**“The True Relation of the Church to the State” The Present Truth, 12, 1.**

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**RELATION OF THE CHURCH TO CHRIST**

The church is the body of Christ. We read that God set Christ at His own right hand in the heavenly places, “and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all.” Ephesians 1:22, 23. “He is the Head of the body, the church.” Colossians 1:18. {PTUK January 2, 1896, p. 1.1}

The body that is severed from its head is a dead body. That body which has an outward connection with the head, but which does not respond to the thoughts of the head, and does not move in harmony with them, is paralysed, and is the same as dead. So that so-called church which is not prompted in all its acts by the thoughts and Spirit of Christ, is not the true, living church of Christ. It has a name to live, but is dead. {PTUK January 2, 1896, p. 1.2}

Christ is “the Head of the body, the church,” “for it pleased the Father that in Him should all fulness dwell.” Colossians 1:18, 19. The fulness that dwells in Him is the fulness of God. Colossians 2:9. It is the fulness of grace and truth. John 1:14. “And of His fulness have all we received.” John 1:16. The church, which is His body, is “the fulness of Him that filleth all and all.” Ephesians 1:22, 23. Both Christ and His true church have the same “fulness,” namely, that of God. They are one. “As He is, so are we in this world.” 1 John 4:17. Therefore, {PTUK January 2, 1896, p. 1.3}

The relation of the church to the State is identical with the relation of Christ to the State. Of course speaking of “the church,” we mean the church of the Bible, and nothing less. The professed church of Christ which presumes to assume a different relation to the State from that which He occupied when on earth, is false to Him and to its profession. {PTUK January 2, 1896, p. 1.4}

**THE CHURCH AND ITS MEMBERS**

But the church is composed of members, and the interests and duty of the whole body is the interest and duty of each individual member. “We are many members, yet one body in Christ, and every one members one of another.” Romans 12:5. “Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.” 1 Corinthians 12:26, 27. The church as a whole sustains the same relation to Christ that each individual member sustains. “The Head of every man is Christ.” 1 Corinthians 11:3. “He that saith he abideth in Him ought himself also so to walk even as He walked.” 1 John 2:6. Therefore we have the further unavoidable conclusion, that {PTUK January 2, 1896, p. 1.5}

The relation of each individual member of the church to the State is identical with the relation of the church itself to the State; and this, as we have seen, is identical with the relation of Christ Himself to the State. “If any man have not the Spirit of Christ, he is none of His.” Romans 8:9. {PTUK January 2, 1896, p. 1.6}

**WHAT “THE STATE” IS**

What now do we mean by “the State”? When we speak of “the State,” without any qualifications expressed or implied, we do not refer to any particular State or form of government, but to earthly government, as distinct from the government of God. Neither do we mean law-makers and rulers alone, since they would be nothing without people under them. And since all the world is under some form or other of human government, the term “the State” is really synonymous with “the world.” Therefore we have the final, unavoidable conclusion, that {PTUK January 2, 1896, p. 1.7}

The relation of the church and of each member of it, to the State, is simply the relation of Christ to the world. Our task then is to consider from the Bible what that relation is, and to apply it practically to ourselves. {PTUK January 2, 1896, p. 2.1}

**CHRIST’S RELATION TO THE WORLD**

In the first place, and including everything else, the relation of Christ to the world is one of love and sacrifice. “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. This is as true of Christ as of the Father, for He “loved us,” and “gave Himself for us.” See Galatians 2:20; Revelation 1:5. He said, “The bread that I will give is My flesh, which I will give for the life of the world.” John 6:51. {PTUK January 2, 1896, p. 2.2}

This means that the attitude of the church and of each member of it, to the world and to each individual in the world, whether ruler or subject, whether official or private citizen, is to be one of salvation, and not of condemnation and reproach. “For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.” John 3:17. Christ said to the rebellious Jews, “Do not think that I will accuse you unto the Father.” John 5:45. To His disciples He said, “Ye are the salt of the earth.” “As My Father hath sent Me, so send I you.” John 20:21. {PTUK January 2, 1896, p. 2.3}

Another text which shows at the same time the relation both of Christ and of His true disciples to the world, is 2 Corinthians 5:19, 20; “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. So then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ’s stead, Be ye reconciled to God.” {PTUK January 2, 1896, p. 2.4}

That is, we are now, as members of Christ’s body, to do the same work that Christ did when He was on earth in the flesh. We are “in Christ’s stead,” “ambassadors for Christ.” God was in Christ reconciling the world unto Himself, and now He appeals to the world through the church of Christ, just as He did then through Christ Himself. {PTUK January 2, 1896, p. 2.5}

**NOT LIKE THE WORLD**

In order to save men, Christ came as one of them. He had all honour and authority, but He could not have reached men if He had come to them in the form of a king. It would have shut Him away from the common people, for however kind He might have been, they would have been diffident in His presence, because of His office. So He “emptied Himself,” and “took upon Him the form of a servant.” Philippians 2:5-7. God says, “I have exalted One chosen out of the people.” Psalm 89:19. Christ was one of the people, not above them, except in goodness and meekness. The poorest and humblest did not shrink from Him, because He was one of them. There was no barrier between Him and the common people. When one wished Him to assume a position of authority in worldly matters, He said, “Man, who made Me a judge or a divider over you?” Luke 12:14. {PTUK January 2, 1896, p. 2.6}

We, as followers of Christ, are exhorted to let the same mind be in us that was in Him. Philippians 2:5; 1 Peter 4:1. When two disciples, thinking that Christ’s kingdom was of this world, asked for places of honour and authority in it, He said to them all, and to us as well, “The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:25-28. {PTUK January 2, 1896, p. 2.7}

The disciples of Christ, therefore, cannot hold offices of power and authority in the governments of earth. The chief reason why not, and the one that is sufficient in our present study, is that such positions of authority are inconsistent with the character of servants. It is not difficult for anybody to see that it would have been incongruous for Christ to hold any office whatever under the government, or to have anything to do with politics. Now if a Christian at the present day is really like Christ it should be as incongruous for him to occupy such a position as it would have been for Christ. If it seems natural and right for professed Christians nowadays to be politicians, it is simply because the standard of Christianity has fallen below that of Christ. {PTUK January 2, 1896, p. 2.8}

Christ broke down every barrier that would separate the common people from Him. He was simply one of the common people, sympathising with them, and helping them in their needs. Whoever consents to occupy any position that is above that of the most common people, except as the meekness of the Spirit of Christ may elevate his character above theirs, is not a true representative of Christ, but is elevating himself above Christ in this world. {PTUK January 2, 1896, p. 2.9}

Again, Christ says: “My kingdom is not of this world.” John 18:36. Therefore His people are not of this world, as He says, “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:19. In His prayer for them, and for us, He said, “The world hath hated them, because they are not of the world, even as I am not of the world.” John 17:14. How can a man be a part of the machinery of the world, to carry out the plans of the world, and not be “of the world”? It is impossible to be a part of the world, and still not be of the world. {PTUK January 2, 1896, p. 2.10}

**CITIZENS OF HEAVEN**

The force of Christ’s statement that we are not of the world, in connection with the subject before us, is seen more clearly when we read the words penned by the Apostle Paul: “Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” Philippians 3:20. A man cannot consistently have an active citizenship in two countries at the same time. If we are citizens of heaven, then we are not of this world; if we choose to be known as citizens of this world, the same as those who do not profess to be “partakers of the heavenly calling,” then we break off our allegiance to heaven. {PTUK January 2, 1896, p. 2.11}

**STRANGERS AND PILGRIMS**

Consider this point further. “If ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. If we are not Abraham’s seed, then we are not Christ’s. But if we are Abraham’s seed, then we shall walk as Abraham walked. Read John 8:39 and Romans 4:11, 12. Abraham and those who were heirs with him of the promise, “confessed that they were strangers and pilgrims on the earth. For they that say such things declared plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city.” Hebrews 11:13-16. {PTUK January 2, 1896, p. 2.12}

Note the statement, “They that say such things declared plainly that they seek a country.” What things? Why, those who say that they are strangers and pilgrims on the earth, such ones declared plainly that they seek a country, that is, an heavenly. Their confession that they are strangers and pilgrims is the plainest declaration that could be made to that effect. But if they do not by their actions as well as their words confess that they are strangers and pilgrims, then of course they do not declare that they seek for any different country from this present world. {PTUK January 2, 1896, p. 3.1}

Christ, the Seed of Abraham, was likewise a stranger and a pilgrim on this earth. He was only a sojourner here; in the world, yet utterly separate from it. If we are not in the same position, then we are not Christ’s. Why should Christians in this generation sustain any different relation to the world than in the days of Abraham and of Christ? The Spirit of God by Peter shows that they will not, for he exhorts them “as strangers and pilgrims.” 1 Peter 2:11. {PTUK January 2, 1896, p. 3.2}

Now this expression is not a mere form of words or figure of speech. It was strictly and literally true of Abraham, of Christ, and of the apostles. The words of the Bible are not used for sound, nor to fill up space, but mean just what they indicate. The terms “pilgrims and strangers,” and “sojourners,” when applied to Christians on this earth, and the statement that their citizenship is in heaven, mean that they occupied the same relation to the governments of this world that a citizen of any country on earth would occupy if he were travelling in a foreign country. {PTUK January 2, 1896, p. 3.3}

It needs no argument to show that it would be highly inconsistent for such a traveller to interfere with the affairs of the country where he might be sojourning for a short time. He could not expect to hold office. If he wished to, he could do so only by adopting it as his own country, and severing his connection with his former country. {PTUK January 2, 1896, p. 3.4}

An Englishman or an American travelling in Russia, Turkey, or China, would find himself subjected to many inconveniences. He would find many things not to his liking. He would be annoyed by laws and regulations which he might consider unjust; yet he would not think of trying to set those things right by seeking to amend or abolish the laws. Neither would he, if he were wise, make bitter comments upon the government. He would know that he had no business to interfere with the affairs of the country, and would quietly submit to the inconveniences, consoling himself with the thought that he was going to stay but a little while. Even so should Christians,-citizens of the heavenly country, and pilgrims and strangers on this earth,-do when subjected to the annoyances of unjust laws here below. They can be patient until the coming of the Lord, knowing that it will be but a little while till their travelling days are done, and they rest in a quiet habitation. {PTUK January 2, 1896, p. 3.5}

**SEEKING THE PROTECTION OF EARTHLY GOVERNMENTS**

“But,” some one will ask, “If the stranger were grossly ill-treated, and especially if he were unlawfully dealt with, would he not be justified in appealing to his own government for protection?” {PTUK January 2, 1896, p. 3.6}

Certainly he would, and so the Christian stranger on this earth may do, even as Christ Himself left us an example, that we should follow in His steps; “who, when He was reviled, reviled not again, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.” 1 Peter 2:23. His disciples have the privilege of doing the same, with the assurance that they will not appeal in vain; for “I know that the Lord will maintain the cause of the afflicted, and the right of the poor.” Psalm 140:12. {PTUK January 2, 1896, p. 3.7}

Another thought in connection with seeking for or depending upon the protection of earthly governments. It is a fact that the protecting power of the State is simply its fighting power. The British government, which is always so prompt to protect British subjects in whatever part of the world they may be, and to demand instant apology or reparation for any insult or injury to one of them, does so only on the strength of its army and navy. If it were not for its powerful men-of-war, it would have no power whatever to protect its citizens. A mere request from the government, with no power back of the request to force compliance, would be unheeded. {PTUK January 2, 1896, p. 3.8}

Now if we as Christians ask for or depend upon the protection of the State, we are asking it to fight for us, if mere words do not suffice. But the servants of Christ cannot fight. He said, “If My kingdom were of this world, then would My servants fight.” John 18:36. His kingdom is not of this world, and therefore they cannot fight, either in their own behalf or for somebody else. He is the Prince of peace, and His true servants are as He is. If therefore they may seek the protection of the State, they occupy the inconsistent position of saying to the State, “We cannot fight for ourselves, because that is wrong; will you not please fight for us? But bear in mind that we would not fight for you, if you should ask us to.” It would not be simply inconsistent; it would be wicked. {PTUK January 2, 1896, p. 3.9}

But the best of all is that Christians do not need the protection of earthly governments. Their King will be their protection when all the governments of earth are arrayed against them. For them to ask the protection of the State, therefore, would be to distrust and dishonour the power and willingness of the Lord to protect them. See Ezra 8:21-28. {PTUK January 2, 1896, p. 3.10}

**AMBASSADORS OF PEACE**

Christ’s servants cannot fight, because their Master is the Prince of Peace, and they are sent in His stead to preach peace. They are ambassadors for Christ, to carry the message of the Gospel of peace to the world; not to a few people only, but to “all people” (Luke 2:10), to “nations, and tongues, and kings.” Revelation 10:11. As such they are not to ally themselves with earthly governments, nor in any way to interfere in their affairs, since those governments exist only by the power of the sword. To do so would be disloyalty to their King and country. {PTUK January 2, 1896, p. 4.1}

As ambassadors they have nothing to do with maintaining their own rights. They are charged only with the duty of maintaining the honour of their King and Government, and in upholding His rights. God has a right to every man’s service, and His ambassadors are standing for His rights, when, in Christ’s stead, they induce men to become reconciled to God. While they are doing this work, the strength of their home Government, that is, the Government of heaven, is pledged to their support and protection. Earthly governments can only avenge insults to their ambassadors after they are committed; but God is able not only to execute vengeance, but to restrain wrath. When the fathers, to whom the promises were made, and whose children we are if we are Christ’s, “went from one nation to another, and from one kingdom to another people, He suffered no man to do them wrong, yea, He reproved kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm.” Psalm 105:13-15. {PTUK January 2, 1896, p. 4.2}

**RELATION OF THE CHURCH TO THE STATE AS A PERSECUTOR**

This is one of the most important features of the subject, and it is of the most practical interest to us at the present time and for the time to come. But the same principles with which we started will guide us here. The relation of the church to the persecuting State is identical with the relation of Christ to His persecutors; and the relation of each member of the church to the persecuting State is the same also. {PTUK January 2, 1896, p. 4.3}

The exhortation to us is, “Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.” Hebrews 12:3, 4. Christ did resist unto blood, striving against sin, without thinking or becoming discouraged. It is when we fail to consider Him, that we become weary and faint, and in that condition we fret and give utterance to expressions that are not Christlike. Let us take a few moments to study Him as we are constantly to consider Him. {PTUK January 2, 1896, p. 4.4}

Consider Him in the Judgment hall, and on the cross. “He was oppressed, and He was afflicted, yet He opened not His mouth.” Isaiah 53:7. “When He was reviled, He reviled not again.” 1 Peter 2:23. One of His revilers was so struck with His meekness and forbearance, that he was won even on the cross. {PTUK January 2, 1896, p. 4.5}

“He was taken from prison and from judgment.” Isaiah 53:8. His trial and execution were wholly unjust and illegal, and He was convicted only on the testimony of hired, false witnesses. Read Matthew 26:59-62. Yet not one word of “righteous indignation” or reproach did He utter, nor did He even “ask only for His rights;” and in this He “suffered for us, leaving us an example that we should follow His steps.” 1 Peter 2:21. {PTUK January 2, 1896, p. 4.6}

Some one may say, “But Christ knew that His hour had come, and that He must necessarily suffer at that time, or else He would have done differently.” Yes, He did know that His hour had come. Before that His enemies had many times tried to seize Him and put Him to death, “but no man laid hands on Him, because His hour was not yet come.” John 7:30. When at last He was taken, and He said to Pilate, “Thou couldest have no power at all against Me, except it were given thee from above.” John 19:10. He came to this world to bear witness to the truth (John 18:37), and He witnessed a good confession before Pontius Pilate. 1 Timothy 6:13. “As He is, so are we in this world.” If we as Christians are called to bear witness before governors and kings, we may have the same assurance that Christ had, that they can have no power against us except what is given from above. So we need not worry about ourselves, but may give our whole attention to the Lord’s business. If we are walking “in the light as He is in the light,” we may know that no harm can come to us if our hour has not come; and if it has come, we may meet it even as He did. {PTUK January 2, 1896, p. 4.7}

Not only did no words of reproach against His persecutor fall from the lips of Christ, but none appear in the record of His sufferings. On the cross He prayed, “Father, forgive them, they know not what they do.” Thus He illustrated His own words to us, “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Matthew 5:44. {PTUK January 2, 1896, p. 4.8}

Praying for our enemies is incompatible with holding them up to contempt and scorn, or seeking to have punishment executed on them for their misdeeds. The Lord has taught us to pray, “Forgive us our trespasses as we forgive them that trespass against us.” Now if we claim that we do pray for them that despitefully use us and persecute us, and at the same time publish them as dastardly miscreants, and hold them up to the indignation and scorn of others, and ask for the strength of a law to be visited on them, we virtually say that we wish the Lord to treat us in the same way. {PTUK January 2, 1896, p. 4.9}

