**“Front Page” The Present Truth, 12, 14.**

E. J. Waggoner

“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. {PTUK April 2, 1896, p. 209.1}

We have turned every one to his own way, because we regarded our way as better than the Lord’s way. The fact shows that we have regarded our own judgment as better than the Lord’s judgment. {PTUK April 2, 1896, p. 209.2}

Thus we find it to be a fact that every man naturally thinks himself above and better than the Lord. So “that man of sin,” “the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped” (2 Thessalonians 2:3, 4), is simply the full development of human nature. {PTUK April 2, 1896, p. 209.3}

Our turning to our own way is therefore a direct insult to the Lord. “He is despised and rejected of men.” Isaiah 53:3. By what men is He despised?-By all men-by us; for “we hid as it were our faces from Him; He was despised, and we esteemed Him not.” {PTUK April 2, 1896, p. 209.4}

We ourselves have done this. The insults that were heaped on Christ in Herod’s judgment hall; the crown of thorns; the spitting and the blows in the face; and the cross itself, are all chargeable to us. “The Lord hath laid upon Him the iniquity of us all.” {PTUK April 2, 1896, p. 209.5}

When we remember this, we may begin to appreciate the wonderful goodness and forbearance and love of the Lord in giving Himself for us. Forgetting all the insults that we have heaped upon Him, His hand is stretched out still, and His gentle voice pleads, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” {PTUK April 2, 1896, p. 209.6}

But how shall we come to Him? We all like sheep have gone astray; we have wandered far away from the fold; how shall we know how and where to find Him? Well, in the first place, we must settle it that we cannot, except as lost sheep. Christ came to save the lost, and He accepts us in our lost condition. {PTUK April 2, 1896, p. 209.7}

*“Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,-  
O, Lamb of God, I come.” {PTUK April 2, 1896, p. 209.8}*

*“Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe;  
O Lamb of God, I come.” {PTUK April 2, 1896, p. 209.9}*

Yet still the despairing cry is uttered, “Oh that I knew where I might find Him!” Our minds may at once be set at rest concerning that. “He is not far from every one of us.” He does not stand in His comfortable home, and call us, but He seeks us until He finds us. “Behold, I stand at the door, and knock.” We have not to hunt for Him; He comes to us, and we have only to accept the salvation that He brings us. {PTUK April 2, 1896, p. 209.10}

For let it never be forgotten that in Him is all fulness. He is not only the Shepherd seeking the lost sheep, but He is the door into the fold, and the fold itself. So, no matter how far away we have wandered, the very moment we yield to the call which He utters close beside us, we are at home. The Shepherd and the fold come to find the sheep; and from lost wanderers, we find ourselves at once in our Father’s house. What a blessed encouragement that Jesus has brought heaven itself down to earth for us. {PTUK April 2, 1896, p. 209.11}

“God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:4-7. {PTUK April 2, 1896, p. 209.12}

**“Ecclesiasticism” The Present Truth, 12, 14.**

E. J. Waggoner

Ecclesiasticism.-Hungary is about to celebrate the thousandth year of her existence as a nation. Therefore the Primate has granted special privileges during Lent. “Meat may be cooked with adjuncts as ordinarily during the forty days, and in towns associated with the memory of St. Stephen it is permissible to eat meat during Holy Week, with the exception of Wednesday and Friday.” Ecclesiasticism delights in binding rules of its own devising upon men, and then to release their stringency temporarily, just to show that it is itself above its rules, and that whatever the people get comes of the great power of the clergy. {PTUK April 2, 1896, p. 209.13}

**“Casting the Shadow” The Present Truth, 12, 14.**

E. J. Waggoner

Many persons think so much of the influence they are going to exert that they become vain and self-conscious, and merely exhibit self. The man who must needs assume a weighty and ponderous manner in order to make himself impressive only gives an impression of himself. Spiritual egotism is the most painful thing in the world. Let the man walk with God, with eyes fixed upon him, and the influence of the life will care for itself—the less one is conscious of it the better. Some one has truly said— {PTUK April 2, 1896, p. 210.1}

“A growing tree is not thinking of the shadow it will cast. It is growing to bear its fruit or furnish the timber of its being. The shadow grows in consequence. And it is so with an honest, good life. The inspiration of it is not the desire of others’ applause, or the growth of personal influence, but the wish to do the duty of the day because it is duty. It is not by mere brains that good, enduring influence is secured, which inspires confidence, wins respect, and by the very laws of life tells on others-this is the force which a good man directs. But self-conceit, a personal vanity, and over-confidence in one’s self are not consistent with this character.” {PTUK April 2, 1896, p. 210.2}

**“Refusing to Worship Mars” The Present Truth, 12, 14.**

E. J. Waggoner

It is a simple thing. A man says, “I am a Christian. I love my fellowmen. I am commissioned by Jesus Christ to do them good, without respect of race or nation. All are my brethren, and I am debtor to give to all the Gospel of life.” But the modern military power says, “No; you must take up the weapons of war, and prepare yourself to kill your fellowmen.” And all the time the Powers talk of God and Christianity and the Gospel! An evening newspaper, the Echo, says:- {PTUK April 2, 1896, p. 210.3}

The German Government has caught a veritable modern George Fox in the person of the Alsatian soldier Thornev. He is a member of “The League of Evangelical Baptized Believers,” a sect which split off some time ago from the old German Mennonites on the question of the lawfulness of war. Thornev has been twice punished already for refusing to take his gun, though he has quietly submitted to wearing the military uniform. On his first insubordination he was condemned to two months’ imprisonment; then, upon a second refusal, he was sent to jail for a whole year. {PTUK April 2, 1896, p. 210.4}

A few days ago, upon the expiration of his long arrest, Thornev was sent to join his troop, and his gun was again offered to him. He persistently declared that his conscience would not allow him to use it, or, as George Fox used to say, “to learn the postures of war.” He is now locked up for the third time, and the authorities are considerably perplexed how to deal with so incorrigible a trouper, who seems to be a man of irreproachably good character, and not in any respect a fit inmate for a prison. {PTUK April 2, 1896, p. 210.5}

**“How Tradition Makes Void the Word” The Present Truth, 12, 14.**

E. J. Waggoner

In the days of Christ the Jewish teachers had set the traditions of the elders before the Word of God. They professed to take the Word, and read and expound it to the people, but it was the Word as interpreted by the elders. To justify their course and give a semblance of Divine authority to their traditions this theory was invented. {PTUK April 2, 1896, p. 210.6}

**ORAL TRADITION**

They held that when Moses was called into the mount to receive the instruction which he wrote in the “Book of the Law,” he had also important teaching concerning the law committed to him which was not written. This he transmitted orally to Joshua, and Joshua in turn to the elders, and they passed it down to the men of the Great Synagogue, the doctors of the law. {PTUK April 2, 1896, p. 210.7}

By this theory the rabbis sought to give Divine sanction to the oral traditions which had accumulated from generation to generation. By degrees these traditions were given equal place with the Scriptures, and by the time of Christ they had displaced the Word of God. Thus the teachers were able to claim to be the sole guardians of truth, and the people were not supposed to know anything except as a priest taught them. “This people who knoweth not the law are cursed,” said the Pharisees when the common people gladly heard the Gospel. {PTUK April 2, 1896, p. 210.8}

The Jews had reached the point of apostasy which the Lord rebuked through Isaiah, saying, they “have removed their heart far from Me, and their fear toward Me is taught by precept of men.” Isaiah 29:13. For this Christ repeatedly reproved the scribes and teachers. The whole point of their opposition was that He did not follow tradition. He set free the word and taught the people to follow the Lord. When the Pharisees complained to Him, that His disciples transgressed the tradition of the elders, He replied, “Why do ye also transgress the commandments of God by your tradition?” “Full well ye reject the commandment of God that ye may keep your own tradition.” {PTUK April 2, 1896, p. 210.9}

**THE SAME THING OVER AGAIN**

Since the days of Christ we have had a perfect parallel to the story. Again the religious world is full of practices received by tradition and not founded on the Word. The Spirit of God, the Author of all truth, declared by the apostle that the Holy Scriptures were able to make the man “perfect, throughly furnished unto all good works.” 2 Timothy 3:17. Yet when doctrine and ritual are tested by the word and found wanting, the reply is that these things are established by tradition and the Church Councils. {PTUK April 2, 1896, p. 210.10}

In order to explain certain practices the Catholic Church has invented the theory of apostolic tradition. The apostles, it is said, received instruction which is not recorded, which they passed down to their successors, and so it comes down through the centuries. True to its very nature, the tradition makes void the Word, and hence the people are taught not to follow the Word but to come to the teachers who are able to interpret it by the aid of the traditions of men. {PTUK April 2, 1896, p. 210.11}

And not Roman Catholics alone, but the greater part of the professedly Protestant peoples, in some particulars cling tenaciously to practices which are unknown to the Scriptures. In the matter of Sunday observance, almost the whole of Christendom follows the path of tradition, which fully makes void the Sabbath commandment. It is often said that this is one of the things that Christ said, the which, if they were written, “the world itself could not contain the books that should be written.” One grave Protestant Bishop says that Christ instructed the disciples to change the day and for some wise reason told them not to say anything about it. It is the old story of Moses and Joshua and the elders over again, and again it is shown that the Catholic rule of faith, “The Bible and tradition” inevitably becomes, “Tradition instead of the Bible.” {PTUK April 2, 1896, p. 210.12}

But it is the Word alone that is a light and a lamp to the feet. Let all believers hold it forth. {PTUK April 2, 1896, p. 210.13}

**“Not of the Will of Man” The Present Truth, 12, 14.**

E. J. Waggoner

**PARLIAMENTARY RELIGION**

Religion is not a form. It does not consist in forms. Neither is it a theory. It is a life. To be sure, forms appear in the exercise of religious practices, for whatever exists necessarily has some form; but all people do not necessarily have the same forms. But these forms, whatever they may be, are not religion. That is, they are not the Christian religion. All other religions than the Christian religion consist wholly of forms. And herein Christianity may be distinguished from all false religions. They are dead forms; it is a living thing. {PTUK April 2, 1896, p. 212.1}

Any other religion than the Christian religion may be changed at the pleasure of those in power. It may be regulated by Act of Parliament, at the same as the tax on tobacco. People may not like to change their religious forms at the command of the State; but when their religion consists in forms, and the right of the Government to interfere in matters of religion is granted, they have no more reason to complain of any change that may be made, than they have to complain of any other political action. They must submit to it till they can induce the law-makers to make another change. {PTUK April 2, 1896, p. 212.2}

But the case is far different with the Christian religion. No man can accept or reject that at the wish or command of another. It is the very life of the man. A man cannot change the colour of his skin, or the state of his health, at the decree of a court. An Act of Parliament cannot remove poison from the blood; and a man who is burning up with fever cannot cool his blood and diminish the rapidity of its flow, at the command even of the king. Even so cannot the real religion of Jesus Christ be changed at the will of another. {PTUK April 2, 1896, p. 212.3}

**“The Sign of the Cross” The Present Truth, 12, 14.**

E. J. Waggoner

As long as the early believers kept the faith and preached the Word they could well call the heathen world to come away from the elaborate ritual of the false worship to the simplicity of the life of faith. The mystery of the Gospel was altogether the mystery of a Divine power working in the life, and not in mysterious ceremonies. {PTUK April 2, 1896, p. 213.1}

But just as soon as there came the falling away, and the Word was first taken by the multitude of professed teachers and believers, there began to come in those adaptations of the pagan forms which are apparent to this day. Cardinal Newman, speaking of these times, said:- {PTUK April 2, 1896, p. 213.2}

The rulers of the Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes.... We are told in various ways by Eusebius that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. {PTUK April 2, 1896, p. 213.3}

The use which the Catholic Church has made of the sign of the cross is supposed by many to have originated in a pious commemoration of the Saviour’s death. It is far otherwise, however, and hence it has been that where the wooden cross and the sign of the cross are most in evidence, the preaching of the Cross indeed is unknown. This Catholic use of the emblem is one of the things which were adopted to please the heathen, as the Cardinal says. A work entitled “Paganism Surviving in Christianity,” by Dr. A. H. Lewis, gives the following sketch of the use of the sign of the cross in ancient times:- {PTUK April 2, 1896, p. 213.4}

**A PAGAN SURVIVAL**

Comparatively few readers realise that the cross was of heathen origin, and a religious symbol of the lowest order, and that it was not adopted as the symbol of Christianity until the Church was well paganised. Its origin lies in the shadows of the prehistoric period. It was a religious symbol in the Asiatic, Egyptian, Grecian, Roman, Druidic, and Central American heathenism. It originated in the lowest department of sun-worship cultus. Ishtar, the Assyrian Venus, was represented as holding a staff, the upper end of which was in the form of a Latin cross. The worship of Ishtar was one of the darkest features of the Babylonian religion. It was conducted with lacivious rites which may not be named. It corrupted the Hebrews on every side. We find it with other forms of sun-worship, polluting the temple itself, and sharply condemned by the prophet of Jehovah. See Ezekiel 8:14-18. {PTUK April 2, 1896, p. 213.5}

Tammuz was the young and beautiful sun-god, the bridegroom of Ishtar who bore the cross-crowned sceptre; and this mourning for him was associated with gross obscenity. {PTUK April 2, 1896, p. 213.6}

Another form of this same worship is condemned by Jeremiah thus:- {PTUK April 2, 1896, p. 213.7}

“Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger.” {PTUK April 2, 1896, p. 213.8}

There is evidence to show that these cakes were marked with one form of the cross, the Greek tau (T). In later times the Greeks offered cakes thus marked to Bacchus, in connection with the vilest orgies. Specimens of these are found at Herculaneum. Similar ones have been found in the catacombs. The “hot cross-bun” is the lineal descendant of the tau (T)-marked cakes of the obscene sun-worship cultus. Its association with Friday-day of Ishtar, and Venus, Frega-is a remnant of paganism, although later efforts to Christianise it have associated it with “Good Friday.” {PTUK April 2, 1896, p. 213.9}

The cross appears in the Assyrian history, worn as a religious emblem by the priest-king, Samsi-lul, son of Shalamanezar, and also by Assur-Nazir-Pal. The specimens may be seen in the British Museum. It is the Greek cross, and identical with the “pectoral cross” worn by the Pope, and seen on altar-cloths at the present day. Priority of possession is several thousand years in favour of the Assyrian. The same style of crosses are found in the Etruscan Department of the Vatican Museum at Rome. They are on the breasts-painted-of certain large Etruscan male figures, and are taken from mural decorations in ancient Etruscan burial-places. Similar “pectoral” crosses may be seen also in the British Museum on two figures from Thebes, in the Egyptian Hail. They date from about 1100 B.C., and represent men of Asia bringing tribute. In Wilkinson’s Ancient Egypt the same cross may be seen on the breast of two warriors. There is a figure of the youthful Bacchus, taken from an ancient vase, with which antiquarians are familiar, holding a cup and fennel branch-a figure of much beauty. The head-dress is a band with crosses as of Horus. A portion of the band falls from the head, and with its fringe and single cross, if lengthened, would form a modern “stole.” {PTUK April 2, 1896, p. 213.10}

The cross is also found on a Greek pottery, dating from 700 to 500 B.C. It appears in relics of the Latin people of the same period. It was used as a symbol in Buddhism in India long before the time of Christ. It is also found in Thibet, Scandinavia, and other parts of northern Europe. {PTUK April 2, 1896, p. 213.11}

