance with God. We are “accepted in the Beloved,” which is Christ. Ephesians 1:6. God does not accept anything that is not perfect, or that has upon it the least stain of sin; and only as we are “in Him” can we be made perfect and without sin, as He is who “knew no sin.” We are made thus in Him by being created new, through the power of Him who is the Creator. Ephesians 2:10. Thus we are not simply “counted” righteous and perfect without being so, but are righteous in reality, by a new creation in Christ. God never deals with unrealities. {PTUK March 21, 1895, p. 177.12}

The testimony of faith is the testimony of the word of God. Its testimony is therefore reliable; and in this question of our righteousness or unrighteousness we want only such testimony as is reliable. The testimony of mere feeling will never do; and the subject is too deep for human reasoning. We cannot feel our righteousness; we cannot see it; but faith is “the evidence of things not seen.” Hebrews 11:1. Christ is righteous,—perfect and without spot; and faith says, “The Lord our righteousness.” And thus, *if we have faith*, we know that we are righteous; but without faith we have no evidence, for there is then no righteousness in us. And faith is not mere assent to the truth of God’s word, but it is our “Amen” to it. {PTUK March 21, 1895, p. 177.13}

**“It Cannot Be Shaken” The Present Truth 11, 12.**

E. J. Waggoner

At a time when it is so generally believed that religion must be protected, and when even ardent Nonconformists who want to disestablish the Church of England are as zealously working to establish by law religious institutions in which they themselves are interested, it is refreshing to hear on a public platform words which indicate that the speaker fully believes that that which is Divine does not need the protection of puny human strength. In a recent speech Mr. George Russell, M.P., said of the church:— {PTUK March 21, 1895, p. 178.1}

It is a religious body. It was created-with all reverence be it spoken-at the beginning of the church’s history, by the sacred breath and command of the Divine Master Himself, and it is perpetuated by the indwelling presence of the Holy Spirit; and when men, by their sins and hardness of heart, have driven Him away, and when the church has become untrue to the Gospel of her Master, she is “destroyed” and her candlestick taken away. But no power on earth, neither parliament, nor democracy, nor bishop, nor king, can create or destroy a church. It was created by God, and it is destroyed, if destroyed at all, only by its own faithless acts. {PTUK March 21, 1895, p. 178.2}

**“Setting Up Christ’s Kingdom” The Present Truth 11, 12.**

E. J. Waggoner

The Saviour said to Pilate, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.” John 18:36. {PTUK March 21, 1895, p. 178.3}

The possession of earthly power is attained as well by votes as by fighting. The power is the same; the only difference is in the manner of getting it. In the one case it is given; in the other it is forcibly taken. Political leadership makes use to-day of both the sword and the ballot; they are but different means of attaining the same end. {PTUK March 21, 1895, p. 178.4}

Therefore if Christ had spoken these words before an earthly ruler to-day, He might have appropriately said, If My kingdom were of this world, then would My servants vote, that I should hold the power of this world, and not be delivered into the power of others. In that case they would actively engage in every political campaign, in order that the kingdom of Christ might be established through the only peaceful means by which earthly leadership is attained. {PTUK March 21, 1895, p. 178.5}

And therefore any effort that is made to establish the kingdom of Christ by such means, is based upon the idea that His kingdom is of this world. But to this His own words are directly contrary. His kingdom is “not from hence.” {PTUK March 21, 1895, p. 178.6}

The kingdom of Christ is not in any way dependent upon or connected with the exercise of earthly power. It was not power that was wanted for its establishment; the Saviour had an abundance of that. He said in the hour of His betrayal, “Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?” Matthew 26:53. When the unseen presence that went with Jesus moved between Him and the murderous mob, “they went backward, and fell to the ground.” John 18:6. And when He was brought before Pilate, He said, “Thou couldest have no power at all against Me, except it were given thee above.” John 19:11. It was by permission of that power that Christ was “delivered to the Jews.” {PTUK March 21, 1895, p. 178.7}

Nor did the Saviour lack popularity. He might have been made a ruler by popular choice; for we read that on one occasion the people had planned to come by force and make Him a king. But He defeated their purpose by departing alone into a mountain. John 6:15. The Saviour thus deliberately refused to have His kingdom established by force of arms, or by the choice of the people. {PTUK March 21, 1895, p. 178.8}

There was one other notable occasion upon which Christ refused to be invested with earthly power. When He was tempted of the devil, the latter carried Him up into an “exceeding high mountain,” and showed Him “all the kingdoms of the world, and the glory of them,” and said to Jesus, “All this power will I give Thee, and the glory of them; for that is delivered unto Me, and to whomsoever I will, I give it. If Thou therefore wilt worship me, all shall be Thine.” Matthew 4:8; Luke 4:6, 7. Nor did the devil speak falsely in claiming the ownership of the kingdoms of earth; for in overcoming Adam, he came into possession of that which Adam had, which was the earth,—a fact which earth’s history has abundantly testified. Jesus refused the offer; and had He consented afterward to be made a king, either by force of arms or by popular choice, He would have done tacitly what the devil asked Him to do in the mountain; for to accept a gift, is to acknowledge the authority and right of the giver. Christ could except no gift from “the god of this world.” {PTUK March 21, 1895, p. 178.9}

Had Christ consented to be made an earthly king, it would have defeated the setting up of His kingdom on earth. And every effort made to establish His kingdom by an earthly means, is an effort against His kingdom. Christ will not take the kingdoms of earth as a gift from Satan, He will take them as a Conqueror. And it was through death that He conquered. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil.” Hebrews 2:14. It was by entering into the “strong man’s house”—the grave-that Christ conquered and bound the adversary, and spoiled him of his goods,—the mortals whom he had laid therein. {PTUK March 21, 1895, p. 178.10}

Jesus says to His servants, “All power is given unto Me in heaven and in earth.... And lo, I am with you alway, even unto the end of the world.” Matthew 28:18-20. It is not power, therefore, that is lacking to-day for the setting up of Christ’s kingdom. “All power in heaven and in earth” was not given them to be used in overthrowing any of the kingdoms of this earth, but that they might go “into all the earth, and preach the Gospel to every creature.” Mark 16:15. And that Gospel operates by the power of the cross, upon which believers are crucified with Christ. Galatians 2:20. The suffering, humiliation, and death to which Christ obtained all power in heaven and in earth, is not yet finished, but is still endured in the persons of His followers. But the “Gospel of the kingdom” is going to-day to every nation, tongue, and people, to hasten the glorious day when all this shall be ended, and when He who has all power in earth shall exercise it as earth’s acknowledged King. {PTUK March 21, 1895, p. 178.11}

But this can never be upon the world that now is, for this world is “reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. The earth must be prepared for the setting up of Christ’s kingdom by the purification of fire, which will rid it for ever of sin and sinners. When the kingdom of Christ is set up, all earthly kingdoms will be utterly swept away, as chaff before the wind. See Daniel 2:44, 45. It has nothing in common with them, nor assimilates any part of them into its self, but simply sweeps them all away, and takes their place. And then will the will of God be done on earth as it is in heaven. {PTUK March 21, 1895, p. 178.12}

It is the Gospel, and that only, that is working to-day, or can work, for the setting up of the kingdom of Christ. {PTUK March 21, 1895, p. 179.1}

**“Studies in Romans. Christians and the State. Romans 13:1-14” The Present Truth 11, 12.**

E. J. Waggoner

We come now to the second of the purely hortatory chapters of Romans, the thirteenth. This chapter contains matter that is of the greatest importance, and which is perhaps the least regarded of any chapter in the book. Without any review we will proceed to read:— {PTUK March 21, 1895, p. 179.2}

“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience’ sake. For, for this cause pay ye tribute also; for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to wake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” {PTUK March 21, 1895, p. 179.3}

In studying this chapter it is necessary to remember that the Epistle is addressed to professed followers of the Lord. “Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will,” etc. Romans 2:17, 18. And again, “Know ye not, brethren for I speak to them that know the law,” etc. Romans 7:1. The last part of the chapter also shows the same thing. It is a mistake, therefore, to suppose that this chapter was designed to set forth the duties of earthly rulers, or as a treatise on civil government, or on the relation that the State should occupy to the church. Since it is addressed to professed Christians, it is evident that its object is simply to tell them how they ought to behave towards the governments under which they live. {PTUK March 21, 1895, p. 179.4}

*All Power from God*.—“God hath spoken once; twice have I heard this; that power belongeth unto God.” Psalm 62:11. “There is no power but of God.” This is absolutely true, without any exception. The Roman power, even in the days of the infamous and brutal Nero, was as much derived from God as was the Jewish power in the days of David. When Pilate told Christ that He had power to crucify Him or to let Him go, Christ replied, “Thou couldest have no power at all against Me, except it were given thee from above.” John 19:11. This fact does not, however, prove that the acts of that power were right, or that God sanctioned them. {PTUK March 21, 1895, p. 179.5}