But God does not do that way. He “upbraideth not.” “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” Psalm 103:10. “God was in Christ, reconciling the world unto Himself,” not doing or saying anything that would tend to drive the world from Him. He was drawing them; and this He did by “not imputing their trespasses unto them.” 2 Corinthians 5:19. Holding men up to scorn or reproach is not the way to draw them. {PTUK January 2, 1896, p. 4.10}

Of course this does not mean that we are to call evil good, or that we are not to show people their sins. We are sent to save them, and they cannot be saved from their sins if they do not know them. But this must be done in love, and with no other desire than to save their souls. Love will not lead to the saying of a word that will wound the feelings of any, or cause others to hold them in reprobation. When we have in our hearts the love for sinners that Christ had, we shall know very well how to deal tenderly with sinners without compromising the truth. {PTUK January 2, 1896, p. 4.11}

It may be thought that by setting forth in glaring colours the injustice and maliciousness of persecutors, we can excite in others such indignation that they will shun the same course, and be led to accept the truth. But we must remember, first, that the salvation of the persecutors is just as important as the salvation of anybody else, and, so far as we know, just as possible. And, second, that “the wrath of man worketh not the righteousness of God.” James 1:20. Indignation and bitterness against persecutors has nothing in common with the Spirit of Christ, and can never lead one to Christ. Such a spirit is but a face of the spirit of persecution itself, and may easily develop into the same persecution. {PTUK January 2, 1896, p. 4.12}

**LOVE AND TENDERNESS FOR THE ERRING**

Let us go back of the trial and crucifixion of Christ, to consider a still greater manifestation of His love and tenderness for those who were seeking His life. In the washing of His disciples’ feet, we have one of the most wonderful and touching exhibitions of the love of Christ for erring and malicious men. It shows us how He laboured to save them. {PTUK January 2, 1896, p. 5.1}

Before going further, read John 12:1-8 together with Matthew 26:6-16, and John 13:1-30. Read these scriptures carefully, and note the following points:- {PTUK January 2, 1896, p. 5.2}

Judas was angry because the woman used the ointment upon Jesus, instead of selling it and putting the money into the treasury. He even influenced the other disciples to protest against the “waste.” But they did not know that Judas was a thief, and that he was angry because he could not get the money for himself. Jesus, however “needed not that any should testify of man, for He knew what was in man.” John 2:25. Therefore He knew that Judas was a thief, and that he had been stealing from the treasury. He knew also the hypocrisy of his pretended care for the poor. {PTUK January 2, 1896, p. 5.3}

Judas resented the gentle reproof of Jesus, and, in order to get revenge, and at the same time to satisfy his avarice, he went at once to the chief priests, and made a bargain to sell his Lord to them. Jesus also knew this. {PTUK January 2, 1896, p. 5.4}

Six days afterward came the passover, when Jesus washed the feet of the disciples, as told in John 13 The devil had already put in the heart of Judas to betray Jesus (verse 2), who knew all about it, yet Jesus washed the feet of Judas with the rest; for we read that while He was washing their feet Jesus said, “Ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean.” Verses 10, 11. Judas did not go out until after Jesus had finished washing their feet, and had sat down again to supper. See verses 21-30. {PTUK January 2, 1896, p. 5.5}

Think of it! Judas had already bargained away the Lord. To be sure he did not realise what would be the result, even as few men realise the end of their actions. But it is true that there was in his heart bitter envy and hatred against the Lord, and maliciousness which involved murder. Jesus knew all this, yet He washed his feet. {PTUK January 2, 1896, p. 5.6}

There was never on earth a baser deed than that of Judas. The Roman soldiers cruelly abused the Lord; but their trade was to shed blood, and they knew nothing of Jesus except that He was a condemned criminal. The priests and rulers were more wicked, for they had heard the gracious words of Christ, and had seen His mighty works of love and compassion. But their wickedness was not equal to that of Judas, for he had been the intimate “familiar friend” of Jesus. He had lived with Jesus, and had been the recipient of His goodness. He had had evidences of His Messiahship and of His goodness, that none other of His persecutors had. At the time of the Passover supper Judas was meditating the basest act of treachery ever known on this earth; yet Jesus, against whom it was directed, and who knew all about it, lovingly washed the feet of that, His cruellest enemy. {PTUK January 2, 1896, p. 5.7}

Why was it?-“For I have given you an example, that ye should do as I have done to you.” In that He taught us not only to love the brethren, but also love for our enemies. Since Judas was the basest of all base men, there can be no question but that what Jesus did for him He would as readily have done for any other man in the world. He would as readily have washed the feet of the chief priests, or of Pilate, as of Judas. Therefore if we do not have such love in our hearts for all men, even those who may be seeking our life, as would lead us to wash their feet if occasion served, then washing the brethren’s feet is but a form, and we are not following the example of Christ. It is a small thing to love the brethren, who loved us; but the example of Jesus teaches more than this. It teaches the tenderest love towards our bitterest and basest enemies. {PTUK January 2, 1896, p. 5.8}

**THE FORBEARANCE OF JESUS**

Note further that Jesus treated Judas just as He did the other disciples, although He knew his heart, and that he was planning to betray Him. There was not an act, not a gesture, not an expression, not a tone of voice, not even a look, that betrayed to the other disciples the fact that Judas was a traitor. Jesus knew that the devil had already put into the heart of Judas to betray Him, and that he had already made a bargain, yet He did not hold up his case for the indignation of the other disciples. There was no difference in His demeanour towards the sullen Judas and the loving John. In this Jesus was showing His method of dealing with the worst sinners. He was giving us an example. {PTUK January 2, 1896, p. 6.1}

What led Jesus to act in this way? Did He force Himself to it? Did He make a mighty effort to conceal His feelings? Certainly not. There was no guile in Him. He had nothing to conceal. There was nothing in His heart but love. He loved the erring Judas with the tenderest love. We have much to learn of the greatness and the tenderness of God’s love for sinners, and we can learn it only as “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Then we can labour for the salvation of our persecutors even as for that of our most devoted friends, having no thought of their unkind and unjust treatment of us. Then we shall occupy the same relation to the world that Christ did, who came not to condemn the world, but to save the world. {PTUK January 2, 1896, p. 6.2}

**SEEKING TO SAVE**

For remember that what Jesus did was for the sake of Judas himself, as well as for the sake of the other disciples and for us. He desired to save Judas. Up to the moment that Judas received the sop, and went out, there was a possibility of his repenting, and abandoning his wicked purpose. Look again at the narrative. Before the Passover the devil had put into the heart of Judas to betray Jesus. But Judas had not yet done it. Jesus was always loving and kind, seeking to save the lost, having “compassion on the ignorant, and on them that are out of the way.” Hebrews 5:2. What could more strongly tend to melt the heart than to see Jesus at one’s feet to wash them? What a depth of kindness and tender love it revealed! What a desire to win the erring? How Judas must have had to steal his heart to resist it! At last the decisive moment came. Jesus said that the one to whom He should give a sop, should betray Him. Judas, in spite of the Divine love that had been manifested toward him, took the sop, thus finally committing himself to the awful deed; “and after the sop Satan entered into him.” John 13:27. The die was cast. Even then Jesus had no harsh words for him. Knowing that there was now no hope that Judas would repent, He simply said, “That thou doest, do quickly.” Then Judas went out from the presence of the One who loved him with an everlasting love, and who had been drawing him with lovingkindness. But the fact that he received the grace of God in vain does not in the least diminish the force of the example for us. May it not be lost upon us. {PTUK January 2, 1896, p. 6.3}

**SAUL THE PERSECUTOR**

We need not turn from this scene, when we consider the case of Saul of Tarsus, for it presents but a continuation of the same love of Jesus for His enemies. In Saul we have one to whom the grace of God was not applied in vain; yet most of us would have been likely to look upon him as a hopeless case. He “persecuted the church of God, and wasted it.” Galatians 1:13. He was “exceedingly mad” against the disciples, persecuting them unto death, entering into houses to drag men and women to prison, pursuing them even to strange cities, and compelling many to blaspheme. See Acts 8:3; 22:4, 19; 26:9-11. No man could ever be a more persistent and bitter persecutor than Saul was. {PTUK January 2, 1896, p. 6.4}

And he had heard the truth, too. He had disputed with Stephen, and had heard his last, inspired testimony. If we should see such a man in these days, how ready we should be to post him as a hardened wretch, unworthy of the notice of honest, respectable people. How natural it would be to think that the only use he could be put to would be to point him out as a terrible example. And yet that very man was all the time “a chosen vessel” to carry the truth to people and kings. His labours in the cause were “more abundant” than those of all the rest of the apostles. 1 Corinthians 15:10. With such an example before us, how dare Christians ever regard any bitter persecutor as beyond the hope of salvation? And if there is a possibility of saving any man, how dare Christians do or say one thing that could have any other tendency than to win them to Christ? Much less, how could we desire that their lives should be taken in retaliation for their persecution? Think of the wicked inconsistency of professed followers of the Prince of Peace, who came to save life, not to destroy it, asking for the lives of their enemies! running the risk of cutting off men in their sins who might be saved. {PTUK January 2, 1896, p. 6.5}

Paul himself suffered the same treatment that he had dealt to the church. Talk about injustice! where will you find it, if not in the imprisonment of Paul? Every Roman governor before whom he appeared agreed that he had done “nothing worthy of death or of bonds,” yet he was kept bound. For two years Felix kept him in prison simply in order to get a bribe from him, and finally left him in prison, to gratify the spite of the Jews. Acts 24:26, 27. Yet even after the thing was done, we have only the barest statement of the fact, without one word of comment as to the meanness of the persecution against him. Why was this?-It was because the Spirit of Christ was in the men who wrote as well as in the men who suffered. {PTUK January 2, 1896, p. 6.6}

In the case of the apostles, as well as in that of Christ, we see the true relation of the church to the State, because “great grace was upon them all.” Filled with the Spirit of Christ, they had no thought but of love for the souls even of their bitterest enemies, and an intense desire for their salvation. May God grant that the same “great grace” may not be received by us in vain, and that we may so “consider Him that endured such contradiction of sinners against Himself,” that we may learn that “the servant of the Lord must not strive, but be gentle and unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure would give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” 2 Timothy 2:24-26. {PTUK January 2, 1896, p. 6.7}

*“What grace, O Lord, and duty alone
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe. {PTUK January 2, 1896, p. 7.1}*

*“Thy foes might hate, despise, revile;
Thy friends unfaithful proof;
Unwearied in forgiveness still,
Thy heart could not only love. {PTUK January 2, 1896, p. 7.2}*

*“Oh, give us hearts to love like Thee!
Like Thee, O Lord, to grieve
Far more for others’ sins than all
The wrongs that we received.” {PTUK January 2, 1896, p. 7.3}*

**“Items of Interest” The Present Truth, 12, 1.**

E. J. Waggoner

-The latest photograph of the heavens shows 68,000,000 planets and stars. {PTUK January 2, 1896, p. 16.1}

-The silverware belonging to Queen Victoria’s table is valued at ?2,500,000. {PTUK January 2, 1896, p. 16.2}

-The number of criminal convictions in Great Britain has declined 37 per cent. in the last 22 years. {PTUK January 2, 1896, p. 16.3}

-Ostrich-taming is a very profitable industry in Africa, where it is computed there are over 150,000 tame birds. {PTUK January 2, 1896, p. 16.4}

-South Africa’s revenue is largely increased this year, and it is surmised that the surplus for the year will be a quarter of a million. {PTUK January 2, 1896, p. 16.5}

-The Kingstown, Ireland, lifeboat crew, numbering fifteen, lost their lives by the capsising of the lifeboat in the terrible gales of last week. {PTUK January 2, 1896, p. 16.6}

-It is stated that the number of horses and mules employed in army service at the present time is about 27,000, the number being somewhat in excess of the establishment. {PTUK January 2, 1896, p. 16.7}

-Latest statistics show than there are at present seventeen Roman Catholic diocesan bishops in England and Wales and seven in Scotland, in addition to one archbishop and two bishops of titular sees. The total number of priests in Great Britain is 3,014, and these serve 1,789 churches and missions. {PTUK January 2, 1896, p. 16.8}

-A Warsaw linguist has invented a new language, as a rival to Volapuk, which has made little progress. The latest attempt at a universal language professes to have made it possible to learn the grammar in a few hours and the vocabulary in a low days. The author says he has already 10,000 able to talk and write it. {PTUK January 2, 1896, p. 16.9}

-The United States has, in proportion to its population, the smallest standing army of any nation. It consists of 27,959 men. With a view, perhaps, to the spirit of war which seems to be working among the people the military authorities recently obtained returns of the men available in case of a forced enlistment. These same to 9,144,500. {PTUK January 2, 1896, p. 16.10}

-A French naval engineer, resident in Liverpool, claims to have discovered a means of solidifying petroleum. It can, he says, be made as hard as marble. Three cubic feet represent the bulk of a ton of coal, and will continue combustible as long as 50 tons. Atlantic-going steamers, which now require 5,000 or 6,000 tons of coal, will henceforth only require 2,000 tons of petroleum blocks, and at the same time will be able to do the voyage in four days. {PTUK January 2, 1896, p. 16.11}

-A concrete bridge, having a clear span of 164 feet and 26 feet wide, has been constructed over the river Danube, at Munderkingen, in Austria. It is stated that, while stone is scarce and costly there, good Portland cement is produced in large quantities. In building the bridge the centring was covered with oiled paper, on which was laid the concrete. Blocks of this concrete have shown a resistance of 187 tons per square foot in seven days, 235 tons in 28 days, and 308 tons in live months. {PTUK January 2, 1896, p. 16.12}

**“Back Page” The Present Truth, 12, 1.**

E. J. Waggoner

The Seventh-day Adventist printing and publishing house in Christiania, Norway, has been fined 100 kroner (about ?5 10s.), under the Factory Act, for Sunday labour. The technical offence with which they were charged was that of allowing persons to work on Sunday, who do not keep the Sabbath, a few being employed in the works who are not Sabbath-keepers. {PTUK January 2, 1896, p. 16.13}

The religious journals and the ministers, with very few exceptions, on both sides of the Atlantic deprecate the idea that there should ever be war between Great Britain and the United States of America, either over the Venezuelan boundaries or anything else. That is well, and is what ought to be expected; for the two nations are really but two sections of one nation, having a common language and common interests. Both countries would have everything to lose, and nothing to gain, by a war, no matter which gained the technical victory. {PTUK January 2, 1896, p. 16.14}

If this peaceful talk between the people of the two countries were the result of love for peace itself, and utter abhorrence of all war and strife, it would be a cause for rejoicing. But such is not the case. There has not been in the United States any expression of disapproval of the war in Cuba, but rather a hope that the Cubans may succeed. We have heard very little, if any, protest in England against the war with Ashanti. And, worse still, the ministers and the religious press in both England and the United States are loudly demanding that war, even to extermination, be made on Turkey. {PTUK January 2, 1896, p. 16.15}

The New York Independent complains bitterly that “our missionaries are not protected,” and asks that “a strong detachment of marines, not less than four hundred,” be sent to Marash, to protect missionaries and missionary property. At the West London Mission the statement was made on “Peace Sunday” that the time had come when “we should send word to the Sultan that unless murder and outrage are instantly stopped we would bombard Constantinople;” and the New York religious journal just mentioned asks, “How long shall such a government be endured?” {PTUK January 2, 1896, p. 16.16}

Yet these same people will sometimes quote, “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.” At the same time they are encouraging the Armenians to rise up against the Turkish power, and are demanding that it be overthrown by the bombardment of cities, by which not only property, but the lives of men, women, and innocent children may be destroyed. {PTUK January 2, 1896, p. 16.17}

When people read the thirteenth of Romans, they seem to think that it means simply that “Our Government” is ordained of God. The English Government being a good Government is of course ordained of God. But the Scripture makes no distinction. The Turkish Government, or even that of Ashanti, is as truly ordained of God as is the Government of England or the United States. When the Apostle Paul wrote, there was no such thing as a “Christian nation” on earth. The Emperor Nero was on the throne of the world, and Christians were slaughtered by him without mercy. It is doubtful if another such monster of cruelty ever lived before or since his day. Yet the power was “ordained of God.” {PTUK January 2, 1896, p. 16.18}

Imagine the Apostle Paul calling for vengeance on Nero, and asking that Rome be assaulted with engines of war! Yet it would have been no worse than for ministers to call for the bombardment of Constantinople. For Christians to have resisted the Roman Government, because of the abominations of Nero, would have been to bring damnation upon themselves. What makes it any different now, when the provocation is not nearly so great as it was then? {PTUK January 2, 1896, p. 16.19}

We are not apologising for cruelty and wickedness; but wickedness on the part of a heathen or a Mohammedan cannot be made right by wickedness on the part of professed Christians. Revenge doesn’t right a wrong. To resist the Government of Turkey is to resist the ordinance of God just as surely as it would be to resist the Government of England or the United States; and Christians will not resist or denounce even their worst enemies or bitterest persecutors. The time has come when Christ’s professed followers must decide whether they will follow Him or not; whether His words are practical, everyday life, or not. {PTUK January 2, 1896, p. 16.20}

Our readers will remember that the PRESENT TRUTH of Dec. 5 contained a copy of a letter that had been sent to the Home Secretary, stating the result of the working of the Factory Sunday law. Following is a copy of the reply that was received, which many of our readers may have seen in the newspaper press:- {PTUK January 2, 1896, p. 16.21}

Whitehall, 13th. December 1895.

