**“A Call to Praise” The Present Truth, 12, 23.**

E. J. Waggoner

A Call to Praise .-“Praise ye Him, sun and moon: praise Him, all ye stars of light. Praise Him, ye heavens of heavens.” Psalm 148:3, 4. {PTUK June 4, 1896, p. 353.1}

The Heavens Respond .-“The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.” Psalm 19:1, 2. {PTUK June 4, 1896, p. 353.2}

What They Tell .-They declare the brightness of God’s glory-which is but the shining forth of His infinite goodness and truth. Exodus 33:18, 19. God is light, because “God is love.” They show His power; for they are His own handiwork. They teach knowledge-the knowledge of God, the Creator. {PTUK June 4, 1896, p. 353.3}

Starry Preachers .-But the goodness of God leadeth to repentance; the power of God is revealed in saving men-the Gospel “is the power of God unto salvation;” and the knowledge of God is “life eternal.” So the Apostle Paul shows (in Rom. x.) by quoting from this Psalm that the heavens are preaching the Gospel to men day and night. {PTUK June 4, 1896, p. 353.4}

In Every Tongue .-They speak to benighted savage in the heart of Africa as well as the highest intellect in civilisation, in a tongue understood by each-if the ear were but open to hear. “There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” {PTUK June 4, 1896, p. 353.5}

*ldquo;What though no real voice nor sound,  
Amid their radiant orbs be found;  
In reason’s ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine-  
The hand that made us is Divine.” {PTUK June 4, 1896, p. 353.6}*

“Life Up Your Eyes.” -The Psalmist says that God has set His faithfulness in the heavens, and to every one who is tempted to think God has forgotten him amidst the multitude of people the Lord says: “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Isaiah 40:26. {PTUK June 4, 1896, p. 353.7}

His Care for One .-It is because He is strong in power and infinite in goodness that He cares for the one weak soul, ready to perish. “He giveth power to the faint; and to them that have no might He increaseth strength.” If ready to perish in weakness and discouraged, “lift up your eyes on high”-God tells you to-and see that the stars are shining still. The same Divine power and care that keeps them-every one-is for you. {PTUK June 4, 1896, p. 353.8}

Christ’s Power to Save .-The power displayed in the heavens is the power of God in Jesus Christ, “by whom also He made the worlds.” Christ now upholds “all things by the word of His power,” men and women as well as stars. {PTUK June 4, 1896, p. 353.9}

To Show His Praises .-We are called also to join with the stars in declaring God’s praises-“That ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.” They do it by reflecting the light of God’s glory: “Let your light so shine.” The firmament witnesses to His wonderful handiwork: “We are His workmanship, created in Christ Jesus unto good works.” They manifest His glory: “The Lord shall arise upon thee, and His glory shall be seen upon thee.” Let it be so. {PTUK June 4, 1896, p. 353.10}

Greater Glory .-The telescope and photography have exhibited details not visible to the naked eye, multiplying the numbers of the starry worlds, and revealing distinctive beauties and marvels of design. But who can conceive of the glories of the universe of God which shall burst upon immortal eyes when earth’s sin-tainted atmosphere is cleansed-when “the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.” And outshining and dimming all, “the Lord shall be unto thee an everlasting light, and thy God thy glory.” “Then shall the righteous shine forth as the sun in the kingdom of their Father.” {PTUK June 4, 1896, p. 353.11}

**“God Is a Sun” The Present Truth, 12, 23.**

E. J. Waggoner

“For the Lord God is a sun and a shield.” Psalm 84:11. As the sun gives light and heat to the earth, so the Lord is the light of men, and warms them by His grace. All the heat and light that the earth receives, in whatever form, comes from the sun. The light by means of which we find our way at night through the crowded streets of the city, or by which we read in our study, comes from the sun. So with the cheerful wood blaze, or the glowing coals that warm our rooms in dreary winter; all the heat comes from the sun. {PTUK June 4, 1896, p. 353.12}

The sun gives light, and light is life. All the plants turn to the sun! Who has not noticed a plant growing in a dark cellar? Its life is very feeble. In the darkness it is almost dead. But let an opening be made, so that a ray of light can shine through, and at once it revives. It will begin to grow in the direction of the light. Without the light that the sun furnishes to the earth there could be no plant life, nor animal life either. {PTUK June 4, 1896, p. 354.1}

But life means growth. As the light of the sun is the life of plants, so it is the cause of their growth. As the plant grows, it is by storing up the light and heat of the sun. Those plants that grow very quickly, that come to maturity from the seed in a few weeks or months, have in them but very little heat. They are worthless for fuel. But the sturdy oak, that is centuries in growing,-which grows so slowly that in a year no difference can be detected in its size,-stores up immense quantities of the sun’s heat. Other trees are of even slower growth, and store up more heat. {PTUK June 4, 1896, p. 354.2}

These woods become buried in the ground, and in the course of centuries are transformed in the coal. Then it is used as fuel, and gives to us the heat which it has stored up from the sun. The reason why we get so much more heat from the coal than from the direct rays of the sun is, that in the coal we have the concentrated heat of the sun’s rays for years. {PTUK June 4, 1896, p. 354.3}

What the sun is to the earth, and to plant-life, that God is to His people. “The Lord God is a sun.” As the sun, by its light, gives physical life to the plants, so God gives spiritual life-the only real life-to His people. Christ’s life is the light of the world. As the oak tree stores up the heat of the sun, so the one who lives in the light of God stores up that light, which is His life. That light and life that are the life and growth of the Christian are to be given out for the enlightenment and warmth of others. {PTUK June 4, 1896, p. 354.4}

Some one may say, that in order to carry out the figure completely, it ought to be that the Christian of the slowest growth should have the most of the life of God to give out. But let it not be forgotten that the just live by faith. The Christian’s life is not measured by years, but by the faith manifested. The more faith, which means humility and trust, the more of the life of God is appropriated. And the more life appropriated, the more will be given out to others, for the life of God cannot be hidden. {PTUK June 4, 1896, p. 354.5}

**“Confessing Christ” The Present Truth, 12, 23.**

E. J. Waggoner

It is by our lives that we confess or deny Christ. To confess Christ is to confess that He is the Saviour of the world, and specifically that He is our individual Saviour; and this can only be done by manifesting that He is our Saviour, in the fact that we are saved by Him from our sins. Anything less than this would afford no evidence that Jesus is the Saviour of men. {PTUK June 4, 1896, p. 354.6}

When we choose our own way in preference to His, that is, when we do not let Him have His way in us, we deny that He is our Saviour, for we thereby virtually say that our way is better than His, and if that were true He would not be our Saviour, for we could better save ourselves. So it is by our life, and not by empty words, that we confess or deny Him, and determine whether He, before His Father and the angels, will confess or deny us. {PTUK June 4, 1896, p. 354.7}

**“Coronation Scenes” The Present Truth, 12, 23.**

E. J. Waggoner

Correspondents have vied with one another in trying to describe the brilliant effects of the Moscow coronation. Russia is a perfect example of the religious State, and religious ceremonial dominated even the civil and military rites. But there was nothing in it all to rouse the enthusiasm of those Russian subjects who suffer under the lash of ecclesiasticism because they prefer the simplicity of Christ and the Word to all this gorgeous ritual, borrowed from heathenism. The amnesties proclaimed contained no hint of any lessening of the rigour of religious laws. {PTUK June 4, 1896, p. 354.8}

Here is a description of the coronation scene:- {PTUK June 4, 1896, p. 354.9}

The scene was now one of great splendour. The sun was pouring into the southern windows, lighting up with dazzling effect the gold Iconostasis, the pillars, the walls and shrines, the jewels and dresses of the ladies and the brilliant uniforms of the men. The scene, moreover, now became almost oppressive in its splendid solemnity, as the Metropolitan laid on the golden cushion before his Majesty his Majesty the magnificent Imperial crown of diamonds surmounted by the ruby cross, which the Emperor kissed as he took the crown in his hands, and, amid breathless silence, placed it with dignity on his own head. The Metropolitan then addressed to his Majesty an earnest allocution, advising him to wear the Imperial crown wisely for the benefit of the Church and his subjects. {PTUK June 4, 1896, p. 354.10}

We know well that there are many in Russia, under the frown of the authorities for the Word of God and the testimony of Jesus-who will never be found amongst political offenders, but will ever be an offence because of following the Lord instead of the Greek Church-who, as they hear of the splendid functions, will think lovingly and longingly of that other coronation soon to come, described by the prophets:- {PTUK June 4, 1896, p. 354.11}

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom.” Daniel 7:13, 14. {PTUK June 4, 1896, p. 354.12}

“And I saw heaven open, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns.... And His name is called the Word of God. And the armies which were in heaven followed Him.... And He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Revelation 19:11-16. {PTUK June 4, 1896, p. 354.13}

In that day of glory and power, when all the kings of the earth and their armies are destroyed “with the brightness of His coming,” it will be worth something to be a Royal guest. {PTUK June 4, 1896, p. 354.14}

**“Revival of Race Prejudice” The Present Truth, 12, 23.**

E. J. Waggoner

Race prejudice in the southern United States has recently had a very pronounced expression in the so-called “Sheats’ Law,” of Florida, which forbids the co-education of blacks and whites in all schools in the State, whether private or public. A successful school carried on by the American Missionary Association, at Orange Park, Florida, has been compelled, by the action of the authorities under this law, to dismiss its pupils and close its doors. The law has temporarily triumphed. {PTUK June 4, 1896, p. 354.15}

The teachers were arrested, bail was given, and the school continued, awaiting the settlement of the case. But the sheriff appeared again and showed his instructions to rearrest as long as the school remained open. By the terms of the law it seems, also, that the parents of the pupils in such a school are made equally liable with the teachers. Under these circumstances it became necessary to close the school. {PTUK June 4, 1896, p. 354.16}

This is a remarkable outburst of the old slave-holding spirit, to have occurred so many years after the freeing of the blacks and their admission to civil rights. The “Sheats’ Law” will, no doubt, be eventually declared unconstitutional. Some of the Southern religious papers openly uphold the law, as they formerly sustained slavery. Such principles cannot be reconciled with Christ’s teaching. He was no respecter of persons. {PTUK June 4, 1896, p. 354.17}

**“The Sword and the Law—Or the Gospel and the Bible” The Present Truth, 12, 23.**

E. J. Waggoner

Many men have done those things which seem right in their own eyes, but they were not right in the eyes of God. When Solomon said, “There is a way that seemeth right unto a man; but the end thereof are the ways of death” (Proverbs 16:25), he was stating something which would always be true, until death should be done away with for ever at the second death of the wicked and the destruction of Satan, by whom death came into the world. {PTUK June 4, 1896, p. 356.1}

In every age there have been those who were zealous to persecute. By this they have thought that they were serving God. Paul, before he became an apostle, was one of these. It seemed right to him to persecute. But was it right? Did he do right when he helped stone Stephen? Did he do right when he went into the houses and took out Christian men and women, and committed them to prison? With what bitter repentance he afterwards acknowledges his error. {PTUK June 4, 1896, p. 356.2}