That the cross was extensively known and used before the Christian era is shown by an admirable article in the Edinburg Review of October, 1870, on the Pre-Christian Cross. The author of the article claims to have collected nearly two hundred varieties of the cross, in its heathen form. He speaks of it as follows:- {PTUK April 2, 1896, p. 213.12}

From the dawn of organised paganism in the Eastern world, to the final establishment of Christianity in the Western, the cross was undoubtedly the commonest and most sacred of symbolical monuments, and to a remarkable extent it is so still in almost every land where that of Calvary is unrecognised or unknown. Apart from any distinctions or social or intellectual superiority of caste, colour, nationality, or location in either hemisphere it appears to have been the aboriginal possession of every people of antiquity-the elastic girdle, so to say, which embraced the most widely separated heathen communities, the most significant token of universal brotherhood, the principal point of contact in every system of pagan mythology, to which all the families of mankind were severally and irresistibly drawn, and by which their common descent was emphatically expressed.... Of the several varieties of the Cross still in vogue as national or ecclesiastical emblems in this and other European States, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., there is not one amongst them the existence of which may not be traced to the remotest antiquity. {PTUK April 2, 1896, p. 213.13}

**“Items of Interest” The Present Truth, 12, 14.**

E. J. Waggoner

-Nearly 10,000 dogs have been removed from the London streets within a month. {PTUK April 2, 1896, p. 222.1}

-To add to the general reign of violence in Africa the Matabele’s have revolted and massacred a number of whites. {PTUK April 2, 1896, p. 222.2}

-During the year the lifeboats saved 533 lives, or 39,354 since the foundation of the institution seventy-two years ago. {PTUK April 2, 1896, p. 222.3}

-Messrs. Cook, the tourist company, are trans-porting the troops of the Soudan expedition as far as they go by the Nile. {PTUK April 2, 1896, p. 222.4}

-Punctuation was first used in literature in the year 1520. Before that time wordsandsentenceswereputtogetherlikethis. {PTUK April 2, 1896, p. 222.5}

-Twice within a month the Spanish troops have fought each other in the Cuban campaign, each troop mistaking the other for the insurgents. {PTUK April 2, 1896, p. 222.6}

-Some of the Arab sheiks in the Upper Nile region are volunteering to form their tribesmen into auxiliary corps to assist the Egyptian batallions who are moving upon Dongola. {PTUK April 2, 1896, p. 222.7}

-It is reported that several coal mines in the North of England will be shut down soon. In one large mine, whose workings affect 5,000 people the loss for the year is stated at $15,000. {PTUK April 2, 1896, p. 222.8}

-The Chinese are said to be swarming into Manchuria and Central Asia, clearing forest lands and reducing the wilderness to cultivation. On all this Russia is keeping its eye, and pressing the Siberian railway on to meet it. {PTUK April 2, 1896, p. 222.9}

-Some of the new photographs now published show the whole of the body of a child, in which all the bones appear in clear relief. The use which such photographs will be in case of fracture or malformation is at once apparent. {PTUK April 2, 1896, p. 222.10}

-An order has been promulgated in Korea that all queues must be cut. The people object, says a newspaper, and the curious spectacle is being displayed of policemen with scissors catching people in the streets and cutting off their pig-tails. {PTUK April 2, 1896, p. 222.11}

-The Emperor and Empress of Russia will make their State entry into Moscow on May 22, and the coronation will take place four days later. The first three days will be spent by the Czar and Czarina in the veneration of relics and icons, the offering of prayers at the tombs of imperial ancestors, and the reception of ambassadors. Thousands of soldiers are under orders to take part in the Moscow celebrations, and to guard against possible Nihilist attacks. {PTUK April 2, 1896, p. 222.12}

-A list of the books condemned by the college for examining new publications throughout Christendom would be a strange catalogue. The best and worst books of the world appear side by side in the Index. The following is the clause in the Papal rescript on this subject. “Wherefore let no one henceforward, of whatever rank or condition, venture to publish in any place or language, or to read if published, the aforesaid works thus condemned and proscribed, but let him be bound to hand them over to the ordinaries of the place, or to the inquisitors of Heresy, under the penalties laid down in the Index of Forbidden Books.” {PTUK April 2, 1896, p. 222.13}

**“Back Page” The Present Truth, 12, 14.**

E. J. Waggoner

A Norwich clergyman says that among the working people in the towns “not one woman of them in ten ever goes to church, and not one man in fifty.” {PTUK April 2, 1896, p. 224.1}

“The whole nation of England,” says a Church paper, “spends less in the year on Foreign Missions than it takes to build one ironclad.” {PTUK April 2, 1896, p. 224.2}

A morning paper the other day referred to the present time as “these exciting and adventurous days when each morning brings a fresh international sensation.” {PTUK April 2, 1896, p. 224.3}

It is stated that Catholic dealers have imported a larger number of palms this year than usual, owing to the general observance of “Palm Sunday” by the churches of the Establishment. {PTUK April 2, 1896, p. 224.4}

The Church Times reproaches the Roman Catholics with lack of ardour in reciprocating the advances of the Church of England. “Reunion has not a fair chance,” it says, “while the approaches are all on one side, and the coolness on the other.” {PTUK April 2, 1896, p. 224.5}

“A great stir has been caused in Kent, especially among tobacconists, news-venders, and keepers of sweet shops,” according to the newspapers, “by the issue of an order by the chief constable to enforce the old Lord’s Day Observance Act, passed in the reign of Charles II.” {PTUK April 2, 1896, p. 224.6}

In the House of Lords last week the Archbishop of York moved the second reading of a bill regulating the opening of public-houses on Sunday. In his speech he said that previous measures had provided for the total closing of public-houses on “the Lord’s day,” as he called it; but he said that he could not in conscience support such a measure, so long as he could obtain for himself and family, on the previous day, the stimulants they required. His bill provided for one hour’s opening in the day-time, but he expressed himself as willing to insert a provision enabling public-houses to open an hour in the evening also. The Bishop of Manchester said that he could vote for the bill only on the ground that the houses should be open for an hour on Sunday evening. It is evident that these Church dignitaries do not believe that there is any real sacredness about the Sunday. They well know that it is not the Sabbath of the Lord. {PTUK April 2, 1896, p. 224.7}

“We don’t wonder,” says the Chronicle, “that the Peace Society has issued an ‘appeal to the people of the United Kingdom’ in face of the war estimates of this country and of Europe. Here are some of the facts it sets forth:- {PTUK April 2, 1896, p. 224.8}

ANNUAL COST OF THE ARMIES AND NAVIES OF EUROPE  
1869.            1896.  
£116,000,000               £230,000,000  
NATIONAL DEBTS OF EUROPE  
1872.            1896.  
£4,680,000,000               £6,000,000,000  
OUR NAVAL ESTIMATES  
1881.            1896.  
£10,500,000               £21,800,000

“As the peace Society points out, all the nations concerned in this reckless race of armaments are relatively in the same position as they were before it began.” {PTUK April 2, 1896, p. 224.9}

The chairman at the recent annual meeting of the “Workingmen’s Lord’s Day Rest Association,” a member of Parliament, said that “Sunday came not from Governments or Parliament, but was a Divine institution.” If they really believe this, why do these societies not preach the Word which they say establishes the institution instead of spending their strength trying to get courts and Parliament to enforce its observance? {PTUK April 2, 1896, p. 224.10}

“It is seventy years since the first railway in the world was finished,” says a newspaper, “and now some 400,000 miles are in existence, enough to make a dozen girdles round the earth, with a few to spare.” The world makes history rapidly in these days. Everything is going at railway speed. But there is something quicker than that, and that is the power of God; and when the Lord says of the final calling of His people that “He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth,” we may know that He will hasten forward the Gospel of His kingdom that is to be preached as a witness to all nations ere the end comes. Let no one join in the cry of the evil servant, “My Lord delayeth His coming.” {PTUK April 2, 1896, p. 224.11}

In the beginning man was crowned king of this earth, with all things subject to him. “But now we see not yet all things put under him.” Hebrews 2:8. Statistics for the year 1894 indicate that in India in that year 21,538 human beings were destroyed by snakes, and 2,893 more by wild beasts. {PTUK April 2, 1896, p. 224.12}

From Tidernes Tegn (The Signs of the Times) published in Christiania, we learn that during the last year canvassers for Seventh-day Adventist publications delivered books in Scandinavia to the value of Kr. 114,700, or more than ?6,350 one of the principal books sold was, Den Store Strid, (“The Great Controversy”), by Mrs. E. G. White. Let the good work go on. {PTUK April 2, 1896, p. 224.13}

“In a report presented to our Parliament in 1874,” says the English Churchman, “it was shown that in every country in Europe monastic and conventual establishments are subjected to restriction and supervision, with the exception of Great Britain. Consequently, in no country in the world, probably, have convents more rapidly multiplied than in this; so much so, that during the past forty years they have increased from fifty to sixty to over 500.” {PTUK April 2, 1896, p. 224.14}

A newspaper says that Emperor Menelik, of Abyssinia, “anxious to introduce all the latest resources of civilisation into his country,” has “European artillery and rifles, European drill instructors and gunners.” Europe stands for civilisation, and all the Powers profess a desire to see civilisation introduced into Africa. Who shall say that the Abyssinians have not proved themselves apt pupils? {PTUK April 2, 1896, p. 224.15}

**“What to Follow” The Present Truth, 12, 14.**

E. J. Waggoner

What to Follow.-“Follow peace with all men, and holiness, without which no man shall see the Lord.” Hebrews 12:14. “Follow after charity.” 1 Corinthians 14:1. “Be not slothful, but followers of them who through faith and patience inherit the promises.” Hebrews 6:12. “Be ye therefore followers of God, as dear children.” Ephesians 5:1. {PTUK April 2, 1896, p. 224.16}

**“Front Page” The Present Truth, 12, 15.**

E. J. Waggoner

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.... For He spake, and it was; He commanded, and it stood fast.” Psalm 33:6-9. {PTUK April 9, 1896, p. 225.1}

It is very simple, and most wonderful because of its very simplicity. Well may we all exclaim, “What a word is this!” {PTUK April 9, 1896, p. 225.2}

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Hebrews 11:3. How do we know how the worlds were made? By faith. Faith gives knowledge. That is its special work. {PTUK April 9, 1896, p. 225.3}

Knowledge gained by faith is not vague and uncertain, but is the most absolutely certain of any knowledge. In fact, there is no real knowledge that does not spring from faith. Knowledge that comes in any other way is speculation. The unbelieving soul regards faith as folly, but the faithful soul knows that faith makes for it a solid foundation. Whoever will believe may know. {PTUK April 9, 1896, p. 225.4}

The knowledge of the alphabet is one of the most common things in the world. It lies at the very foundation of all learning. No one ridicules the child for saying that he knows the letters of the alphabet, and for declaring most positively, in spite of all contradiction, that “A” is “A.” And yet he knows that only by faith. He has never investigated the subject for himself; he has accepted the statement of his teacher. {PTUK April 9, 1896, p. 225.5}

The teacher himself had to learn the alphabet in the same way-by faith. It was not demonstrated to him that “A” is “A.” It could not have been. If he had refused to believe the fact till it was demonstrated to him, he never would have learned to read. He had to accept the fact by faith, and then it would prove itself true under every circumstance. There is nothing of which people are more absolutely sure than they are of the letters of the alphabet, and there is nothing for which they are more absolutely dependent on faith. {PTUK April 9, 1896, p. 225.6}

Now, just as the child learns the alphabet, so we learn the truth of God. Whoever receives the kingdom of heaven must receive it as a little child. By faith we learn to know Jesus Christ, who is the Alpha and the Omega-the entire alphabet of God. {PTUK April 9, 1896, p. 225.7}

He who believes the simple statement of the Bible, concerning creation, may know for a certainty that God did create the heaven and earth by the power of His Word. The fact that some unbeliever doubts this, and thinks that it is foolish, does not shake his knowledge, nor prove that he does not know it, any more than our knowledge of the alphabet is shaken or disproved by some other person’s ignorance of it. {PTUK April 9, 1896, p. 225.8}

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” During recent years some very interesting experiments have been made, showing one of the properties of vocal sounds in the production of voice pictures. {PTUK April 9, 1896, p. 225.9}

In a magazine article a lady vocalist described her discovery of this power of the voice a few years ago. She had employed a simple device to test the intensities of vocal sounds. It was an elastic membrane stretched over the mouth of a receiver, into which receiver the voice was introduced by the means of a wide-mouthed tube. On this membrane sand or fine powder was sprinkled. {PTUK April 9, 1896, p. 225.10}

It was found that upon singing into the tube the powder was gently agitated by the vibrations of the membrane, which vibrations corresponded to those of the voice, differing according to the pitch and intensity of the sound. This, of course, was what might be expected. But the wonder was that in every instance the agitation produced the shape of some plant or flower, or even of the lower forms of animal life. Something similar to this may be seen when one breathes upon the window pane in frosty weather. {PTUK April 9, 1896, p. 226.1}

**VOICE FORMS**

It was found that when the powder was dry it would not retain the form after the vibration of the voice had ceased. So the expedient was adopted of slightly moistening it, when the various shapes could be retained and photographed. Specimens of these voice forms may be seen on the preceding page. {PTUK April 9, 1896, p. 226.2}

This shows that the breath, as it comes from the lungs, has the shape of living things, and to the singer suggested a thought which he thus expresses:- {PTUK April 9, 1896, p. 226.3}

Closing now my brief sketch of these voice-figures, as I have observed them, I would add that my experiments have been made as a vocalist, using my own voice as the instrument of investigation; and I must leave it for others more acquainted with natural science to adjust the accordance of these appearances with facts and laws already known. Yet, passing from one stage to another of these inquiries, question after question has presented itself to me, until I have continually felt myself standing before mystery, in great part hidden, although some glimpses seem revealed. And I must say, besides, that as day by day I have gone singing into shape these peculiar forms, and, stepping out of doors, have seen their parallels living in the flowers, ferns, and trees around me; and, again, as I have watched the little heaps in the formation of the floral figures gather themselves up, and then shoot out their petals, just as a flower springs from the swollen bud-the hope has come to me that these humble experiments may afford some suggestions in regard to Nature’s production of her own beautiful forms, and may thereby aid, in some slight degree, the revelation of yet another link in the great chain of the organised universe that, we are told in Holy Writ, took its shape at the voice of God. {PTUK April 9, 1896, p. 226.4}

This is not given as an example of how the Lord spoke the earth into existence in the beginning, for we cannot know how He did it, but it will serve to help us to grasp the fact. Man is made in the image of God, but he has no creative power. In his breath there can be only the forms of living things; but in the breath of God there are not only the forms, but the very living things themselves, for He is the living God, and with Him is “the fountain of life.” When He speaks, the word which names the thing contains the very thing itself. Whatever the word describes exists in living form in that word. {PTUK April 9, 1896, p. 226.5}

**THE THING SPOKEN IN THE WORD ITSELF**

This is indicated by the words of the Apostle Paul concerning God, that He “calleth those things which be not as though they were.” This is an attribute of Divinity alone. If a man calls a thing that is not as though it were, it is a lie. But God does so, and He cannot lie. How is this? Simply because that when He calls a thing by name, or says that a thing will be, it already exists, even though it cannot be seen. The thing is in His word. When He names a thing that previously had no existence, that instant the thing exists, for His word forms it as it names it. {PTUK April 9, 1896, p. 226.6}