This will be the more apparent if we take the cases of individuals. All human power comes from God. It is as true of the heathen as of Christians, that “in Him we live, and move, and have our being;” “for we are also His offspring.” Acts 17:28. It can as truly be said of every individual as of governments, that they are ordained, or appointed, of God. He has a plan for every one’s life. But that does not make God responsible for all their actions, because they are free to do as they choose, and they rebel against God’s plan, and pervert His gifts. The power with which the scoffer blasphemes God is as much from God as is the power with which the Christian serves Him. Yet no one can suppose that God approves of blasphemy. Even so we are not to suppose that He necessarily approves the acts of governments, simply because the powers that be are ordained of Him. {PTUK March 21, 1895, p. 179.6}

*“Ordained.”*-Let no one entertain the idea that this word necessarily implies the imparting of some spiritual power. It means nothing more than appointed or ordered, which we find in the margin. The Greek word from which it is rendered is found in Acts 28:23, where we read that the Jews in Rome appointed a day for Paul to tell them about the Gospel. It could as well be said that they “ordained” a day for him. {PTUK March 21, 1895, p. 179.7}

*God over All*.—“The higher powers” are not above the Most High. “Wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings.” Daniel 2:20, 21. He set Nebuchadnezzar, king of Babylon, over all the kingdoms of earth (see Jeremiah 27:5-8; Daniel 2:37, 38); but when Nebuchadnezzar arrogated to himself divine power, he was driven out among the beasts, that he might know that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” Daniel 4:32. {PTUK March 21, 1895, p. 179.8}

*Resisting God*.-Since there is no power but of God, “he that resisteth the power withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment.” This is a warning against rebellion and insurrection. It is God who removes kings as well as sets them up. Therefore whoever presumes to remove a king is assuming God’s prerogative. It is as though he knew better than God when the government should be altered. Unless those who rise up against any earthly government can show a direct revelation to them from heaven appointing them to that work, they are setting themselves against God, by seeking to overthrow His order. They are putting themselves ahead of God. {PTUK March 21, 1895, p. 179.9}

*Resisting or Overthrowing*.-To resist the civil authority is in the same line as seeking to overthrow it. He who opposes a power with force would overthrow it if the contest were continued and he had the power. This the followers of Christ are strictly forbidden to do. {PTUK March 21, 1895, p. 179.10}

*Christ’s Example*.-Christ suffered, “leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in his mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:21-23. It is worth while to remember that Christ was condemned on a political charge, and for political reasons, yet he made no resistance, although He showed that He had power to do so. See John 18:5-11; Matthew 26:51-53. It may be said that Christ knew that His hour had come. True; but He did not resist at previous times. He continually committed Himself into the hands of the Father. That is an example for His followers. If they are submissive in God’s hands, they can suffer no indignity nor oppression that God does not appoint or allow; no injury can be done them before their hour comes. It is easier to profess faith in Christ than to show real faith by following his example. {PTUK March 21, 1895, p. 180.1}

*Another Striking Example*.-Saul had been anointed king of Israel by command of God; but had afterwards been rejected because of his reckless course. Then David was anointed king in his stead. Saul was jealous of David’s preferment, and sought his life. David did not resist, but fled. More than once Saul was within David’s power, but David would not lift up a hand against him. If there is any excuse for resisting a ruler, David had it. In the first place, if he had done so, it would have been only in self-defence; and, in the second place, he had already been anointed king in Saul’s stead. Yet when urged even to consent to allow another to kill Saul, David said: “Destroy him not; for who can stretch forth his hand against the Lord’s anointed, and be guiltless? ... As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord’s anointed.” 1 Samuel 26:9-11. And yet Saul was a wicked man, who had cast off allegiance to God, and was not fit to rule. {PTUK March 21, 1895, p. 180.2}

*Subject to God*.-God’s word admonishes us to be subject to the powers that be, but it never countenances disobedience to God. God has never ordained any power to be above Himself. It is the height of folly for us to argue from this chapter that it is the duty of Christians to obey human laws when they conflict with the law of God. God does not grant indulgence to sin; much less does He command us to sin. We are not to be subject to the powers that be instead of to God, but because we are subject to God. “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” Colossians 3:17. {PTUK March 21, 1895, p. 180.3}

*Subjection and Obedience*.-Ordinarily subjection implies obedience. When we read that Jesus was subject to His parents, we are sure that He was obedient to them. So when we are exhorted to be subject to the powers that be, the natural conclusion is that we are to be obedient to the laws. But it must never be forgotten that God is above all; that both individual and national power comes from Him; and that He has a right to the undivided service of every soul. We are to obey God all the time, and to be subject to human power as well, but always so that it does not involve disobedience to God. {PTUK March 21, 1895, p. 180.4}

*Cannot Serve Two Masters*.—“No man can serve two masters.... Ye can not serve God and mammon.” The reason is that God and mammon are opposite in their demands. Now everybody knows that there have often been human laws that conflicted with God’s commandments. There was once a law in America in the days of slavery requiring every man to do all in his power to return fugitive slaves to their masters. But God’s word said, “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.” Deuteronomy 23:15. In that case it was impossible to obey the law of the land without disobeying God; and obedience to God made disobedience to the human law absolutely necessary. Men had to make their choice as to whom they would obey. The Christian can not hesitate a moment in his choice. The law that contradicts God’s law is nothing. “There is no wisdom nor understanding nor counsel against the Lord.” Proverbs 21:30. {PTUK March 21, 1895, p. 180.5}

*“Every Ordinance of Man.”*—“Some reader may quote 1 Peter 2:13 as opposed to this. It says, “Submit yourselves to every ordinance of man for the Lord’s sake.” Others may say that we are to submit to every ordinance except when it is opposed to God’s law. No exception, however, is implied, nor is any necessary. Neither does the text teach obedience to human laws that contradict God’s law. The error arises from a misapprehension of the word “ordinance.” It is supposed that this word means “law,” but a careful reading will show anybody that this supposition is a mistake. Let us read the 13th and 14th verses carefully: “Submit yourselves to every ordinance [Greek, *creation*] of man for the Lord’s sake.” Well, what are these ordinances or creations to which we are to be subject? It makes no difference; to all, “whether it be to the king, as supreme; or unto governors, as unto them that are sent by him.” It is very clear that the text says nothing whatever about laws, but only about rulers. The exhortation is precisely the same as that in the 13th of Romans. {PTUK March 21, 1895, p. 180.6}

*Submissive yet Disobedient*.-Let the reader follow on in the chapter last quoted from, and he will see that the submission enjoined does not involve obedience to wicked laws. We are exhorted: “Honour all men. Love the brotherhood. Fear God. Honour the king.” We are to be subject to rightful authority, whether the exerciser of that authority be good and gentle, or froward. Then come the words, “For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.” 1 Peter 2:17-19. Now a man could not for conscience toward God endure grief, suffering wrongfully, unless conscience toward God had compelled him to disobey some command laid upon him. This statement, immediately following the exhortation to be submissive, plainly shows that disobedience is contemplated as a probability when those in authority are “froward.” This is emphasised by the reference to Christ, who suffered wrongfully, yet made no resistance. “He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.” Isaiah 53:7. He was condemned for His loyalty to the truth, which He would not compromise in the least, and yet He was submissive to the authority of the rulers. The apostle says that in this He left us an example, that we should follow in His steps. {PTUK March 21, 1895, p. 180.7}

*Christians and Civil Government*.—“For our citizenship is in heaven; from whence also we wait for the Saviour, the Lord Jesus Christ.” Philippians 3:20. Those who through Christ have access by one Spirit unto the Father “are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Ephesians 2:19. Let every man concern himself with the affairs of his own country, and not with those of another. For an American to come to England and presume to lecture Parliament for the way in which it conducts the business of Government, or for an Englishman to go to America and distinguish himself by his advice to the authorities, would be the height of impertinence. But if they should begin actively to interfere in the conduct of public affairs, or should stand for office, they would speedily be shown that they had no business there. Let them become naturalised, and then they may speak and act as much as they please; but then they must hold their peace if they return to the country to which they once owned allegiance. No man can be active in the affairs of two governments at the same time. {PTUK March 21, 1895, p. 180.8}

This applies to the Government of heaven as related to earthly governments, as well as to different countries on earth. The one who is a citizen of the heavenly country has no business to meddle with the affairs of earthly governments. He must leave that business to those who acknowledge this earth to be their home. If earthly rulers think to regulate the affairs pertaining to the kingdom of God, they are guilty of gross presumption, to say the least. But if they may not of right presume to regulate the affairs of the kingdom of heaven, much less may the citizens of heaven interfere in the affairs of earthly kingdoms. {PTUK March 21, 1895, p. 181.1}