Yet, although Stephen died, and many were put in prison, still even this did not suppress the Gospel, but it spread it the more, for many, being scattered abroad, went everywhere preaching the Word. In the condemnation and crucifixion of Christ a certain semblance to the fixed forms of law was followed, though so palpably insufficient as to be a mockery. In the stoning of Stephen legal regulations were observed. In the Roman persecutions of the Christians which followed, the forms of law were invoked. All the unnumbered millions whose lives have been taken by the Inquisition and in the persecutions of the Roman Catholic Church, have met their death for conscience sake, but according to the law. There have been Protestant persecutions, and in them also the law served the same purpose. {PTUK June 4, 1896, p. 356.3}

Is it not time that history taught intelligent men a few lessons? It is time for those who would be Christians to know that neither the sword nor the law are Gospel missionaries, acceptable to God. And still more,-those who use them must yet repent, and suffer under the forces which they themselves have started, as did Paul, or take their place before the judgment seat at last, with Pilate and the priests, the Pharisees, and the soldiers who crucified Christ, the young men who stoned Stephen, and the informers, the inquisitors, and the executioners who have put to death their millions since, because they would not deny Him who Himself died upon the cross. {PTUK June 4, 1896, p. 357.1}

It is indeed time that men read and understood their histories and their Bibles. {PTUK June 4, 1896, p. 357.2}

**“Ecclesiasticism and Civilised Paganism” The Present Truth, 12, 23.**

E. J. Waggoner

Ecclesiasticism is the human substitute for the Divine government of the Church. The history of ecclesiasticism is the history of heresy and schisms, of persecution and intolerance, of the rack and the stake. It is a tale of the dungeon, of blood, of fire, and the sword. It is a story of the satiated frenzy of human diabolism on the one side, and the patient suffering of the direst agonies of which the human frame and mind are capable, on the other. {PTUK June 4, 1896, p. 358.1}

Paganism is the epitome of earthly and infernal evil as expressed through humanity. It is the religion of devil worship, which has fed itself on human lives here that it may feast on eternal death hereafter. Paganism is a lie. It is false throughout. It is the worship of the father of lies. There is in it no foundation of truth, as there is in him no truth, for he is all of falsehood and evil personified, and his subjects are himself incarnate. {PTUK June 4, 1896, p. 358.2}

How then do paganism and ecclesiasticism differ? If it is true that everything shall bear fruit after its kind, and that we may know them by their fruits, and the product of the one is similar to the product of the other, differing only in the degree of development, then we may justly draw the conclusion that both are from the same source, the fruits of the same spirit. {PTUK June 4, 1896, p. 358.3}

Envying and strife, war and slaughter, the desire to conquer and to kill, and to take the conquered and his possessions as booty due the victor,-these are not the fruits of righteousness; for the fruit of righteousness is peace, “sown in peace of them that make peace.” That which counsels to such deeds is not the wisdom from above; for that is peaceable, gentle, and full of mercy, long suffering and kind. But that wisdom which is not from above is earthly and devilish. Of all these crimes against man and sins against God paganism is guilty; and so also have they all been done in the name and by the order of ecclesiasticism. {PTUK June 4, 1896, p. 358.4}

In paganism Satan rules without an intermediary; in ecclesiasticism he rules by that human agency, which he has found so traitorous to its kind and to its God as to accept His delegated authority and undertake to be second in that dominion in which Christ refused to be first. In either case, then, the ruler is the same, and that being so, the government must be similar; the requirements of allegiance, the oaths of office cannot be different. They are not different; they are the same. They only vary as the varying development of the intellectual and social life requires, and that variation is equally true of either form of satanic government. {PTUK June 4, 1896, p. 358.5}

The rule of Satan in the pagan world is supreme, his subjects render him a terror-stricken and unquestioning obedience. It is his aim to seek absolutism everywhere; thus he is always a usurper, and hence it is that ecclesiasticism is never content until it has enthroned itself in a despotism. All forms of ecclesiasticism are from the same original stock, and they will again merge into one common type, which, whether the name of the original be retained or not, will be the same antichrist. He who has staked an eternity and the third place in heaven upon his effort to win eternal supremacy will brook no rival and grant no equal. He, and no other, will rule his own. {PTUK June 4, 1896, p. 358.6}

It is the ultimate philosophy of every people that all things resolve themselves finally into either good or evil, that there is in the last event no other contest than that between the forces of right and wrong. This is a legitimate deduction. There is also Divine authority for it, for He Himself has said that they who are not for Him are against Him. If this be true, as the human mind has acknowledged from all time, it is inevitable that the discrimination must be made. Each factor in the fight must be called up and the “shibboleth” put to him, “What say ye of Christ, whom say ye that He is?” By this and by their fruits must all be proved, that that which is good may be held fast. {PTUK June 4, 1896, p. 358.7}

As in the ultimate event there can be put two principles, good and evil, so there are but two supreme representatives of these antagonisms, and these two beings are God and Satan. From the beginning the fiat has gone forth, “Choose ye this day whom ye will serve.” The necessity for this choice devolves upon a humanity none the less now that in these last days man has found out for himself so many evil devices, and Satan, having developed all his supernatural subtleties, is coming down with all deceivableness such as might lead astray the very elect themselves. It behooves every man then to ask, “Where is peace”? For God is the God of peace, and Satan is the God of strife. “Where is equal justice to all men without respect of persons?” For God is no respecter of persons, but Satan is the God of envy as he is of strife. “Where are they that confess that Jesus Christ is come in the flesh, for the salvation of souls?” for they are of God, but they that deny him are of the spirit of antichrist. “Where are they that keep the commandments of God and the faith of Jesus?” For at the last day they shall stand on the sea of glass, and sing the song of Moses and the Lamb; but as for the ungodly and the wicked what shall their end be? {PTUK June 4, 1896, p. 359.1}

There is but one name by which men may be saved. It is not the name of any sect or denomination. It is not by protesting against the errors committed under the name and authority of any hierarchy, while neglecting to pick the beam from their own eyes. It is not by declaring loudly against the errors of others, while failing themselves to walk with humility and meekness in the steps of the Master. If this be so-as it is-where will they be who are striving among themselves for the mastery?-who are organising to combat one another,-not going forth two by two to preach the Word, to warn the world, to heal the sick, and bring the Gospel to them that hunger for God’s last message of joy to the world. The inner purpose of every human organisation is known to God. It can not be concealed from Him,-nor from those who serve Him in truth,-if their purpose is not to serve God: and, whatever their purpose, they cannot by the use of legal and military force serve the God of peace. It makes no difference what these organisations may call themselves; whether they be professedly religious, civil, or military,-if their methods and purposes are not those of the God of peace and justice, they are the final expression of a civilised paganism, or a highly developed ecclesiasticism, or a combination of both, in a last desperate allegiance to fight the battles of Satan against God and His goodness. {PTUK June 4, 1896, p. 359.2}

**“Items of Interest” The Present Truth, 12, 23.**

E. J. Waggoner

-The population of Paris has increased 87,250 in flee years,-and during the same time London has gained 200,528 in numbers. {PTUK June 4, 1896, p. 366.1}

-A mysterious ringing of electrical bells in a house in Switzerland was traced to a spider whose web had connected two wires. {PTUK June 4, 1896, p. 366.2}

-The London census, taken in March last, shows the population of the Metropolitan registration district to be 4,411,271. {PTUK June 4, 1896, p. 366.3}

-An insurrection in Crete is again causing anxiety in the Near East. The population of the island Is 250,000, of which 40,000 are Mohammedans. {PTUK June 4, 1896, p. 366.4}

-A tower is in process of erection at Wembley Park, London, the base of which covers an area of one acre, and which, when completed, will be 1,150 feet high. {PTUK June 4, 1896, p. 366.5}

-Locusts, rinderpest, drought, and war are devastating a considerable portion of Africa. At the present rate, by the time it comes to be divided, it will not be a land of milk and honey. {PTUK June 4, 1896, p. 366.6}

-The women and girls employed in the straw-plaiting industry in Tuscany, Italy, are striking against a reduction in wages, which now enable them to earn a trifle over one penny per day. {PTUK June 4, 1896, p. 366.7}

-Contrary to general belief, the Sahara is not a barren and worthless waste. Some time ago there were nine million sheep in the Algerian Sahara alone, Insides two million goats, and two hundred and sixty thousand camels. On the cases there are one million five hundred thousand date palms. {PTUK June 4, 1896, p. 366.8}

-Living is dear in South Africa. A. workman writes from Cape Town warning against emigration to that land of sun and diamonds. He says that the necessaries of life are from forty to sixty per cent. higher than in Great Britain, and house rent from one hundred to one hundred and fifty per cent. higher, while situations are difficult to obtain, and wages extremely low. {PTUK June 4, 1896, p. 366.9}

-M. Cartuyvets last week called the attention of the Belgian House to the importation into Belgium of old horses from England to be converted into tinned meat. No fewer than 8,000 horses had, he said, thus entered Belgium in the course of last year. The Minister of Agriculture admitted the fact, and stated that he would shortly take measures to stop the practice complained of. Horses destined to be utilised as tinned meat should be specially branded. {PTUK June 4, 1896, p. 366.10}

-At a late session of the Co-operative Congress, at Woolwich,-a representative body of the greatest influence among English artisans,-a strong resolution was passed that for the sake of humanity, conscience, and the cause of commerce, a permanent tribunal for the maintenance of peace between English speaking nations should be established. At the Congress of the Chambers of Commerce, representing the interests of British commerce throughout the world, to be held in London on June 9, Sir John Lubbock will introduce a resolution favouring a reduction of military expenditures and the settlement of international differences by diplomacy and arbitration. {PTUK June 4, 1896, p. 366.11}

**“Back Page” The Present Truth, 12, 23.**

E. J. Waggoner

The question of religion and the schools is stirring up more bitterness of feeling in England and in Canada just now than any other public question. {PTUK June 4, 1896, p. 368.1}

As though to remind us at home that the earth is waxing old, two slight earthquake shocks were felt last week, one in Cornwall, the other in Scotland. {PTUK June 4, 1896, p. 368.2}

“In some parts of Germany,” writes one of our German brethren, “the police already visit the houses to see whether the Sundays laws are strictly carried out, and these laws are becoming more and more severe.” {PTUK June 4, 1896, p. 368.3}

The sanitary authorities in Egypt find Mohammedan fatalism a formidable obstacle to their efforts to restrict the cholera epidemic. If Allah wills that they shall have the cholera, then they must have it, argue the ignorant people, and they resist all suggestions of sanitary precautions. {PTUK June 4, 1896, p. 368.4}

The terrible disaster at Moscow shows for how small a thing the thoughtless will put life in jeopardy. Hundreds were crushed to death in the mad struggle-for a free meal and a souvenir mug. The free banquet on the Khodynskoa plain was the scene of greater loss of life, apparently, than the tornado in St. Louis. So closely does calamity overhang festivity. {PTUK June 4, 1896, p. 368.5}

The Times correspondent says that the vestments of the ecclesiastics who assisted in the coronation service cost 10,000 roubles each-?1,416. These sixty priests, wearing ?84,960 worth of dresses, looked “very impressive,” it is said. {PTUK June 4, 1896, p. 368.6}

The following words concerning Japan are a sufficient answer to those who think idolatry and superstition could not endure alongside modern civilisation:- {PTUK June 4, 1896, p. 368.7}

The worshippers in many of the temples of Kioto go on electric cars, and pilgrims to sacred Chikko or Isa go by railroad. Costly shrines are to be found in the homes or business houses of the wealthy merchants or manufacturers in the treaty ports. Children from the public schools are none the less attendants at the temples. Official Japan, with all its wonderful progress, has not overthrown a single altar or destroyed a single heathen temple. {PTUK June 4, 1896, p. 368.8}