Now see how firm a foundation is given the believing one who knows that all things were created by the word of God, and that when God speaks the thing named exists, full of life. The Psalmist says, “I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints.” Psalm 85:8. He speaks peace through the Divine word, “For He is our peace.” Ephesians 2:14. But peace means righteousness, for we read, “Great peace have they which love Thy law: and nothing shall offend them,” Psalm 119:165, or cause them to stumble. And again, “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. {PTUK April 9, 1896, p. 226.7}

Then it must be that God speaks righteousness when He speaks peace. And so it is, for again we read:- {PTUK April 9, 1896, p. 226.8}

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the Justifier of Him which believeth in Jesus.” Romans 3:21-26. {PTUK April 9, 1896, p. 226.9}

Notice that man is declared to have no righteousness. “There is none that doeth good, no, not one.” Romans 3:12. No one has anything in him out of which righteousness can be made. Then the righteousness of God is put, literally, into and upon all that believe. And how is this accomplished? God declares His righteousness upon the one who believes. {PTUK April 9, 1896, p. 226.10}

The word of God which speaks righteousness has the righteousness itself in it, and as soon as the sinner believes, and receives that word into his own heart by faith, that moment he has the righteousness of God in his heart; and since out of the heart are the issues of life, it follows that a new life is thus begun in him; and that life is a life of obedience to the commandments of God. Thus faith is indeed the substance of things hoped for; because faith appropriates the word of God, and the word of God is substance. {PTUK April 9, 1896, p. 226.11}

**“The True Reformation Spirit” The Present Truth, 12, 15.**

E. J. Waggoner

Writing of Martin Luther, and the mighty reformation of which he was the instrument through his preaching of the truth that “the just shall live by faith,” Prof. Adolph Harnack, of Berlin, says:- {PTUK April 9, 1896, p. 226.12}

But we must not forget that it was four hundred years ago when Luther taught. The convenient belief that he thought out everything for us, and that we can rest on his teaching, is a foolish one. The greatest hero is always only a finisher for the past; as regards the future he is but a beginner. He who does not understand Luther so that he learns from him the spirit with which to solve the problems and lessons, and so that he endeavours to continue the Reformer’s work, understands him falsely. The prophets have given to us, not that we should build their graves, but that we should inflame our hearts through their faith and their courage. {PTUK April 9, 1896, p. 226.13}

And the same is true of every reformer. The best of men are fallible; therefore he who copies any man, is sure to fall into error. Luther was a reformer only as he preached the Word. The true followers of the reformers are those who are loyal to that Word, even though it lead them as far in advance of the reformers as the reformers were in advance of the mass of men in their day. {PTUK April 9, 1896, p. 226.14}

**“Human Nature’s Code of Morality” The Present Truth, 12, 15.**

E. J. Waggoner

To the superior person the faults of another are unpardonable, while the same vices in himself are quite excusable. So it very often happens that the morality of an act is made to depend altogether upon whether it was committed by a “Christian” or a heathen, a white or a black man. {PTUK April 9, 1896, p. 228.1}

An amusing instance of this fictitious distinction so commonly made appears in an illustrated weekly journal, in the accounts of the experiences of two travellers who were ascending the Tigris in a steam launch and exploring the ruins of Nineveh. They found a delightful stretch of country along the Tigris, and one enthusiastically proposed forming a colony of friends and making the region their home. {PTUK April 9, 1896, p. 228.2}

“But the Turk,” said I. “You forget the Turk.” {PTUK April 9, 1896, p. 228.3}

“Well, the Turk isn’t going to stay here much longer,” Cardoner rejoined. “His betters will want this fine country, and take it, too, without asking his leave.” {PTUK April 9, 1896, p. 228.4}

A few days after, they are discussing the ancient dwellers in this land of dead empires, and the same one who approves of making the present dwellers give way to their “betters” thus moralises on the superior peoples of distant days, who took what they wanted, without asking leave:- {PTUK April 9, 1896, p. 228.5}

“Those old kings were simply splendid fighting brutes! Their expeditions and conquests were merely raids in quest of plunder. Nineveh and Babylon were built upon spoils of other countries and the unpaid labour of captives. The world would despise and condemn such conquests now.... As for military power-why, one brigand of English infantry would have routed Sargon’s whole army!” {PTUK April 9, 1896, p. 228.6}

**“Europe To-day” The Present Truth, 12, 15.**

E. J. Waggoner

In the current Pearson’s Magazine, Mr. Archibald Forbes, the war correspondent, has an article on the way in which the frontiers of European countries are guarded. Each country keeps armed patrols watching day and night, and the boundary lines in some parts are a little less than continuous fortifications. Thus it is that “Christian” nations in these times show that they have no confidence in one another’s talk of peace and friendship. Mr. Forbes says:- {PTUK April 9, 1896, p. 228.7}

To-day the dullest ear cannot but hear the brooding muttering of the impending rupture of the world’s peace. Everywhere the earth sullenly echoes to the tramp of armed men. These millions of soldiers belonging to the five great Powers of Continental Europe are standing at attention, while the inevitable stroke of war lowers nearer and more near. {PTUK April 9, 1896, p. 228.8}

And this vast mass of men, with weapons in their hands, is but what, surely in grim mockery, is termed the “peace strength” of the armies of the five great Powers. In less than a month devoted to mobilisation those three millions constituting the so-called “peace strength” of the armament of the Powers, can swell into a “war strength” amounting to the stupendous total of ten and a half millions of armed men, with the terrible complement of nearly 18,000 guns. {PTUK April 9, 1896, p. 228.9}

Aside from this the lesser Powers would put in another million men. War is the great thought before all of Europe. May the Lord hasten the proclamation of the Gospel amongst the people while yet there is peace. For this the winds of strife are being held in check (Revelation 7:1-3). The situation ought to arouse every believer to work while it is yet day. {PTUK April 9, 1896, p. 228.10}

**“God’s Foreknowledge” The Present Truth, 12, 15.**

E. J. Waggoner

Many refuse to take the gift of salvation, making the excuse that God knows whether they will be lost or saved, and so no choice of theirs can alter their destiny. But in that attitude they do the very thing they profess they are not doing-they choose not to be saved, and frustrate the grace of God. The only way in which men can be lost is to refuse to let the Lord save them, as He willeth not that any should perish, but that all should come to repentance. {PTUK April 9, 1896, p. 228.11}

If a man were famishing, and I should set food before him, it would be no excuse for his refusing it to plead that I knew or did not know he would accept it. I knew he was hungry, and offered the food and even pressed him to take it; but he refused it because I knew he wouldn’t take it! Even if I could have foreknowledge of his extraordinary behaviour my knowledge would not be responsible for the failure to save the man’s life, but his own refusal to eat. {PTUK April 9, 1896, p. 229.1}

God knows whether or not a man will accept the bread of heaven. But He constantly presses all men to eat of it. He tells them how good it is to awaken a desire for it, and He even plants the desire for good in every heart; so that in order not to be drawn round the Lord’s table men must fight against Him. All may eat, He invites all, and if one does not eat it is because he, of his own choice, refuses to take what God presses upon him. {PTUK April 9, 1896, p. 229.2}

**“Items of Interest” The Present Truth, 12, 15.**

E. J. Waggoner

-A Gatling gun fires 5,000 shots a minute. {PTUK April 9, 1896, p. 238.1}

-The expenses of the Vatican are estimated at ?1,000 per day. {PTUK April 9, 1896, p. 238.2}

-It is asserted that two-thirds of the grown male population of the globe either smoke or chew tobacco. {PTUK April 9, 1896, p. 238.3}

-It is stated that only twenty-five of the scores of companies formed to mine gold in South Africa have yet paid dividends. {PTUK April 9, 1896, p. 238.4}

-Italy had another earthquake shock last week, as though to remind the proud “Eternal City” that this earth is a very unstable foundation. {PTUK April 9, 1896, p. 238.5}

-The total increase of population in Europe during the last ten years is 29,922,800! This is an explanation of the “scramble for Africa.” {PTUK April 9, 1896, p. 238.6}

-The firemen of the Vienna brigade struck last week, being dissatisfied with their low wage. About 300 struck, and their places were taken by soldiers. {PTUK April 9, 1896, p. 238.7}

-In Austria the appeal for the higher education of woman has been denied, while in Hungary they have been given free admission to the highest institutions of learning. {PTUK April 9, 1896, p. 238.8}

-In France, hospitals for infectious diseases are furnished with telephones, so that the sick may converse with their friends without danger of communicating disease. {PTUK April 9, 1896, p. 238.9}

-The oldest medical recipe known was lately published by a French paper. It was in use four thousand years ago, and was prepared for an Egyptian queen. The ingredients were dogs’ paws and asses’ hoofs, boiled with dates in olive oil. {PTUK April 9, 1896, p. 238.10}

-The Russian press is somewhat exercised in mind over the strides which Roumania is taking in becoming a military and naval power. Large orders have been given by this little Balkan State few gunboats, and a naval station is being equipped on the Black Sea. {PTUK April 9, 1896, p. 238.11}

-The Abyssinian Emperor retired to his capital to spend Easter. His army are going into quarters for the rainy season, and it is said the Italians will be obliged to withdraw to Massowah, on the coast, until the wet season is over. The Abyssinians still hold over 2,000 Italians as prisoners. {PTUK April 9, 1896, p. 238.12}

-The brother of Lobengula, the late Matabele chief, is believed to have been active in stirring up the Matabele rising. The savages see their lands being settled by the whites, and doubtless have planned one last effort to beat back the tide of immigration. The Transvaal authorities have offered to supply men to aid in putting down the rising. {PTUK April 9, 1896, p. 238.13}

-The Khalifa, the successor of the Mahdi, has proclaimed a “holy war” against infidels, and the Dervishers are gathering to resist the Nile expedition. It is thought probable that inter-tribal troubles and dissatisfaction with the Khalifa’s despotic rule will be forgotten, and the whole strength of the Soudan will rally to the conflict. By the end of this week the expedition is expected to reach Wady Haifa, 800 miles from Cairo. {PTUK April 9, 1896, p. 238.14}

**“Back Page” The Present Truth, 12, 15.**

E. J. Waggoner

It is significant of the militarism of the age that the highest income in all Prussia should be that of Herr Krupp, the great gun-maker of Essen. {PTUK April 9, 1896, p. 240.1}

Every Easter season sees more and more attention being given in Protestant churches generally to celebrations that imitate more or less the Roman Catholic ceremonials. The leaven of Romanism is leavening the whole lump. {PTUK April 9, 1896, p. 240.2}

The anti-Semitic party in Austria, of whose doings we so often read in the newspapers, demand that Jewish children shall be excluded from all the public schools, and that no Protestant shall be allowed as teachers. They demand that the school shall be put in the hands of the Roman Catholic clergy. The party is a very strong one. {PTUK April 9, 1896, p. 240.3}

Lord Halifax, president of the English Church Union, declares in the current Pall Mall Magazine that affairs are making for reunion, and that the Papacy is the natural leader of the religious world. The Papacy is certainly ready to lead, and greater willingness to follow is manifested in many quarters than in former times. {PTUK April 9, 1896, p. 240.4}

According to the editor of South Africa, the drink supplied to the natives in the canteens of the Transvaal, and doubtless in many other parts, is very largely a compound of bluestone, cayenne pepper, tobacco-juice, and other ingredients. This soon ruins those who consume it, and is responsible for most of the crimes they commit. Perverted nature has taught nearly every native tribe how to make some intoxicating drink, but it takes a civilised depravity to devise the most desperately wicked concoctions. {PTUK April 9, 1896, p. 240.5}

One of our American exchanges brings the news that five Seventh-day Adventists were recently tried in Tennessee for working on their farms on Sunday. One was sentenced to just over eight months’ imprisonment, the cases of the others being adjourned. In Ontario, Canada, three others of our friends have been convicted of violating the Sunday law, and are doubtless now serving their terms of imprisonment, which run from forty to sixty days. Is it not time that those who love the Word should understand what these things mean? {PTUK April 9, 1896, p. 240.6}

For many years a strong religious organisation in the United States has been working for an amendment to the national constitution recognising “the Lord Jesus Christ as the ruler of nations, and His revealed will as authority in civil affairs.” Many favour it as a pious thing to work for, seemingly ignorant of the desperate wickedness involved in it. Recently the party had a hearing before a Congressional committee in Washington, and found the congressmen scarcely ready to turn the Congress into a theological debating club, with power to enforce the doctrinal decisions of the majority. But by combining to drive Congress into all manner of Sunday legislation the ecclesiastical leaders in the movement are bringing the Government nearer and nearer to the point where it will be under the full control of these short-sighted and ambitious clergy, who are doing Rome’s work in the very spirit of the bishops of the fourth century. {PTUK April 9, 1896, p. 240.7}

A recent decision of a Justice in Canada declares that Sunday street cars are lawful in every city, and that railways, both electric and steam, in all parts of the province of Ontario, may carry passengers any distance for any purpose on Sunday, on the ground of their being travellers. The Ontario “Lord’s Day Alliance” regards this threatened Sunday railway traffic as a grave danger, and fears that the decision will open the door to many other forms of Sunday “desecration.” It requests the earnest support of all Christian men, both to reverse the decision, and to secure additional and more complete legislation for the protection of Sunday. They are not satisfied with what they now have, although three ministers of the Gospel are even now in gaol for keeping the Sabbath day according to the commandment, and doing quiet labour on Sunday. One would think that the most devoted worshipper of “the venerable day of the sun” ought to be content. {PTUK April 9, 1896, p. 240.8}

A few weeks ago we stated that the organ of our Society in Germany had been prohibited from entering Russia, thus being shut away from the many Germans in the Czar’s empire. It now transpires that the prohibition was secured, not by the State Church authorities, but by the efforts of the Lutheran Church officials, who thus appeal to the very power from which they themselves have suffered in order to shut away from this people the Bible truths presented in the literature. It shows how widely those bearing the Protestant name may depart from Protestant principles. But the effort will fail of its purpose; for some other way will be found to do the work, and those Lutheran Germans who want to follow the Word will be brought to its light. {PTUK April 9, 1896, p. 240.9}

“I couldn’t live if I should do it,” is a very common saying of those who are convinced of their duty to serve the Lord, and keep His Sabbath. And they really think so, forgetting that they have lived all their lives thus far, only by the mercy of the Lord. Everybody is wholly dependent on the Lord for life; now if the Lord keeps us alive when we are ignoring Him, isn’t it reasonable to suppose that He will continue His care of us when we acknowledge Him, and give ourselves to His service? Here is the promise: “The Lord will not suffer the soul of the righteous to famish.” Proverbs 10:3. {PTUK April 9, 1896, p. 240.10}

The Secretary of the United Kingdom alliance has demonstrated from the Inland Revenue returns that from to 15 to 20 per cent. more alcohol is consumed per head now than in the “heavy drinking days” of fifty years ago. It is doubtless a fact that people who never get drunk are injured by intoxicating liquors fully as much as those who are known as drunkards. {PTUK April 9, 1896, p. 240.11}

**“Christ Is Risen” The Present Truth, 12, 15.**

E. J. Waggoner

Christ Is Risen.-Paul tells how he counted all things as nothing in order that he might be found in Christ and “know Him, and the power of His resurrection.” That is how Paul knew that Jesus was alive from the dead-the power that raised Jesus from the tomb was working in the apostle’s life day by day. “If the Spirit that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans 8:11. This is the continual memorial of the resurrection. {PTUK April 9, 1896, p. 240.12}