*Making Earth Heaven*.-Many Christians and ministers of the Gospel seek to justify their dealing in politics by saying that it is their duty to make this earth the kingdom of heaven. In a recent campaign we have heard much about “the regeneration of London,” and “making London the city of God.” Such language shows a grave misapprehension of what the Gospel is. “It is the power of God unto salvation to every one that believeth.” Romans 1:16. Regeneration is accomplished only by the Holy Spirit working upon individual hearts, and can not be controlled by men. The kingdoms of this world shall become the kingdoms of Christ, but only “the zeal of the Lord of hosts will perform this.” Revelation 11:15; Isaiah 9:7. There will be a new earth, in which only righteousness will dwell, but it will be only after the coming of the day of the Lord, in which the elements shall melt, and ungodly men shall be burned up. 2 Peter 3:10-13. It will not be brought about by political action, even though ministers of the Gospel be the politicians. The minister of the Gospel has but one commission, namely, “Preach the word.” In no other way in the world can men be made better. Therefore the minister who turns his attention to politics is denying his calling. {PTUK March 21, 1895, p. 181.2}

*Keeping the Peace*.-We must needs be subject to earthly governments, for conscience’ sake; and for this cause also we must pay tribute and perform every duty of that nature that is laid upon us. Taxes may be heavy, and even unjust, but that does not warrant us in rebelling. The apostle James speaks to rich men who oppress the poor, and his language applies as well when they are in public office as when in private life. He says: “Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.” James 5:5, 6. Mark this, the just do not resist. Why not? Because of the injunction: “If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord.” Romans 12:18, 19. As subjects of the King of Peace, and citizens of His kingdom, they are bound to live peaceably with all men. Hence they can not fight even in self-defence. In this, Christ the Prince of peace is their example. {PTUK March 21, 1895, p. 181.3}

*To Whom a Terror*.-Only the evil workers are afraid of rulers. Well-doers have no fear. This is not because all rulers are good; for we know that many are not. “The broad empire of Rome filled the world,” and the one who ruled it when Paul wrote to the Romans was the most vile and cruel of all the monsters who governed it. Nero put men to death for the mere pleasure of killing them. Well might he strike terror to the hearts of men; yet the Christians could be calm, because their trust was in God. “Behold, God is my salvation; I will trust, and not be afraid.” Isaiah 12:2. {PTUK March 21, 1895, p. 181.4}

*The Whole Duty of Man*.—“Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.” “Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” “Love is of God; and every one that loveth is born of God, and knoweth God.” 1 John 4:7. “This is the love of God, that we keep His commandments.” 1 John 5:3. To fear God and keep His commandments is the whole duty of man. Ecclesiastes 12:13. Therefore, since he who loves his neighbour from the heart must also love God, and love is the keeping of His commandments, it is evident that the apostle has set forth in this exhortation the whole duty of man. He who heeds this exhortation can never do anything for which earthly governments can justly condemn him, even though he be ignorant of their laws. He who fulfils the law of love will never come in conflict with the powers that be. If they oppress him, they are fighting not against him but against the King whom he serves. {PTUK March 21, 1895, p. 181.5}

*For Christians, not for the Powers*.-Some have supposed that verses 8-10 define the limit of civil authority, and show that men may legislate concerning “the second table of the law,” but concerning no other portion of the law of God. Two things kept in mind will show the fallacy of this. 1. The epistle is not addressed to rulers, but to individual Christians, as a guide for their private conduct. If the duty of rulers were here laid down, they, and not the brethren, would have been addressed. 2. “The law is spiritual,” and consequently none of it is within the power of human legislation. Take the commandment, “Thou shalt not covet;” no human power could enforce that, or tell if it was violated. But that commandment is no more spiritual than the other nine. The language is addressed to the brethren, and the sum of it is this: Live in love, and you will wrong no man, and need have no fear of any rulers. {PTUK March 21, 1895, p. 181.6}

*The End Approaches*.-The remainder of the chapter is devoted to exhortations that need no comment. Their special force is derived from the fact that “the end of all things is at hand.” Therefore we should “be sober, and watch unto prayer.” Although living in the night, when darkness covers the earth (Isaiah 60:2), Christians are children of the light and of the day, leaving off works of darkness. {PTUK March 21, 1895, p. 181.7}

*Clothed with Christ*.-Those who put on the Lord Jesus Christ will not themselves be seen. Christ alone will appear. To make provision for the lusts of the flesh is most unnecessary, since the flesh ever seeks to have its lusts gratified. The Christian has need rather to take heed that it does not assert its own power, and assume control. Only in Christ can the flesh be subdued. He who is crucified with Christ, can say, “I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. And in that case he will conduct himself towards rulers and private persons just as Christ did, “because as He is, so are we in this world.” {PTUK March 21, 1895, p. 182.1}

**“News of the Week” The Present Truth 11, 12.**

E. J. Waggoner

-The palm house at Kew Gardens requires four and a third miles of hot-water piping to warm it. {PTUK March 21, 1895, p. 190.1}

-A new epidemic has broken out in Berlin, being a human form of foot and mouth disease, thought to be caused by drinking the milk of diseased cows. {PTUK March 21, 1895, p. 190.2}

-A Bill has been read a second time in the New South Wales Legislature imposing penalties on both masters and men who work more than eight hours a day. {PTUK March 21, 1895, p. 190.3}

-Insurrection is the order of the week in Cuba, fighting between troops and bands of rebels resulting sometimes in favour of the government and sometimes of the insurgents. {PTUK March 21, 1895, p. 190.4}

-Probably no man over profited more by the vanity of the feminine mind than Mr. Worth, the famous Paris costume-maker, who died last week. His costumes commanded prices ranging from ?30 to ?5,000. {PTUK March 21, 1895, p. 190.5}

-The prospective figures for the Chancellor’s budget of expenditure for the ensuing financial year are ?96,000,000, said to be “the largest sum for which a government has over had to make provision in time of peace.” {PTUK March 21, 1895, p. 190.6}

-General unrest continues is South America. There have been reports of armed risings in Colombia, Venezuela, Brazil, and Peru during the past week. It is the usual South American way of conducting political campaigns. {PTUK March 21, 1895, p. 190.7}

-An Indian chief having invaded the frontier province of Chitral, the Government has begun collecting troops in readiness to expel the invader. The force amounts to 15,000 men, and another “little war” is believed to be imminent. {PTUK March 21, 1895, p. 190.8}

-It is not uncommon for mothers in China to turn their girl babies over to hucksters, who hawk them about the streets in a basket, selling them for about the price of a spring chicken. Mothers of infant sons buy these girl babies, and rear them as future daughters-in-law. {PTUK March 21, 1895, p. 190.9}

-A project is now under consideration whereby Russia, France, Japan and Hawaii will join an American company in constructing a telegraph cable from San Francisco to Hawaii, and thence to Japan and the French islands in the Pacific. The negotiations are almost concluded. {PTUK March 21, 1895, p. 190.10}

-Fears are entertained that the Spanish ship of war, *Reina Regente*, foundered on Sunday last in the cyclone which ravaged the Spanish coast and did much damage at Cadiz. Some wreckage has been washed ashore. The missing cruiser, it is said, had on board 420 officers and men. {PTUK March 21, 1895, p. 190.11}

-The great strike in the boot trade has brought out thousands of operatives in Leicester, Northampton, Leeds, Rushden, Kettering, London, and other centres. It is said the factories have accumulated enormous stocks in view of the crisis, and there is likelihood of a prolonged struggle. {PTUK March 21, 1895, p. 190.12}

-The news which Turkish correspondents continue to send about the Armenian massacres make the story of torture and pillage more and more horrible each week. And the general impression is that the truth has not all been told yet. Apologists of Mohammedanism should note the fact that it was zeal against heretics that urged to the bloody deeds. {PTUK March 21, 1895, p. 190.13}

-The “Meteorological Office” seems to be an institution of much practical importance, judging from the figures pertaining to its yearly report of work, in giving warning of coming storms on sea and land. The raising of the storm cone in 1893-4 was justified by subsequent gales in sixty per cent. of the cases and by high winds in a further twenty-eight per cent. These signals doubtless averted many marine disasters. The telegrams dispatched during the hay season and exhibited outside the village post-office in nearly 200 selected rural districts in Essex and Northumberland were largely relied on by farmers, and proved a very valuable aid in agricultural business. {PTUK March 21, 1895, p. 190.14}

**“Back Page” The Present Truth 11, 12.**

E. J. Waggoner

By a majority of one only-13 votes to 12-the Committee of the German Reichstag threw out the clause making it a criminal offence to speak against religion-that is, religion as the State and ecclesiastical authorities define it. {PTUK March 21, 1895, p. 192.1}

The Swedish Mission Association has just entered a field hitherto untouched by missionary societies. They have established headquarters in Kashgar, from which they will branch out into the populous regions of Chinese Turkistan. {PTUK March 21, 1895, p. 192.2}

It is stated that a commission of officials from the Synod of the Russian Church will shortly proceed to the South-eastern provinces to inquire into the beliefs and organisation of the numerous sects which have sprung into being in that region. Of course renewed persecution may be expected to follow. {PTUK March 21, 1895, p. 192.3}