Nor do we need to go so far afield as Japan to see that enlightenment without God is but gross darkness. By the Bible rule which makes all covetousness, there is little difference between East and West in the matter of idolatry. {PTUK June 4, 1896, p. 368.9}

In the preface to her new history of the Jesuits, Miss Cusak gives the following definition of Jesuitism:- {PTUK June 4, 1896, p. 368.10}

A religious order which prides itself in being called by the name of the Saviour of mankind, and yet has made the practice of untruth a fine art, and reduced the practice of lying to a science. {PTUK June 4, 1896, p. 368.11}

**“‘Put up Thy Sword’” The Present Truth, 12, 23.**

E. J. Waggoner

“Put up Thy Sword.” -A despatch from Odessa announces that about five thousand Russian Christians have been obliged to leave their homes, near Kars, because of their refusal to carry arms. During the early life of Jesus of Nazareth the chief priest and Pharisees said, “If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation.” This fear in regard to the result of a belief in Christ, and a practical application of the precepts which He taught, has been shared by the authorities of all governments ever since. There is no Biblical teaching more pronounced, clear, and definite, than that for which these five thousand people suffer banishment. Such an incident as this is a significant companion-piece to the religious ceremonials and protestations of the Russian coronation which have just taken place. That bejeweled copy of the Bible which the Czar, the Czarina, and the Empress Dowager, so reverently kissed should have lain open at certain marked passages which those exiles could have designated. {PTUK June 4, 1896, p. 368.12}

**“National Irritability” The Present Truth, 12, 23.**

E. J. Waggoner

National Irritability .-“The nations were angry,” or irritable says the prophet, describing last-day conditions. The newspapers bear witness to the prevalence of the evil temper day by day. The Spectator says this condition is getting chronic:- {PTUK June 4, 1896, p. 368.13}

France on the Niger, Germany in the Camerons, Russia in Bokhara and Eastern China, not a Power can stir a foot even on the most legitimate business of its own without our getting into a fever of irritability.... It is the carelessness of children, not the caution of grown men, which they display, and they succeed in producing a chronic irritation, from which some day we shall reap most evil effects.... The other Powers suspect us at least as hotly as we suspect them. {PTUK June 4, 1896, p. 368.14}

**“A Great Wind” The Present Truth, 12, 23.**

E. J. Waggoner

A Great Wind .-The tragic destruction which has fallen upon a portion of the great city of St. Louis, with the loss of so many hundreds of lives and so many millions of property, should convey a lesson, not only to those living within the tornado belt of the United States, between the Rocky and Allegheny mountains, but to all the world, of the increase of the irremediable dangers to human life. This was not an unusual storm,-it was by no means of unprecedented violence. Great numbers of similar tornadoes have swept across the prairies and cut through the forests of Western and Central United States, but this is the first time that one has passed through a populous city. {PTUK June 4, 1896, p. 368.15}

Many conversant with these tornadoes and their irresistible force, have felt for years that it was the restraining hand of Providence which prevented just such catastrophes as this which has now happened. The marvellous freaks of the terrible forces engaged in the storms, in which heretofore human life seemed to have been played with and not taken, have been noticed and often even made a subject of newspaper comment. It has also been noticed that within the last few years loss of life and injury to persons have been made more frequent than heretofore. {PTUK June 4, 1896, p. 368.16}

It was when the restraining hand of God was withdrawn that a tornado came up out of the wilderness “and smote the four corners of the house” where the sons and daughters of Job were gathered, and it fell, and but one escaped to tell the story. {PTUK June 4, 1896, p. 368.17}

**“The Inevitable Crucifix” The Present Truth, 12, 23.**

E. J. Waggoner

The Inevitable Crucifix .-The educational power of pictures is undoubtedly great, and ecclesiastical art so often falsely represents the apostles as typical priests, with a pastoral staff, strange garments, and crosses that it is not surprising that many ignorant people are deceived as to the apostolic simplicity of the early church. A magazine writer, discussing stained-glass windows, describes a window in an Irish convent, representing the women accompanying Christ to Calvary:- {PTUK June 4, 1896, p. 368.18}

Everything in the window when finished was correct except one figure, which was very much out of place. That figure represented one of the nuns of the modern convent, standing amid a crowd of sad women, and, yet more strange, from her neck hung a crucifix. She was actually wearing the emblem before the event took place. {PTUK June 4, 1896, p. 368.19}

Such a detail, however, is scarcely worth noticing, as to represent the apostles and early disciples with crucifixes after the crucifixion is as false as to put the inevitable crucifix upon them before the event. It was not until the cross of Christ was lost sight of that the apostasy began to manufacture crucifixes. {PTUK June 4, 1896, p. 368.20}

**“God’s Works” The Present Truth, 12, 24.**

E. J. Waggoner

“Whatsoever is not of faith is sin.” Romans 14:23. {PTUK June 11, 1896, p. 369.1}

Therefore it is that “being justified”—made righteous—“by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. {PTUK June 11, 1896, p. 369.2}

Faith, not works, is that through which men are saved. “For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. {PTUK June 11, 1896, p. 369.3}

“Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.” Romans 3:27, 28. {PTUK June 11, 1896, p. 369.4}

The Gospel excludes boasting, and boasting is a natural consequence of all attempts at justification by works; and yet the Gospel does not exclude works. On the contrary, works-good works-are the one grand object of the Gospel. “For we are his workmanship, created in Christ Jesus unto good works which God hath before prepared that we should walk in them.” Ephesians 2:10, with margin. {PTUK June 11, 1896, p. 369.5}

There is not the slightest contradiction here. The difference is between our works and God’s works. Our works are always faulty; God’s works are always perfect; therefore it is God’s works that we need in order to be perfect. But we are not able to do God’s works, for He is infinite, and we are nothing. For a man to think himself able to do God’s works is the highest presumption. We laugh when a five-year-old boy imagines that he can do his father’s work; how much more foolish for puny man to imagine that he can do the works of the Almighty. {PTUK June 11, 1896, p. 369.6}

Goodness is not an abstract thing; it is action, and action is found only in living beings. And since God alone is good, only His works are of any account. Only the man who has God’s works is righteous. But since no man can do God’s works, it necessarily follows that God must give them to us, if we are saved. This is just what He does for all who believe. {PTUK June 11, 1896, p. 369.7}

When the Jews in their self-sufficiency asked, “What shall we do that we might work the works of God?” Jesus replied, “This is the work of God, that ye believe on Him whom He hath sent.” John 6:28, 29. Faith works. Galatians 5:6; 1 Thessalonians 1:3. It brings God’s works into the believing one, since it brings Christ into the heart (Ephesians 3:17), and in Him is all the fulness of God. Colossians 2:9. Jesus Christ is “the same yesterday, to-day, and for ever” (Hebrews 13:8), and therefore God not only was but is in Christ, reconciling the world unto Himself. So if Christ dwells in the heart by faith, the works of God will be manifest in the life; “for it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13. {PTUK June 11, 1896, p. 369.8}

How this is done, is not within the range of our comprehension. We do not need to know how it is done, since we do not have to do it. The fact is enough for us. We can no more understand how God does His works, than we can do those works. So the Christian life is always a mystery, even to the Christian himself. It is a life hidden with Christ in God. Colossians 3:3. It is hidden even from the Christian’s own sight. Christ in men, the hope of glory, is the mystery of the Gospel. Colossians 1:27. {PTUK June 11, 1896, p. 369.9}

In Christ we are created unto good works which God has already prepared for us. We have only to accept them by faith. The acceptance of those good works is the acceptance of Christ. How long “before” did God prepare those good works for us?-“The works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall”-i.e. they, the unbelieving, shall not-“enter into my rest.” Hebrews 4:3-5. But “we which have believed do enter into rest.” {PTUK June 11, 1896, p. 369.10}

The Sabbath, therefore,-the seventh day of the week,-is God’s rest. God gave the Sabbath as a sign by which men might know that He is God, and that He sanctifies. Ezekiel 20:12, 20. Sabbath-keeping has nothing whatever to do with justification by works, but is, on the contrary, the sign and seal of justification by faith; it is a sign that man gives up his own sinful works and accepts God’s perfect works. Since the Sabbath is not work, but a rest, it is the mark of rest in God through faith in our Lord Jesus Christ. {PTUK June 11, 1896, p. 369.11}

No other day than the seventh day of the week can stand as the mark of perfect rest in God, because on that day alone did God rest from all His works. It is the rest of the seventh day, into which He says the unbelieving cannot enter. It alone of all the days of the week is the rest day, and it is inseparably connected with God’s perfect work. {PTUK June 11, 1896, p. 370.1}

On the other six days, including the first day of the week, God worked. On those days we also may and ought to work. Yet on every one of them we also may and ought to rest in God. This will be the case if our works are “wrought in God.” John 3:21. So man should rest in God every day in the week; but the seventh day alone can be the sign of that rest. {PTUK June 11, 1896, p. 370.2}

Two things may be noted as self-evident conclusions of the truths already set forth. One is that the setting apart of another day than the seventh, as a sign of acceptance of Christ and of rest in God through Him, is in reality a sign of rejection of Him. Since it is the substitution of man’s way for God’s way, it is in reality the sign of man’s assumption of superiority above God, and of the idea that man can save himself by his own works. Not every one who observes another day has that assumption, by any means. There are many who love the Lord in sincerity and do accept Him in humility, who observe another day than that which God has given as the sign of rest in Him. They simply have not learned the full and proper expression of faith. But their sincerity, and the fact that God accepts their unfeigned faith, does not alter the fact that the day which they observe is the sign of exaltation above God. When such hear God’s gracious warning they will forsake the side of apostasy as they would a plague-stricken house. {PTUK June 11, 1896, p. 370.3}

The other point is that people cannot be forced to keep the Sabbath, inasmuch as it is the sign of faith, and no man can be forced to believe. Faith comes spontaneously as a result of hearing God’s Word. No man can even force himself to believe, much less can he compel somebody else. By force a man’s fears may be so wrought upon that he may say he believes, and he may act as though he believed. That is to say, a man who fears man rather than God may be forced to lie. But “no lie is of the truth.” Therefore since the Sabbath is the sign of perfect faith, it is the sign of perfect liberty-“the glorious liberty of the children of God”-the liberty which the Spirit gives; for the Sabbath, as a part of God’s law, is spiritual. And so, finally, let no one deceive himself with the thought that an outward observance of even God’s appointed rest-day-the seventh day-without faith and trust in God’s Word alone, is the keeping of God’s Sabbath. “For whatsoever is not a faith is sin.” {PTUK June 11, 1896, p. 370.4}

**“Does the World Grow Better?” The Present Truth, 12, 24.**

E. J. Waggoner

Is the world growing better, and will it continue to improve? There are men who profess what they think to be a happy Christian optimism, who think and teach that this is so. They make a mistake in the fact, and they are in error, too, in thinking their view the highest optimism. To prove them wrong in the fact, it is only necessary to go to the Scriptures and the sure Word of prophecy. Here we are assured that the wheat and tears shall grow together until the end, and that “evil men and seducers shall wax worse and worse.” {PTUK June 11, 1896, p. 370.5}