**“Front Page” The Present Truth, 12, 16.**

E. J. Waggoner

“Finally, brethren, pray for us,...that we may be delivered from unreasonable and wicked man; for all men have not faith.” 2 Thessalonians 3:1, 2. {PTUK April 16, 1896, p. 241.1}

From this we learn that the unreasonable man is the man who has not faith. He is both unreasonable and wicked; for “whatsoever is not of faith is sin.” Sin is unreasonable. In the Bible sinners are characterised as foolish persons. “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. {PTUK April 16, 1896, p. 241.2}

“With the heart man believeth unto righteousness.” Romans 10:10. The heart, therefore, and not the head merely, determines whether one is or is not reasonable. Foolishness is more a matter of the heart than of the head. Some of the most foolish people have very good intellectual faculties, but a depraved heart deceives them. {PTUK April 16, 1896, p. 241.3}

“Faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. The connection between faith and the Word is shown in the text first quoted. “Pray for us, that the Word of God may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith.” {PTUK April 16, 1896, p. 241.4}

The unreasonable and wicked man is the man who has not faith; and the man who has not faith is the man who does not accept God’s Word without question. The really reasonable man is not the one who can argue every point, and can answer every question out of his own head, but the man who believes God. An unlettered ploughboy may thus have more right reason than a cultured philosopher. {PTUK April 16, 1896, p. 241.5}

“Come now, and let us reason together, saith the Lord.” Isaiah 1:18. How often that text is used to justify strife and debate and quibbling over the Word of God. Many people take it as though it read, “Come now, and let us argue together, saith the Lord.” No; it says, “Let us reason together;” and when the Lord begins to talk, the most reasonable thing for men to do is to keep still, except as he responds, Amen. {PTUK April 16, 1896, p. 241.6}

The remaining portion of the text shows that this is all that is expected of man in reasoning with the Lord. He continues, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” Isaiah 1:18-20. {PTUK April 16, 1896, p. 242.1}

Now what can anybody say to that?-Only that he believes and accepts it, or that he does not. To say the latter is to say that God is a liar, and that is the height of folly. Manifestly, therefore, when the Lord calls us to come and reason together with Him, He means us to listen with reverent humility, and to except what He says without any gainsaying. {PTUK April 16, 1896, p. 242.2}

Mind that it is not our conception of what God means, that we are to accept. That would be simply to set up our wisdom in opposition to God’s, which is the height of presumptuous folly. It is to say that we cannot venture to accept anything from the Lord without first submitting it to the test of our superior judgment. But God’s mind is not to be measured by man’s. He is “able to do exceeding abundantly above all that we ask or think.” Ephesians 3:20. What God is able to do, that He does. He is infinite, and there is not a word or an act of God that does not contain more than the mind of the wisest man can fathom. What impudent folly, then, to presume to pass God’s word through the sieve of our feeble intellect before accepting it! {PTUK April 16, 1896, p. 242.3}

Nicodemus started in on that line with the Lord. When Jesus spoke about the new birth, he asked, “How can these things be?” and endeavoured to show that the thing was impossible. He afterwards, however, learned wisdom by attending to the Word. When Jesus spoke about the necessity of eating His flesh, the Jews asked, “How can this man give us His flesh to eat?” They thought that that question settled the matter. {PTUK April 16, 1896, p. 242.4}

Notice that pure human reasoning, as expressed in the preceding questions, is doubt. It is negative. It does not build up anything, but only endeavours to tear down and obstruct. It tends to make more narrow field of vision that one already has. But God’s thoughts are infinite, and when they are received in simple faith, without any attempt to dissect and analyse them, they expand the mind. There is no limit to the development of the mind that reasons according to the Lord’s plan. {PTUK April 16, 1896, p. 242.5}

The Word is given to all; it carries its own credentials, so that faith comes by it; therefore faith is given to all. The only reason why any men have not faith is that they have not kept it. It is both sword and shield-a mighty weapon. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations (or reasonings, margin), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK April 16, 1896, p. 242.6}

**“Germany and the Vatican” The Present Truth, 12, 16.**

E. J. Waggoner

It is interesting to note the workings of the Papacy and its increasing influence in the councils of the nations which at one time were supposed to have broken for ever from alliance with Rome. Rome has merely bided her time, and the natural workings of human nature have been bringing back the world to that system which stands as the representative of the religion of self and self-salvation. Describing the system under the figure of a woman intriguing with the kings and rulers of the earth, the prophet says the woman represents “the great city, which reigneth over the kings of the earth.” {PTUK April 16, 1896, p. 242.7}

Germany was at one time supposed to have for ever broken with the Vatican. But Germany forgot that it was the power of the Word that dealt the Papacy such a blow in Luther’s day, and that what was set free by the Word could not be kept free by any political power. The Reformation in Germany received its fatal check for the time when the princes thought to “protect” the evangelical faith, and when, in order to know what that faith was, it was drawn up according to human interpretations and established in lifeless creeds or confessions. From that time on, the leaven of papal principles has been working in Germany, and the Vatican now has a very tender regard for the erstwhile rebellious land of Luther. {PTUK April 16, 1896, p. 242.8}

Years ago Prince Bismarck declared that he would never “go to Canossa,” referring to the humiliating submission of Henry IV. to the Vatican. But not many years after his boast he made his submission, after the fashion of modern diplomacy, and the present rulers of Germany are being drawn into still closer relations with “that great city.” Last week the Chronicle’s Rome correspondent said:- {PTUK April 16, 1896, p. 242.9}

I understand that the members of the Triple Alliance, and Germany in particular, are making every effort to bring about a good understanding with the Vatican, with a view to counterbalancing French and Russian influence. It is believed that Germany, in view of the approaching conclave, wishes to prepare for the election of a Pope favourable to her interests. The meeting of the Kaiser at Naples with Cardinal San Felice, and the visit of Prince Henry to the Vatican are regarded as signifying that the Pope is much more disposed for a rapprochement with Germany, and is greatly irritated by the anti-clerical attitude of the Bourgeois Cabinet. {PTUK April 16, 1896, p. 242.10}

**“Coming Because He Loves” The Present Truth, 12, 16.**

E. J. Waggoner

“Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.” John 13:1. The same chapter recounts how He showed His loved by washing the disciples’ feet, and a few hours later He showed it by His death on the cross. {PTUK April 16, 1896, p. 242.11}

When one loves others so much that it is a joy to serve them and to die for them, one would desire above all things to be with those beloved. And so it is with our Lord. He said to these simple men whom He had just served, “I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” And He says it to “all them also that love His appearing.” He wants us to be with Him, and He is hastening the time of His coming. How this wonderful love should purify and lead to the obedience of faith. See 1 John 3:1-5. {PTUK April 16, 1896, p. 242.12}

**“Diamonds Cut Out of Stone” The Present Truth, 12, 16.**

E. J. Waggoner

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people. {PTUK April 16, 1896, p. 242.13}

**“Forgetting Facts” The Present Truth, 12, 16.**

E. J. Waggoner

The general talk about courts of arbitration has led Cardinals Vaughan, Logue, and Gibbons, representing England, Ireland, and the United States, to issue an appeal in favour of such a court to settle quarrels among English-speaking races. They delicately hint that the Pope is already quite prepared to undertake the work of arbitrating, if the nations would only allow him to do so. “Such a court,” the cardinals said, “existed for centuries, when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?” {PTUK April 16, 1896, p. 244.1}

We can well believe that the Papacy would like to umpire again. When one reads the history of those centuries during which that “court” existed its scarcely occurs to one that it was anything that made for peace. It was peace so long as the Papacy had its way over the souls of men, but war to the death whenever the sword and the torch and rack could be invoked against peoples who did not acknowledge the Papacy. And in present-day political affairs the influence of the Papacy has never been for peace whenever there was a chance to intrigue for the return of the temporal power. The Vatican still wants to be able to arm her papal troops, which were deprived of their arms when the Italians made Rome a part of United Italy. {PTUK April 16, 1896, p. 244.2}

It is astounding with what confidence modern Roman authorities-and often professedly Protestant writers as well-take it for granted that the world has forgotten all the bitter record of the Dark Ages, when the Church of Rome flourished with her own way. And it must be confessed that they are not without reason for their confidence. The great masses of the world give so little thought to principles of truth that they fail to understand that evil principles must always bear evil fruits. Just so, when the Papacy speaks for peace, we may know that it can only work for war, as it is itself a revolt against the Gospel of the Prince of Peace. It is because the nations have drank in of its spirit that “the nations are angry.” {PTUK April 16, 1896, p. 244.3}

**“Letter and Spirit” The Present Truth, 12, 16.**

E. J. Waggoner

“But now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” Romans 7:6, margin. {PTUK April 16, 1896, p. 245.1}

What is the thing in which we were held, and to which we are now dead?-The seventh chapter of Romans is but an expansion of the sixth chapter, where we read that we are “dead to sin” (verse 2), and that “he that is dead is freed from sin” (verse 7). “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Verse 11. {PTUK April 16, 1896, p. 245.2}

We are dead unto the sin which held us, because sin also is dead by Christ. “Knowing this, that our old man is crucified with Him, and that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:6. And so “we are delivered from the law.” It had been transgressed, and therefore it demanded our death; “for the wages of sin is death.” Romans 6:23. But now that we are dead, it pursues us no further; it has executed the penalty on us, in Christ. “The law hath dominion over a man as long as he liveth.” When he is dead, there is nothing more that it can do to him. {PTUK April 16, 1896, p. 245.3}

“I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me.” Galatians 2:20. That is a good reason why the vengeance of the law no longer pursues us. The man who committed the sin is dead, and the man who now lives is a “new man,” walking “in newness of life.” The old life was a life of sin; the “new man” is after God “created in righteousness and true holiness.” Ephesians 4:22-24. Since “the new man has not transgressed the law, he is as a matter of course free. {PTUK April 16, 1896, p. 245.4}

But the law is not dead. It is as much alive as it ever was. The new man is free from it simply because he is walking in harmony with it. The new man is under as much obligation to keep the law as the old man was; the difference between them is that the new man does his duty, while the old man did not, and could not. The old man was “not subject to the law of God,” being opposed to the Holy Spirit. The new man is alive through Christ, who died “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:4. {PTUK April 16, 1896, p. 245.5}

“If ye be led of the Spirit, ye are not under the law.” Galatians 5:18. But the verse last quoted tells us that “the righteousness of the law is fulfilled” in those who walk after the Spirit. Therefore we are taught most plainly that the only ones who are “not under the law” are those in whom the righteousness of the law is fulfilled. The transgressors of the law are the only ones who are “under the law.” Those who are “delivered from the law” are the ones who are keeping it “in spirit and in truth.” {PTUK April 16, 1896, p. 245.6}

This is shown in the statement that we are delivered from the law, in order “that we should serve in newness of spirit, and not in the oldness of the letter.” We still serve, but as free men, and not as slaves. It is a spiritual service, that is, a real service; for only that which is spiritual is real. {PTUK April 16, 1896, p. 245.7}

“For we know that the law is spiritual.” Romans 7:14. It follows, therefore, that when we were serving in oldness of the letter, we were not really keeping the law; for since the law is spiritual, it necessarily requires spiritual service. So it is only when we are delivered from the law that we keep it. {PTUK April 16, 1896, p. 245.8}

**UNLIKE HUMAN LAW**

The common opinion in regard to the letter and the spirit of the law, is most erroneous. The error arises from supposing that the law of God is similar to human laws. It is quite common to speak of the spirit of a law made by man, when all that is meant is the intent of the law. Thus: No human law is perfect; its framers can not possibly foresee all the circumstances that may arise to be judged by it. Then, too, the language of the law may be obscure. So the judge often finds it necessary to decide what was the intent of the lawmakers. A man might be technically or literally a violator of a law, while still acting fully in harmony with the intent of its framers. This is what is meant by the mistaken use of the term “letter and spirit,” as applied to human laws. {PTUK April 16, 1896, p. 245.9}

Now the great difference between the nature of human laws and the divine law is that there is no spirit to the former, while the latter is wholly spiritual. Spirit is life; but there is no life in human laws. They can not give life. No man can get anything more out of a human law than he puts into it. If men ignore any human law, then it is said to be “a dead letter.” But it has no more life in itself when it is obeyed than when it is disregarded; the life is in the people, who make their acts conform to the words of the law. {PTUK April 16, 1896, p. 245.10}

The law of God is wholly different. It is alive whether people regard it or not. It is alive because it is spiritual. The man who serves in “the oldness of the letter” does not really serve at all, because, no matter how good his purpose, or how strong his endeavours, to keep the law, he is simply reproducing himself, and not the law. In trying to do what the law tells him to do, he is merely doing what his own nature allows him to do. While in a carnal state, he is “not subject to the law of God, neither indeed can be.” Romans 8:7. {PTUK April 16, 1896, p. 245.11}

**“THE LAW IS LIFE”**

But “the law of the Spirit of life in Christ Jesus” (Romans 8:2) gives freedom from this bondage, so that “the righteousness of the law may be fulfilled in us.” The real law is the life of God in Christ, and that gives life. What is termed “the letter” of the law of God is the verbal statement of the law. This is not the law itself, but only the form of it, as the apostle said the Jews had “the form of knowledge and of the truth in the law.” Romans 2:20. The verbal statement of the law bears the same relation to the law itself that the photograph of a man has to the man himself. It is but the shadow. {PTUK April 16, 1896, p. 246.1}

A shadow is the exact image of the substance. The words of the Divine law, being “the form of knowledge and of the truth,” might be compared to a statue, rather than to a photograph. It has the form and features, and differs from the reality only in having no life. So when we speak of the spirit of God’s law, we mean the law itself, and not merely the intent of the law. The intent of the law may be learned from the words, since God is not subject to human limitations, but knows what is needed, and can say just what He means. {PTUK April 16, 1896, p. 246.2}

From the words of the law of God we may know exactly what we should do, for it is a perfect form. But it is only in Christ that we find the living substance. The law in Christ is not only living, but it gives life. It performs itself in those who submit to it, because it is God’s own life. It is not less than the letter; it is not something different from the letter; but it is simply the living thing which the letter perfectly describes. {PTUK April 16, 1896, p. 246.3}

**“In Australia” The Present Truth, 12, 16.**

E. J. Waggoner

The report of the late general meeting of the churches represented by our Society in Australia shows that a vigorous growth attends the work there. Formerly associated together under one Conference organisation, the field is now divided into three districts for better convenience in carrying on the evangelistic work in the various colonies. Not far from Sydney, New South Wales, a school is being built for the teaching and training of the youth and workers in Australia and New Zealand. And from Queensland in the north right round to West Australia workers and churches are scattered. {PTUK April 16, 1896, p. 246.4}

The book canvassers and colporteurs have had remarkable success in selling literature notwithstanding the “hard times” through which the colonies have passed during the past year or two. Our larger works, such as “Bible Readings,” “Patriarchs and Prophets,” and “Great Controversy” are sent out from our London house, but the smaller literature is printed in the field. We give herewith a cut of the printing-house in Melbourne, where the publications are prepared. Our friends publish two periodicals, the Bible Echo, weekly, and the Sentinel, monthly, the latter being specially devoted to the religious liberty issue, the demand for Sunday laws and other religious legislation being one of the signs of the times in Australia as in all the world. {PTUK April 16, 1896, p. 246.5}

**“Items of Interest” The Present Truth, 12, 16.**

E. J. Waggoner

-The latest census gives Ireland a population of 4,704,750. {PTUK April 16, 1896, p. 254.1}