With reference to your letter of the 1st. instant, drawing attention to the operation of Section 21 of the Factory and Workshop Act, 1878, in as far as it affects the printing works of the International Tract Society at 451 Holloway Road, I am directed by the Secretary of State to acquaint you that the matter has received his very careful consideration; but, as the law at present stands, the Seventh-day Adventists cannot be exempted from the penalties consequent upon a breach of the Factory laws as to Sunday labour. The Secretary of State does not think that the number of the sect afford any hope or reason for legislation to alter their position. I am, sir, your obedient servant, KENELM E. DIGBY. {PTUK January 2, 1896, p. 16.22}

All that is necessary to be said about this reply is, that the letter to the Home Secretary was not an appeal for any exemption to Seventh-day Adventists. It was written for the sake of Her Majesty’s Government, that they might, if they wished, free themselves from the responsibility of a wicked law-a law that is wicked, not because it oppresses Seventh-day Adventists, but because it defies the law of God. It is just as wicked to impose a Sunday law upon a non-Sabbath-keeper as to seek to enforce it upon a seventh-day observer. The wickedness is in the law, even if it be kept, and not in the fines which it imposes on those who disregard it. {PTUK January 2, 1896, p. 16.23}

At some other time we shall call attention more at length to the admission that numbers, and not considerations of right and justice, are what influence those who have the framing and administration of the laws. {PTUK January 2, 1896, p. 16.24}

**“Front Page” The Present Truth, 12, 2.**

E. J. Waggoner

The Apostle Paul was in a Roman prison for preaching the Gospel. A Jewish mob had seized him, and Roman soldiers were guarding him. {PTUK January 9, 1896, p. 17.1}

Yet in an epistle to his brethren he refers to himself as “Paul, the prisoner of Jesus Christ.” Ephesians 3:1. And so he was. The Roman Emperor thought that he had Paul in his power, and Roman soldiers thought that they were keeping him. {PTUK January 9, 1896, p. 17.2}

But he was in the power of the Lord, and angels of God were his keepers. He was in the hands of the Lord, who could let him out of prison in an instant, if He wished, just as He did Peter. And so Paul was content. Happy is the man, even though he be in a dungeon, who knows that he is “the prisoner of the Lord.” {PTUK January 9, 1896, p. 17.3}

“The wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated.” James 3:17. This is the wisdom which God gives, therefore it is characteristic of God. What a comfort it is to know that He is “easy to be entreated.” We do not have to work hard to induce Him to be gracious to us, for “He delighteth in mercy.” Micah 7:18. Even when we have been foolish, disobedient, and hateful, breaking all His commandments, He is still “easy to be entreated.” {PTUK January 9, 1896, p. 17.4}

For a man to be stern and unrelenting, standing stiffly for his “rights,” and exacting from debtors or transgressors all that the law will possibly allow him, is evidence of a deplorable lack of wisdom. It shows that his wisdom is only of this world, which is foolishness with God, who is the source of all true wisdom. He who knows God and His ways, how that “He hath not dealt with us after our sins; nor rewarded us according to our iniquities,” will, like Him, be “easy to be entreated,” and “gentle to all men.” {PTUK January 9, 1896, p. 17.5}

**“The Divinity of Our Lord Jesus Christ” The Present Truth, 12, 2.**

E. J. Waggoner

**CHRIST IS CREATOR**

Immediately following the familiar text which says that Christ, the word, is God, we read that “all things were made by Him; and without Him was not any thing made that was made.” John 1:3. Comment cannot make this statement any clearer than it is, therefore we pass to the words of Hebrews 1:1-4: “God...hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” {PTUK January 9, 1896, p. 17.6}

Still more emphatic than this are the words of the Apostle Paul in the Colossians. Speaking of Christ as the One through whom we have redemption, He describes Him as the One “who is the image of the invisible God, the Firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Colossians 1:15-17. {PTUK January 9, 1896, p. 17.7}

This wonderful text should be carefully studied and often contemplated. It leaves not a thing in the universe that Christ did not create. He made everything in heaven, and everything on earth; He made everything that can be seen, and everything that cannot be seen; the thrones and dominions, and the principalities and the powers in heaven, all derive their existence from Him. And as He is before all things, and their Creator, so by Him do all things consist, or hold together. This is equivalent to what is said in Hebrews 1:3, that He upholds all things by the word of His power. It was His word that made the heavens; and that same word holds them in their place, and preserves them from destruction. {PTUK January 9, 1896, p. 17.8}

We cannot possibly omit in this connection Isaiah 40:25, 26: “To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Or, as the Jewish translation more forcibly renders it, “from Him, who is great in might, and strong in power, not one escapeth.” That Christ is the Holy One who thus calls the host of heaven by name, and holds them in their place, is evident from other portions of the same chapter. He is the One before whom it was said, “prepare ye the way of the Lord, make straight in the desert a highway for our God.” He is the One who comes with a strong hand, having His reward with Him; the One who, like a shepherd, feed His flock, carrying the lambs in His bosom. {PTUK January 9, 1896, p. 17.9}

One more statement concerning Christ as Creator must suffice. It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, “Let all the angels of God worship Him;” that of the angels He saith, “Who maketh His angels spirits, and His ministers a flame of fire,” but that He says to the Son, “Thy throne, O God, is for ever and ever; a scepter of righteousness is the sceptre of Thy kingdom;” and God says further: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.” Hebrews 1:8-10. Here we find the Father addressing the Son as God, and saying to Him, Thou hast laid the foundations of the earth; and the heavens are the work of Thine hands. When the Father Himself gives this honour to the Son, what is man, that he should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ, and the fact that He is the Creator of all things. {PTUK January 9, 1896, p. 18.1}

Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for they are one, and their interests are identical. We honour the Father in honouring the Son. “He that honoureth not the Son, honoureth not the Father.” Therefore no one can have a high conception of the Father unless he has a high conception of Christ. We are mindful of Paul’s words, that “to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (1 Corinthians 8:6); just as we have already quoted, that it is by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fulness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ’s rightful position of equality with the Father, in order that His power to redeem may be better appreciated. {PTUK January 9, 1896, p. 18.2}

**CHRIST NOT A CREATED BEING**

Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonour Christ, but who, through that erroneous opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies. {PTUK January 9, 1896, p. 18.3}

The view in question is built upon a misconception of a single text, Revelation 3:14: “And unto the angel of the church of the Laodiceans write: These things saith the Amen, the Faithful and true Witness, the beginning of the creation of God.” This is wrongly interpreted to mean that Christ is the first being that God created; that God’s work of creation began with Him. But this view antagonises the scripture which declares that Christ Himself created all things. To say that God began His work of creation by creating Christ is to leave Christ entirely out of the work of creation. {PTUK January 9, 1896, p. 18.4}

The word rendered “beginning” is arche, meaning, as well, “head” or “chief.” It occurs in the name of the Greek ruler, Archon, in archbishop, and the word archangel. Take this last word. Christ is the Archangel. See Jude 9; 1 Thessalonians 4:16; John 5:28, 29; Daniel 10:21. This does not mean that He is the first of the angels, for He is not an angel, but is above them. Hebrews 1:4. It means that He is the chief or prince of the angels, just as an archbishop is the head of the bishops. Christ is the commander of the angels. See Revelation 19:11-14. He created the angels. Colossians 1:16. And so the statement that He is the beginning or head of the creation of God, means that in Him creation had its beginning; that, as He Himself says, He is Alpha and Omega, the beginning and the end, the first and the last. Revelation 21:6; 22:13. He is the source whence all things have their origin. {PTUK January 9, 1896, p. 18.5}

Neither should we imagine that Christ is a creature, because Paul calls him (Colossians 1:15) “the Firstborn of every creature;” for the very next verses show Him to be Creator, and not a creature. “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Now if He created everything that was ever created, and existed before all created things, it is evident that He Himself is not among created things. He is above all creation, and not a part of it. {PTUK January 9, 1896, p. 18.6}

The Scriptures declare that Christ is “the only begotten Son of God.” He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all we can know about it, in these words: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall be come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning. {PTUK January 9, 1896, p. 18.7}

But the point is that Christ is a begotten Son, and not a created subject. He has by inheritance a more excellent name than the angels; He is “a Son over His own house.” Hebrews 1:4; 3:6. And since He is the only begotten Son of God, He is of the very substance and nature of God, and possesses by birth all the attributes of God; for the Father was pleased that His Son should be the express image of His person, the brightness of His glory, and filled with all the fulness of the Godhead. So He has “life in Himself;” He possesses immortality in His own right, and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him; but, having voluntarily laid it down, He can take it again. His words are these: “Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.” John 10:17, 18. {PTUK January 9, 1896, p. 18.8}

If anyone springs the old cavil, how Christ could be immortal and yet die, we have only to say that we do not know. We make no pretensions of fathoming infinity. We cannot understand how Christ could be God in the beginning, sharing equal glory with the Father, before the world was, and still be born a baby in Bethlehem. The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand how Christ could be God in the beginning, sharing equal glory with the Father, before the world was, and still be born a baby in Bethlehem. The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand how Christ could be God and still become man for our sake. We cannot understand how He could create the world from nothing, nor how He can raise the dead, nor yet how it is that He works by His Spirit in our own hearts; yet we believe and know these things. It should be sufficient for us to accept as true those things which God has revealed, without stumbling over things that the mind of an angel cannot fathom. So we delight in the infinite power and glory which the Scriptures declare belong to Christ, without worrying our finite minds in a vain attempt to explain the infinite. {PTUK January 9, 1896, p. 18.9}

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ, he is none of His.” Romans 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ “is in the bosom of the Father;” being by nature of the very substance of God, and having life in Himself, He is properly called Jehovah, the self-existent One, and is thus styled in Jeremiah 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidkenu-THE LORD OUR RIGHTEOUSNESS. {PTUK January 9, 1896, p. 19.1}

Let no one, therefore, who honours Christ at all, give Him less honour than He gives the Father, for this would be to dishonour the Father by just so much; but let all, with the angels in heaven, worship the Son, having no fear that they are worshipping and serving the creature instead of the Creator. {PTUK January 9, 1896, p. 19.2}

“For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that He through His poverty might be rich.” {PTUK January 9, 1896, p. 19.3}

**“‘Separate from Sinners’” The Present Truth, 12, 2.**

E. J. Waggoner

When the leper came to Jesus, saying, “Lord, if Thou wilt, Thou canst make me clean,” “Jesus put forth His hand and touched Him.” The leper was an unclean being, and great was the fear of contagion; yet Jesus was not afraid to touch him, and he suffered no injury from the touch. {PTUK January 9, 1896, p. 20.1}

This is a likeness of Christ’s connection with sin. He “bare our sins in His own body on the tree.” 1 Peter 2:24. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:6. Yet although He was made to be sin for us, He “knew no sin.” He “did no sin, neither was guile found in His mouth.” He could come into the closest contact with sin and not be defiled by it. He received sinners, and was their friend, associating freely with the worst of them, yet He was “holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Hebrews 7:26. {PTUK January 9, 1896, p. 20.2}

So may it be with us, if Christ dwells in us. We may work for the degraded, coming in contact with them, and giving them the sympathetic touch, as He did, and not be defiled. We may be “unspotted from the world,” while coming close to it as Christ did. It is possible that we may not be in high repute with the world for so doing; but that matters not if we have the mind that was in Christ, who “made Himself of no reputation.” {PTUK January 9, 1896, p. 20.3}

**“A Study of War” The Present Truth, 12, 2.**

E. J. Waggoner

A French writer has brought out a book on war from the point of view of a student of social history. There is no need of any special study of the history of war on the part of the Christian in order to know what it is. It can only come from lust and Satan. Two nations fight just as two men do, and the outcome is murder whether two or two million combatants engage. But it is interesting to see the plain terms in which the writer referred to sets down the results of his study of war from primitive lines and amongst all peoples. The Echo says of it:- {PTUK January 9, 1896, p. 20.4}

M. Letourneau’s book is rich in documentary illustration of the diverse forms of cruelty born of war in all climes and ages, and he shows clearly that pillage is at the bottom of all war, whether ancient or modern. The booty may be crops, herds, flocks, women, slaves, or territory, but the determining cause is theft, brigandage, conquest, choose the name you will. Rapine is behind all war, and the philosophy of war is theft by violence. The footpad and conqueror occupy the same moral ground. {PTUK January 9, 1896, p. 20.5}

You may trick your thief out in scarlet and gold, and pin stars upon his breast; you may count the work of the assassin as glory, poets may hymn his praise, artists raise trophies in his honour, historians chronicle and commend his deeds, a stupid people applaud him, without thought of his victims. The atrocities he has committed may be made the occasion of Te Deums. But strip him of the glamour, the accessories with which war-worship has surrounded him, and he appears in his native verity, a robber and an assassin, whether decked with dangling scalps or glittering with stars and crosses. {PTUK January 9, 1896, p. 20.6}

Our age is full of contradictions, arising possibly from the new-born spirit of humanity asserting itself even more strongly against the old, and so we do not eat our slain, but by a sorry pleasantry pretend to respect their remains. We bury them, but we have slain them notwithstanding. Moreover, and this is a most significant fact, we make believe to be ashamed of war. It has no defenders. It is doubtful if we shall ever hear again from the lips of any weight the paradox dear to Joseph de Maistre and Count von Moltke, that war is of Divine origin. We are leaving the blasphemous appeal to the God of Battles to races on lower rungs of the ladder of human progress, like the fanatical sectaries of Allah. We proclaim war to be evil, and lament its necessity. {PTUK January 9, 1896, p. 20.7}

This may be hypocrisy; but if hypocrisy is a homage paid by vice to virtue, we may conclude that the detestation of the crime of war has grown strong enough in humanity to extort a semblance of respect from the old and savage Adam. {PTUK January 9, 1896, p. 21.1}

**“The Facts and Hypotheses of Spiritualism” The Present Truth, 12, 2.**

E. J. Waggoner

The following paragraphs from a paper in the Wesleyan Methodist Magazine stated very plainly the facts regarding the growth of the doctrines of Spiritualism. The writer does not overstate them, but rather otherwise; for the principles underlying the cult are well nigh universally received. We know that the wonder-working power of Satan will increase as the end draws near, until the “great signs and wonders” will deceive all but the very elect, who know the keeping power of the Lord indeed, and know that His Word is true. When that Word declares that “the dead know not anything,” and that only in the resurrection is there life to those who sleep in death, it may be known that these manifestations can only come from Satan. But the writer says:- {PTUK January 9, 1896, p. 21.2}

Probably the generality of our readers are little aware of the magnitude of the actual and potential importance of the questions which arise in connection with the subject indicated by the above title. If the matter is mentioned in the circles in which we generally move, it is usually received with more or less of derision, and the scoffers are often disposed to pride themselves on a scepticism which they euphemistically describe as common sense. They will admit, however, that facts are stubborn things. In saying this I by no means intend to imply the admission that all or any of the alleged phenomena asserted by professed Spiritualists do really occur; I will leave that for the present. {PTUK January 9, 1896, p. 21.3}

The stubborn fact to which I now refer is that millions of people in America and thousands around us at home do thoroughly believe in them, and, moreover, prove their faith, as all professed believers do not, by taking it with them as a factor in their practical life. Further, they not only believe in the occurrence of these phenomena as physical facts, but they fully accept the hypothesis which ascribes them to operation of discarnate spirits; or, rather, they do more than this-they regard this explanation as no longer of the nature of an hypothesis, and class it among the number of established facts. {PTUK January 9, 1896, p. 21.4}

Nor can it for a moment be said that those who entertain such convictions are gathered mainly from a class of less than average intelligence: quite the contrary is the case. You could easily fill the largest hall in London with holders of the faith of Spiritualism; and among them you would find Fellows of the Royal Society, university professors, literary men and women of the highest standing, and numerous members of every learned profession, not excluding the Church. For many years a Society has been growing and gathering strength in our midst, one of whose principal objects is to pursue and encourage the study of the whole subject. This Society, which though at first obstinately sceptical, has recently, in affect, endorsed many of the most astonishing assertions of the Spiritualists, numbers amongst its members scores of the most distinguished names of the day, and is represented in almost every civilised country. {PTUK January 9, 1896, p. 21.5}