This, in itself, is enough to show that men will not become better as the world grows older. Wickedness will not only exist, and continue to exist, but it will increase, and continue to increase until the end. Where there are wicked men and seducers there will necessarily be violence and conflict,-those, then, who look for universal peace are indulging a futile hope. To know that this is so they need only to read the prophecies of the wars that are to come in the last days. {PTUK June 11, 1896, p. 370.6}

But Scripture is corroborated by history and by facts. The evidence to be drawn from the present facts in the light of the past history of man shows conclusively, that, in the natural order of things, nothing else can be true as regards the condition of man, than just that which the Bible predicts. Men indulge more and more in the pleasures of the senses. Right reason is lost through intemperance and excess of sensual indulgences. The gratification of personal desire is made the aim and end of existence. Increased facilities for worldly enjoyment multiply the numbers of the devotees and slaves of pleasure. Mental balance is lost, selfishness rules, inordinate desires fill the mind and occupy the ambition, insanity develops. {PTUK June 11, 1896, p. 370.7}

But it is not in the last development of actual insanity where the greatest and most widespread harm is done,-it is in the intermediate stages of selfish lives, hardened hearts, and the drying of the very sources of the milk of human kindness, so that a man’s foes are found to be those of his own household. Thus the corrupt nature of man conspires with the originator of all evil to dethrone human reason, and bring about the eternal destruction of as many of the human race as will yield themselves servants to sin and Satan. {PTUK June 11, 1896, p. 370.8}

In the nature of things the continuance of this is unavoidable so long as Satan lives and the nature of man remains corrupt. Man has made every possible preparation for continuing his part of the Satanic work. Will Satan himself be behind man in the furthering of his own purposes? Certainly not. The only escape, then, from the continued development of evil is the divine intervention. God will intervene. He has said so. He will remove all evil and the author of all evil out of existence. Righteousness will reign. It is the highest optimism to believe this as God has said it, and to do His will awaiting that glorious consummation. {PTUK June 11, 1896, p. 370.9}

**“Priests In Politics” The Present Truth, 12, 24.**

E. J. Waggoner

Priests In Politics .-The Roman Catholic Church has a hold upon the politics of her subjects such as must be a cause of envy to those Protestants who are beginning to rival Rome itself in forcing religion into the political arena. In Canada the Catholics are determined to secure State-supported Catholic schools for Manitoba, and the bishops have issued an order to their flocks to vote only for candidates who are pledged to their cause. They say that a Catholic “is not permitted” “to have two lines of conduct in a religious point of view-one for private and one for public life.” The introduction of these questions into the State is sure to lead to bloodshed one of these days. Protestants do not want the Catholic “religious State,” and Catholics do not want the Protestant variety. It is a fight for the supremacy. {PTUK June 11, 1896, p. 370.10}

**“Achievement” The Present Truth, 12, 24.**

E. J. Waggoner

Without devotion to something nobler and more abiding than the present no great achievement is possible, no lofty thought attainable. One must think and work in the present but for the future. That is the whole purpose of our possession of the present. {PTUK June 11, 1896, p. 370.11}

**“The Call of Abraham. The Flesh Against the Spirit” The Present Truth, 12, 24.**

E. J. Waggoner

“Now Sarai Abram’s wife bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarai.” {PTUK June 11, 1896, p. 371.1}

This was the great mistake of Abraham’s life; but he learned a lesson from his mistake, and it was recorded for the purpose of teaching that lesson to all. We will presume that the reader is acquainted with the sequel-how the Lord told Abraham that Ishmael, the son of Hagar was not the heir that He had promised, but that Sarah his wife should bear him a son, and how Hagar and Ishmael were sent away, after Isaac was born. So we may proceed at once to some of the important lessons that are suggested by this transaction. {PTUK June 11, 1896, p. 371.2}

In the first place, we should learn the folly of man’s trying to fulfil the promises of God. God had promised to Abraham an innumerable seed. When the promise was made, it was beyond all human possibility that Abraham should have a son by his wife, but he accepted the word of the Lord, and his faith was counted to him for righteousness. This in itself was evidence that the seed was not to be an ordinary seed, but that it was to be a seed of faith. {PTUK June 11, 1896, p. 371.3}

But his wife had not the faith that he had. Yet she thought that she had faith, and even Abraham doubtless thought that in carrying out her advice he was working in harmony with the word of the Lord. The mistake was in harkening to the voice of his wife, instead of to the Lord. They reasoned that God had promised them a large family, but that since it was impossible for her to have children, it was very evident that He intended that they should devise some other means of bringing it about. Thus it is that human reason deals with the promises of God. {PTUK June 11, 1896, p. 371.4}

Yet how short-sighted the whole thing was. God had made the promise; therefore He alone could fulfil it. If a man makes a promise, the thing promised may be performed by another, but in that case the one who made the promise fails to carry out his word. So even though that which the Lord had promised could have been gained by the device which was adopted, the result would have been to shut the Lord out from fulfilling His word. They were therefore working against God. But His promises cannot be performed by man. In Christ alone can they be performed. It is easy enough for us all to see this in the case before us; yet how often, in our own experience, instead of waiting for the Lord to do what He has promised, we become tired of waiting, and try to do it for Him, and thus make failures. {PTUK June 11, 1896, p. 371.5}

**SPIRITUAL AND LITERAL**

Years afterwards the promise was fulfilled in God’s own way, but it was not until both Abraham and his wife fully believed the Lord. “Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised.” Hebrews 11:11. Isaac was the fruit of faith. “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after flesh; but he of the freewoman was by promise.” {PTUK June 11, 1896, p. 371.6}

Many people overlook this fact. They forget that Abraham had two sons, one by a bondwoman, and the other by a freewoman; one born after the flesh, and the other born after the Spirit. Hence the confusion with respect to the “literal” and the “spiritual” seed of Abraham. People talk as though the word “spiritual” were opposed to “literal.” But this is not the case. “Spiritual” is opposed only to “fleshly,” or carnal. {PTUK June 11, 1896, p. 371.7}

Isaac was born after the Spirit, yet he was as real and literal a child as Ishmael was. So the true seed of Abraham are only those who are spiritual, but that does not make them any the less real. God is Spirit, yet He is a real God. Christ had a spiritual body after His resurrection, yet He was a real, literal being, and could be handled the same as other bodies. So the bodies of the saints after the resurrection will be spiritual, yet they will be real. Spiritual things are not imaginary things. Indeed, that which is spiritual is more real than that which is fleshly, because only that which is spiritual will endure for ever. {PTUK June 11, 1896, p. 371.8}

From this case, therefore, we learn most conclusively that the seed which God promised to Abraham, which should be as the sand of the sea and the stars of heaven for number, and which should inherit the land, is a spiritual seed. That is, it is a seed which comes through the agency of the Spirit of God. The birth of Isaac, like that of the Lord Jesus, was miraculous. It was supernatural. Both were brought about through the agency of the Spirit. In both we have an illustration of the power by which we are to become sons of God, and thus heirs of the promise. {PTUK June 11, 1896, p. 371.9}

The seed of Abraham after the flesh are Ishmaelites. He was a wild man, or, as the Revised Version has it, “A wild ass among men.” Genesis 16:12. Moreover, he was the son of a bondwoman, and therefore not a freeborn son. Now the Lord had already signified, when speaking of Eliezer, Abraham’s servant, that the seed of Abraham were to be free. Therefore if Abraham had only remembered the words of the Lord, instead of harkening to the voice of his wife, he would have been saved much trouble. {PTUK June 11, 1896, p. 371.10}

It is worth while to dwell at length upon this phase of the subject, for it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be stated once more. {PTUK June 11, 1896, p. 371.11}

Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise. {PTUK June 11, 1896, p. 371.12}

Isaac was born after the Spirit, and was the true seed. “In Isaac shall thy seed be called.” Therefore all the children of Abraham are they alone who are born of the Spirit. “We, brethren, as Isaac was, are the children of promise.” Galatians 4:28. {PTUK June 11, 1896, p. 372.1}

Isaac was freeborn; and none but those who are free are the children of Abraham, “So, then, brethren, we are not children of the bondwoman, but of the free.” Galatians 4:31. What this freedom is, the Lord showed in His talk to the Jews, recorded in the eighth of John. “If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. They answered unto Him, We are Abraham’s seed, and have never yet been in bondage to any man; how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; but the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.” Verses 31-36, R.V. And later He declared to them that if they were really the children of Abraham, they would do the works of Abraham. Verse 39. {PTUK June 11, 1896, p. 372.2}

Here again we see that which we learned from the promise in the fifteenth chapter of Genesis, that the promise seed was to be a righteous seed, since it was promised only through Christ, and was sure to Abraham only through his faith. {PTUK June 11, 1896, p. 372.3}

The sum of the whole matter is that in the promise to Abraham there is the Gospel, and only the Gospel; and any attempt to make the promises apply to any other than those who are Christ’s through the Spirit, is an attempt to nullify the promises of the Gospel of God. “If ye are Christ’s then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. “Now if any man have not the Spirit of Christ, he is none of His.” Romans 8:9. So if any man have not the Spirit of Christ, the Spirit by which Isaac was born, he is not a child of Abraham, and has no claim to any part of the promise. {PTUK June 11, 1896, p. 372.4}

**“The Work of the Destroyer” The Present Truth, 12, 24.**

E. J. Waggoner

“And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights.” Luke 21:11. {PTUK June 11, 1896, p. 372.5}

He who calls attention to existing facts does not deserve to be called an alarmist, although it may be a very serious condition which he points out. The physician who candidly gives his patient a truthful statement of his case is not an alarmist. It may be that the symptoms are alarming, yet for all that very likely it is the wisest possible thing to state them frankly to the patient, that, if possible, he may be warned in time. The Great Physician was not an alarmist, and took no pessimistic view of the final outcome of all things, yet the twenty-fourth chapter of Matthew contains the skeleton of what must have been a most dramatic narration indeed of events which were, and are, to befall the world. {PTUK June 11, 1896, p. 372.6}

In the beginning God saw that all created nature which He had made was very good. This unqualified approval must have been fully deserved. To have been worthy of this expression of Divine satisfaction it must have been free from all natural convulsions and displays of destructive forces. In the day when the Creator looked upon the work of His hands and found it all very good, all the natural forces were in their proper equilibrium, and there was no possibility, under the then existing conditions, of their breaking forth in violent and disastrous exhibitions of their irresistible power. But sin made its appearance and the evenly-balanced adjustment of natural forces became more and more disturbed until at last “the earth was filled with violence,”-the earth was corrupt and man was corrupt. At last the disorder, moral and physical, culminated in that great storm of all the ages in which the vast flood of waters swept the whole earth and destroyed all life except that of the one just man and those with him. {PTUK June 11, 1896, p. 372.7}

This was a logical result. As in greater and greater degree the laws which the Creator had established were ignored, defied, and violated,-so it might be expected that His beneficent controlling influence over the forces of nature would be proportionately withdrawn. Such was the result, and the climax swept the whole world clean with the besom of destruction. {PTUK June 11, 1896, p. 372.8}

For many years Noah was occupied in building the ark, and in explaining its purpose to men and warning them to repent from their wickedness and escape the destruction which was to come. No doubt Noah was called a foolish and fanatical alarmist;-but was he? Was he not, rather, the calmest-minded and clearest-headed man of his time? The event, though seemingly long delayed, proved him to have been wise and the others foolish. It is not unwise to depend upon the sure Word of prophecy. It is not folly to repeat its warnings. {PTUK June 11, 1896, p. 372.9}