-It is said that the Government is building barracks at Malta for 30,000 men, in anticipation of events in the Mediterranean. {PTUK April 16, 1896, p. 254.2}

-During the recent drought in Australia it is said that over ten million sheep, 300,000 cattle, and 20,000 horses perished in New South Wales alone. The value of this stock is estimated at ?3,000,000. {PTUK April 16, 1896, p. 254.3}

-English bankers have offered the Italian Government ?20,000,000 sterling, which is said to be three times as much as is necessary to meet the expense of the Abyssinian campaign. As long as Italy can borrow she will be likely to continue spending money in her African venture. {PTUK April 16, 1896, p. 254.4}

-The Russian authorities are planning to spend ?4,000,000 sterling on the display in connection with the coronation of the Czar at Moscow next month. The riches and colour of the East and West are to unite in making it a display surpassing anything beheld in modern times. {PTUK April 16, 1896, p. 254.5}

-Recent statistics of Europe show that during the ten years past the population has increased by 30,000,000. Russia has added the most, 12 millions, in round numbers. Germany added 4? millions; Austria-Hungary, 3? millions Great Britain, 2? millions; Turkey, 1 million; while France has increased but 67,100. This increase which is crowding Europe accounts for the great demand for colonial expansion. {PTUK April 16, 1896, p. 254.6}

-In commercial circles the development of Japan’s manufacturing power is watched with deep interest. Already she is beginning to export many things which she imported a few years ago, and with cheap labour and intelligent adaptation of Western machinery she promises to get a large share of the trade of the Orient. Wages run from nine to eighteen pence a day. Farm labourers get ninepence, women being paid the same as men. {PTUK April 16, 1896, p. 254.7}

-The Khalifa, the leader of the Dervishes, has issued a call for the massing of his tribesmen, and he expects to have 50,000 men ready for action when the time comes. Pilgrimages have been stopped and a war tax levied. He declares that he has no quarrel with the Egyptians, but with the “infidels” who are directing Egyptian all airs. Meanwhile the Egyptian forces are fortifying Akasheh and establishing stations along the lines of communication, getting ready for an advance in force after the hot season is past. {PTUK April 16, 1896, p. 254.8}

-A disease has been spreading among the cattle in Rhodesia, and it has been found necessary to kill large numbers to keep the pest from spreading. Some native hords have been killed, and it is thought that this is one of the causes of the Matabele rising. Some of the leading chiefs of the Matabele, and many friendly natives have come into the towns. The old chiefs say the young men could not be restrained. About eighty whites are reported to have been killed by attacking parties before the facts of the rising were known and they could seek shelter in the towns. {PTUK April 16, 1896, p. 254.9}

**“Back Page” The Present Truth, 12, 16.**

E. J. Waggoner

The Czar’s present to the Shah of Persia-a field battery of Krupp guns, with ammunition-is very significant in view of Russia’s increasing influence in the Near East. {PTUK April 16, 1896, p. 256.1}

Last week the Pope broke all papal precedents and traditions by addressing a letter to the Daily Chronicle in favour of courts of arbitration. We wonder if he would submit his claims to temporal sovereignty to impartial arbitration, and cease to endanger the peace of Europe by intrigues against the Italian Government in case the decision were against him. {PTUK April 16, 1896, p. 256.2}

“According to the census of the German Empire,” says a newspaper, “the number of clergymen in the whole country is 30,250. Of these exactly 15,000 are Protestant and 15,250 are Catholic. These figures are remarkable, as the Protestants constitute two-thirds of the entire population.” It means that the Roman Church is sparing no effort in the work of bringing back the land of Luther to the Catholic fold. {PTUK April 16, 1896, p. 256.3}

“The largest family of young people on earth,” says a writer, “is Dr. Barnardo’s. It is remarkable not only for quantity, but its peculiar quality. It is composed of five thousand ‘nobody’s children,’ who stray from garrets and gutters into this family fold in London, Edinburgh, Ontario and Manitoba.” {PTUK April 16, 1896, p. 256.4}

Very much attention is being given by Continental rulers to the next Papal Conclave, which must inevitably come erelong, as the present Pope is aging. We hear of various eligible cardinals being sounded as to their views politically, and France is showing some irritation at the keen interest which Germany is manifesting in the choice of a successor to Leo XIII. The next Pope, whoever he is, will be chosen not for any religious qualifications, but for his political influence. The whole thing is an intrigue for power, and out of it the Papacy will come with a firmer hold than ever upon the nations for the accomplishment of its own purpose of self-exaltation. {PTUK April 16, 1896, p. 256.5}

The Catholics say that they regard the aid to their schools proposed by the Government’s Education Bill as a mere first instalment, and will not rest until their full demands are met. Like every attempt to settle religious controversy in the arena of politics-where such questions should never come-the present effort will settle nothing, and religious the education battle will continue to rage more fiercely than ever-all because Nonconformists, Anglican, and Catholic churches generally insist upon making the State a teacher of religion. {PTUK April 16, 1896, p. 256.6}

The Editor of the Christian writes to that paper from South Africa:- {PTUK April 16, 1896, p. 256.7}

In Cape Town the Seventh-day Adventists are actively propagating their doctrine, the tendency of which is to rob men of the Sabbath which God made for him, and to leave him without a day of rest, either first or seventh. I saw this to be actually the case at a town in America a few years ago. {PTUK April 16, 1896, p. 256.8}

It is strange how thoughtlessly the mind that looks at truth through ecclesiastical tradition puts darkness for light. To call the attention of men to the Word, and show that they have been robbed by the Papacy of “the Sabbath of the Lord,” and the rest of the Lord, and the blessing which God put upon it for man, is said to be taking the Sabbath from men. It must have been a strange town where so many kept the Sabbath that there was no day of rest! {PTUK April 16, 1896, p. 256.9}

The Editor of our contemporary finds fault with the argument that many are forced to devise to escape the Sabbath truth, saying that it “would surely prove too much” and abolish the Sabbath altogether. So he attempts to give a by no means new or original argument to show that somehow the blessing that the Lord put upon the seventh day has got over to the first. It is the usual weak mystical argument, lacking the one thing needful, a “thus saith the Lord.” The trouble with all of these efforts to account for the substitution of the first day of the week for the seventh is that-no matter how much mystical interpretations may be resorted to obscure the issue-the Word of God still says, “The seventh day is the Sabbath of the Lord thy God.” After all the sermons preached and books written to show that it is not, the Word still repeats, “The seventh day is the Sabbath of the Lord thy God.” {PTUK April 16, 1896, p. 256.10}

Two great movements in the world are to be watched, the progress of each marking the approach of the end. When the Gospel of the kingdom shall have been preached as a witness to all nations the end will come. Matthew 24:14. And when the revival of the Papacy shall enable her to say again as of old, “I sit a queen, and am no widow, and shall see no sorrow,” then “shall her plagues come in one day...for strong is the Lord that judgeth her.” Revelation 18:7, 8. One is the “mystery of godliness” the other the “mystery of lawlessness.” The latter perverts the law God in intrigues with the powers of earth to bring the people to its standard of lawlessness, while the former warns all peoples against worshipping the lawless one, and calls them to allegiance to the law of God. {PTUK April 16, 1896, p. 256.11}

In the general uprising in Matabeleland missionaries as well as others have been compelled to go into the towns. The press despatches from Buluwayo last week announced that “the members of the Adventist Mission, for whom some anxiety was felt, have now all been saved.” Doubtless those fields of corn which the leader of the industrial Mission described in our columns last week will not be gathered. One cannot but feel sorry for the misguided natives engaged in the rising, who of course know nothing of the Gospel, and are fighting to drive back the white man who is coming into their land, and who too frequently does not come to do the native good. {PTUK April 16, 1896, p. 256.12}

The Lord gave some very simple directions about titles and precedence among His followers. But ecclesiasticism has so far changed the Divine order that a learned Catholic writer takes three columns of a newspaper to explain the ecclesiastical law of precedence in church ceremonies and social gatherings. There are sixteen grades of officers to be arranged after their order, and the ecclesiastical law seems to leave no room for the modest dignitary to take the lowest seat and wait for someone to invite him to “come up higher.” {PTUK April 16, 1896, p. 256.13}

**“The Man with a Grievance” The Present Truth, 12, 17.**

E. J. Waggoner

We all meet him now and then. He has a carefully compiled list of slights and grievances. Other peoples’ faults are as personal affronts, whether they affect him directly or not, so fully has he become the embodiment of the aggrieved. Sometimes we cannot escape hearing portions of the list, and as his fond fancy lingers over details we seem to remember having heard the same thing years before. But the man with a grievance has a good memory-for small things, and a vivid imagination, which strengthens the evidence as the story is retold. {PTUK April 23, 1896, p. 258.1}

But it is of no use to suggest that imagination is a factor in the matter; it is all so real that he can appeal to his sincerity with perfect assurance, and the list has been so often repeated that he honestly believes it all. He lives by calling upon it. But what a death is the life! It is the law of nature that the vulture that lives on carrion becomes an unclean bird, and the mind that lives on grievances, real or imaginary, and on the sins of others, becomes a hold of evil and unhealthy thoughts. And the vision sees things distorted and inverted. {PTUK April 23, 1896, p. 258.2}

Whenever we meet an extreme example of this, we ought to learn a lesson; for this is what we are by nature. “We ourselves also were sometimes foolish, disobedient, deceived,...living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared” something better to think about was revealed. Yet the self is of sin, and sensitiveness which is sin. As Professor Drummond says, sensitiveness is “conceit with a hair-trigger,” and is sprung on the slightest occasions if self is not continually crucified. Let us remember, then, that the feeling of sensitiveness is but the signal that self is not dead, and take warning before we, too, have a grievance. {PTUK April 23, 1896, p. 258.3}

**“The All-Sufficient Life” The Present Truth, 12, 17.**

E. J. Waggoner

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessings in the heavenly places in Christ; even as He chose as in Him before the foundation of the world, that we should be holy and without blemish before Him in love; having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved; in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.” Ephesians 1:3-7, R.V. {PTUK April 23, 1896, p. 258.4}

“In Him.”-Notice that everything is in Christ. In Him we have “all spiritual blessings.” “For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” 2 Corinthians 1:20, R.V. In Him we were chosen, and in Him we are accepted. In Him we have forgiveness of sins. In Him we become sons, and in Him we are made “holy and without blame.” “For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him.” Colossians 2:9, 10. {PTUK April 23, 1896, p. 258.5}

“In Him was Life.”-According to the most critical Greek text, John 1:3, 4 reads, as is indicated in the margin of the Revised Version, “All things were made by Him; and without Him was not any thing made. That which hath been made was life in Him; and the life was the light of men.” That is to say, everything exists by virtue of His life. “In Him were all things created;...and in Him all things consist.” Colossians 1:16, 17. “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.” John 5:26. That is why He is the “wisdom of God, and the power of God.” {PTUK April 23, 1896, p. 258.6}

“Saved by His Life.”-Christ is, by virtue of His kinship with men, “a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. But He is made priest according to “the power of an endless life.” Hebrews 7:16. He is “the Author of life” (Acts 3:15, R.V., margin), and therefore He is “the Author of eternal salvation unto all them that obey Him.” Hebrews 5:9. “If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. Here is continuation, not contrast. In His death, Christ gives His life to us. The reception of that life reconciles us to God. If the reception of that life reconciles us when we were enemies, much more will the holding fast the life save us now that we have become friends. {PTUK April 23, 1896, p. 259.1}

The Redemption In Christ Jesus.-“All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past.” Romans 3:23-25. This is the same as the text first quoted: “In whom we have redemption through His blood, even the forgiveness of sins.” “The redemption that is in Christ Jesus,” is “the remission of sins that are past,” or the forgiveness of sins. And this is accomplished by His blood. {PTUK April 23, 1896, p. 259.2}

Forgiveness by His Life.-The blood is the life. “Flesh with the life thereof, which is the blood thereof, shall ye not eat.” Genesis 9:4. “For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls.” Leviticus 17:11. Therefore when we read that we have redemption, or the forgiveness of sins, through the blood of Christ, we know that it means that we have forgiveness through His life. “The redemption that is in Christ Jesus,” is the life that is in Him. He “was delivered for our offences, and was raised again for our justification.” Romans 4:25. {PTUK April 23, 1896, p. 259.3}

“The Lord Our Righteousness.”-In the days to come, when Christ shall be King over all the earth, “This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.” Jeremiah 23:6. This righteousness is His life: “for as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Romans 5:18, 19. His obedience and righteousness become ours when we receive His life. {PTUK April 23, 1896, p. 259.4}

Justification Is Righteousness.-A friend has forwarded to me a severe condemnation of a statement made some time ago, to the effect that to justify means to make righteous. The criticism was based on the fact that “Grove’s Greek Lexicon” does not so define the Greek word from which justify is translated. Opening Liddell and Scott’s Greek Lexicon, I find the very first definition of the word in question is “to make righteous.” But that is only by the way. Appeals to Greek Lexicons do not edify people. It was stated that “being justified” means “being made righteous,” because that definition is patent from the reading of the English Bible. In addition to what has already been presented, read the following:- {PTUK April 23, 1896, p. 259.5}

“Being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. But peace is for those only who love and keep the commandments, which are righteousness. See Isaiah 48:18; Psalm 119:165, 172. Moreover, “with the heart man believeth unto righteousness.” Romans 10:10. {PTUK April 23, 1896, p. 259.6}

We are “justified freely by His grace through the redemption that is in Christ Jesus,” through faith in His blood, because His righteousness is declared “for the remission of sins that are past.” Justification is therefore the forgiveness of sins. {PTUK April 23, 1896, p. 259.7}

Forgiveness Makes Righteous.-But to be forgiven is to be made righteous. Forgiveness is not an imaginary thing, but is real. If I forgive a fellow-man, it makes no difference in him; the effect is only upon himself. But when God forgives us, He continues the same, but the forgiveness effects a change in us. It takes away the sin. But when sin is taken away, righteousness must take its place. A new life-the righteous life of Christ-is given in place of the old life of sin. {PTUK April 23, 1896, p. 259.8}

Forgiveness and Cleansing.-The same precious truth is taught in the oft-quoted words of John: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. Note that the forgiveness and the cleansing are immediately consequent upon the confession. When we confess we are forgiven and cleansed. We have already seen that we have forgiveness of sins through the blood of Christ (Colossians 1:14), and we read also that “the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. So we find that forgiveness and cleansing are really one and the same thing, wrought by the appropriation of the life of Christ. The life of Christ is all righteousness, and so its reception cleanses from all sin; but nothing less than the life of Christ can cleanse a single sin. {PTUK April 23, 1896, p. 259.9}

One, Undivided Life.-Christ has but one life. He needs but one, for the one is so infinite that it comprehends everything. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. He laid down His life, and He took it again, because it was a perfect life. He needed not, as we do, to change His life. One life such as His is all-sufficient, and that is why we exchanged our life for His. Having it, we are saved by it. {PTUK April 23, 1896, p. 259.10}

And Christ’s life is undivided. He is not parcelled out into fractions, so much to each believer. Each believer receives the whole of Christ. “Of His fulness have all we received.” John 1:16. “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. And since a single sin cannot be removed from the soul except by the life of Christ, it follows that in the forgiveness of sins we have the richest gift that heaven can bestow,-the gift by grace, “the gift of righteousness.” Romans 5:15, 17. Being made righteous by faith, we have peace with God through our Lord Jesus Christ. {PTUK April 23, 1896, p. 259.11}