It is true there are a few purists who profess to be exponents of the most rigid scientific orthodoxy, who persistently refuse to listen to or look at any evidence bearing on the question. On the other hand, after many years’ acquaintance with the progress of this inquiry, I do not know of a single instance in which a man, of whatever capacity, has fairly faced the phenomena and honestly examined them, without being entirely convinced of their reality. {PTUK January 9, 1896, p. 21.6}

**“Items of Interest” The Present Truth, 12, 2.**

E. J. Waggoner

-Queen Victoria as Empress of India rule over more Mohammedans than the Sultan. {PTUK January 9, 1896, p. 30.1}

-One-quarter of all the people born die before six years, and one-half before they are sixteen. {PTUK January 9, 1896, p. 30.2}

-The Queen of Portugal has successfully passed the examination for second year’s medical students in Lisbon. {PTUK January 9, 1896, p. 30.3}

-A lady named Miss Aldrich-Blake has been the first of her sex to take the degree of Master of Surgery of Loudon University. {PTUK January 9, 1896, p. 30.4}

-Vesuvius now presents a magnificent spectacle. The lava is precipitated over a ravine, forming a cascade of fire 30ft. in height. {PTUK January 9, 1896, p. 30.5}

-The largest diamond ever found in Africa has been discovered in the Transvaal. It weighs 694 carats, and is valued at ?300,000. {PTUK January 9, 1896, p. 30.6}

-Technically, we are told, any inhabitant of the United Kingdom is liable to be called upon to undertake the uncongenial task of hangman. The salary is one pound a week as a retaining fee, and two pounds after an execution. {PTUK January 9, 1896, p. 30.7}

-About 85,000,000 Christmas letters and book packets passed through the General Post-office in London. In Manchester over three and a-half millions of Christmas letters passed through the post, half a million more than last year. {PTUK January 9, 1896, p. 30.8}

-The average wealth throughout the world, taking its population at fifteen hundred millions, is about sixty-five pounds per head, according to recent calculations. Russia, in spite of her natural resources, appears to be the poorest civilised nation on the face of the globe. {PTUK January 9, 1896, p. 30.9}

-It is estimated by the Poor-law Guardians that there are 4,000 more paupers in London this season than in the corresponding period of last year, the total now being 107,000. This is a greater number than the returns have shown for the past twenty-four years. Throughout the whole of 1895, pauperism maintained a high level, the worst month being February, when there were no less than 150,000 names on the poor-list. {PTUK January 9, 1896, p. 30.10}

-Farming, which was once practically the only industry in the kingdom, still remains the largest single industry, and agricultural capital still forms one-fourth of the whole wealth of the nation. The number of persons supported by it in the United Kingdom is estimated at 6,520,000, as against 9,108,400 by manufacturing and 19,182,000 by commerce. The number of persons actually employed in farming is estimated at 2,501,000 as against 5,189,000 in manufactures and 7,985,000 in commerce. {PTUK January 9, 1896, p. 30.11}

-The ordinary pension to the widow of a lieutenant in the English army is ?40, and ?10 for each child. A captain’s widow has ?50, and ?12 for each child; a lieutenant-colonel’s widow has ?90, and ?16 for each child; a general’s widow ?120, and ?20 for each child. If death is directly traced to fatigue, privation or exposure, the pensions are increased by half as much again; if the officer is killed in action or dies of wounds within twelve mouths of the battle, the pensions are doubled. {PTUK January 9, 1896, p. 30.12}

**“Back Page” The Present Truth, 12, 2.**

E. J. Waggoner

Our mission ship, the Pitcairn, has just returned to San Francisco from its fourth cruise among the islands of the South Pacific, having left workers in various groups, preachers, teachers, and medical missionaries. {PTUK January 9, 1896, p. 32.1}

During the latter half of last year exceptionally heavy shipments of our books to foreign countries were made, and we are glad to say that the activity of the book canvassers promises a continuance of the demand. During the week cases of books have been sent to Singapore, Jamaica, Melbourne, Cape Town and Hamburg. {PTUK January 9, 1896, p. 32.2}

We are glad to learn from friends who have recently come from Constantinople, where they attended a general meeting of our brethren in Turkey, that our workers, most of whom are Armenians, find no great difficulty in carrying on their work in these troublous times in Turkey. Those who preach the Gospel of Christ, without vitiating their message by politics, are not persecuted, except by the Armenians. {PTUK January 9, 1896, p. 32.3}

In an interview after a recent address on the education question, in Hull, Cardinal Vaughan said: “I see in the distance a great drawing together of the two sections of the Christian faith. I see more-I see the time when there will be only the two great camps of Catholics and Rationalists.” Protestants may know by this the position that is marked out for them. {PTUK January 9, 1896, p. 32.4}

One of the newspapers said the other day that not since Napoleon’s day has the situation been so warlike as now. The suddenness with which events come and go is characteristic of the age of electricity and steam. The sensitiveness of the nations, which is but the aggregation of personal sensitiveness, which is but another name for sinful pride, finds more rapid means of expression than formerly, and from the Word Christians may know that these evils will “wax worse and worse.” The world is rushing to destruction, and how great the need for earnest work on the part of every believer, from now on more than ever before. {PTUK January 9, 1896, p. 32.5}

He who begins by refusing to accept something which the Bible enjoins, will end by insisting upon doing something which the Bible forbids. In other words, he who is content with less than the Bible, will presently be found claiming a great deal more. {PTUK January 9, 1896, p. 32.6}

There is as much danger in attempting to do more than the Lord requires, as there is in refusing to do as much. When Lucifer determined to be above God, he fell to the depths of the bottomless pit. Men are to live by every word that proceedeth out of the mouth of God. Now if we presume to add something to His Word we are separating from the life as surely as when we openly reject some of His words. In fact, adding to God’s words is always connected with taking from them. {PTUK January 9, 1896, p. 32.7}

The Daily Chronicle of Monday, Dec. 23, contained the following editorial comment on the sermons of “Peace Sunday”:— {PTUK January 9, 1896, p. 32.8}

For a Sunday dedicated to peace, yesterday may be reckoned as one of unusual interest. The Venezuelan question, of course, evoked hearty and spontaneous prayers for peace between “blood-tied” nations in all the churches, prayers which were further emphasised by vigorous appeals embodied in sermon or address. But the surprising thing was to hear, on such a day, more than one thoroughly belligerent address on the question of Armenian liberation. It is scarcely possible to recall a period when the Nonconformists of England assumed this attitude. The fact is significant, but the occasion arouses positive wonder. If on “Peace Sunday” the clarion of war may be sounded, it is evident that the spirit of Cromwell still survives in Protestant Nonconformity. {PTUK January 9, 1896, p. 32.9}

Without doubt; but where is the Spirit of Christ? Is the spirit of Cromwell supposed to be a sufficient substitute? {PTUK January 9, 1896, p. 32.10}

In expressing a doubt as to the world’s readiness to substitute arbitration for war the Chronicle observes:- {PTUK January 9, 1896, p. 32.11}

It is the will and character of man that requires change, as well as the acts and deeds that are, after all, but the record of his passions and beliefs. Let us admit the sad truth that we are far from the ideal social state. Civilisation has brought no message of rest, no self-balanced and assured society, no reign of mildness or justice or truth. Poverty remains with us; or does not leave us; and though the race grows longer-lived and healthier, it is not appreciably happier or wiser. {PTUK January 9, 1896, p. 32.12}

Every believer in the Gospel knows that the heart of the difficulty is sin, and that nothing which fails to cleanse from sin can work reformation. Here all social reformers have failed. They have tried one form of government and another, one political party and then another. It is all the same the world over. It is not new constitutions, new rulers, new combinations that the world needs, but it needs to know the power that can change the heart and translate men from the kingdom of darkness into Christ’s kingdom of light and peace. {PTUK January 9, 1896, p. 32.13}

The Pope has just “blessed” a shrine and picture which is said to be the earliest authentic picture of the Virgin Mary and the infant Jesus. There is a third figure in the group, which with a delightful disregard for consistency is called Isaiah. The Pope has granted an indulgence of 300 days to all who shall visit this picture, which he has named “the Queen of the Prophets,” and pray before it for the “conversion” of England. {PTUK January 9, 1896, p. 32.14}

Madame Novikoff, writing in praise of the Greek Church, says that in Russia there is perfect equality in the churches, no one having any claim to precedence, rich and poor alike standing together in the congregation. (“In Russian churches pews are unknown, and there are in general no chairs.”) The equality in church is good, but the test of the matter is the situation outside of the church. The brotherhood of the Christian faith is not a thing for the congregation merely, but a relationship of service and helpfulness every day and everywhere. {PTUK January 9, 1896, p. 32.15}

It is a fact that the most logical disestablishment party is within the Church of England. The organ, The Church of To-Day, speaks straighter for the separation of religion and the State than any of the great Nonconformist organs. These, in fact, argue constantly for the union of religion and the State, missing the principle of the whole question entirely. It matters not a whit whether it is a Churchman, Nonconformist, or Catholic in possession of civil power. The church that accepts it forsakes the Lord, and the power will be used against the truth of God; for he who does not go with Christ will surely go against Him. {PTUK January 9, 1896, p. 32.16}

**“Ample Protection” The Present Truth, 12, 3.**

E. J. Waggoner

“The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7. {PTUK January 16, 1896, p. 33.1}

That this is not a mere figure of speech, but an actual fact, as shown by many instances in the Bible. Let us note a few illustrations. {PTUK January 16, 1896, p. 33.2}

Sennacherib, king of Assyria, had come up with a vast army against Jerusalem, and had written the most boastful and insulting letter to Hezekiah, the king. Hezekiah placed the matter before the Lord, and received this assurance concerning the king of Assyria, “He shall not come into this city, nor shoot an arrow there, neither shall he come before it with a shield, nor cast a mount against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For I will defend the city to save it.” {PTUK January 16, 1896, p. 33.3}

That was a promise of complete deliverance, and here is the record of its fulfilment: “And it came to pass that night, that the angel of the Lord went forth, and smote the camp of the Assyrians an hundred fourscore and five thousand; and when men arose early in the morning, behold they were all dead corpses. So Sennacherib king of Assyria departed, and went and return, and dwelt in Nineveh.” 2 Kings 19:32-36. {PTUK January 16, 1896, p. 33.4}

There is no one who may not have as great protection, for the promise is, “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7. And the Lord is not content with sending forth a single angel to protect His servants. When Elisha and his servant were surrounded by the Syrian army,-horses, and chariots, and a great host,-and the servant was terrified, the prophet assured him, “They that be with us are more than they that be with them.” 2 Kings 6:16. Elisha was sure of this, even though he could not see his protectors, but the servant had not so strong faith, and so the Lord mercifully opened his eyes; “and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.” With their aid Elisha lead the whole Syrian army where he would. {PTUK January 16, 1896, p. 33.5}

When Christ was surrounded by the soldiers and the mob, with the traitor Judas at their head, and Peter offered forcible resistance, the Lord bade him put up his sword, and said, “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. {PTUK January 16, 1896, p. 34.1}

We are assured that “as He is, so are we in this world.” 1 John 5:17. The Father’s love for us is equal to His love for Him. John 17:23. Therefore we know that in any time of need we could pray to the Father, and He would send to our aid “more than twelve legions of angels,” if so many were necessary. There are “ten thousand times ten thousand, and thousands of thousands” of them (Revelation 5:11), even “an innumerable company of angels” (Hebrews 12:22), and they are all “ministering spirits, sent forth to do service for them who shall be heirs of salvation.” There is therefore no lack of their help. {PTUK January 16, 1896, p. 34.2}

Now let us make a little calculation. “The angel of the Lord,” who came to the aid of Hezekiah, proved himself equal at the very least, to one hundred and eighty-five thousand men. We know full well that he could just as easily have turned back Sennacherib’s army if it had been ten times as large; but we will take the number given, counting one angel equal in a contest to one hundred and eighty-five thousand men. {PTUK January 16, 1896, p. 34.3}

But the Lord has promised us “more than twelve legions of angels,” if we need them. A Roman legion was about six thousand men. Twelve legions make seventy-two thousand men. One hundred and eighty-five thousand multiplied by seventy-two thousand, gives us more than thirteen thousand millions. That is, the “more than twelve legions of angels,” which the Lord holds at the service of each of His children, are, at the very lowest calculation, equal in fighting power to about fourteen thousand millions of men, or ten times the population of the whole earth. {PTUK January 16, 1896, p. 34.4}

With such an overwhelming force at his disposal, the child of God is safe anywhere. He needs not the protection of earthly powers, for he has power with him infinitely greater than all theirs combined; so that he may say: “The Lord is the strength of my life; of whom shall I be afraid?” “Though an host should encamp against me, my heart shall not fear; though war should rise against me in this will I be confident.” Psalm 27:1, 3. “Behold, God is my salvation; I will trust, and not be afraid.” {PTUK January 16, 1896, p. 34.5}

**“The Social Current” The Present Truth, 12, 3.**

E. J. Waggoner

The wisdom which leaves God out can be only earthly and sensual. This is a wise age, after the standards of earthy wisdom, and pride of the intellect. Culture and civilisation is, without doubt, more marked in this generation than in any preceding. What is to be the end of it all? The same conditions of society, the Lord says, as existed in the days before the flood, and in the days of Sodom. “So shall it be in the days of the Son of man.” Luke 17:26. {PTUK January 16, 1896, p. 34.6}

As we near those days the current runs more swiftly. A few years make great differences in the moral tone of society. Even society journals, which profess no desire to cry out against those evils which are symptoms of moral decay, cannot forbear expressing mild surprise at the changes. Here are two notes which show how the current is running. The Queen says:- {PTUK January 16, 1896, p. 34.7}

It is apparent to all in society that smoking among ladies is immensely on the increase. Husbands, men, friends, and even brothers say nothing against the practice, and, oftener than not, encourage it, unless extravagant indulgence is a result; then they put a limit to the number of cigarettes to be smoked by the wife during the day, if she has not sufficient strength of mind to do so for herself; and, indeed, most lady smokers make a point of limiting themselves to three cigarettes a day on an average. {PTUK January 16, 1896, p. 34.8}

Again, speaking of the conversation of polite society, the Graphic says:- {PTUK January 16, 1896, p. 34.9}

If one ever met one’s grandmother out at dinner, I wonder what she would think of the talk of the intellectual people of 1895? Young ladies, under the circumstances, have been heard to murmur that they “were thankful their mothers were not there,” and as for the very Young Person, she has long been left out in the cold as a killjoy at the feast. It will be noticed that, in these days, unless it be an entertainment arranged entirely on her account, the Young Person does not dine out. Up-to-date conversation which includes everything that would have made our immediate progenitors faint with horror, precludes her presence at the table, and, be she as beautiful as Hebe, she must languish in the cold shades of the drawing-room until the diners have done with their scabreux topics, their Appolinaris, and their cigarettes. It is curious that in an age of so high a standard of morality as ours the conversation between men and women should so often partake of the unseemly. The century of Swift was not a highly moral or squeamish one, neither was the Dean a man to spare the whip, and yet, in his lampoon, the “Art of Polite Conversation,” makes his fops and fine ladies talk the language of the school-room or the nursery compared to what may be heard in the night this week at London dinner parties. {PTUK January 16, 1896, p. 34.10}

It is of no use to denounce those who do these things. The only thing to do is to preach the Gospel to them. But it is important that those who desire to know the truth should recognise the fact that the world is not grandly sweeping round toward the Gospel, as so popularly supposed. It is filling up the measure which the prophecies of the last days set forth. The “form of godliness,” the formal profession of Christianity, deceives multitudes who partake of the spirit of the world without recognising the fact that they are being swept away from the life and power of the Word. This is what makes the last days “perilous.” While moral decay is striking into the root of society, the great tendency in the world is to pass a little religious legislation, require conformity to certain standards which are set up by human authority, cover up their rottenness at the heart of the matter by loud professions of “civic righteousness” and “Christian civilisation,” and then to cry peace and safety. It is not true. The only peace and safety is in following the Word. {PTUK January 16, 1896, p. 34.11}

**“The Drawing Power” The Present Truth, 12, 3.**

E. J. Waggoner

“And all that dwelt at Lydda and Saron saw him, and turned to the Lord.” Acts 9:35. Whom did they see? They saw ?neas, who had kept his bed eight years, with the palsy, and who had been healed. Peter had seen him and said, ”?neas, Jesus Christ maketh thee whole; arise, and make thy bed.” And he arose immediately. What was the result? All that dwelt at Lydda and Saron saw him, and turned to the Lord. The most notable thing about this is not the great number that were converted. It is that they turned to the Lord, and not to Peter. {PTUK January 16, 1896, p. 34.12}

It is not always a cause of rejoicing when there are many conversions reported as a result of work done. The question is, Did they turn to the Lord, or to the minister? How can people be brought to turn to the Lord instead of to the minister? By doing as Peter did, making Christ prominent. Said he, “Jesus Christ maketh thee whole.” Peter was not in the transaction. Christ did the work, and to Him was the glory given, and people turned to Him. {PTUK January 16, 1896, p. 35.1}