The Roman organ of the Jesuits urges the German Government to repeal utterly all anti-Jesuit laws, promising that the Catholic party will join the government in all anti-Socialist measures, and support its policy of militarism. “The Jesuits alone,” they say, “can effectively penetrate the whole internal politics of Germany with a mighty conservative influence.” {PTUK March 21, 1895, p. 192.4}

We have received a pamphlet containing a report of the proceedings of the third annual session of the South African Seventh-day Adventist Conference. The report shows progress in all departments of the work. Two new schools have been established during the year, for the benefit of the youth. These schools together with the Claremont Union College, built two and a half years ago, represent ?6,000 invested in buildings for educational work by our brethren in South Africa. {PTUK March 21, 1895, p. 192.5}

Another item in the South African report shows that contributions amounting to ?13,000 have been made to the Medical Missionary Benevolent Association, being merely a branch of the Conference, the special work of which is to take charge of institutions designed to extend the Gospel of health and helpfulness. An Orphans’ Home has been built during the year at a cost of ?1,700, and a well-equipped health institution is under process of construction in Claremont, a suburb of Cape Town. It is expected to be completed the next year. Its aim will be not merely to make sick people well, but to teach the importance of healthful living in order to keep well, and it will also seek to train nurses and medical missionaries for work in South Africa and the interior. {PTUK March 21, 1895, p. 192.6}

A Baptist journal has for the subject of its leading article, “Undoing the Reformation,” beginning with the statement that “the Vatican has resolved upon taking some vigorous steps to undo the Reformation in Great Britain,” against which it enters a protest. Yet in the course of the article the Pope of Rome is referred to in the most matter-of-course way as “the Holy Father,” a title which nearly all Protestant journals give him. That very thing shows most clearly that the “undoing” of the Reformation has already made great progress. No one in whom the principles of true Protestantism are firmly and intelligently fixed could ever, even in a moment of forgetfulness, refer to the Pope as “Holy Father” or “His Holiness.” {PTUK March 21, 1895, p. 192.7}

The New York *Independent* of March 7 contains a brief report of the visit which Rev. Dr. Lunn, editor of the *Review of the Churches* has just made to America, and especially of his last address to “the clergy” of New York. Of course the theme was Christian unity, which it seems is to be worked for on the basis that each great denomination stands for some peculiar doctrine and teaches some great lesson which enriches the faith of the Church of Christ. Though many of us reject the doctrine of Mariolatry, yet without it some people would fail to know that Divine, almost feminine tenderness of our Lord. If any Roman Catholic order is hated more than another by Protestants, it is probably the Society of the Jesuits, and yet no one organisation represents *submission* in a more marked degree. We object to the Franciscans, but they teach us the much-needed lesson of *poverty*. Calvinism stands for the sovereignty of God, Lutheranism for religious liberty, and Methodism for zeal and spirituality. We must recognise the great service each religious body has rendered, and allow to all the honest sincerity we claim for ourselves. {PTUK March 21, 1895, p. 192.8}

How the Papal prelates must chuckle as they see the Protestant leaders planning to undo all that was accomplished by the Reformation. *Christian union* is a blessed thing, and will always exist wherever there are Christians; but *union of the churches* means simply the strengthening of the Papacy. {PTUK March 21, 1895, p. 192.9}

**“Socialists and Sunday” The Present Truth 11, 12.**

E. J. Waggoner

*Socialists and Sunday*.-When the Scriptures are presented showing that the world-wide movement for the enforcement of Sunday laws is in fulfilment of the Word which predicts the temporary triumph of the principles of the Papacy in all nations before the coming of the Lord, many people argue that the great mass of men are irreligious or indifferent, and therefore is unlikely that such laws will be enforced. A significant despatch from Berlin came last week reporting that the Socialist deputy, Bebel, drew from the Postmaster-General of Germany a promise that Sunday labour would be restricted as far as practicable. The demand for holidays and short hours will very naturally fall into line with the Sunday law movement, and from the irreligious as well as the religious will come the demand that no man may buy or sell save those that acknowledge the mark of Papal authority. {PTUK March 21, 1895, p. 192.10}

**“The Second Call” The Present Truth 11, 12.**

E. J. Waggoner

Our readers will remember the correspondence that was published in the PRESENT TRUTH three weeks ago, concerning the payment of the fines and costs imposed on the International Tract Society for Sunday work; and they will also remember the reason that was given in that and the succeeding number why the fines could not be paid. They will therefore be interested in hearing that the Factory Inspector has sent to the Society a second call for payment, as follows:— {PTUK March 21, 1895, p. 192.11}

**FACTORY DEPARTMENT, HOME OFFICE,**

March 13, 1895.

GENTLEMEN:—

I am directed by H. M. Chief Inspector of Factories to inform you that if the penalties and costs incurred by you in the cases heard on the 13th of February last at the Clerkenwell Police Court, amounting in all two ?8 18s., be not paid before or on Tuesday next, the 19th of March, I have been instructed to take steps to enforce the payment. {PTUK March 21, 1895, p. 192.12}

Further developments will be noted as they occur. {PTUK March 21, 1895, p. 192.13}

**“Front Page” The Present Truth 11, 13.**

E. J. Waggoner

“Blessed are they that mourn; for they shall be comforted.” Matthew 5:4. {PTUK March 28, 1895, p. 193.1}

There are two questions that one naturally wishes to have answered when reading this text, namely, What mourners shall be comforted? and When shall they be comforted? {PTUK March 28, 1895, p. 193.2}

Note the fact that the promise is unlimited. Christ said that He was sent “to comfort all that mourn.” Isaiah 61:2. God is no respecter of persons; He does not single out special cases to be the recipients of His grace. This promise is for every mourner. {PTUK March 28, 1895, p. 193.3}

The first and most natural thought suggested by the word “mourn” is of sorrow caused by affliction and bereavement. That the Lord comforts such mourners, is shown by His whole earthly life, and especially manifest in the case of the widow of Nain, and at the grave of Lazarus. He has comfort for every manner of grief. {PTUK March 28, 1895, p. 193.4}

But death is a result of sin. “By one man sin entered into the world, and death by sin.” Romans 5:12. “The sting of death is sin.” 1 Corinthians 15:56. If it were not for sin, there would be no mourning. Therefore the Lord specially comforts those who mourn for their sins. {PTUK March 28, 1895, p. 193.5}

One thing, however, is necessary, and that is that the mourners should know this promise. It is self evident that in order to be comforted one must know where comfort is to be obtained. The mourner must believe this promise of the Lord, and become acquainted with Him through it. There is absolutely no limit to the promise, and no other qualification than that the mourner should believe and know the Lord. Whoever accepts the word of the Lord in good faith shall be comforted, no matter for what he mourns. {PTUK March 28, 1895, p. 193.6}

When shall they be comforted? Let the Scriptures answer: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:3-5. {PTUK March 28, 1895, p. 193.7}

Whoever is afflicted for any cause whatever, may know if he will that he is afflicted with Christ. “In all their afflictions He was afflicted.” Isaiah 63:9. Even though the affliction be directly because of sin, we may have the same assurance for we are told, “He was oppressed, and He was afflicted,” and, “for the transgression of My people was He stricken.” Isaiah 53:7, 8. That thought alone that Christ bears with us the burden of grief or temptation, is enough to make it light. Because it draws our minds away from ourselves. {PTUK March 28, 1895, p. 193.8}

But Christ cannot be divided. The one who has Christ has Him for all that there is in Him. Therefore if our faith grasps Him in His sufferings,—that is, if we remember that “He hath borne our griefs, and carried our sorrows,” so that we bear them only in Him,—then it is most certain that we shall have at the same time all the comfort there is in Him. As “the joy that was set before Him” enabled Him to endure the cross, and despise the shame, so the joy that there is in Him enables us to rejoice in tribulation. {PTUK March 28, 1895, p. 193.9}

**“God With Us” The Present Truth 11, 13.**

E. J. Waggoner

The presence of God with His people is signified by the very name of the Saviour-Immanuel-which means, God with us. He is their strength, their wisdom, and their righteousness. They are His dwelling-place, and He is theirs. 2 Corinthians 6:16; Psalm 90:1. Those who know not this truth know not the Lord. {PTUK March 28, 1895, p. 193.10}

In ancient times God gave a visible manifestation of His presence with Israel. He went before them in the wilderness in a pillar of cloud by day and a pillar of fire by night, which was to them an aid, a comfort, and a protection. And in the most holy place of the earthly sanctuary, there remained always the visible token of His presence, in the brightness above the mercy seat. {PTUK March 28, 1895, p. 193.11}

All this was but the visible manifestation of what was true before, and has been true ever since it was given; namely, that God was with His people, not merely by a figure of speech, but actually, dwelling in their midst, and giving them aid, comfort, and protection from their enemies. It is as true to-day as it was in the days of Moses. {PTUK March 28, 1895, p. 193.12}