“Grow In Grace.”-“What!” exclaims one, in astonishment, “do you mean to say that there is no ‘higher life,’ no ‘second blessing’? Is a man never to advance beyond the point where his sins are first forgiven?” Yes; most certainly. But the “higher life” is the life in Christ, and there is none higher, and this life is given to us in the forgiveness of sins. To be blessed with “all spiritual blessings in heavenly places in Christ Jesus,” and to be raised to “sit together in heavenly places in Christ Jesus” (Ephesians 1:3; 2:6) is as high a life as a man can aspire to. {PTUK April 23, 1896, p. 259.12}

As to a “second blessing,” the man who is content with it is as much to be pitied as is the man who is content with a first. Rather accept the continuous blessing of the endless life of our Lord. “Of His fulness have all we received, and grace for (or upon) grace.” He adds grace to grace in endless succession. But all comes from the one life, which, received by faith, cleanses from sin. {PTUK April 23, 1896, p. 260.1}

So a man is certain to advance beyond the point where he was “first forgiven,” but it is continual forgiveness-continual righteousness applied-by the one life. Growth is the law of the Christian life. But we are to grow in grace, not grow into grace. Grace is the only soil which promotes spiritual growth. {PTUK April 23, 1896, p. 260.2}

Notice the statement, “Being justified by faith we have peace with God.” It is not enough that we were at one time justified, but it must be kept up. The blood of Christ cleanseth from all sin. It is not momentary, but continuous. {PTUK April 23, 1896, p. 260.3}

“The Knowledge of Christ.”-“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:18. The trouble with so many people is “that they do not know the value of the treasure which they have received. They receive Christ, and are blessed; then, by reason of not increasing in the knowledge of Him, they are conscious of a great lack, and so hastily conclude that the gift which they have received is not great enough, and that God must have another in reserve for them. As though God had any greater gift than Christ, or that when He gave Christ, He made some reservation. No; with Him He freely gives us “all things.” If we have received Christ, our part is to study Him, that we may know that in Him all our wants are supplied. {PTUK April 23, 1896, p. 260.4}

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” Ephesians 1:15-20. {PTUK April 23, 1896, p. 260.5}

**“The Papacy’s Growing Power” The Present Truth, 12, 17.**

E. J. Waggoner

The Chronicle’s special correspondent from Rome continues to mingle with his eloquent description of the Papal pomp and circumstance of the events, at the Vatican and St. Peter’s, much that is of great political significance. He refers to the old contest between the Vatican and the Quirinal and dubs it “a controversy which goes down to the roots of the European situation, which troubles the peace of king and cardinals, and affects the alliances and estrangements of the great States of the world.” {PTUK April 23, 1896, p. 260.6}

After enumerating various local incidents which have caused friction between the representatives of the Papal court and the State, and have given some new prominence, within the very precincts of Rome itself, to the persistent seclusion of the “Prisoner of the Vatican,” he says:- {PTUK April 23, 1896, p. 260.7}

And above all the crushing blow which the House of Savoy has received in Africa, the relations of Italy to the Triple Alliance, the Pope’s leaning toward France-all the pressing problems which during the last few weeks have centred in Rome and made her the “hub” of diplomatic Europe, the centre of the modern as she was of the ancient world-have swept this “Roman question” to the front. {PTUK April 23, 1896, p. 260.8}

And yet, he asked himself, why should there be any desire to see this question raised at this time?-for, “Not for years-I had almost said for centuries-has the moral and political influence of the Vatican stood at so high a level.” In his view too the very disabilities under which the Pope has chafed so impatiently have been to the advantage of the Papacy, “and the Holy See has gained enormously by its dissociation from the responsibilities of secular power.” So that now it is a fact that the Papal chair is raised in the eyes of the Roman Catholic world above the throne of Kaiser and Czar and King, that it is in a sense protected and guaranteed by Europe, that it has founded a new empire in the new world, that it is sustained by an acute and active diplomacy, and yet is free from actual responsibility, and, like Hamlet’s Ghost, possesses a certain majestical invulnerability of its own. {PTUK April 23, 1896, p. 260.9}

Yes, all this is true,-the Papal power is a creature of destiny and of prophecy. Until that destiny and that prophecy are fulfilled it does possess a certain invulnerability. But when that time has come when she shall feel no longer these disabilities and shall say, “I sit a queen, and am no widow, and shall see no sorrow,”-then, “shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.” {PTUK April 23, 1896, p. 260.10}

**“As God Is” The Present Truth, 12, 17.**

E. J. Waggoner

“God was in Christ.” Jesus manifested the Father. When Jesus went about among the lowly homes of Judea and Galilee, associating with the simple people who loved Him for His kindness and homeliness, He was showing what God is. There was no barrier of reserve or haughtiness to repel, but an air of gentle refinement that drew the common people to Him. Even the children felt no timidity in coming to Him, and He found time to give attention to the simplest details of the life of the people. {PTUK April 23, 1896, p. 260.11}

This was showing what God was. And what He was He is-the same yesterday, and to-day, and for ever. To-day, then, God finds delight in drawing the humblest to Himself. There is no barrier on His side to make any afraid of trusting and confiding in Him as a friend. What Jesus was, He is, the friend of those who need Him, gentle, patient, finding joy in companionship with the lowly and the humble. He was all that before Jesus came in the flesh (Isaiah 66:1, 2); but when we see it in the life of Jesus, we can see it as in other ages it “was not made known unto the sons of men.” God wants us to know Him, and in Jesus we see Him as He is. {PTUK April 23, 1896, p. 260.12}

**“Items of Interest” The Present Truth, 12, 17.**

E. J. Waggoner

-The population of Greater London is now considerably more than 6,000,000. {PTUK April 23, 1896, p. 270.1}

-The German Emperor has recently met the Emperor of Austria and the King of Italy and it is said that the Triple Alliance is renewed. {PTUK April 23, 1896, p. 270.2}

-A phenomenal dust storm has occurred in Australia. At Broken Hill the sun was obscured for twenty minutes, the town being in perfect darkness. {PTUK April 23, 1896, p. 270.3}

-It is expected that a large force of British troops will be sent to Egypt in the autumn to take part in the Soudan campaign; 10,000 is the number that has been named. {PTUK April 23, 1896, p. 270.4}

-An unprecedented feat is to be attempted this spring in towing an oil-laden barge across the Atlantic. The towing steamer and the barge together will carry about 2,500,000 gallons of oil. {PTUK April 23, 1896, p. 270.5}

-The Russian Red Cross Society expedition to Abyssinia is said to number over eighty. Military officers accompany it to protect it, and many are taking the expedition to mean that Russia proposes to have a hand in the African question on her own account. {PTUK April 23, 1896, p. 270.6}

-Mail advices show that an order to cut off their queues led the Koreans to revolt against the administration. Great changes, even the murder of their Queen, were accepted calmly, but at the regulation affecting their hair they rose in rebellion. {PTUK April 23, 1896, p. 270.7}

-Before the Matabele rising the transport was so interfered with by the cattle plague in Rhodesia that the bakers in Buluwayo had given notice of an advance from 6d. to 1s. in the price of a loaf of bread. The rising will make provisions still more scarce. The natives have risen more generally than was at first apprehended, though many friendly chiefs have come into Buluwayo. The authorities are expecting that it will require a hard struggle to subdue the revolt. {PTUK April 23, 1896, p. 270.8}

-Some idea of the terrors of a bursting volcano, says a despatch, may be gained from the account of the last eruption in Hawaii. The crater of the volcano was filled from 600 to 1,000 feet deep with molten lava, which finally forced its way through a subterranean passage. It was 40 miles from there to the sea, yet this avalanche of molten rocks reached the waters in less than two days, destroying everything in its track. It continued flowing for three weeks, heating the sea water 20 miles out from shore. {PTUK April 23, 1896, p. 270.9}

-Li Hung Chang, the greatest of the Chinese, who has come West to attend the coronation of the Czar, will, it is said, visit the principal capitals of the Continent, and London, returning to China by way of New York. Thus he and his large suite will see a good deal of that western world which the patriotic Chinese of the interior regard as but a small outlying province of the Middle Kingdom. But Li Hung Chang has done his best to break down the stolid prejudice of his countrymen, and has accomplished many great changes. His wife was, it is said, a woman of high ability, educated in the United States, and has seconded his efforts. {PTUK April 23, 1896, p. 270.10}

**“Back Page” The Present Truth, 12, 17.**

E. J. Waggoner

The Vatican is speaking of peace and arbitration, but it is a fact that the French arms had the blessing of the Catholic Church in the Madagascar campaign, and the Italian arms in the Abyssinian expedition. {PTUK April 23, 1896, p. 272.1}

The Dominion Parliament has failed to pass the Bill to establish Catholic schools in Manitoba. The opposition wore out the House, and after two continuous sittings of 120 and eighty hours respectively, the Government decided to appeal to the constituencies. {PTUK April 23, 1896, p. 272.2}

Our mission ship Pitcairn is reported about to sail from San Francisco for, we believe, its fourth cruise in the South Pacific. Pitcairn Island has built a school building, and it is expected that it will become a training centre for workers in the surrounding islands. {PTUK April 23, 1896, p. 272.3}

We are glad to learn that the late interference of the Swiss authorities with the Imprimerie Polyglotte, of Basel, our Central European publishing house, which made our friends acquainted with the rigours of factory Sunday laws, has in no wise hindered the work. On the contrary, it has distinctly furthered the work, the changes made necessary having led to a very large increase in the volume of business done. Thus again it is demonstrated that man “can do nothing against the truth, but for the truth.” {PTUK April 23, 1896, p. 272.4}

From some of the reports from Turkey one would almost think that we were back in the Dark Ages, in the days of the Crusades. We read of Christians fighting against Moslem armies, and of Moslems forcing men to profess the faith of Islam. On the other side, the Christian World prints an interview with several leading Armenian revolutionists who described how, when the Turkish garrison at Zeiboun surrendered to the Armenian forces in the recent uprising, the Turks were compelled to pass under daggers held aloft, while “the Archbishop held a cross, which they all had to kiss in token of submission.” There is little to choose between the two. These leaders say that “the revolutionary movement will not be stopped,” but they will educate the people to demand independence, and “when the time comes to rise successfully they will rise”-and then will come more horrors. They say that the revolutionary movement “has received a great impetus from the massacres.” {PTUK April 23, 1896, p. 272.5}

Among other items of interest in a recent report from one of our workers in Turkey, himself an Armenian, is the following:- {PTUK April 23, 1896, p. 272.6}

While I was there, one of the brethren had gone to a village near by with several Armenian tracts. As soon as a priest of the village learned that his brother was there, he took a stick, and ran to the place where the brother was, and suddenly attacked him. The spirit of the priest manifests the spirit of the times when Armenians shall have their own kingdom. Never believe that Armenians do not persecute; they do, as severely as they are persecuted. The want of opportunity is what makes the difference. {PTUK April 23, 1896, p. 272.7}

It is these violent and murderous elements that bring down upon the quiet and peace-loving Armenians the awful calamities which attend insurrection and revolution. {PTUK April 23, 1896, p. 272.8}

The Olympian games have been received and successfully celebrated. It was from them that Paul took that forcible illustration in the ninth chapter of first Corinthians, when he said: “Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” The world has no especial need of a renewal of the Olympic games, but it does need a revival Paul’s religious life. {PTUK April 23, 1896, p. 272.9}

The Chancellor of the Exchequer presented a Budget last week which indicates a prosperous year. The revenues increased all round. What most of our readers will regret is that the most remarkable increase, apparently, should be in that derived from the consumption of spirits and other stimulants and narcotics. The amount of money spent on “that which is not bread” is enormous. The Chancellor gave the following very good lecture to smokers:- {PTUK April 23, 1896, p. 272.10}

In my humble opinion, everything that is spent on tobacco by those who have enough to eat is waste. I am quite aware that that may be a matter of ignorance or prejudice, and I would only appeal to smokers whether this is not waste; it is calculated by the Customs authorities that no less a value than ?1,000,000-a year is literally thrown into the gutter in the shape of ends of cigarettes and cigars. It is all the better for the revenue, but I think it may be a subject of consideration for smokers. {PTUK April 23, 1896, p. 272.11}

Almost as much as Great Britain spends on Foreign Missions is thrown into the gutter in this way. Of course it is much better thrown away than smoked, but the figures bring vividly before the mind the enormous sums spent in injurious indulgences. {PTUK April 23, 1896, p. 272.12}

Geneva, so long the field of Calvin’s labours, and the birthplace and earthly home of that religious system which owed its origin to him, and has taken his name, has been for more than a hundred years cursed with that strange blot upon civilisation, state regulated vice. On Sunday, March 22, the question of the continuation of such regulation was before the people to be decided by popular vote. A majority of more than two to one voted for the maintenance of the system. {PTUK April 23, 1896, p. 272.13}

In the annual report of the Russian Procurator of the Holy Synod, published in one of the official journals of St. Petersburg, this watchful official gives statistics of those provinces “infested by sectarianism,” and first in his list he mentions Seventh-day Adventists as “a very peculiar apparition.” The Russian officials keep close watch over “sectarians,” who are constantly being made to feel the wrath of the authorities. {PTUK April 23, 1896, p. 272.14}

**“His Way of Saying It” The Present Truth, 12, 17.**

E. J. Waggoner

His Way of Saying It.-It is a freak of human nature to ascribe very unworthy motives to those who disagree with us, says the Review and Herald. Differences of opinion frequently lead to violent animosities, when there is really no ground for such animosities at all. It is related that a celebrated Frenchman, having been recently assailed with great bitterness by a French professor, quietly remarked: “I fancy he must be vexed. He called me a Jacobin, rebel, plagiarist, thief, poisoner, forger, leper, madman, imposter, libeller, a grimacing ragpicker. I gather what he wants to say. He means that he and I are not of the same opinion, and that is his only way of putting it.” There is in this little instance a very gentle reproof to many of us who are prone to attribute ulterior your motives to those who hold differing opinions from our own. {PTUK April 23, 1896, p. 272.15}

**“Giving Praise” The Present Truth, 12, 18.**

E. J. Waggoner

The Divine injunction is, “Let everything that hath breath praise the Lord.” Psalm 150:6. {PTUK April 30, 1896, p. 273.1}

This is without qualification. Rich and poor, high and low, the prosperous and the afflicted, the good and bad,-all are called upon to praise the Lord. {PTUK April 30, 1896, p. 273.2}

There is no reason in the world why all men should not praise Him. “He is good;” and “His mercy endureth for ever.” Psalm 137:1. “The earth is full of the goodness of the Lord.” Psalm 33:5. “He is kind unto the unthankful and to the evil.” Luke 6:35. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8 {PTUK April 30, 1896, p. 273.3}

But some will say, “I don’t see how it is possible for the wicked to praise the Lord; for when I am conscious of having sinned, my mouth is closed, and I cannot praise Him.” There are very many professed Christians whose experience is the same. They praise the Lord when they feel in good case, and not otherwise. {PTUK April 30, 1896, p. 273.4}

That which such ones call praising the Lord is really praise of themselves. The Pharisee doubtless thought he was praising the Lord when he said, “God, I thank thee that I am not as other men.” He had no consciousness of sin, he felt good, and so he praised-himself. The fact that so many persons do not think that they can praise the Lord except when they feel in the best condition, is evidence that their praise is not for what the Lord is but for what they are, or what they think they are. {PTUK April 30, 1896, p. 273.5}