In the record of the healing of ?neas there is a great lesson for all ministers and teachers of the Word. If they turn people to themselves, it were better that they did not do anything. It is not always the case that those turn people who themselves instead of to the Lord, do so purposely. Men often in their zeal for the work give it their impress, instead of that of the Lord. {PTUK January 16, 1896, p. 35.2}

Can this be avoided? Only by letting the Word of God do the work. When the religious teacher tries to add to the force of the Word, he takes from it. It is quite natural to think that the simple setting forth of the Word alone will not make enough impression. Teachers feel it necessary to “stir up” the people. The desire to see the people stirred is a laudable one, but they should remember that “the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Open the Word; hold it up; and Christ, who is in the Word, will draw the people to Himself. {PTUK January 16, 1896, p. 35.3}

**“Educated Heathen” The Present Truth, 12, 3.**

E. J. Waggoner

An evangelist who has just returned from a missionary tour, writes thus: “Most of the educated heathen with whom I have conversed, were educated in mission schools, and are now the more formidable opponents of Christianity because of the education we have given them.” The only wonder in the case is that any missionary should ever have expected any different result. Only the Gospel of the cross of Christ can make Christians. An educated heathen is but a heathen still. Indeed, mere book learning without the imparting of the wisdom that comes from God only, will soon cause a Christian to degenerate into a heathen. {PTUK January 16, 1896, p. 35.4}

**“Items of Interest” The Present Truth, 12, 3.**

E. J. Waggoner

-London’s daily water supply is over two hundred million gallons. {PTUK January 16, 1896, p. 46.1}

-Last year no less than 430 tons of diseased meat were sent into London. {PTUK January 16, 1896, p. 46.2}

-Last year 6,516 books were published in this country, against 6,485 in 1894. {PTUK January 16, 1896, p. 46.3}

-Japan has established a steel foundry, and proposes to build its own ships. {PTUK January 16, 1896, p. 46.4}

-The Sultan’s New Year present to the Czarina, a diamond necklace, is valued at ?35,000 (Turkish). {PTUK January 16, 1896, p. 46.5}

-The commerce of the United Kingdom this year shows an increase of over twenty millions over 1894. {PTUK January 16, 1896, p. 46.6}

-The emigrants who left England in twelve months numbered 271,854, South Africa being the favourite destination. {PTUK January 16, 1896, p. 46.7}

-In Berlin the penny-in-the-slot system has been successfully applied to the sale of rolls of bread and various kinds of drink. {PTUK January 16, 1896, p. 46.8}

-The Japanese are said to have evacuated Chinese territory, and the Chinese are again restoring and fortifying Port Arthur. {PTUK January 16, 1896, p. 46.9}

-During the recent hearing of a charge of stealing shirts in Manchester it was elicited that the workers were paid at the rate of 1? d. a shirt. {PTUK January 16, 1896, p. 46.10}

-Uncanned frozen salmon is now being brought to this country from Canada at the rate of fifty tons a month, and is selling at from 5d. to 8d. per pound. {PTUK January 16, 1896, p. 46.11}

-Sleighing and skating are the chief outdoor amusements at this season in Russia, whilst on the rivers and broad lagoons ice-yachting forms a favourite and exciting pastime. {PTUK January 16, 1896, p. 46.12}

-Some of the most successful fruit growers in California are women. Two women, mother and daughter, derive an income of ?600 a year by cultivating thirty acres of prime trees. {PTUK January 16, 1896, p. 46.13}

-The bananas which find their way to England come almost entirely from Madeira and the Canary Islands. Before long, however, the West Indian banana will enter the field as a powerful competitor. {PTUK January 16, 1896, p. 46.14}

-During the past twelve months 84,787 aliens arrived at ports in the United Kingdom, of whom 44,372 were stated to be on their way to the United States. This leaves about 40,000 who have this year come from the Continent to make their home in this country. {PTUK January 16, 1896, p. 46.15}

-The Church has in recent years, says a newspaper, been trying to use the world to accomplish its ends; now the world is turning the tables by using the Church. Mr. Wilson Barrett, during the provincial tour of “The Sign of the Cross,” did his best to get up an ecclesiastical “boom” in his play. Tickets were scattered with lavish hand among the clergy in every town visited, and the clerics responded by going to witness the woes of Marcia. One well-known divine preached a sermon lauding Mr. Barrett’s endeavour, and crowded houses rewarded the successful manager. {PTUK January 16, 1896, p. 46.16}

**“Back Page” The Present Truth, 12, 3.**

E. J. Waggoner

Owing to the threatened total destruction of some kinds of birds and the wanton mutilation and killing of nearly all kinds for the sake of wings and feathers “the Society for the Protection of Birds issues an urgent appeal to ladies to desist from wearing bird’s feathers as an adornment.” {PTUK January 16, 1896, p. 48.1}

“One of the questions which promises to be brought prominently forward in the forthcoming session of Parliament is,” says the English Churchman, “that of a Roman Catholic University for Ireland, and it is high time the Protestants of the United Kingdom realised the danger which threatens them.” But how much better would Protestants be equipped for the struggle had they not betrayed their own cause by continually working for the State support of the Protestant religion, as professed by them. {PTUK January 16, 1896, p. 48.2}

In the past twelve months the lifeboats around our coast were launched 427 times and rescued 519 mariners. Apart from the loss of the Kingstown lifeboat crew on Christmas eve, only one other lifeboatman perished during the year. It is impossible for one who realises what war means to feel thrilled at tales of daring and bravery in taking the lives of one’s fellow-men in battle; but who does not feel a thrill of sympathy and admiration at the recital of the heroism of our lifeboatmen who battle with the elements and risk their lives for shipwrecked strangers, of whom their only knowledge is of their distress and need. {PTUK January 16, 1896, p. 48.3}

Commenting on the recent filibustering expedition into the Transvaal, and the punishment that shall be meted out to the officers accompanying it, the Chronicle says that they “must be credited with sufficient knowledge of life to know that if they were not authorised to try to kill Boers they were guilty of murder, or manslaughter at the least, in every case in which one was killed.” {PTUK January 16, 1896, p. 48.4}

Very well, suppose they had been authorised by the Government to try to kill Boers, and suppose it be admitted that such authorisation would have relieved them of the responsibility of the crime of murder, it would, at the most, simply have transferred the responsibility to the shoulders of those issuing the order. But isn’t it a strange idea, that when one man kills another man, it is not murder provided he has been told to do it by a company of other men? {PTUK January 16, 1896, p. 48.5}

Here is a brief picture of the early Christian, drawn by one who cannot be accused of partiality to Christianity, yet of whom Cardinal Newman said that he was the only Englishman who had any claim to be called an ecclesiastical historian, namely, Gibbon:- {PTUK January 16, 1896, p. 48.6}

The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in defence of their religion, they should be still more criminal if they were prompted to shed the blood of their fellow-creatures in disputing the vain privileges or the assorted possession of this transitory life. Faithful to the doctrine of the Apostle who in the reign of Nero had preached the duty of unconditional submission, the Christians of the first three centuries preserved their conscience pure and innocent of the guilt of a secret conspiracy or open rebellion.-Decline and Fall, ch. 20, par. 2. {PTUK January 16, 1896, p. 48.7}

At the Dublin meeting of the Evangelical Alliance, last week, the Archbishop of Dublin said:- {PTUK January 16, 1896, p. 48.8}

There could be no heart there in which fears and forebodings did not find a place. Men’s hearts were failing them for fear as to what might take place upon the earth, and as to what might befit their own British Empire. {PTUK January 16, 1896, p. 48.9}

There need be no question as to what awaits all the empires of the world. As the Archbishop said, we have entered the time when there is “upon the earth distress of nations, with perplexity.” The Lord plainly declared the course events would follow: “Men’s hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of men coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:25-28. There is something more important for believers to do than to be fearing as to what is coming upon the earth. We are to “fear God, and give glory to Him; for the hour of His judgment is come.” {PTUK January 16, 1896, p. 48.10}

**“Preparing for War” The Present Truth, 12, 3.**

E. J. Waggoner

In these times of wars and rumors of wars, the British Government does not intend to be caught napping but is determined to be prepared for any emergency. A large number of battleships, cruisers, torpedo-boat destroyers, etc., have been put in commission, manned, and provisioned, ready to go to any part of the world at a moment’s notice. {PTUK January 16, 1896, p. 48.11}

The newspaper report states that the “greatest activity prevails in the Royal Laboratory Department at Woolwich Arsenal, where the reserves of small-arm ammunition are being increased to 150,000,000, at which standard the ball cartridge will be maintained.” {PTUK January 16, 1896, p. 48.12}

In the Royal Army Clothing Department, were under ordinary circumstances between 2,000 and 3,000 hands are regularly employed, arrangements exist whereby at very short notice the strength of the establishment can be practically trebled. One of the chief officials have stated that at the present moment the stock of uniforms represents a value of not less than ?1,000,000, and that upon the shortest notice the Department can clothe from 80,000 to 100,000 reserve men. {PTUK January 16, 1896, p. 48.13}

At the Devonport, dockyard 1,800 men are working overtime, and work is being pushed night and day in making the torpedo-boat destroyers ready for sea. One especially interesting item is the following from the Chronicle’s report of the situation:- {PTUK January 16, 1896, p. 48.14}

Besides many machinery defects, there are a number of cabin fittings missing. A staff of joiners have already commenced to remedy this, and the men have been informed that they may be required to work all day on Sunday, and the Saturday half-holiday is not likely to be observed this week. {PTUK January 16, 1896, p. 48.15}

Even the Sunday may be set aside by the exigencies of possible war. This is in keeping with the spirit which originates Sunday laws, namely, the Spirit that “exalts itself above all that is called God, or that is worshipped.” God never sets aside His own laws, for they are the manifestation of His life; but earthly powers presume not only to substitute laws of their own in place of His, but also to hold themselves above those substituted laws. {PTUK January 16, 1896, p. 48.16}

**“‘Wherefore Didst Thou Doubt?’” The Present Truth, 12, 4.**

E. J. Waggoner

The Bible sets forth Jesus as “upholding all things by the word of His power.” Hebrews 1:3. {PTUK January 23, 1896, p. 49.1}

That word not only has power to uphold, but “is able to build you up and to give you an inheritance among all them which are sanctified.” Acts 20:32. {PTUK January 23, 1896, p. 49.2}

An instance of the upholding power of Christ’s word is given in Matthew 14:25-32. The disciples were on the raging sea, when they were astonished by the appearance of Jesus walking on the water. When Jesus reassured them with, “Be of good cheer; it is I; be not afraid,” Peter said, “Lord, if it be Thou, bid me come unto Thee on the water. And He said unto him, Come.” {PTUK January 23, 1896, p. 49.3}

Peter at once responded to the word “Come,” and “walked on the water to go to Jesus.” Some might hastily suppose that it was the water that held Peter up; but a little reflection will show that it was not so. It is contrary to nature for water to hold a man up; and, moreover, we read that when Peter “saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.” Jesus caught him, saying, “O thou of little faith, wherefore didst thou doubt?” {PTUK January 23, 1896, p. 49.4}

If it had been the water that was supporting him, he would not have begun to sink; for the water was just the same where he sunk as it was where he walked. So when we remember the words of Jesus, “Wherefore didst thou doubt?” We know that when Peter walked on the water, it was the word of Jesus that supported him. It was the word “Come” that brought him, and it was only when he distrusted that word that he began to go down. {PTUK January 23, 1896, p. 49.5}

The same word that held Peter on the top of the water, can hold a man up in the air. Elijah and Elisha were at one time walking along together when Elisha began to rise in the air. Why was it?-Because the Lord had said to Elijah, “Come;” and since the prophet had always obeyed the word of the Lord, he obeyed that one also. {PTUK January 23, 1896, p. 49.6}

We read that “by faith Enoch was translated.” Hebrews 11:5. But “faith cometh by hearing, and hearing by the word of God.” Romans 10:17. So it was the word of the Lord that took Enoch as well as Elijah through the air to meet the Lord. But they were only forerunners of those who, being alive when the Lord descends from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise, shall be “caught up together with them in the clouds, to meet the Lord in the air.” 1 Thessalonians 4:16, 17. {PTUK January 23, 1896, p. 50.1}

What is it that will support those favoured ones, and hold them up in the air? The same word that upheld Peter on the water. The Lord will say, “Come, ye blessed of My Father.” Matthew 25:34. Those who have been accustomed to obey the word of the Lord, will respond at once, and will be taken; while those who have not obeyed every word of the Lord, will not obey that one, and will be left. {PTUK January 23, 1896, p. 50.2}

Those who have neglected to take the word of the Lord as applying to them personally, will not accept that word, “Come,” as applying to them. Only those who recognise that every time the Lord speaks He speaks to them, will be able to take that word to themselves. The waiting ones will be those who have lived on the word of the Lord, so that at the word “Come,” they will, as the most natural thing in the world, go to meet the Lord. Happy are they who know the sustaining power of the word, and to take it all to themselves. {PTUK January 23, 1896, p. 50.3}

**“‘A Warning to the Bishops’” The Present Truth, 12, 4.**

E. J. Waggoner

We are accustomed to see frequent warnings addressed to the Episcopal Bench by the Protestant organs of the Church of England. But it is something novel to see the Church Times, the organ of the Sacerdotal party, giving the bishops a thorough scolding. By one branch of the Church press they are scolded for going so near to Rome, and by the other for not going still nearer. We had supposed, with most Protestants, that as a body the Bishops were going as far as the most ardent Ritualist could expect of officials who have to do with two distinct branches in the Church. The following paragraph, with which the organ mentioned begins its warning, shows that the most active element in the Anglican body is far from satisfied with the present state of progress in Ritualism:- {PTUK January 23, 1896, p. 50.4}

The time has come when priests and laity of the Church of England should plainly speak their minds to the Bishops. Blind men do not fear serpents, and the Bishops can hardly know the strong feeling that the action of some of them in certain directions, and the inaction of all of them in others, is arousing far and wide. English Churchmen are a patient and longsuffering race, because they are trained in habits of obedience to authority, but when they see that authority running the ship on the rocks they would be faithless indeed if they let their patience degenerate into acquiescence. There is a time to keep silence, and there is a time to speak out, and in our judgment it is plain speech that the present juncture most demands. {PTUK January 23, 1896, p. 50.5}

**“Native African Honesty” The Present Truth, 12, 4.**

E. J. Waggoner

The Chronicle’s special correspondent in connection with the Ashanti Expedition, writing from Cape Coast Castle of the arrangements for transporting military stores, provision, etc., into the interior, incidentally gives the following tribute to the honesty of the natives. We are not informed whether or not the natives spoken of professed Christianity; but in any case it is enough out of the ordinary to be worthy of note:- {PTUK January 23, 1896, p. 50.6}

The more one sees of our coloured brethren of these parts, the more one is influenced in their favour. One could hardly meet a more amiable race to work with. Once satisfied that their pay was assured, and that the white officers were disposed to treat them with honesty and justice, difficulties immediately began to disappear. Now daily and hourly gangs leave the yard of the Castle under their headmen and gangers, bearing their various loads, and in no case, with the following exception, have they failed to deliver the loads at their destination. The exception, in my opinion, redounds rather than depreciates the credit due to this cheery race. In one of the gangs which left some days ago were two men who apparently on the journey up concluded that a life of freedom in their native wild was preferable to one of industry, with the necessary restrictions, under the fostering care of the Army Service Corps. They placed their loads on the side of the road, on the top of their loads they placed their numbered badges, and on the top of their badges they placed the amount of money which had been advanced to them for subsistence on the road. These little tributes to the African sense of honesty were brought back to Major Clayson, a couple of days ago, by two native policemen, who had found them while patrolling. During the time these little piles remained on the roadside many hundred carriers must have past and observed them. Yet not a penny of the subsistence money was deficient. It is a question for consideration whether in Christian England we could guarantee a similar condition of affairs. From many inquiries which I have made I have learnt that this is no exceptional case, and that it is a matter of the rarest occurrence for a carrier to make away with a load entrusted to his care. {PTUK January 23, 1896, p. 50.7}

**“War and Murder” The Present Truth, 12, 4.**

E. J. Waggoner

“Wars and rumours of wars” are among the signs of the last days. In the last days perilous times shall come, because “men shall be lovers of their own selves,” and will be fierce. “Nation shall rise against nation, and kingdom against kingdom.” Matthew 24:7. These things have always been, yet they are to increase as the end approaches; and the last great event of this world’s history is to be the gathering of the kings of the earth and of the whole world, to “the battle of the great day of God Almighty.” Revelation 16:14. {PTUK January 23, 1896, p. 50.8}