When the servant of Elisha was afraid because of the army of the Syrians that had come against the prophet, Elisha prayed that the Lord would open the eyes of his servant, and this being done, he saw that “the mountain was full of horses and chariots of fire round about Elisha.” 2 Kings 6:17. This was no sudden interposition on the part of God to save Elisha from the king of Syria. Had the servant’s eyes been “opened” at any other time, he would have seen the same thing; and we, had we like power of discernment, would see to-day the host of God surrounding each of His saints. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 24:7. {PTUK March 28, 1895, p. 193.13}

When Elisha’s servants saw the horses and chariots of fire round about them, he was not afraid of the host of the Syrians; he would not have feared any earthly power that could have come against them. And for the same reason precisely, the servants of God do not fear the opposition of any earthly power to-day. If we fear the Lord, we cannot fear man. Though we cannot see the angel of the Lord encamped round about us, we know that He is there, just as He was about Elisha. We know it by faith; faith is the Christian’s sight. By faith we know a thing to be true when God has said it, just as certainly as if it were visible to our natural eyes. {PTUK March 28, 1895, p. 194.1}

God is the majority; His side is the side of numbers and of power, as well as of truth and right. And only as we lack faith, so that we fail to see this clearly, can we have any fear of the forces arrayed against us. {PTUK March 28, 1895, p. 194.2}

The wicked, because they have not faith, see this not, and count their side the strong one. They know not the source of the Christian’s peace, courage, and joy, when he seems about to be swallowed up by his enemies. It is the Word of God, which he has received by faith, and has hid in his heart. Like Moses when he was threatened with the wrath of Pharaoh, he endures “as seeing Him who is invisible.” Hebrews 11:27. Faith does for him what the Divine touch did for Elisha’s servant; it enables him to know, just as if he saw it, that the host of the Lord is round about him to deliver him. And so, in the very presence of his enemies, he says, “Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and My song; He also is become my salvation.” Isaiah 12:2. {PTUK March 28, 1895, p. 194.3}

“Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” “The Lord of hosts is with us; the God of Jacob is our refuge.” Isaiah 12:6; Psalm 46:11. {PTUK March 28, 1895, p. 194.4}

**“Confessions of a Politician” The Present Truth 11, 13.**

E. J. Waggoner

It is a sorry confession which Prince Bismarck has to make after his life-long service as a politician and ruler of men. He is one of the most conspicuous figures of the generation, and has tested all that can well come to a man in the way of honours and position and the laurels which the world can give. And this is what he recently said of it all:— {PTUK March 28, 1895, p. 194.5}

I have seldom been a happy man. If I reckon up the rare moments of real happiness in my life I do not believe they would make more than twenty-four hours in all. In my political life I have never had time to have the feeling of happiness. It was continuous fighting and wrestling, and when any success was achieved then the anxiety not to lose it again, and to find out how to turn it to the best advantage instantly cropped up. But in my private life there have been moments of happiness. {PTUK March 28, 1895, p. 194.6}

The world is a hard paymaster, and the hollowness of it all when fame and what is called success is achieved is strikingly shown by the confessions of the aged statesman. Of the “necessities” of the statesman we read again:— {PTUK March 28, 1895, p. 194.7}

In my diplomatic work I also endeavoured to speak the truth, but circumstances sometimes compelled us both [the late Emperor William and himself] to deviate from the truth a little in public. But how hard that always was for the old Emperor! He always blushed on such occasions and I-could not look at him, and so I quickly turned away. {PTUK March 28, 1895, p. 194.8}

**“It Shuts Every Mouth” The Present Truth 11, 13.**

E. J. Waggoner

The person who says that the law of God is abolished, or that it speaks only to Jews after the flesh, or who advances some other plea to justify disobedience to it, does not require an argument. The law of God is its own argument; for the law was not only spoken by God in a voice that “shook the earth,” but it is a living word and now speaks with a voice which makes every sinful heart tremble. That is why men seek to put it away. {PTUK March 28, 1895, p. 194.9}

The proof of this is in the Word. The law of God speaks “that every mouth may be stopped, and all the world may become guilty before God.” Romans 3:19. God’s purposes are not turned aside, and so we know that every man becomes guilty before God whenever he is brought face to face with the law of God. He may not acknowledge it, but he knows it, for God says it, and the only thing to do is to leave him to listen to the Spirit which convicts. Everyone knows by his own experience that the law is a living thing, discerning even the thoughts and intents of the heart. Therefore it is that in the day of judgment every secret thing will be brought to light. The only place of safety is in Christ Jesus-His power and life working in us to cleanse from transgression and bring into subjection our wicked hearts. Knowing this way of escape, the believer can only urge men to seek the refuge provided. As to the need of the refuge we need not argue with men; for the law of God shuts every mouth and makes every man guilty before God. {PTUK March 28, 1895, p. 194.10}

**“Hynoptism” The Present Truth 11, 13.**

E. J. Waggoner

Hypnotism is being widely discussed just now, and in view of its possibilities very many think it should be scientifically studied and its use regulated by law. Great things are predicted for it in the cure of certain forms of disease. {PTUK March 28, 1895, p. 194.11}

Some of its possibilities have been brought out in recent years in unsavory proceedings in European criminal courts. But this use of mysterious power, its defenders say, should be prevented. This is just where they miss the mark, because of the failure to see that what is inherently wicked cannot be turned to good account, and should be left alone. {PTUK March 28, 1895, p. 194.12}

It is a wicked thing, because whatever makes one person’s will irresponsible, and wholly subject to the suggestions of another can only be of the evil one. It is the worst possible form of slavery; for it is servitude of mind and morals. It is Satan’s own way of working; for He takes possession of the mind that yields itself to him and works to enfeeble the will, and destroy the power of resistance. He works his will in man, and “they know not what they do.” {PTUK March 28, 1895, p. 194.13}

Then, too, hypnotism, or mesmerism is not a new thing. Its arts were known to the ancients, and the practice of mesmerism was connected with all the forms of witchcraft and sorcery against which the Lord warned Israel in all its history. Of course men who do not know the power with which they are allying themselves scoff at the notion that hypnotism is of the devil. In the *Humanitarian*, Dr. G. Kingsbury has an article advocating the use of hypnotism as a curative agent, and which he says, after speaking of those who a generation ago objected to it on the ground that it was of the devil:— {PTUK March 28, 1895, p. 194.14}

I consider it hopeless to suggest any means of answering the descendants of these unreasoning critics; but, for my own part, must say that if I could be cured of some obstinate ailment myself, or could relieve any of my patients, by a compact with their Prince of Darkness, I should not hesitate to form the alliance. {PTUK March 28, 1895, p. 194.15}

It is by no means an improbable suggestion that persons may be relieved of maladies by the power of Satan. He works with “all power and signs and lying wonders” as the end draws near. The healing of maladies was one of the attractions of the old pagan shrine. It was Satan who had bound the woman whom Christ healed; and he it is who has the power to inflict pestilence and disease (note the case of Job) where the Lord does not interfere with his workings; therefore, while he has not the power of life, it would be a small matter with him to relax the bands which he had power to bind about his victim. {PTUK March 28, 1895, p. 195.1}

Would you want to be healed by Satan’s power? Would you ask who did it if only a physical infirmity was removed? Although Satan can appear as an angel of light, it is well to remember that his works are works of darkness. Satan does not give a man increased strength to enable him to do good with it. He is not divided against himself; and the man who knowingly yields himself to Satan to get something has put his life in the hands of the evil one, and must pay the price by his service. Infinitely better is it to suffer patiently than to turn from the Lord to receive temporal gain and spiritual bondage from the great adversary. {PTUK March 28, 1895, p. 195.2}

**“Preparing War” The Present Truth 11, 13.**

E. J. Waggoner

The rapid growth of militarism as plainly seen on the continent of Europe, was brought home to us last week in the discussion of the army and navy estimates in the Commons. The *Chronicle* has stated the facts in a paragraph. After saying that it considers the protests against the large increase of military expenditure neither ill-timed nor without justification, it continues:— {PTUK March 28, 1895, p. 195.3}

“On the contrary, it seems to us that if ever the party of economy ought to make a stand, it is in a year when, taking the amount required for the defence of all parts of the empire, we are approaching an outlay of nearly sixty millions. Ten years ago this enormous sum would have affrighted politicians of all types, and would have seemed beyond the wildest estimate of the military and naval needs of our dominions. Moreover, we cannot but feel the weight of Sir Wilfrd Lawson’s warning that these gigantic preparations are going on without any compensating movement in the interests of peace. We talk with a certain easy cant of the virtues of arbitration. What step are we taking in that direction? None whatever. European statesmen wait for us as the Power which is supposed to be pre-eminently industrial and anti-warlike. We, in our turn, wait for European statesmen. In the meantime Italy struggles with bankruptcy, induced purely by her military and naval responsibilities. Russia and Germany are crushed by militarism. France exists mainly for the sake of her army, while as a naval Power she is in close and constant competition with ourselves. That is the spectacle of Christian Europe nearly nineteen hundred years after the birth of the Prince of Peace.” {PTUK March 28, 1895, p. 195.4}