True praise to God is that which arises solely from a sense of His goodness. The highest angel in heaven would find nothing for which to praise the Lord, if he looked to himself. We can praise only the object that we are looking at and thinking about. Praise to God is for what He is, and not for what we are. Now God is always the same, no matter what our condition. Therefore He is always worthy of praise. Out of the depths we may praise the Lord, and thereby be lifted up into the presence of His glory; for He says, “Whoso offereth praise, glorifieth Me.” If the wicked would begin to praise the Lord, they would cease to be wicked. In our greatest sinfulness we may praise the Lord for His love and mercy to sinners. The goodness of God leads to repentance, and the continual recognition of that goodness keeps the soul in dependence upon it. So let all say in sincerity: “I will extol Thee, my God, O King; and I will bless Thy name for ever and ever. Every day will I bless Thee; and I will praise Thy name for ever and ever.” {PTUK April 30, 1896, p. 273.6}

**“Essaying the Impossible” The Present Truth, 12, 18.**

E. J. Waggoner

“Without all contradiction the less is blessed of the better,” says the Scripture. That is the reason why the greatest human intellect is misdirected when it essays to defend or vindicate the Bible. The Word of God requires no vindication. No great man can do anything for the Word, save to speak it, and to believe it. {PTUK April 30, 1896, p. 274.1}

The other day a newspaper described an introduction which Mr. Gladstone has written for a new Bible History, as “a masterpiece of vindication.” The notion that the Bible is a book which a great man and a scholar can vindicate springs from the impression that it is more or less a product of human thought, capable of being strengthened by superior human intellect. Hence it is not surprising that the reviewer quotes, as worthy “to be written up in letters of gold“:- {PTUK April 30, 1896, p. 274.2}

It is not the Bible that produced religion and morals, but religion and morals that produce the Bible. {PTUK April 30, 1896, p. 274.3}

Every one knows that Mr. Gladstone thinks to commend the Bible, and he says many things in a beautiful way of it, but when the finite attempts to measure the infinite and apologise for God’s own Word, the result is sure to be a pitiful failure. So subtle is the spirit of scepticism that the work of tearing down the foundations of belief goes on even in literature professing to speak for the Bible. It is because Mr. Gladstone rejects-by interpreting-the matter-of-fact statements of the creation, and is willing to submit other portions to “critical and corrective judgment” that a newspaper that is always reviewing with favour the work of the most advanced “higher critics” hails his contribution as a “masterpiece of vindication.” But “the foundation of God standeth sure.” {PTUK April 30, 1896, p. 274.4}

**“‘Who Is My Neighbour?’” The Present Truth, 12, 18.**

E. J. Waggoner

Politeness and courtesy should be the habit of our lives. Tenderness, thoughtfulness, kindness, should so invariably characterise every thought and word and act as to leave no room for a suspicion of roughness, thoughtlessness, or unkindness. {PTUK April 30, 1896, p. 274.5}

There is an unlimited breadth of consideration for others in the injunction: “Whatsoever ye would that others should do unto you, do ye even so unto them.” The surly question, “Am I my brother’s keeper?” was the impulsive reply elicited by the preliminary examination in the first murder trial. {PTUK April 30, 1896, p. 274.6}

Was it not a certain lawyer who asked the Master what he should do to inherit eternal life?-and the Master replied by asking him how he read the law, and what he found written there. He answered that he found there the injunction to love God, and to love his neighbour as himself. But when he was commended for this he asked again-“And who is my neighbour?” {PTUK April 30, 1896, p. 274.7}

Yes, who is my brother and neighbour? Who is this man to whom I should ever be polite, and courteous, tender, thoughtful, and kind, whom I should love as myself? Who is he indeed, and how shall I be able always to recognise him? Shall I know him by his fair skin and the cut of his clothing,-because he is dressed in a scarlet uniform, and carries a saber or a Maxim gun? Who is my neighbour and my brother? “But he, willing to justify himself, said unto Jesus, And who is my neighbour?” Did the question justify him? If not, then we are not justified in our caste prejudice, or our racial favouritisms. {PTUK April 30, 1896, p. 274.8}

Mr. D. L. Moody, the Evangelist, has expressed himself with characteristic plainness upon some of the race and caste animosities which have come within his own experience and observation:- {PTUK April 30, 1896, p. 274.9}

Down South you tell a white man that the negro is his neighbour and his brother, and he has got through all dealings with you. You cannot preach to him any more. It is the same in California. It will not do to tell the white man in California that the Chinaman is his neighbour and brother, or he will get mad at you. I was going down a street in San Francisco when a white hoodlum rushed out and seized a Chinaman by the queue and pulled him over flat on the walk. I interfered on behalf of the Chinaman; the hoodlum was mad at me, said he didn’t think so much of me as he did of the Chinaman; he drew a knife, and I came near losing my life, just because I didn’t want to see the Chinaman abused. {PTUK April 30, 1896, p. 274.10}

We are no better than the Jews who despised the Samaritans. We are a mean lot, the whole of us. It is so easy to be a priest or a Levite. Tell a high-toned man that the reeling drunkard in the city streets is his neighbour, and he will be indignant at you. We do not get acquainted with ourselves. If we did we should come closer to the knowledge of who our neighbour is. {PTUK April 30, 1896, p. 274.11}

We should become acquainted with Christ and He will show us ourselves. {PTUK April 30, 1896, p. 274.12}

The time is past in which we can have any doubt as to who is our neighbour and our brother, and as to what our duty is toward him. We know that to love the Lord, and thy neighbour as thyself, is written in the law, and that the reply of Jesus to the lawyer was, “This do and thou shalt live.” {PTUK April 30, 1896, p. 274.13}

**“On the Mount of Transfiguration” The Present Truth, 12, 18.**

E. J. Waggoner

**MOSES AND ELIAS**

When Christ comes on His throne of glory, with a cloud of angels, to give reward to the righteous, there will be two great classes of them: those who shall be translated without seeing death, and those who shall be raised from the dead. These, when Christ, who is our life, shall appear, shall also appear with Him in glory. Colossians 3:4. Now representatives of these two classes were with Him on the mount of transfiguration. If they had not been, it would not have been a true representation of the “power and coming of our Lord Jesus Christ,” as Peter says it was. All Bible readers are familiar with the fact that Elijah (the Hebrew form of the name which in Greek is Elias) was translated without seeing death. See 2 Kings 2:1-11. The record says that as he and Elisha went on, and talked, “behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven.” So Elijah was there with Christ in the mount, as a representative of those who, when Christ comes, shall be caught up to meet the Lord without tasting death. {PTUK April 30, 1896, p. 274.14}

Concerning Moses, we have the record: “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He [the Lord] buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.” Deuteronomy 34:5, 6. Turn to Jude 9, where we read: “Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuked thee.” What could cause a dispute between Christ (who is Michael) and the devil, concerning the body of Moses? Only this one thing, that the devil has the power of death (Hebrews 2:14); he brought sin into the world, and death comes by sin; those who die he considers his lawful prey, and he refuses to open the house of his prisoners (Isaiah 14:16, 17), which is the grave. He is the strong man keeping guard over his house; but Christ is the stronger than he, who has entered into his house, overpowering him (Luke 11:21, 22), and who now has the keys of death and the grave. Revelation 1:18. {PTUK April 30, 1896, p. 274.15}

This power Christ gained by virtue of His death (Hebrews 2:14); but long before His death and resurrection He had this power through the promise and the oath of God, which were the surety that He would be offered. Knowing these facts, and reading that Christ contended with the devil over the body of Moses, we are forced to the conclusion that their dispute was concerning the resurrection of Moses, Satan claiming that Christ had no right to take him. But in every contest with Satan, Christ has come off victorious, and so Moses was raised from the dead, and appeared with Christ on the holy mount, as a representative of those who, at the second coming of Christ, shall be brought from their graves to ever be with the Lord. {PTUK April 30, 1896, p. 275.1}

If there should still be a lingering doubt in the minds of any that Moses was really raised from the dead, and they should think that it was only his disembodied spirit that appeared on the mount, we will state (1) that the transfiguration is expressly declared by Peter to have been a representation of “the power and coming of our Lord Jesus Christ,” and that at that time he and James and John were “eye-witnesses of His majesty,” which shows that it was a view of Christ in His kingly glory; (2) it is absolutely certain that when Christ comes there will be no such thing as disembodied spirits, because, says Paul, he “shall change our vile body that it may be fashioned like unto His glorious body” (Philippians 3:21), and this change is performed for both the living and the dead. 1 Corinthians 15:51. When the saints are caught up to meet the Lord in the air, it is with their own bodies glorified like the body of Christ. Therefore, (3) since the transfiguration was a representation, on a small scale, of this glorious event, it is certain that Moses must have been there in person, and not in shadow. {PTUK April 30, 1896, p. 275.2}

**“Christ the Lawgiver” The Present Truth, 12, 18.**

E. J. Waggoner

“For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.” Isaiah 33:22. {PTUK April 30, 1896, p. 275.3}

In Numbers 20:4-6, we have the partial record of an incident that took place while the children of Israel were in the wilderness:- {PTUK April 30, 1896, p. 275.4}

“And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” {PTUK April 30, 1896, p. 275.5}

The people spoke against God and against Moses, saying, Why have ye brought us up into the wilderness? They found fault with their Leader. This is why they were destroyed by serpents. Now read the words of the Apostle Paul concerning this same event: “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” 1 Corinthians 10:9. {PTUK April 30, 1896, p. 275.6}

What does this prove? That the Leader against whom they were murmuring was Christ. This is further proved by the fact that, when Moses cast in his lot with Israel, refusing to be called the son of Pharaoh’s daughter, he esteemed the reproach of Christ greater riches than the treasures of Egypt. Hebrews 11:26. Paul says that the Fathers “did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” 1 Corinthians 10:4. And in the third of Hebrews it is again shown that it was Christ who was “grieved forty years” in the wilderness. So, then, Christ was the Leader of Israel from Egypt. Moses, the visible leader, “endured as seeing Him who is invisible.” {PTUK April 30, 1896, p. 275.7}

Now read Exodus 20:1-3:- {PTUK April 30, 1896, p. 275.8}

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.” {PTUK April 30, 1896, p. 275.9}

Who spoke these words? The One who brought them from Egypt. And who was the Leader of Israel from Egypt? It was Christ. Then who spoke the law from Mount Sinai? It was Christ, the brightness of the Father’s glory, and the express image of His Person, who is the manifestation of God to man. It was the Creator of all created things, and the One to whom all judgment has been committed. {PTUK April 30, 1896, p. 275.10}

**THE VOICE THAT SPAKE THE LAW**

This point may be proved in another way. When the Lord comes, it will be with a shout (1 Thessalonians 4:16), which will pierce the tombs and arouse the dead. John 5:28, 29. “The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord.” Jeremiah 25:30, 31. Comparing this with Revelation 19:11-1, where Christ, as the Leader of the armies of heaven, the Word of God, King of kings, and Lord of lords, goes forth to tread the winepress of the fierceness and wrath of Almighty God, destroying all the wicked, we find that it is Christ who roars from His habitation against all the inhabitants of the earth, when He has His controversy with the nations. Joel adds another point, when he says, “The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake.” Joel 3:16. {PTUK April 30, 1896, p. 275.11}

From these texts, to which others might be added, we learn that, in connection with the coming of the Lord to deliver His people, He speaks with a voice that shakes the earth and the heavens,-“The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.” 2 Peter 3:10. Now read Hebrews 12:25, 26:- {PTUK April 30, 1896, p. 275.12}

“See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.” {PTUK April 30, 1896, p. 275.13}

The time when the Voice speaking on earth shook the earth was when the law was spoken from Sinai (Exodus 19:18-20; Hebrews 12:18-20), an event that for awfulness has never had a parallel, and never will have until the Lord comes, with all the angels of heaven, to save His people. But note: the same Voice that then shook the earth will, in the coming time, shake not only earth, but heaven also; and we have seen that it is the voice of Christ that will sound with such volume as to shake heaven and earth, when He has His controversy with the nations. Therefore it is demonstrated that it was the voice of Christ that was heard from Sinai, proclaiming the ten commandments. {PTUK April 30, 1896, p. 276.1}

Is it asked how Christ could be the Mediator between God and man, and also the Lawgiver? We have not to explain how it can be, but only to accept the Scripture record that it is so; and the fact that it is so is that which gives strength to the doctrine of the atonement. The sinner’s surety of full and free pardon lies in the fact that the Lawgiver himself, the One against whom he has rebelled and whom he has defied, is the One who gave Himself for us. How is it possible for anyone to doubt the honesty of God’s purpose, or His perfect goodwill to men, when He gave Himself for their redemption? For let it not be imagined that the Father and Son were separated in this transaction: They were one in this, as in everything else. The counsel of peace was between them both (Zechariah 6:12, 13); and, even while here on earth, the only begotten Son was in the bosom of the Father. {PTUK April 30, 1896, p. 276.2}

What a wonderful manifestation of love! The innocent suffered for the guilty; the Just, for the unjust; the Creator, for the creature; the Maker of the law, for the transgressors of the law; the King, for His rebellious subjects. Since God spared not His own Son, but freely delivered Him up for us all; since Christ voluntarily gave Himself for us,-how shall He not with Him freely give us all things? Infinite love could find no greater manifestation of itself. Well may the Lord say, “What could have been done more to My vineyard that I have not done in it?” {PTUK April 30, 1896, p. 276.3}

“Be not conformed to this world; but be ye transformed.” {PTUK April 30, 1896, p. 276.4}

**“The Child-Mirror” The Present Truth, 12, 18.**

E. J. Waggoner

In the National Review is a paper on the sayings of children, showing the quaint philosophy of childhood. The writer says:- {PTUK April 30, 1896, p. 277.1}

Very charming in this way are the half disclosures of the natural egoism of the first attempt at politeness and kindness. A wee maiden who was enjoying a swing cast a half pitiful glance at her unlucky comrade who was standing and looking on with big and admiring eyes, and observed, “I wish I wasn’t so fond of swinging, then I would get out and let you swing.” With this may be compared the following mal apropos. A little girl on taking her toy from another child who was playing with it said, by way of explanation, “You know we can’t both enjoy it.” {PTUK April 30, 1896, p. 277.2}

Grown-up selfishness may see itself as in a mirror here. Though experience and pride may teach the adult not to avow the selfishness so frankly, how often he uses the same infantile logic to excuse his faults. Thus one excuses his irritation by pleading an irritable disposition; it is “his way.” But this is precisely the difficulty. Like the child who thought she wished to let her playmate swing, many people say they wish they were rid of bad habits and yet cling to them. The fact is, we can do as we wish. If we wish to drop the sin that besets us, there is strength enough from heaven to enable us to be free. If we cling to the sin and selfishness it is because we love it. It is important that we should recognise this fact. The Lord is no more deceived by the reasoning with which we are prone to satisfy conscience for having our own way than we are by the transparent excuses of these very natural little girls. {PTUK April 30, 1896, p. 277.3}

**“An ‘Easter Symposium’” The Present Truth, 12, 18.**

E. J. Waggoner

In its Easter number the New York Independent publishes twenty-four columns from twelve different writers, prominent in religion, literature, and education, upon the subject of Easter day and immortality. This is a religious subject; the Independent is a religious paper, the majority of the writers contributing to this “Easter Symposium,” belong to the ministerial profession; the question is one upon which the Bible is the only sufficient authority,-yet, in the whole twenty-four columns, containing nearly twenty-seven thousand words, there are to be found but twelve references to Scripture texts, while even these are not all relevant to the subject,-certainly not as understood by the writer,-and all are to be found in three of the articles, leaving nine without even an attempt at Scriptural substantiation of the views presented, or expression of Biblical foundation for the thoughts they embody. The treatment accorded the subject of the day, Easter, and its celebration, is superficial and purely sentimental,-scarcely excepting, even, one historical article entitled, “Easter Holidays in Old England,” in which the author in one of his first paragraphs destroys the religious significance of the festival, to those who profess Christianity, by the source from which he draws the origin of the day and its observance. He says:- {PTUK April 30, 1896, p. 277.4}