The end of that last great battle is thus described by the prophets: “All the armour of the armed men in the tumult, and the garments rolled in blood, shall even be for burning and, for fuel of fire.” Isaiah 9:5, R.V. When the kings of the earth, and their armies, are gathered together for that last battle, it will be for their complete destruction, so that the fowls of the air will be filled with “the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” Revelation 19:17-21. Yet the men who march to that battle will do so with the same high spirits that they have had in previous fights, fired by “patriotic” feelings, and dreaming of victory and glory, without a thought that it is to end in the final utter destruction of all concerned in it. {PTUK January 23, 1896, p. 50.9}

It is very evident that not one of God’s people will have any part in that battle. When the last fight is waged, not a Christian will be found in the ranks of any army on earth; although it is safe to say that there will be thousands who will imagine themselves to be good Christians, and who will think, as many do to-day, that there assurance of heavenly bliss will only be made the more sure if they fall with their face to the foe. {PTUK January 23, 1896, p. 50.10}

It is also evident that no professed Christian believes in murder. True, many of them think that it is quite right to take human life, but only in what is called “honourable warfare.” They must not murder, and they must not be in the last battle. An important question, therefore, is, Where shall the line be drawn, so that Christians may be free from condemnation in anything that involves the taking of life? This question, like all others, is plainly answered by the Bible. {PTUK January 23, 1896, p. 51.1}

**THE ORIGIN OF WAR**

The question is asked by the Apostle James, “From whence come wars and fightings among you?” And the answer immediately follows: “Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye receive not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” James 4:1-3. {PTUK January 23, 1896, p. 51.2}

From the next verse we learn that these desires whence come wars and fightings, are worldly lusts, for the question is asked, “Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” {PTUK January 23, 1896, p. 51.3}

Turn now to 1 John 2:15-17, and we shall find a classification of these worldly lusts that lead to war: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” {PTUK January 23, 1896, p. 51.4}

Take a single instance of the working of this desire to have. Two men own adjoining fields, but there is a dispute as to the boundary line. The land is valuable, and that portion through which the dividing fence runs is the most valuable of all. A claims that there was a mistake in the survey, and that the fence ought to be moved ten yards in order to give him the land that belongs to him. But B insists that he has no more land than belongs to him, but that, on the contrary, a portion of what A claims really belongs to him, at any rate he will not yield an inch. {PTUK January 23, 1896, p. 51.5}

Each is determined to have his “rights.” Besides the lust of the flesh, the pride of life comes in, and each man feels that it would be wholly inconsistent with his dignity to yield to the other. Moreover threats and insulting words have been used, such as “no man of proper spirit could be expected to stand.” Each feels himself not only wronged, but abused, and each demands from the other an apology and reparation. But each one feels that his “honour” as well as his property is at stake, and is determined not to yield. {PTUK January 23, 1896, p. 51.6}

So the feud grows. From hard words the men come to blows. Finally each deliberately resolves to take the other’s life. Then the disputed boundary will not only be settled, but the survivor can take as much more of the other’s property as he wishes. {PTUK January 23, 1896, p. 51.7}

Accordingly they arm themselves with knives or guns, and meet and begin stabbing or shooting, until one of them is dead. Then what follows:-Why, the man who kills the other is called a murderer, and is hanged, denounced by all the neighbourhood. {PTUK January 23, 1896, p. 51.8}

But suppose now that instead of two farms we have two countries; instead of a few roods of land we have some thousands of square miles; and instead of two men involved, we have hundreds of thousands. There is a dispute as to the boundary line. Each nation feels that its rights are threatened; and, besides, undiplomatic language has been used, which must be resented. The “national honour” will not allow any concessions on either side. So armed bodies of men meet and shoot at each other. Instead of one man, thousands are killed. The conquerors take the disputed territory, and as much more as they wish, and the victorious army marches home. How are they regarded? Are they called murderers?-Oh, no; they are greeted with shouts and songs, and are lauded as patriots. {PTUK January 23, 1896, p. 51.9}

Where is the difference in the two cases?-It is only in the greater number of men killed in the second case. Therefore we must conclude that the sole difference between war and murder is in the extent of the interests and the number of people involved. If only one man is killed, it is murder. If one man kills four or five men, that is an aggravated case of murder. But if thousands fight, and hundreds are killed, that is “glorious war,” although precisely the same passions lead to each result. The question is, Does God regard it as less sinful to kill a thousand men than to kill one? His Word answers: “Though hand join in hand, the wicked shall not be unpunished.” Proverbs 11:21. {PTUK January 23, 1896, p. 51.10}

**CHRISTIANS AND SELF-DEFENCE**

Now we know why there will be no Christians in the army at the time of the last great battle. It will be because they will have learned that “the servant of the Lord must not strive, but be gentle to all men.” 2 Timothy 2:24. Of course such a man has no place in an army organised to fight and kill. {PTUK January 23, 1896, p. 51.11}

Christ’s followers are not allowed to fight even in defence of Him and His kingdom. John 18:36. Much less, then, can they fight in self-defence. It would be more proper to say that they cannot fight in defence of His kingdom, because it is a kingdom of peace, and to fight with earthly weapons would be to fight against it, instead of in its defence. “The weapons of our warfare are not carnal.” If there were not in any person the passions which if cherished naturally lead to murder, there would never be any war on earth. Both come from the same source, so that war is nothing but wholesale murder. {PTUK January 23, 1896, p. 51.12}

It is commonly accepted that it is perfectly consistent with Christianity for both individuals and nations to fight in self-defence. Yet the words of Christ are very plain: “I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.” Matthew 5:39. We make all sorts of excuses, and find all manner of difficulties in the way of obeying this commandment, just as we may with any commandment which we are not willing to obey. The only way to know how a commandment may be obeyed, is to accept it without question. It is by faith, not by unbelief, that we understand. {PTUK January 23, 1896, p. 51.13}

It is true that the different nations cannot retain their separate existence without armies and war. But this need not cause the Christian any uneasiness. His daily prayer to God is to be “Thy kingdom come.” When that kingdom comes “the Lord shall be King over all the earth; in that day there shall be one Lord, and His name one.” Zechariah 14:9. His kingdom is a kingdom of peace. How then can men pray: “Thy kingdom come,” and at the same time fight to maintain a condition of things contrary to that kingdom? {PTUK January 23, 1896, p. 51.14}

Suppose we give a little attention to this matter of self-defence. A man assaults another, and demands his money. Whether the man thus accosted has little money or much makes no difference; his first impulse is to defend himself, and save what he has. We will suppose that he has ten pounds in his possession. The thief is persistent in his demands, and he resists. The robber is determined, and uses violence, and the man is equally determined not to part with his money. The struggle is sharp, and the robber is killed. The man has acted only in self-defence, and public sentiment acquits him. {PTUK January 23, 1896, p. 52.1}

But suppose the robber succeeds in killing his victim, and takes the ten pounds. Then public sentiment condemns him. He has truly committed a wicked deed. He has murdered a man for the paltry sum of ten pounds. Yes; but why is it so much worse for the robber to kill a man for ten pounds than it would be for the man to kill the robber for the same amount? Since the man could have avoided all difficulty by giving up his money, is it not evident that he has killed his antagonist solely for the money? {PTUK January 23, 1896, p. 52.2}

Take a case where only life is involved. Suppose a man has a grudge against me, thinking that I stand in the way of the accomplishment of his ends. Or, perhaps he is actuated by pure hatred, and he seeks my life. Now if when he attacks me, I kill him to save my own life, how much better am I than he would have been if he had succeeded in killing me? Oh, I have saved my life! True, but at the loss of his; and what right have I to assume that my life is more valuable than his? It is only because it is mine. And so we see that self-defence, as the word implies, is nothing but selfishness. And this is the sole principle that moves either nations or men to fight. {PTUK January 23, 1896, p. 52.3}

“But it is natural to defend oneself. ‘Self-preservation is the first law of nature.’” True; but it is spiritual to refrain from all violence, and self-sacrifice is the first and only law of grace. If self were dead, there would be no impulse to self-defence. If we can say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me” (Galatians 2:20), we shall have no occasion to defend ourselves; but it is not I who am attacked, but Christ; and Christ does not ask us to fight in His defence. {PTUK January 23, 1896, p. 52.4}

The verse just quoted gives us the solution of the whole question. It is natural to fight to defend ourselves; but the cross of Christ delivers us from ourselves, and gives us the Divine nature. The natural man, the carnal mind, is enmity. But Christ is our peace, and He makes peace through the blood of His cross. Ephesians 2:14-17; Colossians 1:20. {PTUK January 23, 1896, p. 52.5}

After nearly nineteen centuries of professed Christianity in the world, the cross of Christ is preached less than anything else. “Christ and Him crucified” is that which the professed Church of Christ stands most in need of to-day. If all professed Christians gloried only in the cross of Christ, not one of them would be found apologising for war of any kind, under any circumstances; for war and fightings come only from “this present evil world” (Galatians 1:4), from which the cross of Christ delivers us. {PTUK January 23, 1896, p. 52.6}

Let men of this world glory in this world; but let men of the world to come, whom God has translated into the kingdom of His dear Son, evermore say, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.” {PTUK January 23, 1896, p. 52.7}

**“How the Lord Helps” The Present Truth, 12, 4.**

E. J. Waggoner

Where human wisdom and foresight can see nothing but failure, God can see success. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” {PTUK January 23, 1896, p. 53.1}

When there is no water, how can thirst be satisfied? “I will open rivers in high places, and fountains in the midst of the valleys.” The natural thing is to find rivers in the valleys and springs in high places, but the Lord is not dependent on the ordinary course of nature. He can do what men cannot. {PTUK January 23, 1896, p. 53.2}

Where the way of the Lord seems difficult, if not impassible, when it is a human impossibility to walk in the path in which the voice of the Lord directs, we are to remember that he who yields to the Lord unreservedly lays the burden of responsibility on One who is able to bear it. Another word in this forty-first of Isaiah, all of which is written to teach that God’s power is for us, says, “I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” That means you. {PTUK January 23, 1896, p. 53.3}

**“Baby’s Conversion” The Present Truth, 12, 4.**

E. J. Waggoner

“It is announced on the best authority,” says a Sofia despatch, “that the Russian Ambassador to the Porte has intimated to the Exarch at Constantinople that, when the conversion of Prince Boris takes place, a special Envoy of the Russian Government will be present.” The baby’s “conversion” will take palce just at the hour set by the officials. {PTUK January 23, 1896, p. 53.4}

**“The Spirit as Witness and Guide” The Present Truth, 12, 4.**

E. J. Waggoner

On all sides the Bible is being discredited. Of the attacks of professed infidels, and of the so-called Higher Critics, we need not speak, because they are so open and undisguised that people may be on their guard. But the most dangerous assault upon the Bible is that which makes it secondary to Christ or the Holy Spirit, so that people unconsciously set the Word of God aside while imagining that they are doing superior homage to Him who gave the Word. {PTUK January 23, 1896, p. 54.1}

An instance of this, which is becoming deplorably common among Christian people, is found in the reply of the New York Independent to the taunt of a Catholic paper in regard to its acceptance of the Bible as the only rule of faith. It said:- {PTUK January 23, 1896, p. 54.2}

When did the Independent ever say that the Bible is the sole and only rule of faith? We believe that our Lord said, that He would give His Spirit “which shall lead you into all truth.” We regard the teaching of the Holy Spirit as a rule of faith. {PTUK January 23, 1896, p. 54.3}

Such is the looseness with which the Bible is now held, that most people would doubtless see in this only a tribute to the Holy Spirit instead of the disparagement of the Word of God. Let us see what the Bible says about the matter. {PTUK January 23, 1896, p. 54.4}

In the first place, it is positively stated that the Bible came only by the Spirit. “The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21. {PTUK January 23, 1896, p. 54.5}

Not only so, but the Holy Spirit was in all cases the speaker, so that the Bible is the language of the Holy Spirit, and of none other. Thus the sweet Psalmist of Israel said, “The Spirit of the Lord spake by me, and His word was in my tongue.” 2 Samuel 23:2. {PTUK January 23, 1896, p. 54.6}

With this agrees the words of the Apostle Peter, when he spoke of the Scripture “which the Holy Ghost by the mouth of David spake before concerning Judas.” Acts 1:16. Also the words of 1 Timothy 4:1: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.” {PTUK January 23, 1896, p. 54.7}

When Christ promised the disciples the Spirit in His absence, He said: “When He is come He will convict the world in respect of sin, and of righteousness, and of judgment.” John 16:8, R.V. The first work of the Spirit is to convict of sin. But by what means?-By “the sword of the Spirit, which is the Word of God” (Ephesians 6:17); “For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” Hebrews 4:12. “By the law is the knowledge of sin” (Romans 3:20), because “the law is spiritual.” Romans 7:14. {PTUK January 23, 1896, p. 54.8}

Again, the promise of Christ is, “When He, the Spirit of truth, is come, He will guide you into all truth.” John 16:13. But the Saviour also said in praying to the Father for His disciples: “Sanctify them through Thy truth; Thy Word is truth.” John 17:17. The Holy Spirit sanctifies because the Spirit uses the word of truth. So we read that “God has from the beginning chosen us unto salvation: through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2:13. {PTUK January 23, 1896, p. 54.9}

Read onward in the Saviour’s promise that the Spirit shall guide us into all truth: “For He shall not speak from Himself; but what things soever He shall hear, these shall He speak.” “He shall glorify Me; for He shall receive of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I, that He taketh of Mine and shall declare it unto you.” John 16:13-15; R.V. The Spirit is sent to us by the Father, even as Christ was sent by the Father; so just as Christ spoke not His own words, but those which the Father gave Him, the Spirit does likewise. Here we have evidence not simply that the Word of God is the witness of the Spirit, but that the Spirit does not speak anything but what we find in the Word of God-the Bible. He is not independent of the Father, but speaks only the word of the Father. {PTUK January 23, 1896, p. 54.10}

We read, in harmony with Christ’s promise, that the Spirit makes us know “ the things that are freely given to us of God,” and this is because “the Spirit searcheth all things, yea, the deep things of God.” 1 Corinthians 2:10, 12. The “deep things of God,” which the Spirit shows us, are the great things of God’s law (Hosea 8:12); and so we are taught to pray, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Psalm 119:18. This opening of the eyes is the work of the Spirit-“the Spirit of wisdom and revelation.” {PTUK January 23, 1896, p. 54.11}

“Well,” someone may say, “I believe in the direct witness of the Spirit; I know that the Spirit witnesses to me that I am a child of God.” The Holy Spirit does certainly witness with the spirits of some men, but not all. With whom does He witness? With those who believe; for none others are of God, and so none others can possibly have the witness. {PTUK January 23, 1896, p. 55.1}

This witness is direct too; but how is it? A witness testifies, and must testify in words. Now in what words does the Spirit testify? Why, manifestly in the words which are given Him to speak,-even the words of God. So we read: “He that believeth on the Son hath the witness in himself; he that believeth not God, hath made Him a liar; because he believeth not the record that God gave of His Son.” 1 John 5:10. {PTUK January 23, 1896, p. 55.2}

“To Him give all the prophets witness.” Acts 10:43. But we have already read that the prophets spoke only as the Spirit spoke through them. So we read in Hebrews of the offering of Christ, “whereof the Holy Ghost also is a witness unto us” (Hebrews 10:15), and then follow the words which He testified. {PTUK January 23, 1896, p. 55.3}

It is evident, therefore, that any disparagement of the Bible, even to the slightest degree, is a disparagement of the Holy Spirit. To ignore the Bible as a guide, and at the same time to profess to honour the Holy Spirit, is the same as professed great respect for a man, and at the same time to ignore or deny what he says. {PTUK January 23, 1896, p. 55.4}

It may be said that the Bible is not ignored, but that the Spirit is taken as an additional guide. But what then is the use of the Bible? If the Spirit testifies part of the time aside from the Bible, why not all the time? That this is an actual ignoring of the Bible, is proved by the results; for those who profess to believe that the Holy Spirit leads apart from the Word of God, inevitably come to trust wholly in that supposed guidance, even though it is contrary to the Word. {PTUK January 23, 1896, p. 55.5}

If it were true that the Spirit did testify to us, apart from the Bible, then we should have nothing but our own minds by which to determine whether or not any impression is really from the Spirit. And so it is, that they who think that the Spirit leads them, independently of God’s Word, are simply following their own desires and imaginations. A complete demonstration of this is seen in the fact that those who follow such supposedly independent leading of the Spirit, invariably run into a direct violation of God’s law. {PTUK January 23, 1896, p. 55.6}

Let no one think that he can exalt the Father, the Son, or the Holy Spirit at the expense of the Bible. Just as the Bible is honoured, will they be honoured. The Spirit of God is sufficient to guide us into all truth, and to make us perfect in it, because He guides humble, trusting ones into the full understanding of the Scripture, which is able to make a man “perfect, thoroughly furnished unto all good works.” 2 Timothy 3:17. {PTUK January 23, 1896, p. 55.7}