Again, for thousands of years man has corrupted himself and the earth. Through systematic disobedience to the law of God, and obedience to Satan, he has caused the Creator and Preserver to withdraw more and more His beneficent influence and control; and has placed himself and all things in increasing degree under the control of the destroyer-the “prince of the power of the air.” And now the most casual observer-if he only will-may realise the truth of this which a writer upon this subject some years ago put with so much directness and force1 :- {PTUK June 11, 1896, p. 372.10}

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah, and the Lord will do just what He has declared that He would-He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others and lead men to believe that it is God who is afflicting them. {PTUK June 11, 1896, p. 372.11}

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. “The earth mourneth and fadeth away,” “the haughty people...do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” Isaiah 24:4, 5. {PTUK June 11, 1896, p. 372.12}

The end and outcome of this which must shortly come to pass is revealed in “The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servants John: who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” Revelation 1:1, 2, 3. {PTUK June 11, 1896, p. 372.13}

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;...Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end.” Revelation 21:1, 3-6. {PTUK June 11, 1896, p. 372.14}

**“The ‘Regenerated’ State” The Present Truth, 12, 24.**

E. J. Waggoner

The bishops in the fourth century conceived the idea of regenerating the State by gaining control in political affairs. They thought great things would come of it; but it led to the darkness and immorality of the Dark Ages. When the Church forsook the power of God and the Word for political power there was left nothing to hold back the elements of evil. Now again a large portion of the religious world is infatuated with the same idea-they will bring the nations to righteousness by securing control of politics in the interests of a religiously ordered State. {PTUK June 11, 1896, p. 374.1}

The Methodist Times reports the annual meeting of the great Methodist body in America, and enthusiastically welcomes that portion of the Address which revives this fourth-century programme. It says:- {PTUK June 11, 1896, p. 374.2}

“The purpose of Christ in this world,” adds the Address, “is not merely the regeneration of the individual. He also desires the regeneration of the State. The State is as truly Divine as the Church. Nay, the State is the designed outcome of the perfected Church. A man may be as much a missionary of God in the politics of America as in the forests of Africa.” This is first rate, and shows that the detestable doctrine, which has scarcely any religious supporter left in England except Dr. Parker, that the State is purely secular, is now being rejected by the adherents of all great Churches even in America. {PTUK June 11, 1896, p. 374.3}

When men wanted to make Christ king by force, He eluded them; for His kingdom is not of the world. When men now try to enthrone Him king of an earthly kingdom it is only their own perverse wills that they enthrone; and that has meant tyranny, and woe, and wickedness throughout all history. It is of the Papacy, through and through; but men get so intoxicated with the wine of the papal Babylon, and so fascinated by the idea of getting power to “run things” according to their own way, that they forget Divine principles, and the power of the Gospel, and the nature of true morality, and the loud cry of history and of prophecy. Under the plea of saving the State, Christ’s death was decided upon (John 11:49, 50), and He has been crucified afresh and put to shame whenever His professed followers have sought earthly power with which to honour Him. {PTUK June 11, 1896, p. 374.4}

**NONCONFORMITY’S ERROR**

Dr. Parker has lately been pointing out to Nonconformists the fatal error they have made in insisting that religion, as they define it, should be taught by the State. How they have thus helped Rome and Ritualism into power is a matter of recent history. If Dr. Parker’s is the only voice in popular Nonconformity that is raised against the “regenerated” State theory in England, it is so much the worse for both religion and the State in England. When the fourth-century bishops, losing confidence in the power of the Gospel to save sinners, turned to what they thought would be a short way of saving the State, they ruined both Church and State. And they began-just as Methodism and other religious bodies in America have done-by getting the State committed to Sunday laws, and pushing it on deeper and deeper into religious controversy and strife. When modern States are made “Christian” after this plan, the hardest place in this world for citizens of the kingdom of heaven will be in “Christendom,” even as it was in the Dark Ages. And the whole current is setting in that direction. {PTUK June 11, 1896, p. 374.5}

History furnishes many examples of the religious-State theory in practice. Even now we have only to look to Russia, or Austria, or some of the South American States to see the Roman Catholic ideal of a religious State. “But these,” our Protestant champions would say, “are but examples of States with the wrong religion. Let us make the State religious after the proper religion, and all will be well.” That is just where they have always erred. The sin is in turning aside from the preaching of the Gospel of the kingdom of heaven to trying to manage the kingdoms of this world, and to make people religious by law. Whether priest or presbyter has mattered not a whit; when churches want civil power, they want it to use, and they have always used it as the world uses power. {PTUK June 11, 1896, p. 374.6}

When the Puritans fled to America to escape Episcopacy in power, they founded a State “regenerated” after their ideal; but they soon made it worse for the Quaker and the Baptist than it had been for themselves under Episcopacy, and their severity in the New England shocked their former persecutors in Old England. Religion in power in the State never can be the religion of Jesus Christ; for His kingdom is not of this world, nor do His servants fight. But the moment the State is made religious that moment religious power seizes the sword, and sooner or later the logic of events will bring the use of it. Even now, in America, the professedly Protestant churches-misguided, and ignorant of what they are doing, we must allow-have made such malignant use of Sunday laws against Sabbath-keepers that even Roman Catholic journals have protested. {PTUK June 11, 1896, p. 374.7}

**AN IMAGE TO THE PAPACY**

The moment a people determine to make a State policy religious, that moment, in a mixed population, begins the struggle to see whose religion shall be supreme. This very struggle that is now attending the world-wide revival of the religio-political question, is adding bitterness to public life day by day. Compromises only hold the elements in check temporarily, and when next the strife breaks out it is harsher than ever. Cannot every one see that the result will be strife and bitterness to the end? In Catholic countries the question is settled; in professedly Protestant countries the strife is but beginning, so far as the modern development of the idea is concerned. The religious State that will suit one section will not please another. And even though compromising Protestantism were able to settle some basis for the religious State, what would it be but a very likeness of the Papacy? It will be human law in place of God’s law, and man enthroned in the place of God. It will be but the image to the papal beast of prophecy (Rev. xiii.), itself the triumph of papal principles over the grand old Protestant doctrine of the non-interference of the magistrate and the State in the realm of religion. And that doctrine is the doctrine of Jesus Christ, who when He was offered all the kingdoms of this world and the glory of them by the god of this world, refused the gift, leaving an example of loyalty to the kingdom of heaven which His followers must imitate. {PTUK June 11, 1896, p. 375.1}

**“Items of Interest” The Present Truth, 12, 24.**

E. J. Waggoner

-The Pope has written a letter to the King of Abyssinia asking for the release of the Italian soldiers held prisoners by him. {PTUK June 11, 1896, p. 382.1}

-The Protestant Episcopal Church in the United States is taking steps to establish a similar organisation to the Church Army in this country. {PTUK June 11, 1896, p. 382.2}

-The temples of India are to be lighted with electricity, the example having been set by the great shrine of Siva, at Kochioaddie, near Mutwal, in Ceylon. {PTUK June 11, 1896, p. 382.3}

-The German universities are producing graduates in lam in such numbers that it bas been found necessary to discourage professional study in this direction. {PTUK June 11, 1896, p. 382.4}

-Russia has a standing army of 1,698,000 men always under arms, with field reserves of 1,124,000 first reserves amounting to 1,191,800 men, 4,000,000 in the second reserve, and a total of 7,914,000. {PTUK June 11, 1896, p. 382.5}

-It is understood that the Government of Now Zealand will introduce a measure for the exclusion of consumptive persons on the same lines as that dealing with small-pox, making masters of ships liable. {PTUK June 11, 1896, p. 382.6}

-Following immediately upon the terrible disaster at Moscow came the round of balls and banquets, the festivities beginning on the very field of slaughter before all the bodies were removed. {PTUK June 11, 1896, p. 382.7}

-The Swod, or Russian code, describes the Czar as an autocrat whose power is without limit: while in the Russian catechism, drawn up for schools, it is said that every one of his subjects owes him “adoration.” {PTUK June 11, 1896, p. 382.8}

-Only one railway passenger among 28,000,000 is annually killed in England; in France it is one in 19,000,000; in Germany, one in 10,000,000; Italy, one in 6,000,000; America, one in 2,000,000 to 8,000,000; and Russia, one in 1,000,000. {PTUK June 11, 1896, p. 382.9}

-A recent scientific traveller in Palestine says that the Sea of Galilee is fast booming like the Dead Sea, with dense water and salt formations on its banks, He believes that the bottom of the sea is sinking, and that greater changes in it are impending. {PTUK June 11, 1896, p. 382.10}

-There are large districts in China where labour is so cheap that it can hardly be reckoned on a money standard. Thousands of Chinese labourers live on little more than a handful of rice or so s day, and yet even then there are thousands of unemployed practically starving. {PTUK June 11, 1896, p. 382.11}

-The Czar has no Civil List, but draws at discretion upon the Imperial Treasury, every rouble in which is supposed to be absolutely at his own disposal, so that his resources are practically inexhaustible. He is also the owner of immense estates in various parts of Russia. {PTUK June 11, 1896, p. 382.12}

-The Bill for the consolidation of the city of New York with its suburbs to constitute what has been called “The Greater New York,” has now become a law, and will go into effect on Jan. 1, 1898. The area of the city will then be three hundred square miles, or about twice that of London. I may lay claim to the title of the Venice of the West, for within its limits it win number forty-five islands. {PTUK June 11, 1896, p. 382.13}

**“Back Page” The Present Truth, 12, 24.**

E. J. Waggoner

A Roman Catholic paper says that the nuns of a certain order have been praying “to Cardinal Manning himself,” and they obtained their request! {PTUK June 11, 1896, p. 384.1}

The leaders of the Catholic party in Germany are preparing a Bill to repeal the anti-Jesuit laws, and they are hopeful of success. The Socialists promise to vote for the Bill. {PTUK June 11, 1896, p. 384.2}

A sentence in a late report of the British consul at Foochow is an unlooked-for corroboration of the fruitfulness of the blood of the martyrs. He says: “The result of the massacre, strange to say, has been to bring a large number of converts into the churches and to stimulate missionary effort in the province.” Thus, in far away China, the wrath of the heathen is being made to praise God. {PTUK June 11, 1896, p. 384.3}

Mr. Gladstone’s declaration in favour of reunion with Rome, if the Vatican will please recognise what is called the validity of Anglican “orders,” probably surprised few. “The first Bishop of Christendom” is the title which she gives the Pope, and if that be the mind of that larger portion of the Church of England which Mr. Gladstone represents, it is surely inconsistent on their part not to submit themselves to him. {PTUK June 11, 1896, p. 384.4}

The chief end of man’s life and labour is not bread, and house, and property. If these things come to a man, plenteously, in the line of his duty-well and good-if not, there are higher and nobler emoluments which await him who faithfully serves till the Lord of the vineyard returns. {PTUK June 11, 1896, p. 384.5}

It seems that the seal of the corporation of Southampton, now in use, still bears the ancient Latin inscription to the Virgin with which it was impressed before the time of the reformation, “Virgo Mater Dei, misere nobis.” This survival of Roman Catholicism, having been retained so long, will no doubt now remain until it will be no longer an incongruity. {PTUK June 11, 1896, p. 384.6}