The celebration of Easter is of very ancient origin. Some authorities derive the name from the Saxon Oster (to rise). Others trace it to Eoster, or Easter, a Saxon goddess, whose rites were kept at the opening of spring. Sloane suggests that the Saxon Eoster, the English Star and the Hebrew Ashtaroth, all came from a long-forgotten original-perhaps Phoenician-signifying fire. {PTUK April 30, 1896, p. 277.5}

A very old English Easter custom was the extinguishing of all the household fires toward the end of Passion Week, to be relit on Easter Even from consecrated flints preserved in the churches especially for the purpose; from regard to the popular belief that holy fire thus obtained would avert the evil effects of tempests, thunder-storms, etc.-the flint signifying Christ and the fire the Holy Ghost. In this connection was the invarable custom of extinguishing the fires in the old baronial halls. {PTUK April 30, 1896, p. 277.6}

The Festival, a publication dating as far back as 1511, says of the latter domestic usage: {PTUK April 30, 1896, p. 278.1}

“This day [Easter] is called in many places Goddes Sondaye; ye know well that it is the matter at this daye to the fyre out of the hall, and black Wynter brandes, and all thynges that is foul with fume and smoke shall be done awaye, and there the fyre was, shall be gayly arrayed with fayer flowers, and strewed with grene rysshes all aboute.” {PTUK April 30, 1896, p. 278.2}

The article makes reference to various ancient customs more or less puerile and ridiculous and illustrates them by antiquarian excerpts from records in the Tower and writings of early English Churchmen, and closes with a reference to the poetry of Easter, giving several quotations from Dean Milman, Matthew Bridges, Mrs. Hemans, and others. {PTUK April 30, 1896, p. 278.3}

All this, from the standpoint of literary interest and curiosity is quite interesting and delightful. The same thing can be said of the columns of dissertation upon the subject of “Immortality” when viewed as an exhibition of able and subtle intellectual gymnastics, the futility of which is so well understood that there is no attempt on the part of the reader to take it seriously. Yet the thoughtful reader, who possesses a true Biblical intelligence upon the subject, cannot but be impressed with a profound sadness at so much earnest feeling, capacity of thought and expression, and mental ability dissipated upon things which, so far as the eternities are concerned, are more baseless than the fabric of a dream. {PTUK April 30, 1896, p. 278.4}

Is it not time to call a halt on such investigations in the realm of theory and philosophy so called, however beautifully rounded the phrases, and powerful the rhetoric in which they are embodied, when the result is nothing more reassuring than such statements as this:- {PTUK April 30, 1896, p. 278.5}

On every side, from beginning to end, this subject is beset with difficulties; but altogether I am of the opinion that there is scientific warrant for the assertion of post-mortem personal self-consciousness in identity with ante-mortem self-consciousness. {PTUK April 30, 1896, p. 278.6}

Or this from another article:- {PTUK April 30, 1896, p. 278.7}

There is no conclusive evidence of the truth of the doctrine of immortality.... There is no conclusive evidence that the doctrine of immortality is false. We must then deal with the doctrine as an unverified hypothesis. {PTUK April 30, 1896, p. 278.8}

Or this from yet another, which clearly expresses the error into which the religious mind must fall when it gives itself to the guidance of human philosophy on this subject. {PTUK April 30, 1896, p. 278.9}

Death, then, is the transition from a life in God here to a better and purer life in God. It is birth rather than death. {PTUK April 30, 1896, p. 278.10}

So philosophy ever reverses Biblical teaching, continually reiterating in varied form that early falsehood of the father of lies, “Thou shalt not surely die.” Through belief in this came sin, sorrow, and death into the world. An error which has been fraught with such results is not, then, likely to be harmless now. {PTUK April 30, 1896, p. 278.11}

A very few scriptures decide the question,-and decide it fully, definitely, without leaving room for quibble or question. {PTUK April 30, 1896, p. 278.12}

Immortality can only come from its possessor, Him “who only hath immortality” (1 Timothy 6:16); it is the gift of God, and man can attain to it only through Christ: “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. {PTUK April 30, 1896, p. 278.13}

“For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ’s at His coming.” 1 Corinthians 15:22, 23. {PTUK April 30, 1896, p. 278.14}

“Behold I show you a mystery; we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump:...So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” Verses 52-54. {PTUK April 30, 1896, p. 278.15}

**“A Scandinavian School” The Present Truth, 12, 18.**

E. J. Waggoner

The neede of providing better facilities for training workers in the Scandinavian countries-better than could be provided in local church schools-led our friends in Norway, Sweden, and Denmark to build and equip a school in Frederikshav, Denmar. The school has been running nearly two years and is filling a deeply felt want, enjoying a patronage nearly equal to its capacity to accommodate. {PTUK April 30, 1896, p. 279.1}

The following statement by one who has visited the place will interest those who are interested in seeing the Gospel of the Kingdom making progress in Northern Europe; for the special work of the Frederikshavn institute is, under God, to qualify labourers for the various branches of Gospel work carried forward by Seventh-day Adventists:- {PTUK April 30, 1896, p. 279.2}

“Frederikshavn is situation on the northern point of Denmark, and has good steamer connections with both Norway and Sweden. This makes it a favourite point for the location of a school which looks for its patronage to all three Scandinavian countries. Of the five thousand or more inhabitants of Frederikshavn, the largest number look to the sea for their living, and the harbour usually presents a scene of considerable acvtivity. However, the outlying district forms a good farming community, and along the smooth, hard roads, which branch out in various directions as they leave the city, are many well-filled farms and substantial farm buildings. {PTUK April 30, 1896, p. 279.3}

“A brisk wall of ten or twelve minutes from the post-office brings one to the High School, which is built on seashore, only a few rods from the waters of the Cattegat. There is a garden and grove of small trees in the rear of the school, and tastefully-laidout grounds in front. {PTUK April 30, 1896, p. 279.4}

“The faculty is composed largely of persons who have studied at the University of Copenhagen, and who are thus well qualified to do thorough work in their respective branches. Considerable stress is laid upon Bible and history, and the courses in the Scandinavian languages are thorough and satisfactory.” {PTUK April 30, 1896, p. 279.5}

**“Items of Interest” The Present Truth, 12, 18.**

E. J. Waggoner

-Great Britain’s territory in Africa amounts to 2,570,000 square miles. {PTUK April 30, 1896, p. 286.1}

-The combined capital of the Rothschilds is estimated at two hundred millions sterling. {PTUK April 30, 1896, p. 286.2}

-The Dutch are having hard fighting with native rebels in one of their East Indian possessions. {PTUK April 30, 1896, p. 286.3}

-Korea is said to be trying to negotiate a loan in Russia, offering as security one of its largest provinces. {PTUK April 30, 1896, p. 286.4}

-It is estimated that not less than 180,000,000 African slaves have perished to glut the avarice of slave-traders. {PTUK April 30, 1896, p. 286.5}

-Japan has sixty-one cotton mills in operation, and manufacturing plants of many kinds are being established in the island. {PTUK April 30, 1896, p. 286.6}

-The German army corps are each to have a portable crematory, looking like a large oven, for the cremation of the dead after a battle. {PTUK April 30, 1896, p. 286.7}

-Since the Franco-Prussian war, twenty-five years ago, Germany has added 11,000,000 to her population, while France has added but 2,000,000. {PTUK April 30, 1896, p. 286.8}

-Great Britain’s African territories are supposed to have a population of 80,000,000. Closely following comes the French possessions, and then the Portuguese. {PTUK April 30, 1896, p. 286.9}

-Travellers may now go round the world from London, by way of Suez, Bombay, Yokohama, and New York, in sixty-four days, travelling by the regular lines. {PTUK April 30, 1896, p. 286.10}

-The Emperor of Abyssinia has made overtures for peace after his triumph over the Italian army, but the Italians are not at all for peace, and the preparations for war continue. {PTUK April 30, 1896, p. 286.11}

-It is said that the war it Cuba is costing Spain twelve million dollars monthly. One can see from this what a crushing expense a great war would be under modern conditions. {PTUK April 30, 1896, p. 286.12}

-Operations have begun in Dover for mining coal. It is expected that paying coal seams abound in Kent, and so great changes are regarded as likely to take place in the county. {PTUK April 30, 1896, p. 286.13}

-The Far North is not so unhealthful as we might suppose. Lung diseases are said to be rare in the Arctic regions, and in Greenland infectious diseases are said to be unknown. Disease germs do not thrive in those high latitudes. {PTUK April 30, 1896, p. 286.14}

-A German paper shows that in ten years the debts of European States have increased by ?850,000,000. England, Spain, Denmark, and Luxemburg have reduced their debts. Militarism is mainly responsible for all of those debts. {PTUK April 30, 1896, p. 286.15}

-In a fight between the Arabs and the Soudanese composing the body-guard of the Kalifs, several hundreds were killed, it is said. While dissension is thus breaking out among the dervishes, the Egyptian force is advancing. The railway up the Nile is being laid at the rate of 800 yards per day. {PTUK April 30, 1896, p. 286.16}

**“Back Page” The Present Truth, 12, 18.**

E. J. Waggoner

The organ of the Bible Society says that it is fair to assume that the Bible in whole or in part, is now translated into 400 languages and dialects. {PTUK April 30, 1896, p. 288.1}

Build your house airy and roomy and bright,-and then dwell there. Conceive your deals fair, and large, and beautiful,-and then live them. {PTUK April 30, 1896, p. 288.2}

The sceptic is a man who closes the windows of his soul, and then either denies that there is a world outside of himself, or else blames his Creator because he has no spiritual outlook. {PTUK April 30, 1896, p. 288.3}

Since the beginning of the year, the Speaker says, it has been made “increasingly evident that the country is suffering from a violent recrudescence of the war feeling.” This is true not only of this country but of every nation, and the feeling is a striking sign of the times. {PTUK April 30, 1896, p. 288.4}

According to the well-informed German papers the Vatican was strongly in favour of the Italian campaign against the Abyssinians, who lean toward the Greek Church and have for years resisted the efforts of Rome to bring them over. The Vatican, it is said, had a large number of Roman Catholic missionaries ready to follow the Italian army if the latter had been victorious. {PTUK April 30, 1896, p. 288.5}

In British Guiana the Anglican and the Scotch churches are concurrently endowed, each having a territorial status, while the Roman Catholic and Wesleyan churches are also assisted by grants from the public purse. {PTUK April 30, 1896, p. 288.6}

When plague or war sweeps away thousands suddenly the calamity is impressed upon the public mind; but all the time the drink curse and the allied evils are sweeping men away day after day. The opium curse in the East is as bad as the drink demon in the West. Anti-opium workers are reviving the agitation against the State fostering of the evil in the Indian Empire. At a meeting the other day the Rev. F. B. Meyer aptly said:- {PTUK April 30, 1896, p. 288.7}

We have been lifting our hands in pious horror at the Turkish atrocities in Armenia. Let us look at home, and consider how many Chinamen are being continually done to death through our national action in supplying them with the fatal drug. {PTUK April 30, 1896, p. 288.8}

A report of the Registrar General of the Army in the East Indies, made many years ago, showed that of the military who abstained entirely from intoxicating liquors but three per cent. had been on the sick list during the course of a year, while of men of the same regiments, subjected to the same duties and to precisely the same mode of life with only the addition of the regular rations of alcoholic drinks, an average of more than ten per cent. were on the sick list in the same time. Similar observations in other tropical countries have shown the same thing to be true elsewhere. {PTUK April 30, 1896, p. 288.9}

“There is a lesson,” says a Transatlantic journal, “in the show-window of a St. Louis druggist. The window is advertised as containing nothing but poisons. Among its contents are paris green, arsenic, morphine, laudanum, face-powder, playing-cards, cigarettes and whisky.” {PTUK April 30, 1896, p. 288.10}

Character is what a man is; reputation is what others think he is. The man who, like the Apostle Paul, is zealous always to maintain a conscience void of offence toward God and man, may be and must be content, though he has no reputation at all. Such a man has no time to think about his reputation. But the man whose great ambition is to maintain a good reputation, must of necessity be more or less of a hypocrite; because while he is zealous to maintain a good outward appearance, he neglects to preserve his heart right with God. {PTUK April 30, 1896, p. 288.11}

The Odessa correspondent of a newspaper says:- {PTUK April 30, 1896, p. 288.12}

The South Russian Press is again urging the Government to take speedy measures to prevent the growth of Stundism in the southern and western provinces. It is stated that this great movement among the peasants has not been destroyed by the severe enactments directed against it, that the efforts of its leaders have been only diverted into secret channels, and that unless instant steps are taken to counteract it the movement is certain to spread to the large towns, and to Great Russia, where it will be almost impossible to grapple with it. {PTUK April 30, 1896, p. 288.13}

Stundism stands for Protestantism and Bible only, and by it a Reformation is going forward in Russia which no human power can suppress. {PTUK April 30, 1896, p. 288.14}

One of the great religious journals has been printing a series of papers from representative men on “The Bible and the Child.” The general tone of them has been that the child cannot understand Genesis, and other portions, as he is unable to understand the arguments by which it is the fashion now to show that Moses did not know what he was writing about. That is the reason why children can learn more of the things of God than the learned critics. The child can believe what God says, while too many who pride themselves in their wisdom are unwilling to receive the Word of the Kingdom “as a little child.” {PTUK April 30, 1896, p. 288.15}

**“The Flowing Tide” The Present Truth, 12, 18.**

E. J. Waggoner

The Flowing Tide.-Sacerdotalism is sweeping over the Church of England like a flowing tide. “As each year revolves,” says the English Churchman, “we are able to mark a distinct growth in the development of the theatrical and sensational aspects of Anglican Romanism in our parish churches... The decay of spiritual religion may be calculated as being in inverse ratio to the increase of ecclesiastical display and priestly officialism.” The standard to be lifted up, “when the enemy comes in like a flood,” is the Word of God. Let our Protestant friends in Establishment forsake political effort and appeals to human laws, ecclesiastical or political, and hold forth the Word alone, and follow where it leads; it is the one rallying point in the conflict. {PTUK April 30, 1896, p. 288.16}

**“An Aged Bible Student” The Present Truth, 12, 18.**

E. J. Waggoner

An Aged Bible Student.-The French organ of our Society, Les Signes des Temps, of Basel, publishes the following item:- {PTUK April 30, 1896, p. 288.17}

One of our brethren in the United States writes that he has had the privilege of holding Bible studies with a lady of one hundred and twenty-two years of age. She appreciates the present truth and esteems herself fortunate to be able to walk in its light. The youngest of her children, a daughter, is now more than seventy years of age. This is a case of longevity sufficiently rare to merit special mention, particularly when one takes into consideration the fact that she is yet in the full enjoyment of her faculties. {PTUK April 30, 1896, p. 288.18}

Such an incident as this is a happy illustration of the fact that great age should be and need be no barrier to the appreciation and full acceptance of Divine truth. {PTUK April 30, 1896, p. 288.19}