**“The Real Question” The Present Truth 11, 13.**

E. J. Waggoner

When people take their stand to live in harmony with the word of God, even though opposed by popular customs and beliefs, and by the law of the land, they are often ask, What can you do? And because of the evident hopelessness of the prospect for such a change, they seem to consider themselves justified in disregarding the Divine Word, as if it were either impossible or useless to do otherwise while a contrary attitude is sustained by the majority. {PTUK March 28, 1895, p. 195.5}

This, however, is not the question to be considered. The truth of God does not concern itself with questions of this kind. God never conducts a work of reform in the earth with any reference to the practicability of gaining the “support” of popular customs and beliefs, and the alliance of human law. {PTUK March 28, 1895, p. 195.6}

His work does not need any such support, and Christians cannot expect any such change to take place. It is God who supports the world, and all living things therein; and therefore no power of men can give any support to Him, any more than a child in the arms of its father can support that father. {PTUK March 28, 1895, p. 195.7}

Christians cannot change the laws, customs and governments of the world. They can do nothing. They know this; and it is for that very reason that they do not hesitate to take their stand on the word of God, though all the powers of earth may be arrayed against them. If they thought otherwise-if they believed there was some saving power in the arm of flesh-they would seek first to gain that power by the usual means through which it is obtained. But the Christian belief is God’s word, and that word says, “We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Philippians 3:3. It also says, “Put not your trust in princes, nor in the son of man in whom there is no help.” Psalm 146:3. Put confidence in God-*no* confidence in the flesh-this is the very essence of the Christian’s faith; and by that faith he lives. {PTUK March 28, 1895, p. 195.8}

The real question is: What are we going to do? It is not a question of governments, organisations, or majorities, but for individuals. God does not speak to organisations. He does not purpose to save governments or corporations. He speaks to individuals, separately and alone, without reference to any other person or thing. And He is now speaking to you, and declaring to the world His eternal truth. Do you imagine yourself outside the controversy, in the position of a mere spectator? If so, be warned in time; there is no such position, and that which seems so is a delusion and a snare. The work of God, the truth of God, concern no one more than it does you. He has spoken His word. He is causing it to be proclaimed throughout the earth; and He calls on all men equally to hear and obey it that they may live for ever. And the question-the only question-is, What are you going to do? {PTUK March 28, 1895, p. 195.9}

**“Forgiveness” The Present Truth 11, 13.**

E. J. Waggoner

A refusal to forgive one who has trespassed against us, harms not him, but only ourselves. To forgive an injury is simply to let it drop, and this should be our course toward every thing that is bad. “Abhor that which is evil; cleave to that which is good.” Romans 12:9. {PTUK March 28, 1895, p. 196.1}

Not to forgive the injury is to hold it fast, and to cleave to that which is evil. It is to apply a power and a right in ourselves which we do not possess,—namely, that of dealing with sin. When we surrender the matter we leave it in the hands of God, to be dealt with by Him. When we refuse to surrender it, we imply that we wish to deal with it ourselves. But man cannot deal with sin. The more he has to do with it, the worse off he is. Sin is the conqueror of man, and can be subdued only by the power of God. {PTUK March 28, 1895, p. 196.2}

The Saviour said: “Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” Luke 17:3, 4. “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.” He will not do it because He cannot. The unforgiving person will not let Him. He puts himself in the place of God by refusing to let the trespass against him be dealt with by God, and thus takes himself out of the only position in which God can bestow upon fallen man the gift of eternal life. He who will not forgive his brother is not taking heed to himself. He is cherishing a viper in his bosom which will give him at last a fatal sting. {PTUK March 28, 1895, p. 196.3}

**“Obtaining Grace” The Present Truth 11, 13.**

E. J. Waggoner

The *Catholic Times* describes “a very efficacious means of obtaining graces both spiritual and temporal,” which is recommended by a French Catholic. “It consists,” says the *Times*, “in a new devotion to the great Franciscan wonder-worker St. Anthony of Padua. Those who wish to obtain graces from St. Anthony must promise him bread for the poor, which he only gets if he grants the grace that has been asked. One must promise him so many loaves of white bread, or so much in money for bread, every one promising according to their means.” This seems to have the merit of being a very safe commercial enterprise. No favours, no bread. But what the “saint,” who died several hundred years ago, can want of bread, the non-Catholic mind is unable to make out. {PTUK March 28, 1895, p. 196.4}

**“How to Get to Rome” The Present Truth 11, 13.**

E. J. Waggoner

Last month Lord Halifax, President of the English Church Union, delivered a lengthy address before the Bristol branch of that body, which was published in full in the *Church Times* of Feb. 15. It occupied four pages of that paper, and was thus editorially commended:— {PTUK March 28, 1895, p. 196.5}

We make no apology for occupying our columns with so full a statement. The subject is too important for that. All we would suggest is that it should be read, and the subject given careful consideration by every thoughtful and earnest Churchman. {PTUK March 28, 1895, p. 196.6}

Although Lord Halifax is only a “layman,” his position as President of the E.C.U., and the prominence which it gives his address, make his words quite significant of the growing sentiment in the Church of England. After having spoken of the central position that Rome occupied in the early centuries, he said:— {PTUK March 28, 1895, p. 196.7}

In the case of England it was the source from which our Saxon forefathers derived there Christianity. It was to a Bishop of Rome-one of the greatest of the Popes-that the conversion of our Anglo-Saxon forefathers was due. St. Augustine was the apostle of England, and it is to St. Gregory the Great that we owe his mission to our shores. Canterbury was the daughter of Rome. {PTUK March 28, 1895, p. 196.8}

This of course is simply the statement of a well-known fact, but it figures largely in the argument. The fact that England was originally Catholic is advanced as the strong reason why it ought still to be Catholic, although we cannot see why that follows any more than that it ought to be heathen, since it was even before it was Catholic. {PTUK March 28, 1895, p. 196.9}

We pass by nearly half of the address, which treats of the break between England and Rome, and come to the consideration of {PTUK March 28, 1895, p. 196.10}

**PRESENT RELATIONS WITH ROME**

Lord Halifax says:— {PTUK March 28, 1895, p. 196.11}

Surely there is no one, if he thinks what it would be to see the Western Church once more reunited, her schisms healed, and peace once more existing amongst her members, but must long for the day when the Church of England, our own branch of the Church which we love so well, should again be united in bonds of visible communion with the Apostolic See and all the churches of the West. What would we not give to be able to make our confessions and our communions abroad as we do at home! Who can endure the sense of being separated from those with whom in all essentials of belief and sentiment we are one? And why should we not see the day of such a happy reconciliation? It was never the intention of the Church of England to depart from the rest of the Catholic Church. What is there which should make her desire to remain in her present isolation, which should make such a renewal of her ancient relations with Rome impossible? She counts herself a portion of the visible church, estranged rather than divided from the rest of Catholic Christendom. Her articles expressly assert the authority of the universal church in controversies of faith, and in the institution of rites and ceremonies; while in her canons she has given to her clergy the proper key for interpreting her Articles, by ordering them to be understood and explained only in a sense conformable to the teaching of the Catholic Fathers and Doctors of the undivided church. Some of her most eminent bishops and divines have in a continuous chain ever since the separation in the 16th century yearned for the restoration of unity, and have laboured for that blessed result. {PTUK March 28, 1895, p. 196.12}

The matter of {PTUK March 28, 1895, p. 196.13}

**PAPAL INFALLIBILITY**

is of course one of the chief obstacles to union between the two bodies; but Lord Halifax sees a way over it. He proceeds:— {PTUK March 28, 1895, p. 196.14}

Even in regard to the Vatican Council it appears not impossible that mistakes and exaggerations as to its scope and consequences may have been made, and that as time goes on explanations will emerge which may make the difficulties it seems to involve less than they have sometimes appeared. It is certain that the explanations given by Bishop Fessler, the Secretary of the Council, with the approbation of the Pope, were by no means such as some who had pressed for the definition approved. If by papal infallibility it is only meant that the Pope is infallible when acting as the head of the whole church, and expressing the mind of the church, and after taking all the legitimate and usual means for ascertaining that mind, in determining which, the authority and witness of the bishops, as representing their respective churches, must be paramount, and then only in regard to the substances of the deposit handed down from Christ and His apostles, it would seem that the difficulty of a possible agreement is not so insuperable as it has been sometimes represented. {PTUK March 28, 1895, p. 196.15}

The situation is fully summed up in the following words:— {PTUK March 28, 1895, p. 196.16}