**“The Eastward Position” The Present Truth, 12, 24.**

E. J. Waggoner

The Eastward Position .-When the Lord showed the prophet Ezekiel the abominations committed by the priests in the temple, he said, “Thou shalt see greater abominations,” and showed him the priests “with their backs toward the temple of the Lord, and their faces toward the east.” Ezekiel 8:16. They had adopted this from the sun-worshipping nations about them. To guard against seeming to participate in this custom of turning toward the east, the tabernacle in the wilderness, and afterward the temple in Jerusalem, were set facing the east so that the priests administering before the Lord should face the west, with backs to the east. And when the children of the captivity were scattered among the sun-worshipping nations of the East they were to turn toward Jerusalem-to the west-in their worship. But the priests in Ezekiel’s day had adopted the eastward position, just as in this century after the apostles the corrupted church leaders again adopted it, from the same heathen source. {PTUK June 11, 1896, p. 384.7}

“The eastward position is now adopted,” says a newspaper, “in nearly 6,000 churches, an increase of nearly 1,000 since 1894, and 3,500 use altar lights, more than three times as many as ten years ago, and an increase of nearly 1,000 in two years. In 1,632 churches the chasuble is used, against 509 in 1886, and 307 churches in the Church of England use incense.” {PTUK June 11, 1896, p. 384.8}

**“All the Angels” The Present Truth, 12, 24.**

E. J. Waggoner

All the Angels .-The most important work in the eyes of all heaven is the work of saving men; for do we not read: “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?” Not an angel in heaven, then, but is engaged in rescuing the lost in this sinful world. What a scene of activity must be the courts of heaven! the more so as the end draws nearer, and the forces of good and evil prepare for the final conflict. What a marvel that so many of the perishing are themselves careless and indifferent to salvation, when all heaven is astir in their behalf! There is not one unemployed angel; they are all swift to “do His commandments, hearkening unto the voice of His word.” {PTUK June 11, 1896, p. 384.9}

**“A Protest on Principle” The Present Truth, 12, 24.**

E. J. Waggoner

A Protest on Principle .-At a large meeting, held at the City Temple last week, for the purpose of voicing organised opposition to the Education Bill, Dr. Joseph Parker expressed some sound principles in most unmistakable terms. He said:- {PTUK June 11, 1896, p. 384.10}

The Bill must be so got rid of that it will never come back again,-and so must be fought with the central, vital, unchangeable principle that it is no business of the State to provide religious teaching for old or young. If they did not believe that fundamental doctrine they were by so much not Nonconformists. I can understand a man being a total abstainer; but I defy him to be both. If I read my New Testament aright, I cannot believe that Jesus Christ would ever say, “Support My religion by taxation, and make My kingdom a branch of the civil service,” and turn over His Cross to be a suppliant in the court of C?sar. {PTUK June 11, 1896, p. 384.11}

In the expression of these and similar sentiments the Doctor did not shrink, as far as he went, from the logical principles to be deduced from these expressions. He seemed to carry with him the entire audience; yet when others followed who were ready to palter and compromise in fact, though dealing in brave words, and whose opposition was mainly selfish bluster, the applause was equally as great. It would seem that Dr. Parker has a great educational task on his hands to bring his confreres to a comprehension of the principles which he enunciates. {PTUK June 11, 1896, p. 384.12}

**“The Popular Taste” The Present Truth, 12, 24.**

E. J. Waggoner

The Popular Taste .-“However we may regard it, there is no denying the fact,” says the Chronicle, “that the most popular achievement of any man in this country is to secure for himself the three-year-old horse that can run a mile and a half in the shortest time.” {PTUK June 11, 1896, p. 384.13}

**“The Sunday Law in Action” The Present Truth, 12, 24.**

E. J. Waggoner

The Sunday Law in Action .-One of our brethren in Canada is now serving a forty-day’s sentence for not keeping Sunday. A Sunday-school committee visited the place where he was quietly working and secured his conviction under the “Lord’s Day Act.” In a private letter to a friend, written from Chatham gaol, Ontario, he gives the following report of his first experience with the gaoler:- {PTUK June 11, 1896, p. 384.14}

“You teach the people that Saturday is Sunday.” “No, sir,” I said, “we do not teach that Saturday is Sunday, for it is not.” This rather surprised him, for he was sure that we did, and he said, “Don’t you?” “No,” I replied, “we teach just what the Bible teaches,-that the seventh day of the week, and not the first, is the Sabbath.” “To - with the Bible,” he said; “you’ve got to be subject to the law of the land.” “I am subject to the law of the land in civil matters, but it is impossible to make men religious by the law of the land,” I said. The search over, he commanded me to follow him. Coming to a heavy iron door, which he unlocked and swung open, he said, “Get in there, now, and we’ll see if you won’t keep Sunday.” {PTUK June 11, 1896, p. 384.15}

The birds are a great comfort to me. I throw out bread to them through the bars.... I am not lonely; for the most precious experiences of my life have been while locked in my cell. Instead of being shut in by bare walls, it seems like being shut in with Jesus. His presence cheers the gloomy hours. After communing with Him, the hard bed seems soft, and my sleep is sweet; and when I awake, it is with fresh praise upon my lips for all His blessings, and I feel a greater determination to serve Him, even unto death. {PTUK June 11, 1896, p. 384.16}

**“The Court of Heaven” The Present Truth, 12, 25.**

E. J. Waggoner

The Court of Heaven .-“And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.” Daniel 7:9, 10. {PTUK June 18, 1896, p. 385.1}

**“The Judgment” The Present Truth, 12, 25.**

E. J. Waggoner

Felix, himself Paul’s judge, trembled as the apostle preached to him of “righteousness, temperance, and judgment to come.” Just for a moment the doctrine of the judgment was pressed so closely home to his calloused senses that he trembled as he thought of appearing himself before the Judge of all. {PTUK June 18, 1896, p. 385.2}

One may take a live coal from the fire and by handling it lightly, toss it from hand to hand without scorching the fingers. But let it be firmly grasped and it burns its way into the flesh. Multitudes hold the doctrine of the judgment so lightly that it has little effect upon the daily life. In a general way they believe in a day of reckoning, but it is not held firmly enough to burn its way into the heart and life. {PTUK June 18, 1896, p. 385.3}

Men readily comprehend the truth that the world will be judged. They may even feel the satisfaction which the Psalmist expressed when he saw that evil would not always triumph, and that workers of iniquity would not be able to corrupt judgment in the day of God. But our thoughts must bring the matter nearer to ourselves than that. {PTUK June 18, 1896, p. 385.4}

“Every one of us shall give account of himself to God.” Not the world in general, merely, and not solely the wicked who have lived in wantoness, but “every one of us.” Not as churches, or as families, but singly and alone each one meets the account. The accounts are kept in heaven’s books. What men will say often makes a great difference in this world. People fear to follow the Lord because of the reproach of Christ. But of what value is the record that the world may write when the books of heaven are recording the story of each life? {PTUK June 18, 1896, p. 385.5}

Three things make up our lives-deeds, words, thoughts {PTUK June 18, 1896, p. 386.1}

1. Our Deeds.-God “will render to every man according to his deeds.” Romans 2:6. None need deceive themselves by a fair profession. “He that doeth righteousness is righteous.” The apostle writes of those who “profess that they know God; but in works they deny Him.” Titus 1:16. Not the profession, but the deed determines the destiny of man. {PTUK June 18, 1896, p. 386.2}

2. Our Words.-“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matthew 12:36. “Out of the abundance of the heart the mouth speaketh.” Therefore it is fair that the life should be judged by the words. Foolish frivolity in the heart will manifest itself in lightness of speech. Vanity within flows forth in “great swelling words of vanity.” Hatred of God’s law and lawlessness within the heart will lead to words against the Divine standard of righteousness. When one realises that even the chance and idle words-much more the words uttered with determination and forethought-are recorded, he may well pray the Psalmist’s prayer: “Set a watch, O Lord, before my mouth; keep the door of my lips.” {PTUK June 18, 1896, p. 386.3}

3. Our Thoughts.-The deeds and the words are seen and heard of men, and may be controlled so that the true condition of the heart is not always manifest. But the judgment will not be according to the world’s standards. “He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.” Luke 16:15. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.” Hebrews 4:12, 13. {PTUK June 18, 1896, p. 386.4}

The law of God is spiritual, and by it every secret sin will be revealed. “Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:13, 14. {PTUK June 18, 1896, p. 386.5}

The whole aim of the Gospel is to teach men how the righteousness of that holy and perfect law may be fulfilled in men,-by Jesus Christ the righteous One. The judgment will reveal all the works of self, and blessed is that man whose transgression is forgiven, whose sin is covered in that day. Since it is the law of God that is to be the standard of judgment, it is not strange that Satan should seek to lead men to despise the law, and to continue in sin. Lawlessness is a special mark of the last days in prophecy. In the same last days, when the “hour of His judgment is come” (Revelation 14:6, 7), none need be surprised that the message of the Gospel is in a special sense a call to loyalty and obedience. Men face to face with the judgment cannot afford to treat with contempt the law which places all under sin. Now, when not only in the professedly godless world men are rushing on in sin, but when even in the pulpits and the religious world the law of God is being treated as an outward thing, the time has come that the Gospel calls in a “loud voice,” “Fear God, and give glory to Him; for the hour of His judgment is come.” {PTUK June 18, 1896, p. 386.6}

**“God, Or Cesar” The Present Truth, 12, 25.**

E. J. Waggoner

The history of religion, and of the world, proves that it is impossible for a spiritual cause to triumph through civil and political means. In every case, without exception, when this has been tried, the greater the political and material triumph for success achieved, the deeper has been the spiritual degradation which resulted. {PTUK June 18, 1896, p. 386.7}

That this has been so requires no demonstration. Every schoolboy knows the facts which show it to be true beyond the possibility of denial. It is true that not every schoolboy makes a practical application of the facts which he so industriously memorises, and realises the lesson which they should teach. But legislators and statesmen have reached the period of life, and the place, where they must not only remember and apply the facts, but create more history on the lines of the philosophy of past history. {PTUK June 18, 1896, p. 386.8}

The things necessary for their guidance are not only narrated in the histories, but the knowledge of them is also stored up in the mind of every educated person throughout the world. All rulers, and men possessing governmental power and influence, everywhere, are conversant with the general incidents of history. These men accept the teachings of history and other things, and profit by them. Why do they not accept this also and profit by it as well? {PTUK June 18, 1896, p. 386.9}

It would be an insult to the intelligence of the rulers and civil authorities of the earth to suppose that they are unable to comprehend the fact, over and over shown to be true in history, that a spiritual cause is destroyed by governmental championship. But if history were silent upon this, or if it be a closed book, ordinary intelligence, assisted by the very least Biblical truth, would lead any man to the understanding of the fact that civil interference is fatal to religious belief and faith,-that it removes man from his dependence upon the Eternal Rock, and places him upon the shifting sands of human authority. {PTUK June 18, 1896, p. 386.10}

What, then, is the unavoidable conclusion? It is that earthly rulers are not striving to uphold a heavenly kingdom, but to defend and build up an earthly. They do not pray, “Thy kingdom come,”-but, “My kingdom come.” And that they may see their desire fulfilled, they are ready, not only to lay all other kingdoms of this world under tribute, but also the spiritual kingdom as well. {PTUK June 18, 1896, p. 386.11}