**“A Night on the Alps” The Present Truth, 12, 4.**

E. J. Waggoner

It is inexcusable for men to put their lives in jeopardy for no other purpose than the pleasure and satisfaction of seeing a beautiful sight. Not even this motive can explain all the recklessness of mountaineers, for which the native guides in some parts have a name signifying a malady. The feverish desire to do a reckless thing which few or none have dared to undertake is very often the explanation of undertakings which not infrequently end in disaster. The following description of a night on the Alps shows the difficulties often experienced:- {PTUK January 23, 1896, p. 60.1}

In August, 1890, three members of the Alpine Club, Messrs. Slingsby, Solly and Smith, had a thrilling night adventure on the Dent Blanche, one of the very difficult peaks of the Alps. The trio were all expert mountaineers, well aware of what they had undertaken, and neglected no precautions; but some things cannot be provided against. They spent the previous night in a ruined mountain cabin, whence they set forth a little before two o’clock in the morning on their long day’s task. They had no certainty of success, but as the day wore on and one bad place after another was surmounted, their hopes rose, and finally, at four o’clock in the afternoon, they stood on the summit, in a little cloud. {PTUK January 23, 1896, p. 60.2}

At that hour, with the descent to be made before dark, they could not stay, and in less than a minute were on their return. By and by an occasional flash of lightning played about one of the distant peaks, and soon afterward a dark cloud crept up ominously behind another peak. {PTUK January 23, 1896, p. 60.3}

The men made such haste as they could, and at six o’clock were almost out of their difficulties. Before them was a bad stretch of only a hundred and fifty feet, beyond which they would have little trouble, no matter how the weather might turn. {PTUK January 23, 1896, p. 60.4}

Suddenly it grew dark. A dense cloud had fallen upon them. Their ice-axes and gloves emitted sparks, and their hair stood out straight. The sparks gave out no heat, nor was there any hissing, but one of the men, who wore spectacles, felt them vibrating in a way he did not like, and so tucked them under his hat. {PTUK January 23, 1896, p. 60.5}

Ordinarily the axes would have been put aside under such conditions, but now this was not to be thought of. The men must cross that one hundred and fifty feet without delay, and at all risks; and to that end the axes must be kept. {PTUK January 23, 1896, p. 60.6}

Steadily and carefully the men worked, every step requiring time and caution, when all at once the whold mountainside seemed to be ablaze, “and at the same time there was a muzzled, muffled, or suppressed peal of thunder, apparently coming out of the interior of the mountain.” {PTUK January 23, 1896, p. 60.7}

Solly and Smith exclaimed in the same breath, “My axe is struck,” and naturally each of them let his axe go. {PTUK January 23, 1896, p. 60.8}

With only one axe there was no going forward, and the trio waited for the storm to pass, while Smith asked his companions to look at his neck, exactly half-way round which the lightning had burned a dark band an inch and a quarter wide. {PTUK January 23, 1896, p. 60.9}

The storm lasted so long that it became hopeless to proceed, though, if the men could have crossed the next hundred and fifty feet, they could have gone down to the hut even in the dark. It was hard fortune, but there was no help for it. {PTUK January 23, 1896, p. 60.10}

They had warm clothing, plenty of food, and a lantern. Smith “managed to get a capital hitch” for the rope-for the party was of course roped together-and lashed them to the rock, where they were to pass the night on a steep ledge varying from a foot and a half to two feet in width. {PTUK January 23, 1896, p. 60.11}

Their situation may be appreciated from Mr. Slingsby’s account of it. “Solly, who sat at the bottom, had a loose piece of friable rock which supported one foot. I was in the middle, with my knees up to my chin, on a steep slope, but was supported by Solly’s back, and by a singularly sharp little stone on which I squatted. Smith leaned with his back against a corner, and with his knees against my back.” Pretty narrow quarters for an all-night vigil! {PTUK January 23, 1896, p. 60.12}

Several brief showers of snow and hail fell, but happily there was no rain. The wind rose, and whistled through the crags above, but was partly shut off by a ledge. The men kept their hands and feet moving, especially after two o’clock, when the sky cleared and the cold became intense. Meanwhile, Smith imagined that Solly was a man of another name, and so addressed him all night long, an hallucination supposed to be the result of the electric shock. {PTUK January 23, 1896, p. 60.13}

At five o’clock they ate breakfast, and soon caught sight of the lost axes half embedded in hard snow at some distance below, and with some difficulty one of them was recovered by Solly, while his companions kept their perch till he returned. {PTUK January 23, 1896, p. 60.14}

It was still too cold for them to proceed safely, and they stayed upon the ledge till eight o’clock. Then, warmed and limbered by the sun, they entered upon the work of crossing the bad one hundred and fifty feet which had held them prisoners, and after much difficulty-cutting steps in the ice as they went-they found themselves safe and sound on the other side, where they made such haste as they could to the base, thinking especially of the alarm of their friends, some of whom they presently met coming up the mountain in search of them. {PTUK January 23, 1896, p. 60.15}

**“Items of Interest” The Present Truth, 12, 4.**

E. J. Waggoner

-Of the population of India, 52,000,000 are engaged in agriculture. {PTUK January 23, 1896, p. 62.1}

-China raises a revenue of ?2,000,000 per year on opium imported from India. {PTUK January 23, 1896, p. 62.2}

-The hottest weather ever experienced in New South Wales was reported last week. {PTUK January 23, 1896, p. 62.3}

-The Transvaal contains about 300,000 inhabitants, of whom about 100,000 are whites. {PTUK January 23, 1896, p. 62.4}

-Over one thousand parsons lost their lives by an earthquake reported from Persia last week. {PTUK January 23, 1896, p. 62.5}

-As a result of the spring-like winter, primroses and other spring flowers are reported blooming. {PTUK January 23, 1896, p. 62.6}

-The active insurgents in the island of Cuba number some 25,000. Macao, the leader, is a mulatto, {PTUK January 23, 1896, p. 62.7}

-The number of men in the Navy last year was 88,850, an increase of 5,450. This year there is to be a greater increase. {PTUK January 23, 1896, p. 62.8}

-In case of war Germany is prepared to put 3,350,000 men in the field, fully armed. All Germany would be an armed camp. {PTUK January 23, 1896, p. 62.9}

-The estimated tonnage of the shipping now afloat is over twenty-five millions. Of this a little over half is under the British flag. {PTUK January 23, 1896, p. 62.10}

-It is estimated that the French colonies in Indo-China have cost France over ?50,000,000, and they do not now pay their way. {PTUK January 23, 1896, p. 62.11}

-The last census of India gives the following figures on religions: 207 million Hindus, 57 million Mohammedans, seven million Buddhists, two million Christians. {PTUK January 23, 1896, p. 62.12}

-The population of Ireland was highest in 1845, when it stood at 8,295,064. The potato famine followed for two years, and gave impulse to emigration, which has steadily continued. The latest census gives the population as 4,704,750. Ireland is the only part of the United Kingdom where the population decreases. Emigration from Ireland during the past ten years has averaged about 62,000 per year, most of which has been to the United States. {PTUK January 23, 1896, p. 62.13}

-It appears from statistics given in one of the Reviews that there are 4,103,806 people of British birth residing in the United States, and 12,100,000 of British parentage. There were 26,000,000 native Americans, “mostly of British origin.” The rest of the population, it appears, consisted of 7,500,000 coloured and 13,900,000 of various European nationalities. The fact is not pointed out, but the “British” section obviously includes all the American-Irish. {PTUK January 23, 1896, p. 62.14}

-In addition to the new Flying Squadron the Admiralty still have quite a list of vessels in reserve, available if required. There are also eight line of battleships of the first class either building or in the fitters hands. Most of these are of the heaviest type. Twenty-one cruisers are else under way, and twenty torpedo-boat destroyers have been ordered this year. When the work in hand is completed about fifty new ships will be added to the British Navy. Yet it is expected that the next estimate will provide for many more ships. {PTUK January 23, 1896, p. 62.15}

**“Back Page” The Present Truth, 12, 4.**

E. J. Waggoner

There is destitution even in the Diamond Fields of South Africa, as many find to their sorrow. As an aid to work among the destitute, our friends in South Africa have established the “Kimberley Benevolent Home.” {PTUK January 23, 1896, p. 64.1}

The report of the eighth annual conference of our churches in Australia, recently held in Melbourne, shows an increase during the year of 322 in membership. The meeting was largely attended, and was a season of special spiritual profit as the Word was spoken and received. {PTUK January 23, 1896, p. 64.2}

It seems that blessings may be sent by telegraph. The Pope has telegraphed “the apostolic benediction” upon all present at the ceremony in Baltimore by which Mr. Satolli was made Cardinal. Among those present, who received this “blessing” there were, besides Catholic priests, bishops, and archbishops, members of Congress, senators, ministers of States, generals, ambassadors, and the Vice-President of the United States. {PTUK January 23, 1896, p. 64.3}

Of Italian finances “Whitaker’s Almanac” says, “The nation is enthusiastic and united as to the necessity of having a strong army and navy, but objects to taxation, consequently there is an annual deficit, and the national debt is rapidly accumulating.” So it comes that the interest on the debt is nearly half of the entire revenue of the country. But then, Italy can put an army of over two million men in the field, and has a navy of 269 ships. {PTUK January 23, 1896, p. 64.4}

When men get the idea that the responsibility of keeping the rest of the world in order rests upon them, and they think that they are in the place of God, to regulate other people according to their ways and thoughts, untold evil is sure to result, since the idea is a wicked one, and from evil only evil can come. This idea is becoming more and more prevalent in the world. A fresh instance of its working is reported by Brother Conradi, from Russia, as follows:- {PTUK January 23, 1896, p. 64.5}

One of our German churches in the south, of some forty members, has of late been forbidden to assemble on the Sabbath. As they persisted, the whole church was imprisoned twice, twenty-four hours each time, and then they have four times been fined fifty cents (2s.) each, and threatened that in case they do not pay their fine, everything they have will be sold; but their trust is in the Lord. {PTUK January 23, 1896, p. 64.6}

By replacing the engine, seized by the Government for violation of the Sunday clause of the Factory Act, we are able to run our presses, which remained after the seizure. Thus we are printing our paper again, getting the folding and other lines of work formerly performed by female employés done outside of our works. It was a wicked thing to shut these persons away from their work, to say in effect that from henceforth in this United Kingdom women cannot engage in manufacturing industries, so far as factories are concerned, unless they keep the Sunday. It was because the International Tract Society could not join in this exaltation of a papal institution that they could be no party to enforcing Sunday rest in their printing works on any portion of their employés. The Government having chosen to assume the sinful responsibility of shutting the factory in the process of exalting the Sunday, we leave the responsibility with them, having done all we can to keep them from it. {PTUK January 23, 1896, p. 64.7}

As this Sunday act is but a half-way measure, affecting females and persons under eighteen, we are able to resume a portion of our work without interference. To reinstate our full working outfit would, of course, be merely to buy in furnishings and machinery for the officers of the law to seize, and thus indirectly to pay fines as long as money lasted. Therefore we shall work our factory as we are able until the influence now working to secure the total prohibition of all Sunday work in factories closes our printing works entirely. Now, be it remembered, the Government of this United Kingdom has fully settled it that women cannot be factory operatives unless they regard the Sunday. When the logical end is attained it must apply to men as well as women. When that end is reached it will be impossible for us to operate a printing factory. In that case we would conform to no Sunday law in getting all our work done outside. In the present case we conform to no Sunday law in doing but a portion of our work ourselves. Such laws are wicked and only wicked, as exalting human against the Divine law. We may add that we have always had our heaviest work-the printing and binding of our larger books, sold by agents in the Kingdom and the colonies-done by the large printing houses in London. The work done in our own works is a printing of this paper, tracts, pamphlets, etc. {PTUK January 23, 1896, p. 64.8}

In its annual summary of the religious bodies in thr United States the New York Independent prints a report of the progress of our own work. The report states that during 1895 there were fifty-one prosecutions of Seventh-Adventists in the United States for Sunday work, and this too, was shown; without their having disturbed others. Thirty-nine convictions were secured, resulting in an aggregate of 1,161 days of confinement in jail, 541 days in the chain-gang, and in fines imposed amounting to more than 1,500 dollars. {PTUK January 23, 1896, p. 64.9}

By this very effort to obstruct, the Sabbath truth has been preached in America as never before. The report also states that during the year ninety-nine workers were sent abroad to twenty-six localities in other lands. {PTUK January 23, 1896, p. 64.10}

The Pope has offered to act as arbitrator between England and the United States. The Chronicle says that the Pope’s suggestion “cannot be called impertinent.” He has already acted as arbitrator in international disputes, and, whether he is accepted in the present instance or not, the time is not far distant when the inhabitants of the Vatican will be recognised as the final court of appeal in all great national affairs. Christ refused to be a judge and a divider in the affairs of men; but the man who claims to be His vicar only thrusts himself into the position, thus again exalting himself above God. {PTUK January 23, 1896, p. 64.11}

In Canada the school question is a pressing one. The Dominion Government has ordered Manitoba to provide separate schools for Roman Catholics, which that province refuses to do. The religious census of Canada shows 1,992,017 Roman Catholics, 839,815 Methodists, 754,193 Presbyterians, and 649,059 Church of England. In Manitoba the Protestant majority is large, and in recent elections, in which the school question was the main issue, the party against State-supported Catholic schools was returned to power with increased majorities. {PTUK January 23, 1896, p. 64.12}

**“Enduring Hardness” The Present Truth, 12, 5.**

E. J. Waggoner

The unbeliever never can understand the motives which lead the missionary into danger from violence and deathly climates. Now and then some secular paper condemns such recklessness. But the same paper has nothing but praise for the soldier who goes into the same regions for a salary of so much a day, or perhaps from the motive of extending the power of his country. What is sometimes required men in serving their country is shown by the following words, descriptive of the work of the Chinese marines in the naval battle of the Yalu:- {PTUK January 30, 1896, p. 66.1}

Bravest of all were the engineers working below in darkness, the battle going on overhead, the ship on fire also, and the ventilators stopped while the flames were fought. Prisoned as they were in the stoke-hold they received orders only by speaking-tube, yet stood faithfully to their posts, continuing their labours in a temperature bordering on two hundred degrees. After several hours the fire was extinguished and they were relieved. Every man of them was found to be terribly burned and disfigured, and several were blinded for life. {PTUK January 30, 1896, p. 66.2}

Such is life below decks in the modern battleships when in action. These heathen fought for merely worldly gain, should the Christian shrink from enduring hardness and suffering, or from death itself in serving the Lord? {PTUK January 30, 1896, p. 66.3}

**“Church and State in France” The Present Truth, 12, 5.**

E. J. Waggoner

Church and State in France.-In France all recognised religions, Catholic, professed Protestant and Jewish, are patronised by the State, the regular clergy being paid from the civil funds, like any other civil officers. This arrangement was made in order that the clergy might be servants of the State. Even Robespierre, in the days of the Revolution, argued for paying the clergy in order to control religion, or philosophical superstition. In organising France, after the Revolution, Napoleon established the system which has continued to this day. It has made the recognised religions in France mere parts of the political machine. Now, it is said, the French Cabinet is proposing to bring about the severance of these relations. It mainly concerns the Church of Rome, and already the Vatican is chiding France for its unfaithfulness, thus proclaiming itself in illicit connection with the powers of earth. The Church of Christ never could accept such relations. She is married to another. But Rome consistently maintains the character described in Revelation 17 and 18. {PTUK January 30, 1896, p. 66.4}

**“Profitable in This World” The Present Truth, 12, 5.**

E. J. Waggoner

The worldling suspects that Bible maxims are not practical in common worldly affairs. But he does not know that godliness is profitable in “the life that now is” as well as in “that which is to come.” {PTUK January 30, 1896, p. 68.1}

For instance, how many people have learned to their sorrow that it is better to agree with the adversary quickly, rather than to fight over petty questions of rights in the courts. It would be interesting to see statistics showing who gets the most money out of the courts, litigants or lawyers. {PTUK January 30, 1896, p. 68.2}

Then, too, when Christ’s words regarding resistance are spoken of, one frequently hears all kinds of suppositions as to what would become of a man who would not fight to defend himself. This of course leaves out altogether any account of the Lord’s protection, and overlooks the fact that the Christian doesn’t lose his life if he is killed, while he does lose his life if he takes the life of another. But leaving this out, who does not know that even in a rough country the peaceable man who has no idea of fighting anybody is in far less danger of dying a violent death than the man who goes about armed, ready to “defend himself”? {PTUK January 30, 1896, p. 68.3}

**“The Cleansing Touch, and Word” The Present Truth, 12, 5.**

E. J. Waggoner

“And it came to pass, when He was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought Him, saying, Lord, if Thou wilt, thou canst make me clean. And He put forth His hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.” Luke 5:12, 13. This is one of the things that are written that we might know that Jesus is the Christ, the Son of God, and it is a forcible illustration of how if we believe we may have life through His name. {PTUK January 30, 1896, p. 68.4}