Let me recapitulate our position again. It is essential there should be no mistake about it. In the words of the recent writer, which leave nothing to be desired, We wish for union with Rome; we wish for nothing so much, but such a desire on our part involves nothing inconsistent with a sincere and loyal allegiance to the Anglican communion. We are convinced on the one hand that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Protestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome. We are indeed members of a body not in communion with the Holy See. We deplore the isolation, and desire to do our best to heal the breach between us. That breach is none of our making.... We have never renounced communion with Rome. There is nothing in the formal teaching of the Church of England which in the last degree implies the desirability of such a separation; on the contrary, it is distinctly repudiated. Priests in Roman orders may minister, members of the Roman communion may communicate, at our altars, we desire from the bottom of our hearts to be allowed to make our confessions to and receive our communions from the hands of the Roman clergy abroad. {PTUK March 28, 1895, p. 196.17}

Then the steps which the Pope is taking for reunion are referred to as the work of Christ, and the present work of the Church of England is thus set forth:— {PTUK March 28, 1895, p. 196.18}

Meanwhile, on our side the main point we have to insist upon at the present time, is that reunion is to be worked for, prayed for, that the present is an opportunity which, once lost, may never occur again. Do not let us be afraid to speak of the possibility, of the desirability, of a union with Rome. Let us say boldly we desire peace with Rome with all our hearts.... One thing above all others let us do. Let us take the opportunity of the appeal made by the present Encyclical to assure Leo XIII. that we, at least, are grateful for his efforts-that he may rely upon a sympathetic answer to any appeal he may make to the Church of England. {PTUK March 28, 1895, p. 196.19}

Another speaker at the same meeting said that reunion with Rome must come before anything was done towards reunion with the “separated brethren” at home. They should do all they could to remove existing prejudice, but first of all let them get reunion of all organised Western Christendom, and then they could go out to the various Dissenting bodies, and “with such power that the latter would not be able to resist them.” {PTUK March 28, 1895, p. 196.20}

All this applies to a recognised, organic union, and shows that there is a strong sentiment in that direction. Surely the Church of Rome will not longer turn a deaf ear to so pathetic a plea, but will take in the pleaders. But even though the two bodies never became one in name, and Dissenters never formally come back, the real essence of union already exists. And the “separated brethren” also have a short cut to Rome, on a road that will land them there without fail. As an illustration we offer the following extract from a sermon by a clergyman of the American branch of the Church of England. It was preached before the seventeenth annual synod of the Diocese of Springfield, Ill., U.S.A., and was printed with the approval of the bishop:— {PTUK March 28, 1895, p. 196.21}

It is true that of late years a sect has arisen which seeks to overthrow the Christian Sunday, and substitute, or rather re-establish, the Jewish Sabbath. And it is also true that this sect is rapidly increasing in numbers. The cause is not hard to find. A large number of those who profess and call themselves Christians, have unwisely rallied to the cry of “The Bible and the Bible only, as the religion of Protestants,” and as the change from Saturday to Sunday is neither authorised nor even mentioned in the Bible, they are of course defenceless against the attack of the Sabbatarians. When these advance their arguments, the so-called Bible Christians have nothing to reply, and if they are really consistent, they must leave the denomination to which they belong, and unite with the Sabbatarians. Many of them are doing so; more will certainly follow, and it need not be a matter of surprise if the boundary lines of Protestantism are entirely changed by the attacking forces of this comparatively new sect. {PTUK March 28, 1895, p. 197.1}

But when “the Bible and the Bible only” ceases to be the religion of Protestants, there will be no difference between Catholics and Protestants. Once let it be definitely settled among Protestants that the Bible is not a complete and perfect guide in faith and duty, and there is no escape from either the Papacy or religious anarchy. If the Bible is not sufficient, and human authority must be added to it, or substituted for it, then there must be some man or set of men who will be recognised as the representative of that authority. {PTUK March 28, 1895, p. 197.2}

But, as the clergyman said, men must either keep the Sabbath of the Bible,—the seventh day of the week, or else cease to recognise the Bible as the perfect revelation of God’s will. So that the Sabbath question is the test between Protestantism and Catholicism. Let us put the case sharply in a few simple propositions. {PTUK March 28, 1895, p. 197.3}

1. If the Bible be not acknowledged to be the perfect and only guide in matters of religion, there is no escape from Catholicism, whether the name be taken or not. {PTUK March 28, 1895, p. 197.4}

2. If the Bible be acknowledged as the perfect revelation of God’s will to men, then the Sabbath of the Bible-the seventh day, Saturday-must be kept, since the Bible gives no sanction to Sunday keeping. {PTUK March 28, 1895, p. 197.5}

3. If the Sabbath be rejected, and Sunday clung to in its stead, then the Bible is repudiated as the perfect guide in matters of religion, and the one making such a choice is virtually, if not openly, in the Catholic Church. {PTUK March 28, 1895, p. 197.6}

4. Therefore the truth upon the Sabbath of the Bible is the message by which God calls to those in Babylon, saying, “Come out of her, My people.” {PTUK March 28, 1895, p. 197.7}

Where will you stand? Will you yield wholly to God and His Word? or will you follow the Papacy and tradition? {PTUK March 28, 1895, p. 197.8}

**“God Is Love” The Present Truth 11, 13.**

E. J. Waggoner

Jesus said to Pilate, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” John 18:37. It is for precisely the same end that all other persons have been born into the world; and it is only for this end that existence can be continued to them. They can bear this witness in all the walks and occupations of life; by deeds, even better than by words. They are to bear witness as Christ bore it, and the truth to which they are born to witness is that “God is love.” {PTUK March 28, 1895, p. 199.1}

**“About Flowers” The Present Truth 11, 13.**

E. J. Waggoner

We begin to get the lessons that the Lord would teach us in plant life only as we recognise the fact that He is indeed the life of every living thing, and that every flower and every blade of grass is instinct with His own life. Then the blossoming plant can speak to us of the Father’s care, and in watching the unfolding of the springing leaf, and the colouring of the petals, we are brought into the direct presence of the working of the life of God. How little can be known of this working, in the imperfection of human knowledge, is thus stated by Sir John Lubbock:— {PTUK March 28, 1895, p. 204.1}

“The total number of living species of plants may be roughly estimated at 500,000, and there is not one of which we can say that the structure, uses, and life history that are yet fully known to us. Our museums contain large numbers which botanists have not yet had time to describe and name. Even in our own country not a year passes without some additional plant being discovered; as regards the less known regions of the earth, not half the species have yet been collected.” {PTUK March 28, 1895, p. 204.2}

But the fact can be known. God’s creative power is working all about us, and by that we may know His power to work in us, to clothe us with the beauty of His holiness, even as the beauty of the Lord’s life is manifested in the flower. {PTUK March 28, 1895, p. 204.3}

**THE LIFE PLANT**

There is a plant in Jamaica called the “life plant,” because it is almost impossible to kill it or any portion of it. When a leaf is cut off and hung up by a string it sends out white, thread-like roots, and begins to grow new leaves. Even when pressed and packed away in a botanist’s herbarium it has been known to outgrow the leaves of the book in which it way placed. The only way to kill it is by the heat of a hot iron or of boiling water. {PTUK March 28, 1895, p. 204.4}

**ANCIENT BLOSSOMS**

The herbarium of the Museum of Egyptian Antiquities at Gizeh contains specimens of plants several thousand years old. It was the custom to garnish the mummy with leaves and flowers, some of which have preserved their hue to this day. The flowers most frequently met with in the tombs are the lotus (white and blue), wax-like blossoms of the pomegranate, the common red poppy, the crocus, and a chrysanthemum. {PTUK March 28, 1895, p. 204.5}

**PRESSED FLOWERS**

The discolouration of flowers when preserved and dried as botanical specimens is said to be due to ammonia in the atmosphere. In order to prevent this action, it has recently been recommended, says *Chambers’s Journal*, to use for pressing absorbent paper which has been baked in a one per cent. solution of oxalic acid, and dried. The use of such paper enables specimens to be preserved with their colours unimpaired. {PTUK March 28, 1895, p. 204.6}

**WILD-FLOWER AIR**

“Of all sweet things,” wrote Jefferies, “there is none so sweet as fresh air-one great flower it is, drawn round about, over, and enclosing us; as if the dome of the sky were a bell-flower, drooping down over us, and the magical essence of it filling all the room of the earth. Sweetest of all things is wild-flower air.” {PTUK March 28, 1895, p. 204.7}

**“News of the Week” The Present Truth 11, 13.**

E. J. Waggoner

-A storm of locusts, lasting over three hours, was reported recently from Cassablanca, in Morocco. It is feared that the harvest is entirely destroyed. {PTUK March 28, 1895, p. 206.1}

-The skeleton of a mastodon, eighty feet long and eighteen feet wide, has been recently discovered in South Dakota. One of the teeth was a foot in length. {PTUK March 28, 1895, p. 206.2}

-A recent survey has established the number of glaciers in the Alps at 1,155, of which 249 have a length of more than four and three-quarter miles. {PTUK March 28, 1895, p. 206.3}

-Peace negotiations between China and Japan are in progress at Simonoseki, Japan. China has appealed to several European powers to aid in preserving the integrity of China. {PTUK March 28, 1895, p. 206.4}