Therefore religious domination is used as an instrument for the attainment and maintenance of civil power; and so it is true that the political cause triumphs at the expense of the spiritual. That which was sought is achieved, but it is temporal success, and all things temporal are but temporary after all. The time hastens when his kingdom will come. What, then, will be the fate of those who have sought to triumph politically by the blasphemous use of spiritual agencies? {PTUK June 18, 1896, p. 386.12}

**“Belshazzar’s Feast” The Present Truth, 12, 25.**

E. J. Waggoner

Belshazzar’s Feast .-Daniel describes the fall of Babylon on the night of Belshazzar’s impious feast, when the hand came forth and wrote the Divine judgment upon the great city. The critics long made this description one point of objection to the Book of Daniel, as women are not usually present at Oriental feasts. After twenty-five centuries, however, a tablet was dug up, containing Cyrus’ own description of his attack. As one writer says:- {PTUK June 18, 1896, p. 386.13}

In it he declares that Babylon was captured “without fighting” on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honour of the god Tammus, the Babylonian Adonis, who married their Venus or Ishtar; and the fourteenth of Tammuz was a regular time to celebrate their union, with lascivious orgies. On this day of all others, the women took part in the horrible rites; and it was in this feast of kings, princes, wives, and concubines, that Babylon was taken and Belshazzar slain. {PTUK June 18, 1896, p. 386.14}

**“The Spirit’s Witness” The Present Truth, 12, 25.**

E. J. Waggoner

“The Spirit itself beareth witness with our spirit, that we are the children of God.” How does the Spirit witness? This is answered in Hebrews 10:14-17. The apostle says that by one offering He has perfected them that are sanctified, and then says that the Holy Ghost is a witness to this fact, when He says, “This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.” That is to say, The Spirit’s witness is the Word. We know that we are children of God, because the Spirit assures us of the fact in the Bible. The witness of the Spirit is not a certain ecstatic feeling, but a tangible statement. We are not children of God because we feel that we are, neither do we know that we are sons because of any feeling, but because the Lord tells us so. He who believes has the word abiding in him, and that is how “he that believeth on the Son of God hath the witness in himself.” 1 John 5:10. {PTUK June 18, 1896, p. 389.1}

**“Be of One Mind” The Present Truth, 12, 25.**

E. J. Waggoner

The apostle, in his second Epistle to the Corinthians, as his last earnest injunction to them, says: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” These are the final words of encouragement, warning, exhortation, with which he closes this epistle. {PTUK June 18, 1896, p. 389.2}

He urges the church, while joyously striving for perfection, to be of the same mind one toward another, that they may live in peace, and thus the God of love and peace may be with them. If they are not of the same mind they cannot live in peace. There will be contention. {PTUK June 18, 1896, p. 389.3}

Where there is contention there can be no joyousness or comfort, and certainly the striving of those who are divided in thought, and purpose, and mind, is far from a struggle after perfection. And, moreover, it is certain that the God of love, and peace, and perfection, will never be with those who do not strive to be perfect. The heart of the apostle was deeply stirred for the brethren of the church at Corinth when he so urgently desired them to “be of one mind.” {PTUK June 18, 1896, p. 389.4}

Again in another place, in the Epistle to the Romans, the apostle dwells upon the same subject, with similar earnestness, but more fully. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” Romans 12:9-21. {PTUK June 18, 1896, p. 389.5}

And still in another epistle the same apostle breaks into a personal entreaty. He mentions two of the church at Philippi by name, and begs that their differences be smoothed away, and that they become of the same mind. “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.” Philippians 4:2. This earnestness of the apostle and exhorting to be single-minded in the things of God, and to have no differences and contention, arose from the vivid realisation of the fact that all those in whom Christ dwells must be as one man in mind and heart, and that man Christ Jesus. {PTUK June 18, 1896, p. 389.6}

He who is at variance with the brethren may test himself by that sign, and by that may know that he has not wholly given his heart and his life to God, and that Christ has not entered into his heart and made His abode there. {PTUK June 18, 1896, p. 389.7}

**“Boys’ Brigades” The Present Truth, 12, 25.**

E. J. Waggoner

Boys’ Brigades .-Those who protest that the organising of the youth for military drill will not encourage the war spirit fail to take account of human nature. That many who favour these organisations have a distinct idea of turning them to military account is evident. At the anniversary demonstration of the Church Lads’ Brigade in Birmingham some time ago the presiding officer, appropriately enough an officer in the Army, repudiated in the strongest manner possible that they had any idea of trying to recruit the ranks of the regular service from the Church Lads Brigade. (Applause.) He sincerely trusted, however, that the lads, when they became too old to remain in the Brigade, would see that it was desirable to join the Volunteer force. (Hear, hear.) {PTUK June 18, 1896, p. 389.8}

In the same number of the Brigade which prints this direct encouragement to military service, a correspondent writes favouring a proposal that the country should give prizes to the lads of these brigades. He says:- {PTUK June 18, 1896, p. 389.9}

The effect would be considerable. Without conscription our young men would be trained in drill, and be seen fit to join the Volunteers, or line regiments if required... It would be an English modification of the Swiss team of making drill a part of elementary education, as indeed it ought to be. {PTUK June 18, 1896, p. 389.10}

When religion-professedly the religion of Jesus Christ-encourages the war spirit, and putting the youth in training for war, none need wonder that the spirit of war is abroad in the earth. {PTUK June 18, 1896, p. 389.11}

**“A Lesson in Bird-Shooting” The Present Truth, 12, 25.**

E. J. Waggoner

One spring we boys were having a splendid time with our rubber shooters; every boy in the neighbourhood had one or more. {PTUK June 18, 1896, p. 397.1}

One day I was wandering about the lower end of our garden with my shooter. There were plenty of birds all round, but I did not want to shoot at them, if I could find anything else to shoot at. I got over the fence into another lot, but still there were birds everywhere. {PTUK June 18, 1896, p. 397.2}

I shot a few times, just to frighten them a little. Then I heard one singing beautifully right over my head. I couldn’t see it very plainly, and I don’t believe I meant to hit it at all, and I was frightened when it came falling down at my feet, with a sad kind of little scream. I picked it up and tried to make it fly, or walk, but it would not; its pretty eyes were half shut, and it kept panting with its bill. It was a bluebird. {PTUK June 18, 1896, p. 397.3}

I knew I never could keep it from mother; for when I have been doing anything dreadful, I always feel as if I was lost till I have told her. As I carried the poor bird through the garden, a drop of blood fell from its mouth, right on a great white lily that seemed looking up to ask me what I had been doing. Mother was standing near the back door; as I laid the bird on her hand, it stopped panting, and was still. {PTUK June 18, 1896, p. 397.4}

Mother said, “What is the matter?” But there was such a lump in my throat, I couldn’t speak a word. Then she saw the shooter in my hand, and she said:- {PTUK June 18, 1896, p. 397.5}

“Did you kill that little bird?” {PTUK June 18, 1896, p. 397.6}

I tell you it scared me, the way she spoke. I never heard her speak in such an awful voice before. {PTUK June 18, 1896, p. 397.7}

Then she said: “You have stolen away its little life-it was all the life it had. The Lord loves His helpless little creatures; He gave them to us to make us happy, and He will never bless those who are cruel to them.” {PTUK June 18, 1896, p. 397.8}

Then she put the little bird up to her cheek, and I saw her tears come. She took the shooter, and laid it on the kitchen fire, and then she said:- {PTUK June 18, 1896, p. 397.9}

“You may go to your room.” {PTUK June 18, 1896, p. 397.10}

I would rather have been whipped than to have to go there and just have to keep thinking. I thought of all the beautiful days of sunshine I had taken away from that poor little bird, and how it would never fly through the air, nor sing in the trees, nor see the flowers and the grass any more. And I wondered if it had a nest and little birds, and what would become of them. {PTUK June 18, 1896, p. 397.11}

**“Items of Interest” The Present Truth, 12, 25.**

E. J. Waggoner

-Matches have not yet displaced the tinder-box in certain rural districts of Spain and Italy. {PTUK June 18, 1896, p. 398.1}

-The new British Army magazine rifle will throw a bullet to the distance of over 4,000 yards. {PTUK June 18, 1896, p. 398.2}

-France boast; of a navy of 408 ships of 621,000 horse-power, and eighty others in process of construction. {PTUK June 18, 1896, p. 398.3}

-The total membership of the Boy’s Brigade for the United Kingdom is 95,000 lads, with 2,800 officers. {PTUK June 18, 1896, p. 398.4}

-Glasgow receives its water supply by means of an aqueduct from Loch Katrina, thirty-four miles distant. {PTUK June 18, 1896, p. 398.5}

-It is estimated that there are in Wales about 910,000 Welsh speakers, and about 240,000 outside the Principality. {PTUK June 18, 1896, p. 398.6}

-Emigration statistics show that during May nearly 19,000 British subjects emigrated to America and the Colonies. {PTUK June 18, 1896, p. 398.7}

-Every ton of Atlantic water when evaporated yields 81lb. of salt; a ton of Pacific water, 79lb.; Arctic and Antarctic waters yield 85lb. to the ton, and Dead Sea water 187lb. {PTUK June 18, 1896, p. 398.8}

-Anarchists are again active in Spain, two bombs having been thrown last week. One at Barcelona killed and injured a number of people, mostly women and children. {PTUK June 18, 1896, p. 398.9}

-The pay of the Russian soldier is about a farthing a day, with keep. His food is a bit of meat and vegetable soup with brown bread, and he rats two meals a day, and is able to work hard. {PTUK June 18, 1896, p. 398.10}

-About a thousand miners are killed every year by accidents in the mines of the Kingdom. Explosions account for a large proportion of deaths. It is estimated that 100 men are injured for every one killed. {PTUK June 18, 1896, p. 398.11}

-The shipbuilding yards of the Clyde number about thirty, and for miles down the great water-way the ear filled with the ringing noise of the hammers at work on every kind of matt, from pleasure yacht to battleship. {PTUK June 18, 1896, p. 398.12}

-The shreds of silk and cotton, and the dustings from the cloth which is cut up into uniforms, are saved in the Royal Army Clothing Department factories in Pimlico, and these waste odds and ends sell for about ?55,000 every year. {PTUK June 18, 1896, p. 398.13}

-Cape Colony has a surplus this year of ?1,250,000, due largely to the railway receipts having exceeded the estimates by nearly a million sterling. Cape stock stands higher in the market than any except that of Great Britain. {PTUK June 18, 1896, p. 398.14}

-Last week it was reported that ten suicides had occurred amongst soldiers in the army within seven days. The large proportion of suicides amongst soldiers on the Continent goes to allow that the effect of military service is demoralising. {PTUK June 18, 1896, p. 398.15}

-Algeria is suffering from a plague of locusts, the most serious ever remembered. Nothing can impede their progress, and they pass along in a compact mass several inches deep. The decaying bodies of the dead insects have become it serious danger to the community. {PTUK June 18, 1896, p. 398.16}

**“Back Page” The Present Truth, 12, 25.**

E. J. Waggoner

The mission ship Pitcairn, engaged in the work of our Society in the South Pacific, left San Francisco last month on its fifth cruise, carrying workers for various island groups. {PTUK June 18, 1896, p. 400.1}