Such a wonderful cure had never been performed before since the world began. From that day to this, medical science has been impotent in the presence of the dreaded disease, leprosy. It was a most loathsome disease. The one who had it was shut off from human society, except from those who had the same disease. They were regarded as in the highest degree unclean. As the disease progressed, the different members of the body dropped off. It was actually a living death. The man could look on and see the death preying upon him, ever advancing, and had the certainty before him of final, complete death. For him there was no hope. {PTUK January 30, 1896, p. 68.5}

**FULL OF LEPROSY**

This man was “full of leprosy.” He was evidently in the last stages of the disease. It had begun to prey upon his vitals, and in a short time he would drop into the grave. It was then that he saw Jesus; and when we consider his condition, we can appreciate the wonderful faith shown by the words, “Lord, if Thou wilt, Thou canst make me clean.” There was not the slightest doubt of Christ’s power to save. Jesus immediately responded to the cry of faith, saying, “I will; be thou clean.” And immediately the leprosy departed from him. {PTUK January 30, 1896, p. 68.6}

**THE LEPROSY OF SIN**

Sin is a sore disease that is preying upon the vitals of every man. Like the leper, men are filled with it. “Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged, and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil.” Isaiah 1:4-6, R.V. {PTUK January 30, 1896, p. 68.7}

**SURE DEATH**

Like the leprosy, sin is progressive death. “The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. “Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death.” James 1:15. “For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:6, 7. “For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.” “O wretched man that I am! Who shall deliver me from the body of this death?” Romans 7:18, 24. {PTUK January 30, 1896, p. 68.8}

**SEPARATED BECAUSE OF SIN**

The leprous person was separated. So the sinful person is separated from God. He is unclean. “Your iniquities have separated between you and your God.” “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Ephesians 4:17-19. {PTUK January 30, 1896, p. 69.1}

**“MADE NIGH”**

But although the sinner is by his very uncleanness separated from God, yet God is not afraid to come near and touch him. Jesus was moved with compassion as He saw the poor leper, and He is the same now. “For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15. Therefore, like the leper, we may come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need. For there is a “fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” Zechariah 13:1. And though the person be full of sin and uncleanness, our High Priest “is able to save them to the uttermost that come unto God by Him.” {PTUK January 30, 1896, p. 69.2}

**CLEANSED BY THE WORD**

Jesus not only has the healing touch, but His words have power to heal. The Psalmist says concerning His dealing with His people of old that “He sent His word, and healed them.” Psalm 107:20. Mark, recording the healing of the leper, says that Jesus touched him, saying, “And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.” Mark 1:42. The word of Christ also cleanses from sin, and it was to make us realise this fact that the healing of the leper was recorded. Said the Saviour: “I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.” John 15:1-3. Ephesians 5:25, 26 is rendered very strikingly in some versions that “Christ loved the church and gave Himself for it; that He might sanctify and cleanse it by a water bath in the word.” {PTUK January 30, 1896, p. 69.3}

**DO YOU BELIEVE?**

Do we believe that the word and touch of Jesus made the leper clean? Then we may know that the same word and touch will make us clean from sin. He who does not believe that the Lord can cleanse him from sin, no matter how vile he may be, does not believe the Bible record of the miracles of Christ. But merely saying that we believe does not answer the purpose; we must accept the cleansing. There is another important truth taught in this lesson. {PTUK January 30, 1896, p. 69.4}

**FULL ASSURANCE OF FAITH**

Jesus said, “I will; be thou clean.” Read these words of inspiration: “Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:3, 4. “It is your Father’s good pleasure to give you the kingdom.” “It is not the will of your Father which is in heaven, that one of these little ones should perish.” Matthew 18:14. So we ought to come to the Lord with a great deal more boldness and confidence than the leper did. He knew that the Master had the power to heal him, but he said, “If Thou wilt.” God has given us such abundant evidence of His willingness to save us from our sins that it would be casting discredit on His word if we should say, “Lord, if Thou wilt, thou canst save me.” “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. Thus has He shown not only His willingness, but His longing desire, to save men. He has left nothing undone, and has kept nothing back. “What could have been done more to My vineyard, that I have not done in it?” Isaiah 5:4. {PTUK January 30, 1896, p. 69.5}

“What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:31, 32. He who doubts the willingness of God to hear and save those who wish salvation, must doubt the very existence of God. God Himself invites us to draw near in full assurance of faith. The “full assurance” is grounded on His Word and His oath. {PTUK January 30, 1896, p. 69.6}

**OUR CONFIDENCE**

Well, then, what is the final lesson?-Just this: “And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us.” 1 John 5:14. Now we have learned that it is the will of God to save people from sin. That is why Christ came to earth to die. There can be no question that it is the will of God to cleanse us from all unrighteousness. Therefore we know that whenever we come and ask for cleansing, that moment He hears us. But this is not all. “And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” Verse 15. So, as soon as we ask in faith, the work is done. {PTUK January 30, 1896, p. 69.7}

**THE WORD HAS BEEN SPOKEN**

The word of salvation has already gone forth. “To you is the word of this salvation sent.” The word is full of healing power. We come to the Lord, saying, “Lord, I know that Thou hast the power to cleanse me, and I know that Thou wilt.” We know then that He hears us. We do not then have to wait for the word to come to us, “I will; be thou clean,” for it has already been spoken. So, when we know that He hears us, we know that we have the things that we desired of Him. Our faith appropriates the power of the word, and its righteousness is ours. {PTUK January 30, 1896, p. 69.8}

Who is there that does not need freedom from sin? It is ours, if we will but receive it. Thousands say that they believe, and yet they find no relief. To such the miracles of Christ are not a reality. They are but as idle tales. When they receive the word as it is indeed, the living word of God, then they will believe on the Lord Jesus Christ, and, believing, they will have life through His name. {PTUK January 30, 1896, p. 69.9}

**“Theory, Not Life” The Present Truth, 12, 5.**

E. J. Waggoner

The Leipsic Chrisliche Welt has printed a paper on the “odd combination of elements” in the religion of the average peasant of the Russian Church. It is merely an extraordinary development of perfectly natural formalism. And it is not so extraordinary either, nor is it peculiarly Russian, save in the mode of manifesting itself. The bane of religion everywhere is that so many see in it only a question for discussion, some doctrinal definitions to be accepted or controverted, missing the fact that the Word is the truth and life, not to be discussed and argued about, but to be lived. {PTUK January 30, 1896, p. 71.1}

But here is a paragraph showing the darkness overshadowing multitudes in Russia, for trying to dispel which so many Protestants are being punished by the State authorities:- {PTUK January 30, 1896, p. 71.2}

“The Russian will not pass by a beggar without having either given him alms, or having excused himself for not doing so. The duty of charity has found an entrance into his very marrow and bones. The hard-hearted in his eyes is no Christian. Yet this same man will go to his house, cross himself in front of the ikon, or saint’s image, in the right corner of his room, hang a piece of cloth before it, so that his patron saint cannot see what he is doing, and then enter upon a carousal that would disgrace a beast. Again, this typical Russian will on another day go to his church, strike the floor fifty times with his forehead, and two hundred times repeat the words: ‘O Lord, have mercy on me!’ and then depart and as a witness take a false oath before the courts because his friend the day before had secured his promise to do so for a drink of voska, and considers himself satisfactorily justified when he tells the judge that ‘even God Himself will accept a bribe,’ meaning by this His accepting so many wax candles and paternosters for certain sins. What can be said of such a view of matters? The man himself is not conscious of his self-contradiction, and it would be useless to try to demonstrate this to him. His conduct is typical of the religiousness of the average peasant in Russia.” {PTUK January 30, 1896, p. 71.3}

**“Items of Interest” The Present Truth, 12, 5.**

E. J. Waggoner

-Almost five-eighths of the steamers in the world are under the British flag. {PTUK January 30, 1896, p. 78.1}

-About 3,000 camels are employed in the traffic to the mines in West Australia. {PTUK January 30, 1896, p. 78.2}

-The wealth; classes of Japan regard it as undignified to ride a horse faster than a walk. {PTUK January 30, 1896, p. 78.3}

-The port of Odessa, on the Black Sea, is blockaded by ice, which extends seaward nearly ten miles. {PTUK January 30, 1896, p. 78.4}

-The total number of new books and new editions issued in Great Britain in 1895 was 6,616, a considerable increase war 1894. {PTUK January 30, 1896, p. 78.5}

-Out of 54,000 newspapers published in the world, the English language claims 16,000, the German 7,800, the French 3,850, and the Spanish 1,000. {PTUK January 30, 1896, p. 78.6}

-We see by Indian papers that in December winter had already set in in Kashmir “with great severity.” Yet we in London were having spring-like weather. {PTUK January 30, 1896, p. 78.7}

-A census of the gipsies in Hungary shows that they number 274,940 in that country. About half are constant wanderers, of whom, again, half speak only their vernacular Asiatic language. {PTUK January 30, 1896, p. 78.8}

-It is the age for doing foolish things. Men are walking, riding, and trundling wheelbarrows round the world, and now a Norwegian is about to start from Copenhagen on snow-shoes for the United States, expecting to Cross Behring Straits on floating ice. {PTUK January 30, 1896, p. 78.9}

-A Japanese syndicate has just purchased 50,000 bales of American cotton, and promise to take twice as much next year. This is Japan’s first year in the work of really competing with Lancashire in the markets of the East. {PTUK January 30, 1896, p. 78.10}

-The Czarina, unlike most Russian grand dames, it is said, objects to smoking. She asks her ladies in waiting not to come near her If there is an odour of tobacco about their clothe. Cigarette smoking is very common in “high society” in Russia, as it is becoming in London. {PTUK January 30, 1896, p. 78.11}

-The latest estimate of the national earnings per annum Domes out as follows:-Agriculture, ?226,000,000; mining, ?58,001.000; manufactures, ?492,000,000; internal transport, ?113,000,000; commerce, ?74,000,000; shipping, ?30,000,000; banking, ?45,000,000; and professions, ?117,600,000. {PTUK January 30, 1896, p. 78.12}

-The long continuance of great heat in New South Wales has put the residents in a state of panic. The average temperature during the fortnight ending January 22 was 118 degrees in the shade. Thirty-five deaths from heat had occurred in one district, and hundreds were leaving for a cooler climate. {PTUK January 30, 1896, p. 78.13}

-It looks as though China was at last to be opened up by railways. The Russians have one planned through northern China, the French have concessions to construct one from Tonquin into the southern provinces, and China is planning one from Pekin into the heart of the empire. English engineers are proposing a line from Burmah into the Chinese empire. {PTUK January 30, 1896, p. 78.14}

**“Back Page” The Present Truth, 12, 5.**

E. J. Waggoner

“If any man who will do His will he shall know the doctrine.” The way to understand the Scriptures is to begin to practise them. “Light is sown for the righteous.” {PTUK January 30, 1896, p. 80.1}

The man who conscientiously follows the Lord in Russia, rather than the Greek Church, at once becomes the mark of persecution. Is it a fact, then, that all who are not Christians of this kind are earnest in the rites of the Greek religion? Not at all. Some time ago a leading Russian official, Prince Tscherkassy, described himself as an “orthodox atheist.” He has no faith in anything, but he was “orthodox.” {PTUK January 30, 1896, p. 80.2}

A good work is being done by our brethren in the islands of the Pacific Ocean. Companies are engaged in preaching the Word, teaching, and in medical mission work in the Society Islands, Friendly Islands, Fiji, Raratonga, Rurutu, Norfolk Island, Samoa, Hawaii, and on Pitcairn Island a training school for these island fields has recently been built. “He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law.” {PTUK January 30, 1896, p. 80.3}

There is never more than a momentary lull in the controversy over the subject of religion in the Board Schools of London. All those who engage in the controversy are agreed that religion should be taught, the only point of difference being as to whose religion it shall be. It is now proposed by one party, which really has a majority on the Board, that the following test question shall be put to teachers: “Do you regularly attend a place of worship on Sundays?” A prominent member of the “Liberal” party is said to approve this, arguing that “teachers ought to observe the decencies of life.” When one who does not attend church on Sundays is considered to be lacking in common decency, what will be thought of one who devotes the day wholly to secular employments? The time seems to be rapidly approaching when to follow the teachings of the Bible strictly will be considered by those in authority an evidence of atheism or insanity. {PTUK January 30, 1896, p. 80.4}

Someone having said that “if Jesus lived to-day He would turn London upside down in three months, and that it would not take Him three years to shake England into shape,” the Echo replies, with truth:- {PTUK January 30, 1896, p. 80.5}

Judging from the manner in which Jesus Christ was received eighteen and a-half centuries since, and also judging from the manner in which His teachings are received and His conduct imitated in London and in the world generally to-day, He would more likely, should He re-appear, be reviled, despised, and persecuted by professing Christians, as He was by the Jews. Instead of turning London upside down, the mass of Londoners would not permit Him to appear in their churches, and would turn a deaf ear to His words. He would, however, be listened to gladly by a faithful few, who would take up His cross and follow Him. {PTUK January 30, 1896, p. 80.6}

The Christian World notices a recently published book of Spurgeon’s sermons, and offers the criticism that their range is too narrow, and that they contain too much repetition. It says:- {PTUK January 30, 1896, p. 80.7}

You may read the sermons through and find no reference to current events. Of all the incidents of 1887 you will gain no information here. This preacher could forget all but one fact. Here is a sinner; here is a God who can save him; this God has one Plan of Salvation by which He saves. And the whole effort of the sermon is to draw or drive this sinner to accept this Plan of Salvation. That was the sole object which Mr. Spurgeon proposed to himself as a Christian minister. And that sole object he certainly attained. {PTUK January 30, 1896, p. 80.8}

What more could any true minister of the Gospel desire than that such things could be truthfully said of him? {PTUK January 30, 1896, p. 80.9}

“Let the word of Christ dwell in you richly in all wisdom.” “Let the peace of God rule in your hearts.” Colossians 3:15, 16. “Let nothing be done through strife or vainglory.” “Let this mind be in you, which was also in Christ Jesus.” Philippians 2:3, 5. “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.” Ephesians 4:31. {PTUK January 30, 1896, p. 80.10}

This is all the word of the Lord. It is the creative word; for in the beginning God said, “Let there be light;” “Let there be a firmament;” “Let the earth bring forth grass,” etc.; and in every instance the result is recorded, “And it was so.” Moreover, it was all good. Therefore when God speaks to us as in the words just quoted, we have only to say, “Amen,” that is, “so let it be,” and so it will surely be. Only we must continue responding and yielding as long as His word speaks, which is without ceasing. Thus shall God’s will be done on earth, even in us, as it is done in heaven. {PTUK January 30, 1896, p. 80.11}

“Straws show which way the wind blows;” and the following item from the Chronicle registers the direction very accurately:- {PTUK January 30, 1896, p. 80.12}

Nice points of precedence are always arising in colonial functions, and it is said that one such point over which there has been some soreness in Australia has only been settled by the intervention of the Colonial Office. When Viscount Hampden entertained his Ministers at Sydney the other day, it was noted that Cardinal Moran was given precedence over the Anglican Archbishop of Sydney, Dr. Saumarez Smith. The Archbishop has hitherto had precedence over the Cardinal, and the change is said to be the result of an appeal to Downing-street. {PTUK January 30, 1896, p. 80.13}

An American correspondent writes us from Washington:- {PTUK January 30, 1896, p. 80.14}

It is easy to see that in this country the lines are being drawn more and more closely and the cause of the Sunday institution is gaining ground. Within the last month twenty services were held in this city on one Sunday, in which the preservation of the Sunday institution was the subject of discourse. In some cases members of Congress, members of the Supreme Court, men in prominent government positions in nearly all departments, took part in the religious services, occupy places upon the platforms, presided over meetings, and delivered addresses. The National Reform conventions have been attended by ministers of the Baptist denomination, by Methodists, and in fact by all the leading denominations of this country. And persons who have heretofore advocated principles of liberty, have joined hands with the Sunday movement and are lending their influence toward the securing of more rigid Sunday laws in the States, and the enactment of a Sunday law by Congress. While all this is true, it is also true that persons who have heretofore been careless in reference to this question are becoming aroused to a sense of the danger that threatens our country and are beginning to investigate to know where the truth lies. {PTUK January 30, 1896, p. 80.15}

In past centuries it was not possible to speak of current affairs which simultaneously engrossed the attention of the whole world. But now what is even whispered in one country in a time of crisis is commented on within a few hours in all lands. The facilities for rapid communication greatly alter the conditions of political life and when the current of feeling and passion is set running in the direction in which Scripture testifies that it will turn in the last days-and it is so turning already-it cannot take long to accomplish startling changes, and bring in the scenes of the very end of time. {PTUK January 30, 1896, p. 80.16}

The Sultan of Turkey has made a New Year’s gift of ?400 (Turkish) to the Armenian Patriarchate. This does not indicate a desire on the part of the Sultan to crush out the Armenian religion. {PTUK January 30, 1896, p. 80.17}