-According to letters received at Constantinople from the interior, much anxiety prevails among the Christians at Bitlis, Erzeroum, and Van, owing to the aggressive attitude of the Mussulmans. {PTUK March 28, 1895, p. 206.5}

-A terrible colliery disaster was reported March 21 from Red Canon, Wyoming, U.S.A., from an explosion of coal dust. Sixty-eight persons who were in the mine are supposed to have been killed. {PTUK March 28, 1895, p. 206.6}

-There is prospect of serious trouble between Spain and the United States, arising from the action of several Spanish warships in firing upon American vessels off Cuba, one of the latter having been sunk, with a loss of sixteen lives. {PTUK March 28, 1895, p. 206.7}

-All doubt as to the fate of the Spanish warship *Reina Regente* was ended March 19, the vessel having been discovered submerged near the entrance to the Straits of Gibraltar. Her crew is supposed to have numbered nearly 400 men. {PTUK March 28, 1895, p. 206.8}

-An explosion of about twenty tons of dynamite took place on the Rhine, close to the Dutch frontier, March 20, resulting in great destruction of property and considerable loss of life. Several vessels were sunk, and every house in the vicinity was destroyed. {PTUK March 28, 1895, p. 206.9}

-An “Extraordinary Grand Jury” were recently appointed in New York City to investigate alleged police corruption in the western metropolis. Their report has now been given, and contains twenty-five indictments, some of the highest officials being implicated. {PTUK March 28, 1895, p. 206.10}

-There is war in the Philippine Islands between the Spanish forces and the Mohammedans. A victory for the Spanish troops was reported in Mindanao, March 10, after severe fighting, in which the Mohammedans lost 108 men killed, including the Sultan and his son. {PTUK March 28, 1895, p. 206.11}

-The general lockout of shoe operatives began March 16, and affects about 200,000 workmen. In Leicester alone the number of persons affected approaches 80,000. Great distress is imminent in the boot and shoe centres, there being an almost complete stagnation of business at those places. {PTUK March 28, 1895, p. 206.12}

-Snow has been so heavy this year in Sicily that it has ruined the pastures, blocked up the villages and caused many deaths. The places on the mountains have naturally suffered most. The flocks and herds have had to migrate to the plains, and never for many years has such a winter been known on the island. {PTUK March 28, 1895, p. 206.13}

-Lord Hobhouse has undertaken to push through Parliament a Sunday Bill, which is designed to permit the public delivery on Sundays of scientific lectures and of addresses such as that which was the subject of the well-known Leeds prosecution. The measure is designed to amend slightly the Sunday Act of 1781, but will not affect the ancient Sunday law of Charles II. {PTUK March 28, 1895, p. 206.14}

-Spain is passing through a governmental crisis, growing out of the wrecking of two newspaper offices by army officers at Madrid, for unfavourable comments concerning military matters. The press and the Supreme Court demanded that the officers should be tried in the civil courts, but the minister of war insisted upon a court martial, and as he would not yield, the Spanish Ministry resigned. A number of duels between officers and journalists are said to be impending. {PTUK March 28, 1895, p. 206.15}

**“Back Page” The Present Truth 11, 13.**

E. J. Waggoner

It is said that about two hundred-weight of water from St. Winefride’s Well, at Holywell, is posted every day in sealed cans to every part of the country. {PTUK March 28, 1895, p. 208.1}

Our publishers last week booked orders for over three tons of books to be shipped to Australia. Other evidences of the progress of the work in Australasia are furnished by the *Bible Echo*, of Melbourne, which comes to us every week. {PTUK March 28, 1895, p. 208.2}

An article in this number makes extended quotations from Viscount Halifax, President of the English Church Union, on corporate reunion with Rome. Last week Lord Halifax arrived in Rome to confer with the Pope about reunion. {PTUK March 28, 1895, p. 208.3}

Last week’s PRESENT TRUTH contained the Factory Inspector’s letter calling for the payment of the fines imposed for labouring on Sunday, and stating that if they were not paid by the 19th, steps would be taken to enforce payment. The *Times* of the 21st states that on the preceding day the Inspector applied at the Clerkenwell Court for a distress warrant, and that the application was granted. Possibly we may be able to record its execution, in our next issue. {PTUK March 28, 1895, p. 208.4}

The following statement by the *Methodist Times*, concerning the late Dr. Dale, is one of the best tributes that we have seen to the memory of that minister. It is a sad fact, however, that it is an unconscious tribute. The fact that among professed Protestants such a position on the relation of Church and State is now quite generally regarded as a “fatal delusion,” is one of the strongest evidences of the practical union that already exists between Protestantism and the Papacy. {PTUK March 28, 1895, p. 208.5}

He was so possessed with the fatal Dissenting delusion of the middle of the present century-that the State as such has nothing whatever to do with religion-that he both favoured secular education in day schools and asserted that the Christian Churches as such had nothing to do with the better government either of cities or of kingdoms. When a Nonconformist Council was formed for Birmingham, he stood absolutely alone in resisting the proposal to combine the forces that make for righteousness in the promotion of higher municipal ideals. {PTUK March 28, 1895, p. 208.6}

There closed in the United States this month an international Conference of Seventh-day Adventists. Delegates were present from Europe, Asia, Africa, South America, and the islands of the South Seas, and from all parts of the States and Canada. The reports of the proceedings indicate a most interesting and profitable Conference, the time being devoted to counsels regarding the carrying on of the work, and to Bible study. {PTUK March 28, 1895, p. 208.7}

The Conference made provision for beginning work in a number of fields where hitherto little or nothing has been done by this Society, as New Guinea, the Upper Zambesia, East Africa, and the Fiji Islands. Other fields are left to be supplied with workers by the Board of Foreign Missions appointed by the Conference. Additional labourers were sent to strengthen the working force in such places as Mexico, Central America, the West Indies, Trinidad, Argentina, British Guiana, Australasia, West Africa, Hawaiian Islands; and other fields were considered which are to be supplied at an early date. Thus the work broadens every year, and we rejoice at the progress of the Word of the Lord in the earth. {PTUK March 28, 1895, p. 208.8}

The Pope is very solicitous concerning the social question-in Protestant countries. There is a large field for his “burning zeal” for the improvement of the masses to make itself felt in such countries as Mexico, Ecuador, and Peru. The fact that he does nothing for them in comparison with his manifestations of solicitude for England, Germany, and the United States, affords the best evidence of the nature of the goal of social perfection at which he aims. {PTUK March 28, 1895, p. 208.9}

In the *Church Times* we find the following “argument” for infant baptism: “Lydia probably, being a rich lady, would have had many infants in her household, which must have consisted of scores of slaves.” This recalls the story of the discussion of this subject by a Baptist and a Presbyterian, in which the latter based his “argument” for infant baptism upon Lydia’s infants. “You are mistaken,” said the Baptist, “Lydia’s youngest daughter was eighteen years old when her mother received the Gospel.” The Presbyterian taken aback by the confident tone of the assertion, asked in astonishment, “How do you know that?” “I know it,” rejoined the other, “in the same way that you know that she had any children at all: *I guessed it*.” The rejoinder was sufficient to show the absurdity of the so-called “argument” for infant baptism, and that was all it was designed for. The only subjects for baptism are indicated in our Saviour’s words, “He that *believeth* and is baptized shall be saved.” Whosoever is old enough to believe, is old enough to be baptized, and they alone are fit for the ordinance. {PTUK March 28, 1895, p. 208.10}

The religious world is not so much disturbed in this day by infidelity in the Church and even in the pulpit, as by the nonconformity of some people to Church customs and traditions. A person may deny the very cardinal doctrines of Christianity, as revealed in the Word of God, and still be accounted as belonging to come “branch” of the church of Christ; but let him deny some Church tradition not found in that Word and not upheld by it, and he at once meets with scorn and opposition. {PTUK March 28, 1895, p. 208.11}

While English Church Union is openly pressing a scheme for reunion of the Anglican Church with Rome, the Bishops of the Church of England are silent. The *English Churchman* says:— {PTUK March 28, 1895, p. 208.12}

The ominous silence of the Episcopal Bench, as a body, on the subject of the new and, indeed, epoch-making departure of the E.C.U., is giving rise to a fear in the public mind less the prelates themselves should be in favour of the pro-Roman policy of Lord Halifax and his followers. This fear is, no doubt, strengthened by the fact that for years past episcopal patronage has been lavished on prominent members of the Union as a solidarity fairly representative of the Church of England. {PTUK March 28, 1895, p. 208.13}

There is a movement on foot to prohibit the sale of tobacco to persons under sixteen years of age. Of course so arbitrary a measure could never be enforced, even if it were adopted, although most smokers would doubtless favour it theoretically. Those who use the weed admit that it is injurious to boys, although no one has shown what subtle change occurs in the human constitution at the age of sixteen, which makes it henceforth impervious to the effects of poison. One thing is certain, and that is that a man who uses tobacco can never have any influence in preventing its use by lads. {PTUK March 28, 1895, p. 208.14}