To make the worse appear the better reason is writing the ineffaceable evidences of one’s intellectual folly on the walls of eternity. To stand for the wrong and the intruders against the right and the truth, however much the wrong and the untruth seem to be for the time in the ascendancy, is but repeating the strange infatuation of Eve, who was willing to barter the untellable and infinite joys of an eternal existence for the momentary sweetness in the mouth of one apple. {PTUK June 18, 1896, p. 400.2}

The leader of our mission in Matabeleland reports that the workers left everything at the station in charge of friendly natives on going into Buluwayo. He says:- {PTUK June 18, 1896, p. 400.3}

The natives on the farm were very friendly, and I feel confident will have nothing to do with the rebellion, unless forced to do so by the Matabeles. The natives did not like to see us go, and said to us, “Who will protect us now, when you are away?” They had learned to come to us with their grievances, and we have assisted them to get their rights; hence they look upon us as their protectors. {PTUK June 18, 1896, p. 400.4}

It is said that three Buddhist priests from Japan are visiting Russia to study “the details of the system under which the Church militant in Russia is affiliated to the army of the Czar.” It is remarkable that the nations should be learning the arts of war from professedly Christian nations, and that heathen religions should be coming to professedly Christian systems to learn how best to unite ecclesiasticism and the forces of war. {PTUK June 18, 1896, p. 400.5}

The Pope is about to issue an encyclical. The document, it is said, will be long and is written with the purpose to bring about Church unity, that is, the union of the different Churches with Rome. That which is sought is of course nothing but the supremacy of the See of Rome. This forthcoming encyclical will be, no doubt, a masterpiece of rhetorical skill, which will reassert all his claims in such smoothly flowing phrases that few will take offence, and none feel alarmed. Yet it is evident that the Roman Catholic Church is making great encroachments upon that part of the religious world which calls itself Protestant. {PTUK June 18, 1896, p. 400.6}

The Sunday-law crusade in which the churches of America are engaged has gone so far that candidates for the presidency of the United States are pressed to declare their position on Sunday legislation. It is, of course, a partial return to the old religious test for aspirants to political office, and will bring with it the same disastrous results. {PTUK June 18, 1896, p. 400.7}

The American Sentinel reports that the Presbyterian General Assembly, which recently met in New York, rejected a resolution introduced by one member disavowing sympathy with the persecution of Seventh-day Adventists under the Sunday laws, rejecting it on the ground that “the Assembly had no control over criminal law.” But the Assembly passed a resolution commending those religious organisations which are working night and day to secure and enforce the same laws. {PTUK June 18, 1896, p. 400.8}

Let it never be snowy nor wintery within. Carry ever in your heart and mind and memory the summer sunbeams, and not singly but bound in sheaves, that, filled with their garnered warmth and light, their brightness may gleam from every act, and be comfort and joy and warmth and life to all that see you. Carry in your thoughts the carols of all the birds, and the grand orchestral voice of all nature, harmonised and softened into one sweet choral which shall be the song of your life to all that have known you. {PTUK June 18, 1896, p. 400.9}

**“A Boon for Chinese” The Present Truth, 12, 25.**

E. J. Waggoner

A Boon for Chinese .-The Chinese written language has so many characters that it is a very difficult one. And to represent it in the ordinary characters in a raised type for the many blind of the Middle Kingdom was a hopeless task. But a missionary, Mr. W. A. Murray, of Peking, has invented a system by which he expresses the 408 sounds of Mandarin Chinese by figures. He was able by this numeral type to teach the blind to read very readily, and it is now said that the system has a much wider field of usefulness than was anticipated; for it has been demonstrated in recent years that the illiterate Chinese who have never learned the written language, of whom there are millions, can be taught the new system in a few months, and can thus read and write. This enables the missionaries to teach illiterate converts to read the Scriptures for themselves, and the inventor of the system seems to have conferred a great boon upon the mission work in China. {PTUK June 18, 1896, p. 400.10}

**“The Power of the Pope” The Present Truth, 12, 25.**

E. J. Waggoner

The Power of the Pope .-Mr. Justin McCarthy has written a book on the Pope as a Statesman. In it he styles the Pope a universal ruler, and says that we talk about great empires, but that the empire of the Pope is far vaster than any, as well as far stronger, needing no armies and navies to defend it; for it is an invisible empire enthroned in human hearts. {PTUK June 18, 1896, p. 400.11}

Except as a matter of news in the daily papers, says he, as an illustration, the people of the United States do not care, and have no need to care, three straws about what England and France and Germany and Russia are doing. But the Papacy is an influence everywhere, and it has to look after everything. Its dominion is seated in the consciences of men-of its followers, to be sure, but then its followers are everywhere. {PTUK June 18, 1896, p. 400.12}

Mr. McCarthy is right in saying that the Papacy is an influence everywhere, and that its followers are nearly everywhere is also true,-and it is none the less true that it is both willing and anxious to undertake to look after the whole earth. To acquire this universal paternal control the Papacy systematically puts forth every effort and exercises every subtlety of diplomacy and statecraft. Men of affairs and writers are beginning, especially of late, to comprehend the truth of these facts, and state them publicly. {PTUK June 18, 1896, p. 400.13}

**“Friends of Peace” The Present Truth, 12, 25.**

E. J. Waggoner

Friends of Peace .-The Society of Friends stands for the principles of peace. The following extract from one of their documents well states the incongruity of professing the name of Christ, whilst having anything to do with war:- {PTUK June 18, 1896, p. 400.14}

Can it be still necessary, after more than 1,800 years have elapsed since the advent of the Prince of Peace, to explain the ground of our testimony against war? Rather let us leave it to other Christian Churches to tell us how they can reconcile “garments rolled in blood,” the carnage of the battle-field, the outrage and barbarity resulting from it, and the untold misery of innocent victims, with the pure and peaceable character of Him whose whole conduct, as well as His teaching, breathed forgiveness of injuries, love to His enemies, and tender compassion to all; who told the impetuous Peter to put up his sword into its sheath, and who expressly said, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight,...but now is My kingdom not from hence;” and again, “Love your enemies, bless them that curse you, do good to them that hate you.” {PTUK June 18, 1896, p. 400.15}

**“The Fountain Head” The Present Truth, 12, 25.**

E. J. Waggoner

The fountainhead of all knowledge of the truth is the Word. Therefore it is worse than useless for men to spend their time discussing decrees of councils and the voluminous vagaries of the Fathers of the Catholic Church to find truth. All that they or any ecclesiastical historians can know of the teaching of Christ and the apostles is in the Word, and anybody who will read the Scriptures and believe them can find the truth. Dr. Killen, of the Irish Presbyterian Church, in his “Ancient Church,” wrote the following wise words:- {PTUK June 18, 1896, p. 403.1}

“There are many who imagine that had they lived in the days of Tertullian or of Origen, they would have enjoyed spiritual advantages far higher than any to which they now have access. But a more minute acquaintance with the ecclesiastical history of the third century might convince them that they have no reason to complain of their present privileges. The amount of material light which surrounds us does not depend on our proximity to the sun. When our planet is most remote from its great luminary, we may bask in the splendour of his effulgence; and, when it approaches nearer, we may be involved in thick darkness. So it is with the church. The amount of our religious knowledge does not depend on our proximity to the days of primitive Christianity. The Bible is the sun of the spiritual firmament; and this Divine illuminator, like the glorious orb of day, pours forth its light with equal brilliancy from generation to generation. The church may retire into ‘chambers of imagery’ erected by her own folly; and there, with the light shut out from her, may sink into a slumber disturbed only, now and then, by some dream of superstition; or, with the light still shining on her, her eye may be dim or disordered, and she may stumble at noon-day. But the light is as pure as in the days of the apostles; and, if we have eyes to profit by it, we may ‘understand more than the ancients.’ The art of printing has supplied us with facilities for the study of the Scriptures which were denied to the fathers of the second century; and teach the ecclesiastical documents, relative to that age, which have been transmitted to us from antiquity, contain, perhaps, the greater part of the traditional information which was preserved in the church. If we are only ‘taught of God,’ we are in as good a position for acquiring a correct acquaintance with the way of salvation as was Polycarp or Justin Martyr. What an encouragement for every one to pray-‘Open Thou mine eyes, that I may behold wondrous things out of Thy law. I am a stranger in the earth; hide not Thy commandments from me.’” {PTUK June 18, 1896, p. 403.2}

**“The Government of Israel” The Present Truth, 12, 25.**

E. J. Waggoner

The government of ancient Israel, when it came up out of Egypt, was a theocracy, that is, a government directly ordered by God. There was no legislative department. There were even no legislators. Moses himself, their chief and leader, was not a legislator. Moses never made a law. The so-called “Laws of Moses” were received by him directly from God. Moses had no voice in making them. He had no option as to the enforcement of them. Moses was not a “law-giver,” he was a receiver of the law, and that only. God alone was the Law-giver. {PTUK June 18, 1896, p. 404.1}

The seventy elders were not a legislature. They never made any laws. Moses and the seventy elders were commanded to administer and enforce only the laws which God had given them for Israel. As regards this the directions were explicit to add nothing to them and to take nothing from them. {PTUK June 18, 1896, p. 404.2}

The history of the appointment of Moses is given with unmistakable clearness in the third chapter of Exodus. “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.” Exodus 3:6, 10, 13-15. {PTUK June 18, 1896, p. 404.3}

This leaves no room to mistake by whose appointment Moses came to occupy the position which he did in reference to the Jewish people. {PTUK June 18, 1896, p. 404.4}

But later there were associated with Moses the seventy “elders.” Who were they? They were actually the elders,-the aged men,-those who by patriarchal right were of authority and their families. From among these the Seventy were chosen. Remember it was not the selection which made them “elders.” They were selected from those who were already the elders,-made so by the course of years, not by election. {PTUK June 18, 1896, p. 404.5}

But by the authority of whose word, and how, were they chosen? To learn this definitely read Numbers 11:16, 17, 25. “And the Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.” {PTUK June 18, 1896, p. 404.6}

Now in all this neither Moses, nor the Seventy, nor the people, had any sovereignty whatever. None of them had any part in enacting the laws. They were not consulted in the least as to what should be enacted or how they should be enforced. The sole part which they played was to promise to obey. This was just as true of Moses and the Seventy as of the people at large. The legislative power centred in God alone. In the latter period of the history of Israel, when they were given kings, it was not the people who chose their king. God Himself elected, crowned, and deposed the man who ruled over Israel. {PTUK June 18, 1896, p. 404.7}

Under the theocracy, however, the management of civil and religious affairs was kept entirely separate. God chose the priest himself, and cut them off entirely from any authority or influence or participation in the affairs of civil government. So, now, if those who would imitate a theocracy in these days would strive to be at all true to their copy, they should separate entirely the religious from the secular, in their governmental methods. {PTUK June 18, 1896, p. 404.8}

But the first essential would be for all who rule in the name of God to be appointed directly by Him, and not by their own ambition, or by birth, or by the voice of the people. Then it is also just as essential that they should not be lordly men of haughtiness and might, but meek, and humble, and obedient servants of their Lord and His people. Such was the government of Israel as anciently established. Where is the possibility for such another on the earth? There is no such possibility, and there will not be until Revelation is fulfilled and “all things are made new.” That Christ himself will reign and our daily prayer be answered, “Thy will be done on earth, as it is in heaven.” {PTUK June 18, 1896, p. 404.9}